

# Congregation of the Passion of Jesus Christ



## XVI Synodus Generalis

Gratia | Prophetia | Spes  
Ad Missionem Renovandam

Rome  
11 – 21 September 2022

# Acts – Chronicles Documents

General Secretariat – Rome



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# Acts









# 11 SEPTEMBER

## OPENING SESSION

### PROCEDURES AND ELECTION OF CERTAIN SERVICES

At 10:45 a.m., after the Opening Mass presided by Father General, the synod members were ready to begin their work in the Aula.

It was decided to eliminate the use of paper as much as possible. The documents were provided to the synod members in digital format that facilitated the work of the Synod, the SYNOD application, prepared by Fr. Marco Pasquali (MAPRAES) who gave the appropriate instructions for its use.

Joachim Rego, Fr. Ciro Benedettini, moderator of this first Synod, began the formalities for the constitution of the Synodal Assembly:

1. The scrutineers were unanimously elected: Frs. Henrique Evangelista de Oliveira (EXALT) and Łukasz Andrzejewski (ASSUM).

2. After the personal reading of the "Procedural Manual" (Annex 1), it was submitted to a vote and was approved unanimously.

3. The names of the synod members with the right to vote were read out, of whom 43 were present at this time. Fr. Martin Coffey, Secretary for Formation; Fr. Frans Damen, Delegate of the General to the Belgian community; and Frs. Martin Newell and Mark White, from the Province of St. Joseph (IOS). Fr. Mark White excused his absence for health reasons. (Annex 2).

4. Fr. José Luis Quintero (SCOR) was presented to serve as secretary of the Synod and was unanimously accepted.

5. The Agenda - Calendar of the Synod was presented (Appendix 3), which was unanimously approved. The Central Coordinating Commission (CCC) could make the appropriate modifications.

6. The Central Coordinating Commission of the Synod will be formed by Fr. Joachim Rego -Superior General-, Fr. José Luis Quintero -Secretary of the Synod, Fr. Giuseppe Adobati -President of the Preparatory Commission- and three synod members elected by the Assembly.

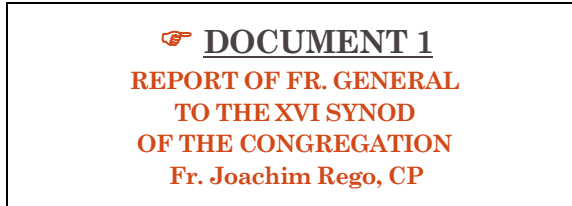
A form was distributed with the names of the participants in the Synod so that three names could be chosen to be part of the CCC. This method of election was unanimously approved. The three with the highest number of votes were elected. A secret ballot was taken. The scrutineers collected the ballots and, together with the secretary, counted the votes and presented the results at the beginning of the first session of the afternoon. The forty-three synod members present voted.

## AFTERNOON SESSION

### PRESENTATION OF THE REPORT OF THE GENERAL AND SUBSEQUENT DIALOGUE

Frs. Francisco Valadez Ramirez, Joseph Moons and Paul Cherukoduth were elected members of the CCC.

From 3:30 PM to 5:30 PM the Superior General presented his report.



After the break, at 6:00 PM there was time for dialogue.

The interventions expressed appreciation and gratitude for the truthfulness and transparency of the report, as well as for its overview of the events that have marked the time since the celebration of the 47th General Chapter, as well as for its sincerity and courage in raising issues to be addressed by the Synod.

### OBSERVATIONS CONCERNING THE REPORT

- Need to share concerns and feelings, prayer, and faith in community life. We must be formed to share from the initial stages.
- Perhaps we have lost the dream of a new model of religious life, of community and pastoral life... what we dream of in the future does not become a reality. Is it a model that has lost its significance?
- Our representation at the UN: *Passionists International*. Fr. Miroslaw Lesiecki was the UN representative as Executive Director of *Passionists International* when he was elected General Consultor. There were difficulties for Fr. John Kathoka Muthengi, Fr. Miroslaw's successor, to remain in the United States. This situation has made it possible to take a step forward in collaboration with the laity. Annemarie O'Connor, the current representative, has been collaborating with *Passionists International* for a long time and seemed to be the best choice in view of the difficulty of finding a religious who could carry out this task. Annemarie will be able to answer any questions you may have about *Passionists International*.
- Problems of religious concerning criteria and attitudes contrary to our ideal of consecrated life, incoherence of life, problems of authority or government... challenges that must be faced with an attitude of truth and charity. There are no easy answers to these questions and situations. Superiors should be like parents in the communities.



- How to connect apostolate and community life? What are the ministries we choose and how do they nourish community life? How to renew with gratitude, prophecy, and hope? How to harmonize Passionist life and parish life?
- Difficulties in finding formators and religious for the formation houses.
- Linking synodality and solidarity; solidarity is realized in the exercise of synodality.
- Today's young people live in a global society. Difficulties of coexistence between generations arise. We need closeness, trust, a sense of belonging.... What are young people looking for when they come to us with vocational concerns? We must listen to young people. We do not like to be challenged, because confrontation is strong.
- It is difficult for young people to make a lifelong commitment. In today's world, people change jobs frequently; there is no stability. Our young people are from this new generation, does this have something to do with it?
- The effects of the pandemic: Many confreres died in the pandemic because of Covid-- religious, relatives, lay people, people close to us... They lived and celebrated their Easter. Many were assisted and cared for by nearby religious and lay people. Many communities were not abandoned by the cared offered by the laity. We express gratitude for the gestures of so many people towards the communities. It was an Easter moment of love and dedication. Help arrived and this was positive because it was possible to share. It is a fruit of community life. The pandemic awakened in many people gratitude and solidarity, interdependence as an evangelical path.
- We must strengthen our relationship with the laity. We must listen to their experiences and needs in this process of synodality. We must expand our mind set: we are not only Passionist religious men and women. There are many lay people who share our charism and spirituality, our Passionist "being". We must be Passionists with the laity, in synodality.

The session concluded at 7:00 pm.

## 12 SEPTEMBER

### FIRST SESSION OF THE MORNING.

The Superior General welcomed Fr. Martin Newell, who replaced Fr. John Kearns as IOS Provincial after his death and who is participating in the Synod as a guest.

A message from the Superior General of the Passionist Sisters of St. Paul of the Cross, Sister Maria Dalessandro, CP, was read, expressing her fraternal best wishes.

#### ***Brief communication of Fr. General on the Preparation of the Synod.***

Fr. Alessandro Foppoli, moderator of this day, invited Father General to present the document *Instrumentum Laboris*.

Father General began by recalling what the last General Chapter requested: "*The Chapter suggests that, as a result of this, a Congregation-wide Plan for the Renewal of our Passionist Mission be presented for ratification by the next General Synod*" ("Call to Action", pp. 6-7). The local communities responded to the "Call to Action", thus initiating the process of synodality. The Provincials collected the materials from the communities and sent them to the Presidents of the Configurations who made a synthesis that was worked on by the Commission "*Renewing the Mission*" which has elaborated the *Instrumentum Laboris* that was worked on these days. The document is the fruit of the participation of the whole Congregation. The being and mission of the Congregation and of the Church belongs to all of us. This is what Pope Francis is doing by involving the whole Church in listening, by involving everyone. Now we are asked to try a discernment in an attitude of prayer, listening and welcoming.

Fr. Gwen Barde, General Consultor and President of the "*Renewing the Mission*" Commission, presented the introduction of the *Instrumentum laboris* that was studied this morning.

 **DOCUMENT 2 / 1**  
**PRESENTATION OF THE *INSTRUMENTUM LABORIS***  
**INTRODUCTION**  
**Fr. Gwen Barde, CP**

After Fr. Gwen's presentation, a brief period for dialogue was opened in which some questions were raised about the work of the "*Renewing the Mission*" Commission.



- The reports came from the Configurations and were compiled. How has everything that has come from the Configurations been handled? Has it been compiled without backup analysis of each of the responses? There have been many ideal responses and some simple or general ones. We have not collected everything. The work has concentrated on the eight priorities and others have been summarized.
- The Introduction that we are about to analyze is only part of the document. Everything is more developed in the strategy section. Here it is only noted.
- The General Chapter requested that the Plan for the Renewal of our Passionist Mission be elaborated by the Superior General and his Council, having heard the Synod. We are two years away from the General Chapter. This *Instrumentum Laboris* is not a definitive document, but it does reflect the road we have traveled. The criticisms that can be made must be good and truly constructive. We must study it in the synodal climate and on the synodal path, with openness to the Spirit.

The Assembly was divided into groups to work on the following questions:

- **Where in the text do you find your experience and vision? Why?**
- **In which part of the text do you not find your experience and vision? Why?**

At 12:00 p.m. we returned to the Aula for sharing.

**Sharing.**

### **WHERE IN THE TEXT DO YOU FIND YOUR EXPERIENCE AND VISION? WHY?**

#### **The need for renewal:**

The introduction of the *Instrumentum Laboris* highlights the need for renewal already noted by Paul of the Cross himself in his day. Three hundred years later, the situations are similar even though the circumstances are different. It is striking that Paul of the Cross himself invited us to renewal and insists that it must start from the individuals themselves. Returning to our roots helps us to undertake an interior, personal renewal... This historical challenge must be constant in the Congregation; we cannot stagnate; we need to recreate ourselves.

We must recognize our charism as something concrete and not just an idea. Our renewal must start from the realities of pain and suffering. Renewal is not something external to us, it is part of our own identity. Renewing the person, the community and the mission are one and the same thing. We need to think of a qualitatively renewed apostolate, but personal renewal is a necessary premise.

It is time to act instead of talking about renewal. Processes of personal renewal, of personal and community conversion should be activated, always in relation to the renewal of the mission.

How to initiate renewal, how to carry it out, what aspects of our life need to be renewed, how to present our life in a meaningful and attractive way in a context that offers many alternative lifestyles?

Renewal must be done in harmony with the path that the Congregation has traveled since the time of the Founder and with that of the universal Church. To be new creatures, renewed Passionists, is the path to follow in order to give new impetus to our communities, to the Congregation, to the Church and to the world and creation that God has entrusted to us.

### **Renewal of the mission:**

We recognize the need to renew, study and plan our apostolate based on contact with society and what distinguishes it. Inculturation of the faith, enter into dialogue with different cultures and participate in the real and concrete life of the people where we live and work in order to evangelize more effectively. The calls of Pope Francis, in addition to interesting ideas for our life and apostolate, are an important reminder to walk with the Church.

### **Challenges of today's world:**

In our time, the realities of the time of Paul of the Cross resound: challenges of common life, differences between the young and the old, lack of poverty and fervor, consumerism, prayer does not affect our life, religious who no longer show signs of authenticity, relativism and individualism that also infect religious, the absolutization of our own rights that make us forget our own duties, the weakening of community dynamics....

These challenges affect our witness and our apostolate. The pastoral experience of parishes, which on the one hand has allowed us to rethink and readjust our apostolate (missions to the people), on the other hand can facilitate an individual life and individualistic pastoral experience....

The challenges mentioned are important, but we believe they can be expanded, considering or deepening in others, as for example the concept of family.

### **Spiritual - contemplative dimension:**

Renewal starts from the mystery of the cross of Christ.

The emphasis on the contemplative is essential for our own renewal, putting Christ at the center.

In the communities we are losing the Passionist religious identity: the importance of prayer as an irreplaceable support to human frailty, from which the challenges listed in the text take shape; the silence in the spiritual life that gives meaning to oneself; the Constitutions, which remind us that solitude still has a place in our life and the same can be said of the other constitutive elements of our Passionist life that are part of the current values that give weight to the renewal of the mission....



## WHERE IN THE TEXT DO YOU NOT FIND YOUR EXPERIENCE AND VISION? WHY?

The document lacks a key point through which *everything* changes. The fundamental question would be: **What is the greatest challenge that you discover in your Province, zone, region, community...** (because within a Configuration it could be quite diverse) **How are you going to respond as a Passionist** (i.e. from our charism and spirituality)? In this light everything changes, because we can then order all the aspects of the crises mentioned. This gives a focus to the challenges we face in our community life (*ad intra*) and in our mission (*ad extra*).

This method included "reading the signs of the times" and "of the place" (in some places the high number of new candidates is a problem due to the lack of formators and funding, while in others it is the other way around) as well as becoming aware (again) of our roots and our identity (we are first and foremost religious, Passionists, and not priests with something extra). This approach should not lead to a synthesis, but to an awareness of how our charism is expressed in different situations.

**The content** of the document seems too negative. We must also take a serious look at our strengths, the gifts that have been entrusted to us. How do we connect our strengths with these challenges? Not as if we are perfect and have all the answers, but by growing in awareness of what we, as Passionists, can and are called to contribute.

We do not agree with the negative vision of the world, as if the world were a desert... The world is full of the glory of God, full of seeds of faith, hope and love. From our charism, together with all our brothers of the world, in solidarity, we seek to reveal this good news to the world.

**The tone of the document, the language**, does not motivate the reader. Storytelling (being human) is much more engaging, encouraging, and inspiring than a (negative) analysis (which can be perceived as critical). The example of John's approach in Revelation was mentioned: the form of a letter in which he first praises the faith communities, then criticizes them and finally gives a vision and a promise of encouragement.

In a few words:

- Clarify the language regarding the mission: our mission is our life and our apostolate.
- The text should be simplified and its distribution improved.
- Pay more attention to the laity in the process of renewal of the Passionist mission.
- Insert the meaning and implications of Synodality in the renewal of the mission.
- Rethink the *Mission ad Gentes* from the renewal.

- What elements are necessary and constitutive for our mission to be Passionist, independently of the place and form, say: parish, social networks, others?
- To have an impact on the realities of poverty, marginalization, and injustice, what the Pope calls the *existential peripheries*. We lack that Church moving outward since our life is not seen in this perspective.
- The *Memoria Passionis* has to begin in a personal way so that it becomes a reality in the mission and in the Church, otherwise it will be difficult to incarnate it in our apostolate.
- The times of meditation are moments of encounter that will help us to live our apostolate with joy and renewal.
- How to formulate concrete actions that help to make real all that the document says?
- Interiorize the sense of identity of the charism.
- That the Passionist identity be incarnated in individuals and in the community.
- The strategies must be evaluable.
- The compelling image of our charism: to speak of the Crucified, crucified people and the crucified earth.

#### **OTHER CONTRIBUTIONS.**

#### **REACTIONS AFTER THE PRESENTATION OF THE GROUPS.**

- What is the Lord asking of us ... in what direction?
- In all the groups there is talk of the renewal of persons, not so much of structures....
- I appreciated having recognized a certain negativity and weakness. I have also experienced a certain awareness of needs, recognition of our frailties. We need the experience of salvation. We recognize with humility our need and helplessness and with God's favor we will change.
- I resonate with all the groups. In the introduction we could see what was missing. Some confusion and it seemed like a criticism of the text. The mistake of concentrating on one aspect was not the best, but I value positively the work that was done and that was presented.
- I am struck by the relationship between renewal and mission. This tension is important. The self-referential and the mission involve us totally.
- Contemplation-action-mission belong together. The contemplative way implies how we are before Christ Crucified. It is also contemplation in action and of the crucified with whom we work.
- The word humility, acknowledging weakness and failures and inability together with openness to the future are indispensable attitudes.





