



Nº55

NEW SERIES
1-2022

PIB

**PASSIONIST
INTERNATIONAL
BULLETIN**

**PRAYER
SUPPORT
FOR UKRAINE**

**A POSTAGE STAMP
DEDICATED TO
SAINT GABRIEL**

**MARTIN FULGENCIO
ELORZA LEGARISTI
DECREE ON HIS
HEROIC VIRTUES**

**TO BE CONFIGURED
TO CHRIST: THE
PASSIONIST VOCATION**





Content

PASSIONIST INTERNATIONAL BULLETIN
N. 55 - NEW SERIES I - 2022.

Managing Editor **Curia of the Passionist
Generalate**, Writing and translation
**Rafael Blasco, CP, Alessandro Foppoli,
CP, Giovanni Pelà, CP, Andrea Marzolla**
Photographs **AA.VV. Javier Solís, CP, Andrea
Marzolla** Administration **Communication**
General Curia Pza. Santi Giovanni e Paolo,
13 - 00184 Rome (Italy) Tel. 06.77.27.11 Fax.
06.700.84.54 Web www.passiochristi.org
e-mail: commcuria@passiochristi.org
Design **Javier Solís / Andrea
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JOACHIM REGO, C.P.

PRAYER SUPPORT FOR UKRAINE

February 24, 2022. Dear Brothers, Sisters and Friends in the Passionist Family,

May the Spirit of Peace enlighten us!

The serious situation of the invasion of Ukraine by Russia today creates great anxiety and concern for our brothers in the Polish province of the Assumption (ASSUM) who have responsibility for the Passionist presence and mission in Ukraine. We express our fraternal solidarity with the four Passionist religious: 3 Ukrainian nationals and 1 Polish national, who minister in the town of Smotrych and surrounding areas in Western Ukraine and are most immediately affected by this crisis.

On February 15, 2022, I sent the following message to our brothers in Ukraine and Poland through the Provincial, Fr. Łukasz Andrzejewski:

My dear brothers and sisters in Ukraine and the ASSUM Province,

Greetings in the Lord and peace be with you!

I know that you are living in a time of great anxiety and concern with regard to the present border tensions with Russia and the imminent threat of invasion. Together with you, the rest of the world is also very concerned. We are all living in hope that the path of diplomacy and

dialogue will prevail and not give way to the threat of war.

Having visited some parts of Ukraine and the Passionist presence there in August last year, I have a better sense of the people, their history and long suffering, and their hopes for developing the country and its independence. So, it is sad to see the intervention of the present crisis.

While following the constantly evolving news with regard to this situation, I want to assure you all that you are very much supported in my thoughts and prayers. The community Mass here in the Generalate this morning was offered for the intention of reconciliation and peace in both Ukraine and Russia. You are remembered and supported.

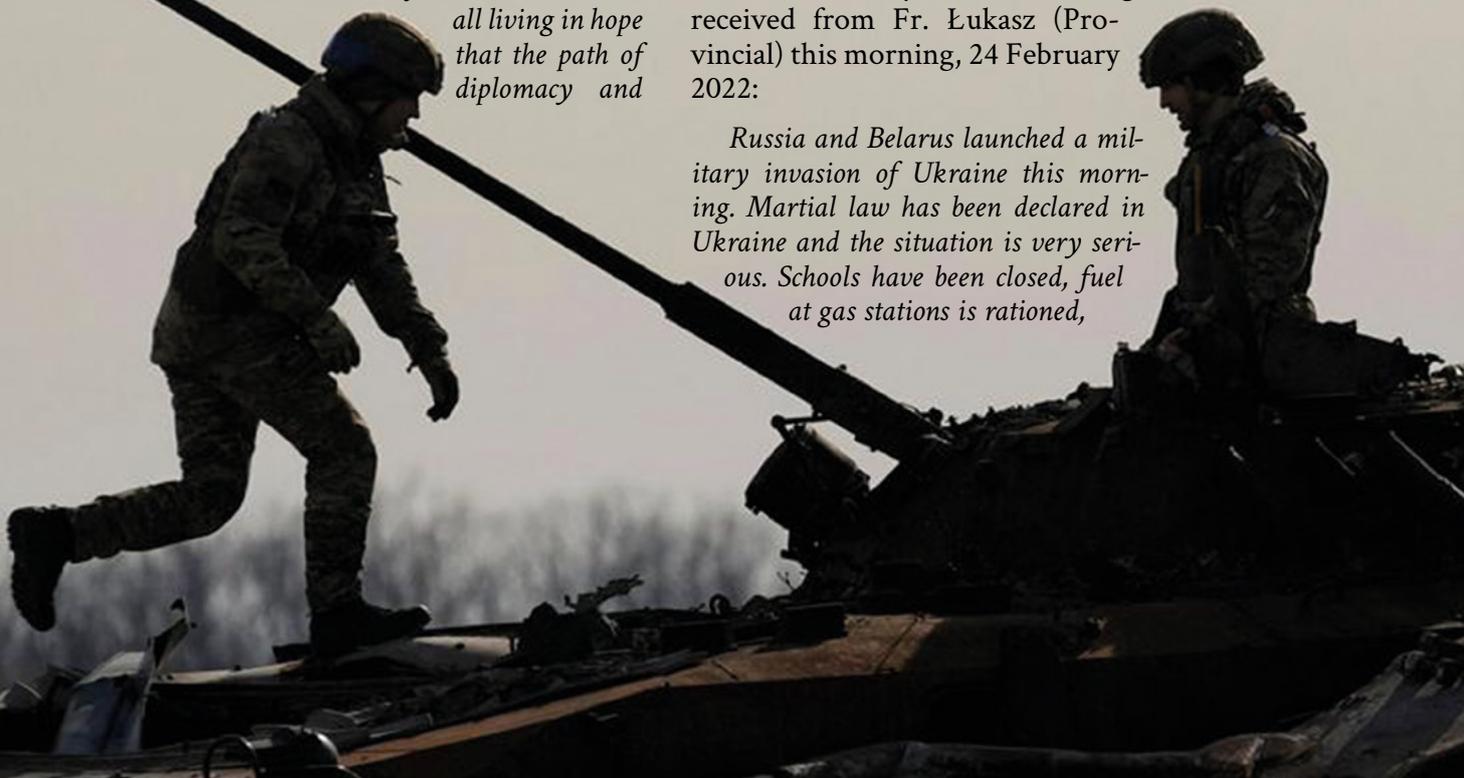
I'm sure that any news you want to communicate "from the ground" in Ukraine will be greatly appreciated by your brothers and sisters in the Congregation.

Our Passionist invocation: "May the Passion of Jesus be always in our hearts" is particularly meaningful in this situation, and we ask Our Lady, Mother of Hope, to listen to the cries of the people and strengthen their hope.

In fraternal support and prayer...

I share with you the following news received from Fr. Łukasz (Provincial) this morning, 24 February 2022:

Russia and Belarus launched a military invasion of Ukraine this morning. Martial law has been declared in Ukraine and the situation is very serious. Schools have been closed, fuel at gas stations is rationed,



and the Ukrainian currency, the hryvnia, [is] going to be a worthless piece of paper. There is an increasing amount of false information on the Internet about conflict and its causes. The Russians want to blame the Ukrainians for the war, but this is not true. From early morning, explosions can be heard in major cities. The first reports of the wounded and the dead appear.

I am in constant contact with the fathers working in Smotrych. At the moment, communication takes place via the Internet, as the telephones are not working. In Podolia, where our brothers work, the situation is currently calm, but the monastery in Smotrych is getting ready to accept refugees from eastern Ukraine.

I ask all the brothers, if possible, to pray for Ukraine for the cessation of hostilities and for lasting peace in a region so badly affected by decades of wars and occupation.

We can imagine that this must be a very frightening and anxious time for the people, particularly in Ukraine, though this war, if continued, will have much wider-reaching effects and consequences in Europe and beyond.

The Holy Father, Pope Francis, having made a heartfelt appeal for peace in Ukraine, has expressed great pain in his heart today at news of the invasion and calls us to counter the power of arms with the “weakness of prayer”. He has invited everyone to make 2nd March (Ash Wednesday), a Day of Fasting and Prayer for Peace.

Supporting the request of the AS-SUM Provincial, Fr. Łukasz Andrzejewski, and Pope Francis, to hope for

the cessation of hostilities and pray for peace in Ukraine, I invite all members of the Passionist Family, individually and communally, to observe a DAY OF FASTING AND PRAYER FOR PEACE on 2nd March 2022.

“As believers, we do not lose hope for a glimmer of conscience on the part of those who hold in their hands the fortunes of the world.

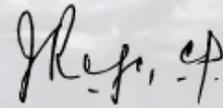
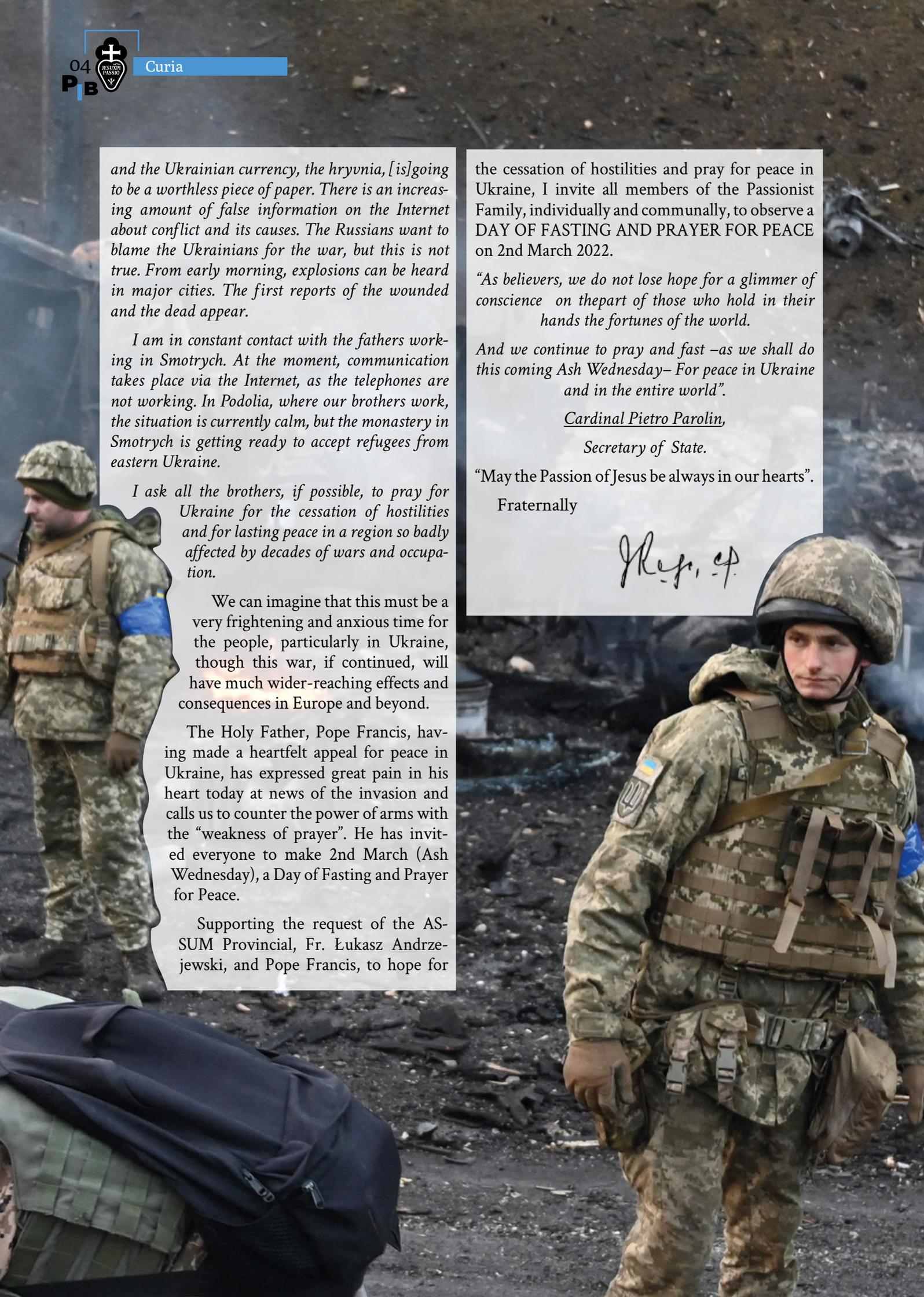
And we continue to pray and fast –as we shall do this coming Ash Wednesday– For peace in Ukraine and in the entire world”.

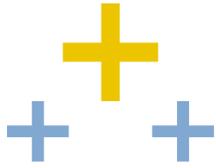
Cardinal Pietro Parolin,

Secretary of State.

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

Faternally



A POSTAGE STAMP DEDICATED TO SAINT GABRIEL

CLOSING OF THE JUBILEE FOR THE CENTENARY OF THE CANONIZATION

On February 27, 2022, an ordinary stamp belonging to the thematic series “Civic Sense” was issued by the Ministry of Economic Development dedicated to Saint Gabriel of Our Lady of Sorrows, on the 160th anniversary of his death, relating to the value of tariff B equal to 1.10 €. Circulation: three hundred thousand copies. Sheet of twenty-eight copies.



The postage stamp is printed by the “Istituto Poligrafico e Zecca dello Stato S.p.A.”, in roto-gravure, on white, neutral coated, self-adhesive, non-fluorescent paper. Sketch by Tiziana Trinca, Silvio and Nino Gregori.

The artwork depicts, in the foreground on the right, a portrait of Saint Gabriel of Our Lady of Sorrows, the work of Silvio and Nino Gregori. In the background, the original Basilica of Isola del Gran Sasso dedicated to the saint.

The stamp is completed by the legends “Saint Gabriel of Our Lady of Sorrows” and “Canonized in 1920”, the dates “1838-1862”, the word “Italy,” and the tariff category “B”.

The first day of issue cancellation was available at the post office in Isola del Gran Sasso (TE).

The postage stamp and related philatelic products, postcards, cards and illustrative bulletins are available at the Post Offices with phil-

atelic counter, the “Spazii Filatelia” in Florence, Genoa, Milan, Naples, Rome, Rome I, Turin, Trieste, Venice, Verona and on the poste.it web

For the occasion, a trifold A4 format philatelic folder was also created, containing a quatrian of stamps, a single stamp, a canceled and franked postcard and a first day cover. +





FR. LUKASZ ANDRZEJEWSKI, C.P.

WITH THE CROSS AMONG THE CRUCIFIED TODAY: THE PASSIONISTS IN UKRAINE

Since the end of February this year, Ukraine has remained in the headlines due to Russia's bloody war against this independent country. Many people became involved in the aid, both that provided for the country engulfed in armed actions and by accepting people fleeing bombs into their homes.

For over 30 years, in the Podolia region in the center of Ukraine, the Passionists have been bringing the Word of the Cross and the service of mercy to Ukrainian brothers and sisters.

CATHOLIC CHURCH IN PODOLIA



+ *The Polish king Casimir the Great.*

The history of the Catholic Church in Podolia dates to the Middle Ages and is related to the expansion of the Polish king Casimir the Great, who from 1346 called himself the lord and heir of Ruthenia. Thanks to his efforts, in the so-called Red Ruthenia, the metropolis of Halych was created (1367). Probably, earlier Podolia, under the rule of Jerzy and Alexander Koriatowicz – favorably disposed toward Casimir the Great, was slowly opening to the faith of the Latins. According to some historians, it was then that

the first Dominican parishes and monasteries in Kamieniec, Smotrych and Chervonograd were to be established. Because of the later bull of Gregory XII, it can be concluded that they belonged to the Polish province of the order. The Koriatowicz family also founded a monastery for the Franciscans in Kamieniec, opening a wide field for missionary activity. After the brothers died, the youngest of the Koriatowicz's, Prince Konstanty, took power. He just asked Pope Urban VI for permission to establish a Latin bishopric in Kamieniec, which happened in the years 1379-1384.

