



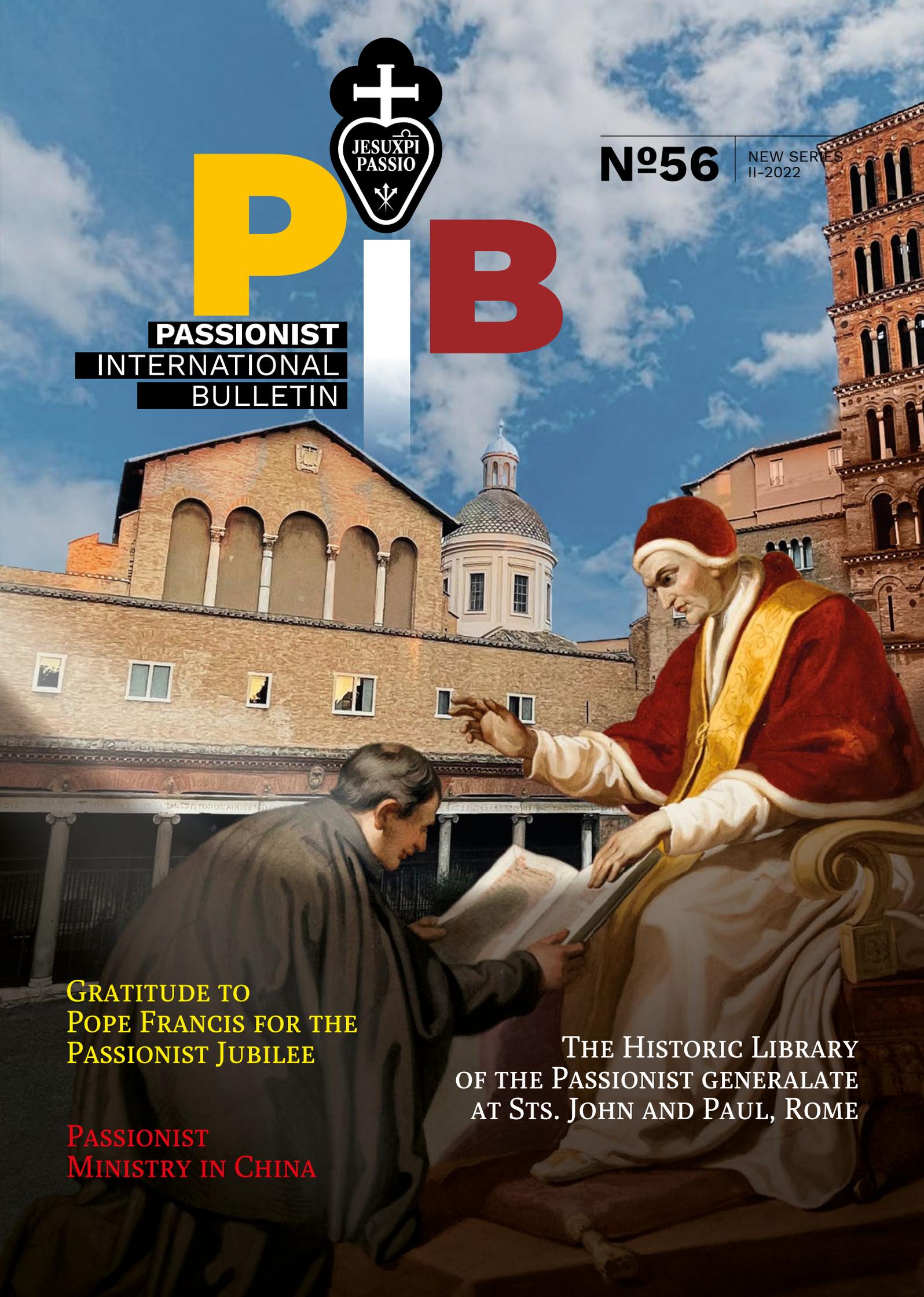
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II-2022

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**PASSIONIST  
INTERNATIONAL  
BULLETIN**



**GRATITUDE TO  
POPE FRANCIS FOR THE  
PASSIONIST JUBILEE**

**PASSIONIST  
MINISTRY IN CHINA**

**THE HISTORIC LIBRARY  
OF THE PASSIONIST GENERALATE  
AT STS. JOHN AND PAUL, ROME**



# Content

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N. 56 - NEW SERIES II - 2022.

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GENERAL CURIA

**passio**



JAVIER SOLIS, CP

# CLOSURE OF THE PASSIONIST JUBILEE



On May 31, at 6:00 p.m., the closing celebration of the Jubilee was held in the Basilica of Saints John and Paul, Rome, Italy. The Presider was Monsignor Vittorio Viola, Secretary of the Congregation for Divine Worship.

Priests, Sisters and laity who make up the Passionist Family attended. At the end of the celebration, all those present went in procession to the chapel of St. Paul of the Cross for a moment of prayer and gratitude for the three hundred years of Passionist presence in the world. +



  
Jubilaeum  
ANNO DOMINI 2025  
Ad Missionem Renovandam



  
Jubilaeum  
ANNO DOMINI 2025  
Ad Missionem Renovandam



  
Jubilaeum  
ANNO DOMINI 2025  
Ad Missionem Renovandam



  
Jubilaeum  
ANNO DOMINI 2025  
Ad Missionem Renovandam



  
Jubilaeum  
ANNO DOMINI 2025  
Ad Missionem Renovandam





# GRATITUDE TO POPE FRANCIS FOR THE PASSIONIST JUBILEE



San Paolo della Croce  
FONDATORE DEL PASSIONIST  
 E DELLA FAMIGLIA PASSIONISTA



l'amore insegna tutto  
giacché la SS.ma Passione è opera di infinito amore.

On Sunday, May 8, the Passionist Family joyfully gathered in Saint Peter's Square, in the Vatican. Together with the Holy Father, they gave thanks for the Gift of the Passionist Jubilee: 300 years of founding and proclaiming the Passion of Jesus Christ in the different countries of the world.

Pope Francis said: "Thank you to all the Passionist communities for the celebrations held during the Jubilee, and may Saint Paul of the Cross guide and accompany the mission he has entrusted to you." +







BRO. CARLOS LANTIGUA CHECO

# CLOSURE OF THE JUBILEE IN THE DOMINICAN REPUBLIC

The celebration of our Jubilee year has happened in the midst of various situations and uncertainties closely linked to state provisions regarding the progress and intentional prevention of the pandemic. Such circumstances motivated a more internal experience of the jubilee, with less expressiveness than could have been done in another setting. In this sense, the extension of the jubilee period in our congregation has truly been an immeasurable grace, especially now that the rigor of state regulations has decreased and we are more easily able to meet with those who share our life and apostolate.

As the conclusion of this period of grace and mercy that the Church grants to our congregation is ever closer, on the occasion of our 300 years of life, mission and ecclesial presence, our community proposed the realization of a contingent of jubilee activities, which allow us to develop the most proper sense of our celebration. There have been three days of activities centered fundamentally on the parish communities, where initially two days of Passionist themes were shared by the philosophy students of our province in our parishes at the same time.

On the first day of activities, the theme entitled: *"The Passionist Congregation: God's dream in Saint Paul of the Cross"*, was shared. Its purpose was to present the inspirations that were decisive in the founding project that the Lord carried out through our father and founder.

On the second day of this jubilee triduum, the talk was named: *"300 years of history. The fruits of the Passionist congregation"*. It was an attempt to journey through the charismatic history of our religious family, in which numerous fruits of holiness

stand out in the thousands of men and women who have embraced the Passion of Christ as a form and fundamental criterion of life.

In this sense, we wanted to highlight the figure of today's Servant of God, Father Benito Arrieta, a Passionist of Basque origin, who, having dedicated himself to the full service of the crucified, specifically in Santo Domingo, evidenced the effects of a holy life, consecrated to Christ in the poor, whose evangelical testimony managed to position him in the highest esteem of the portion of the people of God entrusted to him, in the well-known area of Los Alcarrizos, where his mortal remains rest. It was there that he would definitively deliver his soul to the Lord, at 3:00 p.m., on Friday, August 29, 1975.

His cause was the first canonization process opened in the Dominican Republic, thus testifying to the validity and potential of the charism of the Passion that continues to win souls for Christ in all times and places.

On the third day of activities, the meeting of the parish communities entrusted to our congregation in Santo Domingo took place, which, developing a common program, met in the parish church of the San Matías community. In this way they celebrated together the reception of the painting of Our Lady of Altigracia, who travels through all the parishes of the dioceses of the country, on the occasion of the centenary of the canonical coronation of the spiritual protector of the Dominican people.

At the end of that special celebration, all those present moved to the facilities of the San Gabriel de la Dolorosa school, to participate in a small but lively concert, in which all the parti-



Participants sensitively expressed their acceptance of the joy and dynamism of this special time for all of us who participate in the charism of the Passion.

Arriving on the long-awaited Sunday, May 22, very early in the *Nuestra Señora de la Paz* school, those who were preparing to participate in the solemn closing of the Passionist Jubilee Year began to arrive. As the morning progressed, more and more people attended. Thus, at 9:00 a.m., on the clock, Father Genelio García began the reading of the initial statement, following which Mons. Raúl Berzosa would begin the rites prior to the procession that would go to the church of *Nuestra Señora de la Paz*.

As we marched along toward the iconic parish, from which for more than sixty years the Passionist apostolate has been conducted on our island, we were joined by a sizable number of our brethren from other locations; together we marched down the avenue toward our sacred destination to the accompaniment of songs and cadences.

Arriving at the holy door, the bishop prayed for all those who would pass through it and then, having all entered the temple, began our emotional and solemn celebration, in which we were also accompanied by the communities of the Daughters of the Passion present in the Dominican capital.

The bishop, taking advantage of the ideal scenario and also

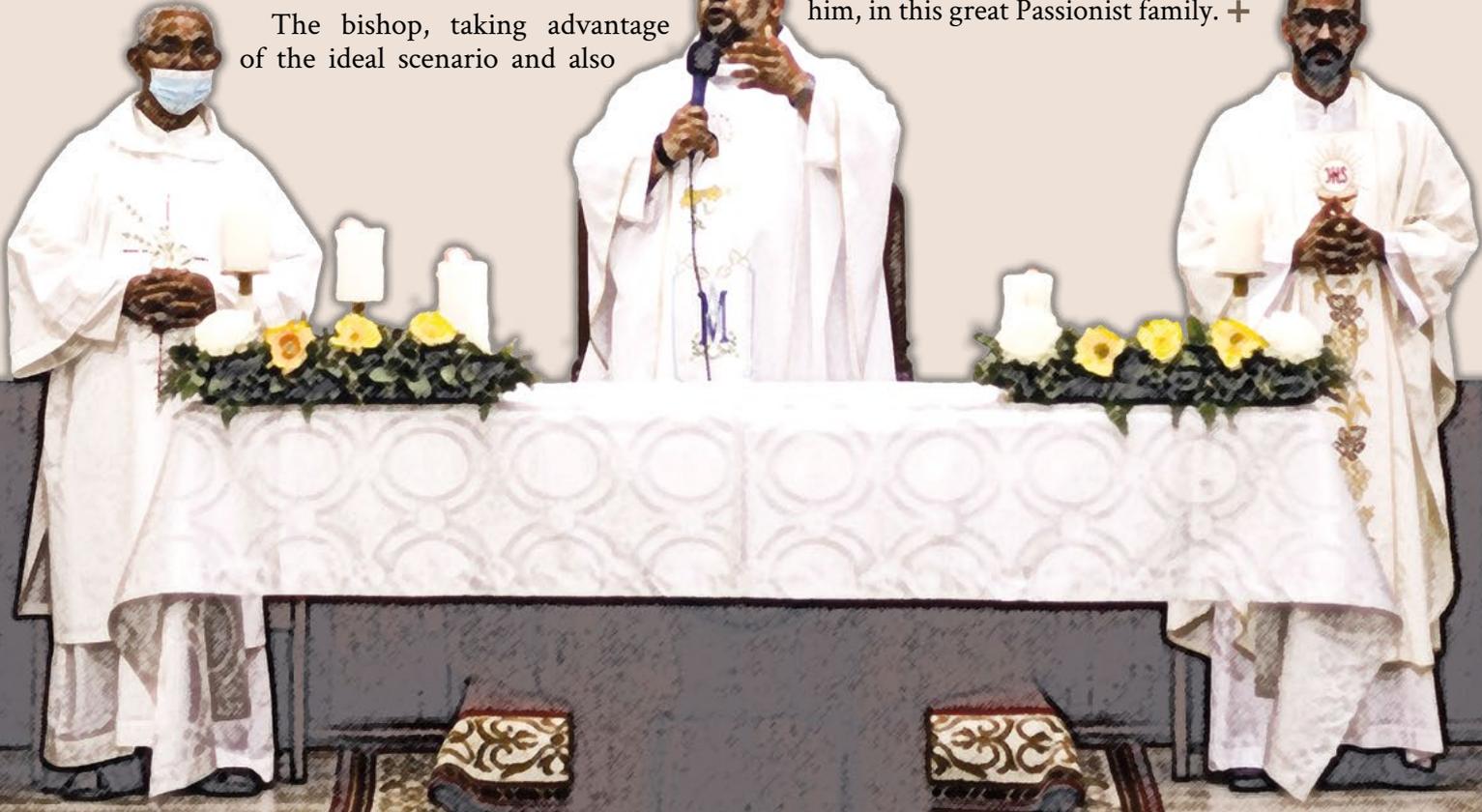
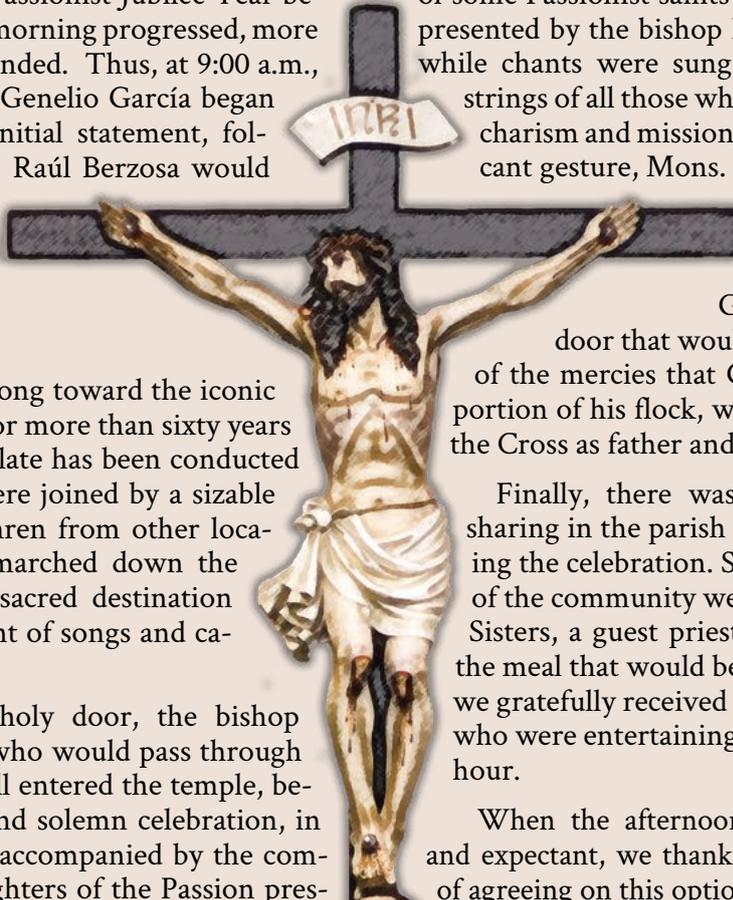
sharing our joy, exhorted us to look with hope to the future, in which we could achieve a greater public presence committed to the current proposal of a synodal church.

Approaching the end of the liturgical celebration, space was given to the veneration of the relics of some Passionist saints and blessed, which were presented by the bishop himself to all the faithful, while chants were sung that touched the heartstrings of all those who have shared our history, charism and mission. At the end of this significant gesture, Mons. Raúl, accompanied by the provincial consultor in the Dominican Republic, Father Genelio García, went to the holy

door that would be closed, reminding us of the mercies that God has dispensed to this portion of his flock, who welcome Saint Paul of the Cross as father and intercessor.

Finally, there was a moment of fraternal sharing in the parish hall with all those attending the celebration. Subsequently, the brothers of the community were invited, along with the Sisters, a guest priest and the bishop to go to the meal that would be held in the house, where we gratefully received the surprise of a Mariachi who were entertaining the group for about a full hour.