- I raise a question: if as a Synod we want to give a reference or assessment to the General Council, we must ask if we want this text to be reformulated. We must offer appraisals, evaluations and reformulations.
- I share putting renewal at the center and personal renewal and mission are resized.
- There is no disagreement. More inspiration is needed and to point out the strengths we have to recognize them.
- My understanding of the *Instrumentum Laboris* is that it may be a draft that needs to be reformulated.
- Suggestions: returning to the theme of humility, the tone is negative. The world is not a desert in which we are to sow. This vision of the world could be more forward-looking.
- This document shows fundamental needs in which we must renew ourselves, it points out that there are fundamental problems that prevent us from what we want to achieve, and we must face them.

## AFTERNOON SESSION.

### INSTRUMENTUM LABORIS

#### SECTION A: RENEWING THE MISSION IN COMMUNION.

At 3:30 p.m. the synod members met again in the Aula.

Fr. Gwen Barde presented the first section of the *Instrumentum Laboris*:

👉 DOCUMENT 2 / 2  
**PRESENTATION OF THE *INSTRUMENTUM LABORIS*.**  
**SECTION A: RENEWING THE MISSION IN COMMUNION.**  
*Fr. Gwen Barde, CP.*

Fr. Alessandro Foppoli, the Moderator of the day, points out the task of the groups: **to point out three priority actions**, keeping in mind that this does not mean that the others are not important.

The synod members met in the small groups and then again in the Aula for sharing at 6:00 pm.

### Sharing.

#### INSTRUMENTUM LABORIS:

#### SECTION A: RENEWING THE MISSION IN COMMUNION. STRATEGIES TO BE PRIORITIZED.

#### 8 – Local leadership - Training for leadership (4 groups).

The choice of appropriate people for leadership, the training they should receive for their role, and the resources and support they need are essential for

healthy community life. Such training is important to ensure that strategies for mission in communion are effective. These people must be a guide and a point of reference for communion and participation, they must know how to guide processes.

This formation/support is also necessary for those in other areas of responsibility: formation, finance, Provincial Council, etc.

### **11 - Quality of Passionist apostolic life (4 groups).**

We believe that community life is a mission in itself, its witness and communion and is a basis for ministries. It is always important to find the balance so that our community life makes ministry possible and enhance ministries and do not impede community life and activities.

Since the apostolate is an expression of community life, we need to review our presences and discern the apostolates that are in accord with our charism. We believe it is important to carry out an apostolate that is not generic, but with a specifically Passionist slant. The Passionist charism of Memoria Passionis must be qualitatively visible in all that we do. It does not matter so much what ministries we carry out (Popular Missions, work in Parishes, Shrines, Spiritual Exercises, preaching...) but how we do it. It is essential to begin a reflection on the charismatic specificity of our apostolate.

### **2 – Fraternal Day. (3 groups).**

A community must also organize time for meeting and recreation. The community should be like a family in which one can share life, have time for dialogue, get to know each other, be with oneself, be in freedom. It is important to recover the experience of fraternity as an experience of knowledge, forgiveness, help and care for the other.

Sometimes there is the danger of a superficial coexistence in which the difficulty of sharing one's own life, one's own past or present life experiences, comes to the surface and is experienced. For that reason, it is important to cultivate moments of encounter between the brothers of the community, to provide periods of time that favor the encounter between communities and to favor common recreation in the midst of daily life. To rest, to be together, to get to know each other, to dialogue freely, beyond any formalism.

### **7 – Internationality (3 groups).**

Internationality, interculturality, inter-generationality (6)... are key challenges and opportunities as solidarity grows within and among our Configurations. We are all brothers in the international family of the Congregation. This demands from us mutual tolerance, acceptance and understanding.

It would be good to offer tools that help and support internationality, especially in the new generations of religious: language learning... It is a reality and a fact driven by restructuring.

**17 – Common responsibility from the FINANCIAL point of view (2 groups).**

We all are (or should be) involved in the economy of the community and be aware of its needs.

At the moment we live in, it is not possible to think that the Province should take care of the communities' expenses. Each community must feel the responsibility to support itself by its own means, to be self-sufficient and to share our resources with the rest of the communities and the Congregation. We need to grow in the sense of responsibility, each religious must assume his responsibility: we must all contribute to the economy of the community with our work.

In this FINANCIAL sphere, we also believe that transparency is important, both on a personal and community level. Transparency is a path to follow in order to overcome individualism. We must rediscover the value of solidarity that leads to love for the other communities of the Province and the Congregation.

**5 – Digital life (1 group).**

The digital media offer an apostolic perspective. It cannot be ignored that it is an open and partially unexplored field, in which it is possible to connect with a whole population that inhabits it, that lives daily and habitually linked to it. It is a field that can be evangelized.

On the other hand, the inappropriate use and abuse of digital media can favor a disposition to isolation and individualism, can negatively influence fraternal relationships and the life of communion with those closest to us, with whom we share our daily life in the community.

**18 – Subsidiarity (1 group).**

Stable communities lead to stable provinces: stable/sustainable life, mission and solidarity among communities.

**4 - Facing departures (1 group).**

It seems important to give spiritual support to young religious. The departures of religious mark our realities and must be faced with greater attention. It is necessary to offer the necessary help to prevent them.

It is suggested to create and promote a team, capable of capturing the signs and facing the situations of difficulty that some young religious may experience, and a program of accompaniment that is an opportunity for listening and formation.

**10 – Community commitment to solidarity with the poor (1 group).**

In our mission in communion, it is crucial that we allow ourselves to be evangelized by the poor. Strategies 12 (Passionist Presence in "our peripheries"), 15 (Eco-community) and 16 (JPIC Community) should also be placed under this number as related themes. Each community must see reality from the perspective of what is outlined in these numbers.

**1 - The number of religious (1 group).**

A minimum of three religious would guarantee a minimum of community dynamism, of witness, and would determine the discernment at the moment of suppressing presences.

One group also pointed out the need to elaborate and follow a Community Project that indicates, in the discernment of the community, what the community is looking for and where it is going in its pastoral responsibility, schedules, common acts, etc. (Cf. Call to Action).

**OTHER CONTRIBUTIONS.**

**RESONANCES AFTER THE EXPOSITION OF THE GROUPS.**

- In the "*Call to Action*" (p. 19. Part V) we speak of the charism of the *Memoria Passionis*. This should be the initial part for our plan. What is expressed is clear and very well said. It could be incorporated as an introduction.
- At the Chapter this reflection on *Memoria Passionis* was made. It is not only the mission that is given to us, but also is the essence that constitutes us. In this sense we are all missionaries and there is a specific element in our life that springs from the Passion of Jesus. We speak and focus through the life and actions of Jesus that shape us.
- FINANCIAL sustainability. Lack of transparency in many cases. All involved in accountability. N. 17 and 18 subsidiarity in communities. Local communities must be self-sufficient.
- "*Call to action*" leads to an evaluation to become aware of whether they are being effective. Therefore, criteria must be given for evaluating what we are proposing.
- I think that what we say is valid. There are also weaknesses: old age, departures... I am concerned about how the power of charism encourages us. If someone opts for something, are we defining what the charism means and the power of the charism in these numbers? How do we point out the power of the charism in these numbers?

The Synod Assembly appreciated this way of working.

The afternoon session concluded at 7:00 pm.



# 13 SEPTEMBER

## MORNING SESSIONS.

### FORMATION PLAN.

Fr. Rafael Vivanco, General Consultor, was in charge of moderating the synodal assembly of this day, dedicated to formation.

The *Memoria Passionis* urges us and pushes us to a new attitude of gratitude, prophecy, and hope, in a permanent process of growth in the three dimensions of community life, initial and ongoing formation and structures of solidarity in the Configurations.

Fr. Martin Coffey, Secretary for Formation, was charged with leading the revision of the General Formation Plan. The result is the Formation Plan which has already been presented for consultation on several occasions, especially to the Provincials and to the various formators whom he contacted especially by telematic means.

Martin helped us reflect on this important aspect of Formation. His presentation was accompanied by a power point presentation.

### DOCUMENT 3

#### THE REVISED GENERAL FORMATION PLAN PRESENTATION TO THE SYNOD

Fr. Martin Coffey, CP

After the presentation, Father Rafael Vivanco introduced the work methodology for this morning:

He invited all to observe a space of silence and prayer for reflection: what has struck me the most, what resonates within me, what is most meaningful to me from my experience? We allow this space of silence in order to get in touch with our inner self... We spent a few minutes in silence.

Fr. Rafael Vivanco presented the "Method of Spiritual Conversation" proposed in the vade-mecum of the Synod of the Church (**Appendix 4**).

Before going into small groups, Fr. Rafael presented a book on formation of Fr. Librado Cuadrasal, a religious of the MAPRAES Province, available in English and Italian: "*The passionist charismatic identity. Theological-spiritual and pedagogical-formative aspects*" - "*L'identità carismatica passionista. Aspetti teologico-spirituali e pedagogico-formativi*".

The synod members went to the small groups and meet again in the Aula for sharing at 11:30 AM.

**Sharing.**

**FORMATION PLAN.**

**SPIRITUAL CONVERSATION**

**1) First moment - Sharing one's own prayer and reflection.**

- Reference to the **centrality of Christ** as the model of life and mission. The candidates are called to continue the mission of Jesus. Formation plans should always propose Jesus as the model, from whom one learns to decline the word love. To be a Passionist does not mean to share only a message of love, but to proclaim with one's life the love that was incarnated in Jesus. The Passionist is called to be the herald of a concrete form of love revealed to humanity, a form of love that is learned progressively.

- The **integral formation** of the candidates. It is important to offer a complete formation program capable of guiding the candidate on the path of growth in the totality of his person, in the communitarian dimension of the apostolate, to assume a synodal lifestyle... Formation provides the basis for the whole life of a person. It should mold all aspects of the person in formation, helping him to become more and more a living icon of Christ. It relies on the openness of the candidate to be open to becoming his best self. Difficulty in evaluating each person's process, in discerning what is best for the candidate amidst the diverse opinions of the religious in the formation community.

- Whoever manifests the will to consecrate himself to God in the Congregation and undertakes a formation journey already brings with him an **experience of intellectual, sentimental and professional life**. The formation process must take into account this richness of life. Since the *formandi* are usually young adults (no longer adolescents), formation must address real problems: alcohol, pornography, individualism, abuse of power and money....

- The **accompanying role** of the formator and the formation community, called to foster the action of the Holy Spirit. Both the formator and the one being formed must be open to learn, grow and change. The formator is called to be a person of love. The incredible gift of helping the person to achieve full human growth as mature and holy incarnations. Formation is a tremendous responsibility for the Congregation and the person. In the precious task of formation, we are aware of the risks we take: we are also human beings and we do so with our strengths and weaknesses, successes and failures. Outside help in formation would be helpful, especially with regard to the psychological aspect of the formator and the *formandi*.

- **Prayer and personal reflection**. The one in formation lives in listening to the Spirit in Scripture and in prayer. Contemplation should educate the candidate to develop also a contemplative attitude towards the world, learning to see reality with the eyes of Christ crucified. This necessarily also implies the growth of the active dimension. Those in formation should be guided to develop an active contemplative life, capable of attending to the needs of the needy.



- **The Passion of Jesus as the source of life of our vocation** reveals the beauty of living one's existence as an oblation, as a life given. Formation should be thought of as a training ground for the growth of the candidates' passion for God and for mankind. The spirituality of the Passion of Christ in initial and ongoing formation orients us on the humanizing path of the Crucified One.

- The figure of Paul of the Cross - lived and celebrated in this Jubilee Year - is that of a formator. It is necessary that we look at him so that he can be a formator of formators.

- The formation of the formators is fundamental. Formators must be in a process of ongoing formation in order to be experts in humanity with the *formandi* at various stages.

- The *formandi* are involved in various works of social ministries and in the more traditional ministries.

- The poor and the suffering must always be accompanied by the suffering of the earth, the future of the earth depends on how we relate to the earth.

- Include the laity in formation. The laity are also inspired by the charism. We can allow ourselves to be formed by them. They have much to teach us and to contribute to our Passionist Family.

- Academic studies: initial and ongoing formation, also from the academic point of view, is important because today's world is a very demanding interlocutor by which we are constantly challenged. It will be important to provide FINANCIAL funds that can help young people to study. It is desirable that the next General Chapter take this into account, formulating concrete operational lines.

- In a globalized context such as ours, the study of languages is necessary, especially in view of a broad relationship with the confreres of the Congregation.

- The emphasis on pointing out that we are Passionist religious, not exclusively priests, is inspiring; we should critically review where we are going, with what motives do we work, to gain vocations or to be with the crucified of today? In some places candidates enter the Congregation to become priests. This is undermining our Passionist Congregation. It is hardly possible to address this issue beyond provincial boundaries, not even within a Configuration.... It seems that also the option for a new mission can be, first of all, to get new vocations.

- Formation is a process that lasts a lifetime....

## 2) Second Moment - Highlights of the first moment.

- Integral formation: to offer a complete formative experience, capable of integrating the different dimensions of the person. The human dimension appears as the most incomplete and weakest in concrete formation plans. It is fundamental to accompany young people so that they become mature adults, develop a mature humanity, capable of welcoming others in their richness and weaknesses.

- Contemplation of the world: the need to convert into action the love of the Crucified contemplated in prayer. The truthfulness of the contemplation of the Crucified One resides precisely in action for crucified people and the crucified earth.

- The formative role of the community: sharing the values of religious life can help in every phase of the life of the religious, especially in the period of initial formation, because it also helps to find motivations that may be lacking at a certain moment within oneself. Role models.

- Each person comes from a particular background and brings his own experience and enriches the formation process

- Disconnect between what is in initial formation and what is after ordination.

- The Formation Plan challenges us to ask crucial questions: what kind of Passionist am I in the various ministries in which I participate?

- Importance and sensitivity of this ministry that needs our best attention. Admiration and approval of the people who dedicate themselves to this ministry. Intense desire to find the best religious to be formators in spite of their human frailties.

- The formator is the link between the Holy Spirit and the candidate and his openness to what God is doing. We are all collaborators, the whole formation community.

- Provide resources for the important formation of formators.

### **3) Third moment - Final relevant points.**

- The integral formation of the candidates.

- The role of the community in the formation journey. See to it that the candidate experiences not a perfect community, but one capable of integrating fragilities, of living forgiveness, of expressing understanding.

- To offer an experience of prayer in our communities capable of accommodating and integrating forms or styles of prayer that have characterized the experience of the candidates in their faith journey before entering the community.

- What each one has shared leads us to take a journey through our diverse formative experiences. We grow in depth by providing moments of sharing.

