



Passionists Celebrate 300 Years



Happy
Birthday!

Day	Passionist
3	LEE, John Michael PADINJARADATH, Sibi
5	GUIVAS, Luis Daniel
9	MCMILLAN, John
10	DELBROCCO, Enzo
11	VITALI, Theodore
12	PACHECO, Lionel
14	ROGERS, Joseph
17	MURPHY, William
20	ESPARZA-PEREZ, Hugo
23	LABA, Gerald
31	PRICE, James RODRIGUEZ HERNANDEZ, Carlos Luis

The Passionists will celebrate the Jubilee from 22 November 2020 to 1 January 2022. In fact, on November 22, 1720, our Founder, St. Paul of the Cross, after taking leave of his family, was clothed in penitential garb by the Bishop of Alexandria. Subsequently he retreated to a cell adjacent to the shrine of St. Charles's Church in Castellazzo Bormida (AL) where he made a 40-day retreat. During this retreat that was marked by mystical experiences and enlightenment, he wrote the first Rule of the future Congregation. However, the conclusion of this Jubilee year would instead be scheduled for 01 January 2022, because it was on that date that Paul of the Cross ended his retreat experience at Castellazzo.

The next 50 pages is a reflection about Renewal, Gratitude, Prophecy, Hope, Jubilee, & Charism.
NOTE: You could get printable versions of this in lower left of the website listed below.

To find out this Jubilee click [here](#).



Jubilaemum.cp

Communication Bulletin: The Passionist Jubilee

01

1720-2020

Renewal

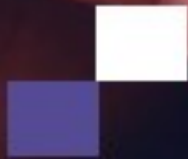
The proposal to “look at the past with gratitude, live the present with passion and embrace the future with hope” of Pope Francis in the letter of November 28, 2014 to Religious, invites the whole Passionist family to celebrate the Jubilee (III centenary of the Foundation of the Congregation) with the aim of renewing the mission.





Motivation for the Jubilee of the Congregation

P. Joachim Rego *ep Superior General*



The celebration of the third centenary of the founding of the Congregation is a celebration of a charism that we must proclaim with words and works. The focus should be “keeping alive” and promoting the charism and not the institution.

It 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.

I hope that this jubilee will be celebrated in the light of our renewal as Passionists, both personal and communitarian.

All planned celebrations should be directed to:

- ✿ Deepening our commitment to keep alive the memory of Jesus’ Passion as the ultimate expression of God’s love for all people and all creation.
- ✿ Find new and contemporary ways to promote this memory (Memoria Passionis).
- ✿ The renewal of our mission to proclaim the Gospel of the Passion.

REFLECTING ON THE THEME OF JUBILEE: RENEWING OUR MISSION: GRATITUDE, PROPHECY, HOPE, I ENCOURAGE ALL PARTS OF THE CONGREGATION TO ACTIVELY MOTIVATE MEMBERS OF THE PASSIONIST FAMILY TO:

- ✿ Humbly remember the past with thanksgiving to the God of love and compassion who has blessed us (gratitude);
- ✿ Read the signs of the times and find new ways to evangelize through the lens of Jesus’ Passion (prophecy).
- ✿ Discern God’s plans and promises for a meaningful future (hope).



“MAY THE PASSION OF JESUS ALWAYS BE IN OUR HEARTS.”



Questions

WHY A JUBILEE?

Only the pope can proclaim a jubilee. At the moment, there is no formal pontifical act announcing the "Passionist Jubilee" on the occasion of the third centenary of the founding of the Passionist Congregation. However, informal contacts with the Holy See allow us to use this suggestive word so that we can prepare ourselves better.

THE OPENING OF THE JUBILEE IS EXPECTED TO TAKE PLACE ON THE 22ND NOVEMBER 2020 AND TO CONCLUDE ON THE 1ST JANUARY 2022

JANUARY 1, 2022?

It's not a mistake. The Jubilee will officially end on January 1, 2022. It is the day Paul of the Cross left the cell of Castellazzo where he had retired on November 22, 1720 and wrote the first Rule of the "Poor of Jesus." Historians consider the experience of Castellazzo as the founding-moment of the Passionist charism.

The obvious question: Can we close the Jubilee on January 1st, the solemnity of the Mother of God, World Peace Day?

We can do what we consider appropriate. From 20 November 2021 to 01 January 2022 any day can be chosen for the solemn closing of the Jubilee; but it is good that Paul of the Cross' Castellazzo experience, retain all of its temporal unity and inspiring dynamism.

TWO YEARS OF PREPARATION FOR THE JUBILEE?

Yes, from the first Vespers of October 18, 2018, Solemnity of St. Paul of the Cross until November 20, 2020. What do we do during these two years? Many things-- and the three words of the Logo: "Gratitude, prophecy, hope" offer a wide range of community and personal initiatives. The motto of the Jubilee "Renewing our Mission" suggests a multitude of possibilities: to improve our knowledge of the life and the spirituality of the Founder, rereading the Rule and Constitutions, studying new ways of announcing and participating in the Memoria Passionis, the laity in the spirituality and the Passionist mission, etc...

We expect suggestions from all members of the Passionist Family to share with one another. We expect everyone, but especially the youngest, the novices, the students... young people do not disappoint us!

WOULD "A MISTAKE" BE ENOUGH?

A Jubilee Bulletin? "Who will read it?" This is the first comment that arose when Father Joachim Rego launched the idea of the bulletin. "Who will read it if we don't read much more important documents?" A General consultor commented jokingly, "It's enough to write a serious error... They're all going to read that."

We can make many mistakes (involuntary!). But they will not make us read... After a while there would be no more surprise. We trust that the love for the Founder and our Passionist family, and the grace of the Jubilee, will awaken our interest and a desire to know more. And remember: The newsletter should be a forum for everyone, a place of exchange and enrichment, a meeting place. What we have prepared for celebrating the Jubilee is not enough to renew our personal life, or that of the community in which we live and work. So, it is necessary to change our mindset and have a conversion of heart to make the interior renovation effective...

THE OPENING OF THE PREPARATORY PHASE OF THE JUBILEE WILL BE DURING THE 47th GENERAL CHAPTER, DURING THE VESPERS OF THE SOLEMNITY OF ST. PAUL OF THE CROSS AND THE CELEBRATION OF HIS "TRANSITUS", WHEN WE PRESENT AND BLESS THE ICON WITH THE RELIC OF OUR FOUNDER WHICH WILL TRAVEL THROUGHOUT THE CONGREGATION.

Every Passionist, sooner or later, experiences nostalgia upon entering the small cell where the Founder, Paul Daneo, moved by the Holy Spirit, lived the experience of giving birth to our spiritual identity. It happens especially in the beginnings of our formation or in reflective moments: retreats, assemblies, synods and chapters. And it will happen, undoubtedly, in all of us during this period of preparation for the Jubilee event.

Castellazzo is the honeymoon, the nest, the cradle and the icon of a life. Forty determining days: from November 23 to January 1, 1720-1721. On the afternoon of November 22, Bishop Gattinara, in a simple ceremony, dressed Paul in a hermit's tunic in his private chapel. He felt moved to tears when he saw the young man obsessed with the idea of solitude and the desire to gather companions. Paul felt that something new was being born. In fact, from the charismatic point of view, the family of

Where everything

P. Gabriele Cingolani C.P.
(MAPRAES)

beggs



the Passionists was born, although from the legal standpoint this would take place at a later date.

His bishop and director granted him permission to retire for a time, to devote himself to prayer, in the Church of San Carlo in Castellazzo and ordered him to write down everything that he experienced in his heart. In accord with the pastor, he decided to reside in a small ten-square-meter room on the ground floor between the apse, the sacristy and the belfry of the church. Witnesses defined that space as something horrible. A wet storeroom, with unpainted walls, which had served as a storehouse for the stonemason's tools during the restoration works that had just been finished in the church. At the onset of winter, in the plain of Alessandria, called the Siberia of Italy, this environment welcomed Paul who was eager to live the dream of a project that burned inside of him and longed to become a reality. The most important thing is that the cell connected with the church and it had a window that led to the street. Teresa, his 18-year-old sister who spied on the movements of her mysterious brother, forced open the window to slip in a blanket.

His daily schedule was approximately as follows— at night, three hours of prayer. During the day, participation in all the Masses, cleaning of the church and more hours in front of the tabernacle.

It made a "huge impression" on the people who saw him so changed. Always praying, barefoot, with the strangest garb ever seen in the vicinity. Eyes awake and happy, but with dark circles caused by vigils and fasts. In the afternoon, revision of the day and writing of the report for the bishop. For food he ate the bread and water that the friends offered him. His sleep, scarce and irregular, on straw, inside a trough that served as a container for lime.

The Forty-day diary is a thorough report of how much happened in his soul through the work of God. Between December 2 and 7 he wrote the Rule for the family that God has inspired in his heart for years. He had prepared to soak up God's grace with an intense novena. On November 28, as he prayed, he had a vision of the Virgin Mary who affirmed him and urged him to move forward. When he started to write, it was like opening the flood-gates of a waterfall. The pen managed to reach the speed of his heart. He said, "I wrote as fast as if there was someone dictating to me from a professor's chair."

There followed twenty-four intense days, face to face with God. The God of faith, sweet and mysterious, who does not offer a sweet honeymoon, but consolation and heartache, abandoning Paul during the most heartbreaking desolations. Prayer gradually became his main task. The Eucharist was at the center. At various times he experienced "fervor, peace, consolation, tears, recollection, softness, tenderness, infused intelligence." But at other times there was aridity and the cold prevailed, even in his heart. He felt that his heart was "buried" amidst distractions and temptations. It provoked him to scold the kid who disturbed him from the outside or to the priests who arrived late for the Mass. He even thought about blaspheming or doing other evil things. He experienced aridity even at Christmas, one of the most beautiful feasts. He suffered from headaches, hunger, cold, remorse for having left his family in the lurch. In short— "An abyss of miseries".

On the first of January 1721 his Lent ended. On January 2nd he left Castellazzo's cell and went to Alessandria to verify with the bishop all that he had experienced these days. On the 3rd he turned twenty-seven. The arrow had soared and now reached its destination.



LOGO

The commemorative logo consists of three distinct parts: first and foremost, the emblem and name of the event, followed by the complementary graphic design composed of inspiring words of passion. In places highlighted within the design we placed the main theme that identifies the meaning of the third centenary-- "Renewing our Mission", plus the number 300 and the dates of the commemoration, which can be used, together with the logo, as elements in the graphic decoration of the different applications to be designed within the communication material created for publicizing the events of the centenary.



At the moment the text of the Logo has been published in six languages: Italian, Spanish, English, French, Portuguese, German and Latin, but it is possible to do it in any language. It is only necessary that they agree and that you send the drafting team (via the email that is on the website) the translation of the following text, the phrase "Renewing our mission" and the words "300, gratitude, prophecy and hope."



WEB

To maintain up to date information and communication during the time of the Jubilee, we need the collaboration and participation of each one of us. A Web page has been created: www.jubilaeumep.org. The cost of the site, the creation of the page and its maintenance by a professional is assumed by the Province of the Sacred Heart (SCOR).



On the WEB a Cloud space is open to be filled with Passionist content. An email account is available-- redactio@jubilaeumep.org where you can send everything that concerns the events of the Jubilee. The account will remain open-- Jubilaeumep2020@passiochristi.org -- to keep in touch with the members of the Commission.



DOCU-FICTION ON SAINT PAUL OF THE CROSS

The General Council approved the making of a film about our Founder in a joint venture with the US Catholic television channel EWTN, thus dividing the costs.