When the afternoon arrived, joyful, grateful and expectant, we thanked God for the possibility of agreeing on this option and we asked for the help of his Spirit in our consecration to him, in this great Passionist family. +





FAUSTO SILVA BARROS, CP

## EXALT (BRAZIL) THE THIRD PROVINCIAL CHAPTER

The celebration of the third Provincial Chapter of the Passionist Province of the Exaltation of the Holy Cross took place from July 18 to July 22, 2022. The chapter was held at the Saint Joseph Retreat House of the Alcantara Franciscan Sisters, Belo Horizonte, Minas Gerais State, Brazil. The Chapter Theme was: *"The One who makes all things new (Rev 21,5)."*

It was a joyous, fraternal, and prayerful experience, grounded in fraternal sharing, for all of the religious of the Province. There were 52 religious of the EXALT Province (46 priests and 6 professed students), who were accompanied by the General Superior, Fr. Joachim Rego, C.P., the General Consultor, Fr. Rafael Vivanco, C.P., the General Superior's secretary, Fr. Alessandro Foppoli, C.P., and the Provincial Superior of the Gethsemani Province, Fr. Leudes Aparecido, C.P., who also served as the Chapter Facilitator.

From the time of the Pre-Chapter Assembly, the desire of the religious was that the chapter be an experience of a grand celebration and an act of thanksgiving to God for the past eight years of their Province Mission. The Chapter activities were all planned in a way that would foster dialogue, remind one another of the accomplishments of the Province, and plan the projects that would help them to realize their dreams for the next four years, 2022-2026. The fraternal presence of Fr. Rafael Vivanco, C.P., in conducting the Canonical Visitation, brought much joy to the communities and reinforced the sense of unity, communion, and synodality within the province and in tune with the Congregation and the Church.

The Provincial Chapter began with the celebration of the Eucharist, with the Provincial Superior, Fr. Giovanni Cipriani, C.P., presiding. He was accompanied at the altar by

his Consultors, Frs. Adilson, Henrique and Vanderlan. The Mass was celebrated in thanksgiving for the past quadrennium, 2018-2022. Fr. Giovanni expressed his gratitude to God for divine assistance in his office; to the Consultors for their working together as a team; and to all the religious of the Province for their efforts, dedication and collaboration in the Province's apostolate. Fr. Provincial made a special point of mentioning the joy which is felt when the religious of the Province come together; and in his address he said, *"We need to spread this joy among our communities and throughout our apostolates."*

The President of the Chapter was the General Superior, Fr. Joachim Rego, C.P., who was visibly quite happy to once again take part in the Provincial Chapter, and to see the progress which the religious, working together, have made. Throughout the Chapter, his message called the members to remember the importance of the Memoria Passionis charism in the midst of the world and in dealing with the realities of the places where we are established.

A moment of the Chapter was dedicated to the presentation of two books on the history of the Passionists in this Province. The first, *"Servir na Compaixão: Vida e Missão do Padre Luiz Carlos Meneghetti, CP"* [*To Serve with Compassion: the Life and Mission of Father Luiz Carlos Meneghetti, C.P.*], was written by his sister, Elisabete Meneghetti Blunck. The second, *"Os Pioneiros: Histórias e Memórias dos Padres e Irmãs Passionistas em Goiás"* [*The Pioneers: Stories and Recollections of the Passionist Priests and Sisters in Goiás*], was written by Fr. Rodrigo Alves Ferreira, C.P. Both books tell some of the stories of the Province, and honor those religious men and women who gave and continue



to give their lives for our mission in the territory of our Province.

On the 20<sup>th</sup> of July, the elections took place for the Provincial and Consultors. The process began with the celebration of the Holy Mass, Fr. Joachim, C.P., General Superior presided at the Mass. Afterwards, there was a moment of prayer to invoke the Holy Spirit, then the religious went out in procession from the Blessed Sacrament chapel to the Chapter Hall to begin the elections.



Having felt the inspiration of the Holy Spirit, the capitulars elected Fr. Henrique Evangelista de Oliveira, C.P., as Provincial Superior. The chapter elected Father Marcos Antônio Souza de Jesus, C.P., as First Consultor; and Frs. Célio Amaro de Souza, C.P., Elson Mauro do Nascimento, C.P., Ribamar Divino Vieira de Souza, C.P., as second to fourth Consultors for the term of 2022 to 2026. The General Superior, Fr. Joachim Rego, C.P., confirmed the Religious in their new responsibilities conferred on them by the Chapter, and prayed that with the intercession of St. Paul of the Cross, God would bless the life and mission of our Province.

On July 21st, 2022, the Religious attended an Organ and Choral Concert in the Chapel of the Shrine of St. Paul of the Cross. This Chapel with its newly installed organ was formally blessed on July 17, 2022, by the General Superior, Fr. Joachim Rego, C.P. Following this first concert, the Eucharist was celebrated for the first time by the new Provincial Superior and his Council at which they took possession of their office by the public profession of faith. Fr.

Provincial, Henrique Evangelista de Oliveira, C.P., and his Council were joined in the concelebration by the other priest-Capitulars, and the entire celebration was transmitted over the WebTV of the Shrine of St. Paul of the Cross.

The Third Provincial Chapter was concluded with the Eucharist for the feast of St. Mary Magdalen. The principal celebrant of the Mass was the Provincial Superior, Fr. Henrique Evangelista de Oliveira, with the Provincial Consultors concelebrating.

The General Superior, Fr. Joachim Rego, C.P., closed the Chapter with his words on love of God and love of neighbor as the fountains of hope and of continuing life for the entire Province. In his address, he reminded the capitular assembly of the need to live this commandment given by Jesus as a witness to and as the mission of every Passionist vocation.

*“This commandment, given by Jesus, to love one another ought to always be the distinguishing characteristic and the witness of every Passionist vocation.”* We can ask ourselves, *“How should we love?”*

*“We should love in the way of Jesus Crucified. that is the uniqueness of our charism, of our mission,”* said Fr. Joachim at the closing Mass of the Third Provincial Chapter. His wish for us is that each day, each religious will grow more and more in the practical realization of this commandment given by Jesus and so clearly confirmed in the teachings of St. Paul of the Cross.

Through the intercession of Our Lady of Sorrows and St. Paul of the Cross, we confidently place the life and mission of the entire EXALT Province in the hands of God. May we continually grow in the love, in the service, and in the proclamation of the Passion of Jesus as our Holy Founder asks of us. +

# + + + EXALT

# Congratulations + + +



## NEW PROVINCIAL AND COUNCIL EXALT (EXALTATION OF THE CROSS)

### PROVINCIAL SUPERIOR:

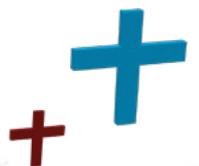
+ Fr. Henrique Evangelista De Oliveira

### CONSULTORS:

- + Fr. Marcos Antonio Souza de Jesus
- + Fr. Ribamar Divino Vieira De Souza
- + Fr. Elson Mauro
- + Fr. Celio Amaro

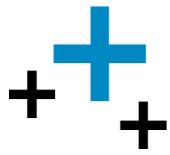
(L/R):

Fr. Ribamar Divino Vieira De Souza,  
Fr. Joachim Rego (Superior General),  
Fr. Henrique Evangelista De Oliveira (Provincial),  
Fr. Marcos Antonio Souza de Jesus (First Consultor),  
Fr. Elson Mauro and Fr. Celio Amaro.



# PAUL-USA

## Congratulations



### NEW PROVINCIAL AND COUNCIL PAUL-U.S.A

#### PROVINCIAL SUPERIOR:

+ Fr. Jim O'Shea

#### CONSULTORS:

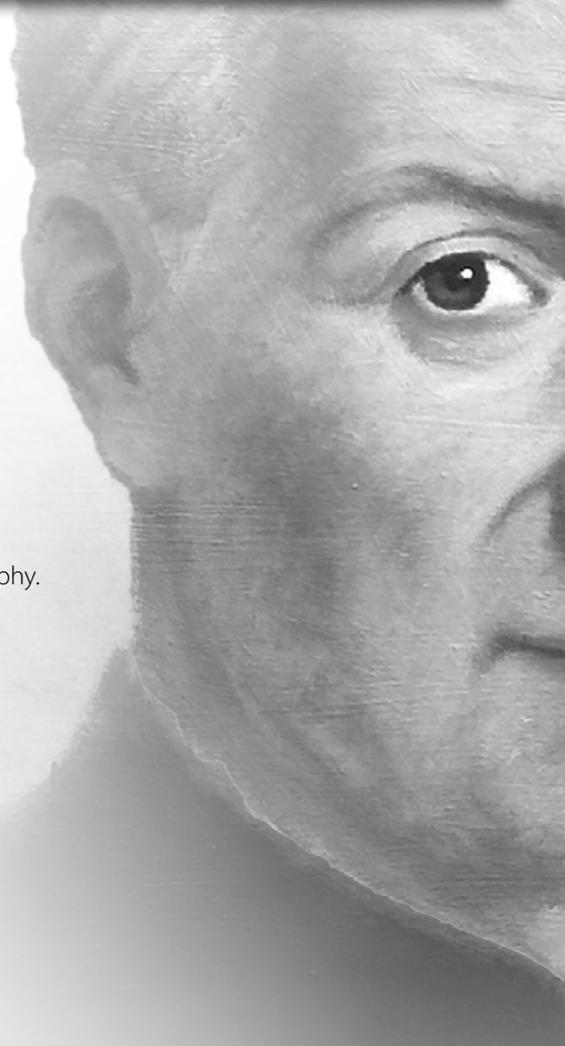
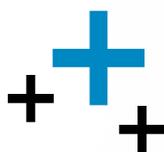
+ Fr. James Price (First Consultor)

+ Fr. Enzo del Brocco

+ Fr. Aníbal Rodríguez

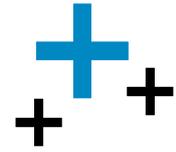
+ Fr. William Murphy

(Left – Right: Enzo del Brocco, Jim Price, Jim O'Shea,  
Fr. Joe Moons, Joachim Rego (Superior General), Aníbal Rodríguez, William Murphy.



# ASSUM-POLAND

## Brothers!



### NEW PROVINCIAL AND COUNCIL POLAND-ASSUM

#### PROVINCIAL SUPERIOR:

+ Fr. Łukasz Andrzejewski.

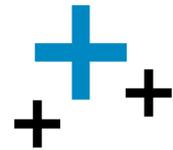
#### CONSULTORS:

+ Fr. Tomasz Gałkowski (First Consultor)

+ Fr. Wojciech Adamczewski.

+ Fr. Jakub Barczentewicz.

+ Fr. Waldemar Linke.



(Left to Right: Fr Jakub Barczentewicz (Consultor), Fr Waldemar Linke (Consultor), Fr. Joachim Rego, Fr Łukasz Andrzejewski (Provincial), Fr Tomasz Gałkowski (First Consultor) and Fr Wojciech Adamczewski (Consultor).)

May the  
Passion of Jesus  
be always in our hearts



# 16<sup>th</sup> GENERAL SYNOD (SEPTEMBER 11-21, 2022)

JOSÉ LUIS QUINTERO SÁNCHEZ, CP



**I**n the final session of the Synod, the morning of the 21st, the Synod members described their experience of these twelve days. They touched on their expectations, and which of them had been fulfilled; they also described what they wanted to share with the brethren of their Passionist communities. There was a litany of reasons for their appreciation of the Synod and its spirit: the fostering of dialogue, communion, encuentro, listening, serenity and fraternity. The members spoke of this experience as truly expressing that oft-repeated and hoped for “*synodality*”.

At the start of the Synod, Fr. Joachim’s report laid out the tasks and the spirit which belong to each celebration of the congregational Synod since it is a permanent consultative instrument exercising co-responsibility and discernment in order to assist the General Superior and his Council (Const. 144-147). In the case of this particular Synod, some of the specific tasks entrusted to it were decided by the 47th General Chapter, and are found in the Chapter booklet, “*Call to Action.*” Following the celebration of the Opening Eucharist of the Synod, on September 11, the Synod met in the

Synod Hall to receive the daily calendar and program which had been prepared by the Preparatory Commission in collaboration with the General Council. For the first time in a Synod, but already proven at the prior General Chapter, was the use of a digital platform to consolidate the work of the Synod around digital resources which eliminated much of the need for the great amounts of paper which these kinds of meetings generate. The system worked perfectly as intended.

One of the tasks entrusted to the Synod by the General Chap-



ter was to present an “*Evangelization Plan for the Renewal of our Passionist Mission.*” On the basis of the contributions received, the General Council has drafted an *Instrumentum Laboris* which it has now presented to the Synod for a first revision, modification and improvement. The Synod has given detailed attention to the parts of the document: the Introduction; and the Strategies for the renewal of the Mission for the sake of communion with one another, for the sake of formation, and for the sake of the Configurations. The Synod offered new content, modifications of exist-

ing content, and some priorities for the proposed strategies.

The Formation Secretariat presented for a first review its Formation Plan. This plan was created following a coordinated consultation with the formation teams in our various entities. The focus of this Formation Plan was on how the Passionist charism acts to configure someone who feels called to the Passionist life into an expression of Christ Crucified.

Another of the recommendations of the General Chapter, in accord with the guidelines given by

the Congregation for Consecrated Life, was the creation of a Financial Stewardship Manual which would guide the use and administration of the goods of the Congregation in accord with its life and mission. On presentation, the document was very positively received on account of how it integrates the evangelical and charismatic criteria together with the norms which make possible the realization of those values.

Another matter presented was the progress being made in the Configurations toward the revitalization of the Mission in the context of their solidarity and mem-



bership. Each of the presidents of the Configurations detailed their composition, existential context, perspectives and challenges. It was within this context that Fr. General presented the petition for the suppression of St. Joseph Province (England, Wales and Sweden), and asked for the consent of the Synod. He recounted the process already undertaken with the members of the Province; then, with the assistance of the Provincial, Fr. Martin Newell, he asked for the opinion of the Synod membership. Fr. General also informed the Synod that the members of St. Joseph Province were petitioning to be joined to the St. Patrick Province. The Synod voted affirmatively to the request. Expressions of gratitude were made to the Province, and sincere senti-

ments of optimism were expressed because God's action is one of creator and re-creator in the development of the Passionist presence. Fr. Provincial presented the history of the Province since the times of Blessed Dominic of the Mother of God, and he pointed out the new horizon which is unfolding before this charismatic presence of the Passionists.

Another of the important issues before the Synod and in relationship with Mission is the laity's desire to live within the Passionist Charism. The Christian Brother Antonio Botana, F.S.C., offered us his reflection on the topic: *"The role of the laity in the charismatic family"*. From his presentation arose questions and opinions on how to

enter into and live this bountiful reality in the life of the Church and for the fulfillment of its mission.

The report of the General Economy also highlighted the reality of the solidarity which qualifies the use of goods, the support for formation, and the funding of missionary projects. The Synod also heard from the Passionist presence at the United Nations. This was accomplished by a dialogue over a Zoom on-line connection with Anne Marie O'Connor, the Executive Director of Passionists International.

On September 14, the feast of the Exaltation of the Holy Cross, the Synod took time to reflect. Sr. María Campatelli offered her reflection entitled *"The Spirituality of the Synodal Journey"*. The reflection began





with a contemplative consideration of the wound to the heart of Christ, from which is born the grace to see ourselves as loved and re-created, empowered for a new communion. Following her presentation, the Synod members undertook an exercise called a method for spiritual conversation while remaining in place in the Synod hall. The exercise was experienced as a grace-filled moment.

On the afternoon of September 20, there took place a first in the history of the Congregation: a meeting with the present Passionist bishops. Six bishops were present: Bishop Emery Kibal Mansong'loo, Bishop of the Kole diocese in the Democratic Republic of Congo; Bishop Luiz Fernando Lisboa, Bishop of the Cachoeiro de Itapemirim diocese, Brazil;

Bishop Amilton Manoel da Silva, Bishop of the Guarapuava diocese, Brazil; Bishop Giulio Mencuccini, Bishop emeritus of the Sanggau diocese, Indonesia; Bishop Jesús María Aristín Seco, Vicar Apostolic of the Yurimaguas Vicariate, Peru; Bishop Pedro Luis Fuentes Valencia, Auxiliary Bishop of La Paz and Apostolic Administrator of the Military Ordinariate, Bolivia. They explained the new mission which they had received for their service to the Church and to the Kingdom of God. They also spoke of how their living the charism had sustained them as they responded to this new calling, and they concluded by expressing their hope to live gratefully, to live courageously, and to live radically their consecrated Passionist life.

Before concluding the assembly, the body decided to send a message to the Passionists in Ukraine, and to the suffering people of Haiti where Passionists are also at their side. In so doing, the Synod wished to express its solidarity with all of the Passionist presences which accompany *"the crucified of today."* A message would also be directed to the Passionist laity.

This outline of what was experienced in the Synod is also a renewed call to be and to live Gratitude-Prophesy-Hope. We say to all the Charismatic Passionist Family *"Let us renew our Mission"*. +





ALBERTO REQUÉNEZ, CP

## EPISCOPAL ORDINATION: BISHOP PEDRO LUIS FUENTES VALENCIA

On May 5, 2022, in the Metropolitan Cathedral of La Paz (Bolivia), Fr. Pedro Luis Fuentes Valencia, from Sacred Heart Province (SCOR), was ordained a bishop.