- The Lord invites us to go out to meet crucified people, inserting ourselves in the realities of poverty and periphery.

- Poverty, in its different facets, must continue to be the standard under which the Congregation must walk.

- Formation must be face to face: "to be with", "to feel with", it must be real, that is to say, to have dirty hands, "to smell like sheep".

- Each one speaks of his experience, and everything has been formative. We thank God for allowing us to find ourselves in an intercultural reality. It is a richness that our Congregation has in which communion and unity is possible. This Synod is a grace in which God accompanies us in the interest we have for things to go well. The experience of the Passionist Family with its cultural and linguistic differences makes us value the experience of feeling part of a larger family. The important thing is that we can bring this same reality to the environments where we live.

Synod members were invited to send further contributions to the Synod Secretariat.





## AFTERNOON SESSION.

### INSTRUMENTUM LABORIS:

#### SECTION B: RENEWING THE MISSION IN FORMATION.

At 3:30 p.m. the synod members gathered again in the Aula. The moderator, Fr. Rafael Vivanco, welcomed Fr. Gwen Barde who presented the second section of the *Instrumentum Laboris*: *SECTION B: Strategies for Renewing the Mission in Formation*.

#### 👉 DOCUMENT 2 / 3

#### PRESENTATION OF THE *INSTRUMENTUM LABORIS* SECTION B: RENEWING THE MISSION IN FORMATION Fr. Gwen Barde, CP

Fr. Rafael Vivanco, Moderator of the day, pointed out the task of the groups, following the same dynamics of the previous day: **to point out three priority actions** and indicate why they were chosen.

In the dialogue that followed, some questions arose: How to harmonize and organize both documents? Why didn't we go deeper into the morning document? The values of the Plan are not put into actions. There are no suggestions in the Plan that have now emerged from the Configurations. Will there be another time to deepen the formation plan? The two documents are two distinct but interrelated realities. The General Formation Plan is a document destined to last in time to revise the formation plans of the Provinces, it is a guide. Now the Renewal Plan is a partial roadmap for the General Chapter. They are different documents. The way forward is to find strategies to implement the Formation Plan. The Formation Plan has had a synodal journey in the Congregation. It is a different document. The *Instrumentum Laboris* is about working on priorities. They are two different documents, but they have to be addressed. Both are in tune with each other.

The synod members went to the groups and met again in the Aula for the sharing at 5:30 pm.

### Sharing.

#### INSTRUMENTUM LABORIS:

#### SECTION B: RENEWING THE MISSION IN FORMATION. STRATEGIES TO BE PRIORITIZED.

#### 8. Competencies of the formation personnel (6 groups).

The choice of the religious who are to serve as formators and formation communities is important. Our way of life is not always challenging. The formative experiences should be in contact with the world of suffering.

The role of the formators is important so their identity, functions and actions in formation should be clear.

It is suggested to integrate in the *Instrumentum Laboris* the preparation of the formators with specific courses, a preparation that has to be integral, with knowledge in human sciences, psychological, theological, spiritual...

It should be done at a broader level: by Configuration, by language (English - Italian - Spanish) and even together with other Congregations, giving freedom to the religious to be trained. Some formation could be done through zoom. The psychological part of formation - when it comes to connecting with each other - should be done in one's own region, due to cultural differences.

This strategy could be linked to number 12: Leadership formation.

### **5 – 6 Assessors for evaluation. Professional standards (4 groups).**

In the horizon of integral formation of the person, with special reference to the human dimension, we think it is necessary to relate strategies 5 and 6, recognized as fundamental, so that the candidates are formed in the path of human maturity to assume a prudent, healthy and balanced behavior.

A path to propose to the candidates not only as an evaluation of their suitability but also as guidance for an adequate self-knowledge, as an opportunity for both human and spiritual development.

Professional standards should be maintained not only in working with children and vulnerable adults, but also in learning to work with non-Passionists in the various areas of ministry.... We need to get out of a clerical mentality.

### **9. Support for the newly professed and ordained (3 groups).**

Experience has indicated that many of the departures of religious after perpetual profession, in the first ten years, are due to lack of adequate guidance. Young religious are not a "finished reality" and need to be accompanied. There are many religious who lament that they are no longer guided, that the formation process ends with perpetual vows in the case of lay brothers and with ordination in the case of clerics.

This strategy could be linked to number 11: Supports for formation. Sometimes when newly ordained or newly professed religious are inserted into communities where there are religious of various age groups, a situation can be created in which the older religious are not able to integrate the ideas of the younger ones or vice versa. Therefore, it is of utmost importance that special attention be given to all.

### **1. Each local community as a base for vocation promotion and formation (2 groups).**

Vocation promotion is not only the task of the religious who has the most specific responsibility. It is the task of the whole community. Each community should feel responsible in the field of vocation promotion.



The communities must commit themselves to live a life of witness, to offer a first accompaniment to those who wish to experience our life. This could be a stimulus to increase the quality of our fraternal life.

## **2. Key considerations for initial formation (1 group).**

It is suggested to take into account internationality, knowledge of languages, meetings of young religious, etc. It is necessary to carry out those aspects of availability and solidarity that the Congregation requires.

## **4. Communities dedicated to vocation ministry (1 group).**

The communities have to remember that they are formators and vocation promoters, therefore, even though a vocation promoter is appointed, it is the community that welcomes the visit of a young person and should not see him as an uncomfortable presence. It could be linked to strategy 1: **Each local community as a base for vocation promotion and formation.**

## **7. JPIC Formation (1 group).**

It represents a priority and is recognized as an opportunity not to counterpose ministerial commitment to social commitment. In fact, JPIC as part of the formation process can help candidates to broaden their sensitivity to these social values and, consequently, to those who are deprived of them. It would also contribute to live with greater relational openness towards these realities, organizations, associations, even non-Christian, becoming an opportunity for encounter and collaboration to build the Kingdom of God.

## **10 – 12: Additional professional training. Formation of superiors (1 group).**

We would like to reiterate once again the importance of academic formation (licenses, master's degrees, doctorates) and spiritual formation (annual meetings and seminars) in areas related to our life and mission. In this way the superiors of the Congregation will be able to grow in their love for our charism, in their capacity to transmit it and to guide the communities entrusted to them.

## **16. Annual 4-week study program in Rome (1 group).**

The preparation of the formators, of those who lead ecclesial movements linked to our charism and of the laity is fundamental. Following the possibility of strategy n. 17, this cycle of formation can also include on-line conferences in order to meet with those who cannot come to Rome for FINANCIAL or other reasons.

## **17. Internet-based learning for all interested members of the Congregation (1 group).**

It could be rephrased: "Implement the use of digital media in the formation and communication of knowledge about our spirituality". It is part of our preaching task, an essential element of our identity. Formation in the use of the media is necessary in our changing world.

**OTHER CONTRIBUTIONS.**

**REACTIONS AFTER THE PRESENTATION OF THE GROUPS.**

- Strategy number 17, on digital, cannot be forgotten. It is very important at this time.
- I believe that the mission is not sufficiently highlighted in this aspect of formation. It should be insisted upon. In the document "*Call to Action*" when talking about formation, we should talk about the "safeguarding" of children and vulnerable adults.
- A few years ago when discussing formation it was suggested that we think about our formation and ask ourselves: what was the role of the formator in my formation? the role of the community in my formation
- Looking at the results of the strategies, there is an emphasis on formators. It has made me think that it is necessary to give importance to initial formation. There is a lot of talk about ongoing and continuous formation, but little is done. I consider important a formation proposal for those who celebrate a special anniversary, offering them a time to revitalize themselves. What is invested in continuing education is always positive and profitable.
- It should be remembered that a "*Call to Action*" was made from the Chapter and this was sent to the Congregation and the responses were collected. This instrument was elaborated and sent to the Provincial Curias. The General and his Council will then elaborate the Plan of Evangelization for the renewal of the mission. A more elaborate document is overdue. The Congregation speaks many languages, but we should have arrived at something common. The hope is that with the help of the Synod the Plan of Evangelization can be constituted. How is it possible to speak the same language? Not everyone has the same idea of mission.
- Not surprisingly, there are difficulties in the process. We will have to learn from it all. The danger is that there will be no compromise. *The Instrumentum laboris* is our document. The journey is synodal and we walk together. We need something well elaborated, action-oriented in mission, a document that the Congregation can adopt and be lifegiving.
- Renew our mission. What does it mean to renew our mission? Renewing life and apostolate. What can a Plan for renewing mission, for being Passionists in life and mission, offer the Congregation?
- Jesuits speak of apostolic preferences. This has been given to the whole Congregation to renew the mission. What are the keys we want to focus on to be what we are?
- The laity should be inserted more in the life of the Congregation. The Chapter called for the formation of an international Passionist family commission. We will talk about this later.



- We are in a process. We cannot think negatively, only look at what we have done and from there improve.
- Our Congregation is growing in Vietnam. We have spent time immersed in this reality of poverty. We have talked about mission, the signs of the times. The mission is to be there and to be signs of hope. We are doing it in more developed countries and in the poorest countries. We must incarnate this love. What prevents us from doing things with incarnated love? It is to look inward and seek strategies for mission in communion, in formation. We must create community, communion, mission, formation... to be where we need to be, to be creators of hope.

Fr. Gwen pointed out that all these observations will be collected.

The assembly concluded at 7:00 pm.

## 14 SEPTEMBER

### EXALTATION OF THE HOLY CROSS

#### MORNING SESSION. RETREAT DAY.

Joachim Rego invited us to remember the confreres of the Province of the Exaltation of the Holy Cross (EXALT, Brazil) and the Province of the Holy Cross (CRUC, USA). He invited us to try to spend the morning not so much from our head but from our heart.

Fr. Eddy Vasquez, General Consultor and moderator of the day presented the program for the day. The morning was dedicated to reflection and retreat and in the afternoon the reports of the Presidents of the Configurations were presented.

Fr. Giuseppe Adobati welcomed and introduced Maria Campatelli.

Born in Poggibonsi, Tuscany, Italy, in 1962. She graduated with a degree in literature and then in history at the University of Siena. For several years she was responsible for the youth of the Italian Catholic Action. She obtained a doctorate in theology from the Pontifical Oriental Institute in Rome, with a thesis on Sergéi Bulgákov directed by Tomáš Špidlík. She is a member and director of the Enzo Aletti Study Center (Rome), focusing her research on Oriental ecclesiology and the theology of culture. She is director of the Lipa publishing house.

Maria proposed that we look at the cross via the synodal spirit.



#### DOCUMENT 4

#### *“THE SPIRITUALITY OF THE SYNODAL JOURNEY”*

*Maria Campatelli.*

After listening to Maria, we spent some time in silence and personal reflection. At 11:00 a.m. we returned to the Aula for sharing of personal reflections.

In the dynamics of the "*spiritual conversation*" of the synodal journey, each member of the Assembly shared his reflection and prayer of the morning.

Each of the reflections was interspersed with the antiphon: *Ubi caritas et amor, Deus ibi est.*

#### CONTRIBUTIONS. COMMENTS.

- The idea of the icon really caught my attention. It looked at us. Christ crucified and the human family are looking at us. How can we respond today by letting ourselves be led by these icons? How does God look at us, seeking in



us how to alleviate the pain of the world? Who is calling us, how can we respond?

- Thank you for this deep sharing, sharing from the heart. Thank you for the exegesis. I imagined the Filipino people sharing their broken heart, looking at us desiring a relationship. I must renew myself in order to return this image of love. To respond with beauty, not from ideas but in a relationship of love. The Passion of Christ as something lived that transforms the understanding of suffering. He is the first witness of suffering. His way of living it is a lesson to follow.
- Thank you for what we received. We are loved when God's wound is poured into us. The wound hurts us. So much mercy overwhelms us, God surprises our history, beyond not forgiving us, he forgives us. It is the wound of love that hurts my pride, my self-sufficiency... even without wanting to, it drags me towards this love.
- It affirmed what I believed for a long time. I have been invited to enter into a non-ordinary relationship of love, to be in communion with Him. We must see to it that our brothers and sisters are treated with love, making them see the mercy of God, presenting a way to the Father.
- Thank you for your inspiring words. I have thought of the story of Adam, Abraham, and Jesus. Through the second Adam we enter into communion of love. Thank you for renewing us, for returning to the foundation and origins of our redemption. An experience that springs from the Cross. Love must be what motivates us. If we go back to the origin through love, we will focus on the identity we must have.
- Before the Crucified One, from these intuitions, my origin, our origin is in the wounds of God's love with Paul of the Cross. The Lord assumes the burden of all the sufferings of humanity and concentrates on his cry that expresses loneliness and silence more than his Word. We are not finished if we are not free, in the creative process of creation, something that Jesus assumes and transforms.
- Image of the pierced Side. For Paul of the Cross, the open heart was a place of welcome and recollection, a refuge. The brothers and sisters must be welcomed in their diversity; this creates fatigue and for this reason I ask for the strength to welcome.
- Thank you for your presentation. It has given me many elements to think about that reflect our life. The explanation about synodality was very good; beauty which is an expression of truth. Our mission should be beautiful.
- During this Synod we spoke about fatigue and other moments of life. I have experienced life and enthusiasm. It has reminded us of the deep truth of who we are. We already have the Spirit in us, showing us the way, inviting us to be freer and to trust, to abandon fears and anxieties. This contemplative

vision of the fullness of life that is in our heart is the eschatological fullness that is available to us. This is the deepest truth, rather than radically ending fragility. We live the beauty and loveliness of God's gift that is poured out.

- Love is a gift that God gives us. It is to be appreciated. It is love that is born of faith that is capable of giving of itself. It is to discover the love that comes from God and that has a name: Jesus Christ. Our mission is to make this name known. The question is whether our love is Jesus. Our life becomes Mission. Is our heart divided by interests, hatreds, revenge? These are the weapons of the world and when we use them and they defeat us, it becomes difficult.
- Thank you for walking with us and for helping us to walk with Jesus. Thank you for the ergo sum. This makes me what I am: the love of Christ Crucified.
- Thank you for the description of the icon of Christ Crucified in John. The creation of man and woman happens there. The question is what image of God do we have? I wonder what the image of Christ Crucified and crucified humanity means. If we want to love those who suffer, we do so as human beings who suffer and whose gesture of love on the cross opens us to the fullness of paschal life, of the cross that being love offered leads to resurrection.
- The last work of Fr. Titus Amodei is a crucifix with the Virgin holding the cross. The Holy Spirit drinking from the pierced side. Each day emphasizes the fact of the Holy Spirit drinking from the pierced side of Christ. The accent of the Spirit drinking from the side. The very love of God, the blood that gushes forth is welcomed by the Spirit. The Spirit is love that drinks love and becomes love in order to give it. Presence of love in the cross.
- Thank you. Paul of the Cross approached the Passion of Jesus as the love of God. The Trinity shows us love as communion: it is the opposite of individualism.
- Thank you. I found it very helpful. It let us look beyond self-reflection. We are born from the wound of God who gives himself to us. After death, a new act of violence. Welcome a gratuitous violence. He experienced the distance from God whom he calls Father. If the Son of God had to die to free us from evil, this means that evil is serious, not banal.
- God's footsteps that draw near when man moves away. God's footsteps are felt. Passage to an ecclesiology of the "open side of Christ". It puts us on that path in our crises, the Paschal Passage of God. The icon has its point of view. Not the point of view but the view of the point.
- The icon of the Passionist Jubilee. The side of Jesus from which springs a new community, not individuals. We must walk in this vision by looking outward. It questions suffering in our community life. Contemplating the Passion of Christ impacts our community life How do we connect with those who suffer as victims of his actions?