The turbulent history of this region of Europe, extremely picturesque and rich in fertile farmlands, caused numerous difficulties for the activities of the Catholic Church. The most tragic events took place in Podolia in the 20th century. As a result of the two world wars and the expansion of Bolsheviks, this area moved from hand to hand, being many times destroyed and plundered. The changing authorities, the years of religious persecution, deportations and extermination have destroyed the diverse ethnic and religious mosaic that has been in place for centuries.

In Soviet times, the Church became an enemy of the state, which led to the liquidation of church structures and made it necessary for the few remaining clergymen to go underground. Only the democratic changes in Poland and the 'Perestroika' of Gorbachev's times, changed the attitudes of the USSR authorities towards the Catholic Church, which allowed Pope John Paul II to renew the Kamieniec diocese on January 16, 1991. Its bishop was a steadfast shepherd of souls of almost half of the present diocese – Fr. Jan Olszański. The new shepherd faced the challenge of providing the diocese with an appropriate number of clergy who would take care of the faithful who had been deprived of the sacramental service for years and thirsty for

God, despite the atheistic regime that has been in existence for years.

The new bishop of Europe's largest diocese at the time decided to enlist the help of monks. During his stay in Poland, he met, among others, Father Władysław Zyśk, Provincial of the Passionists. This was not the first proposal to open a convent of the Congregation in Ukraine. In 1989, the Congregation received an offer to settle in Lviv. Despite the great interest of the religious authorities, especially the General Curia in Rome, the conditions prevailing at that time prevented the implementation of this project. In 1991, however, the reality was somewhat different.

SMOTRYCH



In June 1991 Fr. Władysław Zyśk, provincial, and Fr. Piotr Gryz went to Ukraine to see the proposed location for the future monastery and meet with the ordinary of the diocese. Out of four proposals, Smotrych was chosen. Today it is a small town with about 2,000 inhabitants and situated upon the river of the same name, which forms a picturesque canyon here.

The former strategic location of the settlement and the defensive values of the deep ravines of the Smotrych and Jaromirka rivers made the present stronghold a significant city in the 14th century – some even believe that it was the capital of the Duchy of Podolia ruled by the Koriatowicz family, the vassals of the Polish king. It was then that the Dominicans came to Smotrych and built the first Catholic church of St. Nicholas. In 1448, Kazimierz Jagiellończyk granted the city the Magdeburg law and since then Smotrych becomes a royal city in the Podole voivodship. The wooden Dominican temple towering over the city, in the territory which had experienced constant wars with

the Turks, Tatars and Cossacks, could easily become a victim of the flames. Therefore, in 1769, with the funds of the mighty Potocki family, who owned the surrounding estates from the beginning of the 17th century, a new baroque temple was built in which the miraculous image of Our Lady of the Rosary was venerated. The Dominican convent itself was probably still wooden. During the active economic development of Podolia at the end of the 19th century, pottery and weaving began to develop in Smotrych and even a village bank was established. Smotrych was famous all over Europe for its beautiful ceramic products – colorful toys, bowls and platters. Today, products from Smotrych can be found in museums in Krakow, Lviv and even in St. Petersburg.

In 1772, the first partition of Poland took place, as a result of which Podolia came under Russian rule. Half a century later, as repressions followed the unsuccessful November Uprising, many monasteries in the Russian partition were liquidated by the decision of the tsarist authorities and the Dominicans also had to leave Smotrych. In their place, priests from the Kamieniec diocese came.

Their ministry was complex and difficult. The local population consisted of Orthodox (Ruthenian), Catholics (of Polish origin) and Jews. The latter owned a synagogue and four houses of prayer in Smotrych. In 1880, the Jewish religious community constituted a significant part of the town's population. The Orthodox had their own church. Same thing with Catholics. However, numerous villages around the city also belonged to the Latin parish in Smotrych. This situation continued without major changes until the World War I and the civil war in Russia. After the Polish-Russian



+ Church occupied and transformed by the Communists.

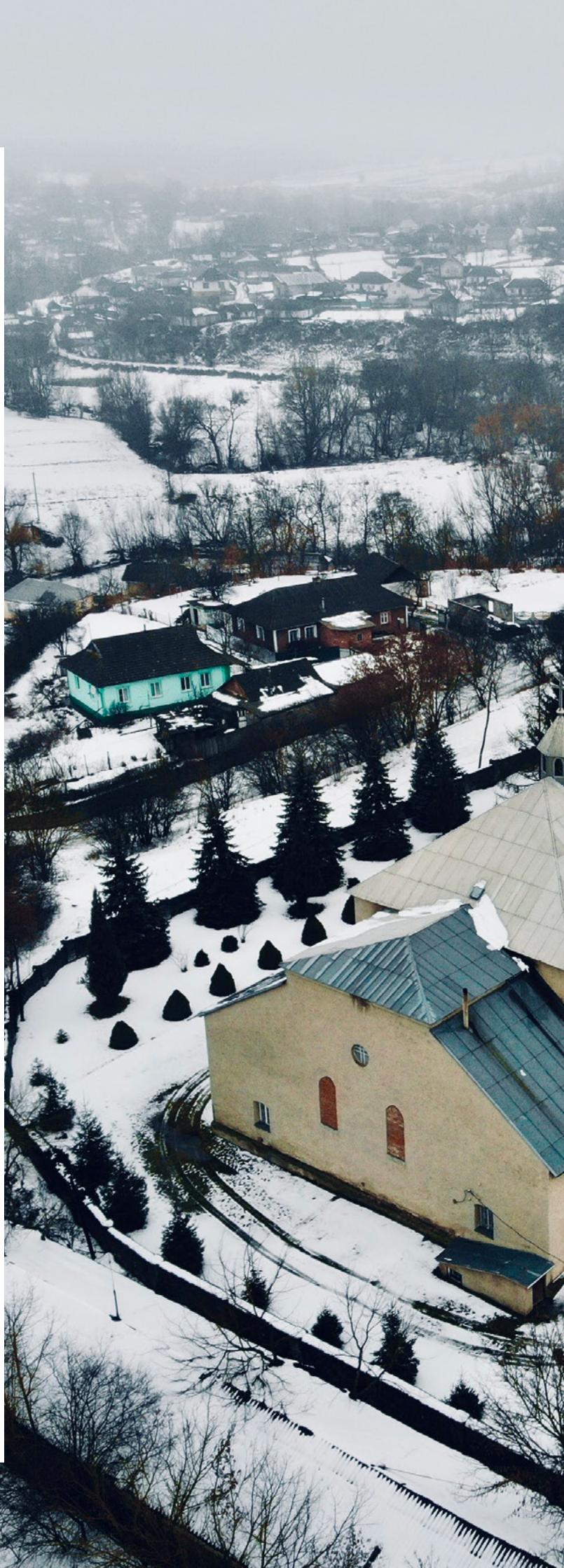
war, under the Treaty of Riga (1920), this part of Podolia was incorporated into Soviet Russia. The hostility to all religion has led to decades of religious persecution. The authorities especially targeted the Catholic Church, which was considered an agency of the Vatican. The last Holy Mass was celebrated in the church of Smotrych on December 8, 1935, and the church was finally closed at the beginning of 1936. It was probably then that the painting of the Mother of God was destroyed and the priest arrested. From time to time someone secretly fulfilled the priest's service. Most of these brave priests later ended up in Siberia or imprisoned. Standing on a hill and visible from a distance, the church was a thorn in the side of the communist authorities. To change the function of the building and to humiliate believers, it was converted into the so-called community center, where the party meeting, atheistic talks and discos were organized. All equipment, facade and a small bell tower have been destroyed in order to erase traces of previous use. The wooden monastery has already been destroyed, so it was not a problem. The rectory built by priests was converted into municipal dwellings.

PASSIONISTS

For 55 years, the Church of St. Nicholas was deprived of pastoral care. Just from time to time a priest appeared in Smotrych secretly administering the sacraments. Only the thaw in Gorbachev's times made it possible to organize a small chapel in one of the houses in Smotrych in 1988. A year later, the Catholic community regained its St. Nicholas. However, there was still no priest. On July 16, 1991, two enthusiasts came to serve in this place: Fr. Albin Sobiech and Fr. Piotr Czapliński.

A month later, the Soviet Union collapsed, allowing the free Ukraine to be proclaimed. The information written a few years later for the General Curia about the service of the first Passionists on Ukrainian land draws attention to the negative elements of the Soviet legacy, first of all to the economic breakdown and omnipresent poverty.

The second major problem was the discontinuity of the faith tradition in a society that experienced much persecution because of its attachment to the faith. Where there





was no priest's presence, religious life was limited to the traditional forms of private piety. Uninterrupted administration of the sacraments was difficult to maintain wherever a priest would come at least occasionally. A public declaration of religion was unthinkable. This has been the case in Ukraine for 70 years. Only the older generation knew the normal life of the Church.

The first enthusiasts who started working in this highly experienced region of Europe had to face such realities. As the rectory was inhabited by tenants, it was decided to build a new monastery. However, it was only a plan at that time, so two Passionists had to adapt the sacristy as a makeshift place to live.

The Provincial Superior appointed Fr. Albin Sobiech as the superior of the new community. This experienced monk joined the Passionists in 1946, shortly after the end of World War II. He was formed as a religious brother to complete his theological studies after graduating from high school and was ordained priest in 1970.

As a monk, he had experience of building two monasteries, in Warsaw (Grochów) and in Sadowie. The acquired skills were useful later in Ukraine, where many works had to be done from scratch or buildings lifted from ruins. Fr Piotr Czapliński, ordained just a year earlier, was assigned to help Fr. Albin.

The small community began its stay in Ukraine by learning the language and adapting to the prevailing conditions, as well as adapting an annex to a makeshift monastery next to the church, built in the Soviet times as a back-up for the Community Center. From the beginning, efforts were also made to raise funds for the construction of a new monastery that could accommodate a larger religious community and people who wanted to experience silence and solitude in monastic walls, which is deeply inscribed in the charism of the Passionist religious family. Already in the fall of 1992, the first shovel was struck under the foundations of the monastery, which was situated opposite the church in Smotrych. It was not the only challenge and the only construction that progressed in the areas entrusted to the enthusiasts. The surrounding parishes, which were served by the monks, also rebuilt temples destroyed by the communists or built new churches. Initially, the monks of the Passion of the Lord took care of four institutions, but with time the number of places where they came with their pastoral service increased.

COMMUNITY

The thirst for God, which, despite many years of brutal persecution and atheistic indoctrination, was not suppressed by the communist authorities when Ukraine gained independence on July 24, 1991, began to manifest itself in the large presence of the faithful at services and the desire to make frequent use of the sacramental service. In smaller villages, people began to build chapels spontaneously, to which it was necessary to travel to Sunday and Christmas Masses, and to see to the catechesis of children. Therefore, in 1996, the then Provincial, Father Damian Wojtyśka, sent Father Stanisław Mazur to Smotrych. He came to Ukraine when the first stage of construction of the new monastery was being completed. Although the building was not yet finished, it was able to accept the religious community officially established by the General Superior of the Passionists, Fr. Jose Orbegozo on August 5, 1997. Earlier, already in 1994, the authorities of the young Ukrainian state, approved the statute of the Passionists as a religious organization, giving them legal personality at the same time. It was one of the first decisions of this type concerning religious orders in Ukraine.

The three-person community of the Passionists continued the work at the monastery and engaged in new forms of the apostolate. In the following years, Father Piotr Gryz, Father Przemysław Sliwiński and Father Wojciech Adamczewski also served in Ukraine. After 10 years of presence in Ukraine, the work of the monks brought the first fruits in the form





of local vocations. Currently, the religious community in our monastery consists of four fathers: Fr. Vitaija Slobodian - superior, Fr. Mikołaj Lahutko - treasurer and vicar, Fr. Jura Kurdybah and Fr. Piotr Czapliński. The monks serve in 6 parishes and catechetical centers, run a retreat house, try to renew the sanctuary of Our Lady, Patroness of the Polish Knighthood in Tynna, catechize, work scientifically, support music groups. The religious undertake various ecumenical initiatives, so dear to the heart of St. Paul of the Cross. The brothers also continue to promote the charism of their own institute. Recently, they created a secular community of the Passionists and promote the Black Scapular of the Passion. In the jubilee year, thanks to the efforts of Fr. Jura, the biography of St. Paul of the Cross (Hunter of Souls) and a smaller brochure about the Founder of the Passionists, prepared by Father Tomasz Wójciak.

HOUSE OF MERCY

From the beginning of the Congregation of the Passion of Jesus Christ in Ukraine, the enthusiasts saw the problem of lonely, elderly and sick people. Deprived of proper care from the state and the family, which often emigrated abroad, leaving the oldest members to themselves, they struggled to cope with the harsh reality of political transformations.

When at the end of the 90s there was an opportunity to buy a building from a bankrupting state-owned construction company, the monks decided to adapt it to a home for the elderly and the sick. At that time, the monastery was still not fully finished and galloping inflation



made it difficult to buy materials needed for the construction. The project was postponed but not forgotten. In 2017, thanks to the support of many people of good will and the help of confreres from different parts of the world, the building that had been purchased a few years earlier was renovated. The person responsible for this work is Fr. Piotr Czapliński, who is also still trying to raise funds for the functioning of this work of Christian charity. In May 2017, 3 sisters from the Congregation of the Sisters of Mercy of St. Vincent de Paul, popularly known as the Daughters of Charity from the Chełmno-



Poznań Province. They lived in a building that was called the House of Mercy after its purpose. Full of energy and enthusiasm, the Sisters immediately began to prepare the house for the reception of the first residents. Today, about 20 people in need of help reside in our home, some of them need also palliative care. In addition to the three sisters and Fr. Piotr, they are served by 6 other employed staff and volunteers - also from Poland.

Soon, thanks to the involvement of the Sisters of Charity, a common room for children and adolescents was opened in the house, where they can not only have a good time after school, but also get help in learning or eat a hot meal. The Sisters also organize holiday trips for the children and various workshops to develop talents and skills. On the top floor of the building there are four permanently accessible intervention rooms for people who need support in a difficult financial or family situation, e.g., mothers with children who have to flee domestic violence.

From the beginning, the House welcomes all people in need, regardless of their religion or



belief. Anyone in need can find their place here and be kindly received.

DIFFICULT PRESENT

On February 24, Russian troops invaded Ukraine, starting the war. The offensive against the Ukrainian nation led to the destruction of many localities and the large exodus of civilians. As the area of the monastery in Smotrych is quite peaceful for now, our confreres can shelter several dozen people fleeing from the



regions affected by military operations. Some of those arriving stay here only overnight (there is a curfew in Ukraine) to move on in the morning, others find a resting place for a few days before deciding what to do next, but many stay to wait out the worst time.

The brothers who have decided to stay in Smotrych try to provide all the newcomers with what is necessary to survive in the new place. Some people have practically nothing with them. There were families who left their homes at night wearing pajamas. That is why the help with which my confreres from Poland went to Smotrych in the second week of the war is so important. In the evening of March 18, a large trailer-truck with humanitarian aid arrived at the Passionist Mercy House. Thanks to the involvement of many people of good will, it was possible to deliver over 17 tons of gifts to refugees from the war zone in Podolia.

Our brothers in Smortych inform that many of the refugees from the east and south of Ukraine who came to Podolia have no place to go back to. These people are looking for a place where they can “rebuild” their lives. Therefore, we decided to launch a new project: “Houses of hope”. In Smotrych there are many houses abandoned for years that can be purchased for a low price, but they often require renovation. The Passionists in Ukraine, supported by brothers from Poland, undertake the task of buying and refurbishing apartments, together with volunteers, to prepare them for living by people who lost all their possessions because of the war. Through this action, we want to restore hope in them.

Many refugees found refuge in Poland (currently almost 3 million). For many of them, we opened the doors of our monasteries and organized emergency assistance.

The works undertaken by our confreres would not be possible without the support of many people. At this point, I want to thank all those who support us with prayer, a kind word, and donations.