It is not a film about the life of St. Paul of the Cross, but it is basically a documentary with only a few parts with an actor acting as St. Paul of the Cross. The collaboration with EWTN was determined by the fact that this Network (the largest Catholic network in the world) reaches an audience of more than 250 million viewers in 140 countries. The film was born in English, but EWTN will also make a Spanish edition and in any case the film can be translated into any other language at the sole cost of dubbing or subtitling. On October 19, the Capitulars will see the premiere of the film.

ICON

It is a representation, in Byzantine style, of the Virgin Mary and St Paul of the Cross at the foot of the Crucified. This central section has two doors that, when opened, show St. Gabriel of the Sorrowful Virgin, St. Gemma Galgani, Blessed Bro. Isidore de Loor and the ecumenical missionary, Blessed Dominic Barberi (of the Mother of God). The author of this work is a Greek iconographer, Loukas Seroglou. The icon will be accompanied by a relic of St. Paul of the Cross. The cost of the icon is assumed by the SPIR and VULN provinces. The Jubilee Commission, with the approval of the Superior General and his council, has suggested an itinerary, so that the icon travels throughout the entire Congregation, visiting each of the communities and "touches" each of the religious. It will be accompanied by a catechesis and a prayer.



Passio news



INTERNATIONAL EVENTS

The Jubilee is a spiritual event that must involve the entire Congregation and the Passionist Family and therefore we encourage initiatives in all the Passionist entities and especially by every member of the Passionist Family. Some events, however, will have international relevance and will be held in Rome:

- ✿ **THE SOLEMN OPENING** of the Jubilee on November 20, 2020 and the closing on January 1, 2022.
- ✿ **MEETING OF PASSIONIST** formation personnel.
- ✿ **MEETING OF YOUNG RELIGIOUS** (professed and ordained in the last 5 years).
- ✿ **INTERNATIONAL CONGRESS OF THEOLOGY:** Gloria Crucis Chair of the Lateran University "The Wisdom of the Cross in a plural world" (21 to 24 September 2021).



info

Send the initiatives that you carry out in your area to redactio@jubilaem.org to turn them into news.

THE "EXPERIENCE OF OUR FOUNDER"

In addition to the literature on the experience of CASTELLAZZO already available in Spanish and other languages, new texts are being prepared by Fr. Filippo Astori (MAPRAES), for the moment only in Italian: an 8-day course, 8-day retreat, with two other documents, one on methodology and the other an anthology of texts taken mainly from the writings of Saint Paul of the Cross. Everything will be loaded into the Cloud and everyone will be able to access it as needed.

CASTEL LAZZO



SAINTS AND MUSICIANS

What will we sing during the Jubilee? There were a lot of musical proposals: Pop, solemn hymns, polyphonies, marches. There is everything... only rap is missing! That is why we believe that the Congregation is a family of musicians, as well as of... saints. The Commission had the arduous task-responsibility of examining 15 compositions. Listening to the songs, they got carried away by the music and found themselves, sometimes praying, sometimes doing "the wave" and concluding with a military march... Beautiful Music! How to choose? We thought of a song that everyone could sing together, especially the young. Father General gave us an idea: all the musical material received must be available to everyone and each one chooses what he likes best. This relieved the Commission and instead of choosing, it had only to indicate: The pop song "**Passionists 300 years**" composed by Fr. Francisco das Chagas (Brazil); the popular hymn "**Saint Paul of the Cross**", composed by Thomas Ilyo (Indonesia); the liturgical hymn "**Paul, Herald of the Cross**" with lyrics by Miguel González and music of Pascual Barturen (Spain); the video "**Gratitude, prophecy and hope**" prepared by Fr. Andrés Carrillo (Colombia); and the "**March of St. Paul of the Cross**" composed by Fr. Avensius Rosis (Indonesia) and sung by the Indonesian Passionist novices. You will find music, texts and scores on the Jubilee website: www.jubilaecumep.org. It is true that those who sing-well-pray twice. But we must not stop praying, so you will also find on the Website a series of prayers for the Jubilee and for Vocations. We appreciate the effort and dedication of all artists and composers of music and prayers.



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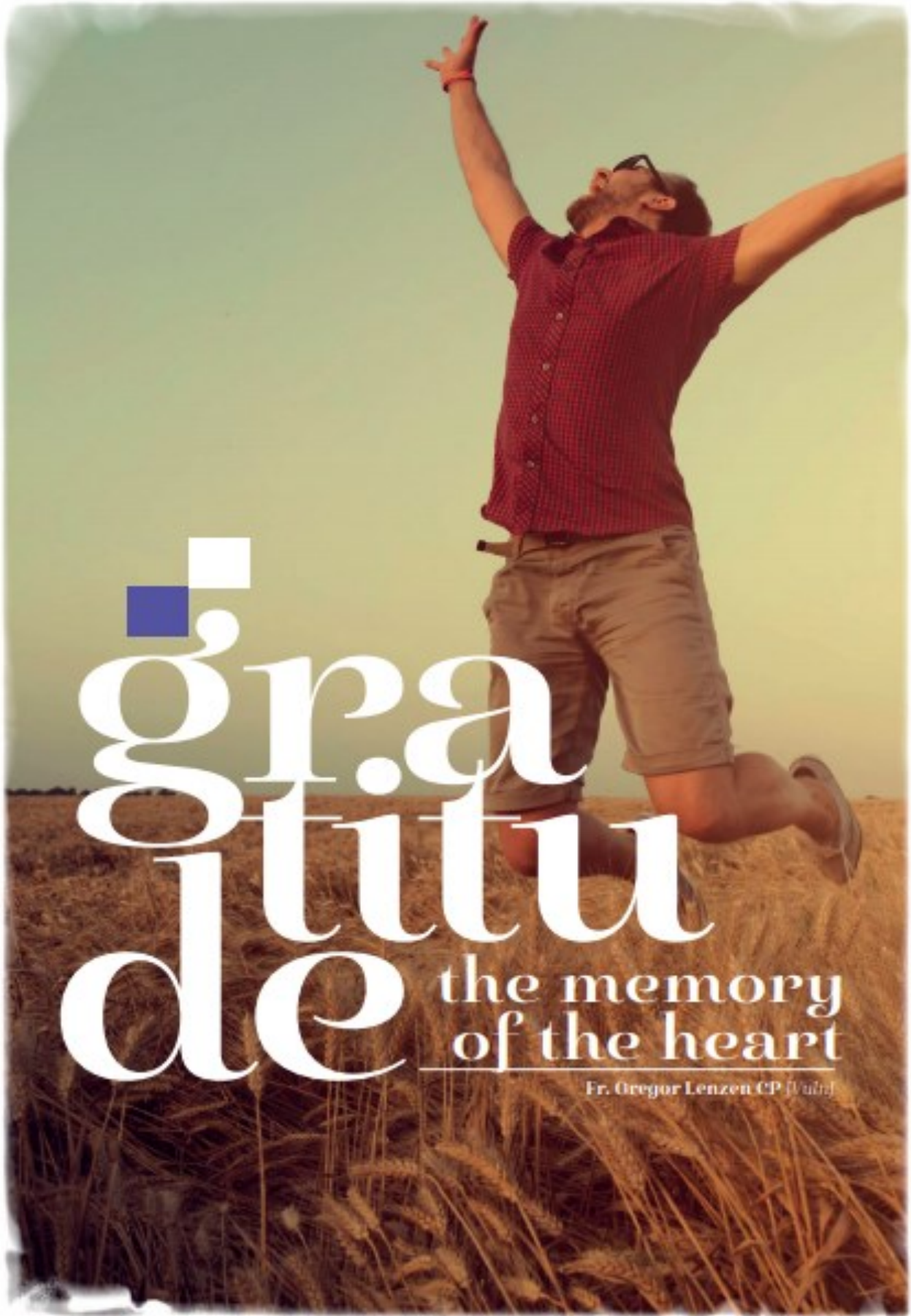
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1720-2020

Gratitude

The most beautiful
thanksgiving for God's
gifts consists in sharing
them with others.
[Michael von Faulhaber]





gratitudo
the memory
of the heart

Fr. Gregor Lenzen CP [V.Ord.]

GratITUDE. The first of the three words of our Jubilee Logo takes us right to the heart of our Passionist charism, which we appropriately define as *Memoria Passionis* – *the Memory of the Passion of Christ*. Memory and passion are intimately related to each. The French bishop, Jean-Baptiste Massillon, a contemporary of our founder, stated that: *Gratitude is the heart's memory*.

Even Paul of the Cross spoke of our fourth vow as *the grateful memory of the passion and death of Jesus Christ, our Lord*. Gratitude comes from the crucified love of our Redeemer, through which we have been gifted with salvation. In a traditional Friday prayer we say: *I thank you, Lord Jesus Christ, for dying for me. Do not let your blood and your wounds, suffered on my behalf, be for naught*. Grateful memory of the Passion of Christ is at the heart of our charism; through it we take our place in the Church.

May the Passion of our Lord Jesus Christ be always in our hearts. This prayerful greeting of our congregation is attributable to Paul of the Cross. It also contains that attitude of gratitude. This is to say that gratitude should always be inscribed in our hearts as Passionists.

Heart and cross, connected through the holy name of Jesus. These are the basis of the Passionist symbol which we wear on the habit. In a sense, it is the exterior “trademark” by which a Passionist is recognized.

This badge worn on the chest is a continual reminder to internalize the Mystery of the Passion and Death of our Lord Jesus Christ; and through this memory of the heart to cultivate a profound gratitude in us.

The wholeheartedly grateful recognition of the saving love of Christ, expressed in his Passion, for the sake of the redemption of the world, absolutely compels us to proclaim the Gospel of the Passion as joyous news and as an invitation to be grateful.

After all that has been said, it should be clear that the Passionist vocation also carries with it an invitation to gratitude.

It is fundamentally human that every person understand his and her existence as “welcomed.” Nothing is taken for granted. We should never stop being amazed and grateful for the many great and small miracles from the hand of God in our daily existence.

As we prepare for the 300th anniversary of the foundation of our Congregation, it is important to thank our Lord for the Charism of Saint Paul of the Cross, for our own personal vocation as Passionist, and for all of the good which our brethren have accomplished in the world. We rejoice for this rich harvest for which we have the witness of many saints and blessed.

We also wish to look toward the future with gratitude. At the same time, we must be realistic and conscious of the problems of the Church and of the world. Thanks to our faith, however, we know that God wishes only good for us, and is preparing us for that good as we follow his will. Therefore, we look ahead with a confidence that is rich in gratitude.

Fr. Miguel Pozuelo*Spaniard in Mexico*

What does gratitude mean to me? I ask myself this because people have asked me, but I think you can't give an answer only on a rational basis. I believe that, rather than on a rational basis, at its root, gratitude is a feeling, from which other diverse feelings, attitudes and actions come.

It is like asking yourself what do you feel when you see or breathe... They are personal experiences, so normal in everyday life and lived all the time, we never think of defining or explaining them. They are obvious and inherent to a person.

This is why, I would define gratitude as: "The satisfaction of being recognized as a person, when someone else gives me something meaningful; or: a feeling that produces the spontaneous response of the desire of being reciprocated".

Gratitude is many feelings connected: satisfaction for receiving something good, for being recognized as a person, appreciation for the person that made me feel this way, spontaneous desire to be grateful, mutual appreciation, wish for future exchanges that enrich us both...

what is gratitude?

Fr. Gregorio Arreaga*Ecuadorian in Venezuela*

***Gratitude:** a magic word. It is the virtue of those who have God in their heart. It is the warm hug and the comforting smile of God.

***To be grateful** is an act of humbleness, modesty, appreciation and kindness. Gratitude cannot be bought or sold, it arises from the purest and deepest interior of the heart of a person.