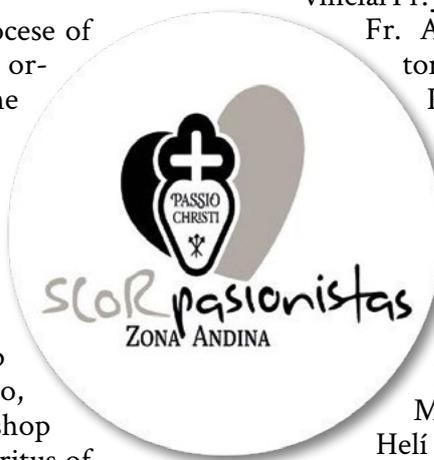
It was the first time in the Diocese of La Paz that three bishops were ordained simultaneously, hence the importance of this celebration for the church in La Paz.

This celebration was attended by 21 bishops from different dioceses, including Msgr. Toribio Ticona Porco, Cardinal of Bolivia; Bishop Percy Galván, Archbishop of La Paz; Bishop Ángelo Acattino, Apostolic Nuncio in Bolivia; Bishop Edmundo Abastador, Bishop Emeritus of La Paz.

The Cathedral of La Paz was completely full, not only with the clergy from many places in the area, but also with faithful from the three parishes where the new bishops served,

above all, from our Passionist parish, Señor de la Exaltación, de Obrajes.

Passionist representation included: our Provincial Fr. Juan Manuel Benito Martín; Fr. Alberto Requénez, Consul-tor of the Andean Zone, the Passionist community of Obrajes: Fr. José Antonio Chimeno, Fr. José Sebastián Horcajo and Fr. Jacinto García Del Elm; the Passionist community of Santa Cruz de la Sierra, Fr. Maximiliano Bonifaz Espejo and Fr. José María Hernando Yagüe. Fr. Helí Ramírez Lizana accompanied us from Peru.



We thank God for the gift that he has given to the Congregation of the Passion of Jesus Christ and we ask him to assist with his grace the new auxiliary bishop of the Diocese of La Paz.

*P. Alberto Requénez, CP.*





## EXPRESSIONS OF GRATITUDE BY HIS EXCELLENCY, BISHOP PEDRO FUENTES VALENCIA, AT THE CONCLUSION OF THE EUCHARISTIC CELEBRATION OF HIS EPISCOPAL ORDINATION

Your Eminence, Cardinal Toribio Porco Ticona. Your Excellencies Archbishop Percy Galván, Archbishop of La Paz; Archbishop Angelo Accattino, Apostolic Nuncio in Bolivia; Archbishop Edmundo Abastoflor, Archbishop Emeritus of La Paz. Your Excellencies Bishops here present; Rev. Fr. Juan Manuel Benito, Provincial Superior, Sagrado Corazón Province; Reverend Fathers of the La Paz clergy; and priests visiting from other jurisdictions; Religious Brothers and Sisters. People of God. My mother, brother and family members who are present with us.

Thank you for being here. As you can well imagine, I am experiencing the strongest of emotions. The Lord has asked me, through the action of the Church, and more concretely, through our universal Pastor, Pope Francis, to serve as auxiliary bishop of La Paz.

Only a month and a half ago, in Madrid, I was considering and beginning to plan a possible future assignment to one of our Passionist presences in Spain. All of that planning went up in smoke when I received that phone call which is now altering my whole life. I have experienced a multitude of feelings; but in the end I can affirm that I have felt the immensity of the Lord's grace which has touched me, and calmed me, because it is the Lord who asks this service of me, unworthy as I am. Indeed, his overwhelming grace, which cannot be contested, has touched my life. That is how I have come to understand that to be consecrated a bishop is a grace draped with a tremendous re-

sponsibility. It is not a privileged state, and it is far from simply a human achievement. This life's titles stay behind in this world; and they do not always say who we really are.

To be a bishop is to be a servant, it is a new opportunity to be a better person, to embark on a new pathway which the Lord offers me in order to accompany Him, together with his people, the people of God. This is a call to serve, to be a Pastor whose duty is to care for, to encourage with both the vigor and tenderness of Jesus; to assist in the pastoring of the Archdiocese of La Paz, which is in the care of Mons. Percy Galván.

Therefore, on this evening of unmerited graces, I am grateful to God who will look after my life, as has always been the case. The Lord has set his gaze on me, in spite of my stumbling, my sins, and my constant internal wrestling with Him. I have been overcome by his love and mercy. And now, within the limitations of my years—which are neither few nor many—He asks me this; I am not afraid because I have never felt that God had abandoned me; it is myself who have often refused Him for my timidity. Even so, he asks me to feed his flock. It is a significant task, the people's faces before me are so diverse; in the realization of the great scope of our reality, I first experienced a moment of reluctance, and a desire to flee, but I cannot: where shall I hide from you, Lord? In all sincerity with myself, weighing my life in the divine balance, I realize that I owe the Lord so much. That is why I have responded YES.



## APPRECIATION OF BISHOP PEDRO FUENTES ON THE VESPERS OF PENTECOST 2022.

*It doesn't take faith to be able to believe. it takes belief to achieve faith.* When one person trusts another, then all that the trusted person says and does become the objects of faith, of security and of confidence. It was only after the Apostle Thomas met the Risen Jesus that he could utter his act of faith, *My Lord and my God*. It is in the moment of a personal encounter with Christ that one begins to grasp what is authentic belief, what is Church, what is Christianity, what it means to be a Passionist, what it means to be a bishop. It is from this *encounter* that the great challenge sprouts forth, a challenge which continually renews and is renewed: the very living of the Gospel.

One might say that on the past May 5th, I had my encounter with *"the Lord."* It was the day of my ordination as auxiliary bishop of La Paz; a day of deeply personal feelings, and of many faces passing before my eyes. There were my brother Passionists—just seeing them accompanying me made my heart race; there was the wonderful people of Obrajes, whom I dared not look at directly because they would burst out in tears, as though having seen some apparition. I understood then and now that these were singular moments which occur in one's life, full of strong emotions and an unforgettable experience. These were moments which spoke to me in the intimacy of my heart, it was the Lord telling me that one stage of my life had come to and end, and a new mission was beginning for me. The entire celebration was a feast of hope and renewed commitment.

And now, what? The days come and go, it has already been a month. Some paths are becoming clear; others are challenging; it is difficult to discern where some paths are leading; I know only that the one guiding me is the same as the one who levels and illuminates our pathways; it is the same one who on his route to Golgotha left the footprints of an authentic life which we were to follow. It would not be without sacrifices or renunciations, it would not be with the surety that we seek and ask for; it would require, rather, the acceptance that his providence does not abandon us. That is one way that I might summarize this month as bishop in La Paz.

Finally, I wish to thank everyone who shared in the days prior to and after the ordination. At no moment did I ever feel alone; it was clear to me that the Passionist Family of religious and laity is a strong one; it has deep roots. Thanks to Juan Manuel Benito, Provincial; to Beto, Consultor of the Andina Zone; to Helí who was kind enough to come from Perú. And, of course, to all of the brethren from the communities of Obrajes and Santa Cruz, who shared in that day with me. To you, dear Passionist Family (laity and religious), many thanks. I know that you kept me in your prayers and thoughts. Thank You!!!!

I ask that you not forget me in your prayers; a warm embrace to you on this eve of Pentecost; may the Spirit renew us always, and may we let ourselves be led by his inspiration. +



JOACHIM REGO, CP

# NEW PASSIONIST BISHOP

## SANGGAU DIOCESE - KALIMANTAN BARAT, INDONESIA

The Passionist family rejoices at the announcement by the Vatican on 18 June 2022 that the Holy Father, Pope Francis, appointed Father Valentinus Saeng, C.P., as Bishop of the Diocese of Sanggau in Indonesia where the Passionist Missionaries have engaged in the work of evangelisation in the Indonesian Archipelago since 1946.

Fr. Valentinus has been the Director of the Passionist Spirituality House in Malang and he replaces Bishop Giulio Mencuccini, C.P., who presented his mandatory resignation to the Holy Father on reaching the age of 75. Bishop Mencuccini served as Bishop of the Diocese of Sanggau for 32 years.



We thank him for his wonderful pastoral leadership and service and wish him every blessing in his retirement.

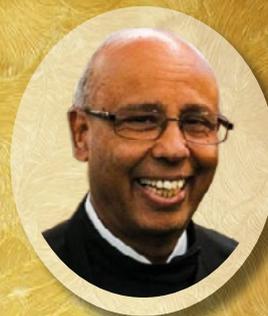
Fr. Valentinus Saeng, C.P., was born on 28 October 1969, in Keramuk, Diocese of Sanggau. He attended the St. Gabriel Passionist Minor Seminary in Sekadau. He joined the Congregation of the Passion of Jesus Christ (Passionists) in 1989, and pursued philosophical and theological studies at the Interdiocesan Major Seminary in Malang, Java. He made his perpetual vows on 22 August 1996.

He was ordained a priest on 26 September 1998. He subsequently held the following positions: Licentiate (1999-2001) and Bachelor of Philosophy (2005-2009) at the *Pontifical University of St Thomas Aquinas - Angelicum* in Rome; Formator and Vice-Superior of Passionist Postulants and Novices (2001-2004) and Lecturer in Widya Sasana High School in Malang (2002-2004 and again since 2009); Member of the Passionist Formation Commissions in Indonesia (2009-2011); Superior of the Passionist Studentate in Malang (2009-2013); Translator of the official documents of the Passionist Major Superiors (2011-2012 and since 2019). From 2016 until now he has been Director of the Passionist Spirituality House in Malang.

He has also been a Member of the Formation Commissions in the Configuration of Passionists in the Asia-Pacific Region since 2001. He is also an Invited Professor at the Faculty of Philosophy at Widya Mandala Catholic University in Surabaya and at St. Thomas Catholic University in Medan.



+ Sanggau Cathedral, dedicated to the Sacred Heart of Jesus.



The Superior General, Fr. Joachim Rego, C.P., sent the following message on 18 June to Fr. Valentinus:

*Congratulations, dear Fr. Valentinus, on your appointment as Bishop of Sanggau!*

*We are all so happy and proud with your appointment for service in the wider church, even if we will miss your presence and activities for our Congregation.*

*Today in Rome, the community in the General House celebrated this joyful news of your appointment with a festive lunch and sentiments of our prayers, support and best wishes.*

*Trust in the Lord, dear brother, who calls you to be a Good Shepherd to the people of Sanggau.*

*My prayers and blessings.*

*(First impression of the new Bishop)*

## WHO AM I?

Let me begin with the question in my heart: Who am I?

The reason for this question is very simple: my home has been far from Sanggau, Kalimantan; my community and my pastoral service is as a professor of philosophy at the Widya Sasana Theological and Philosophical Institute; and I am the Superior of the Passionist Spiritual Center in the city of Malang, on the island of Java, which is more than 1500 km / 930 miles from Sanggau, Kalimantan. Furthermore, it is not an easy task to continue the work of my predecessor, Bishop Giulio Mencuccini, C.P. He has been a great missionary and a very experienced pastor. He served as bishop for thirty-two years, and was first the Vicar General of the diocese of Sanggau.

It is true that I have regularly come to help our Passionist priests in the parishes of Sanggau for Christmas and Easter; and I have taken an active part in popular missions given in Passionist parishes in the dioceses of Sanggau and of Ketapang (which was founded by the Passionists). Nevertheless, my question remains, "Who am I?"

The challenges which must be faced in the diocese of Sanggau are particularly complex ones. The diocese of Sanggau borders on eastern Malaysia.

The significant problems to be faced include:

- a.) human trafficking;
- b.) clandestine immigration;
- c.) unauthorized laborers from Kalimantan, or from outside of Kalimantan;
- d.) deforestation in order to create palm oil plantations, and mining operations;
- e.) psychotropic substances such as cocaine, other hallucinogenics, opium and ecstasy;
- f.) social changes, especially the individualism which is associated with the digital age. The presence of smartphones and the internet in the villages has had both positive and negative consequences;
- g.) the growing influence of Islam, and the presence of extreme Islamic fundamentalist groups who wish to create an Islamic State.

All of these problems and challenges require a deep understanding, a careful analysis, accompanied by prompt and appropriate responses. Therefore, there must be a re-examination and reformulation of our methodology in preaching and catechesis so that they are responsive to the dynamism of our times, and responsive to the needs of people and society. In so doing, the Church will not be isolated from the life of the faithful, but will be a pilgrim-companion, a place of refuge, a friend which gives comfort in times of struggle and suffering.

Furthermore, we should be collaborators with many inter-religious parties in order to guarantee public order and security; to strive for equality and social justice; in order to promote tolerance, respect for human rights, and the freedom for each person to choose a faith and shape one's own life; and to encourage pluralism within Indonesia as a nation.

After some days spent in reflection, I said to God, "Many thanks, my God, here I am, send

me. I am ready to be sent to continue the mission and the pastoral responsibilities of the diocese of Sanggau. God surely has the best of plans and intentions in mind for His People in this diocese, although I know that this noble and holy mission is always going to have to face various challenges and difficulties. However, I know that the Lord is always with me to help me, just as God has demonstrated in the history of Salvation and in the history of the Church to the present day. God has chosen me, and may God's will be done.

I thank God for choosing me, a poor and simple person with plenty of defects and weaknesses, to be shepherd and successor of the Apostles. One learns that the love and mercy of God are real in our lives. God bestows goodness to all in due time. God does not consider human appearances, nor does God take into account race, social status, rank and power. God sees only sincerity, simplicity, honesty, and the faith and confidence we place in God. Before God, everything is made clear and understandable, nothing is hidden. Praise the Lord.

I thank our Holy Father for naming me as successor to Bishop Giulio; and thanks to our Apostolic Nuncio in Jakarta. Thanks to Bishop Giulio, now Bishop-emeritus. He is a great missionary and shepherd. Thanks as well to the priests of the diocese of Sanggau. We will work together to continue the great work begun by missionaries, and especially by Bishop Giulio, on behalf of the glory of God.

I wish to thank the Passionist Congregation, which became my new family in faith, and its many teachers, and its benefactors. You have contributed in your own way to what my life has become. May God reward you with grace and blessings.

I thank my family and my relatives. I thank my mother and father who taught me the Catholic faith, and who allowed me to become a Passionist. Thanks to my brothers and sisters who always gave me their support. To the present moment, they have never asked anything of me; God has provided for them which has allowed me to peacefully live my calling and fulfill my ministry. I am very proud of all of you.

There you have it; my brief expression of how I am feeling up to the present. Pray for me. ✝

*Mons. Valentinus Saeng, cp*



# ENCUENTRO-PILGRIMAGE FOR YOUNG PASSIONISTS



**Encuentro - Pilgrimage for Young Passionists  
October 3 to 12, 2022**



From October 3 to 12, 2022, young Passionists gathered in the Generalate Community of Sts. John and Paul, in Rome, Italy, for a combination Encuentro - Pilgrimage. Young Passionists from many different parts of the world gathered under the theme: *"I would like to be all fire of love"*.

The encuentro dynamics were employed throughout the scheduled events. The overall object of the Encuentro - Pilgrimage was: *"To*

*provide the group of young Passionists the necessary elements that will facilitate, in a pilgrimage environment, an encounter among themselves and will engage them in a reflection on the origins of our congregational spirit and history in the places where it unfolded in the life of Saint Paul of the Cross. Thus, to increase awareness of our Passionist identity and congregational membership in the Church today and into the future."*

To make a pilgrimage by following in the footsteps of St. Paul of the Cross means to enter into special moments of grace. At each stop with special significance in the life of St. Paul of the Cross — Ovada, Castellazzo, Monte Argentario (the first Retreat, the Presentation; and the novitiate of St. Joseph), St. Michael's retreat at Vetralla, and Sts. John and Paul in Rome — the young Passionists were able to draw near to the sources of the Passionist charism and explore their own vocational development in that light. They could better appreciate the means which St. Paul of the Cross named as necessary for us to persevere, humanly and spiritually, in living out our Passionist identity: prayer, solitude, poverty and penance.

Of special value to permit a sharing among the diverse cultures present in the encuentro were the socials and celebrations arranged by the Configurations represented. These included national songs, meals, and dances.





Personal reflection, study and prayer helped the participants to appreciate how the Passionist charism is lived in different parts of the world. Fr. Massimo Parisi presented a short course on Passionist spirituality; it helped the young Passionists to strengthen their Passionist identity and deepen their appreciation of the Passionist charism. Finally, the course helped them to plot development strategies for living the Passionist identity today.

On October 12, Wednesday morning, the young Passionists took part in the papal audience with Pope Francis.

It was an especially rich expression of encuentro for the group. Following the final evaluation, the group celebrated the closing Eucharist in the Founder's Chapel of the Basilica of Sts. John and Paul. Fr. Joachim Rego, General Superior, presided at the Eucharist. In his remarks Fr. Joachim sent them forth to share the joy and the fruits of the encuentro - pilgrimage with their brethren in their communities.