## FINAL INTERVENTION OF MARIA CAMPATELLI.

I echo what they said:

1. God allows Himself to be affected by pain in order to give Himself in joy and beauty, that of love. This way of living becomes the Passover of history. We have received the grace to live it as Easter and we can view sufferings in light of having received this gift.

Our experience of Church must be relational, living this way of God's existence. The Church began to formulate dogmas since the fourth century because it was first necessary to live it. The Church is united by God's way of living which is communicated to us. The Church is called by virtue of the gift to be the transformation of life into a relationship of love.

Relational experience is first lived and then thought.

Man is that being who eats for this life that is dying and eats for eternal life. If I accept what I eat and receive it as a gift from the Lord, God's generosity nourishes my hope for eternal life. The Church transforms life into a relational reality. I express gratitude. Life in its banal reality is transformed into mission. Everything manifests the life I live.

2. Eschatological aspect. The person emerges from communion. I am an individual and a person. I walk to be a person when everything that prevents me from being a person fails. Each day's fatigue is the intuition of what we are. It is about choosing who I am in communion. The work of discernment is the fatigue of being a person as opposed to being an individual.

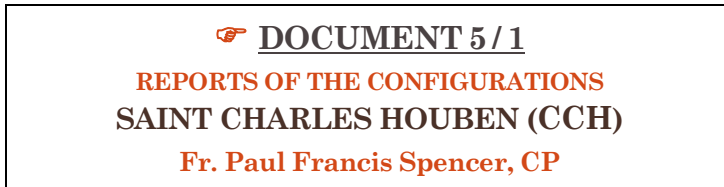
How can we rethink everything from the experience that constitutes us? Gratitude and joy are the keys. They returned with great joy and happiness. It shows the quality of our Christian experience.

At the conclusion of the session, the synod members prepared for the celebration of the Eucharist in the Founder's Chapel.

**AFTERNOON SESSIONS.**

**REPORTS FROM THE PRESIDENTS OF THE CONFIGURATIONS.**

The moderator, Fr. Eddy, pointed out that each President will have 20 minutes for his presentation and then there will be another 10 minutes for possible questions and clarifications.



**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *Regarding the last comment on the environment of Passionists "in Europe": is it possible to think of a Configuration in Europe?*

- It seems difficult to create a Configuration in Europe. It would be necessary to seek a dialogue.
- There have been attempts at dialogue, but it has not been achieved. But we can try. We preferred to dialogue with America and Australia. The former Assistancies worked with languages, but other ways of meeting should be sought. Young people should begin to study the languages of the countries of the Configurations.


**Question:** *The Configuration includes Filipinos and Congolese present in some of the countries that make up the Configuration: What do you think about them in the Configuration?*

- They were invited to the meetings. There is a certain relationship between the Configurations since there are religious from different Configurations.

**Question:** *Is it possible to create seminars on the charism in Europe?*

- It would be useful. We are very dispersed. There are religious who work in the field, but there is no exchange among them. The International Jubilee Congress was interesting. We could see how to intensify reflection in the European context.
- The "group 72" (Passionists who in those years met moved by a new sensibility) did not continue. It was a commitment to reflection, born out of participation in the working world. It is an interesting point in our history. The reality of the reflection on climate change could be a new paradigm of encounter and reflection.



 **DOCUMENT 5 / 2**  
**REPORTS OF THE CONFIGURATIONS**  
**JESUS CRUCIFIED (CJC)**  
**Fr. Francisco Valadez, CP**

**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *Does the configuration divided into two zones weaken the role of the Coordinator?*

- No, it has not. The problems have been more the result of the pandemic.

**Question:** *Can you provide a profile of the Configuration with the approximate number of religious?*

- The CRUC Province, 39 religious; the EXALT Province, 59; the GETH Province, 65; the PAUL Province, 97; the REG Province, 55 religious. In total 315 religious.
- For six years now, the laity have been involved in cultural diversity; the role of the laity is very important, following Laudato Si'. In CRUC an extended council has been created with lay people who are incorporated in the meetings.
- Work has been done to include them in the activities we do in the spirit of JPIC.

**Question:** *Split the configuration in two? The crisis with the U.S. border makes meetings difficult. Is there a particular presence in the border area?*

- This was discussed at the last Configuration meeting and a poll was taken. It was voted to make two Zones. We are working on the issue of migration. As REG Province, in Mexico we do not have a presence in the border area because we are in the center of the country; there is only concrete support.

 **DOCUMENT 5 / 3**  
**REPORTS OF THE CONFIGURATIONS**  
**AFRICA (CPA)**  
**Fr. Raphael Mangiti Osogo, CP.**

**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *What is the plan for the new Center, in collaboration with others, and can the Episcopal Conferences help with problems with the bishops?*

- As for the Center, it can involve other Congregations and lay people (5 Congregations) and it can be opened to other groups. In each entity there are friendly bishops, but not much can be done.

**Question:** *We as MAPRAES Province have presences in Nigeria and Angola. These realities will be CPA's. Are there several novitiates or student centers?*

- Three formation houses in Congo, two or three in Tanzania. We have decided to continue as a Configuration. We want to have a novitiate, a student center; we want to keep alive the tradition of Kinshasa. We want to have a common formation as a Configuration in Africa. It will be a matter of time before the other countries are integrated into CPA. They should strive to realize a common orientation.
- The dioceses generally began in the hands of the religious, the Congregations have done everything. The dioceses have no money. The missionaries have carried everything from their Congregations. There are local Congregations that ask for help. In making contracts there are commitments.
- If there were abuses, one could appeal to the Holy See. There are dioceses that depend on *Propaganda Fidei* and have some different rights.



 **DOCUMENT 5 / 4**

**REPORT OF THE CONFIGURATION - PROVINCE  
MARY PRESENTED IN THE TEMPLE  
(MAPRAES)**

**Fr. Luigi Vaninetti, CP.**

**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *Difficulties for communication in Europe. It is important to have an attitude of listening in the search for new ways of doing ministry. Is listening reflected in the search for new apostolates?*

- Lay men and women are with us in this search.

**Question:** *You have organized many workshops. You have many initiatives; do they have an impact on the presence or leaven for the future?*

- These workshops concern mainly the new religious and priests around bioethics or other topics. They are being resumed again and are limited to the Province, without linguistic openness.

**Question:** *A word about contact with individual religious in such a large Province.*

- Closeness with everyone, but it is true that there are also some realities with difficulties. There is difficulty with a certain lack of awareness of belonging. There are difficulties with respecting and integrating. Difficulty due to the lack of knowledge among the religious.


Due to time constraints, PASPAC and SCOR Configurations presented their reports the following morning. The CCC accommodated the morning agenda.

## 15 SEPTEMBER

### FIRST MORNING SESSION.

#### REPORTS FROM THE PRESIDENTS OF THE CONFIGURATIONS. CONTINUATION.

The morning prayer, led by the moderator of the day, Fr. Aloysius Nguma, begins the work. This first session continues with the reports of the missing Configurations.

<p style="text-align: center;"> <b>DOCUMENT 5 / 5</b></p> <p style="text-align: center;"><b>REPORTS OF THE CONFIGURATIONS</b> <b>THE PASSIONISTS</b> <b>IN THE ASIA AND PACIFIC REGION</b> <b>(PASPAC)</b></p> <p style="text-align: center;"><b>Fr. Thomas McDonough, CP</b></p>
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#### OTHER CONTRIBUTIONS. FEEDBACK.

- The Passionist presence in Vietnam, a land bathed in blood, is remembered with an intense Passionist presence. The Lord has blessed this work.
- The question of non-ordained ministers was raised, and it was asked if this reality is rooted in the new provinces.
- It was pointed out that some of them are already trained in various specialties. All this richness enables them to do other non-ministerial activities. It is necessary to make and create a new mentality of the ministerial services that can be carried out as Passionists.



**DOCUMENT 5 / 6**

**REPORT OF THE  
CONFIGURATION - PROVINCE  
SACRED HEART (SCOR).**

**Fr. Juan Manuel Benito, CP.**

**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *Same language and diverse cultures, what is your experience of intercultural living in the community?*

- The experience in the student centers is difficult when it comes to understanding community life. The great richness is the first experience in the novitiate. The religious of the new reality are open and willing to change.

The morning break, and meeting again in the Aula at 11:30 AM.

**SECOND MORNING SESSION.**

**INSTRUMENTUM LABORIS:**

**SECTION C: RENEWING THE MISSION OF THE CONFIGURATIONS.**

Fr. Gwen Barde presented the third section of the *Instrumentum Laboris*:

**DOCUMENT 2 / 4**

**PRESENTATION OF THE *INSTRUMENTUM LABORIS*.**

**SECTION C: RENEWING THE MISSION OF THE CONFIGURATIONS.**

**Fr. Gwen Barde, CP**

After the work in groups, at 12:00 p.m., a sharing session was held.

**Sharing.**

**INSTRUMENTUM LABORIS:**

**SECTION C: RENEWING THE MISSION OF THE CONFIGURATIONS.**

**STRATEGIES TO BE PRIORITIZED**

**One group** noted earlier that there is a need for constant dialogue, connection, and planning on the part of the leaders of the entities in the Configuration. The three solidarities - formation, personnel, economy - help us respond to the signs of the times. The Configuration must enable solidarity. The leaders of each Configuration should sit at a common table and point out together the real needs of the Configurations. The Configuration mentality is growing. Especially SCOR and

MAPRAES, the two Configurations - Provinces, have had to make a great effort in order to build this awareness and culture.

**Another group** presented three previous elements:

- They value that there are Configurations that have done their best in very particular situations. They regret that there is no unified process in the Configurations. There is a feeling of wear and tear in the process and there is not the same rhythm in the different areas. Given the time that has elapsed, the status of certain Configurations should be considered.
- At the beginning of the restructuring process there was a lack of information and awareness for each religious to be able to assume the process of change, there was no process of synodality, adequate information was not received to take steps towards restructuring. There are religious indifferent to the process of the Configurations.
- Concerns that the president of the Configuration is not Provincial or Vice-Provincial; it is to create a structure within others without any authority.

**A third group** also pointed out some preliminary observations:

- Configuration structures are not a purpose: they are for mission and derive from our mission. Perhaps the Synod should focus on the mission itself rather than on structures.
- Structures do not work in all Configurations. Some were already functioning in practice as a Configuration. Others are developing collaboration by connecting projects across cultures and languages.
- Even within a Province there can be differences of mentality/cultural differences and lack of brotherhood, so it is not always possible to move people (although we are all children of one Father, as #2 says).
- In some entities the laity are strengthening the community and the mission.

### **1 – Evaluation of the level of solidarity (4 groups)**

At the General Chapter the three areas of solidarity (formation, economy, personnel) emerged as problem areas. Ten years have passed and we have only presented statistical reports. An extensive in-depth review is needed. Verification should be undertaken to know the real level of solidarity achieved in the three areas especially to plan the further steps each Configuration needs to take. Since the evaluation is an aid and not a judgment tool for the Configuration, it is suggested to also entrust the task of verifying the level of solidarity to the members of the Configuration.

The Configurations should not stagnate the life of the Congregation. There is a need to review the geographical situations in depth to see if the path taken is





valid. Should we consider reconfiguring the existing Configurations? The hesitancy to move across the Configuration is a challenge. Ultra-internationality and ultra-interculturality may be a step too far.

## **2 – Configuration Mentality (3 groups)**

The strategic actions to revitalize the Configurations of the *Instrumentum Laboris* are considered valid.

There is a lack of Configuration mentality in some Configurations. It is important to form and instill an awareness of the internationality of the Congregation in the next and younger generation. It is necessary to remember the restructuring process that emerged from the Configurations and their normativity in order to continue growing with a mentality of solidarity in the Configurations and to make decisions. It would help to remember the Spirit by which this new organization of the Congregation was initiated.

## **3 – Strengthening the Extended General Council (3 groups)**

The role of the Extended General Council should be reviewed in the spirit of the synodal journey. It is the body that can unify the agreements with the General Council in order to develop the work in common. It can help the interconnection between each of the Configurations and the various entities to walk together as an international Congregation in a framework of apostolic preferences.

In the spirit of unity that characterizes us, under the guidance of the Extended General Council, solidarity within and outside of each Configuration should grow. It would bring the Configuration and the problems of the Configuration to the center of attention.

Each Configuration could take into consideration an aspect of our life and mission to develop it. Only this can put into practice the knowledge and revitalization of the different aspects of our charism and lead us to discover new apostolic frontiers.

This strategy could be linked with #4: Role of the Configuration President.

## **8 – Searching/exploring common interest (3 groups)**

A challenge to take up would be to look for what can be done together in the Configuration, to build bridges of common interest, especially in the field of formation. Some events could be organized, a formation program of common interest could be created. Over time it would serve to increase the quality of our life. It would also be useful to extend initiatives beyond the limits of the Configuration itself.

## **9 – International House of Formation (3 groups)**

An international formation experience could lay the foundation for a more universal vision of the life of the Congregation, an experiential knowledge of other cultures and realities. In this way we can increase the sense of belonging to the

Congregation and foster a greater availability for a future pastoral commitment outside one's own area of origin.

It is suggested to promote, through the General Formation Plan, a more intense commitment of the provinces to sensitize the *formandi* to the sense of belonging to the Congregation and to foresee in the path of initial formation a pastoral year that can be carried out in an international formation community.

It is considered necessary that in formation, in all its stages, language training be promoted.

It is not convenient to multiply formation houses, but rather to strengthen those that are necessary.

### **6 – International Missionary Teams (2 groups)**

They could be created in collaboration with the General Secretariat for Solidarity and Mission, a collaboration that invites us to think not only in FINANCIAL terms, but to better understand the pastoral needs of a missionary project.

This strategy seems optimal for soliciting exchange and encounter between different Provincial or Configurational cultures. The international missionary team could be an instrument capable of promoting the principle of subsidiarity.

It is also suggested that these international teams be conceived as the creation of new community presences whose mission is identified with the communitarian and prayerful dimension.

### **4 – Role of the Configuration President (1 group)**

The role of the President of the Configuration should be regulated. He should have the opportunity to intervene in all three areas of solidarity: personnel, finances and formation. The Configuration President need not necessarily be a Provincial. The Configuration is in fact a broader space. The Provincial already has his task in the Province and it may be too burdensome for him to also be President of the Configuration.