UNCERTAIN FUTURE

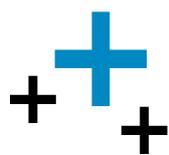
The world we live in is changing extremely dynamically. The situation in Ukraine has also been changing more and more recently. The biggest challenge is the demographic situation and the migration of people from villages and towns to large centers and abroad.

Smotrych and the surrounding towns are also beginning to depopulate. Hence the decision of the religious authorities to open a new religious institution in a larger city, which would offer the prospect of further development of the Passionists’ apostolate in Ukraine. The needs are enormous and the possibilities of the Polish province modest, but we trust that the Lord will send workers into his harvest.

Three decades that have passed since the first sons of St. Paul of the Cross came to Ukraine, show how important and necessary their service is among the Ukrainian nation. We hope that despite the ongoing war, our brothers will enter the next decade with new enthusiasm and strength to proclaim the Cross of Christ to everyone and everywhere, as the greatest work of God’s love. +



SCOR



Congratulations



NEW PROVINCIAL AND COUNCIL SCOR

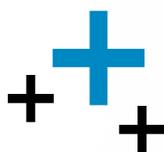
PROVINCIAL SUPERIOR:

+ Fr. Juan Manuel Benito Martín

CONSULTORS:

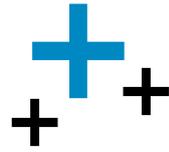
- + Fr. Jesús Aldea Peñalba (First Consultor and Consultor in the SPAIN area);
- + Fr. José Manuel León (Consultor in the SANTA ESPERANZA area);
- + Fr. Manuel Mendoza Mendez (Consultor in the MONSEÑOR ROMERO area);
- + Fr. Alberto Requénez Rodríguez (Consultor in the CANDEAN area).

Left to right: Jesús Aldea, José Manuel León,
Juan Manuel Benito (Provincial Superior), Alberto Requénez and Manuel Mendoza.



THOM

Brothers



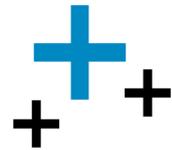
NEW VICE-PROVINCIAL AND COUNCIL THOM

VICE PROVINCIAL SUPERIOR:

+ Fr. Paul Cherukoduth

CONSULTORS:

- + Fr. Thomas Anamattathil, First Consultor.
- + Fr. Wilson Victor, Second Consultor.
- + Fr. Juan Luis Stanislaus, Third Consultor.
- + Bro. Jerson Marcel Cusher, Fourth Consultor.



Left to right: Juan Luis Stanislaus, Thomas Anamattathil, Paul Cherukoduth, Wilson Victor and Jerson Cusher.

May the
Passion of Jesus
be always in our hearts



ADRIANO SPINA, C.P.

A PASSIONIST VOCATION!

Father Adriano Spina was born at Gonnosfanadiga (Cagliari, Sardinia), on March 9, 1939.

The Passionist Missions preached by the Passionists in his hometown in 1954 brought Fr. Adriano's vocation to light.

It was through the Passionist Missions preached by the Passionists in his hometown in 1954 that Fr. Adriano's vocation came to light. More precisely, it was a sermon on death, when the preacher said: "No one

will escape death. Tonight there are 2000 people assembled here. Every one of us will have to die, no one of us will escape death."

The words were reminiscent of the poets that the preacher had studied, and who had left an impression on him. One was T. S. Eliot, who had written: "In my beginning is my end" (T. S. Eliot, Four Quartets; Extract at <https://poetryarchive.org/poem/four-quartets-extract/>),

which meant that in everyone's birth there is already a foretaste of death. In the same way, Fr. Adriano felt that his decision to enter the Passionist Congregation was already inherently a part of his vocational calling. He entered the preparatory seminary at Nettuno on September 27, 1954; he was 15 years of age.

Today, he lives at the Passionist Generalate in Rome. He has lived there since the time that

Today, he lives at the Passionist Generalate in Rome.

the General Superior, Fr. Paul Boyle, called him from the Community at Rocca di Papa, to be the treasurer for the Community at Sts. John and Paul. It is a responsibility that he carried out during the last three years of Fr. Paul Boyle's administration. At the conclusion of the General Superior's term, when every office expires, the successor, Fr. José Agustín Orbegozo, asked him to take charge of the Generalate's library as Librarian. It was the new General Superior's dream to begin a Library of the Passion;



i.e., to begin to assemble a library dedicated to the Passion of Jesus.

Fr. Adriano welcomed the new responsibility, and enthusiastically dedicated himself to the task. He acquired new volumes in various languages, cataloguing them, and placing them among different relevant sections:

- Bibliography of Jesus' Passion
- The Passion in Sacred Scripture
- The Passion in Theology
- The Passion in Philosophy
- The Passion in Popular Devotion and elsewhere.

The collection on the Passion reached 6,000 volumes.

The collection on the Passion reached 6,000 volumes. After a few years, the collection grew by the donation of the Belgian Passionists' library on the Passion of Jesus. As a matter of fact, since the 1930's, the Belgian Passionists had been gathering such a library, with the result that at this time, there exists in the Library of Sts. John and Paul a Library of the Passion which is unique in the world.

Fr. Adriano also dedicated himself zealously to a study of the Passionist Popular Missions as a resource for the History of the Passionists. In Volume III, the last volume, which was completed by the late Fr. Piélagos, Fr. Adriano's works are frequently cited (p. 337 – 350). Examples of some of his published studies are: *Il ritiro della Presentazione sul Monte Argentario [The Retreat of the Presentation on Monte Argentario]*, Roma 1991, which includes the publication of the *Registro delle predicazioni [Record of Preaching Assignments] 1828 – 1900*; *Predicazione dei Passionisti a Roma nel Lazio [Preaching by Passionists from Rome in Lazio]*, Roma, 2003; *Le predicazioni dei Passionisti in Toscana [The Passionist Preaching in Tuscany]*, Roma 2007; *Missioni e predicazioni dei Passionisti in Abruzzo nell'Ottocento [Missions and other preaching by Passionists in Abruzzi during the 1800's]*, San Gabriele dell'Addolorata 2009; *Evangelizzazione e Archivi dei Passionisti, L'Archivio Generale, Atti del XXV Convegno degli Archivi Ecclesiastici [Evangelization and the Passionist Archives, The Generalate Archive, Acts of the XXV Convention of Ecclesiastical Archives] Sassone – Roma, 13 -20 settembre 2011*, in "Archiva Ecclesiae", vol. 53, p.

167- 168; *Le predicazioni dei Passionisti in Campania dal 1800 al 1903 [Passionist Preaching in Campania from 1800 to 1903]*, "La Sapienza della Croce", 2013, p. 127 – 153.

It is well known that Fr. Adriano has various connections to the Vatican; which began in 1976, on August 15, when he met Pope Paul VI while the Pope was visiting the parish at Castelgandolfo. On that occasion, Fr. Adriano sensed in his spirit that the Pope, who was not speaking of prayer, was nevertheless hoping for prayers for his pontificate, which was troubled. Unlike Pope Francis, who often and openly asks for prayers, Paul VI had a different personality, very rarely opening up in public. Nevertheless, Fr. Adriano sensed in his own heart that he should pray for him, and for his successors since every Pontificate encounters difficulties and needs many prayers of the faithful.

In 1977, Fr. Adriano became the personal secretary to Bishop Michele Maccarrone, President of the Pontifical Committee for Historical Sciences, and Canon of St. Peter's Basilica. The headquarters of the Pontifical Committee is in the Basilica's Administration Building, where the President also resides. At that time, Fr. Adriano was resident in the Passionist house at Rocca di Papa, and his Superior, Fr. Fortunato Ciomei, was happy about the arrangement, and went himself to visit Bishop Maccarrone.

The activities of the President of the Committee were many, and the President was himself a great historian, whose contacts were world-wide. The President was well-known in the Vatican, and often worked closely with the Pope. At all hours, Fr. Adriano would forward documents and deliver letters, not to the "sacred table", which in the terminology of that time meant the Pope's desk, but nearby.

The Basilica's Administration Building was adjacent to the Audience Hall, today named the "Pope Paul VI Audience Hall", and the Pope's audiences took place at 11 a.m., every Wednesday. Thus, it was easy for Fr. Adriano to go in, and his personal devotion to the Vicar of Christ continues to this day.

The message of Fr. Adriano for us is: "Love the Holy Trinity, the Madonna, the Congregation, and the Pope!" +





JAVIER SOLIS, C.P.

THE PASSIONIST SPIRITUALITY CENTER (CEP)

The Passionist Spirituality Center is located in the colonia Lomas de Cortés, in the city of Cuernavaca, Morelos State, Mexico.

At the Vice-Provincial Congress of 1989, the Vice-Provincial, Fr. Octavio Mondragón Alanis, proposed the creation of a Passionist Spirituality Center as a means of active engagement in the Church's thrust toward a New Evangelization, and to promote apostolic opportunities for the laity.

In 1996, during its first Provincial Chapter, the Cristo Rey Province made it a priority to organize and structure the Passionist Spirituality Center in the city of Cuernavaca, Morelos.

In the year 2000, Fr. Francisco Valadez Ramírez was given the responsibility to carry out the remodeling of the existing Community structure. A year later, on September 14, 2001, the feast of the Exaltation of the Holy Cross, the new facilities of the CEP were blessed. Its mandate was to respond to contemporary needs by providing a functional space which would be modest, welcoming and efficient, and suitable for prayer, reflection and contemplation.

The basic principle that guides the Passionist Spirituality Center is that of providing the environment conducive to a spiritual experience. The experiences promoted are: to gain the experience of Jesus of Nazareth who was passionate about his Father's Kingdom; to have the experience of Jesus Crucified; to be inspired by the example of Mary of Nazareth; to share the experience of St. Paul of the Cross and his vivid

memory of the Passion of Jesus as the power of the Cross; and to know the experience of those crucified today who fight for a more human, more just and more dignified existence in this world. The CEP labors to bring about the Kingdom of God by cooperating with the Church in formation programs and by enriching others' experience of God in the light of the Passionist charism and spirituality.

Now, in 2022, the CEP is continuing its mission under the administration of Fr. José Antonio Barrientos Rodríguez, who is known for his cheerfulness, his dedication to work,

AUDITORIO



a quality of service with a smile. Preached retreats have also found their place in the schedule with Fr. José Antonio Barrientos as retreat master. These retreats are offered to lay men and women, and to men and women religious.

Another way of preaching the Passion of Christ is experienced every Sunday at noon. The CEP celebrates the Sunday Eucharist, which brings together about 250 persons who wish to continue strengthening their faith, their unity and their love for Jesus Crucified. This Sunday celebration is also live-streamed on YouTube and Facebook.

It is our hope that meditating and reflecting on the Passion of Jesus Christ will continue to bear fruit as they contribute to strengthening the Passionist mission at the Passionist Spirituality Center.

When seen through the perspective of Christ, everything can remind us that this world in which we live has need of redemption and this is the mission of the Church. We are called to be engaged in this mission of the Church. "Go out, therefore, into the main roads and invite to the feast whomever you find (Mt.22,9-NABRE)." "No one is excluded, no one need feel distant or removed from this compassionate love." (MESSAGE OF HIS HOLINESS POPE FRANCIS FOR WORLD MISSION DAY 2021) +

his commitment and his vision. He provides the welcome to the groups of lay men and women, and religious men and women, to whom he offers the fulfilling opportunity of encountering the person of Jesus.

The various groups which have come to the Retreat House have been impressed by the gradual improvements in the facility, the quality of service provided, and the hospitality of the staff. When it is time for them to leave, they are happy for the experience they have had and grateful to our staff, which is composed of the following: Carmen, Berta, Marta, Laura, Nalo, Juan Pablo and Fr. José Antonio Barrientos Rodríguez. Our staff "goes all out" to provide





FAUSTO SILVA BARROS

TO BE CONFIGURED TO CHRIST: THE PASSIONIST VOCATION

INTRODUCTION

**“Configurare”
signifies form
based on a model,
on a pattern**

The verb “configure” comes from the Latin *configurare* (com: “with” + *ingere*: “impart a form”), and signifies the imposition of a form based on a model, on a pattern. Starting from this premise, we can affirm that the process of configuring oneself with Christ is understood as the pursuit of living according to the life of Christ. In other words, extend his actions, and confer continuity to his instituting the Kingdom of God. In this brief essay, I propose some considerations on this process, and the steps which can help us to progress as Passionists.

1. THE CALL

Then he said to all, “*If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.*” (Lk 9,23). Christ offers this invitation to everyone. This first step is listening to the voice of the Master. The call of Christ is unsettling to us, it always asks something of us. It invites us to take up our cross and follow Him. It requires discipline because to take up a cross is a challenge which is difficult to accept; after all, it is a scandal, a foolhardy thing to do (cf., 1Cor 1,22-25). Nevertheless, the cross should be our daily companion because it is from the cross that God reveals a totally merciful nature.

It is from the cross that God reveals a totally merciful nature.

For us, Passionists, to take up one’s cross has a still more profound meaning. We need to join our cross to the Cross of Christ. We should acknowledge and connect our sufferings with the sufferings of Jesus. For Paul of the Cross, to take up the cross means to fulfill the will of the Father. This is the whole meaning of the vocation presented to a loving soul.

The cross is, therefore, a call, a vocation, a project for one’s life, a mission. Every Passionist vocation comes from experiencing the Cross of Christ.

In contemplating the Crucified One, we immerse ourselves into this infinite sea of charity,

where we discover the meaning of our apostolate and preaching. In the face of a society which is driving headlong into self-destruction, the Passionists echo the voice which proclaims that there is *Someone who, having suffered every injustice, gives meaning to human struggles and suffering in spite of their appearing to be both absurd and even meaningless* (P. Pedro Lain, CP, *La cruz como hecho histórico-material*).

2. AN EXPERIENCE OF UNITY

Having heard the call, we should respond, we should follow it. *Rabbi...where are you staying?...Come, and you will see* (Jn 1,38-39). Jesus’ catechetical method is that of walking together. The closer we are to him, the more intimately we know him, the more assuredly we shall be able to affirm, as did Peter: *You are the Messiah, the Son of the living God* (Mt 16,16).

Peter’s profession of faith comes from his experience of the Spirit. In this intimate unity, the Master opens his life to his disciple. By this example, we realize what it means to follow Christ, and what is our mission in the world. Only when we are one with Christ, as He is with the Father, will we know how to recognize the signs of the Kingdom of God, and be among those who promote it (cf., Jn 17,21-23).

Only when we are one with Christ, as He is with the Father, will we know how to recognize the signs of the Kingdom.

3. COMPASSION

In walking with Jesus, and observing the example of his works, we will certainly come to realize that his works are profoundly grounded in compassion. Jesus feels compassion toward the multitude in the desert (cf., Mk 6,34), the widow of Naim (cf., Lk 7,13), at the death of Lazarus (cf., Jn 11, 33-35). “Compassion” means suffer together with, suffer alongside of someone. The attitude of the Good Samaritan (cf., Lk 10,25-37) represents the attitude of those who wish to be configured with Christ: to meet those who are in vulnerable circumstances and those who are experiencing suffering in

their lives, to feel compassion toward them, to suffer alongside of them, to tend to their wounds, relieve their suffering, and return their dignity to them as children of God. All of this should also be the outline of the life of every Passionist.

4. TO EMPTY ONESELF OUT OF LOVE

In order to have the experience of going to encounter another person, one must first empty oneself out of love, just as Jesus did (cf., Phil 2,6-8). This *kénosis* always has a single purpose, to love God and to love the other. The meaning of “empty oneself” often means to take the first step in the direction of one’s brother or sister; to recognize the pain and suffering of those around us; to be concerned for social injustice, even when one seems to be unaffected by them. Christ’s ministry was always widespread, of broad reach. He emptied himself, he put his interests aside, he proclaimed the Gospel: the Kingdom of God and of the Father. This is the experience we are called to fulfill: to empty ourselves of self-centeredness in order to be filled of the Father, and going out to encounter the other (to identify with another).