***The one who is grateful** to God has many reasons to continue receiving from HIM abundant blessings because gratitude is the key that opens the doors of the heart of God. We always have to be grateful to God for everything we receive for good as well the bad times as Job teaches us in the Holy Scriptures. He knows how to be grateful to God all the time and thus we can see how God embraces humanity in those who do his will, which is the best way to being grateful to him.



everything is grace

Fr. Leone Masnata

(MAPRAES)

Thanksgiving is the greatest form of prayer of a Christian. Through thanksgiving we naturally remember the central event of the Christian faith—the gift of the Son, Jesus Christ, that God the Father in his immense love offered to mankind (cf. Jn.3:16). Mature faith recognizes that “everything is grace”. It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.” (Preface of the Roman missal). The simplest expression of the Passionist charism is “Passio in cordibus”, that is, the continuous memory in our heart of what God’s love has done for us. “Mindful of the Passion of the Lord.” Like the leper who was healed “returned” to thank Jesus (Luke 17:1) so our Congregation “returns” to its 300 years of life, to give thanks. Thanksgiving is not merely a simple form of prayer; it is the fundamental attitude of an entire person when considering the Passion of the Lord. It expresses amazement when contemplating the tenacious love of God for us. How can we not cry with emotion? How can we not shout about this love to the whole world? How can we not care for those who suffer, and offer hope to those who are desolate? Although we cannot ignore our sins (errors, failures, hypocrisy, hardness, etc.) that we committed during these three centuries of life (the jubilee also serves for requesting and obtaining divine forgiveness), we thank God for the particular gifts which He has given us and for the responses that our religious of yesterday and today gave Him, keeping the Congregation alive in the Church.

✱ **For St. Paul of the Cross** who conveyed to the Congregation a very clear charism, that of the memory of the Lord’s Passion, convinced that it contains everything: “Lord I thank you for dying on the Cross for my sins”;

✱ **For the Passionist vocation**, extended to the contemplatives and the female Passionist religious, and to the secular Institute the Passion and, recently, to the laity, considered now not only as an objective of missionary activity, but part of the Passionist family;

✱ **For the wisdom that the Cross and Resurrection of the Lord** contains, that is, the highest knowledge of the face of God (theology), the truest value of one’s life (psychology), the most generous form of service to others, especially the weakest (social relations);

✱ **For holiness and martyrdom**: Our spirituality has given the Congregation and the Church a host of Saints and Beati, known and unknown, and martyrs;

✱ **For our missionary presence** in many parts of the world to communicate the strength of the Resurrection to sinners, to the lost, to those crucified because of poverty, injustice, disease...;

✱ **For charity**, the mountains of love and forgiveness between fellow religious who for 300 years have built and rebuilt our local communities;

✱ **For the certainty of eternal life**: It is the promise which the Church has assured us by receiving our religious profession, “a hundred-fold in this life and eternal life in the age to come.” (Mk 10:29).

Gratitude is the right way to view the past as the grace of God and as a narrative of fidelity to the Lord and to the Church of those great religious who have preceded us. Thus, our memory directs us to the future and to hope and enables us to live the present moment of life with passion.



Fr. Fernando Beltrán

(Colombian in Bolivia)

Gratitude has a price. Gratitude is to give thanks without expecting anything in return; gratitude means learning how to give ourselves and serving others, without expecting recognition. Gratitude is to rely always on people willing to collaborate and to know that there will not be any demands. Jesus, as a man, gave himself freely to all of us, to save us and let us know the great love that the Father has for us: “Freely you have received; freely you are to give” (Matthew 10, 7-15). Saint Paul of the Cross incarnated into his own life this reality, making himself this way, hope, consolation, sacrifice for his brothers of the community and to the people of his time. Truly, the key to the fullness of joy is what Jesus tells us: “There is more happiness in giving than there is in receiving” (Mark 12, 38 -44); and that is to live in gratitude. The true value of gratitude is given by each one of us; that value arises with the experience of life. Practicing gratitude, every day, is not a matter of only reason, but an act of conviction. JESU XPI PASSIO is to Live in gratitude.



on that day in **ROMA**

The story of St. Paul of the Cross at Saint Mary Major

Fr. Gabriele Cingolani C.P.
(MAPRAES)

In Castellazzo the seed fell on soil. In Rome it begins to die: a sign that it takes roots and bears fruit. When he approaches the Pope's residence, eager to get the approval of the Rule, Paul Danei is brusquely dismissed because his clothing is not appropriate for a pontifical audience. Even though the incident seems to end his project, he decides firmly to accomplish it. With the vow of the Passion, he presents in the Church a new spiritual dynamism that makes the seed grow. In fact, each charism of consecrated life is a creative gift of the Holy Spirit in the commissioning of the saving plan, through a person called to a specific mission for humankind and always encouraged by the merciful love of God. Facing refusal, Paul responds affirmatively to failure with a new momentum. He has entered into the dynamic of the paschal mystery of death and resurrection which will model the rest of his life and enrich the Church through the Passionist family.



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His bishop and spiritual father, Bishop Arborio Gattinara, has been very impressed by the journal and the Rule's outline that Paul has presented. He grants him some freedom to live as a hermit and carry an apostolic life in the area of Castellazzo, but he does not support him fully. When, after a few months, Paul wants to hasten the process and obtain the confirmation of his inspiration from the pope, he lets him go without the smallest presentation or minimum explanation about how to move in those types of environments.

At the end of August 1721, Paul sails alone from Genoa, in an adventure that fails according to the horizontal time line of human history, but which is a triumph in the vertical time line of God. He arrives in Civitavecchia on September 9, and after a few days of quarantine, he heads to Rome along the via Aurelia. He travels 70 kilometers alone in a deserted and malaria infested area, the streets of Rome, and staying at pilgrim lodges. He arrives in the capital through Porta Cavalleggeri. The next day, after his devotions and confession in Saint Peter's, he arrives at the Quirinal palace, where he hopes to meet Pope Innocent III and get the approval of the text that of the Rule he has rewritten.

The palace guards and employees from the papal residence look him up and down and look at each other. He does not have a bad appearance, but with that robe that he has worn all day and night, barefoot, with beard and disheveled hair, he is not presentable. Who sends you? What do you have in mind? With so many criminals nowadays, it is better not to trust anyone. And in Roman dialect one

shouts: "smammare!" "Get lost!" It's futile to beg. For someone as naive as he is, it was unthinkable that meeting the Pope was about audiences and luxurious dress.

For a moment he experiences bitterness from the exhaustion of vain attempts, but not even that reaction extinguishes the flame that the Holy Spirit has ignited in his innermost self. The creativity of love does not leave any space for tiredness.

He refreshes himself at a fountain, that disappeared after the construction of the Palazzo della Consulta. He asks for the shorter way to get to the Basilica of Saint Mary Major and runs to take refuge there to put in the hands of the Lady the gift he holds deep in his heart: his consecration to the Passion of Jesus, the essential core of the family outlined in the Rule that the Pope was not able to see. In front of the image of our Lady loved by Romans, in the Borghese Chapel, Paul made a private vow to join his life to the Passion of Jesus and to keep alive its memory in the Church, along with the brothers that God would send to him. She who has intervened on other occasions to light the path, now confirmed that road and offers, together with intimate communion and consolation, the certainty that would rule his life. In the history of the Passionists this is the founding moment like the Lent of Castellazzo. Everything else is the frame, this is the painting. Instead of making him give up, the Roman defeat became the point of no turning back on the road.

Probably it was between September 23rd and 25th of 1721. In patrician and papal Rome another day dawns in the beginning of Fall, perhaps the best period of the year. Watching from the Esquiline hill towards the Tiber and the dome of St. Peter's, the city looks stunning with its churches, monuments and villas all over the hills. Paul passes through the city while he walks to the house of the Trinità dei Pellegrini, next to Ponte Sisto, where he stays before going back, very early in the morning, he goes to Civitavecchia, this time navigating on the Tiber. He walked anonymously among the people, unknown, rejected, but he is someone. One day the Popes, the Curia and Rome itself will look for him. He has accomplished more than what he expected. The certainty that this will never end. In fact, he writes immediately to his brother John Baptist to let him know that he will go to the end of the world, if necessary, to carry out his project.

chronic



Thus, once that the members of the Chapter had occupied their seats, the members of the Jubilee Commission (Fr. Ciro, Fr. Gary, Fr. Anton, Fr. Vital, Fr. Juan Ignacio, Fr. Francisco, could not come) put on black shirts and scarves with the logo JUBILAEUM.cp to encourage and motivate the brothers in this new challenge that entails the celebration of a centenary.

Fr. Ciro, president of the Jubilee Commission took the floor to begin the Powerpoint presentation. He started talking about the task that Fr. General had entrusted to the Commission and about the meetings that were held to prepare what was going to be presented.

The efforts and talents of those who prepared and sent the Logo, Hymns and Prayers to the Commission were appreciated. As for the Logo, the 6 finalists and the one chosen were announced. The Hymns also were disclosed explaining that it had been difficult to choose only one and therefore five were selected with the following nomenclature: Pop hymn, liturgical hymn, song, march and video. As for the prayers received, both for vocations and for the jubilee, all have been edited for everyone's use.

The presentation of the Icon and the relic of St Paul of the Cross, caused an Oooohhh! in the assembly

when Anton and Gary took it out of its case and showed it to the Capitulars. A draft of the itinerary of the Icon throughout the entire Congregation and a prayer in three languages to pray with the Icon were presented. Each Capitular received a small replica of the Icon.

A folder regarding the Jubilee was given to the Capitulars. It contained all the items of the presentation as well as the first JUBILAEUM.cp Bulletin. The intention and plan of the Commission is to publish three Bulletins per year. For this purpose, the Capitulars were asked to encourage all religious and Passionist Laity to generate and select news items and to send them to the designated address.

Fr. Vital announced the international events: meeting of the Passionist youth, of Passionist formators, these two without specific dates yet, and the THEOLOGICAL CONGRESS, organized by the Cathedra Gloria Crucis of the Lateran University, on the following theme: "The wisdom of the Cross in a pluralistic world", from September 21 to 24, 2021. In addition, a meeting of the Passionist bishops will be scheduled.

Other members of the Commission presented the docu-fiction about our Founder, the institutional videos of the Passion prepared for the occasion, etc. The first part of the presentation was concluded with an overall study of the Jubilee budget.

After the break, the capitulars met in groups and they prepared a text to bring to the hall. The text contained responses to two questions— What are you willing to do in your community to prepare for the Passionist Jubilee? And: Do you have any suggestions for the Commission?

Once the round of shared responses was over, there was a question and answer period. The assembly concluded with a champagne toast and the music of the Jubilee song "300 years" by Francisco Chagas. Congratulations!