### **5 – Twinning of Provinces (1 group)**

Already a reality.

### **11 – Financial Equity (1 group)**

Regarding the Solidarity Fund: the capital cannot be touched, not even by the General. Some entities do not send their contributions on time. Entities that have received contributions from the Solidarity Fund must report how they use the aid.

The Africa Configuration (APC) is struggling and needs financial help, especially for formation. Some of the former Mother Provinces continue to help financially but how does this solidarity translate among African entities? Everyone is trying to survive.



## **OTHER CONTRIBUTIONS.**

### **FEEDBACK AFTER THE REPORTS OF THE GROUPS.**

- The reality of the type of President of the Configuration in relation to the type of Configuration was pointed out. The two models are recalled: Model A: Configuration as a grouping of Provinces that do not lose their own structures and Model B: Configurations that have become single Provinces (SCOR and MAPRAES).
- The General Statutes specify the authority of the President of the Configuration (n. 97). It is encouraged to implement the role of the President of the Configuration regardless of whether he is a Provincial Superior or not.

## **AFTERNOON SESSIONS.**

### **THE ROLE OF THE LAITY IN THE PASSIONIST CHARISMATIC FAMILY.**

The afternoon of this day was dedicated to the laity. Antonio Botana, FSC, who was introduced by Fr. Rafael Blasco, Secretary General and member of the Preparatory Commission of the Synod.

Brother Antonio Botana is a Brother of the Christian Schools (De La Salle). He was born in Santiago de Compostela (Spain) 72 years ago. He has a degree in Theology and Catechetics.


For some time he was very involved in youth ministry, especially in the process of initiation groups in the faith. Among his works at that time is the audiovisual "*El país de los pozos*", along with other materials of "*Convivencias cristianas*" for adolescents.

Since 1990 he has been dedicated to promoting the shared mission between religious and lay people of La Salle, first in Spain, and from 2001 to 2008 from Rome for his entire Institute. From his experience and his passage through more than 30 countries, in dialogue with people of very diverse cultures and religions, he writes in the *Frontera-Hegian Collection*, "*Sharing charism and mission with the laity. The evangelical family as horizon*" (no. 62, 2008) and "*Return to the world, to the mission that summons us*" (no. 101, 2018). He also writes "*It is time to make bold decisions in shared mission*" (monograph for the magazine "*Vida Religiosa*", 2020). He guides many religious institutions and charismatic families in the current processes of sharing charism and mission.

From 2010 to 2017 he was part of the animation team of the La Salle Province of Spain and Portugal, as coordinator of institutional and charismatic formation. Since 2017 the Province has been reorganized into zones that group together the Lasallian communities of Brothers and lay people. He currently resides in Santiago de Compostela.

The Lasallian Family and the Passionist Family rejoice above all in sharing the blood of the martyrs of Turon, the holy De La Salle Brothers Cyril, Marciano José, Julián Alfredo, Victoriano Pío, Benjamín Julián, Augusto Andrés, Benito de Jesús, Aniceto Adolfo and our Saint Inocencio, Passionist.

Brother Antonio Botana guides us with his conference:

 **DOCUMENT 6**  
**CONFERENCE “THE ROLE OF THE LAITY  
IN THE CHARISMATIC FAMILY”**  
**Bro. Antonio Botana, FSC**

**OTHER CONTRIBUTIONS. FEEDBACK.**

**Question:** *Some clarification is requested on the models of relationship exposed to understand the relationship between religious and laity. What is the difference and similarity between the second and third models?*

- The second model is centered in the Institute: whoever wants to live the charism has to approach the Institute. In the third model, the charism belongs to the Church, not to the Institute. It is a gift to the Church: called to live the charism from the different forms of Christian life: lay and consecrated. New structures must be created. Charisms of today in the Church-Communion that need to put words to their experience. To situate ourselves in the Church-Communion. In some way we "re-found" ourselves. We have to discover new ways of living ourselves. It is about re-thinking the charism with the laity. Not to be afraid to change what has seemed good to us today.
- What do we do with old houses? Old structures are sometimes useless and should be discarded because they do not help us to carry out the mission based on what the charism inspires us to do. Today this reality of a change of epoch is producing a very rapid change. There are structures that no longer serve. The problem of confusing charism with structures. All over the world there are some charismatic families: Piarists, Marists. Others do not consider it. There is a danger of sinking with a charism by clinging to structures.
- One hundred communities in network. Lasallian communities with religious and other Lasallian communities of lay people. In zone meetings, communities of religious and other lay communities meet.
- It implies a process; it is necessary to unlearn; this reality moves our fragile convictions. Life in common and community life.



- We have to ask ourselves how the Movements of charismatic families offer religious life other ways of being and ministering. We have to ask ourselves what they ask of us in order to reformulate from the Church-Communion perspective. Basically, this approach gains servants of the charism in order to serve the Kingdom. They invite us to recognize what is fundamental.
- Lay Lasallians are working in education. They offer a way of understanding education. They establish a way of educational novelty; they make discernment on the calls of the charism.
- The structure of the lay community is made by the persons who compose it. In this way, ways of life are created.

**Question:** *There is a certain leadership and abuse of power in the new charismatic movements. How does the Institute relate to this reality?*

- We can talk about ways of doing it, without discovering how to do it. A shared leadership: Provincials and a Zone animator who can be a religious or a lay person. The animator establishes the relationship between the communities. The leadership of the Institution has its canonical Chapter and the Assembly for the Mission for educational works formed by religious and lay people. And the Assembly of the Communities incorporates religious and laity. At this moment the Provincial has the ultimate responsibility for the two types of communities.
- We have a double structure to walk and in this way we are giving an answer. There is not a path for everyone; there are answers to some questions.
- Three main lines. The way is from the bottom to the top. From the creation of bonds with those close to us, creation of passion for the mission and the way. Common lines, even if different paths are taken. The rhythms vary a lot.
- A new way of living the relationship is created. The groups in the United States are very homogeneous, even with people who feel excluded by the official Church. It is possible to welcome excluded people and maintain the challenges. Charismatic families have more possibilities: there is room for people of other religions. The axis is the foundational charism, the Spirit that manifests itself in a concrete way. The Spirit does not remain closed in the Church. The nuclear belonging leads to the Mission and to these people who live it and to other selective groups. I participate in some moments and not in all of them. The community bonds in our society are at this moment "liquid". Nuclear participation and selective participation must be guaranteed. Those who identify with the charism and the Mission are those who make the family possible.

**Question:** *How are the juridical structures recognized by the state of the lay communities?*

- It is necessary to look for the juridical norms that make it possible. However, the first thing is life. With parish groups it is more difficult to establish charismatic communities. The model of committed laity is very difficult or does not exist.
- The task of a "dowser" (discernment tool) that helps to discover in whom the charism is present as a calling. Departure from looking for those in whom the charism is present. The Mission has been handed over to the General Assembly in which there are religious and lay people in the De La Salle Brothers. This can offer us initiatives.
- Relationship with the religious who have left the Congregation. The Passionist Sisters have their Passionist Family groups. We have to incorporate the Passionist Sisters and the women's institutes.

Fr. Joachim recalled recommendation n. 6 of the last General Chapter:

*"6. The General Chapter recommends that the Superior General and his Council examine the possibility of the creation of an international commission, composed of religious and lay Passionists, to promote cooperation and exchange between the various lay groups associated with our Congregation."*

It raises the question: What to do together in the Congregation? The General Chapter has recommended the creation of an international commission of laity and religious to analyze this reality. We have different groups that may have different names but wish to grow in the charism. Some have statutes, others do not. What do we want to do with all this? Has the time come to establish some general guidelines? Not only from us but from the laity. What elements would you like to incorporate?

- We do not have the courage to change, the courage, the audacity to change. There is a certain fear.
- Let us first ask the lay groups to see what they want. We have worked mostly at the local level. At the Provincial level there is some action to bring the different groups together. Maybe we can have a general plan.
- For many years we have been working with the laity and there has been some development. They can share life, food, ministries, retreats. There is a certain closeness that needs time. In the United States there are lay people who participate in the Extended Council of the Province. Formation is important. They are a possibility because they have the Passionist vocation.
- In Brazil the meetings of the Passionist Family have been resumed in Aparecida.



- This Commission may be welcomed, but different experiences must be recognized; people involved in very different ways. Long process at the base. Involvement in life and mission is essential.
- The presence of the laity should not be discussed so much since it has been present since the time of St. Paul of the Cross. Temptations should be avoided: to use them; to have them in the background; we should dialogue with them and they have to elaborate their own way.
- The lay people who work with us need recognition of their task and presence.
- Proposal: Reread the conference and go back to it and try to institutionalize, not control. How to do it? Which group to invite? The Presidents of the Configurations can pick up what is in their areas. Forward this question to the last day.
- List groups and channel others to them. Strengthen ties between groups. Give them more importance, make them a real and participative presence. Could they participate in Chapters and Assemblies?
- Reality of the laity in the whole Congregation. This is done with the laity present. There is a framework in the General Statutes.
- We are part of the Passionist Family. Let us think more about what we have heard and we will have another moment to think about the Recommendation of the General Chapter on this issue. Without fear, with confidence. This new phenomenon we call the Passionist Family is not about protecting the institution, it is about the charism. The charism is to keep alive and promote the Passion of Christ from the forms of Christian life, in consecrated life and in other ways. We should not be afraid to think this way.

## 16 SEPTEMBER

### MORNING SESSIONS.

#### *FINANCIAL DIRECTORY.*

Fr. Mirek Lesiecki, moderator of the day, leads the opening prayer of the morning.

This morning's work focuses on the study of the "FINANCIAL Directory". Fr. Mirek gives the floor to Fr. Alessandro Foppoli to present the document to the assembly.

#### DOCUMENT 7

#### **PRESENTATION OF THE " FINANCIAL DIRECTORY"**

**Fr. Alessandro Foppoli, CP**

Fr. Alessandro pointed out some indications and questions for the work of the groups.

#### **INSTRUCTIONS FOR THE WORK OF THE SMALL GROUPS**

**Nota bene:** the groups are free to choose whether to answer all the questions, or to stop only on one or two questions.

#### **QUESTION 1**

*The General Chapter should predispose and approve a Financial Directory or a similar text that, even in the light of experience matured over time, favors the implementation of measures that are as much as possible in conformity with the charisma of the Institute, its mission and the vow of poverty.*

**Do you think that this document responds to the Holy See's request? If not, what other document (or type/style of document) should we have?**

#### **QUESTION 2**

Let us consider **the first part of the document (nos. 1-13)**. It represents the part in which the principles and values that regulate our relationship with goods and with the vow of poverty are instructed.

- Is what is written sufficient (should something be added)?
- Is it excessive (something needs to be taken away)?
- Is it misleading (do we need to change something, because it is contrary to our principles)?





### QUESTION 3

Let us consider **the second part of the document (nos. 14-45)**. It is the part in which the main financial procedures and practices of our Congregation are addressed.

- Is what is written sufficient (should anything be added)?
- Is it excessive (something needs to be removed)?
- Is it misleading (do we need to change something because it is contrary to our principles)?

### QUESTION 4

Let us consider **the third part of the document (nos. 46-58)**. It represents the part in which certain special procedures in the financial sphere are addressed.

- Is what is written sufficient (should anything be added)?
- Is it excessive (something needs to be removed)?
- Is it misleading (do we need to change something, because it is contrary to our principles)?

At 11:00 AM we returned to the Aula for sharing.

**Sharing.**

## FINANCIAL DIRECTORY.

### QUESTION 1

*The General Chapter should predispose and approve a Financial Directory or a similar text that, even in the light of experience matured over time, favors the implementation of measures that are as much as possible in conformity with the charism of the Institute, its mission and the vow of poverty.*

**Does this document respond to the requests of the Holy See? If not, what other document (or type/style of document) should we have?**

### QUESTION 2-4

**First part:** Principles and values that regulate our relationship with goods and with the vow of poverty (nn. 1-13).

**Part Two:** The principal financial procedures and practices of our Congregation (nos. 14-45).

**Part Three:** Special procedures in the financial sphere (nos. 46-58).

**Is what is written sufficient (do we need to add something), is it excessive (do we need to take something away), is it misleading (do we need to change something because it is contrary to our principles)?**

**General Observations:**

- If someone is not committed to the spirit of poverty, any regulation (however good it may be) would be useless.
- The Directory as a practical and guiding norm responds to the request of the Holy See. The document is a valid and balanced attempt to offer a common instrument according to the principles indicated by the Holy See.
- The elaboration of the document has required a necessary and very appreciable effort to coordinate the management of goods at the congregational level, with valid instructions.
- The Directory is an enlightening document that serves as a help in forming and living the vow of poverty, making it clear how to use material goods at the service of the charism and mission.
- The norms established by the Directory safeguard particular law and must be adapted to the particular situations of the areas of the Congregation (Configurations, Provinces, countries...). It is a basic document on which to work.
- It provides answers and orientations in concrete situations we face. A great point of reference for young entities, formation of new superiors. It's good to have everything in one place: values, recommendations, implications, etc. The document will serve as a support for those who have to take on the administration as economes, who often do not know the norms that govern us as an Institute and the demands of the different places, and who cannot count on trained people to help them in the task of financial administration.
- It refreshes our values of poverty and solidarity among ourselves and with those most in need.
- Transparency and co-responsibility is a form of solidarity. It is appreciated that this appears in the document.
- Financial transparency is key to the effectiveness of these norms.
- The Econome is not a mere administrator; he must exercise his functions according to the established principles.
- The figure of the superior is key to the proper functioning of the administration of the community.
- These norms should be made known to those in formation.
- For some religious the contribution of the religious to the community has not been very clear. There is a certain divergence. It is clear in the document but not very clear in practice.
- What measures could be taken if the norms are not complied with?

**Observations - suggestions:**

- Once the text is approved, it is suggested that an expiration date be inserted, within which to review, confirm and/or correct the document.
- The topic of stable patrimony may require further explanation of its history and purpose in the various realities that will have to apply it, with particular



reference to those realities of the Congregation, for what appears to be a new procedure.

- The need for assistance to family members is a reality that should be reflected in the document.
- What is the spending limit available to the local Econome, Provincial and General government?
- No. 50 needs some clarification on personal liability for incurring debts without permission, because no one has personal resources or money.
- Add: "The General Curia should possess the financial directories of the various provinces, know them and approve them". This could be useful in circumstances where the General would be questioned in the case of a dispute between a religious and the Provincial authority.
- Add: "Provinces that have investments (the word investment should be clarified), especially in the global north, should have a professional assessment of their income and their needs for the maintenance of personnel and ministries and any surplus (again, the word surplus should be interpreted correctly) should be shared with the needy parts of the Congregation or with the poor."
- Add the issue of data protection.
- Norms and criteria on what needs to be archived.
- Add an analytical index at the end of the document for ease of reference.
- Invite the various provinces to draw up directories or regulations that are also civilly valid. This could protect the Congregation against the State or in case of dispute with the relatives of our religious.
- Could there be clearer instructions on what a Provincial must/may/may not do in case of misuse of money?
- Procedures for the sale of land and real estate: when to seek permission from the General, the Holy See, necessary documentation, 7% for the Solidarity Fund?