Saint Paul of the Cross invites us to recognize our Nothingness in order to allow ourselves to be filled by the Father.

Saint Paul of the Cross invites us to recognize our Nothingness in order to allow ourselves to be filled by the All which is God. In contemplating the Crucified One, Paul of the Cross wished to orient his life in such a way as to achieve the same attitude that is also yours in Christ Jesus (Phil 2,5). This kenotic movement brought him to a closer relationship with God and with others. In the Crucified One, Paul met the Divine Love head on. His realization of his Nothingness made him dedicate his life not to quietism but to an indefatigable search for his most excluded brothers and sisters in order to bring them the Good News of God’s Love as revealed on the Cross. Thus, his experience of Emptiness and Nothingness, having been filled with the Fullness of love revealed in the Crucified One, kept him moving continually toward a mystic-apostolic stance. This attitude is the invitation which Paul offers each Passionist vocation.

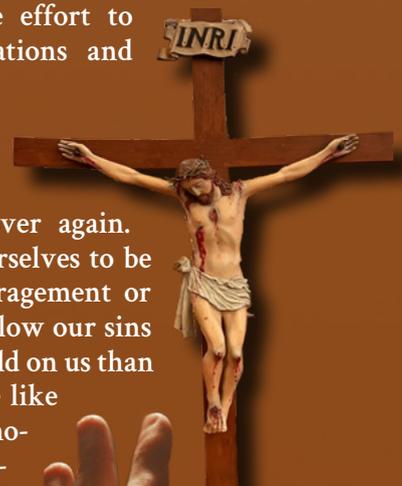
5. PARDON: THE KEY TO THE KINGDOM

In order to conclude this reflection, there remains one more aspect of this love lived for Jesus which we should practice in the process of being configured to Christ: Pardon. Pardon is the key to bring about the reign of love. In the Gospels we hear Jesus say: Your sins are forgiven you (cf., Mk 2,5; Lk 7,48). Christ reveals God who loves and forgives everyone unconditionally, the Merciful Father (cf., Lk 15,11-32). This message was given in the most overwhelming manner from the height of the Cross, in the giving of himself for love of the human race.



The practice of pardon is love made practical. It means giving to another person—and to ourselves as well—the opportunity to begin anew and re-write history. Pardon moves in two dimensions: forgiveness of oneself, and forgiveness of one’s neighbor. Pardon frees us from the captivity of blame, and launches us toward living a new life. We need to help people to free themselves from the prisons of the soul. We should, as Jesus did, refuse to condemn, but pardon; thus propelling all people forward to an authentic encounter with love.

Succinctly, the process of configuration to Christ is always a pathway: it will be marked by stumbles, falls, and detours... but it is a pathway that we cannot abandon. We must make the effort to listen to the invitations and calls of Christ in our daily life; and more than anything else, we need to allow ourselves to start over again. We cannot allow ourselves to be overcome by discouragement or fatigue; we cannot allow our sins to have a stronger hold on us than our desire to become like Christ. Even in moments of uncertainty, or when we lack courage, Jesus continues to repeat his invitation to us: Follow me! (cf., Lk 5,27-32). +



SAINT GABRIEL SHRINE, “100 DAYS TO THE FINAL EXAMS”: THE STUDENT MERRYMAKING RETURNS

On Monday, April 4, thousands of senior high school students from all over Abruzzo and also from outside the region gathered at the shrine of Saint Gabriel (Teramo) to celebrate the 42nd edition of “100 days to final exams.”

The annual event was not held in 2020 and 2021 because of the pandemic restrictions. Finally, when the state of emergency ended, thousands of students returned to crowd the sanctuary for a day of prayer and celebration in the company of their patron saint.

The day, unique in the national panorama, consists of a small spiritual retreat which includes prayer, confessions, mass and a festive moment.

Obviously, there was no lack of urgent petitions to the patron saint of young people and students to lend a hand in view of the exams.

Several Passionists religious, including many confessors, made themselves available to young people for the whole day. +





CRISTIANO MASSIMO PARISI, C.P.

CONSECRATED LIFE AS GOD'S PERENNIAL, PROPHETIC VOICE IN THE CHURCH AND FOR THE WORLD

In proclaiming the Year of Consecrated Life, Pope Francis invited Religious to remember the past with gratitude, to live the present moment passionately, and to embrace the future in hope.

We should reflect on our personal past so that we can remember who we were before our encounter with Christ, and then following that encounter, how our life had changed. The result of this reflection for a Religious will inevitably be to experience a perduring sense of gratitude. The next step naturally follows, to embrace in the present moment that joy which the Spirit brings, so that we can witness that our lives are full of the wonders which the eternal Father, working in us, places in our path. Our present moment, then, lived with intensity, with passion, will be molded into a future in which God remains always present. In this manner, the inherently prophetic dimension of consecrated life will contribute to the greater diffusion of Truth in the whole world.

This can happen, especially if we continually increase the awareness that we are all brothers and sisters, as we read in *Fratelli tutti*. Furthermore, this is our prayer in the Our Father because “without an openness to the Father of all, there will be no solid and stable reasons for an appeal to fraternity (FT, 272). Quite rightly is *Fratelli tutti* an important encyclical for all forms of consecrated life since in the en-

cyclical one can rediscover the roots of a prophetic consecrated life. St. John Paul II had already taught that “The fraternal life *is itself prophetic* in a society which, sometimes without realizing it, has a profound yearning for a brotherhood which knows no borders (*Vita consecrata*, 85). Pope Francis invites us to be builders of a “universal fraternity (*Laudato si'*, 228), independently of individual faith, cultures and traditions, because “the future is not monochrome; if we are courageous, we can contemplate it in all the variety and diversity of what each individual person has to offer (FT, 100). This means, therefore, that projects must be undertaken which will promote the culture of “encounter”, especially within one’s own Institute, in each Community, so as to reach every corner of the earth, and every being. We have seen, never more realistically than in this pandemic season that everything is connected and inter-related (cf., LS, 16; 240).

Consecrated Life is, therefore, “a vision that is simple and prophetic in its simplicity, where we keep the Lord before our eyes and between our hands, and not...serve anything else”. This is Consecrated Life in the words of Pope Francis, when he celebrated the 23rd *World Day of Consecrated Life* in St. Peter’s Basilica on the Feast of the Presentation, 2019. The Pope affirmed that “This then is the consecrated life: praise which gives joy to God’s people, prophetic vision that reveals what counts. When it is like this, then it flows and becomes a summons for all of us to counter mediocrity: to counter a devaluation of our spiritual life, to counter the temptation to reduce God’s importance, to counter an accommodation to a com-

fortable and worldly life, to counter complaints – complaints! – dissatisfaction and self-pity, to counter a mentality of resignation and “we have always done it this way ... Consecrated life is not about survival...but new life (23rd World Day of Consecrated Life).

Does Consecrated Life have a future? Pope Benedict XVI, during an *ad limina* visit of the Bishops of Brazil in 2010, replied in these words: “consecrated life as such originated with the Lord himself who chose this form of virginal, poor and obedient life for himself. For this reason consecrated life can never be absent or die out in the Church (November 5, 2010). One must therefore ask oneself: Under what circumstances will it have a future? Pre-eminently, Consecrated Life should live its prophetic dimension, which, as already said, is one of its constitutive elements. The prophet, who is a discerning conscience, listens, the prophet denounces all which is contrary to God’s project for humanity, for the Church, and for one’s own Institute. The prophet’s denunciation is not with words only, but with one’s own life. The prophet proclaims because, as we read in *Evangelii gaudium*, everyone has “the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but ‘by attraction’ (14). The prophet intercedes: for a fellow Religious, for the Community, for the Institute, for the whole world. ¿What is meant by “prophesy”?

- To prophesy hope: optimism, because Jesus Christ is the Lord of history, which shall terminate in the parousia-event.

- To prophesy joy: the face of the consecrated person should be radiant with the joy of the Risen Jesus, who still shows the signs of the Crucifixion.
- To prophesy to those around one: Consecrated Life will have a future even though it reaches out beyond oneself, as long as one remembers that the primary mission takes place in one’s own household.

Let us continue to look to the future with hope. Let nothing perturb you; neither the numbers of vocations, or Covid, or global warming and the like. The history of humankind is in the hands of God. The Church began with twelve persons, and will carry on to the end of time because the gates of hell will not prevail against it. In the meantime, God, who does not withhold the “valley of darkness (Psalm 23) from anyone’s path, though for many it has become the valley of death, will continue to walk with us in the darkness. His is the only presence which, besides reassuring us, can show us which road to follow. We know this because Christianity is and will always be “a proposal of love which God makes through Jesus and continues to make with mankind (Angelus, 8-10-2017). +



KYLE KRAMER

KYLE KRAMER, EXECUTIVE DIRECTOR PASSIONIST EARTH AND SPIRIT CENTER LOUISVILLE, KENTUCKY.

I have spent most of my adult life working with Catholic religious orders! Prior to becoming executive director of the Passionist Earth & Spirit Center, I spent 15 years directing graduate theology and ministry formation programs at Saint Meinrad Archabbey, a Benedictine monastery in southern Indiana. As a former columnist and contributor for America magazine, I worked with the Jesuits. In publishing *A Time to Plant: Life Lessons in Work, Prayer,*

and Dirt (Ave Maria Press, 2010), I worked with the Holy Cross priests and brothers. As a current monthly columnist for St. Anthony Messenger, I work with the Franciscans. I have learned a great deal from all of these orders and their unique charisms, and it's a great privilege now to work with the Passionists, whose charism I have come to know and love over the last three years.

As a Catholic, an organic farmer, and a conservationist, I have lived and worked for many years at the intersection of spirituality and environmental concerns. It has been a great gift (vocation) to find work with the Passionists that allowed me to put these great loves together in directing the Passionist Earth & Spirit Center, whose mission is employing contemplative spiritual practices, compassion, and "Earth literacy" to help heal the relationships between human beings and with God's creation.



Although I am not a vowed Passionist (I am married with three children), I have grown into a deep love for the Passionist charism. It moved my heart when I first encountered it three years ago, and it moves me still; in fact, my dog-eared OME "charism card," which I carry in my wallet, has become a wise guide for my faith, my work, and my family life. I love how St. Paul of the Cross called his followers to contemplation that was balanced by active work to spread the Gospel and help heal the world. I love how the Passionist charism calls us to be in communion with Jesus through our solidarity with the suffering poor and the suffering Earth. Most of all, I love that the Passionists, while having many high-powered intellectuals among their ranks, navigate the world as much with their hearts as with their heads and hands.

The Passionist values of contemplation, action, solidarity with present-day suffering, and heart-centeredness are polestars for me. Through my work at the Earth & Spirit Center, I hope to help make them relevant to a wider world that desperately needs their guidance. +



MARTIN COFFEY, C.P.

PRIESTHOOD AND CLERICALISM

The publication of *Praedicate Evangelium*, the new constitution of the Roman Curia, on March 19, 2022 provoked these reflections on the nature of priesthood in the Catholic Church and persistent problem of clericalism. The huge interest in the reform of the Curia and its implications for so much that happens in the Catholic Church underlines the central importance of Rome for everything that happens in the Catholic Church. The reform of the Roman Curia will impact on every diocese in the world.

The most significant change proposed by this document is the decision to separate governance in the Catholic Church from ordination. Governance in the Church from now on is derived from the canonical mission. That means that lay Catholics will be given the authority to govern in the Dicasteries and in other official organs of the Church. This may have an important consequence for the topic under consideration here. Clericalism in the Catholic Church is associated with a negative form of careerism and the exercise of authority and the use of power for self-aggrandizement. From now on, the ordained ministers of the Church will be more closely associated with their spiritual role of sanctification through the celebration of the sacraments and nourishing the life of faith and charity.

PRIESTHOOD VERSUS CLERICALISM

In this short reflection I want to make a clear distinction between priesthood and clericalism. The vocation to serve the people of God as a priest is a noble calling and the great majority of priests give wonderful service to God's people and are exemplary disciples of Jesus. Clericalism is an aberration and a form of human pride and egoism.

Clericalism has come to light as a result of the various scandals that have afflicted the Catholic Church in recent decades. The sexual abuse of minors by priests and religious as well as serious financial scandals in many parts of

the Church have exposed a pervasive culture of clerical privilege.

Clericalism is abhorrent because it is an obsession with status, privilege and power. It can be considered as either a sin or a sickness. It is a sin when the attitude of superiority and domination of others is adopted knowingly and deliberately in order to inflate one's sense of importance. It is a sickness when this attitude is adopted because of a painful lack of healthy self-esteem. Both forms of clericalism are pervasive and the people of God are suffering as a result.

An adequate response to clericalism is not simply to expose it and condemn it. That is relatively easy. We need to understand from where it arises in order to work towards its elimination.

Priests and religious in the Catholic Church have an important role in ministering to the people in the spirit of Jesus the Good Shepherd who laid down his life for his sheep. Jesus told his disciples that he came to serve and not to be served. He pointed to the leaders in society who like to lord it over others and make their authority felt. This is not the way of Jesus and his disciples. Catholic priests and religious follow the example of Jesus and serve, wash feet,

mind and heart of Jesus who humbled himself in order to serve God's people.

THE FORMATION OF GOOD PRIESTS

The time of formation is a time of discernment. It is the responsibility of the local Church or religious community to discern the suitability of candidates and to identify tendencies to clericalism that feed on psychological needs and human pride. Clericalism goes hand in hand with an integralist mentality that emphasizes the distinction between the clerical and lay states and that wants to return to a more authoritarian style of Church. Some seminarians are attracted to the pre-Vatican II Church because they imagine that the authority of the clergy was clear and strong, and the laity were more obedient or subservient. This kind of thinking is closely related to the scourge of clericalism.

Young people are easily influenced and swayed by what they see and hear on the internet and on social media. There are lots of "teachers" and "persuaders" out there who represent a rival or parallel "magisterium" and whose influence is contrary to what is taught in the seminary or religious formation house. It is important to develop an atmosphere of open dialogue, sharing and discussion in formation houses that can help to sift the wheat from the chaff so that young people learn to be in tune with the mind of the humble Christ and the Servant Church of today.

The Church needs good priests and religious who witness to the humility and service of Jesus, and who can lead God's people along the way towards the Kingdom God. Jesus is the teacher and model for all priests and religious. He wants ministers who have his mind and heart who love God's people and can show them mercy and compassion. Clericalism is a scourge that coarsens the human heart and suffocates tenderness and compassion.

Formation for Passionist life takes place with the full awareness of the challenges facing the Church and the world today. We are still passing through the terrible Covid pandemic and war is raging in Ukraine. The people of God everywhere are crying out and they long for God's healing, mercy and compassion. It is often through the ministry of caring pastors that God communicates his love and concern for his people. The goal of our formation is to be filled with the tender love of God and to serve God's people with the mercy and compassion of Christ. +

humble themselves in order to build up and strengthen those who are poor, weak and in need. There is no place for those who adopt a spirit of superiority or domination.

There are features of Catholic teaching and practice that lend themselves to misunderstanding and abuse. The theology of priesthood that emphasizes the category of power and the ontological elevation of the ordained minister can be easily misconstrued as implying a holier and superior status with accompanying privileges and honors. Unfortunately some priests and people choose to understand the priesthood in this way. The teaching and example of Jesus paint a completely different picture of humility and service "even unto death".

It is during the years of training and preparation for ministry that the true meaning of service is learned and internalized. Formation for priesthood and religious life today has to take seriously the recent history of the Church and the great suffering inflicted on people because of the sins associated with clericalism and the abuse of power. It is by developing a strong relationship with Jesus that seminarians and young religious can acquire the



ADRIANO SPINA, C.P.