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Communication Bulletin: The Passionist Jubilee

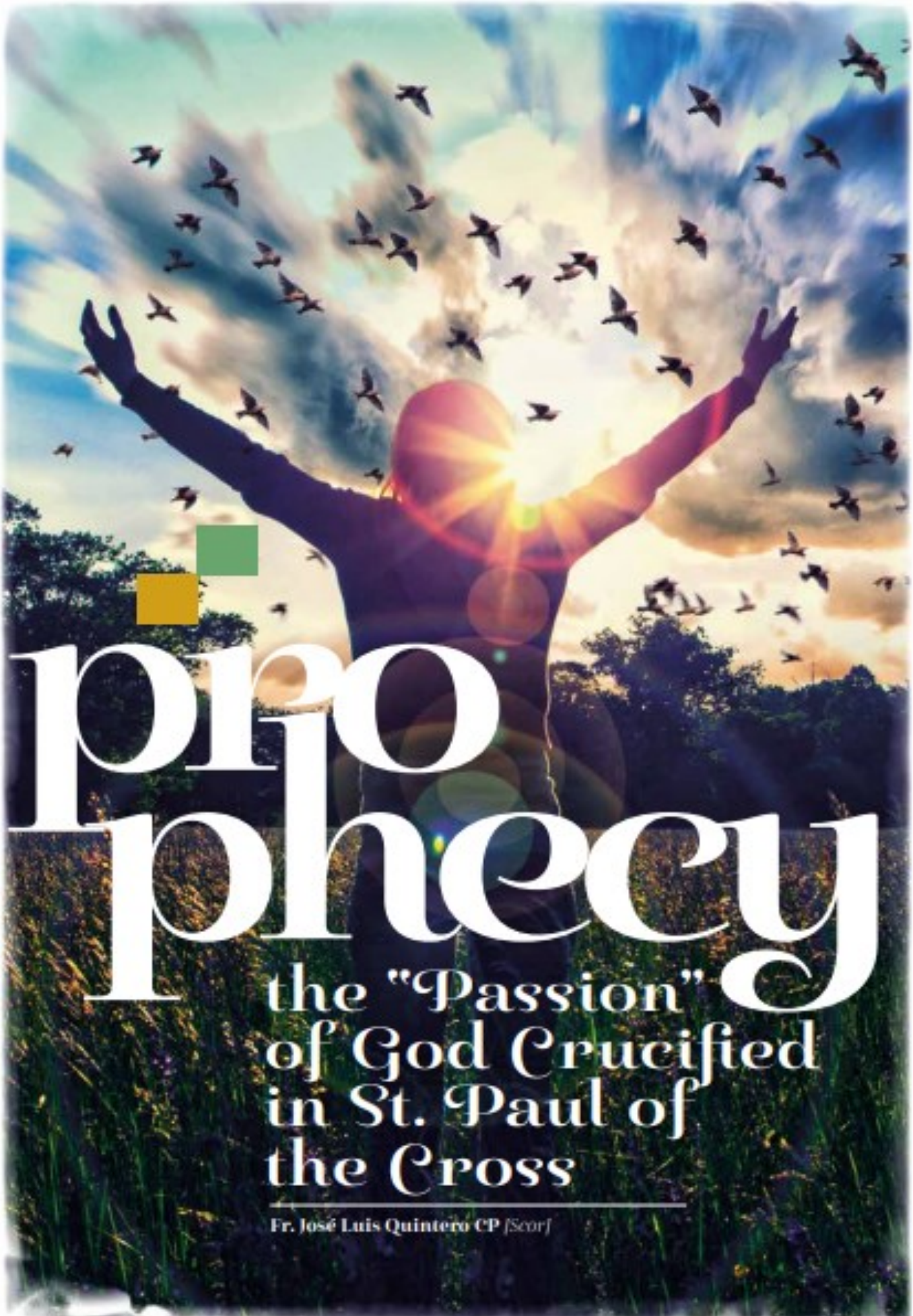
03

1720-2020

Prophecy

Would that all the Lord's people were prophets, that the Lord would put his Spirit on them! (Isa 11, 29)





pro
phesy

the "Passion"
of God Crucified
in St. Paul of
the Cross

Fr. José Luis Quintero CP [Scor]

God is prophecy. He reveals himself as compassionate and merciful, strength and gentleness; He who comes, is coming and will come. It is He who manifests and gives himself to us. Furthermore, it is He who empowers us and who asks to receive his Being who is prophet, a passionate and radiant witness of his love for humanity.

Amos, Hosea, Isaiah and Jeremiah; before them Abraham and Moses and others acknowledged that God touched their lives. They proclaimed and were inspired, they enjoyed, and they suffered, they denounced and exhorted from the "passion" of God that burned within them. Amos is totally justified in saying what God did to him. Hosea makes of his life a sacrament of the betrothal relationship of Yahweh with his people. Isaiah acknowledged that he was a man of unclean lips. He knows that he was empowered to be present and to testify. Jeremiah recognized that he was seduced by his God and defeated by the bonds of love. Thus, prophecy and being prophets come into being – the Passion of God for humanity, and his loving project of Fatherhood and Fraternity. Therefore, the Prophet opens horizons to the future of God, denounces pain and injustice, awakens hope, while nourishing patient and confident waiting.

JESUS IS THE PROPHECY OF GOD IN HISTORY. WE HAVE BEEN GIVEN AND REVEALED EVERYTHING IN HIM. HIS PASSION IS THE REALIZATION OF THE FATHER'S PASSION OFFERED TO HUMANITY IN THE GIFT OF THE SPIRIT. IN THE ESSENCE OF HIS BEING THE FATHER HAS ESTABLISHED HIS KINGDOM FOR HUMANITY. HIS ACTIONS, HIS LIVING AND HIS FEELING, HIS BEING EMANATES FROM THE WILL OF THE FATHER. HIS DYING MAKES AN OFFERING OF THE REIGN OF GOD THAT WAS Poured INTO HUMANITY AT EASTER. IN HIS FLESH HE UNIFIED PROPHECY AND PROPHECY.

He encourages in struggles and comforts with rest, reads the present with a heart dwelling in the future of God and recognizes in the past the permanent fidelity that always opens horizons, the action of the One that supports victims by claiming for them resurrection, the One that bears all yearnings and desires. Paul of the Cross is prophet and prophecy because God, in the death and Resurrection of his Son, made him participate in a unique and charismatic way in his Passion for humanity. In

him personal grace and shared charism break forth as a gift of particular immersion in the infinite sea of love and generosity that is the Passion of the Lord. At least since the retreat in Castellazzo he communicates to us how he experienced the Passion of the Lord in the depths of his innermost being. It was immediately perceivable and throughout his life he yearned to be consumed in that fire of love and pain, to be immersed in that revealing and saving event. From this prophetic zeal springs with irrepressible urgency the call to conversion, leading to contemplation and total self-offering to the Crucified God. This ardor attracts other companions to whom the Lord offers the same gift of sharing in passionate love. These brothers, gathered by the same charism, are empowered as new prophets who open the horizon of humanity to the Passion of God. In these prophets dwell the Spirit who proclaims and denounces and open horizons from the Passion of Christ that is prolonged in the passion of mankind. The Spirit fulfills his Passover by making human history life-giving, always making the Reign of God fertile by humble and generous self-offering, opening it to the fecundity that exceeds us. These prophets are witnesses inserted in the Paschal events of Christ present in history.

Prophecy springs from the Passion of Jesus Christ that is poured into our hearts, making it not only inhabited by it, but dwelling within it. The dynamism of the Spirit continually brings us from the "Passion in our hearts" to centering our "hearts in the Passion". The prophetic dimension of our Passionist Life and Prophetic mission flows and re-flows, from this dynamism.

@Mooring in New Marshlands. The Prophetic Mission of the Passionists in the 21st Century.

Fr. Owen Barde CP

In 1988, Fr. Carl Schmitz, a Passionist working with the B'laan tribes in southern Philippines, was gunned down on the stairs of his mission. Months before that, Fr. Carl received anonymous advices telling him to leave the mountain and go down to the parishes in the city. A priest's daily job is to be in a church not in houses and farms of rebels, one advice went. Fr. Carl could answer only in his masses. He would say that the daily work of a Passionist is to deliver God's love—not only in the church but more in those far from church: farms, lakes, copra ovens, and mountain shacks.

Every Passionist is familiar with Fr. Carl's understanding of his mission. It is simply the message of Jesus' passion and death: bring everyone to the nucleus of God's love shown on the Cross. St. Paul of

the Cross, founder of Passionists, took this message to the crucified of his time—the destitute children in the marshlands of Maremma.

The Passionists' prophetic mission then is making berths in marshlands. St. Paul's Maremma have come to stand for people and places in the peripheries where no one dares to go, especially where suffering renders God as seemingly absent. As Fr. Jesus Maria Aristin notes, "We cannot think of Jesus' cross and forget about the crosses around the world." A quick survey of Passionist missionary presence around the world reveals three notable marks of prophecy: making God handily present, infec-

tiousness of God's love, and ingenuity for more missionary paths.

Passionists strive to let God's love comes handy. In Haiti, Fr. Rick Frechette keeps a midwife kit next to his door and surrounds his bed with clamps and surgical gloves ready for emergency calls. In Papua New Guinea, Bro. Jim Coucher and fellow Passionists built progressive caring shelter for the disabled. Fr. Kieran Creagh and our Passionist brothers in South Africa deliver palliative and respite intervention to HIV/AIDS and other terminally ill patients. Fr. Rey Ondap rescues Filipino fishermen arrested in Indonesia because of illegal documents provided them by fishing companies. Fr. Martin Newell brings God's voice to streets fronting government buildings in London. Many other places see Passionists animating God's ready accessibility.

Another mark of Passionist prophetic mission is making God's love contaminate and enable people. When Fr. Roberto dal Corso, in Tanzania, developed agri-farms to sustain the Passionists, he involved the communities around. Now, the local people are efficient



”

prophecy
**what
 is?**
 prophecy



farmers and cattle breeders. In Indonesia, Passionists' fight against palm oil business rouses people to assert their environmental security. Fr. Mario Bartolini's defense of poor peasants in Yurimaguas infect others in championing justice for indigenous peoples in the Peruvian Amazon. Oftentimes, a sad prize awaits those fighting against injustice in South America, Asia, and Africa. But this cannot contain the infectiousness of God's option for the oppressed.

Indeed, Passionists do not stop. They seek new marshlands by vigilantly listening to Christ's present groaning—with the planet, immigrants and refugees, human trafficking victims, stressed workaholic populace, young people thirsty of relationship and meaning. Pope Francis challenged the Passionists: "...the strength and simplicity of your message...can (very well) speak to today's society, which has learnt to no longer trust mere words, or let itself be convinced only by facts."

The Passionists cannot just live, pray and preach from afar but moor in new marshlands.

✠The call to be a prophet.

Fr. Stefanus Suryanto CP

As Passionists we are called to follow Jesus Crucified, and to strive to be more like Him, who comes to do the will of His Father. Prophecy for me is to know, love and live with Jesus, so as to be like Him. This means nurturing the sentiments of Jesus, becoming one in heart and mind with Jesus, in order to become prophets like Him.

We can be prophetic in the small things in our daily lives. Pope Francis said that God calls all Christians to be saints – meaning, real people, who pray and show loving attention to others. We are all called to be holy by living our lives with love and bearing witness at all times. To be Passionist and prophetic:

1. Return to our Main Sources:

As prophets, we draw from our main Passionist sources. If Jesus Christ is our model, we must live and move primarily in harmony with Jesus. St Paul of the Cross and the saints of our Congregation are our next sources. Our vocation as prophets is inspired by Jesus, our Founder, and then our saints.

2. Embrace Prayer, Silence and Solitude:

Prayer, silence and solitude are necessary to live as prophets, but perhaps less appreciated today. Yet, wisdom comes through prayer and silence.

3. Live Community life:

The call to be a prophet begins in the community. Apostolic life is often considered more important than community life. Yet, apostolic and prophetic values begin in the community. Success and failure, love and forgiveness, and human and spiritual relationships are expected to deepen in community.

4. Embrace the Spirit of Poverty:

As prophets we bear witness to evangelical poverty. We will not be vibrant and cheerful if we don't love poverty. Are we still committed to live our lives in the spirit of Jesus who humbled himself and became poor and despised? Being a prophet means that we must desire a poverty which is free from everything and attached only to Jesus.

✠Listen, prayer and denunciation

Fr. Elie Muakasa CP

For me, prophecy is to listen to God and live according to his Word. The starting point of any prophecy is listening to God through daily prayer, meditating on the events of life in a spirit of faith, and finally allowing ourselves to be transformed by that same prayer. In prophecy, prayer becomes a ferment of life.