After the sharing, Fr. Alessandro Foppoli made some remarks:

I appreciate the thanks of the Synod members.

*The document takes up already established norms.* They ask that it be indicated how a Provincial should act in case of misuse. These are questions to be included in the Provincial Statutes or to be studied for presentation to the General Chapter. It could be a recommendation to be elaborated by the General Chapter.

*The problem of assistance to relatives.* This should be studied at a General Chapter. This reality should not scandalize. It should be seen how other congregations do it. A reflection on this should be done in the General Chapter.

It is a document that can be practical, useful. It can be useful for formation. The most important thing is to incorporate other elements on consecrated life.

On n. 50, on debts. The reality is superior to the idea. There are religious who acquire debts without permission. This has created some complications. We do not have a norm in this regard.

We must have a statement of intent. We stay away from those who use goods inappropriately. The goods are for the good of the mission or the poor. If in the use of goods we are like normal people, in what way are we prophets? How do we announce the Kingdom? It is necessary to think in view of the General Chapter.

**OTHER CONTRIBUTIONS.**

**REACTIONS AFTER THE PRESENTATION OF THE GROUPS.**

- Certain precise norms to be established by the General Chapter... Misuse of goods by religious... What to keep in an archive? The issue of data protection. Regarding the properties that are land, what is not part of the stable patrimony? Is there a policy for what is dedicated to the poor?
- In the Constitutions there is the principle of Subsidiarity. What the lower part does should not be done by the higher part. Each province should establish how the goods are to be used in solidarity with the poor.
- Stable patrimony was introduced as a criterion for the survival of an entity. It will be those goods that, if they disappear, cause the entity to disappear. The Holy See asks to establish a minimum to survive. It is not possible to alienate everything.
- Before an important sale a previous evaluation must be made and if it exceeds what has been established by the Holy See, permission must be requested and all the documentation must be collected. The Holy See needs to know who is buying and for what purpose. A letter from the local Bishop is required when selling something in excess of what is allowed by the Holy See. Out of a sense of Church, he must be consulted or at least informed. The Holy See must also be informed as to what the money from the sale is to be used for, it is not to enrich the Congregation.
- In the stable patrimony we must think about the standard of living and also for the good of the future mission. It is a preventive measure so that the Institute may continue to live and carry out the mission. The list of basic goods is offered by the Holy See. The relationship with the State is important. It is necessary to avoid the excesses, but at least to protect the elementary things for survival and to be conscious of civil responsibilities.
- The Church wants the charism to be autonomous and this is where the first sense of stable patrimony comes from.
- Formation course for the new provincial curias at the beginning of their service organized by the General Curia. There are questions that belong to the Congregation for the Evangelization of Peoples.



- It is necessary to send the due documentation to the General Secretariat in due time: annual report, economic reports, statutes - provincial regulations, provincial directories, policies for the safeguarding and security of goods and persons... It would be good if all the provinces had a consultant or some person to canonically advise them.

## AFTERNOON SESSION.

### SUPPRESSION OF THE PROVINCE OF ST. JOSEPH (IOS).

At 3:30 p.m. the Synod Assembly met again in the Aula.

Fr. Joachim Rego, Superior General, presented the topic of the suppression of the Province of St. Joseph (IOS), present in England, Wales and Sweden.

Fr. General reported that from July 12 to 16, 2021, the IOS Provincial Chapter was held in England, in which the process of its juridical reality was reconsidered. After the death of Fr. John Kearns, IOS Provincial, Fr. Martin Newell had assumed the service of Provincial. The Chapter was attended by 7 religious of the Province along with Fr. General, Fr. Mirek Lesiecki, General Consultant, and Fr. James Sweeney (Provincial PATR) as an observer. The question at hand was whether there was any possibility of continuing to move forward as a Province. The Chapter examined the following main areas: leadership, possibilities for assuming leadership of the Province, the reality of the number of religious and the ability to carry out the mission. Four of the seven present were over 80 years of age. Through a vote it was decided that there was no leadership capacity in the province and a decision was reached that the province should be suppressed.

The next question before the Chapter was what would happen to the religious and property of the Province. At the IOS Provincial Chapter, they stated that they wanted to join the Province of St. Patrick (PATR).

The Chapter of St. Patrick (PATR), which followed, accepted this possibility. During the previous three years the two provinces had already discussed how the Provinces of St. Patrick (PATR) and St. Joseph (IOS), together with the Province of Holy Hope (SPE), could live together in the future.

The Superior General, with the consent of the Council, suspended the IOS Province and appointed Fr. James Sweeney, PATR Provincial, as its Delegate.

Number 145 of our Constitutions states that "*The Superior General needs the consent of the Synod to... approve the erection, suppression or union of Provinces.*"

I bring this topic before the members of the Synod, with the desire of the Province of St. Joseph to do so as soon as possible, before the General Chapter. The IOS Province has been a great Province within the Congregation and has made possible the birth, among others, of the SPIR Province in Australia. We have worked together in Australia and New Zealand. Before asking for consent, I would like to open a space for questions or comments.

Fr. Martin Newell pointed out that this is what the Chapter has asked for. Even before the death of Fr. John Kearns they had asked to expedite the situation. It is a sad step, but three others died shortly after the death of the Provincial. We are only 12 religious and some of them are in Sweden. Some religious need special care. Five members are active in different ways. Our reality has become more evident. With the meetings we have had of the two provinces, we now consider ourselves as one province.

Fr. James Sweeney commented that he had often discussed this issue with Fr. John Kearns during the previous General Chapter. At that time there were eighteen religious in the IOS Province; now there are twelve. At the configuration meeting after the General Chapter we began to discuss this topic. The death of Fr. John has precipitated this moment, which also affects our Province which has been involved. There was no resistance. The request of IOS to join the PATR Province was unanimously accepted by the Provincial Chapter, assuming a new responsibility: to be brothers together. I took on the task of Delegate of Fr. General and have met with the members of the former Council and two lay people. Everything went well. A joint assembly of the members of the two Provinces was held.

It is not a moment of death, it is a new opportunity to reconsider the Passionist presence in our countries since 1841. To work to establish our presence. Integration must be something positive.

### **OTHER CONTRIBUTIONS. FEEDBACK.**

- Something positive because it creates more unity and possibilities. There must be something that has brought you to this moment of union, something that has pushed you to unite. This will help others along the way.
- A major factor is the age of the religious of the Province, which has not had any vocations for a long time, and there was no one who could assume leadership.
- The age profile is 82 years old. It does not make sense to continue like this. The capacity of the group is limited. Joining with others is more positive.
- It is a very significant part of our history that St. Paul of the Cross wanted his sons to be in England. It is a joy to have Blessed Dominic of the Mother of God. The process should not be questioned.
- Union does not mean that there will not be a Passionist presence in England. There is an international community in England, in Highgate. This says something about our reality.
- The crisis can be an opportunity. There are five of us in England. PATR can send some religious to England. Let us hope that Passionist life in England can continue.
- There is a group of lay people called "Passion Community" who are involved in the activities of the Province.
- A young priest in his 40's has been appointed to be Superior in Minsteracres. We have to act as one Province. It is impossible for the older ones from Ireland to go,




but we have to accept this reality. Some young men from India are working in the PATR Province and another from Botswana.

- The SPE Province is discussing the possibility of joining this group. We are preparing for unity in view of the reality that in SPE there are only eighteen religious. Something will be presented to the next General Chapter in 2024. The desire is to unite the three provinces.
- My experience in the IOS province is very positive. I was there for two years. And I hope that there will be continuity of Passionist presence in England. The decrease in personnel is a reality, but we are open to support from Botswana and India.
- I realize this reality. Sense of affection and love for this Province. I have learned a lot from the reality of mission. Heartfelt gratitude and appreciation.
- Who can say what the future holds for us? We must accept the decrease. We will surely decrease and be supported by other Provinces. Time will tell what to do. Time will tell if we can maintain these two communities. We will do our best and there are other works in mission in JPIC.
- It is a new experience. It is not just a matter of assisting older religious, perhaps we can think of maintaining a living presence in the English-British territory. In central England we lived in a Muslim neighborhood and have had refugees with us. It is part of our ministry. We are also part of a network of Christian relationships.
- There is a Passion Community in Coventry, near Birmingham. They work for the Province and consider themselves a Passionist pastoral presence. These presences have been lost and it saddens us.
- How we want to be in the future: shrines, retreat houses, houses of reconciliation, how to be among others... We continue to look for presences in Holland, England and the Netherlands. More focused in making decisions and choices. What we do and what we are called to do. So we respond to the Spirit for the future.
- I do not want to think of the Congregation as independent provinces. If provinces develop, let others be called upon to help those that are growing. We must be proactive or reactive. Always in a spirit of solidarity.
- The work of the laity in the IOS region is very important.
- I quote John XXIII, "called to cultivate a garden of life". There has always been growth and death, new forms and new plants. New configurations and forms. Fr. Dominic went to Belgium and from there sprouted Congo. A global vision is necessary. Growth in an organic reality assumes that there is a particular time of being and its way of being. We are not numerically strong, but there is an inheritance, something we have left and something that grows. Different ways of being and of organizing.

- Leadership is very important. I feel sad, but optimistic. It has been good to stop to know what to do. It is very difficult, but without this the Congregation does not move forward. Sad, but we have to celebrate.
- In the first part of the process, it was always clear that IOS wanted to live. It has not been to give up, we must have a broader vision.
- I express the closeness of the Province in Australia. The arrival of Passionists in Australia was requested. Rich history of solidarity. Much of who we are comes from the heritage we share. Acknowledging and welcoming all that we have received. With the hope of the charism. We celebrate one hundred years of life in Australia.
- After 300 years, the path of restructuring is leading to the question of presences. But the change in life goes through other lives.
- A structure dies, not the life of the charism. The mission is still alive and must continue. The structure will be different. The charism is alive and the mission continues. Sadness because something is ending, but we must keep alive our hope and confidence in the fruitfulness of the charism.

*According to number 145 of our Constitutions, Fr. Joachim Rego, Superior General, requested the consent of the Synod for the suppression of the Province of St. Joseph. Of the forty-three (43) synod members present in the aula, forty-two (42) voted in favor and one (1) abstains.*

After a break, Fr. Martin Newell (IOS) made a presentation to the Synodal Assembly to celebrate the life of St. Joseph Province.

 **DOCUMENT 8**  
**THE ORIGINS OF THE PASSIONIST MISSION  
TO ENGLAND**  
**Fr. Martin Newell, CP**

**OTHER CONTRIBUTIONS. FEEDBACK.**

- The Province is alive today thanks to its initiatives, its new ways of life. Always with the desire to embrace new pastoral experiences.
- When the Provinces were founded, there was talk of continuing to grow. We can draw encouragement. The ministries have been expanding. It is another step on the way forward; thank you for the encouragement your story has given us.
- The existential experiences of the IOS Province. At the beginning of 2000 the General Curia took over the London house. The possible new Passionists needed a radical discernment. There were difficulties in the future of the





Province: the question of the worker priests, of involvement in other options, difficulty in discernment, if you did not have these approaches you could not enter the Congregation? A difficult time, but very positive.

- Gratitude. Life goes on. Structures can be changed. The religious from India who are there work at ease. Also the presence in Sweden.
- A courageous decision, perhaps belated. The number of religious is not the most important thing. It reflects that there is a lot of life and realized projects. Talking about strategies: is union a strategy? If I unite with someone, it is to strengthen myself. Strategy or project?
- I think it is a process of exploring what the new Configuration could be like. Process of engagement. Something more than an administrative union. The process stopped because of Fr. John Kearns' illness.
- The Province could join India. In Glasgow, 100 years ago, the community was international, they were more open than now. The big cities of Europe are international and our communities are national. This is paradoxical and challenging.
- Martin Newel concluded his presentation with an image that seems to him to express the beginning and the end: St. Paul of the Cross and Austin Smith, a prison chaplain. Martin tells how Austin went to see a young man who was in jail. Upon arriving at the cell, he found that the young prisoner had painted a picture of St. Paul of the Cross with a face full of light. There was something special about the man who painted the picture of St. Paul of the Cross. Fr. Austin was impressed by the light in that picture and photographed it. Could this be a sign of a new fecundity, of a new beginning for the Passionist charism in England?

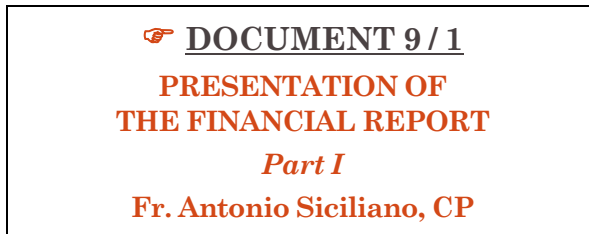
# 17 SEPTEMBER

## MORNING SESSIONS.

### PRESENTATION OF THE FINANCIAL REPORT

After the opening prayer, Fr. Ciro Benedettini, moderator of the day, gave the floor to Fr. Antonio Siciliano, General Econome, who presented his report to the synodal assembly.

Fr. Antonio gave a detailed presentation of the finances of the General Curia, pointing out the income and expenditures, with the contributions coming from the provinces. He suggests the discreet and internal use of this data. This presentation is in harmony and is a practical expression of the principles and strategies proposed in the document "*Economic Directory*" presented the day before. It only reminds us that the vow of poverty invites us with the dynamism of the Spirit to serve the Kingdom of God with the possession and use of our goods.



After his presentation, a space is opened for questions and clarifications:

- It is indicated that it is a clear report and it is requested to insist on the need for the contribution of the Provinces since the model for its presentation is very simple.
- As a suggestion it is proposed to schedule courses for the treasurers.
- Thanks to the Bursar General for the clarity of his report. It is requested to indicate what is invested in solidarity and formation. A question is asked about what has been spent on the issue of abuses and it is answered that it is a complex issue that corresponds to the Provinces and the General Council.

Fr. Antonio presented three problems/questions to be studied, so that the groups can present some suggestions.



**PROBLEM N° 1: FINANCIAL DEPENDENCE OF THE GENERAL CURIA ON THE PROVINCES AND THE SYSTEM OF ANNUAL CONTRIBUTIONS.**

*“It is the responsibility of all the provinces to support the general administration financially” (Const. 177).*

Until now, this duty of the provinces was exercised through the system of annual "quotas", as established in the General Statutes: *"Taking into account the economic situation of each province and after consultation with the authorities concerned, the Superior General, with the deliberative vote of his Council, will fix the annual quota that each province is to contribute to the central fund to support the expenses of government or other urgent economic needs of the Congregation"* (GS n° 127).