PASSIONIST POPULAR MISSIONS (PART ONE)

IN TUSCANY AND LAZIO IN THE 19TH CENTURY XIX

This study uses two of my previous publications, which dealt with Passionist preaching in Tuscany and Lazio,¹ but these reports were published as summaries of research completed. Consequently, some of these documents omit many important details of some significance. Therefore, a review of the original documents was carried out, and are published here in full.² It is my intention to add to the studies on the popular missions and to think back on how these preaching endeavors were an important element in the life of the Passionists and that they actually date back to the lifetime of our own holy founder. The spiritual life of the cities and towns where this preaching occurred was significantly impacted by these popular missions.

The good wrought by the popular mission served the townspeople well by providing a purifying experience of confession for all. Not infrequently would the missionaries have entered into the register of preached missions notations such as: “Almost all have gone to confession;” and “All have approached the sacrament of penance, except one”. The popular mission, therefore, engaged all of the residents—at least in small villages—in the sacrament of reconciliation. The missionaries always referred to these results; and it was not uncommon for them to engage in some “pressure tactics” to produce these recorded results. For example, during the mission at Pontetetto, not far from Lucca, the preacher “counting on the trust shown him by the people, threatened that if they did not come to confession, the missionaries would interrupt the mission and leave town.”³

There were also the exaggerated practices existing in nineteenth-century preaching, for example, the dramatic “abandonment sermon”



+ Rome, nineteenth-century illustration.

which was common in southern Italy. The intention was to engage the people in the mission, to work against an underlying apathy; so a sudden, spontaneous procession would be assembled with the statue of the locally venerated Madonna whisked away from the crowd, abandoning them. The ritual abandonment took place in the church, in front of everyone, under the fiery and thunderous preaching of the missionary. Blessed Dominic Barberi, the Passionist provincial of the southern part of Lazio and of the northern part of Campania, was decidedly opposed to this, asserting that there was a danger of preaching heresy in such fulminations.⁴

Another important result of the mission was the pacification of the populace by reconciling any of the inhabitants who were feuding with one another. Their efforts were often successful. In Castelgandolfo, in 1860, “before the mission, there were many enmities which were resolved during the mission. Among these some deserve a special mention. A son was reconciled with his mother in spite of having tried to kill her on several occasions. Another

1) A. SPINA C.P., (a cura), *Le predicazioni dei passionisti in Toscana. I registri dei ministeri dal 1828 al 1902*, Roma, Scala Santa, Apostolato passionista, 2007. ID, *Le predicazioni dei Passionisti a Roma e nel Lazio dal 1828 al 1902*, Roma, Scala Santa, Apostolato passionista, 2003.

2) AGCP, Reparto fotocopie, in via di riordinamento: *Elenco storico delle Missioni, Esercizi e altre fatiche apostoliche fatte dai Religiosi di questa*

famiglia di S. Angelo dall'anno 1828 fino al 1870.

3) A. SPINA, *Le predicazioni dei Passionisti in Toscana*, p. 179.

4) ID, *Le predicazioni dei Passionisti in Campania dal 1800 al 1903, “La Sapienza della Croce”*, 2013, p. 134.



+ Tuscany, nineteenth-century illustration.

was a young man who was insanely jealous over his girl friend. The third was a person who was determined to kill a man who had vandalized his land, and had decided to get his revenge during the time of the mission. By the end of the mission there were results. In the first case, the man reconciled with his mother, and returned to the home he had left because of his aversion to his mother. In the second case, the jealous man was reconciled with the parties in both families and received the consent to marry the girl. In the third instance, pride was put aside, and the man whose field had been vandalized reconciled with those he believed guilty”.⁵

In Albano Laziale, in 1852, “150 reconciliations were made, among them some who had a bitter hatred between them for more than ten years. Two blood brothers locked in disagreement had threatened each other with long-guns, and just before the mission, with knives. Reconciliations occurred even among some of the leading families in the town”.⁶

In Piansano, in 1831 “many pacts for peace took place, some persons with contractual interests symbolized their pact by reciprocally burning their documents, ending the controversy forever.” “Some peace-making was an exemplary, heroic charity. In particular, between the families of Mr. Egidio Martorelli and the Vitaliani’s. Mr. Martorelli had sued the Vitaliani’s and the judgment against them would have destroyed the fortunes of the family. Mr. Martorelli put aside his favorable judgment in favor of a perfect, peaceful reconciliation”.⁸

Peaceful reconciliation

In Medicina, Tuscany, the preachers came upon two confraternities in the same town. As

confraternities, they would have been founded on religious principles; but as for the adherents, they “hated each other bitterly, which also included the women and children. The confraternities fought one another, resulting in injuries and deaths. The two missionaries spoke constantly in favor of forgiveness and peace. It appears that their words made a great impression. On the evening when the sermon was preached on ‘peace,’ all the people were overcome with great emotion, more than they could keep in their hearts; so, although it was well into the night, the people spilled out into the street as they shouted: “Long live unity! long live peace! hooray for Jesus, hooray for Mary, hooray for the missionaries!”

They processed with lighted torches and firing guns into the air, their actions a public sign of reconciliation and joy, to which was added the ringing of the church bells in celebration. Realistically opting for a lasting peace, they dismissed the women from the church because they knew that although the people were reconciled, there were still dissenters among some of the confraternity leaders. Peace would not be lasting without their change of mind. The following day, however, all the leaders were called to the missionaries’ home, who spoke passionately to them, and even threatened them with divine punishment; they spoke of denying them absolution and holy communion if they did not reconcile for good. The leaders finally came to agreement. The missionaries wrote it out, and those present signed the document; afterwards, it was signed by all the people, and carried to the archpriest of the Bishop’s curia in Lucca. The agreement asked for the creation of a new confraternity, to be the only one in the community”.⁹ The solution brought great joy to the people.” It had been a good solution to abolish the two confraternities and to definitively bury the conflicts and all the consequential sad events.

In general, nearly always the missions were well received by the people; except for some instances as happened in San Pancrazio, not far from Lucca, in 1835. The people did not want the mission at that time “because of the work involved” and probably because of the starting date, “December 30, 1835,” which would coincide with the end of the year holiday, the New Year, and the Epiphany. However, the parish priest was adamant. “The priest dug in his heels, saying that [the

5) AGCP, *Predicazioni dei nostri Religiosi Passionisti di Roma negli anni 1828 – 1869*, p. 137. [Registro delle Missioni dei SS: Giovanni e Paolo].

6) SPINA, *Le predicazioni dei Passionisti a Roma e nel Lazio*, p.130.

7) *Ibidem*, p. 309.

8) *Ibidem*, p. 219.

9) AGCP, Reparto fotocopie, *Registro dei Ministeri esercitati dai sacerdoti dell’Angelo di Lucca dall’anno 1872 all’anno 1899*, p. [26],

10) AGCP, Reparto fotocopie, *Registro delle SS. Missioni ed Esercizi del ritiro dell’Angelo presso Lucca, (1830 – 1871)*, p. [51].



mission] would be for himself, for his servant, and for his niece. In spite of it all, the missionaries were welcomed with the sounds of bells; and that night the mission was begun; many in the town came to hear the word of God". The mission ended after twelve days with "much fruit."¹¹

Mission at Pitigliano, Tuscany, 1838.

Among the many missions preached by the Passionists in this countryside, we focus on that of 1838.

Among the missionaries who arrived in Pitigliano, there was the future Blessed Lorenzo Salvi, who came as a catechist. His contemporaries remember "his simple, clear, effective speech; it was adapted to the understanding of the people. As he taught, he could be overcome, and move the others to tears." Again: "His speech was plain, easy to grasp and was welcomed by his hearers as well as being fruitful." In the classes of sacred eloquence of the time, he had received good training on voice, bearing and on gestures.

Pitigliano, in the mid-19th century, had about 3,000 inhabitants. Somewhat unusual for an Italian town of the time, a large group of Jews lived there. In anticipation of later inter-religious relations, they also participated in the sermons with some emotion. Another member of this missionary group noted that "the large number of Jews who live there seemed moved by the preaching".¹⁴ It should be added that many people from the neighboring countryside participated in the missions.

Here is the report of one of the missionaries: "Al-though the leaders of Pitigliano were not enthusiasts for the mission, nevertheless from the first evening a great crowd turned out, and everyone was so moved that it was surprising to the preacher himself. The next morning, the church was so crowded that you could not reach the altar; and in the evening, as soon as the bell calling to the mission was rung, the church was filled with crowds of people who were anxiously waiting for the start of the catechism and the mission sermon. These numbers went on increasing daily, eventually the crowd of people was so great that to get to the preacher's platform required some struggle. After a few days of the mission, every class of

people taking part had become more fervent; so much so, that they did not even go out into the countryside to gather the many olives waiting collection, so that they could attend the mission instead. The entire population was changed by the mission; and more admirable yet, it was the noble and outstanding citizens who were leading the populace in blessing God and blessing the labors of the poor missionaries. Many of the Jews themselves took part, asking to be able to come to hear the divine word; and many of them, hearing the word, shed many tears. Here it is also worth noting what happened when the preaching was on the divine mercy. A certain man who had not entered the church for forty straight years, entered it that evening, God had moved his heart, the man's obstinacy gave way; and after the sermon, he ran after the preacher in spite of the heavy rain fall. He tearfully made his confession to the mission preacher, without regard for the many people gazing on him, and recognizing him because he was a distinguished and well-known person in the town. In summary, after 19 days of the divine mercy's triumph as seen in the plentiful reconciliations, restitutions, and the turning away from 10, 20, 30 years of bad habits, the mission finally ended on the 20th of the January. There were two very numerous general Communion offered, reaching a total of 4,000 people. The papal blessing was extremely moving, because that numerous people, as soon as they saw the missionary, began to cry and continued throughout the ceremony, when instead of diminishing, kept increasing their extraordinary expression of compunction. In the morning all the people flocked to the Episcopal residence, where the crowd extended for about a half mile of road, more than 300 people. There were ecclesiastics, the gentry, the professionals and the employees. All were crying; they all wanted, at any cost, to accompany the missionaries on their way. The missionaries were struggling to defend themselves, since the throng was all over them with such force that they would have knocked the missionaries to the ground. When the missionaries finally went on their way, the zealous ecclesiastics immediately set to work to keep the fruit of the holy missions alive.¹⁵

In this mission there had been the active participation of a saint, Fr. Lorenzo. His responsibility included the task of leading the "wake up call," which was considered "the soul of the mission; after the Ave Maria, he would go to the various

11) Id.

12) P. PIERGIORGIO SILVANO NESTI, *Il Natale di Gesù: esperienza di vita, Roma, Centro Italiano di spiritualità passionista, 1978*, p. 90 – 92. È la tesi di Laurea del Nesti su beato Lorenzo Salvi, con un utile censimento delle sue missioni popolari.

13) F. C. MARMOCCHI, *Dizionario di Geografia Universale*, II/2, Torino, 1862, p. 1327.

14) A. SPINA, *Il ritiro della Presentazione sul Monte Argentario*, Roma, 1991, p. 115.

15) ID. *Le predicazioni dei Passionisti in Toscana*, p. 21-22 e *Elenco storico delle Missioni*, p.82..

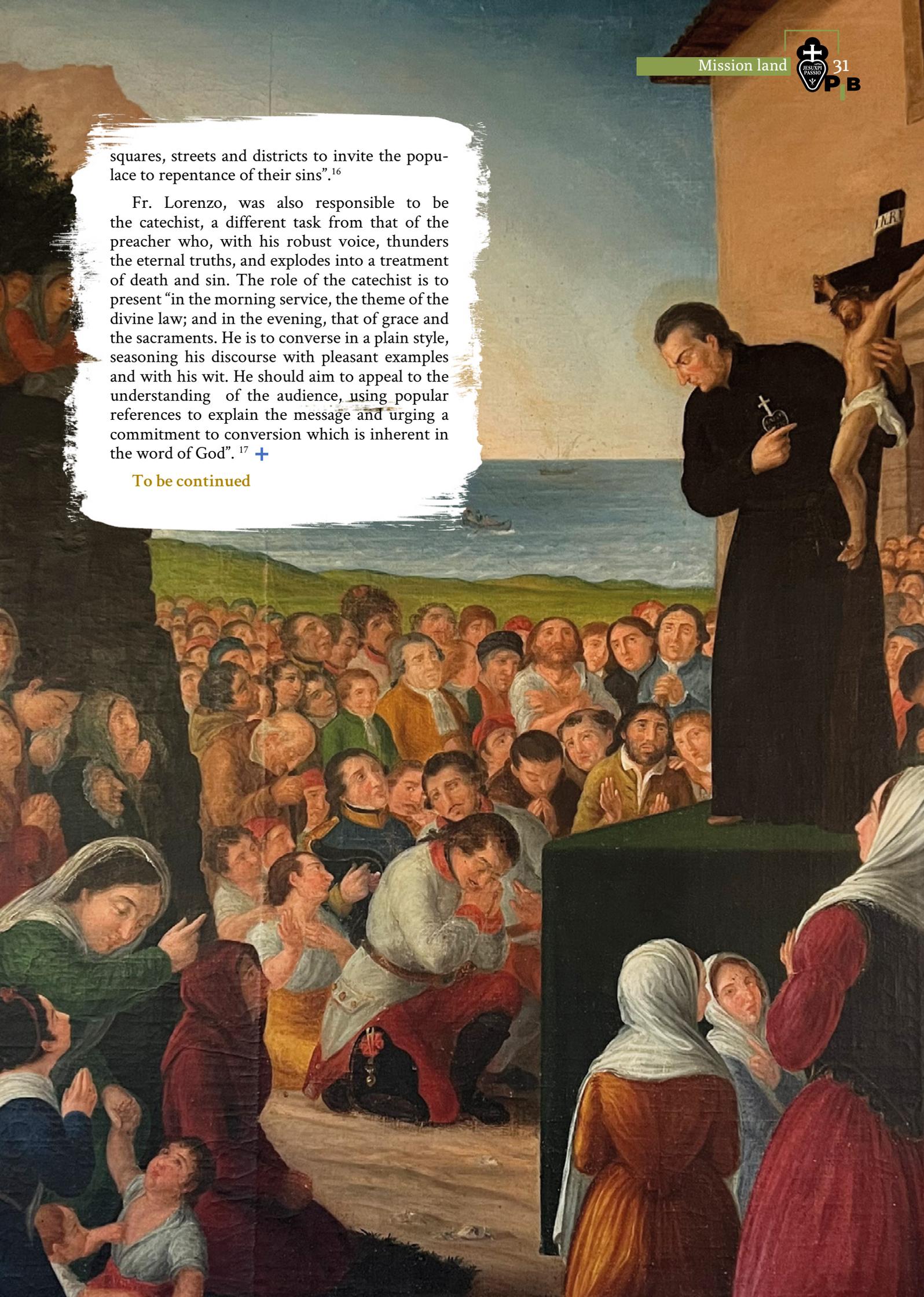
16) NESTI, *Il Natale*, p. 91 – 92.

17) Id.

squares, streets and districts to invite the populace to repentance of their sins".¹⁶

Fr. Lorenzo, was also responsible to be the catechist, a different task from that of the preacher who, with his robust voice, thunders the eternal truths, and explodes into a treatment of death and sin. The role of the catechist is to present "in the morning service, the theme of the divine law; and in the evening, that of grace and the sacraments. He is to converse in a plain style, seasoning his discourse with pleasant examples and with his wit. He should aim to appeal to the understanding of the audience, using popular references to explain the message and urging a commitment to conversion which is inherent in the word of God".¹⁷ +

To be continued





CRISTIANO MASSIMO PARISI, C.P.



«His disciples recalled the words of scripture, "Zeal for your house will consume me." (Jn 2:17). This same zeal of Christ impelled the Servant of God Martín Fulgencio Elorza Legaristi to place everything that belonged to him at the service of the Christian people. As a bishop he devoted himself to forming consciences, as well as creating work projects and erecting buildings. A true disciple of St. Paul of the Cross, he kept the Passion of Christ at the center of his magisterium and his apostolate. From the same ideal of religious life he drew the strength to accomplish all that he did as an educator, Provincial Superior and then Bishop.