As a Passionist, my prophetic witness will have reference to that of Jeremiah, Elijah, John the Baptist, and Jesus Himself. In fact, their destiny is that of the persecuted prophets because their words upset others (Jr 6, 6, Mt 16, 21, Mk 6, 19-29).

Personally, without seeking to become a prophet, ... just a glance of faith on certain situations in my life makes me understand that I am close to the persecuted prophet. Yes, my faith together with my religious and academic training have made me more vulnerable to injustice in all its forms.

I suffer every day in my country trying to live in situations of injustice where the weak are exploited and oppressed. It is impossible not to denounce this pernicious evil. It is impossible not to speak for the justice that liberates and strengthens fraternity between people! But by acting in this way I expose myself to slander, to threats and insults ... and I also miss out on the benefits of life (promotions). However, what matters to me most of all is to remain faithful to Christ Jesus and his Gospel, and to always have the strength to forgive.



Charism

search of a home

Fr. Gabriele Cingolani C.P.

MAPRAES

A charism is like an arrow of love that the Spirit shoots into the heart of a person. It enflames and burns, it communicates energy to overcome difficulties and to realize projects that are humanly impossible. It also inflicts pain and causes bleeding, discouragement and anxieties that seem like death. It is the dynamic of the seed that dies to bear fruit; however, this seed is not that of plants but the living person. It is the Crucified; it is each one of us, it was Paul Daniel —of the Cross. The charism of the Passion of Jesus was clear from the beginning, but the historical realization required attempts, adaptations and tribulations that lasted Paul's entire lifetime and, therefore, the biography of a Founder is the biography of his charism.

In this respect, Paul's research journeys, particularly numerous during his early years, can be called charismatic journeys, because the charism was the driving force of all his initiatives. The first venture, which took place from the end of August to November 28, 1722, presents at least three circles of charismatic consolidation. The failure of the desired papal approval turns into the victory of the Vow of the Passion. On the return voyage from Rome to Genoa, the exploratory stint on Monte Argentario inspires him to make the decision to go back there to implant a new life form. The vicissitudes of the comings and goings and the bustle of the Agro Romano [Roman countryside] and the Maremma Toscana [Tuscan marshland], with the misadventures of encounters

with ecclesiastics and contacts with the lives of the local people, made him come face to face with the moral abandonment of the people of God and feel the necessity of the proclamation of Love crucified.

The second charismatic journey began from Castellazzo on 22 February 1722, a year that marked his first initiatives, and contains many moments in which the charism probed the ground for roots. Paul and his brother John Baptist, also clothed as a hermit by Bishop Gattinara, settled down on Monte Argentario, benevolently welcomed by Bishop Fulvio Salvi. Shunning every inclination toward official approval, they focused on the experience of the innovation they wanted to achieve. Their lifestyle expressed in an idealistic way some founding elements: solitude, fraternal communion, fasting, poverty and austerity, study especially of the Bible, continual prayer, night and day. However, they immediately realized that the charism was not enough. The preaching of the Passion was also required. Therefore, every Sunday, when they descended the mountain for Mass, in agreement with the local pastors, they committed themselves to catechesis— Paul in the village of Portorcole and John Baptist in the village of Santo Stefano. From the very outset the charism imposed its apostolic dimension, not only monastic. They could cultivate areas of land, something possible and useful, or restore the hermitage and the chapel, which is necessary; but they found charismatic tranquility only with the proclamation of the Crucified. The venture was so successful that the bishop and his clergy considered engaging the two hermits in the pastoral activity of the diocese.

However, the voice of success landed on deaf ears. Paul listened to the bishop of Gaeta, Carlo Pignatelli, who invited Paul to meet with him. "You will find a suitable place for your vocation and you will be able to work hard for the glory of God and the salvation of souls." Monte Argentario was ideal for solitude and contemplation, but the apostolate was uncertain. It had only been nine months, and the separation was painful, but they decided to go and see. Toward the end of the year the two arrived in Gaeta. The charism traveled with them.

They remained in this new location for two years. Community life expanded to include new companions entrusted to Paul by the bishop, based in the hermitage of the Madonna of the Chain. Their lifestyle was similar to that on Monte Argentario, with an apostolate open to new possibilities. They taught

catechism in the cathedral and in other churches, and they were increasingly sought for spiritual direction. The first year Paul even preached retreats to the ordination candidates. Their reaction was initially skeptical, but afterward they were astonished. However, although the apostolate flourished, they struggled with community life. The group was not homogeneous. Someone even aspired to be the founder. The bishop sent him problematic subjects as well. They were disgruntled due to the community lifestyle imposed by Paul, who was not sure of his role. A founder has the right to choose the candidates. Meanwhile he struggled, trying to sustain the community; however, he understood that it could not last.

At the beginning of summer 1724, the Danel brothers set off on their way, in a new biographical and charismatic venture, to the bishop of the city Troia, Emilio Giacomo Cavalleri. He invited Paul to his diocese, perhaps at the suggestion of Pignatelli realizing that he had not satisfied his aspirations. Cavalleri was considered to be among the most holy and learned pastors of his time. He himself led a penitential and contemplative life, in harmony with Paul's own inclinations. He was the right person to read the signs of God in the heart of the Founder, and to direct him on the right path to give institutional structure to his inspiration, and to offer to the charism the possibility of implanting itself in the Church. There would still be a long and hard journey ahead, but at least it would be more secure.

Meanwhile, up to this point, the charism had incorporated the Church into its local structure, in four stages: Arborio Gattinara accompanied Paul, the Good Shepherd, but not prophetic enough. He did not understand the authenticity of the foundational inspiration, nor did he have the energy to sustain it. Fulvio Salvi sensed that Paul was gifted with the spirit of a new mission but did not have the time to guide him as he wished. Regrettably, he gave him permission to depart from Monte Argentario. When he presented him to his colleague in Gaeta, he praised his exemplary spirit, and he stated that the community that he wanted to form was "the poor of Jesus". This was the first time this expression was used in any document. Carlo Pignatelli highly esteemed the apostolate of Paul; however, this did not facilitate the creation of the community Paul has in mind. Emilio Cavalleri was truly a great pastor and prophet. However, no one is able to embrace every charism that he encounters.

ic

THE PROCESS OF "WRITING" AN ICON IS A MYSTICAL PROCESS **P. Anton Lässer (VULN)**

The iconographer, with prayer and fasting, embarks on an inner journey toward Christ and the saints. The Holy Spirit, so to speak, leads him by the hand and reveals how the saints and God must be represented in the icon. In this way, those who contemplate the icon allow themselves to be guided by a spiritual dynamic that helps them to penetrate areas that are hidden to the simple eye. Even the Greek iconographer, Loukas Seroglou, who was entrusted with the execution of the icon of the Jubilee of the 300th Anniversary of the Passionist Congregation, allowed himself to be inspired by this dynamic.

The icon was designed in the shape of a triptych, a form traditionally reserved for sacred art, and which contains an image of the mystery of the divine Trinity.

In the center, in the main space, the last station of the Passion of Christ is presented—Jesus' death on the cross. At the foot of the Cross is Mary, the Mother of Jesus, and St. Paul of the Cross. Mary stands with her arms raised, arms that want to embrace her son, but that do not seem to reach Him. She is there until the

very end. Mary allows herself to be led without resistance by God's will and plan. Her hands reveal an indescribable pain. In one hand he has the cloth ready to clean the face of her dead Son at the moment of his deposition from the Cross. In place of John, the beloved disciple, is the Founder of the Passionists, St. Paul of the Cross. His pose expresses sadness, helplessness and a great devotion to God's will. The icon is dedicated to him. He places his right hand on his heart, the place where the Passionist Habit bears the symbol of crucified love.

Above, there are two images under the cross, under the extended arms of Christ—two angels. They lament and weep before the Passion of the Son of God. Christ's head is inclined toward one side and his arms extend unequally. It seems that, even at the moment of death, there is an inner dialogue with his Mother, as if He wanted to console her. The trunk of the cross penetrates into the ground, into the underworld, where Satan, the ancient serpent, awaits the moment of his defeat.

Above the cross is the symbol of the Passionists, surrounded by the hand of God, which blesses, and the symbols of creation and recreation—the sun and the moon, the angel of final judgment

+ + +
+ + +
*vision and artistic
composition by the
iconographer Loukas Seroglou*





and water as the current of the life of the Holy Spirit, represented in the form of a dove. The two saints and Blesseds located in the doors are under the shadow of the angels who bear the instruments of the Passion of Christ-- the reed of hyssop and the spear, symbols of Christ's thirst for the soul of man and the opening of his pierced heart, which thus becomes the origin of the sacraments of the Church.

On the left is Saint Gemma, the great mystique of the love of the Cross, who represents the entire female component of the Passionist Congregation, and Blessed Isidore, with a heart wounded by love. On the right, St. Gabriel Possenti, with the skull, symbol of the mortality of a human life without God and the lighted candle, symbolizing the relativity of every human dispute. Beneath him is Blessed Dominic Barberi with an open book and two pens. God speaks through the heart and through the intellect. The greater Christ's love, the deeper the penetration and understanding of the Scriptures. On one side of the table is the hourglass, as an appeal to constant vigilance: "Watch therefore, because you know neither the day nor the time when the Son of Man will come."



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hope

Man's great, true hope which holds firm in spite of all disappointments can only be God – God who has loved us and who continues to love us “to the end,” until all “is accomplished” (cf. Jn 13:1 and 19:30). Spe Salvī 27, Benedict XVI.

A hand is shown from the bottom, holding a glowing heart-shaped string of lights. The background is dark with many out-of-focus, warm-toned bokeh lights. In the top left corner, there are two small squares, one green and one yellow.

hope peace

*"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).*

**Christian
hope, a light
for action**

Fr. Joachim Rego cp [General Superior]

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 towards 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 hearts 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).

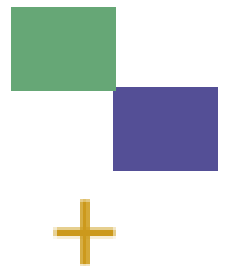
Christian hope is very realistic. It is built on the realization of our weakness, the limitations of human nature, the many difficulties of human life, and the absolute necessity of God's grace. The Christian's hope is not in himself/herself, but in Jesus Christ. Christian hope is not a wish or a feeling;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

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).

A spirituality of hope is a conviction that in any human situation there is a profound thirst for truth, justice and brotherhood, and that at the foundation of all, there is a genuine thirst for God. This means that we, ministers, must be above all individuals of deep living faith.

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.



God must be the very heart and centre of our lives, we must sincerely believe what we preach. Pope St. Paul VI articulated this well in *Evangelii Nuntiandi*: *"Our age is thirsting for sincerity and honesty. Young people in particular are said to have a horror of falsity and hypocrisy."*

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.

"A first essential setting for learning hope is prayer. When no one listens to me any more, God still listens to me. When I can no longer talk to anyone or call upon anyone, I can always talk to God. When there is no longer anyone to help me deal with a need or expectation that goes beyond the human capacity for hope, he can help me. When I have been plunged into complete solitude ...; if I pray I am never totally alone".

Benedict XVI, *Spe Salvi*, n. 32)



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 a 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.


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 on 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."*

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."

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.

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.



"It should have been the first to be born"

Fr. Gabriele Cingolani *cp*
(MAPRAES)

When a charism seeks a place in institutions it encounters contrasts and failures, because it is a divine inspiration sent to fit into human limitations characterized by sin. It is analogous and associated with the incarnation of the Word and with the work of the Church, a human community divinely instituted.