We are grateful to God, and to St. Paul of the Cross for the blessings received in this encuentro - pilgrimage. We also thank Frs. Rafael Vivanco, Eddy A. Vásquez and Gwen Barde, General Consultors, who coordinated this encuentro - pilgrimage for our Young Passionists. +

CLEMENS XIV  
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Special event



27





ADRIANO SPINA, C.P.

## PASSIONIST POPULAR MISSIONS (SECOND PART) IN TUSCANY AND LAZIO IN THE 19<sup>th</sup> CENTURY

### MISSION AT LUCCA, 1899.

The bishop of the metropolitan church of Lucca sent a request to the Provincial Curia of the Passionists, Province of the Presentation, to conduct a mission during 1899 at the Cathedral in Lucca. Pope Leo XIII had recommended that as part of the passage into the new century, popular missions should be preached.

Two accounts of the mission, which had appeared in newsletters published in Lucca, were in the register of missions preached. The publications were “*La Voce della Verità*” and “*L’Esare*”.

Lucca was the capital city of the province, and therefore the superiors thought it best to send four preachers of note. Two of these men were Fr. Adalberto del Nome di Maria (Martelloni), who was to give the conferences at 11 a.m., and Fr. Ignazio di Sta. Teresa (Vacchi), who was a General Consultor, and who was to speak on the Passion of Jesus at five in the morning.<sup>1</sup>

Two periodicals writing on the local history of Lucca reported the news of this mission. The first was *La Voce della Verità* [Voice of Truth]. “*Concluded today, in our Cathedral, was the Holy Mission called for by the Archbishop as a preparation for the celebration of Christ the Redeemer. Very consoling and copious were the fruits of the mission for the Catholics of Lucca. It is estimated that ten thousand persons came to the sacraments, many of whom had not had such grace for many years*”.



The second publication was the diocesan newsletter of Lucca, *L’Esare* [Historical name of the local river], which wrote: “*The people of this city manifested their great devotion and faith on the occasion of the holy mission preached in our Cathedral by the outstanding Passionist Religious. These missions lasted 15 days. Five sermons were preached at different times of the day and it was consoling to see how the people flocked to listen to the preaching with the utmost attention and devotion. These good Religious, dedicated only to procuring the good of souls, preached fervid and fiery words while adhering in everything to the prescriptions of the Holy See. Their sermons on moral subjects were supported with arguments taken from the sacred scriptures and from the holy fathers, which are true sources for sacred preaching. It is clear to us that our people wish to be educated in the practice of their religion. In listening to the divine word, each person compared his own past life with the scriptural maxims. The people were moved to tears and otherwise showed that the message was bearing fruit. The clearest sign that the mission had borne fruit was their approaching the sacraments of Penance and the Eucharist. We can assure you that thousands of people have done*

*so in the last few days.*

so in the last few days.

“*A most moving spectacle was seen this evening at the final sermon. It is estimated that 130,000 people attended. The people, visibly moved at the preacher’s invitation, shouted as one with animated cheers to Jesus and the Virgin. They received the papal blessing and after having enthusiastically sung the pilgrim’s hymn to the*

*image of the Holy Face, which had remained uncovered all day, they came out from the sacred temple. They left in sorrow because the holy missions had ended, though what will remain is their genuine gratitude and appreciation for the great good these missionaries have provided to our souls. Speaking for the sentiments of the vast majority of the citizens of Lucca, we thank the very zealous Fathers Ignazio, Adalberto, Gaetano, and Callisto, whose memory will always remain a blessing”.*<sup>2</sup>

In Lucca, at that time, lived Saint Gemma Galgani, who was not participating in the mission which took place in the Cathedral from June 25 to July 9, 1899. Because the saint had had visions of Saint Gabriel of the Sorrowful Mother, she already knew of the habit worn by the Passionists. But let's let the saint speak: *“The month of June was coming to an end when the Holy Missions began at the Cathedral church. I had decided to skip these services in favor of attending the preaching on the Heart of Jesus [at the church of the Visitation]. Once these services concluded, I began to go every afternoon to the sermons at the Cathedral. I cannot describe how I felt when I saw those priests who were the preachers. They made a great impression on me because I recognized in them the same habit in which Confrater Gabriel was vested when I first saw him. I felt a special attraction for them, so much so that from that day onward, I never missed a sermon.*

*It was on the last day of the Holy Missions, with all of the people gathered in the Church to take part in the general Holy Communion, that I too was among many to take part. Then, Jesus, who was pleased by the devotion, let my soul feel his comforting presence, and asked me: ‘Gemma, do you like the habit in which that priest is dressed?’, and he showed me a Passionist who was not far from me. I didn’t feel I needed words to respond to Jesus. My heart responded with its heartbeats. ‘Would you like,’ continued Jesus, ‘to be dressed in the same habit as well?’ ‘My God,’ I exclaimed. Jesus added, ‘Yes, you will be a daughter of my Passion, and a beloved daughter. One of these sons of mine will be your father. Go, and tell him everything.’ The one Jesus pointed out to me I recognized was Fr. Ignazio”.*<sup>3</sup>

In the evening, Gemma again went to the church to speak with Fr. Ignazio, *“but no matter how hard I tried, I was unable to talk about my things.”*<sup>4</sup> However,

Jesus in a later vision showed her a Passionist with white hair who would become her spiritual director; and, in fact, in early September, 1900, Fr. Germano Ruoppolo arrived in Lucca. His presence would be decisive for the sanctification of Gemma.<sup>5</sup>

Among the missionaries named in the diocesan bulletin of Lucca the first listed was Fr. Ignazio di Sta. Teresa, who was pointed out to Gemma as the one wearing the habit for which Jesus himself shows a certain predilection: *“Do you like the habit in which that priest is dressed?”*<sup>6</sup>

This Fr. Ignazio, one of the preachers of the mission in Lucca in 1899, was a noteworthy person of great spiritual stature. He died at the Passionist Generalate in Rome on June 26, 1927, and there was thought of writing his biography; of special note is that he even knew when he would die, something rarely seen even in the lives of the saints.

The General Superior of the Passionists, Fr. Leo Kierkels was about to leave for Bulgaria and Poland, to conduct one of his usual visitations abroad, and in bidding farewell, Fr. Ignazio confided to him a request that when he, Fr. Leo, would learn of his death, that he would pray for him. *“Fr. General took those words as a joke, but Fr. Ignazio, with the utmost serenity and calm, insisted that he was serious about the truth of his request, again insisting on prayers at his death. The unusual nature of this farewell made such an impression that Fr. General mentioned it to others on his journey. And so it was. Before Fr. General had returned to Rome, Fr. Ignatius was on his way to heaven”.*<sup>7</sup>

Fr. Kierkels had a holy card printed, *“distributing it as a dear reminder of his death,”* with the inscription: *“A superior of profound integrity. an exemplary religious. a life of exemplary virtues. a spiritual master. who died in the odor of sanctity at the age of seventy-eight”.*<sup>8</sup>

A spiritual son, a directee of Fr. Ignazio, Msgr. Bartolomeo Capasso, a Canon of Santa Maria Maggiore Basilica in Rome, asked him *“how he could meditate when, due to a nervous illness, he could not keep his mind focused.”* Fr. Ignazio replied *“Look at the Crucifix, or the Tabernacle, with faith and love. this is meditation”.*<sup>9</sup>

Another religious, a Conventual who had been Fr. Ignazio's directee since 1816, wrote: *“From the sum*

1) SPINA, *Le predicazioni dei Passionisti in Toscana*, p. 141 – 142.

2) *La Voce della Verità*, n. 158, 1899; *L'Esare*, Bollettino della diocesi di Lucca, n. 153, 1899.

3) GEMMA GALGANI, *Lettere e scritti personali e lettere a lei o in riferimento a lei*, a cura di FABIANO GIORGINI, San Gabriele dell'Addolorata, San Gabriele Edizioni, 2004, p. 556 – 557. (È l'edizione ultima di tutti gli scritti di Gemma, con la pubblicazione di innumerevoli lettere inedite, scoperte dal Giorgini).

4) *Idem*.

5) *Ibidem*, p. 560.

6) *Ibidem*, p. 557.

7) *Cenni necrologici dei nostri religiosi che sono passati a miglior vita nel corso dell'anno 1927*, Roma, 1927, p. 31.

8) *Ibidem*, p. 27-28.

9) *Ibidem*, p. 31 - 32.

*of my impressions, I can assert with a clear conscience that I saw him as consistently calm in spirit and action, self-possessed, humble, happy, with a serious composure, pious yet of good humor. and sensitively devoted to the Passion, to the Madonna, to St. Joseph, and to St. Michael. He was always ready to engage in the ministry for souls. I personally experienced his zeal and insight in the direction of my own conscience....I've been to his tomb at the Verano two or three times to pay my respects and to express my gratitude".<sup>10</sup>*

### **CERTALDO, TUSCANY 1899. MISSION.**

This mission took place from December 3 to 14, 1899. Three excellent preachers led it. They were Fr. Alfonso di Maria Immacolata, Fr. Celestino di San Pietro and Fr. Adalberto del Nome di Maria (Martelloni).

I would like to pause here to focus on the third preacher mentioned. He had great oratorical skills, together with other natural gifts which made him a great preacher of his times, the end of the 19<sup>th</sup> century. He was a master of the spoken lan-



guage, born in Florence, where the Italian language reached its purest form. All other Italian regions, as they are farther and farther from Tuscany, experience the degradation of their language through the influence of other, non-Italian languages. Fr. Adalberto's native speech was further enriched by "a fluid and emotive voice, a penetrating gaze, darting eyes, and compelling gestures. He needed only to stand before the public to generate such an enthusiastic response as would draw crowds into the largest churches. Speaking in town squares, within four or five minutes, he would elicit laughter, emotion, and tears among his hearers. To speak only of Tuscany, in the most populous churches of Florence, Pisa, Livorno, Lucca, and Siena the resolute and evocative voice of Fr. Adalberto rang through the throngs of ecstatic listeners. Even the Religious, the Ecclesiastics and the Bishops themselves were enchanted by that novel style of eloquence".<sup>11</sup>



Therefore, it was the good fortune of Certaldo, Boccaccio's homeland, to have a mission preached by our Fr. Adalberto; and it is our good fortune to have the chronicle of that mission at hand as provided at the time by the local paper, *L'Unità Cattolica* [Catholic Unity]. Here is what was written: "Suffice it to say that every day, morning and evening, in spite of the bad, weather of the cold season, an immense crowd hung attentively and reverently on every word that issued from the inspired lips of the Holy Missionaries. There were numerous conversions of men, reaching the number of 5,000, who had, for years and years, distanced themselves from the sacraments and Holy Communion. Last Saturday, at the General Communion Service, more than 1,200 women and 1,140 men received Communion. and in the closing

procession, about 3,000 people took part, representing the various Confraternities, and the Ladies of Charity. The guards of honor for the Blessed Sacrament were the Franciscan tertiaries, the Luigini, carrying their banners."<sup>12</sup>

### MISSION AT ACQUAPENDENTE, LAZIO, 1836.

Among the missionaries taking part was Fr. Antonio di San Giacomo Testa, who would have a special place in Passionist history as a General Superior, with multiple terms in office.

Fr Antonio Testa, Provincial at the time, was tireless as a preacher of popular missions. It was said of him: "Doctrinally very well-prepared. having an extraordinarily well-balanced and calm demeanor. he applied to the preaching all of the energies which remained after his leadership responsibilities were carried out."<sup>13</sup>

The original documents tell us that the mission began on March 14, 1836;<sup>14</sup> and that Fr. Antonio "the Provincial Superior of this province" will be responsible for "the evening catechetical talk, the talks on confession, and the spiritual exercises for the ecclesiastics which will be concurrent with the mission and which were received with much applause and satisfaction."<sup>15</sup>

This mission was even prepared by the bishop himself, Msgr. Nicola Belletti, who wrote to the Pope to tell him that he wanted a popular mission in every town of his diocese; and followed that with a visit to the retreat of Sant'Angelo to speak personally with the provincial, Fr. Antonio Testa so that the first mission would be well-prepared.<sup>16</sup>

This is what was reported: "Thank heavens, God blessed this work. No sooner had the missionaries arrived in the city that immediately several people presented themselves for confession. the number then grew as men and women of all classes and conditions flocked to confession. Since the city's Cathedral is practically outside of the populated area, for everyone's convenience the preaching was held in the church of Sant'Agostino, while the missionaries were lodged in the convent adjacent to the same church. The crowded assembly of the people to listen to the holy word of God was growing, so much so that during the course of the mission the church proved to be too small. On several occasions, it was necessary to put armed watchmen at the doors in order to prevent violent outbursts. It is for

10) *Ibidem*, p. 32.

11) *Cenni necrologici dei nostri religiosi che sono passati a miglior vita nel corso dell'anno 1922*, Roma, 1923, p. 76.

12) "L'Unità Cattolica", n.298, anno 1899, riportato in SPINA, *Le predicazioni... in Toscana*, p. 107. Sobre los "luigini", a finales del siglo XIX había una gran devoción a San Luis Gonzaga. Los niños vestían ropas del siglo XVI como en la época del santo.

13) PAULINO ALONSO – FERNANDO PIÉLAGOS, *Storia dei Passionisti*, vol. III, Roma, Curia Generale, 2011, p.29.

14) *Elenco storico delle Missioni*, p. 65.

15) *Idem*.

16) SPINA, *Le predicazioni dei Passionisti a Roma e nel Lazio*, p. 322, in nota.

17) *Elenco storico delle Missioni*, p. 65 – 67.

this reason that the mission was so exhausting. Before the missionaries could even reach the platform, they were already bathed in sweat trying to pass through the packed crowds: it was impossible for them to get beyond the organ loft or the area designated as the choir for religious which, in spite of its size, was always packed. Throughout the time of the mission, the frenzy of the people to get to confession increased to such an extent that some people even paid 5 and 6 scudi to secure their place in the confession line. In the night, after the preaching, men follow the missionaries to the convent next door, where, moved by compassion, the missionaries would continue hearing confessions for several hours more. As a result, they had very little time to rest, and the fatigue was noticeably taking its toll on the missionaries, particularly on Father Provincial. In the end, there were many reconciliations effected, notorious scandals were removed, and an innumerable number of particularly scandalous sinners were reconciled every day.



No sooner had the image of the Most Holy Mary been brought into the church, than people brought costly jewels and strings of pearls to decorate her altar: but nothing was allowed to remain: even some jewels which had been hidden behind the picture frame were immediately returned to their owners. The people sincerely wished to show their love for Mary with these gifts. In their place, they brought great numbers of wax candles to burn in front of her image. There were all sizes of candles, two, three, four pounds each, so that for twelve days, during which the holy image was displayed, about fifty candles were continuously burning, sometimes even more, as many as sev-

enty. Finally, it was asked from the pulpit that the people should not bring more candles because there were already too many to no avail. Needless to say, following the mission, the sacristan would get about twenty scudi for the candle drippings he would collect. This fervor of the people, including the noble classes of the citizenry, continued to grow throughout the mission. Even when the missionaries were away from the platform, they were always surrounded by crowds of every class of people who asked to confess their sins, or for some other spiritual attention. Another twenty days of mission would not have been enough for the missionaries to respond to everyone who wished to see them. It is also worth noting the incomparable kindness that the illustrious Bishop Nicola Belletti and the whole venerable Chapter of the Cathedral showed towards the missionaries throughout the course of the mission. Each one made his confession to one of the missionaries, and together, they accompanied the missionaries in their spare time. When it was time to begin their preaching, the missionaries would have to pull themselves away from the company of the Bishop and the Cathedral Chapter.

Finally, the conclusion of the mission was at hand. It was celebrated with two very well-attended General Communion, led by the Illustrious Monsignor Bishop himself, who was very pleased and satisfied with the participation. On March 27, the concluding Papal Blessing was to be given, and it was the motive for the outpouring of people from all over the area: from San Lorenzino, from Grotte di Castro, from Valentano, from Piansano, and almost the entire population of Onano (more than 2,000 persons), and from Sorano. The plan was to hold the blessing in the public square. By the time the platform was ready, the great square was completely full of people. However it began to rain heavily at that moment, so the blessing was moved into the Cathedral, which was immediately packed with bodies: it was so crowded that the Bishop and a great number of people with him were unable to get inside and remained out in the rain. Determined to re-enter the Cathedral, the Bishop was assisted by the town's police force, who were there to keep order. The preacher, meanwhile, needed the assistance of four soldiers to see him from the sacristy to the platform, which took a good thirty minutes. The Brother assisting was unable to even come out of the sacristy and into the church."

The service was marked by continual weeping and sobbing; the mood obligated the preacher to shorten the service, which ended with the large crowd in tears.

Thus concluded the Holy Mission in the city of Acquapendente, on March 27, 1836. +



ALESSANDRO CANCELLI, CP

## A RAY OF LIGHT BETWEEN THE FISSURES OF OUR HISTORY

### WHAT CAN A POPULAR MISSION TEACH A CHURCH IN CRISIS?

In a lyric of some years ago, Leonard Cohen sang: *“There is a crack, a crack in everything/That’s how the light gets in”*.