The Servant of God was born in Elgeta, in the Basque region of Spain, on 30 December 1899. He entered the Congregation of the Passion of Jesus Christ as a teenager in Gabiria, where he added to his baptismal name, Fulgencio, the religious name of Martin of the Side of Jesus.

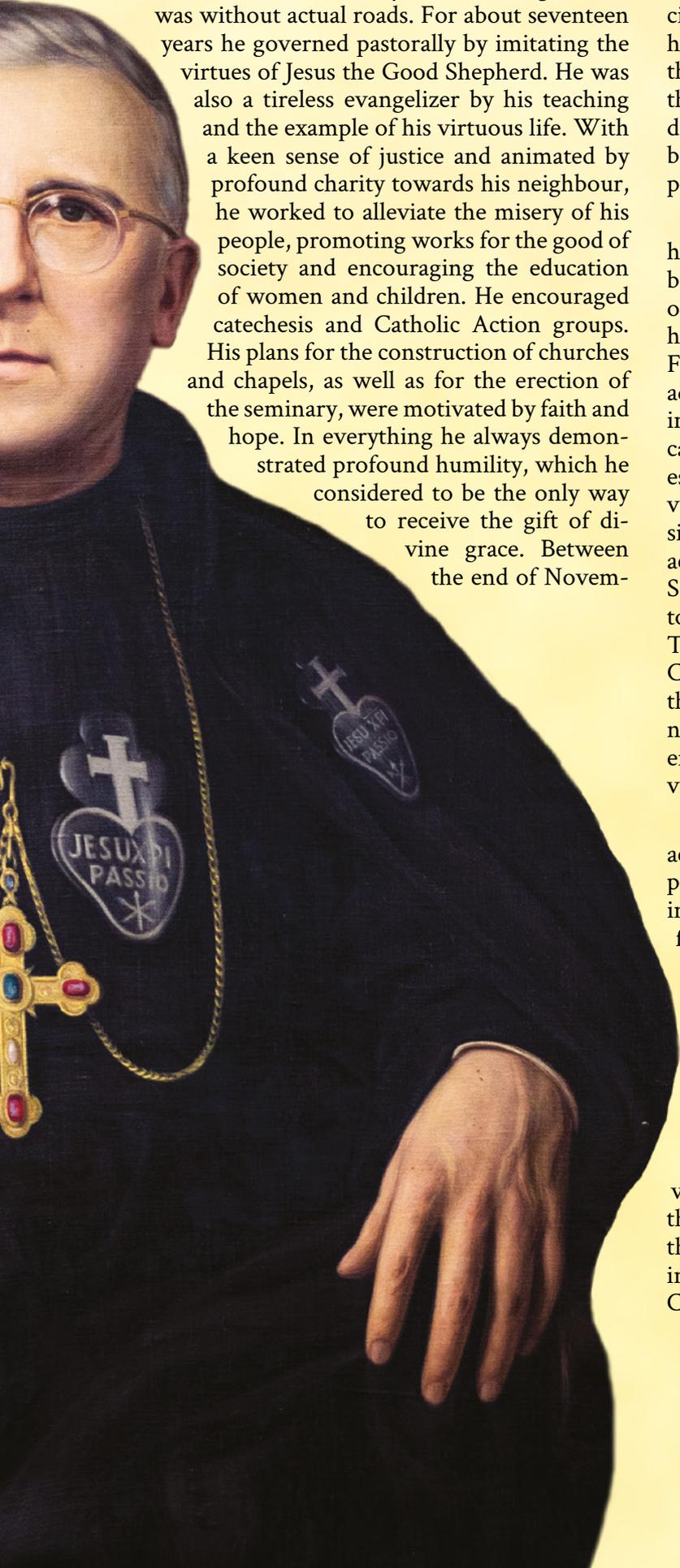
He was ordained a priest on 13 July 1924. He held the role of director of the collegiate school of Gabiria. There he developed a new academic system, revising the educational syllabus that facilitated a more solid spiritual formation for the students. In 1935, by common consent, he was elected Provincial Superior. Although he was very young, his fellow religious recognized that he was an authoritative and prudent man, as well as being ardent about the Passionist charism. He was elected and re-elected to that office for three-year terms, from 1941 to 1947. Later he became Delegate for the houses of the Congregation in America. At the beginning of 1949, he was appointed Apostolic Administrator of the Prelature nullius of Moyobamba in Peru, which had been established by the Supreme Pontiff Pius XII on 7 March of the previous year.

He was elected Prelate of the same on 3 October 1953, and was consecrated Titular Bishop of Baliana in Lima on 24 February 1954.

MARTIN FULGENCIO ELORZA LEGARISTI

THE FIRST BISHOP OF THE PRELATURE OF MOYOBAMBA (1899-1966), DECREE ON HIS HEROIC VIRTUES





With great pastoral charity he visited the entire territory of the Prelature. He traveled by foot, on horseback or by canoe in a region that was without actual roads. For about seventeen years he governed pastorally by imitating the virtues of Jesus the Good Shepherd. He was also a tireless evangelizer by his teaching and the example of his virtuous life. With a keen sense of justice and animated by profound charity towards his neighbour, he worked to alleviate the misery of his people, promoting works for the good of society and encouraging the education of women and children. He encouraged catechesis and Catholic Action groups. His plans for the construction of churches and chapels, as well as for the erection of the seminary, were motivated by faith and hope. In everything he always demonstrated profound humility, which he considered to be the only way to receive the gift of divine grace. Between the end of Novem-

ber and the beginning of December 1966 he went to Lima, to deal with some affairs of the Prelature and to speak with the Apostolic Nuncio. His health was precarious, so much so that he could not return to Moyobamba to celebrate the Nativity of the Lord. On 30 December of that same year he gave his soul to God. A few days later, his body was transported to Moyobamba, where a large crowd of the faithful took part in his funeral.

By virtue of his reputation for holiness that he enjoyed in life and after death, the Cause of beatification and canonization of the Servant of God was begun. The Diocesan Inquiry was held at the Ecclesiastical Curia of Lima, from 1 February 2002 to 21 September 2004, with the addition of Rogatory Inquiries in San Sebastián in Spain and in Santo Domingo in the Dominican Republic. This Congregation for the Causes of Saints issued the Decree on the juridical validity of the Inquiry on 13 July 2007. The Positio was then prepared, and it was discussed, according to the usual norms, as to whether the Servant of God practiced the Christian virtues to a heroic degree. On 1 December 2020, the Theological Consultors voted in favour of the Cause. The cardinals and bishops, gathered in the Ordinary Session of 1 March 2022, recognized that the Servant of God heroically exercised the theological, cardinal, and annexed virtues.

The undersigned Cardinal Prefect then accurately reported all these things to the Supreme Pontiff Francis. His Holiness, accepting and ratifying the vote of the Congregation for the Causes of Saints, today declared: The Servant of God Martin Fulgencio Elorza Legaristi, of the Congregation of the Passion of Jesus Christ, first Bishop of the Prelature of Moyobamba, practiced the theological virtues of Faith, Hope and Charity towards God and towards his neighbour, as well as the cardinal virtues of Prudence, Justice, Fortitude and Temperance and the annexed virtues, to a heroic degree in the case and for the purpose in question. The Supreme Pontiff then ordered that this decree be published and included in the acts of the Congregation for the Causes of Saints. +



MARTIN COFFEY, C.F.

A PASSION FOR PEACE

“HE MADE PEACE BY THE BLOOD OF HIS CROSS” (COL 1,20)

A TIME OF WAR

I write this as war rages in Ukraine. People are dying, an entire country is being destroyed, and every day the suffering is spreading. The world is just emerging from two years of the Covid pandemic that had already plunged us into the darkness of death, sorrow and great uncertainty. People are asking, is there any end to the nightmare? I began writing this as part of the Jubilee to mark 300 years of Passionist life. In the meantime war in Ukraine has erupted and everything is changed. We still want to thank God for St. Paul of the Cross, and for all that God has given to the Congregation for the service of the Church and the world. We find ourselves in a moment of crisis and pray for God's help. We have to pause, reflect and pray for the people of Ukraine and the whole world, and ask what God may be asking of the Church and the Passionists in the terrible circumstances of these days and into the future.

There is war in Ukraine but the whole world is divided with many people feeling vulnerable and insecure. It is an atmosphere that can easily drift into even greater polarization and mutual mistrust. Mischievous politicians everywhere are exploiting the fears of people for their narrow political advantage. Misinformation heightens people's fears and this then leads to more anger and resentment towards those who are seen as different and regarded as a threat.

Fear, suspicion and mistrust sow the seeds of anger, hatred and violence. Compassion and understanding of the sufferings of others become ever more difficult. Human decency and respect are soon forgotten. In these circumstances, our very humanity is at risk. The disciples of Jesus must be the first to resist the slide into inhumanity, and search for a way forward and a just solution to these many difficult issues.

A MISSION OF PEACE

Jesus announced the arrival of the Kingdom in his words and embodied it in his actions. The Church is the instrument designed by God to prolong the action and mission of Jesus in history.

It is through the life and action of his Church, that Christ now acts in the world. What is this action? Like Jesus, the Church announces the arrival of the Kingdom and works to make it already tangible in the experience of love and truth, justice and peace, joy and reconciliation.

The life of the Kingdom can be summed up in the word Shalom, the peace that God longs for us and that only God can give. Jesus is the fulfillment of the promises of God announced



by the prophet who looked forward to the Messiah, "in his days justice will flourish and peace till the moon fails" (Ps. 72,7). At the coming of the Messiah there will be no more war or conflict causing division, suffering and death: "They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore" (Is. 2, 4). The new age will be marked by the peace foretold by the prophets (Is. 11, 1-9) and that the Risen Jesus shares with his disciples and friends, "Peace be with you" (John 20, 19).

Shalom means wholeness and end of division

God wants shalom or peace for his people and his world. Shalom means wholeness and end of division and fragmentation either in society, in the world or within the person. It means completeness, or fulfillment. It is a time of prosperity, justice and security, "They shall all sit under their own vines and under their own fig trees, and no one shall make them afraid" (Micah 4, 4). The kingdom of God means peace between humans, between the nations and with all the creatures of the earth. The whole of God's creation will be at peace and there will be no more exploitation of people or of God's beautiful earth.

Jesus is the prince of peace who ushers in the Kingdom of God (Is 9, 5). Peace is the great sign of the Kingdom. The angels sing of this peace at the birth of Jesus (Luke 2, 14). Jesus was sent by the Father to proclaim the Good News that the Kingdom of God is at hand. It is the Good News of peace (Eph. 2, 17), and his mission is to be the one who will guide our steps into the way of peace (Luke 1, 79). Those who experience the salvation that Jesus brings are able to "go in peace" (Luke 7, 50: 8, 48). God's peace

"God's peace means the healing of every division and the reconciling of opponents"

means the healing of every division and the reconciling of opponents. It is the peace the world craves but cannot give. Jesus is the prince of peace who by dying on the cross healed divisions, reconciled differences, and united all things in heaven and on earth.

In the peace of the Kingdom, all people are gathered and welcomed; people experience forgiveness and share the joy of being together. There are no more divisions or distinctions between Jews and Gentiles, rich and poor, the

powerful and the weak. Shalom means that there are no more reasons for war or conflict; no more reasons for suspicion and resentment; no more reasons for anger and revenge. A new order has been inaugurated. It is the Kingdom of God.

The Shalom of the Kingdom of God means that the poor and the weak are blessed, the sorrowful experience comfort, the peacemakers are honored (Mat. 5, 3-12). In the Kingdom of God, there is no division or conflict between persons or nations. It is a state of harmony and unity where everyone is at home, everyone is blessed with plenty, and everyone is at peace.

After more than two thousand years, we ask, where is the Kingdom? We long for peace and the end of war here and now. The Kingdom of God still seems very far from the world where conflict, violence and war are still bringing destruction, suffering and death every day. We are still waiting in joyful hope for the full revelation of the Kingdom.

"We are still waiting in joyful hope for the full revelation of the Kingdom"

In the meantime, we do not stand idly by. The Church is on mission; the Church is the herald, the sacrament and the servant of the Kingdom of God. Every baptized Christian is called to be a peacemaker and to work for the arrival of God's Kingdom on earth as in heaven.

"My gift to the world is Peace"

The entire Gospel is pervaded by the message of peace, from the singing of the angels at Bethlehem to the appearance of Jesus after the Resurrection. During his last meal with the disciples Jesus said, "Peace I leave you, my peace I give you" (John 14, 27). Peace is the great promise at the beginning and peace is the life-changing experience of the disciples who encounter the risen Lord. This is God's gift to the world today through the ministry of his Church.

"That earthly peace which arises from love of neighbour symbolizes and results from the peace of Christ which radiates from God the Father. For by the cross the incarnate Son, the prince of peace reconciled all people with God. By thus restoring all men and women to the unity of one people and one body, He slew hatred in His own flesh; and, after being lifted on high by His resurrection, He poured forth the spirit of love into the hearts of people" (GS 78).

Fired by the message of Vatican II, Pope Paul VI went to the UN as a pilgrim of peace. He appealed to the leaders of the world to work



+ Paul VI, October 4, 1965, address to the ONU.

together for lasting peace and the end of all wars. “No more war”, he pleaded. True and lasting peace is God’s wonderful gift. The peace of the Kingdom transforms the heart and fills us with new life. But the peace Jesus gives is not just for the individual. It is for the renewal of the whole world beginning with the Christian community (Eph. 4, 3).

THE PASSIONIST RESPONSE

The Messiah ushered in the messianic age of Shalom. The mission of the Church is to be the sign, instrument and prefiguring of the God’s Kingdom of peace on earth as it is in heaven. Passionists share this mission of the Church to be the instruments of God’s peace and the pointers to the Kingdom.

Jesus addressed his good news about the Kingdom to the suffering, despised and marginalised majority who suffered at the hands of the privileged elite in Jerusalem. At the heart of the Gospel message is the story of Jesus who suffered and gave his life for love of us and rose again to give us new life. In the passion of Jesus, God chose to identify with suffering humanity. When he was raised up on the cross, Jesus drew the gaze of all people to the suffering inflicted on God’s people everywhere by the powerful of this world. On the cross, Jesus pledges God’s saving love for the suffering and brutalised people.

He also pronounces judgement on those who inflict suffering on the innocent and the weak. Jesus brought God’s kingdom of love, justice, and peace into the world and overturned the kingdoms of violence and injustice. On the cross, he reconciled heaven and earth (Col. 1,20) and broke down the walls of hatred, violence, and injustice that separate people (Eph. 2, 14).

The mission of the Passionists is to stand by Jesus in his suffering. Today that means to stand with the people of Ukraine and all the victims of war and violence. We are to be witnesses and instruments of his peace that overcomes all division and separation. The international Congregation of the Passion has communities in every continent, in contact with many different cultures and religions. We are ideally placed to participate in the great mission of the Church to be an instrument of peace, reconciliation and unity. We can do this by placing the cross at the center of our life and mission and recalling the words of Jesus “When I am lifted up I will draw all people to myself” (John 12, 32). Jesus came to make peace and to reconcile people by the blood of the cross (Col. 1, 20).

The mission of the Passionists is part of the universal mission of the Church to be the sign and sacrament of the unity of all people. In *Gaudium et Spes* we read, “By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men and women of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigour” (92). Passionists share in this mission of promoting the unity of all people and the healing and reconciliation of every division.

In these times, our mission has become clearer than ever. Together with the whole Church we hear the call of the Father to gather the whole of humanity into the one family of God. We make our own this vision of the Church and her mission to bring the Good News to all people for the renewal and transformation of the whole world.

The cross is the tree of life around which all people can gather to be nourished, healed and saved. The great challenge facing us is to find the most effective ways and means of doing this. We will continue to preach the Gospel to those believers who gather for worship or who come to us.

More than ever, we will go out to those who do not know Jesus or who have moved away from the Church. We remember that the preaching of the Good News is always accompanied by the gift of peace (Luke 10, 5).