After searching for years for a starting point in various dioceses of Italy, Paolo Danei experienced the turning point that put him in the right direction. On the advice of Bishop Cavalieri of Troia, he went back to Rome where he met the people who would support him to the end. When he visited St. Peter's Basilica in March of the Holy Year 1725, he attracted the attention of a young bishop who, intrigued by his attire and devotion, struck up a conversation with him. Paul intrigued him with the story of his experience and his project, for which he sought the approval of the Pope, but he did not know how to proceed. The interlocutor is Marcello Crescenzi who, at that moment, was not powerful enough to contact the pontiff. However, he was a friend of a cardinal, Marcello Corradini, who could do so. Both were enthusiastic about the inspiration of this hermit who was infused with love for the Crucified and would like to set Christians on fire. That said, on May 21, 1725, Paul was presented and recommended to Benedict XIII. He spoke to him of his desire to gather companions to meditate and preach the Passion of Christ. The Pope

was impressed with the fervor of this pilgrim. He blessed him and "orally" approved his project. Paul happily proceeded without worrying about documentation.

There followed two more years of restless zigzags in places that were already familiar to him and also with some unexpected variations. With the blessing of Bishop Pignatelli, the Danei brothers renewed their attempt to establish themselves in Gaeta, where they resided in the Shrine of Our Lady of Civita. There they resisted the call of Bishop Cavalieri who would have liked them to make their foundation in his city of Troia. To settle themselves more definitively in Rome, they very successfully ministered on several occasions in the pious work of caring for the sick poor founded by Cardinal Corradini. It is here that they were ordained priests as everyone had advised them to do. The Passionist charism moved among those crucified by disease, but it did not stop there. At the beginning of 1728, the two brothers left everything and returned to Monte Argentario never to leave there again. The mountain won once again. Paolo was 34 years old, full of energy and now also with experience and perspective. Since he now was a priest and had papal approval and good Roman curial support, it would be easier for him to gather companions. Finding the hermitage of the Annunciation occupied, they moved on to the adjacent one of St. Anthony. Between 1730 and 1733 they found themselves with 7-8 companions; however, by the end of the year the group dispersed. Paul spoke of "weeds sown in the field", but it was also a matter of a lifestyle that was too severe, "more celestial than human, more to admire than to imitate".

Meanwhile, the new Bishop of Soana and Pitigliano, Cristoforo Palmieri, offered the Danei brothers his full support. Not only did he grant them faculties for ministry, but he paved the way for the kind of missions they wanted to elaborate. Thanks to the Roman support, he designated them as apostolic missionaries throughout the country. Thus, in the institutional Church, the Passionists were born first as missionaries rather than as religious. Paul was first a preacher and then a Founder. The first Passionist mission, which took place in Talamone, Orbetello in 1730, was an overwhelming success.

At the end of that year Paul embarked on the adventure of building the first house for the companions to be gathered. It took seven attempts, but it had to proceed. Strange ecclesiastical bureaucracy placed the territory of Monte Argentario under

the jurisdiction of the Roman cardinal of The Three Fountains, Lorenzo Altieri, which created innumerable difficulties for licensing and inspections. In addition, the opposing factions of the cities of Portofino and Orbetello teamed up to tear down the building still under construction; however, they had to contend with the counter-offensive of Saint Michael the Archangel.

Although the first stone was laid in 1733, the work had to be suspended because of the war between Spain and Austria vying for the State of the Presidios of Tuscany to which Monte Argentario belonged. The Spaniards won, but both generals asked Paul for spiritual assistance for their soldiers. For over a year he became everyone's military chaplain, often risking his life helping the wounded and dying amidst the whistle of bullets and the explosion of bombs. The Passionist charism was right beside the crucified of wars. The first home of the Passionists, the retreat of the Presentation, was opened with the blessing of the Church on September 14, 1737, the feast of the Exaltation of the Cross.

Now Paul's entire energy was focused on seeking approval for the Rule. After it was revised and adapted according to the instructions of Bishop Cavalieri, it had to be submitted to the competence and the scrutiny of the commission chaired by Cardinal Altieri, who was now more benevolent with Paul, who had survived the test of time. However, he pointed out that they would not be approved because they were too strict. Additionally, the institute would need to have at least twelve religious whereas there were only three. Finally, they could not claim exemption from episcopal authority. Paul went to Rome several times to defend his approach. He even had to defend himself against suspected Jansenists and secret societies. However, the powerful Cardinal Carlo Rezzonico was joined by other well-known Roman supporters and finally, the new Pope Benedict XIV, appointed a commission to smooth the way. When the Pope saw the Rule he exclaimed, "This family of the Passion of Jesus Christ should have been the first to be born in the Church, whereas it arrives as the last." On May 15, 1741, he signed the rescript of approval. It did not yet have solemn status, but it was an essential step. Paul was forty-seven years old. It took more than 20 years for him to reach land. There were experiences of death, but also of resurrection. On June 11, five priests and a brother professed vows, taking new religious names. **Paul is no longer "Danei", but "of the Cross."**

*Passionist hope

Fr. Rafael Vivanco cp

In celebrating the *Third Centenary of the Congregation of the Passion*, the Passionists together with the entire Passionist Family, want to reaffirm our identity of being in the Church and in the world in order to *be and remember the Passion of Christ*, from within the context of our Congregational Values: Prayer, Solitude, Poverty and Penance. Our charism has the power and strength to renew our life and mission.

The recent 47th General Chapter focus on *"Renewing our mission: Gratitude, Prophecy, Hope"*, has invited us to keep our dreams and hopes high as a Congregation during this time:

Be a contemplative community, gathered around the Cross of Jesus Crucified, in constant memory of

Him, as missionary disciples, witnesses of his love, in order to bring the Good News of the Passion to the many "Calvaries" and existential peripheries of our time.

Be bold in living and proclaiming the Passion of Jesus to counteract the obliviousness of the reality that God exists today in the Church and in the world.

Be a human and simple Community, in mutual listening, knowledge, respect and esteem; freed from heavy structures; non self-referential; willing to move according to what the Spirit asks of us.

Be a community open to the signs of the times, the challenges, and the missionary endeavor. Listening sensitively to the world and the cry of the poor and the vulnerable-- migrants, refugees, the wounded earth.

Be a multicultural Congregation, opening ourselves to fraternal communion and communication with different people.

Be people who are open to on-going formation, conversion and learning throughout life.



what
is hope?

Evaluate the current structures in which we are organized the Configurations, seeking consolidation and promoting solidarity within each of them and with the other Configurations.

Share with the faithful lay Christians the charism of the Passion of Christ and open ourselves to a rich sharing of gifts with them.

In this Jubilee, we trust that the power of the Holy Spirit will fill us with his gifts in order to see our hopes realized.

* Three centuries of enduring hope

Fr. Francis Owanoh cp

In the Sacred Scriptures, Hope has always occurred along Faith, to the extent that it's sometimes almost impossible to define Faith without Hope, and vice versa.

Without hope, Paul of the Cross couldn't have founded the Congregation. Even when he set out to follow this call, several setbacks befell Paul. He neither despaired nor gave up, but still believed and hoped that the One who had called him would fulfil the mission.

It's important to observe that the challenges which the Congregation has overcome through this undying hope were not only unique to the distant past, but have always evolved with the Congregation through the many stages of its growth and development.

Hope is even more relevant today against the backdrop of the new global mega trends challenging the authenticity of our charism,

vocation and mission: e.g. globalization, industrialization, fashion, neoliberalism, materialism, technology, neo-colonization, neo-slavery, etc. We have to be authentic Passionists, prophets of our time, and witnesses to the great love of God manifest in the Passion of His Son.

These challenges cannot be overcome only through formation, study, experience, etc, but most importantly through an ardent and enduring hope in the One who willed the Congregation through St. Paul of the Cross, and is still enabling it to flourish into new frontiers.

* What do I expect as a Passionist from the third centenary?

Fr. Johnson Emmanuel cp

Nothing gives me more hope than the gaze at my Crucified Savior. On the Cross I find answers to all my problems and struggles and the problems of this broken world. My hope is on the Cross. On the Cross I find life, love, meaning and hope.

On the third centenary of my Congregation, I expect that my Congregation becomes a beacon of hope and salvation for the crucified ones of today. Deeply grounded and moored in the spirit and charism of our founder St. Paul of the Cross, I hope that my Congregation and its members would become a refuge for those who are in the clutches of various forms of suffering. I hope that my Congregation and its members deeply live and proclaim the wisdom of the Crucified love to our

wounded and broken planet and its residents, thereby keeping alive the Memoria Passionis.

A Call to Action

Fr. Einstein Felix cp

India is a Land of spirituality and religion has a strong faith in Karma Theory, that is that every action has consequences. A conscious choice-making is the most effective way of making our future bright and hopeful. In the text of the 47th General Chapter (*my dream for the Congregation*), we read a sharing that says, *"I feel gratitude for 300 years of Passionist life, and dream of Passionists moving into the future as signs of the kingdom and messengers of hope."* This 'moving into the future,' 'becoming signs of the kingdom' and 'messengers of hope,' invite each Indian Passionist to wake into action, because the Indian spirituality tells us that 'Karma creates future.' The Manifesto that came out of the General Chapter bears a very captivating title; "Call To Action." For an Indian Passionist it is a call to become a Karma Yogi. Bhagavat Gita says *"Do your best always, do not be utterly selfish and have no ego."* I believe this indeed is the art of Karma Yoga. The very heart of a Passionist's life is the memory of this Karma, the action of selfless love on the Cross. Our call to action is a process requiring the involvement of everyone with an attitude of self-sacrificing love. It is a challenge which demands a lot of attention, and seeks much more energy, creativity and unity among the members. May the memory of the passion of Jesus Christ give us the hope to move forward as a congregation of karma yogis (people in action).



Jubilaem

For a new Passionist Springtime



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 JEWISH JUBILEE

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."*

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 recogni-

tion of God's lordship and holiness: "Because I am the Lord, your God."

*Therefore, its scope was:

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.

*The radical renewal of relations with neighbours and nature:

***The restoration** of justice and social equality and the establishment of a kind of solidarity not only among people but also with nature;

*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)

"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 **amnes-**

ty, 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:

- 1 A special year of grace, of mercy and of renewal;
- 2 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;
- 3 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;
- 4 A year to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today;
- 5 A year to grow in respect and care for creation;
- 6 Ultimately: a year of renewal, a new beginning, a search for new opportunities for life and relationships with God, neighbour and nature.
- 7 Possibly the beginning of a new Passionist Springtime in the Church.

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).

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

ONE 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.

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?

icon&relic itinerary

JANUARY-JUNE 2020 CONFIGURATION OF JESUS CRUCIFIED

PROVINCE OF ST. PAUL OF THE CROSS - PAUL EE.UU., CANADA, JAMAICA, HAITI & PUERTO RICO

January 1 to 25, 2020
and June 20 to 27
(Provincial Assembly)

PROVINCE OF HOLY CROSS - CRUC EE.UU.

BALTIMORE, MD
January 27

NASHVILLE, TN,
January 29

LOUISVILLE, KY
January 30-31

PARK RIDGE, ILLINOIS
February 1

SAN ANTONIO, TX
February 4

HOUSTON, TX
February 6-9

CITRUS HEIGHTS, CA
February 12-16

SIERRA MADRE, CA
February 19-23

**DETROIT, MICHIGAN
PROVINCIAL ASSEMBLY
CRUC**

February 9-19

PROVINCE OF CHRIST THE KING - REG MEXICO

GUADALAJARA, JALISCO
February 25-29

EL PUEBLITO, QUERETARO
February 28 to March 2

**QUERÉTARO,
PASSIONIST NUNS**

March 1
**TEQUISQUIAPAN,
QUERÉTARO**
March 2-3

**MEXICO CITY,
INMACULADA CONCEPCIÓN**
March 3-5

CUERNAVACA, MORELOS
March 5-8

**FILO DE CABALLO,
GUERRERO**
March 8-10

**MEXICO CITY,
SAN JOSÉ, TLALPAN**
March 10-11

**MEXICO CITY,
ESPÍRITU SANTO**
March 12-15

**MEXICO CITY, GENERAL
HOUSE OF THE DAUGHTERS
OF THE PASSION**
March 14

DOMINICAN REPUBLIC
LA PEÑA
March 16-17

LA PAZ
March 18-22

**ESTADO DE MÉXICO
PROVINCIAL CHAPTER
(REG)**
From May 30 to June 6

PROVINCE OF GETHSEMANE (GETH) BRASIL

SAN PAULO, CALVARIO
From March 24 to April 2

**COLOMBO, SANTA
TERESINHA DE LLISIEUX**
April 3-12

ARGENTINA
**BUENOS AIRES,
SANTA CRUZ**
April 13-22

NOTE: The other communities
of the Province will join one of
these three.