It was through this captivating image that the Canadian singer reminded us that grace most appropriately works in critical moments, ones in which it seems that all hope is lost. These past pandemic years have been very challenging for our Christian communities; it was not only that the months and years were circumscribed by the illness and the grieving for our deceased, but also because the experience revealed the fragile state of the Church in Italy. Because of their fear of infection, and the restrictions that were imposed, many persons simply stopped participating in any Church celebrations; they turned to a private religiosity, one that is far from the authentic Christian Tradition.

The growing polarization, furthermore, has even more divided the faithful between those who sought stronger restrictions, for health safety, and those who invoked the freedom to choose. Perhaps from among these fissures in the strata of our communities,

a light filters through, a light of grace which shows us something of the Church of the future. In the two weeks of the popular mission in Belmonte Mezzagno [outside of Palermo, Sicily] we saw how the faith is still present in the hearts of these Christians, and is a living witness for today’s world. During the first week of the mission, while visiting families in their homes, we met with people from every social class who were eagerly awaiting our visit in order to receive the blessing. That simple rite was a sign of a much stronger desire in them — they were seeking the nearness of God, who could accompany them in the difficult stretches of their lives.

The community of the future is, therefore, called to be a companion on the journey of the human family. Most of all, it is to share the joys and fears, the fears and the hopes of all. The second significant event took place in the “listening centers.” Here, the neighborhood residents gathered, whether in the piazzas or in someone’s home, to listen to the reading of the Gospel. The point of these sessions was not to come up with catchy slogans, nor did we lose ourselves in complex reflections, we simply proclaimed the Gospel in its simplicity, under the conviction that the true power of preaching is in the foolishness of the Cross.

Those present took part enthusiastically, sharing among themselves their own experiences of faith. This generous response reminds us that our communities are called to take up anew their listening to the Word in order to stimulate the faith in the hearts of Christians.

One last thing that struck us during the mission: the great number of parishioners in Belmonte who took part in the Eucharistic Adoration, and who spent some time during the week in personal prayer. Contemplative prayer is a valuable sign in today’s world in which people are obsessed with their lack of time and their frenzied activities.

Our communities, and especially those who lead them, are called to rediscover that our life is not our possession, but rather a gift which God renews in us every moment. If we can learn to keep God before all else, we will stop fretting over all of our duties, and we will fulfill them as a service done for love’s sake, and not as burdensome chores. The sharing of our lives, listening to the Word, and silent adoration are simple gestures, but they contain the mysterious power of the Gospel. If we return to these fundamental practices of the Christian life, our imperfect witness will share in the splendor of a much higher presence. +



BRO. SALVATORE BONADONNA

## I KISSED THE FEET OF MY PARISH PASTOR

On Sunday, May 8, our team of 12 Passionist men and women solemnly initiated the parish mission for the parish of Christ Crucified in Belmonte Mezzagno (Palermo, Sicily), which is my home town.

We missionaries were welcomed in the town square, next to the parish church, which is where we moved for the Eucharistic celebration, which formally began the mission. We entered the church in procession, singing *Nostra Gloria è la Croce di Cristo* [*Our Glory is the Cross of Christ*], and holding up a cross which had recently been restored because it was the same cross which had been used at the last parish mission celebrated there, in 1898. Waiting there to greet us was a large crowd of devout and impassioned people who eagerly anticipated this moment; they were especially looking forward to welcoming the proclamation of the Word of God. They wished to renew their enthusiasm for journeying on the way of faith. Their pastor, Padre Lillo, had

wished to add his own gesture, one not a part of our mission tradition, by washing and kissing the feet of the superior of the mission, Fr. Giuseppe Adobati; it was a gesture reflecting the text of the prophet Isaiah: *How beautiful upon the mountains are the feet of the one bringing good news, announcing peace, bearing good news, announcing salvation...* (Isaiah 52,7).

That gesture touched me deeply; it was on my mind throughout the first week of the mission; in a positive sense, it left me shaken, and it prompted my continuing meditation; I let myself be led by the Holy Spirit.

Accordingly, on the following Sunday, when the first week of the mission was ending and when eight of us would leave the mission to return to our communities, I asked my pastor to permit me a few words of gratitude at the end of the Eucharist at which we had prayed for and blessed the families, the married couples, and the engaged.

I wanted to express our gratitude in the name of all the missionaries of the first week: myself, our brethren Nicola, Giovanni, Giuseppe, Davide and Fr. Agapitus, and the Sisters, Isabella and Rita. First of all, I thanked the Lord for being with us and strengthening us during the first week of the mission. With God's help we con-

***Belmonte: Fede e Tradizioni***  
BELMONTE MEZZAGNO (PA)



cluded the first week extremely gratified that the mission had had such a positive effect in each one of us. Then I thanked the members of the neighborhood councils for their precious time spent accompanying us each day in our personal visits to the families. I expressed our thanks to the team and the family groups which together organized the meals and welcomed us into their homes; and finally, to all of the holy people of God for the welcome we experienced. We had been able to appreciate the enthusiasm as well as the trepidation they felt as they awaited our arrival. All the people were aware that in welcoming us, it was Jesus whom they welcomed; as a blessing prayer on the occasion of a visit from the Bishop says, *“It is Christ himself who visits you in your house.”*

Finally, I addressed my words to my pastor, Padre Lillo. It had been a week, at practically the same hour, that in the piazza where the missionaries were welcomed, the gesture of the washing of the feet followed by a kiss had taken place. I wished to express my very profound gratitude and respect to my pastor for the role he had played in the development of my faith life, and especially for his guidance in the days of my vocational discernment. When he arrived in the parish, I was fifteen years of age; he showed me that the development of faith is a serious undertaking; he taught me to love the beautiful works of God; and he taught me to love the liturgy and service at the altar as expressions of a heart that genuinely loves the Lord and celebrates that love in the Eucharist. He was like a father to me, and a friend. These two qual-

ities perfectly reflect the words of that Sunday’s gospel: “I give you a new commandment; that you love one another. Just as I have loved you, so should you also love one another” (Jn 13:34). I, personally, have felt this love of God in the person of Padre Lillo; it is always with me. He was always interested in my vocational path. Even when my spiritual director was a Passionist, Fr. Fiorenzo Calaciura, Padre Lillo would periodically call me into his office to ask how I was doing, and about my vocational discernment, and my prayer. He often said to me: *“Although I am not your spiritual director, it is my responsibility to be concerned, as a parent would be, for the children whom the community has entrusted to me”*.

It was with all these thoughts going through my head, and feeling profoundly moved and grateful, that I fell to my knees before him and kissed his feet!

When he had proposed to kiss the feet of the superior of the mission, it was because in a divine disposition, we were messengers of good news, announcing salvation. But it was Padre Lillo who had, in the ordinary responsibilities as Pastor of Belmonte Mezzagno, walked with me in the stages of my life, and they were his feet, the feet of the messenger of God’s good news as the prophet Isaiah says, which found their way into my heart, and which showed me the way to follow the Lord more closely by consecrating myself to Him in the Passionist Congregation. +



VINCENT LAI XUELONG, CP

# PASSIONIST MINISTRY IN CHINA

I'm so glad to share our missionary lives in China as Passionists with you.

The Passionist life here is quite different from other places and communities. We don't have a retreat house, hospital or school, so most of our pastoral works are parish missions, but we occasionally get a request for one or two of us to give retreats, monthly reflections and to hear confessions for Sisters, seminarians and laypeople. We now have one little parish which is located in the countryside, 30 kilometers from Xi'an, and where we built the St. Gabriel residence last year.

We now have five ordained Passionists, all working in parish ministry.

Three of us are staying at St. Gabriel's, at the request of the bishop. From there, we provide pastoral assistance on a regular basis to diocesan parishes on week-ends and feast days.

Our other two priests are working in the south of China. At the request of the bishop in Fujian province, one priest provides needed pastoral help to a remote parish in a mountainous area because it is so far from the capital city. It would be too



far for a diocesan priest to travel there every Sunday.

After discussion by the community, we could see the great need of the people there and that it would be a good opportunity to preach the love of Our Crucified Lord to the people there. That is where one of the two ministers. The second Passionist is at his home parish where he is temporarily helping in the parish.

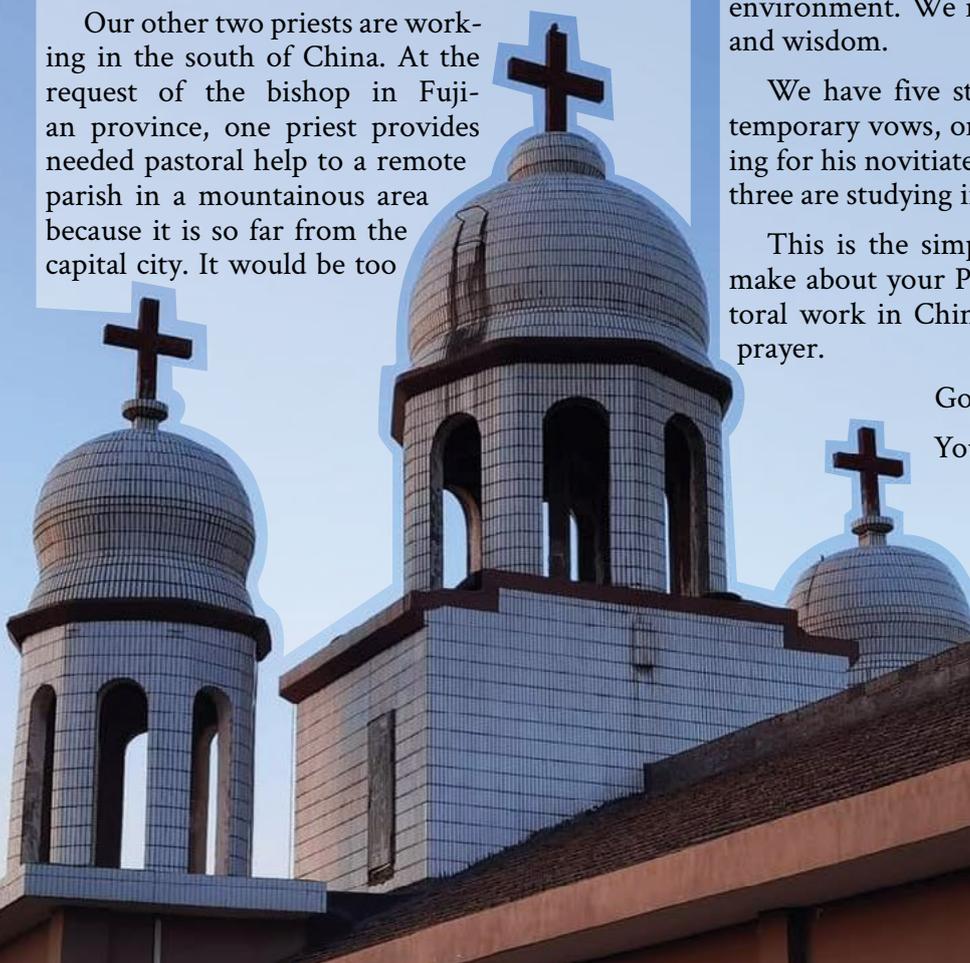
These are the pastoral works which we are doing, helping in dioceses and serving the people. At the same time, we are still looking for the opportune way of taking up specific ministries which allow us to live the Passionist charism in our own environment. We recognize that it will need time and wisdom.

We have five students now. One is already in temporary vows, one is a postulant who is preparing for his novitiate this coming July, and the other three are studying in the seminary.

This is the simple introduction we wanted to make about your Passionist brothers and our pastoral work in China. Please keep us in your holy prayer.

God bless!

Your humble brothers. +





GIUSEPPE ADOBATI, CP

## HITTING THE PLAYING FIELD WITH THE TEAM...

The parish mission given at the Belmonte Mezzagno parish [Palermo, Sicily] was a wonderful opportunity for me to return to the sowing of the Gospel in the midst of many families and many hearts. It felt good to once again feel the adrenaline of hitting the playing field as one of the Passionist apostolic team.

The request that we conduct a mission in Belmonte arrived in mid-summer of last year. The pandemic had brought a sudden halt to our ministry of preaching parish missions, and this invitation would signal our return to the mission field. We immediately began to plan for our presence in the parish as a “mission team” because for us, as Passionists, it is the parish community which calls us to bring our individual gifts, our charism, and our experiences. In order to have the benefit of this variety of personal gifts, in partnership with the parish pastor, Don Lillo, we planned for a mission “team” which would conduct this parish mission.

Helping to shape the mission team were two facts unique to this parish. One is the fact that one of our Passionist seminarians, Salvatore, is a native of this parish, and the second is that the pastor, Don Lillo, was celebrating the anniversary of his ordination. Consequently, our mission team was made up of experienced priests, the younger Passionist professed students, and two Passionist Sisters.

The presence of the young Missionaries, classmates of Salvatore, encouraged a jovial and lively air to the proceedings. The sharing of experiences by these young men inspired the youth of the parish to take part in the mission. The positive interaction of all of us with our Passionist Sisters was immediate; although some did not know anything about the Sisters prior to the mission, we very quickly felt like companions on our journey and in our proclamation. This joyous and vivacious fraternity was our first apostolic activity in the parish—to demonstrate that the proclamation of the gospel by persons who are working together is the “*more beautiful witness*”.

Our “*team work*” came together through our daily “*coming and going*”. Each one of the team would gather in the parish for prayer, catechetical sessions, and our meal together; then, off we would go into the town to visit families, the schools, even shops; we would encourage taking part in the evening listening groups and evening catechetical sessions. For us as Missionaries, every street and every home was a new and different experience; but for the parishioners and the people out in the countryside, each one of us was their “*Missionary*.” We moved as one to bring them the Good News.

This outreach was possible because within each “*Mission Team*” there were, besides the Mission-



aries, collaborators and leaders from each of the parish's twelve pastoral zones. We Missionaries had been entrusted to their careful and generous guidance which helped to show us around the pastoral zones and introduce us to the people of the town. We exchanged greetings on the streets, at peoples' homes, in their businesses, and anywhere we ran into them as they were busy about their daily lives. The enthusiastic energy put out by these wonderful pastoral workers was contagious. Since our "*blanket visits*" to the families of the parish was so extensive, our pastoral guides took turns leading us from home to home during the first week of the mission. Afterwards, during the second week of the mission, our home visits were more precisely directed to those who not yet been included, or who had some special need. These pastoral workers gave a credible witness to their apostolic zeal and of their desire to partner with us in sowing the seeds of the Gospel.

We knew that this Mission would be one of the first of such experiences for our young Professed Students; we trusted in their enthusiasm and in the effectiveness of our working together "*as a team.*" Our hopes were not misplaced, and we can say that the experience of the Mission not only accomplished its intended ends, but also generated in these young religious a desire to reach out to the most distant persons, especially to the younger generation, bringing them genuine "*Gospel joy*".

We Missionaries cannot fail to mention the "*St. Martha Team*", made up of hard-working women, mothers and grandmothers, who teased our tastebuds with their meals, deliciously savory, and forcing us to reduce by just a little bit our penance at the table. They, too, were a praiseworthy team

that knew how to work together in preparing what we needed for our nourishment.

Finally, we cannot forget the special place on "*our Mission Team*" that belonged to Don Lillo, a wise observer and a zealous witness, who trusted in us, giving us an open field to conduct the Mission, and sharing in the work alongside of us; he was truly a "*brother-in-community.*" We thank him for offering us this opportunity, and we wish him success in continuing his pastoral service with the team he holds close to his heart, that is, the community which the Lord has entrusted to him. +





# HERMANA FLOR:

## HER LIFE, A WITNESS TO THE PASSIONIST SPIRIT

♥ Thank you

“Hermana Flor” (Sister Florinda, C.F.P.) was born on August 21, 1947, in Agostadero Acambay, Mexico State. Her parents were Pedro Ruíz Ruíz and Julia Carapia Gonzales. She was the first born of her brothers and sisters: Armando, Balbina, Marí Guadalupe, Ismael and Celia. She was baptized on September 7, 1947; confirmed on March 19, 1953; and made her First Communion on March 19, 1954.

Her first job, in 1962, was looking after children; the following year she began to work alongside the Passionist Sisters in a seminary in Mexico State. There, she began to feel the desire to live the Passionist consecrated life. Determined to pursue her vocation, she entered the Congregation on November 21, 1963, in Toluca, Mexico State.

She made her novitiate in San Salvador, El Salvador. It was there that she professed her first vows on March 25, 1968, and continued as a Junior Sister for another year.

Her next assignment was to Rome, where she joined the Sisters’ community at the Passionist Generalate on February 28, 1969. It was in Rome, in the Passionist Basilica of Sts. John and Paul, that she made her perpetual profession on October 16, 1972. On August 4, 1979, she was transferred to the Mexican seminary in Tlalpan, where she would guide her community as their Superior while she concluded the courses lacking in her secondary education. Having completed her course work, she returned to Rome as Superior of the Sisters’ community on September 25, 1983.