The COVID pandemic and the ensuing economic crisis made evident how difficult it is to maintain this system. Moreover, some provinces are already heavily involved in supporting their mission territories. Other provinces, in fact, do not have the financial means to help the General Curia and have to be helped in turn by others to pay their annual quotas.

**I ask myself: has the time come to review the system of "quotas" and how can we ensure the support of the General Administration without imposing an excessive burden on the Provinces, which are the only real owners of the Congregation?**

**I ask the Synod to suggest, if possible, some ideas for an alternative system of support for the General Curia.**

**PROBLEM N° 2: SOLIDARITY SHARING BETWEEN PROVINCES AND THE MOVEMENT OF CAPITAL WITHIN THE CONGREGATION.**

*“In a world where the unjust distribution of wealth is one of the main causes of division, hatred and suffering, we want our poverty to be a witness to the true value and right use of the goods of this world” (Const. 13).*

The Congregation has responded to this duty by creating a network of solidarity and support both for the poor parts of our Institute and for external projects and activities at the service of the most needy and marginalized. The Solidarity Fund has served this purpose.

However, some provinces have reported difficulty in moving capital out of their countries. Other Provinces have complained about the lack of clarity in the distribution of the Fund's resources. Others would like it to be easier to make use of the Fund.

Finally, some Provinces are limited to managing their assets internally, without making sufficient effort to share what they have with others.

**I ask myself: Is it time to review the way in which financial resources are exchanged among the provinces, and are there alternative ways to facilitate the use of goods?**

**I ask the Synod to offer some suggestions to the General Curia on this question.**

**PROBLEM N° 3: STRUCTURAL WEAKNESSES OF SAINTS JOHN AND PAUL AND THE NEED FOR A MORE RADICAL INTERVENTION IN THE STRUCTURE.**

Among the goods that the Congregation is called upon to manage and care for, the seat of the General Curia undoubtedly has a special role to play. As you all know, for many years now the Congregation has been asked to help with the extraordinary maintenance of the building (as early as the year 2000 it was mentioned in the Financial Reports).

From the report on the use of the Extraordinary Maintenance Fund it is clear that, up to now, the works carried out in recent years have been paid for partly with this Fund (to the value of 200,000 Euros) and partly with resources from the community or from some external benefactor.

However, the Provinces must know that the structural situation of the house necessarily requires a more radical intervention. I have not yet found any solution, but I have an estimate of the initial cost of at least two million euros, which the current extraordinary maintenance fund could never cover.

These works also involve making the building safe.

**I would like to ask the Synod to advise the General Curia on how we can proceed or how we can find the necessary resources to make repairs to the building so that we can use it for a long time without too much worry.**

At 12:00 p.m. we returned to the Aula for the sharing.

**Sharing.**

**PROBLEM 1.**

The principle of financial contribution is solidarity. The pandemic has affected revenues, but expenses remain. Numbers are down, economies are under pressure and prices are rising: we cannot go on as before.

The quota system seems fair, based on the capacity of each entity and its size. It has to be reviewed according to the reality of each Province, taking into account the real income, the number of religious and the gross domestic product. It is necessary to take into account the reality of each country....

Each entity must present reports and pay the quotas at the appropriate time. The General Economy should always be in direct dialogue with the Major Superiors about the economic capacity of each entity and to see what happens when contributions are not made or financial reports are not presented. There should always be transparency.

All entities have a responsibility for the whole Congregation and the General Curia. The General Curia can only be financed by the provinces: all must contribute. But the system is a heavy burden. The exchange rate to the Euro is



unfavorable. The transfer of money is often very expensive. The numbers are high, therefore, so are the costs, while the income is low.

The General Administration could be fed by the income or sale of goods owned by the Provinces which they could choose to donate to the General Administration. The Curia could have a means of investment or sustenance. The recovery of empty spaces in the General House should be studied for future rental that could generate income for the Curia. Revalue the General House at the Congregational level by encouraging and promoting it as a place of international formation after the priesthood. Consider the possibility of creating a finance commission to support the General Economy in finding ways to generate income.

Is it convenient that the religious at the service of the General Curia be considered in the calculation of the quota system? Could the costs in Rome be reduced: How many consultors do we need? It could be evaluated in the General Chapter.

The Vice-Provinces of Africa have little income. They receive help from the Mother Provinces. They need to look for sources of income.

It is suggested to study the possibility that the Formation be financed by Rome. At the moment the Solidarity Fund only finances the requests.

## **PROBLEM 2.**

We need to be transparent.

It is difficult to transfer money from one country to another. In some cases commissions and taxes are very high. Not all areas of the Congregation can send money because of legal restrictions in the countries where they are located. It is necessary to study on a case-by-case basis, taking into account the civil norms of the countries where the provinces are located. The Episcopal Conferences could help along with the Nunciatures.

The advantages and disadvantages of decentralizing the Solidarity Fund should be studied. The coordination and control of the funds would always be the responsibility of the General Economy of the Congregation. It is suggested that experts in administration and economy be consulted on a possible solution along the lines suggested above and that experiences with other Congregations be consulted on the subject in question.

The two major expenses of the entities are formation and the care of our elderly confreres.

## **PROBLEM 3.**

It is necessary to optimize the ample spaces of the house of Sts. John and Paul, making sure that some wings of the house or the structures adjacent to it perform as well as possible. Restorations or modifications will have to be made to the Generalate, but first we should draw up a strategic structural plan that

includes a study of what other uses and projects could be carried out to enhance the house, so that it can be more than just the residence of the General Curia, the religious community and the community of Sisters. We must be prudent and avoid exposing ourselves to unsustainable expenses. Recognizing the need for intervention, one could think of approaching the expense gradually, intervening in structural sections. We should always be in dialogue with the Vatican.

Faced with the question of whether to remain at the General House or return it there would be many complex issues involved in the answer to be considered.

Possibilities:

- A fund could be created that the General Curia could use for its own maintenance and other projects.

- Expand the Retreat House so that different groups could be accommodated simultaneously.

- Propose to the Provinces a formation program for young religious that addresses the renewal of community life, formation and configurational experience for our mission.

- Offer additional spaces to the Lay Center.

- It is important to obtain detailed information on what kind of structural interventions are required. An overall project should be made to be presented to the next General Chapter and then implemented in blocks. In this way it will be possible to restructure everything in a sustainable way.

### **OTHER CONTRIBUTIONS FROM THE GENERAL ECONOME. REACTIONS AFTER THE PRESENTATION OF THE GROUPS.**

- There seems to be no alternative to the quota mode. Some Provinces seem to be more victimized because they are the most numerous. It would be necessary to dialogue with other Institutions. Something alternative can begin to be thought of in view of the General Chapter.
- To distribute the capital in the Provinces: it is necessary to dialogue on how to make solidarity explicit (2% as decided by the Chapter). A minimum can be given. It is an innovation to decentralize the Solidarity Fund. The banks make it difficult and some countries are complicated.
- The creation of an alternative fund in the name of the Province has its difficulties. A protocol has to be made with the Province and delegating tasks.
- To optimize the spaces we have here, overcoming some taboos regarding rents. We are not used to seeing other people in the house. We should not exclude sharing the house with other Institutes. We stay here or not. The advantages are many; one can think about it, but it is difficult.
- Quickly study projects on the works to be done. Electricity supply; new bathrooms; heating, air conditioning, walls to be supported; hydraulic implant....



- Ask for specific amounts for specific works. In fact, it is possible to ask the Provinces when they sell, not only for the solidarity fund. The General Curia does not have goods.
- A distinction should be made between the finances of the General Curia and that of the Community of Sts. John and Paul.

## AFTERNOON SESSIONS.

### REPORT ON THE SOLIDARITY FUND

At 4:00 p.m., Father Antonio Siciliano continued his report.

👉 **DOCUMENT 9 / 2**  
**PRESENTATION OF THE FINANCIAL REPORT**  
*Part II. SOLIDARITY FUND*  
**Fr. Antonio Siciliano, CP**

### OTHER CONTRIBUTIONS. FEEDBACK.

**Question:** *How is the Solidarity Fund doing, is it achieving the objectives for which it was created, how do you see this capital?*

- The Solidarity Fund does not tend to accumulate but to distribute according to the norms. It has decreased because of what we have returned to the Passionist Nuns. Before there were two different funds: Formation Fund and Solidarity Fund which have been merged. The aid for formation is taken from the Solidarity Fund, from their fund. In the Fund there are 6 million Euros.
- The capital of the Solidarity Fund is invested and what comes out of the interest is what is sent for the projects. Some provinces offer money for specific projects and in this way they also collaborate. In April and September, the General Council reviews the projects and they are studied in Council together with the Secretary General for Solidarity and Missions. The receiving entity must send a report, but it is not always received.

**Question:** *Would it be possible to divide the Solidarity Fund from the Formation Fund? Is it good to separate it? Easier management. Recommendation: The Christ Crucified Configuration is the one that helps, why not hand over the management of the Fund to them?*

- At the beginning there were two Funds, the one for projects got funds, the one for Formation got little. These were joined together to be able to help formation.

- In order to go beyond our own interests, we thought of distributing from something more central, from the General Council.
- In practice, what has been the impact of the union of the two funds on formation? The Philippines and India are not able to receive support because of a lack of funds for formation. The Congregation must support the growing areas from the General Curia.

**Question:** *Two circles: bonds of generosity between Provinces and another is the fund... Is it not a sign of inefficiency because there are urgencies? Lack of efficiency in the exercise of solidarity? Does the fund or its distribution work well?*

- Pooling the funds was to ensure more funds for formation... As far as formation is concerned, in order to establish a certain equality of formative opportunities, the Congregation must assume the commitment of a better formation for all in order to serve the Mission in the Congregation and in the Church. To do this as a Congregation a commitment must be made. Equal commitment in all parts of the Congregation.
- Some receive from all. It would be good to create a transparency of these sources of aid and the coordination of the requests and the distribution of the aid. They should go through the Solidarity Fund.
- Is it possible to have two funds, can they be united? It seems to be good. The important thing is that the projects are sustained and supported.
- The weak parts need to be helped; it is born out of necessity: formation in Africa, Congo, Kinshasa, for example.
- Everyone contributes to the Solidarity Fund and everyone is entitled to apply for aid. All the projects that have been submitted have been supported. Petitions must be submitted.
- Keeping them separate is not productive. Formation has to do with solidarity. The General Council has said that formation is the priority. Managing and distributing funds well. Sometimes there is no money because it has not been sent from the Provinces. We don't have money to give. This is a reality. My plea is to send 2% and be free to ask.
- The largest number of those coming to study are from Africa.
- There were two different rules for the Funds. One for formation and one for solidarity. And this is the problem, not the union of the funds.
- Solidarity could be used to invest in formation in order to train formators.
- Need for greater coordination to work with the money we have due to greater efficiency in the projects.
- It was thought from the Secretariat of Formation the desire to create a formation for formators. To identify people capable of formation gathered in a





formation center for formators. International community dimension of Passionists to be formators in the Congregation.

- Two things: The General Curia has the capacity to analyze the reports to be received, knowing not only the numbers but also the way of living and obtaining means. If a budget is drawn up and where to invest because of their priorities. These budgets would inform a lot. There is not much coordination.
- Need to amend the Solidarity Fund Rules for formation. The General cannot use the money if a project is not requested. The March and September deadlines are not valid as they have to be anticipated for formation.
- Reports should be requested from the groups that have received money, this should be insisted upon.

Thanks to Fr. Paolo Aureli, the recently deceased Secretary General for Solidarity and Missions, for his work.

In the General Council it was decided that one of the Consultors would take on this service. A new way of thinking about the General Council has been presented. It is designed on the basis of evangelization, in the way that the Vatican Curia of Pope Francis is being reformed. All these offices are always at the service of Evangelization. This is an idea that will be presented to the General Chapter.

## 19 SEPTEMBER

### MORNING SESSIONS.

#### REPORT ON UKRAINE. MAIAP PROPOSAL.

Fr. Mirosław Lesiecki, General Consultor, is the moderator of this day of the Assembly.

Fr. Łukasz Andrzejewski, ASSUM Provincial, on the Passionist Mission in Ukraine and the proposal for the creation of an International Passionist network presented by the Vice-Provincial of MAIAP (Japan), Fr. Francis Totsuka Yamauchi.

 **DOCUMENT 10**

**PRESENTATION:**

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

**Fr. Łukasz Andrzejewski, CP**

#### OTHER CONTRIBUTIONS. FEEDBACK.

- Thank you for your concern. It would be opportune that if they need help, they should say so.
- When the war is over they will still need help, we must not forget them. It is important that the information reaches and flows to the Congregation.
- Fr. Joachim visited Ukraine last year. He is an example of how we respond to situations when they come to us. We face whatever comes our way with our fraternal concern and humble service, born of the grace of the charism.
- There is a great diversity of religions (Catholic, Orthodox, Lutheran, Pentecostal) in the places where we are. Roman Catholicism is a minority. Actions have been carried out in collaboration with other religious denominations. Open to ecumenical dialogue in helping those in need.
- They help us to understand our charism, not in theory but in practice. Their continued presence. The important thing has not only been the financial help; they feel supported by the whole Congregation.
- Thank you for the information that makes us see the pain and suffering. Concern is expressed for the Passionist religious who might have to go to the war front. He wonders if he will have to go as a chaplain or as a soldier. There is no agreement between the Holy See and the Ukrainian state, Fr. Lukas



replies, so anything is possible. There are also others in other groups who may be called. Our religious may be released because of his health problems.

- The Province of Poland has not withdrawn into itself, they have opened up; this is how they have responded to the difficulties. Project of new houses in Ukraine: it is necessary to open a new house for children and adolescents, a day center for them. This started during the vacation time. It began in the first days of September. Also the food pantry for the poor. Permission must be requested from the local authorities. One meal a day for the transients.
- We have responded to this reality as an international community. Thank you for having presented these channels to address the most immediate emergencies.
- Would it be useful to make a Synod statement in solidarity with the common good? It is proposed to make a statement of support for our brothers in Ukraine. Fr. James Sweeney will present a draft so that it can be approved by the Synod.
- Pope Francis has tried to maintain a position of peace. The statement should be supportive of our brothers. The Church is involved in the conflict. Now the Cardinal is at the front with the Pope's blessing. We do not offer any help to the military as a weapon. The only help is to those who have gone against their will; on the western side it is difficult to know who is who; the important thing is to help where the need is identified, without distinguishing between Russians or Ukrainians.
- Most agree with making this statement while avoiding political issues.

Francis Totsuka Yamauchi, Vice-Provincial of MAIAP (Japan), presented his proposal.

 DOCUMENT 11

**PRESENTATION:**

**NETWORK OF PASSIONIST SPIRITUALITY WORLDWIDE**

**Fr. Francis Totsuka Yamauchi, CP**

**OTHER CONTRIBUTIONS. FEEDBACK.**

- There is a large presence of Peruvians in Japan. They seek spiritual help, they look for opportunities to be heard. It is the pastoral care of migrants. Community of St. Egidio.
- It would be used to have knowledge of our presence in the world, to help as mediators in collaboration and with the mediation of the General Curia.