PROVINCE OF EXALTATION OF THE HOLY CROSS - EXALT BRASIL

From April 28 to 28 May 2020



Jubilaeum.cp

Communication Bulletin: The Passionist Jubilee

05

1720-2020



Jubilee

"Glad tidings ... a year of the Lord's grace" (Cf Lk 4:18-19), an overabundance of God's mercy to renew you and offer you a new beginning.

A hand is shown pouring water from the fingers onto a small green seedling growing out of dark soil. The background is a blurred field of tall grasses under a warm, golden light. The word 'jubilee' is written in a large, black, serif font, with the 'j' and 'l' being particularly large and stylized. Above the 'j' is a small white square, and above the 'i' is a small blue square.

jubilee

What is
it for me?
What are my
expectations?

Fr. Joachim Rego cp (Superior General)

For me, the Jubilee is the commemoration of a significant anniversary: in this case, the 300th year of the foundation of the Passionist Congregation. Therefore, like all anniversaries in life, we *remember*, we *appreciate*, we *look back and reflect* on the past from the standpoint of the present with a critical view to the future, and, hopefully, we find good reasons to *celebrate*.

However, while we can justly feel a sense of pride in celebrating this auspicious event, for me, the Jubilee is not about glorifying ourselves by focusing solely on the Congregation's growth and achievements (also failures) over these years, even though we, naturally, acknowledge and appreciate this history and story of our Congregation.


Rather, in a truly humble manner, the Jubilee, for me, is about giving glory to God whom we recognize as the Source of our Congregation's life and mission, and by whose grace and power we continue (300 years after its founding) to respond by our evangelical witness to bring about God's kingdom in accordance with the specific mission entrusted to us by the Church. Therefore, my expectations for the Jubilee are:

Celebrations in gratitude and joy: recounting the blessings of the Lord – emphasized by liturgical actions in prayer and the Eucharist. We remember, however, that the blessings of God have been 'incarnated' in the real lives of people: our holy founder St Paul of the Cross, and the countless Passionists who have gone before us. Therefore, we wish to recognize their fidelity and repentance, appreciating with gratitude their witness and creative fidelity to the charism as we stand on their shoulders today, learning from their example and response, and looking to the future with hope.

A continuing discovery: by making the opportunity to return once again to the sources of our Congregation's foundation – the person of St Paul of the Cross; his response to the Spirit and the signs of the times; his spirituality and teachings; the history of the Congregation's mission and development. It is hoped that this will open us to new discoveries and will deepen and enrich our understanding of the charism and its promotion as we profess to do.

Personal and communal renewal: by seeking God's grace and responding to God's call to follow Christ more authentically within the vocation of the Passionist consecrated lifestyle. The motivation promoted by the Congregation during this Jubilee year is: "Renewing our Mission" by which is presupposed the renewal of ourselves. It is my hope that this time of Jubilee will give us a new impetus to reflect upon and seek the ongoing change of mind (metanoia) demanded by the Gospel. As part of our renewal, we seek to identify and cultivate the 'seeds' which will produce core values for our life today: prayer (contemplation, meditation, solitude), community life, solidarity, inclusion, hospitality, dialogue, compassion, option for the poor, hope and reconciliation.

A renewed enthusiasm to be contemplative-apostolic missionaries: the twin poles of standing at the foot of the Crucified contemplating the mystery and keeping memory of the Passion; and the consequent gaze and reaching out to the crucified world with compassion and hope arising from the power God's love for the world exhibited in the Passion of Jesus. While this is the core mission of every Passionist, my hope is that this Jubilee can truly inspire us with a renewed missionary outlook and enthusiasm that responds to the signs of our times by letting go of our comforts in obedience and service to God's salvific mission.



THE OUTGOING PEOPLE OF GOD IS CALLED TO LEAVE THEIR COMFORTS BEHIND AND TAKE THE STEP TOWARDS THE OTHER, TRYING TO GIVE A REASON FOR HOPE, NOT WITH PREFABRICATED ANSWERS, BUT WITH INCARNATED AND CONTEXTUALIZED ANSWERS, TO MAKE UNDERSTANDABLE AND ACCESSIBLE THE TRUTH THAT, AS CHRISTIANS, MOVES US AND MAKES US HAPPY. *POPE FRANCIS' MESSAGE TO NATIONAL LAYTY CONFERENCE, MADRID, 14-18 FEB. 2020*



The Biblical Jubilee and the Jubilee of the Congregation

Fr. Tarcisio Gaitán cp

According to the Gospel of Luke, Jesus begins his public life with a visit to the synagogue of his hometown, Nazareth, where he reads the well-known passage of Is.61:1-2: *"The Spirit of the Lord is upon me..."* Luke intentionally concludes the reading at the moment the prophet announces the Lord's year of grace. This tells the reader that the messianic era of salvation begins with Jesus. Several commentators point out how the author of the text of Is. 61 had in mind all the entities that should be recipients of grace in the jubilee year ordained in Lv. 25: the liberation of slaves, the forgiveness of debts and the recovery of land sold out of necessity. In this sense, the "year of grace" is par excellence the Jubilee year.

Liberation and Joy: The Jubilee in the Bible

The word Jubilee comes from the Latin term *iubilaeus*, which means joy, overflowing joy. This term was used by Saint Jerome to translate the Hebrew *yobel*, of similar pronunciation, but with

what's jubi lee?



different meaning. Yobel was the ram horn that sounded at the beginning of certain festivities, especially at the beginning of the Jubilee year.

The Jubilee Year is specified in Lv.25:8-22 and was closely related to the sabbatical year (Lv. 25:1-7). However, while it [the sabbatical year] was celebrated every seven years, the Jubilee should only be celebrated every 50 years. Both were years of rest for the earth. Additionally, during the Jubilee year, land that was sold was reclaimed, properties such as rural [holiday] houses were recovered, debts were forgiven, and Jewish slaves were freed.

The Jubilee was a year of liberation and profound structural transformations, always in favor of the poor of the land, who had lost land and homes due to unpaid debts. It sought to protect the life of a family [clan] from over-exploitation, hoarding land and accumulating wealth. The tradition of the Jubilee demanded a rupture in the cumulative process and allowed the earth and people to regain their freedom. The basic conviction is that the earth and people belong

to God and no one can appropriate them unlimitedly or unjustly. The celebration of the Jubilee was the backdrop against which Jesus proclaimed the coming of the Kingdom of God, a cause he embraced with total fidelity.

Liberation and Joy: of the Congregation for the Church and the world

The celebration of the Passionist Jubilee invites us to recover the spirituality of the Biblical Jubilee. The God of the Bible resists reducing faith to only a ritual dimension. In Scripture, the great religious festivals recalled and celebrated the power of God and his liberating will that intervenes in our history for the poor, the indebted, slaves, and all those crushed and broken by the structures of domination.

In order to return to salvation history in all its radical novelty we must confront the evils of this world with the same prophetic spirit of Jesus, whose fidelity to the Father and whose service to humanity led him to the Cross. Our Founder accurately said that *"forgetting the Passion of the Lord is the cause of all evils."*

The celebration of our Jubilee coincides with the experience of the harsh consequences of a pandemic that is most cruelly striking those who have less chance of access to public health, food and home security. In such circumstances, celebrating the Jubilee demands that we return to our charismatic sources in order to use our history as an opportunity for conversion and reaffirmation, as a grateful and committed memory of the victims of global disorder and as a source of hope that is capable of transforming all that is inhuman in society.

In our local communities and with all those who walk the Passionist journey, we need to absorb the spirit of the laws and Jubilee ideals of the people of Israel in order to relive them in the concrete context of our neighborhood, our parish, society and in the world in which we live. This will be an opportunity to appreciate what Pope Benedict XIV said in 1740-- *"this Congregation should have been the first to be founded in the Church."*



God's "crooked lines"

Fr. Gabriele Cingolani ep
(MAPRAES)

The will of God is the most difficult subject of spiritual theology. It is God himself who communicates through the history and the life of people, on the level of revelation, of the Incarnation, of the Easter mystery. This will is present in all things, but it does not coincide with the things that happen. The failure of even holy human projects can be the fulfillment of God's will. This happened to Paul of the Cross when he saw his dream of having his community approved as a religious order in the Church, fade away.

On May 15, 1741, Benedict XIV officially approved the Rule of the Passionists. It was a simple approval, for a simple association, with simple vows. It was a remarkable step; but Paul wanted solemn approval of both the Rule and the Institute, which implied the profession of solemn Vows and the title of a religious Order. Paul wanted this not for prestige, but in order to feel rooted in a more intimate way in the body of the Church, with a more radical style of poverty, with exemption from episcopal authority in internal matters, and with the possibility of founding a female branch of the family. For Paul, these were essential elements of the original inspiration. Additionally, according to the doctrinal currents of the time, these elements could create closer ties with God and with the Church, which only the Pope could dispense—and, according to some, not even the Pope! Therefore, he was determined to commit himself to this goal with all his might so that his work would have these characteristics.

At the end of 1744, when vocations began to increase and, in addition to Monte Argentario, other retreats were founded, Paul went to Rome to aim for this goal. On December 19, 1744, Pope Benedict XIV appointed a commission of cardinals for the new approval of the Rule. Two years of tug-of-war, that included exhausting discussions, followed. The respected members of the commission, though friends and allies, found it difficult to validate the matter of extreme poverty. At least they wanted that those retreats destined for the formation of young religious would have stable possessions. In February 1746 Paul bounded back to Rome, where he stayed for two months to try to resolve these contentious issues. With all his strength he defended these principles, admonishing *"dire consequences"* if they were mitigated. He only obtained a new approval of the Rule with a short papal brief, which was more solemn than a rescript. It was signed by Benedict XIV on April 18, 1746. It was a step forward, but not what Paul wanted. The editors did not yield either on the matter of solemn vows or on the approval of the Institute as such, because it was still very miniscule. Through a friend in the Curia he learned that the Pope was displeased with the inflexibility of the Commission; but he did not dare to override it. He would have liked to please Paul, but he sent him a message stating-- *"At the moment, I cannot do any more than this."*

Upon the death of Benedict XIV (May 3, 1758), his friend, Paolo Carlo Cardinal Rezzonico, who took the name Clement XIII, was elected Pope. Needless to say, Paul's hopes of realizing his dream were re-kindled. Two weeks before the election, Paul was

already in Rome to offer best wishes to the new pope, with the ulterior motive of making the official request for solemn vows. Now among his fellow religious there were figures like Tommaso Struzzi, who helped him in legal matters and was already preparing the proper liturgies for the future religious order. The Pope accepted the request. However, the new commission for the new examination of the situation could only begin its work on February 24, 1760, because they had to wait for an increase in the number of cardinals appointed by the Pope in the consistory of September 1759. The commission was composed of competent new experts in every field of law and theology. Paul remained hopeful but without illusions. He wrote— *Things have been unblocked in Rome. The successful outcome will be difficult for many reasons. May God's will be done. I feel equally happy with positive as well as negative results.*"

Beyond any doubt, the results would be negative. To prevent any impasse, the Pope suggested that a petition be signed and submitted by all the Passionist religious, not only by the superiors. With a great sense of conviction, the signatures were collected in the communities. On 23 November 1760, the committee was convened to issue the final decision. Paul waited nervously in the anteroom. He was like a new father waiting for news of the birth of his child. He was summoned twice for clarification. The extreme austerity of the Rule suggested that many would not persevere, and the dispensation from vows would be very complicated. The exaggerated poverty issue would create problems for the Church, as well as the Institute. Paul opposed any change with such passion and shrewdness that the Curia members felt somewhat intimidated and were inclined to please him. However, when the moment came to verify the result of the referendum among the religious, it appeared that not everyone signed the document. Some even appealed to the pope, imploring him not to accept it. Hence the decisive question—Do the religious want to profess solemn vows? Paul assumed they did. Then how do you explain these appeals? He *immediately calmed down and said he would be content with the simple vows and that he did not want to discuss the matter any further.*"

It was the most dramatic moment of this experience. It was a stab in the back by his sons, to whom he thought he was giving a very precious gift.