On September 1, 1996, Hermana Flor and two other Sisters undertook a new mission, in Spain, where they established the “*Colegio Dolores Medina*.” Once again, she served as Superior of her community. The “*Colegio Dolores Medina*” continues today as a day care center.

On August 25, 1999, Hermana Flor returned to Rome, where she took part in ongoing formation programs in religious studies. One of her teachers was Fr.



Amadeo Cencini (Religious priest, psychologist, lecturer) at the start of his career of service to the Church. She has also helped guide the younger Sisters who are in the Juniorate stage of profession; and she helps guide young women who are exploring religious life. During her time in Rome, she had the opportunity to get to know Saint Teresa of Calcutta and Pope St. John Paul II.

A resourceful and joyous person, Hermana Flor traveled to Africa with another Sister to help establish the Congregation of the Daughters of the Passion in the Democratic Republic of Congo and in Tanzania. Thanks to her contribution, the Sisters are presently sharing the Passionist Charism among these peoples.

She returned to Mexico in 2000 to look after one of her sisters who was ill with cancer; during this time she lived with the seminary community of Tlalpan. After her sister’s death on September 3, 2003, she returned to the Sisters’ community in Rome on January 29, 2005, for another four years. On September 8, 2009, Hermana Flor was transferred to the retreat house in Cholula, Puebla State; and two years later, on August 5, she remained in Cholula but transferred to the Sisters’ community at the major seminary there.

It was while she was in Puebla State that she took part in the first season of the television program “*MasterChef Mexico*.”

She was one of the few Religious Sisters to break into the airwaves in Mexico, witnessing to her life as a Religious Sister and bringing the gospel to life. Because of her exposure in the first season of the program, she was invited to two subsequent versions (first in Colombia and then in Mexico) of the “*MasterChef Junior*” program to assist the children on the television set. She happily recalls her time with the children and how close they became as she was helping them arrange their utensils and giving them encouragement.

She concluded her time with the MasterChef program and was transferred to Rome on August 10, 2017. On the occasion of her Congregation’s General Chapters, she has been elected as a capitular in recognition of her personal gifts. She is known for her joy, generosity, sense of humor, kindness, balance, problem-solver, realistic appreciation of challenges in society and in the Church, but most especially for her noble and generous Passionist spirit.

On July 29, 2022, Hermana Flor left for Mexico, to take part in their General Chapter, and, afterwards, to assume a new responsibility and mission.

We are most grateful here in the community of Sts. John and Paul, for Hermana Flor’s presence and sharing in the life of our community. May God bless her in her new mission and assignment. +



KATE MIMS

# THERE I FIND HAPPINESS

I was bereft after the loss of my husband and looking for a spiritual director.

It had only been a few months. I could deal with the physical loss, but the gift in our marriage was our intertwined spirituality, and I missed the strength of the twine without its core.

A friend recommended Father Joe Barbieri. My first visit to the retreat center was awkward and full of a thunderstorm of tears. Poor Father Joe and his never ending box of Kleenex.

It was about a month after that original meeting, I headed back to talk with him.

I had been on retreat and he inquired to how that went. I struggled with my answer, unsure of just how crazy to allow him to think I was. I described my truth, my spirituality. *"I pray with the wounds of Christ, I sit at the foot of the cross,"* I said, *"and I find joy there."* As I noticed the incredulous look on his face, I knew he thought I was absolutely crazy!

*"Do you know where you are?"* he replied.

Thinking he really was going to call the padded wagon, I replied, unsure of the correct answer, *"Houston?"*

*"No...do you know where you are?"* with more emphasis.

*"Holy Name Retreat Center?"* I timidly answered. He pointed to the emblem on his chest and said: *"Do you know who we are?"*

Honestly, and with all my might, I was clueless. I had no idea where he

was going with this, and I knew I had no answer.

Fr. Joe confidently said, *"WE are the Passionists. that's what WE do!"*

I still laugh about the way I found out about the Passionist spirituality.

A cradle Catholic afraid to talk much about the images that float across my mind in prayer, which always seemed so sober.

Now, happy to have found a home at Holy Name Retreat Center, a quiet place to pray at the foot of the cross.

September 15, 2015, Our Lady of Sorrows, was the first time I spoke at the retreat center, a reflection on my grief. Since then, I have joined the preaching team and the Board of Directors.

My Passionist spirituality also has been fed abundantly on re-

treat with the Passionist Nuns in Whitesville, Kentucky. The time away from the chaos of my life allowed me to connect with Christ Crucified in a personal and physical way.

I have immersed myself in reading and trying to understand Saint Paul of the Cross and his

mission. I can honestly say that finding my Passionist Spirituality has been the greatest gift and core to my healing.

For me, to be authentic I need to follow the path that leads to the cross. To suffer with dignity, not pretending the pain isn't there, but attaching it with love to Christ's and watching its purpose be illuminated and eventually resurrected. +





MASSIMO CRISTIANO PARISI, CP

## BLESSED EUGENE BOSSILKOV THE GRACE OF MARTYRDOM

Eugene Bossilkov was born on November 16, 1900, in Belene, on the banks of the Danube River. As a child, he almost drowned there while playing. His mother, Beatrice, implored heaven for his life, and promised to offer him to the Lord if he survived-- and the little boy was saved by a miracle. At 13, he was accompanied by his mother to the Passionist seminary. A lively boy, fond of joking, he studied in Bulgaria, Belgium and Holland and Italy. On April 29, 1920, he made his religious profession and was ordained a priest in 1926. Eugene felt at ease among people. He made could be understood by the simple, yet he was a man of vast culture and made a good impression on the learned. In disputes with atheists he was subtle and profound. In dialogue with the Orthodox he anticipated today's ecumenical spirit. He was consecrated bishop in 1947 in Russe. He was the right man: educated, prudent, courageous, who offered an opposing voice to the pounding Marxist propaganda. He suffered martyrdom on November 11, 1952.

On the occasion of the 70<sup>th</sup> anniversary of his death, we recall some traits of his life as a religious and pastor, which are raising him to the honors of the altar. "*As priest as clear as crystal,*" he was respected and loved by all, because he first loved and respected everyone. "*He was an extraordinary person of culture and faith. I held him in high esteem,*" said a state official. His home was always open to everyone. "Don't be afraid to disturb me", he said; "*I am here for you.*" During the German occupation, he saved the lives of countless Jews. He became famous throughout Bulgaria and was loved even by the Orthodox.

He was a university graduate, spoke thirteen languages, and contributed to the Catholic newspaper "*Istina*" (The Truth). He was one of the best orators in Bulgaria. His speeches were famous, some even at the national level such as the one in 1938 commemorating the 250<sup>th</sup> anniversary of the Catholic insurrection against the Turks. Even the Orthodox went to listen

to him, fascinated by his oratory skills. "*When Eugene preaches,*" they said, "*even the flies stop to listen to him*". But he was also a man of prayer. He wrote, "*I get up every morning at four-thirty. I pray until seven-thirty. Then I start work, and a great amount of it.*" He had a great devotion to Our Lady. His parish became a significant center of Marian devotion for the whole diocese. "*With Our Lady you can do anything,*" he said as bishop to those who were most fearful.

In 1946 Monsignor Damian Theelen, who had been administering the diocese since 1915, died suddenly. Eugene himself was called to succeed him, first as administrator and then

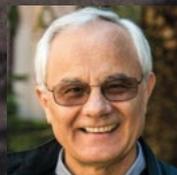




as bishop. To curb the pounding Marxist propaganda, he immediately organized a popular mission in which he himself took part, putting himself at personal risk.

On September 17, 1948, he was received in a long and affectionate audience by Pius XII who told him, *"In Bulgaria the crown of martyrdom awaits you."* Despite pressure to remain in Italy, he returned to his homeland where the persecution against the Catholic Church was now systematic. Already on Calvary, however, he wrote to the Superior General, *"My confreres and I are happy to find ourselves in the favourite place of a son of St. Paul of the Cross."* The re-

gime worked to separate the Catholic Church from Rome and create a national church in its place. It asked the bishops to take an oath of allegiance to the government, and they even offered Eugene the position of head of the national church with every privilege. He vigorously refused and declared his renewed loyalty to the Pope. He wrote, *"The government is making great effort to separate us from the Pope. I expressed to the Holy Father my filial affection and firm attachment. I have the courage to live. I hope to have the courage to suffer the worst while remaining faithful to Christ, the Pope, and the Church. I am ready to give my life for the faith."* As soon as he was elected bishop, he wrote to the faithful, *"I will not be silent."* True to his commitment, he was not silent and would not be silent-- not even at the cost of his life. Eugene did not yield to pressure from the regime and prepared to celebrate his glorious martyrdom. He was arrested on July 16, 1952, on charges of being a Vatican spy and leading a conspiracy against the state. During the trial he maintained a disconcerting serenity. He forgave his accusers and defended his priests and the faithful to the last. In a quick meeting with family members he assured them that he remained faithful to the Pope and implored them to *"Pray for me, that I may be worthy of martyrdom."* He was concerned for the faithful, fearing that they would be deceived. Therefore he repeated, *"Tell them that I have remained faithful to the Pope, that I have not betrayed the Church."* Eugene was shot to death on the night of November 11, 1952. The authorities waited more than twenty years before giving official notice of his death. For an oppressive government, the voice of a martyred bishop was more destabilizing than a brave living bishop. Pope Pius XII would one day say to the Passionists, *"If you succeed only in preserving this mission in Bulgaria, it will be the most precious gem in the crown of your Congregation."* Eugene, with his martyrdom and beatification on March 15, 1998, added further splendor to this crown. What he prophetically wrote shortly before his death is coming true.. *"The traces of my blood are a guarantee of a splendid future for the Church in Bulgaria."* +



CARLOS CANO, CP

## PERPETUAL ADORATION AND THE *MEMORIA PASSIONIS*

There is a treasure that we keep at the Passionist Community in Santiago, Chile. It is our Perpetual Adoration Chapel. At any of the twenty-four hours of the day and night, any person may stop in to engage in a personal visit with the Most Blessed Sacrament, which is present in the monstrance. It is a richly blessed place of adoration and contemplation. This practice received a special emphasis from St. John Paul II, and it has continued to spread through the Church, although it is also true that perpetual adoration still encounters resistance and indifference, especially among priests and religious. Our Passionist parish has maintained perpetual adoration for six uninterrupted years, even in spite of the pandemic, and without any decrease in the participation and perseverance of the faithful who take part. The night hours are the most difficult for those taking part, but it is inspiring to see how faithfully people arrive to spend an hour with the Lord. It is a real treasure which is producing results in the life of our Christian Community.

Having lived many years in the priesthood, I can bear witness that the perpetual adoration chapel is the most beautiful and fruitful of any pastoral efforts. Adoration of the Eucharistic Jesus brings about a significant spiritual maturation in the faithful; it makes clear to the worshiper where the center of the Church's life is found. Eucharistic adoration takes one from a devotional piety of intercessory saints to an ecclesial experience which is centered on the resurrected and living Jesus. It is the "Memorial of the Passion," it is the Paschal Mystery, which is celebrated in the Eucharistic Liturgy, and which is then prolonged and savored in the time spent in adoration. The Eucharist is not a pious action of the moment; it is the renewal of the one Sacrifice of Jesus Christ; the act of celebration and memorial is not circumscribed by time; it is life itself which becomes an ongoing memorial of the mystery of a love without measure. One's personal contact with Christ Jesus, truly present and living in the Most Blessed Sacrament, brings about marvelous effects: it is evangelizing, il-



luminating, calming, strengthening, healing, changes hearts and reveals radical options for the Christian life and one's service to the poor. It is a life-giving and flowing stream of intercession and reparation. This is truly a treasure.

Perpetual adoration is the motive power of the parish community. It is impossible to carry out the evangelizing mission given to us as a mandate of the Lord without this worshipping encounter with him. Jesus is risen and living; this is not some simple and pious devotion; rather, it is the definitive event and the greatest treasure for whomever wishes to pilgrimage along the way of faith. There is no catechetical or developmental program, no bible or theological study which is more effective and grounded; there is no pastoral social commitment which is more engaging than persevering in this adoration. After all, the one who teaches us is



HIMSELF. To WORSHIP and to SERVE; not simply to worship, not simply to serve. Let us kneel before Jesus, true God and true man, in the Most Blessed Sacrament; he will bring about our growth in charity, he will strengthen us in our vocation, and he will stimulate us to serve him in our neighbor, especially among the most vulnerable and ignored.

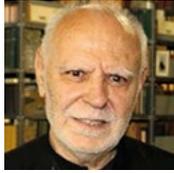
I am convinced that Perpetual Adoration, as an extension of the Holy Sacrifice of the Mass, is the pre-eminent form of “keeping a continual memory of the Lord’s Passion,” and the best “School of Prayer” for religious and laity. Our Constitutions show us clearly who we are, and our role in the Church: “We seek the unity of our lives and our apostolate in the Passion of Jesus” (Const. 5). “We express our participation in the Passion by a special vow, which is at once personal, communitarian and apostolic. Through this vow we bind ourselves to keep alive the memory of the Passion of Christ. By word and deed we strive to foster awareness of its meaning and value...” (Const. 6). “The Eucharist is thus the summit and supreme expression of our worship. The Eucharist is central to the life of each community” (Const. 42, 43). “With deep awareness of the riches of Christ’s presence in the Eucharist, we can return thanks and adoration throughout the day” (Const. 44).

The bond between Eucharistic adoration and the Memoria Passionis is obvious. I dream for the day that our communities and our parishes will hold perpetual adoration, and Eucharistic adoration will be part of the formation of our

young religious so that they will be bathed in the charism and will become passionate evangelizers, companions of Jesus and committed to the poor.

I used to ask myself how our communities could become schools of prayer according to the manner of St. Paul of the Cross. I must admit that the Chapel for Perpetual Adoration is the answer that I was seeking. This is not an academic course on meditation; it is not a program to advance spiritual theology; it is a personal encounter “with the One whom we know loves us” and values us as his “beloved disciples”.

The operation of the Chapel is structured around the clock: the pre-dawn, the morning, the afternoon, and the night. The objective is to have a commitment of at least one hour for a weekly period of adoration. Some choose two hours per week; others commit to a daily presence, whether night or day, so that the Most Blessed Sacrament is never left alone. This is truly a blessing from God. I remember in my younger years when we would rise for Matins; this is now once again a reality. It is moving to rise at the hour of Matins and find oneself in the company of young people, adults, married couples and priests who have all interrupted their sleep in order to come before the Lord in adoration. As a Passionist I must say that the Chapel of Perpetual Adoration is a discovery of something which should never have been lost. +



MARIO COLLU, CP

# THE HISTORIC LIBRARY OF THE PASSIONIST GENERALATE AT STS. JOHN AND PAUL, ROME

## THE LIBRARY IN 2022: PRESENT STATUS AND OUTLOOK FOR THE FUTURE

The Generalate Library at Sts. John and Paul is a resource for the activities of the Religious

**Its history begins with some books brought by St. Paul of the Cross**

House to which it belongs. This Passionist Library's history begins with the first collections of books which were transferred to Sts.

John and Paul by St. Paul of the Cross when he left the Hospice of Jesus Crucified to begin the Passionist presence at Sts. John and Paul (December 09, 1773.

**The library is divided into four distinct spaces**

The library presently occupies four distinct spaces: 1) The hall where the incunabula [extant copies of books produced in the earliest stages (before 1501) of printing from movable type] are kept. 2) The large hall which lies over the Community's Refectory, where the books are predominantly the oldest of the collection, and periodicals. 3) The hall which was formerly a chapel, where the collection is predominantly of the modern books. 4) The small hall of the present entrance.

In the recent past, the library has undergone various stages of updating and remodeling.

Reported here are only the first efforts to create an electronic catalogue of books, and the restoration work done for some of the historical objects found in the former chapel.

### 1. CATALOGUING

The **Tirrenia** Company of Genoa undertook the work of removing the dust from all of the oldest volumes, and their subsequent disinfection (a total of a thousand volumes, with a financial subsidy from the Italian Bishops Conference). This was followed by the Roman company **Technical Services, srl**, which completed the project for the rest of the oldest volumes (about 40 thousand volumes, with a financial

subsidy from our General Curia). Once the volumes had been cleaned and disinfected, the **Coop Acai Phoenix** was asked to begin the cataloguing process. A subsidy from the Italian Bishops Conference provided for the cataloguing of 1,300 ancient volumes.

Following here is a report authored by Drs. Luisa Barricella and Paola Ressa:

«My colleague, Paola Ressa, and I have been made responsible by the Coop Acai Phoenix for the cataloguing in OPAC SBN (Open Public Access Catalogue — Sistema **OPAC SBN** Bibliotecario Nazionale [Nationwide Library System]) of the oldest collection preserved at the Historic Library of the Passionist Generalate of Sts. John and Paul in Rome. OPAC is an online,



+ Disinfection of the ancient volumes.