PACEM IN TERRIS

The great encyclical and last will and testament of Good Pope St. John XXIII, *Pacem in Terris*, opened up new dimensions

of the Church's mission to the world. From now on the whole Church is dedicated to the promotion of the peace and well being of the whole world. This is our mission too. In these times of war and the increasing tension and mistrust among people and nations, we need to double our efforts and intensify our prayers for God's peace to reign in the world.

In this time when powerful nations can invade neighbouring nations and bring destruction, suffering and death, we proclaim the Gospel of Peace and dedicate ourselves to the work of peace, reconciliation and healing.

I conclude these few reflections with the closing words and prayer of Pope John from *Pacem in Terris*.

"Let us, then, pray with all fervour for the peace which our divine Redeemer came to bring us. May He banish from the souls of men whatever might endanger peace. May He transform all men into witnesses of truth, justice and brotherly love. May He illumine with His light the minds of rulers, so that, besides caring for the proper material welfare of their peoples, they may also guarantee them the fairest gift of peace.

Finally, may Christ inflame the desires of all men to break through the barriers which divide them, to strengthen the bonds of mutual love, to learn to understand one another, and to pardon those who have done them wrong.

Through His power and inspiration may all peoples welcome each other to their hearts as brothers, and may the peace they long for ever flower and ever reign among them." Amen. +





JOSÉ LUIS QUINTERO
SÁNCHEZ, C.P.

A CONTEMPLATIVE GAZE UPON THE LORD DURING HIS PASSION

THE PASCHAL NARRATIVES: ENCOUNTERING THE
“CRUCIFIED-RISEN” LORD.

THE “PASCHAL LATTICE” IN THE PASSION NARRATIVES

The accounts of the Passion and those of the encounters of the Risen Lord with his disciples attempt to reveal the radical meaning of what had happened to Jesus, and what happened in the person of Jesus in favor of humankind. They are a confession of faith which is awakened by the presence of the Lord, but in a new manner. The Risen Lord is the lens through which is read all of history, both his own history and that of humanity.

According to the theologian Paul Tillich, *“This lordship of Jesus is totally unique: it belongs to a person who submitted to an earthly existence, even inclusive of death, a death on a cross, out of obedience to the Father, with whom he was united at every moment. It was that self-submission unto death, the driving principle for his*

ministerial outreach, that culminates in the final act of self-giving. He who completely possessed his personhood, was capable of giving himself completely, and he continued to give of himself completely, until the final act of self-giving.

The “apparitions” of the Risen Lord are not in discontinuity with the self-giving which was consummated on the cross, as though the cross were only a passing phantasm, which was fortuitously put aside. It was death that was definitively put aside, but not the gift of life which took place and was manifest in death. Death and resurrection make up an intrinsic unity, they are the absolute realization of love enveloping time. K. RAHNER insisted that “The death and resurrection of Christ form a single, interdependent process whose facets are intimately inseparable.” The apparitions belong to the moment of the resurrection-exaltation; they do not annul, they elucidate the giving-in-dying event. The one exalted, as Lord, has received the power to manifest himself, and he has taken the initiative to reveal himself. This gesture is itself a gift which does not expire, rather it is the prelude or usher to a greater gift: In the apparitions, authentic Christophanies, the self-giving which was consummated on the cross is realized here and now..

**Death and
resurrection make
up an intrinsic unity**

“The wound of his side and the marks of the nails are not scars on the risen Christ; they are an expression of what was sacrificed on the cross.”

THE DIFFERENT LANGUAGES AND MESSAGES USED TO SPEAK THE PASCHAL FAITH IN THE WRITINGS OF THE NEW TESTAMENT.

In the New Testament writings there appear at least two models for proclaiming what took place in Jesus as he made himself present. There are brief “kerygmatic formulas.” These are affirmations which condense God’s action in Him: “God raised this Jesus; of this we are all witnesses” (Acts 2,32). “For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried;



that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1Cor 15,3-5)

Then, secondly, there are the Easter “story-narratives.” These are usually divided among two groups of differing traditions; one from the Jerusalem circle; the other coming from Galilee. The Jerusalem narratives situate Mary Magdalene, Peter, the Beloved Disciple and the other women at the empty tomb. At the Upper Room, the story is told of the appearance of Jesus to the disciples gathered there, first without, and then, with Thomas. There is the story of the meeting with the disciples going to Emmaus. On the other hand, the Galilee stories occur at the Lake. These are generally found in the last chapters of the Gospels.

The narratives help us to reflect from the historical point of view on the “origin” of faith in the resurrection and the “basis” for faith in the Risen One; they indicate that the origin of this faith is in the appearances of Jesus as he presents his new existence and his new manner of giving himself; they show that the foundation of their faith in the Risen One is in their perception of something new which has happened in Him. There are no eye-witnesses to his resurrection; rather there are witnesses who have been so constituted by having been met and sent to be such by the Lord who has appeared to them as risen.

These “Easter narratives” also bring us to ask ourselves what happened to Jesus, what took place in his human reality, especially since some of the narratives, particularly those from Jerusalem, point out the fact of the “empty tomb.” We also can ask what happened to the disciples as a consequence of what God has accomplished in Jesus “for our sakes,” “for us.” From the narratives, at first glance, we can see that the disciples find themselves facing an entirely new phenomenon, one which is beyond the ordinary. This is not the reanimation of a dead person. The testimonies in the New Testament

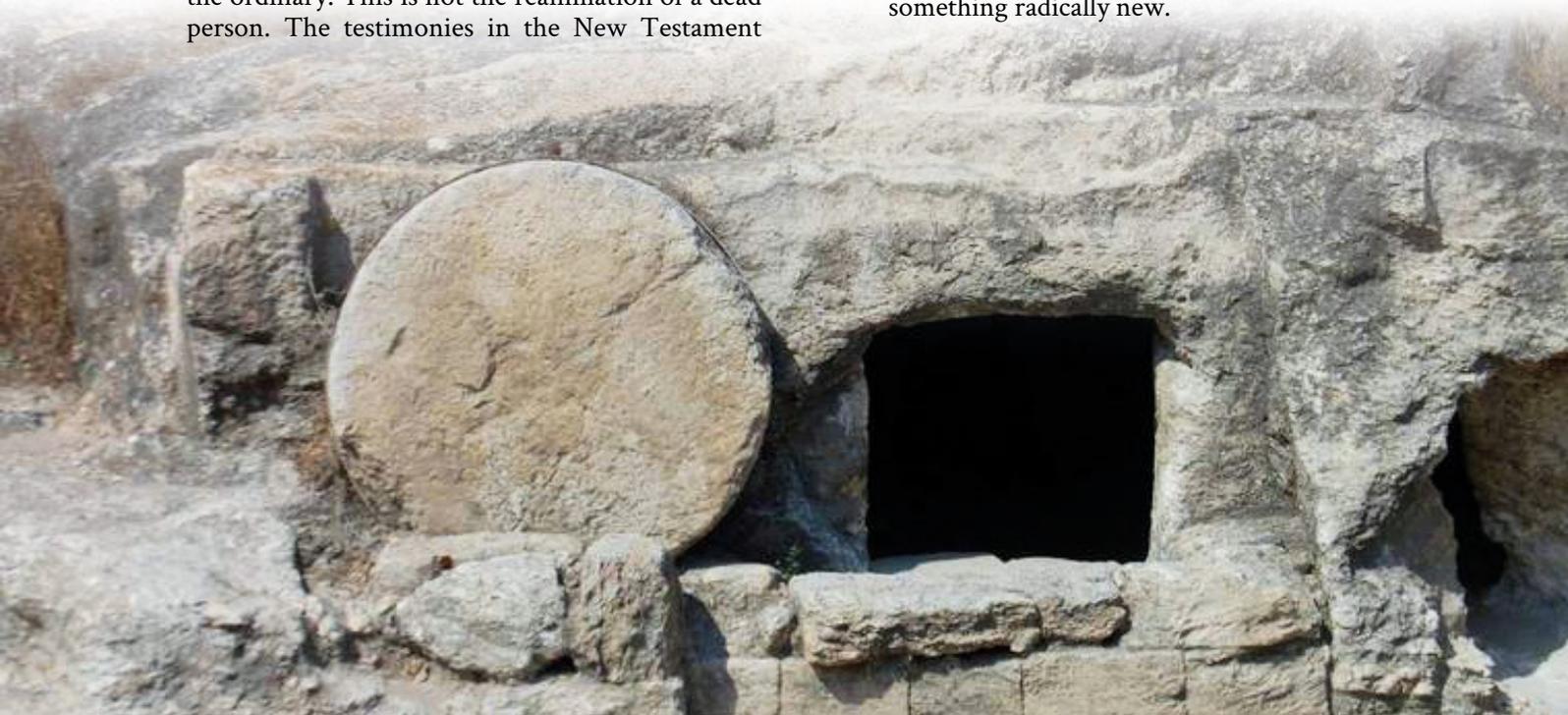
leave no doubt that in the resurrection of the Son of Man, something completely different has taken place. This resurrection event brings about a completely new kind of life, a new kind of life which has inaugurated a new dimension of human life. It is a type of “determinative mutation” (J. Ratzinger); it is a qualitative leap. The humanity of Jesus has began an existence in a new modality, one which is expansive and creative; it is compelling; and it has creative and re-creative power. God’s humanity reaches a new and definitive expression. This expression is the fruit of God’s own action and of the power of his love which is creativity expressing itself in a permanent, fulfilling and comprehensive process. The resurrection marks the inauguration of the new creation, and its ultimate fulfillment.

This new modality is corporeity inhabited by the Spirit and destined for encounter and communion. The empty tomb, as such, cannot be a proof of the resurrection. Nevertheless, it is a necessary premise for faith in the resurrection, since it exists precisely in reference to the body of Jesus, and therefore, to the person of Jesus in his totality, which means Jesus as an incarnate creature and distinguished from God’s being. The eucharistic presence will be a sacramental sign of the event constituting the Risen Body of the Lord Jesus, his corporeity, inhabited by the Spirit, our banquet, his indwelling in us, our communion with him.

THE PROCESSES OF ENCOUNTER AND OF “BELIEF” AS BIBLICAL PEDAGOGY.

The outline or the components of the “paschal narratives,” understood as a catechesis of proclamation, encounter and celebration, reveal processes and pathways with the following steps:

1. “To be visited and confronted by” a presence or reality which is entirely autonomous and not derived from a prior condition; it is something radically new.



2. The qualities of unrecognizability and difficulty. They do not recognize him at first. It is, to find a way of describing it, a recognition that emanates from within one, although the identity is always surrounded by the Mystery. Their knowledge was “from within,” but not on account of the visual aspects nor of the presence they perceived. It is precisely when he disappears from view that their interior vision is activated, and they recognize him. In the breaking of the bread, He reveals his presence, but it is really only after He disappears that he is really recognizable.
3. The necessity of the process. It is the existential and theological efficacy of the process of Christ’s Pasch which opens the way to his recognition.
4. There are clarifying elements: The words and gestures of Jesus; the reference to God’s action. There are the great signs given by Jesus: the breaking of the bread, the wounds, the memory.
5. The convocation becomes a sending forth and a mission. Their new condition, after having been brought under the presence of the Risen Lord, changes them into those who are sent, and into proclaimers (cf., Jn 20,17-18; Lk 24,33-35; Acts 1,8).

This sequence, which we can see in each of the narratives, allows us to speak of “new eyes” in order to perceive the new presence and the new existence in Jesus, and also in themselves, who are “new beings,” the Pasch of Jesus bearing fruit in them. This has to do with a believing eye; and is, therefore, a faith experience, a faith-event. As much as they were faith-experiences, the apparitions are not reducible to simple acts of faith, that is, to subjective experience. These events are encounters with the Christ who is present in the Spirit. The reality of the resurrection is not based on faith, it was the reality of the Risen One which is the basis for this faith. One must distinguish between the origin of the Easter faith, and the reason for it, which is the resurrection of Jesus himself. The encounter with the Risen Lord, according to the New Testament, is an encounter with and an experience of God, which is brought about by the Risen Lord himself. They glimpsed the reality of the Kingdom of God making its appearance definitively in Jesus Christ, and through the total surrender of his life, which happened with his death. They could see the splendor of the Glory of God in

the face of the Crucified One (cf., Gal 1, 15). We cannot arrive at faith in Christ except through the apostolic testimony, transmitted in and through the Church.

This process can be more clearly seen through this “layering” derived from the Paschal encounters with Jesus Christ: (1) Manifestation of the Risen One and the act or process of recognition by the disciples. (2) Act of identifying the “Lordship” or “empowerment” of the Risen One, and the correlative gesture of surrender by the disciples. (3) The illuminating act of Jesus, or his Spirit, and the corresponding conceptual affirmation by His beneficiaries. (4) The missionary mandate of the Lord, and the consequent apostolicity expressed in being sent to be witnesses.

THE OCCURRENCES IN THE LIFE OF JESUS AS REVELATION OF GOD’S BEING AND THE DESTINY OF HISTORY, OF HUMANITY, AND OF CREATION. SOME PERSPECTIVES...

- God has revealed his presence in History: the Reign of God has been inaugurated and Jesus proclaims that his Risen Body is the presence and the place of this Reign. He is the “Reign of God in Person,” the place of filiation because it reveals the Paternity of God and the fraternity which God offers us.
- Jesus Christ offers himself to us as the saving and personal proximity of God to us. In Him we have a new existence. This new existence is offered by God, it is God himself giving himself in his corporeal reality.
- The history of humanity belongs to God through the glorified humanity of Jesus Christ. His presence is his way of acting which makes it clear that the Jesus-modality of existence is the destiny of all humankind.
- Existence in Jesus, in following him, already now achieves the radical communion with God, human happiness.
- The gift of the Spirit makes the Christian Community blossom as the visible gift of God. This is the “sacramental” sign of its expansion and convocation.
- The signs of the Risen One, his continuing giving of himself in service, mercy and salvation bring about the new humanity founded on love. +

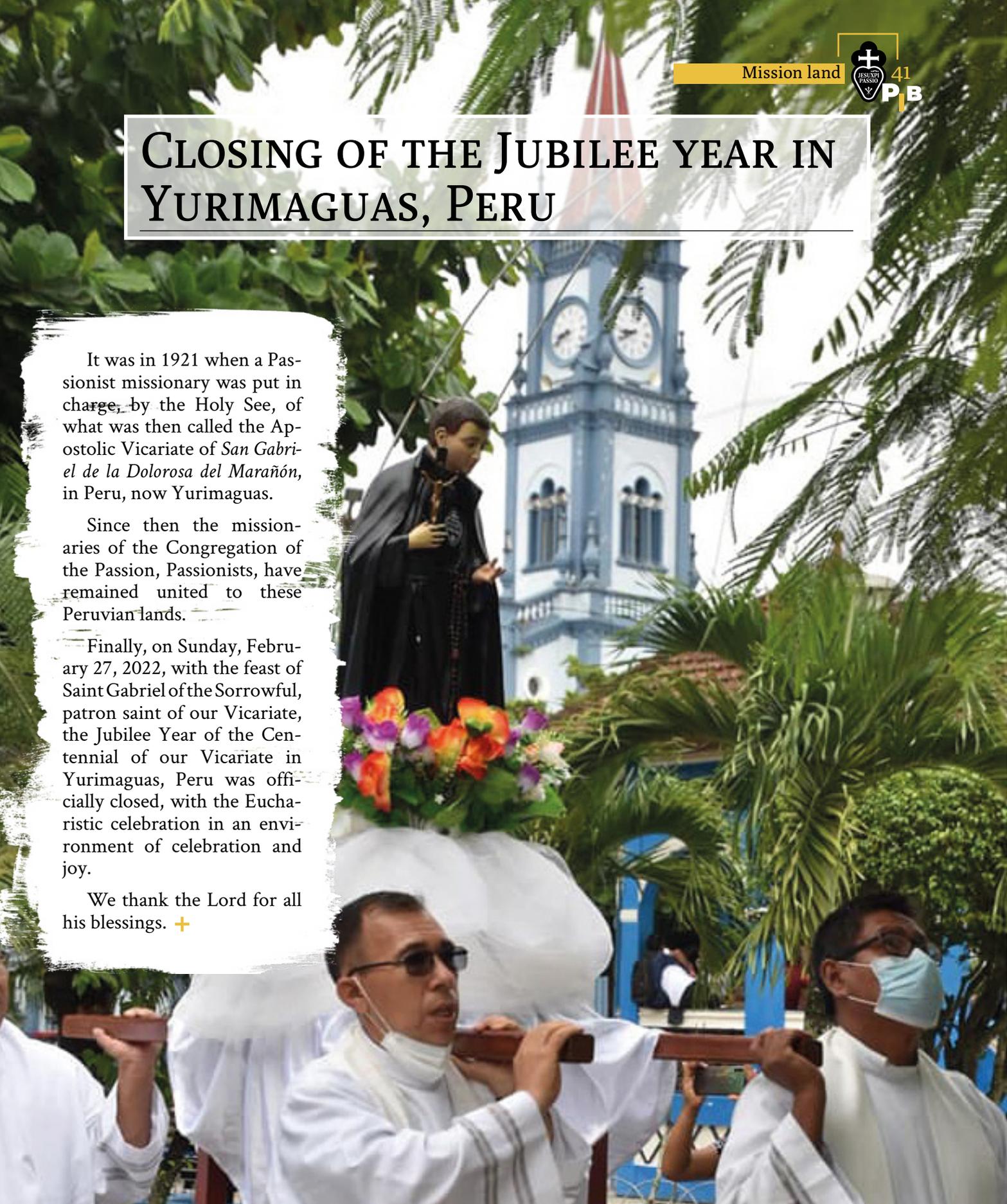
CLOSING OF THE JUBILEE YEAR IN YURIMAGUAS, PERU

It was in 1921 when a Passionist missionary was put in charge, by the Holy See, of what was then called the Apostolic Vicariate of *San Gabriel de la Dolorosa del Marañón*, in Peru, now Yurimaguas.