However, the event can be interpreted as an extension of the charism from the Founder to those called to the same mission. In the light of today's theology of charism, we understand that everyone who is called to the same salvific project becomes jointly responsible and in part is a co-founder. Those early Passionist "snipers" contributed in their own way to settling the charism within the structure of the Church. Paul was convinced that it was God's will that he put his Institute on a par with the great religious orders that had already been founded; however, he later realized that this was a "stroke of providence." Since then requests and approval for solemn vows have disappeared and the new figure of religious, clerics regular, with simple vows appeared. Today from the point of view of the Church there are no significant differences between the two entities.



The Holy Founders applaud

Fr. Max Anselmi cp

I have decided to celebrate the Third Centenary of the Passionist foundation in the same way that I do every day—by personally renewing the Vows of the Congregation; however, perhaps in an even more personal way, I will try to revisit and make my own the mind of the Founder himself. This event inspires me again to study especially the origins and history of the foundation of the Congregation and the Retreats. Paul of the Cross himself wanted our history to be written in such a way that it would be accessible to everyone, especially those of his Congregation.

In the letter of 15 July 1740 that he wrote to the Bishop of Terracina (Italy), the Carmelite Bishop Gioacchino Maria Oldo, he recalled that in the foundation of the Retreats there were many things that merited attention; however, "most" of the "great things accomplished" still remained "very secret". Evidently, Paul wanted us to make known the history of the foundation of the Congregation because for him it had great theological value! Therefore, understanding this path of humble conversion and theological enlightenment that became history, will awaken certain fruits of jubilation, interest

and enthusiasm, so that this will be an occasion for celebrating a great grace.

For years this has fascinated me. Studying the origin of the Passionists is not like studying the origin of another religious institute. We must develop a greater interior devotion to the spirit of our origins. It is Paul himself who strongly highlights this in the account of the Diary of 28 November 1720. In his prayer he asks, weeping, of the "Blessed Virgin with all the Angels and Saints, and most especially the Holy Founders", to be helped to accomplish the foundation of the Congregation. At this point, enraptured in ecstasy, he "saw" the founding Saints of all religious institutes prostrate before the High Majesty of God, praying "for the happy outcome of his holy inspiration." Considering this majestic scene that takes place before the throne of the Most High, one wonders— Is this Con-





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gregation really so important, as the beseeching of all the Founders seems to imply; or is it the result of Paul's imagination? If all the Founders wanted it, what will ever become of this work? It is certainly something unspeakably magnificent and unprecedented. It is up to us to beg to be worthy of it today.

We must do all this while carefully avoiding distorting the facts. There is no place here for pride, as if the Passionate Congregation is to be understood as the best in the world. The esteem that the Founders have and truly express with their intercession is truly a singular grace-- it is the urgent need for the contemplation of the Passion for the salvation and sanctification of humanity that they completely share with Paul of the Cross!

Being attentive to the history of the Passionists is by no means a waste of time or an empty exercise. The historical dimension is a matter of essential importance both for pedagogy and for learning and living the spirituality of the Founder. It ensures that the charism of the humble wisdom of the Cross will be lived today in us and through us.

New creativity and missionary initiative

P. Dennis Muriekanamkuzhillyl ep

The Jubilee year calls on us to be both grateful in hindsight and judicious in foresight. A trip down memory lane of a three hundred years long magnificent journey would duly fill our hearts with an overwhelming sense of pride and joy. Looking from afar--from present to past, one could only be astounded by the ubiquitous trail of God's guiding hand along those exotic and yet once obscure pastures.

Looking back into the past makes sense only if it serves the future. Let this historical juncture reignite in us a spirit of adventure to explore the untraversed territories with creative ideas and ingenious missionary devices, even to the extent of a reinterpretation of our message if needed, to make ourselves more relevant and intelligible particularly in the light of contemporary cultural, environmental, scientific and technological phenomena.

The charism of St. Paul of the Cross and of the Passionists: "To recall to mind"

Aimé Tilimbini Kikay, C.P.

Jubilaevum

The founders of congregations are charismatic people and their spirituality is distinguished by their charism— the Carmelite, Franciscan, Dominican, Passionist charism. Charism, in this context, is the anointing of a person by the Holy Spirit for a mission in and for the community.¹ We can interpret the charism of St. Paul of the Cross as a meditation on and "remembrance" of the Passion of our Lord Jesus Christ.

"Oh dearest beloved! He who really loves, whenever he remembers Friday, has reasons to die. To say "Friday" is to name the day when my God-Made-Man suffered so much for me that he gave up his life by dying on the hard wood of the cross."²

For Christians in general, and especially for us Passionists, the Passion of Christ and his death is the founding event of our faith, because two points

1— Cfr. M. Szentmártoni, *In cammino verso Dio. Riflessioni psicologico-spirituali su alcune forme di esperienza religiosa*, Spiritualità 27, San Paolo, Cinisello Balsamo (MI) 1998, p. 132.

2— F. Giorgini, *S. Paolo della Croce, Lettere ai Passionisti*, I, Edizioni CIPI, Roma 1998, p.758: [Preface to the first text of the Rule written at Castellazzo].

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of faith are based on that event: 1) that Jesus is the Son of God; 2) that his death was for us. "Hence the value and meaning of the cross: it saves us from death and definitively reveals to us the face of God and the measure of his love for us."³ The charism of St. Paul of the Cross and of the Passionists is clearly "recalling to mind the Passion of Jesus". And what does it mean to "recall to mind"? "Memorial" is the translation of the Greek term *anámnesis* (ἀνάμνησις), which in turn translates the Hebrew *Zikkaron* (זִכָּרוֹן). In fact, Walter Kasper describes the term very well, referring to the "**anamnetic** concept of the Eucharist", and concludes by saying that the Eucharist's relationship with the event of Christ and the event of the cross can be described "only with the biblical category of memorial (**zikkaron; anamnesis; memory**), the actualizing memory." (Cfr. W. Kasper, *Sacramento dell'unità. Eucaristia e Chiesa*, Queriniana, Brescia 2004 p. 94)⁴.

"Actualizing" memory, therefore, it is not a mere reminder of the death of Christ in the past. The words "anámnesis" and "zikkaròn", are to be understood in a dynamic-functional sense, that is, the recalling of a past fact as binding and which obliges us to act accordingly. Remembering is not a "simple spiritual or affective act, but a memory that leads to action."⁵

In the light of this premise, the cross of Christ offers us an important lesson about action, and in this very brief reflection I would like to share my intuition focused on the effect of the combination of "unity and reconciliation".

On the one hand, the search for unity is found in the very words of Jesus who in his last discourse to his disciples prays "that they may all be one." And he adds, "As you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me." (Jn.17:21). Therefore, it is a union which involves a vision, a strategy, and a single plan of action, avoiding dispersion and overcoming mistrust.

On the other hand, the spirit of reconciliation, un-



derstood in the relationship between brothers and sisters, is the Christian's motive for learning to forgive always and unconditionally. Reconciliation does not derive from reasons of personal gain or social coexistence; rather it originates within the experience of faith in which one feels reconciled with the Father, which in turn becomes the power for forgiving others.

The action of the Cross in the believer, therefore, can be a sign of unity and reconciliation and, in this sense, the Congregation of the Passion of Jesus even if divided into various provinces, is one family and we are all brothers and sisters because we share in the same charism, the one already embraced by our Founder, St. Paul of the Cross. Jesus' Passion and cross is therefore an appeal to overcome fear of the "other" and of differences through the action of unity and reconciliation. Of course, even today there can be real difficulties in living with different cultures and traditions, but it is possible to overcome these difficulties through unity and faith in Jesus Christ.

The Apostle Paul, looking at the wall of separation between pagans and Jews in the temple of Herod,

3. D. Pezzini, *La luce sulla croce, la spiritualità della passione in Giuliana di Norwich*, Cammini nello Spirito. Meditazione 3, Edizioni Paoline, Milano 1997, p. 223.

4. E. Mazza, «La liturgia come "anamnesis": una nozione da riesaminare?», *Didaskalia* XXXVII/2 (2007) 13-26.

5. A. Sorrentino, *Celebriamo con gioia*, Dottrinari, Pellezzano (SA) 2014², p. 92.



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when he urged us—"The other temptations, if one is faithful to combating them, also do a great good; they humble us, they teach us, they purify us like gold in fire. Be very humble, but with that true humility of the heart that makes the soul a friend to one's self-contempt and submission to all.⁶ We must be faithful and therefore remember these treasures that we have inherited. The cross of Christ also offers us a lesson in true love that goes beyond simple tolerance *"because ... it is on the Cross of the beloved Good that the true love of God is exercised."* (Letters I, 491)⁷

The testimony of the Apostle Paul to the different primitive communities invited them to consider a life consistent with the faith they professed, in brotherhood, as a characteristic of Christian life: *"Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all."* (Col.3:11) Furthermore, he repeats the same teaching to the community of the Galatians: *"There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus."* (Gal.3:28) Therefore, this invitation represents a strong reminder of the need according to which we must all feel that we are one, and this same exhortation together with the "memory" of the treasures of our Founder, invite us, in the context of union and reconciliation, to avoid all superiority, separation, exclusivity, divisions, discrimination and every insular mentality.

In our Congregation of the Passion of Jesus, there must be no distinction between different cultures, because Christ is in everyone and everything. I believe that motivated by these elements of union and reconciliation with our brothers and sisters, we can live in unity and communion among ourselves, with the Church and in relationship with the Father.

says, *"He --Christ-- is our peace. He who made both one and broke down the dividing wall of enmity."* (Eph. 2:14). The demolished wall is not a material wall but the enmity between all peoples in view of reconciliation in God so that *"you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God."* (Eph. 2:19) Even today, we can make this exhortation our own in the sense that even if we are from different provinces, we are all Passionist brothers, inspired by a single charism, understood in the sense of ongoing union and reconciliation. A Passionist from the province of Italy [France and Portugal] who goes to the Passionists of Africa is neither a foreigner nor a guest, but a brother, as indeed was the first goal of our Founder-- to find and create brothers. We need to remember this!

There are ambiguous and even obscure feelings of human nature that bring our frailties into the open. Among the most common and persistent is envy, which creates division. However our Founder warned us and even showed us a different way

6— Key points of the spirituality of St. Paul of the Cross, n. 4, in <<http://www.passionisti.org/index>>. [Letters I, 178, Francesca Lucet, March 3, 1738]

7— Riflessioni tratte dalle Lettere di S.P.D.C., «sedici Perché' ... uno più prezioso dell'altro», n.3, Parola di S. Paolo della Croce...