REVISED  
OPERA  
OMNIA  
TOM V

AD  
1770

BULLARIA  
PASTORALE  
VATICANUM  
TOM II

AL  
1548

BULLARIA  
VATICANUM  
TOM I

ad  
1360

Mo  
De  
Rot  
Tom

shared, public catalogue which allows both national and international searches, with a user-friendly interface, into all of the libraries which belong to the SBN (National Library System). The SBN is the network of Italian libraries which is promoted by the Ministry of Culture (MiC), by the Italian geographical Regions, and by Italian Universities. It is coordinated by the Istituto Centrale per il Catalogo Unico (Central Institute for a Unitary Catalogue—ICCU), and dedicated to serving the needs of its users. This system is built around numerous hubs or nodes, which are subgroups of Libraries; among these hubs is that of the Italian Bishops Conference, the Ecclesiastical Libraries Hub (Polo PBE — Polo Biblioteche Ecclesiastiche).

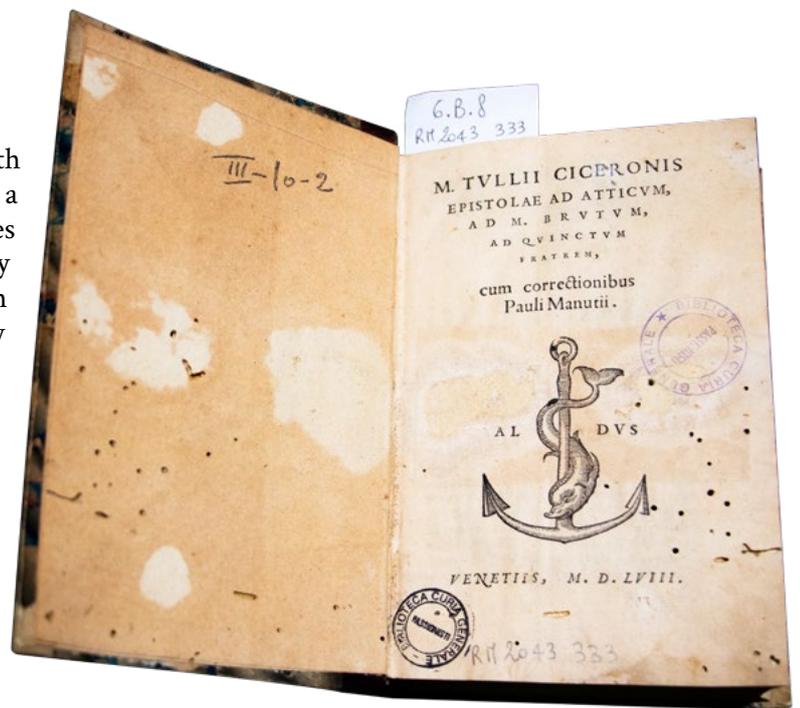
Thus, through our work on this project, the patrimony of published works in this Library is

**The Library is accessible online** promptly accessible online whether through the general ICCU channel—<https://opac.sbn.it/web/opacsbn> or the site specifically for Ecclesiastical Goods (BeWeb) [https://beweb.chiesacattolica.it/?l=it\\_IT](https://beweb.chiesacattolica.it/?l=it_IT)

As the cataloguing was getting underway, some very valuable volumes began to be recognized, among which were some incunabula and incunabula of a slightly later time frame, that is, transitional incunabula. The former would be volumes produced with the newly emergent technology of moveable type, and which are usually dated as produced between 1450 to the year 1500; the latter being published through the 1500's. The dating of the earliest books held by the Library begins with the decade of 1490.

Furthermore, some instances of Aldines have also appeared; Aldine are books printed in Venice by the printer-humanist *Aldus* Manutius (Aldo Manuzio, died 1515), whose name is applied to the body of his production, and includes

**Aldines** the output of his partners and heirs. Aldines are famous editions of Italian typography, highly valued and appreciated in the history of printing; they are characterized by important typographical innovations which disseminated throughout Europe a new style and format of publishing. Among these innovations is the introduction of an italic or cursive typeface, and the folded eight-leaf booklet format. This new format was distinctly easier to handle and carry with oneself, quite distinct from the formats of



+ An example of an Aldine volume.

the era for printed manuscripts and incunabula. It is for this reason that Aldines are also considered the precursors to modern pocket books.

Some of these works were not yet represented in the National Catalogue, and they have now been added for the first time. Thus we have some unique holdings within our Library.

All of this group of rare and valuable books are held in the Sala delle Cinquecentine [1500's], which is the room next to the Sala della Vecchia Biblioteca [main hall of the old library]. The Sala delle Cinquecentine is equipped with video surveillance so that the volumes and the efforts to preserve them are protected. In this Sala are also kept the large-format volumes not suitable for the book shelves, and those which are relatively modern but which are valuable for the illustrations which they contain, or because of their already precarious condition. Because of the delicate condition of some of these volumes, we have chosen to use *cavalieri* ["inserts"] instead of the usual labels which are used for identifying modern books. The delicate condition of the materials used in ancient books calls for the greatest degree possible of preservation, which is why every effort is made to avoid introducing synthetic glues as are used in adhesive labels. The cavalieri are essentially bookmarks on which are noted the location and the accession of the volume; they are in no way damaging to the printed work because the paper used is chemically neutral and the weight of the paper is extremely light, so as to not add to the thickness of the closed volume.

**the cavalieri**

The large hall belonging to the Old Library will follow the same method for grouping the works chronologically, starting with the oldest volumes, the Seicentine [1600's], on the third level, and proceeding to the later Settecentine [1700's] and Ottocentine [1800's] until arriving at the year 1831, after which books are considered belonging to modern times. The year 1830 is conventionally considered the dividing line between ancient books and those of modern times.

In our project, we have tried to keep any multi-volume works together, and we have maintained the division by subject which was in place in the old Library».

### LOOKING FORWARD

I thank the Drs. Paola Ressa and Luisa Barricella for their practical and competent service, and also our collaborator, Biagio Vallefuoco, who, besides his continual support in our managing this library, has also

wished to contribute financially by purchasing for us 40,000 cavalieri of a special chemically neutral paper from the **Cartolibreria Partenope in Rome**, as well as the corresponding printer.

Although the generous patrimony of holdings in this Sala approximates about 40,000 ancient volumes, the number of volumes which have been entered into the OPAC SBN catalogue is only a few hundred works, and together with the entries from the Sala delle Cinquecentine, the total number of volumes entered is only about **1,400 volumes**. This is a paltry number with respect to the total number of volumes, which, if we include the modern volumes and periodicals which are also in the Sala of the former chapel, are still waiting to be catalogued.

Recognizing the artistic and literary treasures we have in this Library, one might hope for a financial sponsorship which would speed-up the work of cataloguing and restoration of so many volumes. In fact, if we have to rely only on the contribution from the Italian Bishops Conference (13,000 Euros per year), the project would not be finished for another 40 years, in the year 2060.

### RESTORATION

«The undersigned China Francesco Bernardino and my associate, Antonella Giammusso, working for Studio 3, which is licensed by the authorities of Rome and Lazio, are charged with the restoration of the old entrance doors to the former chapel, and of the canvas altarpiece of the former retreatants' chapel, which is now used as a reading room for the library of the Passionist Generalate in Rome.

The presence of these two important artistic artifacts within this large hall gives rise to many questions. The hall is presently part of the library, but this large canvas, attached to the back wall was like an altarpiece, and the entryway, very well constructed, with two small windows and grates, along with the small holy water font outside the door, are surely testimony to the prior purpose. In fact, during the second half of the 1600's, the monastery was in the hands of the English Dominican Friars, who occupied it for 25 years, and used this room as a chapel for their students. Another sign of their presence is probably that large painting in the present community refectory which portrays Our Lady of the Rosary and various Dominican saints. In order to re-establish the iconographic unity of the two canvases, dating from the period of the Dominican presence, it would good to consider their future placement.

Still later, the Passionists, in the 1800's, decided to redecorate the chapel with the plaster moldings which are still visible, and to add above the gilded frame the beautiful sinuous molding within which their Passionist Sign is framed».

### RESTORING THE CANVAS



The large canvas measures 230 cm x 190 cm (7 ft, 6 in x 6 ft, 2 in) and is on the wall at the back of the present library, on the second floor (European numbering) of the Casa. It portrays the crowned Madonna on a throne with the Infant Jesus, between St. Lucy and St. Barbara in the foreground. To the right of the Madonna's throne is St. Francis with the stigmata, an unidentified person holding a lance, and the Dominican St. Peter of Verona. To the left of the throne are St. Thomas Aquinas, holding a book in his hand, and two other figures, of whom one is a bishop, but both unidentified.

The design of the Madonna's throne deserves mention. It is made up of three adjacent cubic features, covered by a gray fabric decorated in lace. The first cube serves as a step, the second supports the feet of the Madonna, and the third is the seat of the throne. There are no decorative elements in the background to distance her from the saints portrayed.

The painting is a typically Mannerist imprint, perhaps associated with the Marche movement's return to classicism, especially in the religious sphere. The painting strongly reflects the stylistic influence of Cristoforo Roncalli (1553-1626), a contemporary of Michelangelo Merisi, who is well-known as Caravaggio (1571-1610).



The underlying canvas support (three sheets of canvas sewn with vertical seams), was found to be stable, which allowed for the cleaning of the painted surface without removing the work from its actual place, while relying on the aid of a mobile scaffold.

As for the wooden framework, at some time in the future there should be a detailed inspection to determine whether the original canvas is attached to an extensible frame, and whether it should be adjusted to maintain the correct tension.

The painting's surface had acquired a patina of yellowed paint as well as smudged dirt which degraded the original color balances. Below this surface level there was another layer, probably egg white, which was often used in old restorations as a brightener, but which had over time dulled the perception of depth in the painting. The cleaning was done by applying mixtures of organic solvents with swabs. Underscoring the fact that restoration efforts had previously taken place, the restoration revealed added layers, retouched areas, and image corrections. All of these were removed as encountered because they were defective and inconsistent with the cleaned original surface.

Voids and gaps in the painting surface were repaired by applying a gesso and merging the repaired area into the overall picture with colored paints.

Finally, the surface was protected with a varnish applied by an aerosol mist.

The gilded wooden frame, which we consider from the same time as the painting, though the

Passionist sign was added later, was hidden under layers of greasy dirt. It was cleaned and touched-up where necessary with gilt relief; it was then protected under a layer of protective varnish.

### RESTORING THE ENTRANCE DOORS

The entrance into the library is through double doors; the opening measures cm. 280 x 170 (110 x 67 inches).

The original surface of the doors had been covered with several layers of overlapping varnishes; the last layer was crudely given a “fake wood grain”. The first cleaning efforts revealed that beneath the various layers of paint, the original finish was in a elegant polychrome design over simulated wooden panels.

The overlapping paint layers were removed first by use of a paint stripper, followed by a cleaning of the original surface with a combination of organic solvents applied with swabs.

The door frame is generally well-preserved. A wood filler was used to close up the few cracks in the wood. The gaps in the painted finish have been restored with a delicate application of new paint. Finally, the surface was protected under an applied spray, and a concluding application of wax.



+ Left before, right after restoration.

The upper, square panels in the doors are actually flaps which close off two metal grates within the door. These grates are gilded at the intersections of the grates.

The metal was cleaned with a combination of organic solvents applied with swabs, followed by a treatment with a transparent protectant called “Zapon.”

It should be noted that this doorway into the library is identical to the entrance doors of the sacristy of the Basilica of Sts. John and Paul, which still contain the original wrought iron reinforcements.

### LOOKING FORWARD

In view of these observations, we would also describe the present appearance of the room as being very shabby, with an indiscriminate and unflattering green paint on the walls; the track lights, in black, interrupt the view of the notable altarpiece on the wall.

It is proposed that an analysis of the paint layers on the wall be conducted, this will ensure that there are no other decorations or pictorial graphics on any of the underlying paint layers. Once the walls are ready to be repainted, a stabilized whitewash should be applied with appropriate tints in order to create a historically representative environment which respects the historical artifacts contained therein. The polychrome panels on the sides of the canvas may also be incorporated into the overall decorative scheme.

The room lighting needs to be reworked; the black track lighting should be removed since it is so obtrusive; it would be better to install directional light fixtures as required».

I would like to thank everyone for working with such competence and dedication. I believe that our commitment to preserve and enhance the cultural and spiritual heritage, dating from the time of St. Paul of the Cross, which our past generations who lived in this house have left us, is a factual and fundamental expression of our Passionist spirituality. By safeguarding our Passionist roots, even these associated with our library, we are not simply preservationists, but we are even more so committing ourselves to promote a future marked by hope and love for our Institute. +



PAUL FRANCIS SPENCER, CP

## MAKING AN ORDERLY RETREAT



+ Former retreat of St. Paul of the Cross, Mt. Argus, Dublin.

As the Congregation continues to diminish in many parts of the developed world, we find ourselves needing to reflect on how to “make an orderly retreat” from geographical positions we have held for many years. At present the only guidance we have for this is common sense but, given that the departure from historic locations often falls to whomever happens to be there at the time, perhaps as a Congregation we need to think of how our historic, artistic and cultural patrimony can be protected and conserved.

When the old St Paul’s Retreat at Mount Argus, Dublin, was sold, the community was careful to preserve and to transfer to the new house all our archives and the most significant works of art. However, even with the greatest care, there can be gaps in what we do. Six years after the sale of the old Mount Argus, knowing that building work was now going to begin, I asked permission of the new owner to make a last inspection of the monastery. In a locked room, I found autograph letters written by St. Charles Houben together with a number of letters to St. Charles from his brothers and sisters. Although I believed that we had now rescued

the last of the historic items, in the course of the works, the builders found a nineteenth-century oil painting of St. Charles which had disappeared some years before. Happily, it has now been restored and is in the new monastery at Mount Argus.

Our General Regulations tell us that “*articles of historic or artistic value in our houses or churches must be kept with special care*” and that each house should have an inventory of these articles in which they are registered and described, with one copy of the inventory being held in the house archives and a second copy in the provincial archives (GENERAL REGULATIONS 120). Such articles could include chalices, candlesticks, vestments, statues, paintings, rare books, items of furniture. The same General Regulations tell us that “*Local Superiors are forbidden to sell... articles of artistic, historic, or cultural value that belong to the house without obtaining the opinion of the local Chapter and the consent of the Provincial Superior, or of the Superior General, or if necessary of the Holy See.*”

In recent years, with the closure of monasteries, many of us have witnessed the dispersal and disposal of entire libraries, the contents of sacristies,

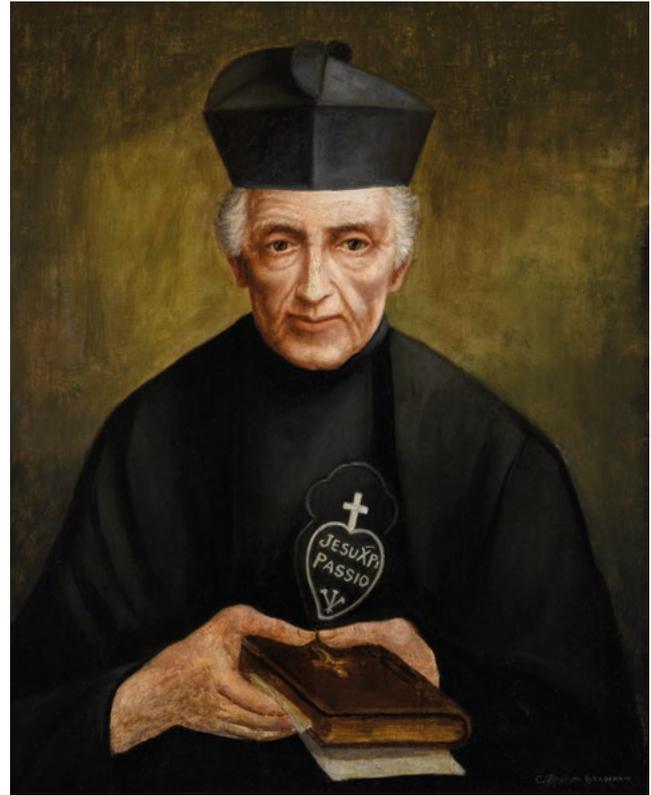
works of art and, in some cases, museum collections which have been part of our life and history. Often such objects are sold, not, in the first instance, with a view to gaining money, but as a way of emptying the house before the buyer moves in. Sometimes in these situations, elements of the Congregation's patrimony are gifted by a religious to friends or benefactors as a memento of the presence of the Passionists in that place, without discussing this with the religious community. While it is true that our Congregation exists in the Church to promote the Memory of the Passion, not to maintain museums, we need to acknowledge the responsibility we have to future generations to value these objects as tangible signs of our existence in time.

This is not an easy thing to do; at such times planning and discernment is needed. Some have found, when offering libraries to universities or other academic institutions, that the institution only wants to take selected items and that the bulk of the library is left behind to be scooped up by an antiquarian book dealer. Some paintings are simply too big to bring to a new house in the province. Most of our religious who have had to close a historic Passionist retreat have found the experience challenging and, in fact, exhausting. They will usually be the first to admit that they have no competence in this field and that they have tried to do their best in a difficult situation! Can we, as a Congregation, provide some kind of support system for those who face this challenge?