Since then the missionaries of the Congregation of the Passion, Passionists, have remained united to these Peruvian lands.

Finally, on Sunday, February 27, 2022, with the feast of Saint Gabriel of the Sorrowful, patron saint of our Vicariate, the Jubilee Year of the Centennial of our Vicariate in Yurimaguas, Peru was officially closed, with the Eucharistic celebration in an environment of celebration and joy.

We thank the Lord for all his blessings. +



Professions Ordinations

NOVEMBER 2021 - APRIL 2022

TEMPORARY PROF.

Cl. Rónalde Caique Alves da Silva
PROV GET 01/08/2022

Cl. Cl. Marco Tulio de Azevedo
PROV EXALT 01/08/2022

Cl. Thiago César Lopes da Silva
PROV GETH 01/08/2022

Cl. Fausto Silva Barros
PROV EXALT 01/08/2022

Cl. Bayron Ronaldo Pastrán Arenas
PROV SCOR 01/15/2022

Cl. Jhoan Sebastián Ramírez Pulgarin
PROV SCOR 01/15/2022

Fra. Lukas Malenya
PROV CARLW 02/24/2022

Cl. Joseph-Maria Bucksrucker
PROV VULN 03/19/2022

Cl. Seraphim Fischer
PROV VULN 03/19/2022

Cl. Franz-Maria Lorenz
PROV VULN 03/19/2022

PERPETUAL PROF.

Diac. Gilmer Coronel Herrera
PROV SCOR 11/13/2021

Cl. Carlos María Batlle Prats
PROV SCOR 12/11/2021

Cl. Paolo Alfredo Ratti Scudellari
PROV SCOR 12/11/2021

Diac. Michael Chukwujekwu Ejie
PROV MAPRAES 12/17/2021

Diac. Octavian Hinju
PROV GEMM 12/17/2021

Diac. Erasto Kimaro
PROV GEMM 12/17/2021

Diac. Yohana Mberwa
PROV GEMM 12/17/2021

Cl. Christopher Chimuka
PROV MATAF 01/14/2022

Diac. Dominic Chitoshi
PROV MATAF 01/14/2022

Diac. Linus Nyangu
PROV MATAF 01/14/2022

Fra. Félix Humberto Prada Gómez
PROV SCOR 01/14/2022

Cl. Víctor Alfonso Caballero Cruz
PROV SCOR 01/22/2022

Cl. Wilmer Cruz Gómez Díaz
PROV SCOR 01/22/2022

Cl. Nelson Enrique Rogel Baide
PROV SCOR 02/02/2022

Diac. Stephen Ochieng Michoka
PROV CARLW 02/25/2022

Diac. Charles Mugendi
PROV CARLW 02/25/2022

Diac. Robert Ouko
PROV CARLW 02/25/2022

Diac. Evans Muloli Wasike
PROV CARLW 02/25/2022

Diac. Mahendra Gherle
PROV THOM 03/17/2022

Diac. Moncy Varghese
PROV THOM 03/17/2022

ORDAINED DIACONATE

Diac. Delfinus Dhobu
PROV REPAC 12/01/2021

Diac. Rovinus Longa
PROV REPAC 12/01/2021

Diac. Eduardus Madha
PROV REPAC 12/01/2021

Diac. Heribertus Peri
PROV REPAC 12/01/2021

Diac. Ignasius Dendi Sunarya
PROV REPAC 12/01/2021

Diac. Yohanes Yodi
PROV REPAC 12/01/2021

Diac. Petrus Yuniarto
PROV REPAC 12/01/2021

Diac. Pius (Sebastian) Görres
PROV VULN 12/04/2021

Diac. Davide Costalunga
PROV MAPRAES 12/08/2021

Diac. Michael Chukwujekwu Ejie
PROV MAPRAES 12/08/2021

Diac. Octavian Hinju
PROV GEMM 12/08/2021

Diac. Erasto Kimaro
PROV GEMM 12/08/2021

Diac. Yohana Mberwa
PROV GEMM 12/08/2021

Diac. Luis Daniel Guivas Gerena
PROV PAUL 12/22/2021

Diac. Dominic Chitoshi
PROV MATAF 01/15/2022

Diac. Linus Nyangu
PROV MATAF 01/15/2022

Diac. Gilmer Coronel Herrera
PROV SCOR 01/25/2022

Diac. Julián Jaramillo Garcés
PROV SCOR 06/12/2021

Diac. Stephen Ochieng Michoka
PROV CARLW 02/26/2022

Diac. Charles Mugendi
PROV CARLW 02/26/2022

Diac. Robert Ouko
PROV CARLW 02/26/2022

Diac. Evans Muloli Wasike
PROV CARLW 02/26/2022

Diac. Mahendra Gherle
PROV THOM 03/18/2022

Diac. Moncy Varghese
PROV THOM 03/18/2022

Diac. Marvin Raganas Luague
PROV PASS 03/25/2022

ORDAINED

PRIESTHOOD

Fr. Wilmer Geraldo Jaramillo
PROV SCOR 11/06/2021

Fr. Nestori Damas
PROV GEMM 11/27/2021

Fr. Andrea Deidda
PROV MAPRAES 11/27/2021

Fr. Jonas Chikere Johnkennedy
PROV MATAF 01/22/2022

Fr. Binod Kisku
PROV THOM 01/22/2022

Fr. Juan Pedro Tuanama Iсуiza
PROV SCOR 01/25/2022

Fr. Gnana Devaraj
PROV THOM 02/02/2022

Fr. Diego Fernando Reina Ortega
PROV SCOR 02/26/2022

Fr. Daniel Agostinho
PROV GETH 03/19/2022

Fr. Enrique Sánchez Luna
PROV SCOR 03/19/2022

Obi tus+

OBDORMIVIT IN DOMINO

NOVEMBER 2021-APRIL 2022

- + **Fr. Willy Cools**
DIED ON NOVEMBER 2, 2021
AND WAS 92 YEARS OLD • PROV GABR
VOTA NUNCUPAVERAT 17/08/1950
- + **Fr. Livio Pagani**
DIED ON DECEMBER 05, 2021
AND WAS 69 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 15/09/1974
- + **Fr. Gregory Paul**
DIED ON DECEMBER 30, 2021
AND WAS 93 YEARS OLD • PROV PAUL
VOTA NUNCUPAVERAT 17/07/1951
- + **Fr. Paul Cusack**
DIED ON DECEMBER 30, 2021
AND WAS 89 YEARS OLD • PROV PAUL
VOTA NUNCUPAVERAT 16/07/1952
- + **Fr. Agustín Rodríguez de Espinar**
DIED ON JANUARY 07, 2022
AND WAS 78 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 15/08/1967

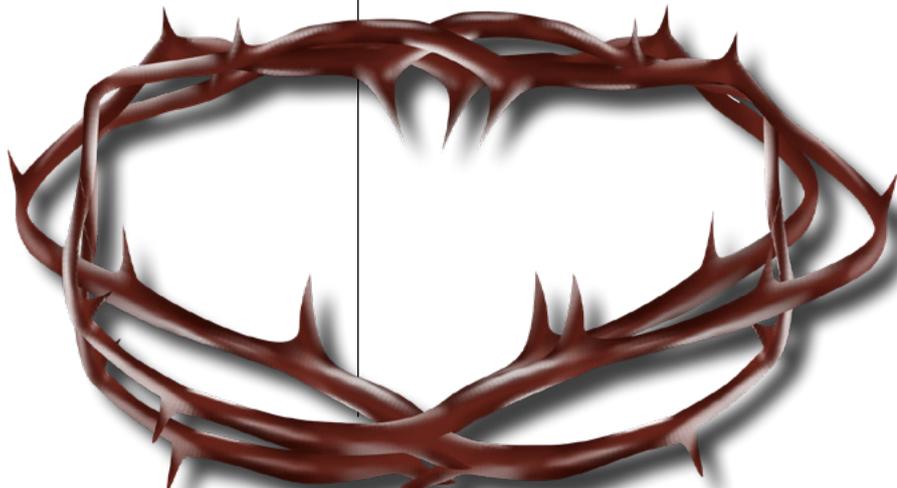
- + **Fr. Anthony Celestino Mkaku**
DIED ON JANUARY 14, 2022
AND WAS 65 YEARS OLD • PROV GEMM
VOTA NUNCUPAVERAT 16/07/1984
- + **Bro. Emilio Benito Benito**
DIED ON JANUARY 16, 2022
AND WAS 96 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 15/09/1942
- + **Fr. Italo Tarca**
DIED ON JANUARY 21, 2022
AND WAS 85 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 08/09/1955
- + **Bro. Luciano Tommasi**
DIED ON FEBRUARY 18, 2022
AND WAS 84 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 27/03/1956
- + **Fr. Deorito Souribio Sustiguer**
DIED ON FEBRUARY 21, 2022
AND WAS 65 YEARS OLD • PROV PASS
VOTA NUNCUPAVERAT 15/05/1980
- + **Fr. Ronan Newbold**
DIED ON MARCH 06, 2022
AND WAS 80 YEARS OLD • PROV CRUC
VOTA NUNCUPAVERAT 22/07/1963
- + **Fr. Rafaël Baert**
DIED ON MARCH 07, 2022
AND WAS 85 YEARS OLD • PROV GABR
VOTA NUNCUPAVERAT 16/08/1958
- + **Fr. Markus Murjoko**
DIED ON MARCH 14, 2022
AND WAS 51 YEARS OLD • PROV REPAC
VOTA NUNCUPAVERAT 09/07/1993
- + **Fr. Juan Manuel Santamaría Sáez**
DIED ON MARCH 29, 2022
AND WAS 86 YEARS OLD • PROV SCOR
VOTA NUNCUPAVERAT 05/09/1954
- + **Fr. Giovanni Sfrattoni**
DIED ON MARCH 30, 2022
AND WAS 85 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 15/09/1955
- + **Fr. Gabriele Tasca Serena**
DIED ON APRIL 05, 2022
AND WAS 84 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 08/09/1958
- + **Fr. Giorgio Giamberardini**
DIED ON APRIL 08, 2022
AND WAS 93 YEARS OLD • PROV MAPRAES
VOTA NUNCUPAVERAT 15/09/1947
- + **Fr. Anthony Hale**
DIED ON APRIL 09, 2022
AND WAS 78 YEARS OLD • PROV IOS
VOTA NUNCUPAVERAT 26/09/1962



MONIALES ET SORORES DEFUNCTAE

- Sr. LETIZIA DELL'ANGELO CUSTODE**
- + **(RAFFAELA) ANNUNZIATA**
DIED ON NOVEMBER 10, 2021
AND WAS 84 YEARS OLD • INST. SORORUM
PASSIONISTARUM A S. PAULO A CRUCE
(SIGNA)
VOTA NUNCUPAVERAT 15/09/1943
- + **Sr. Maria Gabriella (Zelinda Olga)
Dall'Oglio**
DIED ON NOVEMBER 26, 2021
AND WAS 98 YEARS OLD • CONGREGATIO
MONIALIUM PASSIONISTARUM -
COSTIGLIOLE D'ASTI (ITALIA) VOTA
NUNCUPAVERAT 15/09/19

- + **Sr. Máire Murphy**
DIED ON DECEMBER 01, 2021
AND WAS 97 YEARS OLD • INST. SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C. (IRELAND)
VOTA NUNCUPAVERAT 01/01/1946
- + **Sr. Micheline Fitzpatrick**
DIED ON DECEMBER 08, 2021
AND WAS 106 YEARS OLD • INST. SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C. (IRELAND)
VOTA NUNCUPAVERAT 01/01/1936
- + **Sr. Maura del SS. Crocifisso
(Litterina) D'Amico**
DIED ON DECEMBER 16, 2021
AND WAS 98 YEARS OLD • INST. SORORUM
PASSIONISTARUM A S. PAULO A CRUCE
(CIAMPINO)
VOTA NUNCUPAVERAT 29/04/1950
- + **Sr. Marcella Oloarte**
DIED ON DECEMBER 24, 2022
AND WAS 86 YEARS OLD • INST. FILIARUM
PASSIONIS D.N.I.C. ET DOLORUM B.V.M.
(MÉXICO)
VOTA NUNCUPAVERAT 26/12/1954
- + **Sr. Rosa di Cristo Re (Rosina) Guidi**
DIED ON JANUARY 23, 2022
AND WAS 94 YEARS OLD • INST. SORORUM
PASSIONISTARUM A S. PAULO A CRUCE
(SIGNA)
VOTA NUNCUPAVERAT 23/08/1970
- + **Sr. Anne Harrington**
DIED ON FEBRUARY 03, 2022
AND WAS 95 YEARS OLD • INST. SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C. (USA)
VOTA NUNCUPAVERAT 27/09/1951
- + **Sr. Maria Pia dell'Assunta (Agnese)
Pugliese**
DIED ON FEBRUARY 08, 2022
AND WAS 95 YEARS OLD • CONGREGATIO
MONIALIUM PASSIONISTARUM -
TARQUINIA (ITALIA)
VOTA NUNCUPAVERAT 15/09/1952
- + **Sr. María de Jesús Crucificado**
DIED ON MARCH 12, 2022
AND WAS 84 YEARS OLD • INST. FILIARUM
PASSIONIS D.N.I.C. ET DOLORUM B.V.M.
(MÉXICO)
VOTA NUNCUPAVERAT 14/09/1956
- + **Sr. Natalia della SS.ma Trinità
(Violanda) di Palma**
DIED ON MARCH 15, 2022
AND WAS 100 YEARS OLD • INST. SORORUM
PASSIONISTARUM A S. PAULO A CRUCE
(ROMA)
VOTA NUNCUPAVERAT 02/05/1943
- + **Sr. Ismaelina Hoyos Zapata**
DIED ON MARCH 21, 2022
AND WAS 95 YEARS OLD • INST. FILIARUM
PASSIONIS D.N.I.C. ET DOLORUM B.V.M.
(MÉXICO)
VOTA NUNCUPAVERAT 25/05/1947



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