From time to time, "*articles of artistic, historic, or cultural value*" from Passionist houses which have closed are offered for sale on websites such as Ebay and Abebooks. At the time of writing this article, these include manuscripts produced in Rome in the nineteenth century and sent at that time, to a new province of the Congregation and a statue of one of our Passionist saints "*beautifully hand carved in white Carrara marble*".

I suspect that in many provinces and communities, the inventories referred to in our General Regulations do not exist or, if they do, they are completely out-of-date. An up-to-date inventory of the "articles of artistic, historic, or cultural value" would be a first step in helping those responsible for closing a house to distinguish which articles need to be conserved as part of the Congregation's cultural patrimony.

In the case of archives, some provinces have already entrusted their historic archives to universities or other centralised collections where these



+ *Portrait of Charles Houben, XIX century, restored.*

valuable documents can be conserved and made available to scholars. In examining the question of entrusting the archives of a community or province to another body, those responsible should consider discussing their options with the General Archivist at Saints John and Paul, Rome. The possibility now exists of placing such collections in the General Archives at Saints John and Paul, as was done recently with the archives of the former Province of St Michael when the French Passionists and their houses became part of the MAPRAES Province. The recent enlargement of the General Archives means that there is now space for this to happen.

Our cultural patrimony belongs not just to a particular house or province but to the whole Passionist Congregation. It is the patrimony not only of this generation but of the generations who come after us. Our Congregation, like the Church, exists in time, and we stand on the shoulders of those who went before us. Valuing our cultural patrimony in a time of diminishment is a way for us to remember "the rock from which [we] were hewn" (Isaiah 51: 1) and to affirm our faith in the future of our vocation in the Church. +

# Professions Ordinations

APRIL - NOVEMBER 2022

## TEMPORARY PROF.

**Cl. Dibi Edison**

PROV THOM 05/28/2022

**Cl. José Israel Hernández**

PROV REG 07/02/2022

**Cl. Edwin Didier Villanueva**

PROV REG 07/02/2022

**Cl. Oswaldus Dagur**

PROV REPAC 07/09/2022

**Cl. Yohanis Emil**

PROV REPAC 07/09/2022

**Cl. Kamilus Guko**

PROV REPAC 07/09/2022

**Cl. Edmundus Mane Mori**

PROV REPAC 07/09/2022

**Cl. Hermanus Nnode**

PROV REPAC 07/09/2022

**Cl. Lawrence Otieno Ochieng**

PROV CARLW 07/09/2022

**Cl. Peter Ogembo Odhiambo**

PROV CARLW 07/09/2022

**Cl. Denis Ojiambo Odyolo**

PROV CARLW 07/09/2022

**Cl. Benyamin Guido Reke**

PROV REPAC 07/09/2022

**Cl. Yosef Usman**

PROV REPAC 07/09/2022

**Cl. Matteo Alessandrini**

PROV MAPRAES 09/04/2022

**Cl. Francesco Balducci**

PROV MAPRAES 09/04/2022

**Cl. Fernando Francisco Paca**

PROV MAPRAES 09/04/2022

**Cl. José Henrique Tomé Moreira**

PROV MAPRAES 09/04/2022

**Cl. Elia Torresi**

PROV MAPRAES 09/04/2022

**Cl. Piotr Karczmarz**

PROV ASSUM 09/14/2022

**Cl. Damian Zalewski**

PROV ASSUM 09/14/2022

## PERPETUAL PROF.

**Cl. Gabriele Leo**

PROV MAPRAES 05/15/2022

**Sac. Curtis A. Kiddy**

PROV PAUL 05/23/2022

**Cl. Cristian Joel Martínez**

PROV PAUL 05/23/2022

**Cl. Giuseppe Maisto**

PROV MAPRAES 06/25/2022

**Cl. Krisantus Armin**

PROV REPAC 07/09/2022

**Cl. Adrianus Ludung**

PROV REPAC 07/09/2022

**Cl. Atanasius Rani**

PROV REPAC 07/09/2022

**Cl. Conor Quinn**

PROV PATR 08/14/2022

**Diac. David Buyete**

PROV SALV 08/19/2022

**Diac. Cedrick Odimola**

PROV SALV 08/19/2022

**Cl. Nicola D'Ettorre**

PROV MAPRAES 10/01/2022

**Cl. Pablo de la Cruz Vera**

PROV REG 10/15/2022

**Cl. Julio César Rondón Sánchez**

PROV REG 10/15/2022

## ORDAINED

### DIACONATE

**Diac. Van Thong (Peter) Bui**

PROV SPIR 08/20/2022

**Diac. David Buyete**

PROV SALV 08/20/2022

**Diac. Van Quyen (Joseph) Nguyen**

PROV SPIR 08/20/2022

**Diac. Cedrick Odimola**

PROV SALV 08/20/2022

**Diac. José Pablo Lara Chávez**

PROV REG 08/20/2022

**Diac. Vincent Roy Del Sol**

PROV PASS 10/28/2022

**Diac. Paolo Alfredo Ratti Scudellari**

PROV SCOR 11/27/2022

## ORDAINED

### PRIESTHOOD

**Sac. André Michael Almeida Pereira**

PROV MAPRAES 04/03/2022

**Sac. Heribertus Peri**

PROV REPAC 04/30/2022

**Sac. Ignasius Dendi Sunarya**

PROV REPAC 04/30/2022

**Sac. Petrus Yuniarto**

PROV REPAC 04/30/2022

**Sac. Phillip Ryan Donlan**

PROV CRUC 05/14/2022

**Sac. Delfinus Dhobu**

PROV REPAC 05/24/2022

**Sac. Rovinus Longa**

PROV REPAC 05/24/2022

**Sac. Eduardus Madha**

PROV REPAC 05/24/2022

**Sac. Alexius Mbenga**

PROV REPAC 05/24/2022

**Sac. Yohanes Yodi**

PROV REPAC 05/24/2022

**Sac. Dominic Chitoshi**

PROV MATAF 06/25/2022

**Sac. Linus Nyangu**

PROV MATAF 06/25/2022

**Sac. Pius (Sebastian) Görres**

PROV VULN 07/09/2022

**Sac. Thomas Maria (Steffen) Hoeflich**

PROV VULN 07/09/2022

**Sac. Fabian Kwang-Hui Ko**

PROV MACOR 07/23/2022

**Sac. Raphael Won-Gu Pak**

PROV MACOR 07/23/2022

**Sac. Luis Miguel Reynoso Batista**

PROV REG 08/16/2022

**Sac. Roberto Mejía Altamirano**

PROV SCOR 08/16/2022

**Sac. André Martinho Correia Azevedo**

PROV MAPRAES 09/25/2022

**Sac. Yohana Mberwa**

PROV GEMM 10/04/2022

**Sac. Davide Costalunga**

PROV MAPRAES 10/08/2022

**Sac. Stephen Ochieng Michoka**

PROV CARLW 10/28/2022

**Sac. Charles Mugendi**

PROV CARLW 10/28/2022

**Sac. Robert Ouko**

PROV CARLW 10/28/2022

**Sac. Evans Muloli Wasike**

PROV CARLW 10/28/2022

**Sac. Octavian Hinju**

PROV GEMM 11/05/2022

**Sac. Gilmer Coronel Herrera**

PROV SCOR 11/12/2022

# Obituaries+

## OB DORMIVIT IN DOMINO

APRIL - NOVEMBER 2022

+ **Fr. Bonaventure Moccia**

DIED ON APRIL 18, 2022  
AND WAS 97 YEARS OLD • PROV PAUL  
VOTA NUNCUPAVERAT 08/15/1946

+ **Fr. John (Jack) Douglas**

DIED ON APRIL 26, 2022  
AND WAS 74 YEARS OLD • PROV PAUL  
VOTA NUNCUPAVERAT 08/14/1977

+ **Fr. Angelico Savarino**

DIED ON MAY 09, 2022  
AND WAS 85 YEARS OLD • PROV MAPRAES  
VOTA NUNCUPAVERAT 09/23/1954

+ **Fr. Aurelio Frisina**

DIED ON MAY 19, 2022  
AND WAS 89 YEARS OLD • PROV MAPRAES  
VOTA NUNCUPAVERAT 10/19/1950

+ **Fr. Gabriel Jiménez Ortiz**

DIED ON JUNE 21, 2022  
AND WAS 83 YEARS OLD • PROV REG  
VOTA NUNCUPAVERAT 12/08/1959

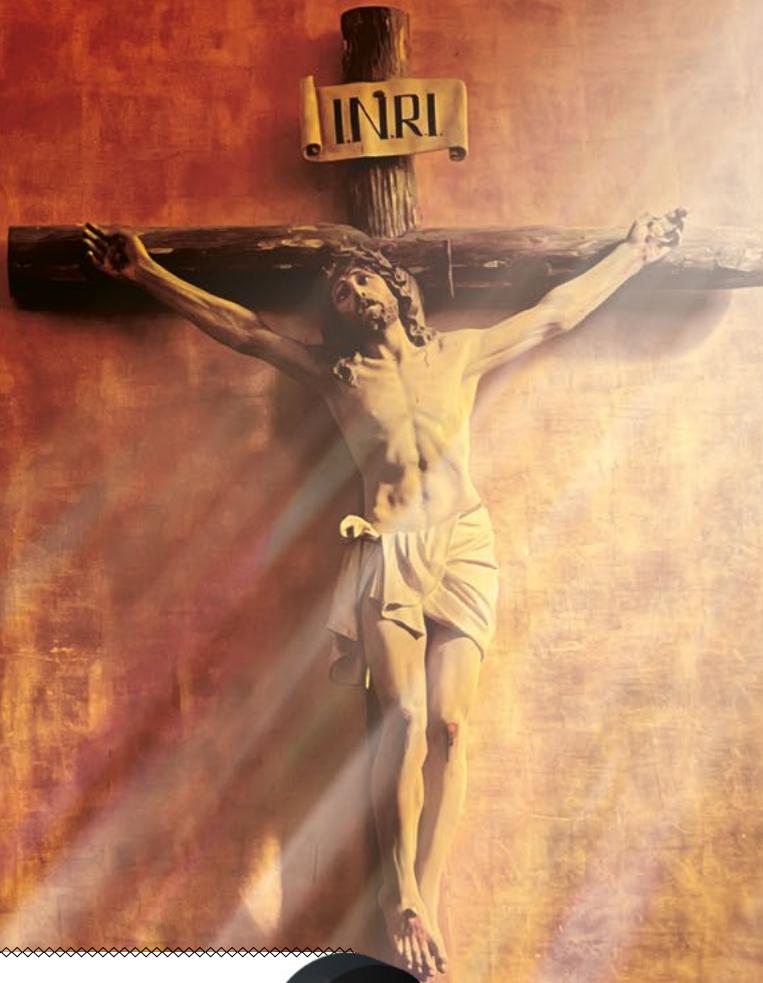
- + **Fr. Silvano Fiore**  
DIED ON JULY 16, 2022  
AND WAS 82 YEARS OLD • PROV  
MAPRAES  
VOTA NUNCUPAVERAT 09/15/1958
- + **Fr. Eduardo Asensio Zorrozua**  
DIED ON JULY 16, 2022  
AND WAS 99 YEARS OLD • PROV SCOR  
VOTA NUNCUPAVERAT 09/09/1951
- + **Diac. Fabrice Kezilawa Massa**  
DIED ON JULY 22, 2022  
AND WAS 33 YEARS OLD • PROV SALV  
VOTA NUNCUPAVERAT 01/21/1989
- + **Fr. Marcos Leite Azevedo**  
DIED ON AUGUST 2, 2022  
AND WAS 59 YEARS OLD • PROV GETH  
VOTA NUNCUPAVERAT 01/21/1989
- + **Fr. Paolo Aureli**  
DIED ON AUGUST 6, 2022  
AND WAS 78 YEARS OLD • PROV REPAC  
VOTA NUNCUPAVERAT 09/22/1962
- + **Fr. Mario Capodiferro**  
DIED ON SEPTEMBER 9, 2022  
AND WAS 75 YEARS OLD • PROV GETH  
VOTA NUNCUPAVERAT 09/15/1965
- + **Fr. James Elmore**  
DIED ON SEPTEMBER 30, 2022  
AND WAS 78 YEARS OLD • PROV SPIR  
VOTA NUNCUPAVERAT 11/20/1990
- + **Bro. Nicolas (Ludo) Vranken**  
DIED ON OCTOBER 2, 2022  
AND WAS 91 YEARS OLD • PROV DELEG  
GABR  
VOTA NUNCUPAVERAT 05/09/1964
- + **Fr. Brian Paul Maguire**  
DIED ON OCTOBER 3, 2022  
AND WAS 83 YEARS OLD • PROV  
MAPRAES  
VOTA NUNCUPAVERAT 10/07/1966
- + **Bro. Angelo Sena**  
DIED ON OCTOBER 9, 2022  
AND WAS 91 YEARS OLD • PROV PAUL  
VOTA NUNCUPAVERAT 04/07/1957
- + **Cl. Jorge Matamoros Flores**  
DIED ON OCTOBER 14, 2022  
AND WAS 30 YEARS OLD • PROV SCOR  
VOTA NUNCUPAVERAT 01/15/2018
- + **Bro. Vincenzo Putignano**  
DIED ON OCTOBER 20, 2022  
AND WAS 78 YEARS OLD • PROV MAPRAES  
VOTA NUNCUPAVERAT 10/05/1975
- + **Fr. Louie Yee Fuentespina**  
DIED ON NOVEMBER 8, 2022  
AND WAS 55 YEARS OLD • PROV PASS  
VOTA NUNCUPAVERAT 05/02/1994
- + **Fr. Donald Senior**  
DIED ON NOVEMBER 8, 2022  
AND WAS 82 YEARS OLD • PROV CRUC  
VOTA NUNCUPAVERAT 07/09/1960



## MONIALES ET SORORES DEFUNCTAE

- + **Sr. Maria do Pilar de S. Lucas  
(Maria de Lourdes) Braga**  
DIED ON MAY 23, 2022  
AND WAS 89 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(CURITIBA, BRASILE)  
VOTA NUNCUPAVERAT 10/08/1955

- + **Sr. Marie Antonine Joseph  
of the Mother of Jesus**  
DIED ON JUNE 01, 2022  
AND WAS 00 YEARS OLD • INST. SORORUM  
SS. CRUCIS ET PASSIONIS D.N.I.C.  
(NORTHERN IRELAND)  
VOTA NUNCUPAVERAT / /
- + **Sr. Daniela di Gesù Crocifisso  
(Carmela) Falanga**  
DIED ON JULY 05, 2022  
AND WAS 86 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(CIAMPINO)  
VOTA NUNCUPAVERAT 11/22/1960
- + **Sr. Anilda da Santissima Trindade  
(Anilda Verginia) Lovato**  
DIED ON JULY 19, 2022  
AND WAS 85 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE (S.  
PAOLO, BRASILE)  
VOTA NUNCUPAVERAT 05/17/1953
- + **Sr. Agatina del Cuore di Gesù  
(Lucia) Sanciu**  
DIED ON AUGUST 19, 2022  
AND WAS 93 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(CIAMPINO)  
VOTA NUNCUPAVERAT 09/16/1966
- + **Sr. Maria Giuseppina di San Paolo  
della Croce (Anna) Cannito**  
DIED ON AUGUST 20, 2022  
AND WAS 83 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(SIGNA)  
VOTA NUNCUPAVERAT 03/21/1965
- + **Sr. Ana Vicência di S. Paolo Apostolo  
Fernandes Costa**  
DIED ON AUGUST 30, 2022  
AND WAS 68 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(GOIANIA, BRASILE)  
VOTA NUNCUPAVERAT 12/16/1984
- + **Sr. Mary Kirby**  
DIED ON OCTOBER 13, 2022  
AND WAS 95 YEARS OLD • INST. SORORUM  
SS. CRUCIS ET PASSIONIS D.N.I.C. (IRELAND)  
VOTA NUNCUPAVERAT 03/20/1948
- + **Sr. Costanza Miden di Maria  
Ausiliatrice Miden**  
DIED ON OCTOBER 21, 2022  
AND WAS 104 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(SIGNA)  
VOTA NUNCUPAVERAT 10/19/1941
- + **Sr. Maria Célia di São Rafael Arcanjo  
(Edith) Franco da Rocha**  
DIED ON OCTOBER 23, 2022  
AND WAS 86 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE (S.  
PAOLO, BRASILE)  
VOTA NUNCUPAVERAT 08/15/1956
- + **Sr. Maria Raquel de Nossa Senhora  
das Dores (Sarah) Mousse**  
DIED ON OCTOBER 28, 2022  
AND WAS 91 YEARS OLD • INST. SORORUM  
PASSIONISTARUM A S. PAULO A CRUCE  
(S.PAULO, BRASILE)  
VOTA NUNCUPAVERAT 09/15/1952



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