- It is difficult to organize this network at the international level, but we must connect with each other. This is very valid.
- Initiative for the Portuguese and Brazilian speaking presence.
- There are many challenges and this is not new. We have met the challenge of the planet, the Passionist life.
- It is good, but it is not easy. Patience and perseverance are needed.
- It was concluded to share the list of contacts of the Synod members, adding the photo of the persons, which is already in the SYNOD application available to all.
- Thanks Fr. Francis Totsuka Yamauchi for his desire to encourage collaboration.

Fr. Alessandro Foppoli reported on the evaluation of the Synod that has been placed in the SYNAGO application and invited the synod members to respond to it.

The CCC proposes to the Assembly the modification of the dynamics of the second session of the morning and afternoon, offering some questions to work on in groups and then to share them in common.

In a first outline, these themes and their questions were presented:

- Plan of renewal of the mission: how to underline in the three sections of the *Instrumentum laboris* the references to the mission?
- Charismatic Families, laity. Role of the laity in mission and formation. Sharing about the laity. Emphasize the importance of the laity. Create a guideline. Passionist Charismatic Family Commission. More space to share on the theme. Synod message to the laity. Dedicate time to the laity. Connected with the Plan of renewal of the mission. Include reference to mission in the work with the laity in the document on formation.
- Solidarity Fund. Contributions in order to enable its performance and management. Mission and formation. Review the Solidarity Fund. Modality for the Fund to be institutionalized. Fairer way to distribute the Extraordinary Fund.
- Contributions on the questions in the report of Fr. General. Suggestions.
- Collect some input about the Charismatic Plan.
- Loose elements...
- Methodology of the Synod. The proposals to the Synod are given to the General to his Council.

The Assembly decided to shorten the morning session so that those who wish can follow the funeral of Queen Elizabeth II on television.



## FIRST AFTERNOON SESSION.

### *PASSIONISTS INTERNATIONAL.*

Fr. Mirosław Lesiecki, introduced Annemarie O'Connor, Executive Director of *Passionists International*, with whom we had a telematic meeting.

👉 **DOCUMENT 12**  
**PRESENTATION**  
**PASSIONISTS INTERNATIONAL**  
**Annemarie O'Connor**

### OTHER CONTRIBUTIONS. FEEDBACK.

**Question:** *Thank you for your work. Your choice, a laywoman, has been positively valued. The opportunity to interact with you. It seems that the UN is not very efficient in dealing with problems.*

- This impression of lack of efficiency is real, they are going very slowly in the UN, but if there are no voices from the grassroots you cannot inform. You need to see yourself as responsible. It is an imperfect place, but there are many countries present that express their desire for good will for the world. You don't always reach agreement, for example, on the issue of weapons proliferation. Some opportunities can be seized. In the forum on indigenous issues, people are changing.
- The Congregations are valued for their commitment and can contribute to mutual support. Work is being done at all levels and there is small progress. We have the tenacity to move forward, full of challenges.

**Question:** *In the Chronicle of the last General Chapter we see what is being done and with other Congregations. What do we add, what is our peculiarity?*

- The advantage is a closer action and a closer relationship with the support of the Board. We could be part of a larger entity. Our charisms are similar; some closer to education, but I want to know more specifically the different apostolates. We can offer a particular perspective; I don't know if we can bring anything else to the table. We have not developed the richness of our Congregation.
- The presence of the Congregation in the Philippines recognizes the value of the work at the UN. They are the voice of the voiceless. The voice must be made known and the role we can play is not yet known.
- We must discover that there are UN offices in many countries and we can be present in them.

**Comment and question:** *Passionists International* is a little-known reality and the financial contribution for its support has to be reconsidered. Some congregations have withdrawn. The programs and projects are very generic. Why not rethink the presence at the UN and be present in Geneva.

**Comment and question:** *Passionists International* creates a bridge of support and collaboration. And although there is a certain distance, that presence is valued. It cannot do what we have to do. It would be a matter of recreating and relaunching the work that Jesús María Arístin did. How to link SPASS, ADECO and other NGOs with *Passionists International*? We suggest creating a network between us beyond the UN. Think differently about the work of JPIC.

Father General asked: How can we strengthen the organization? How can we be transformed by what they do in *Passionists International*? It is an issue that has to do with justice. We ask ourselves if we are incorporating this perspective in formation and move into action. It's the *Laudato Si'* standpoint. People get engaged; it's not just about seeing, you have to have a bigger perspective. Passing on information is important, but it's the stories of what you do that creates awareness that is transformative. On a practical level we can share more about how you share with each other on different levels. That's how you build something. The power of synodality, of talking about these issues, the contemplative sense, becomes active contemplation, we see things differently. Thomas Berry, for example, intuited what is expressed in *Fratelli Tutti*. Do we talk about JPIC in our retreats? A lot of work needs to be done, planting the garden. We need to communicate on a more regular basis. It is not a matter of establishing programs, but the individual commitment of each one, trying to take practical steps. Not all religious know this. The importance of communication is key. Would it be possible to send a regular newsletter at most, with inspirational articles from *Passionists International*? Just send it and we can spread them. This way we can raise awareness that Passionists International exists and that it works. One more thing: we need to be educated in JPIC and in many other situations, we need help. I ask all entities to nominate a contact person.

Annemarie O'Connor concluded by pointing out that the reference to formation is very important. We need to be sensitive to what we need to think about and how we need to think about it. I hope that by working together we can achieve some of the objectives, listen to each other and walk together. Thank you for the apostolates; everything counts. Sharing, listening to each other more so that it is not a burden, but all collaborate. Thank you. I look forward to staying in touch with you. Hopefully we can connect more and develop a sense of community around this.

Fr. Joachim asked Fr. Juan Manuel Benito, SCOR Provincial to share the information he has received from Haiti through Fr. Julian.

Fr. Juan Manuel says that Fr. Julian reports that there is great social chaos. Fr. Richard Frechette and Fr. Julian Diez (SCOR) are now in Haiti. Fr. Julian had an experience in Haiti. Now there is no community in Haiti, only Fr. Richard and



Fr. Julian, who has asked to return again. He has special permission to live outside the community helping in the NGO. In his communication he shared a number of problems and greeted the Synod. He talked about the social problem. He wants the voice of Haiti to be heard. He sent some documents from the Conference of Religious of Haiti (**Annex 5**).

The possibility of sending a message to our confreres on behalf of the Synod is considered and Father Juan Manuel was asked to write it.

## SECOND AFTERNOON SESSION.

### QUESTIONS FOR GROUP WORK.

The following questions are presented for group work:

1. *"RENEWING THE MISSION": HOW TO UNDERLINE IN THE THREE SECTIONS OF THE INSTRUMENTUM LABORIS THE REFERENCES TO MISSION? INCLUDE SOME INSTRUCTIONS.*
2. *"CHARISMATIC FAMILIES - LAITY": ROLE OF THE LAITY IN MISSION AND FORMATION. SUGGESTIONS AND ACTIONS.*
3. *"SOLIDARITY FUND": CONTRIBUTIONS CONCERNING ITS PERFORMANCE AND MANAGEMENT WITH REGARD THE MISSION AND FORMATION.*
4. *CONTRIBUTIONS ON THE QUESTIONS RAISED IN FATHER GENERAL'S REPORT. SUGGESTIONS.*

### Sharing.

#### *FIRST QUESTION*

It was suggested that the introduction be rewritten starting from our mission as the inspirational point of view. From this point of view we can discover the consequences for our structures of life, formation and community in the configuration, taking aspects of the documents of the *"Call to Action"*. A biblical vision would be helpful.

The mission should be linked to the *memoria passionis* in the context of the mission of the Church today. Our apostolate, all our activities, must be an expression of our charism, must reflect more and more our charism, the *memoria passionis*. What matters is not what we do, but how we do it. It is essential to begin a reflection on the charismatic specificity of our apostolate.

1st Section: Renewing the Mission in communion: Integrate the themes of community and mission, so that one does not prevail over the other. Take into account the number of religious in the community.

Section 2: Renewing the Mission in Formation: Key criterion: formation is for life and mission.

3rd Section: Update the mission of the Configurations: Evaluate the missionary quality of the Configurations and the common projects of the Configurations in view of the mission. See what could be done together in the Configuration, especially in the field of formation. Some events could be organized or formative itineraries of common interest could be created.

*SECOND QUESTION.*

Instead of telling them what to do, we need to start by listening to them.

We need to gather information about groups, purposes, formation practices... To know the reality of the different groups that exist for a better exchange of experiences, lives and stories.

Taking into account the plurality of groups that exist within the Congregation, we should work to align them with the theology and spirituality of the *memoria passionis* and the mission of the Congregation, without forcing any form of uniformity. Each group should be respected for what it is. We suggest not to institutionalize the laity. We should not copy our structures for them.

Elaborate a unifying project in the Congregation to overcome dispersion. The General Council could offer criteria to define which movements belong to the Passionist Family, criteria that help us to distinguish where the link with us is, to discover the levels of belonging with us.

It is important that we bring together the representatives of the Passionist Family. From the General Council we could coordinate to promote the formation of an "*International Commission of Lay Passionists*". We could begin by appointing a coordinator in each Province of the different lay groups to continue coordinating at the level of the Configuration and then extend it to the global level.

Through the charism, share responsibilities and life together, explore community opportunities in meetings, celebrations, sharing in our Chapters. Lay people are enthusiastic, they are part of the mission, but they have a different commitment to it. Lay people are also missionaries. Ask for the support of the laity in the various areas of our apostolate: youth, family, work, etc. Strengthen volunteerism. The laity should not be used to bridge the gaps in our ministerial outreach.

Attempts to unify different lay groups have not been successful. Each group usually has its own objectives and structures. It is enough to recognize the plurality of lay groups; recognizing that we share the same charism makes it possible to work, pray and share together. It then becomes a matter of participation, an expression of being Church together.

The aspect of formation is fundamental because we have the duty to guarantee the integrity of the charism. To elaborate some publication with the essential elements of the Passionist life as it was done in the Jubilee catechesis can help the formation of the laity.





Including competent lay people in the field of formation would improve the quality of our formative itineraries. Trained lay people could speak to us about the Passion of Jesus, starting from their family or work experience. We could entrust them with the preparation of a few days of retreat or catechesis in the field of their competence.

### *THIRD QUESTION.*

Solidarity should be a source of financing. There is no perfect administration and management methodology. The one we have now seems to be the most viable.

In some entities the income is not enough for formation. They need the Solidarity of the Congregation. The Solidarity Fund can be increased to help formation. The Formation Secretariat should work more proactively to know where money is needed for formation. Formation centers could be unified for more effective solidarity.

Some think it is good to keep the Solidarity Fund unified for both mission and formation. Others think it would be convenient to divide it. There are precise norms, specific requirements that must be fulfilled for the granting of funds. Previous norms could be recovered or new norms could be drawn up for the granting of aid, always giving priority to formation.

Facilitate access to the Solidarity Fund: the Major Superiors can present their requests when necessary, following the appropriate instructions. The granting of aid should be followed by a proper accounting and a report on how the money received has been used.

The Solidarity Fund could be located in different parts of the world. This would solve the problem of transferring the money. It should always be administered from Rome which has the overview of where the money is and where it is needed. Only with Rome's permission could money be taken out of this Fund. This has the disadvantage that the interest can be lower.

In addition to the two systems indicated by the General Econome in his report - aid from the Solidarity Fund and direct aid from some entities to others - there is a third system of internal economic solidarity of the entities which does not pass through the official means of the General Econome and which is not made known to the Congregation as a whole. It is suggested that this third type of aid be communicated. The coordination of the financial assistance given by individual benefactors or provinces could go through the General Econome. In this way, these donations can be made known to all. It would be advisable to create a bulletin through which the Provinces and benefactors are informed of how their offerings are used.

It is essential to train people to be competent in management and accounting.

How can the General Council know at the beginning of the year the money available for distribution if it does not know the amount of the contributions and what the interest income will be? This should be reviewed.

*FOURTH QUESTION.*

Why so many **exclaustrations and incardinations**? Why is this happening? Is it seen as going for a better, more independent and comfortable life? It is necessary to analyze the reasons. There may be instances where the community that has not welcomed, accompanied, included the priest. There may be formation responsibilities that perhaps did not lead the young man to become aware of his community vocation, that did not correct in time marked inclinations towards individualism and independence, that perhaps did not prepare him for the fragility of community life.... There can be personal responsibilities of the religious who either lacked sincerity, or rejected any kind of help from superiors, or became aware of a diocesan vocation or made decisions without true discernment... There can be issues of superiors who have not accompanied those in formation during the discernment process, when a religious loses the sense of belonging, loses confidence....

**Parish apostolate:** it is suggested to consider forming parish communities, that is, communities formed by religious, who feel that they live this apostolic dimension and share the pastoral responsibility together with the parish priest. The risk of considering the parish priest as the only one responsible should be avoided, exposing him to a progressive isolation from the community.

The **number of religious in each community** should be at least three in order to guarantee an adequate level of community and apostolic life.

For **cases of absence from the religious house to assist sick and elderly parents or other important members of the family**, it is not considered appropriate to draw up a protocol. The Provincial authority is sufficient to make an evaluation on a case-by-case basis. When the request is prolonged, it would be appropriate to invite the persons to request permission for exclaustration, inviting them to maintain contact with a nearby community. Those parts of the Congregation that have infirmaries for the religious could consider making space available to accommodate the parents as well. For the other parts of the Congregation, it is up to the discretion of the entity whether to arrange space in the local communities, whether to offer support financially that the parents may need or to look for other solutions. A local solidarity fund could be created to help families.

The **future of the Provinces where the number of religious decreases** is not an easy question. The unions with other entities are not always viable for linguistic and cultural reasons. A first solution should be sought by the entity in question, which should be accompanied in this search. International formation communities could be created.

In **preparing for the next General Chapter**, ample space could be given to reflection and greater understanding of the challenges posed by these questions, to ensure that the various entities reflect on these issues and present their contributions to the Chapter.

After the sharing, the session was adjourned.



## 20 SEPTEMBER

### MORNING SESSIONS.

#### PREPARATION FOR THE NEXT GENERAL CHAPTER.

##### *LAUDATO SI PROGRAM.*

The Synod Assembly celebrated the feast of the Korean Martyrs and congratulated the MACOR Province.

#### PREPARATION FOR THE GENERAL CHAPTER.

The moderator of the day, Fr. Rafael Vivanco, introduced the morning's work, the preparation for the 48<sup>th</sup> General Chapter scheduled for 2024.

Part of No. 127 of the Constitutions:

*“The General Chapter meets to carry out its task of making laws and holding elections. It has to promote the faithfulness of the Congregation to the ideals of community and service of the Church. Its primary responsibilities, therefore, are as follows:*

*a) to discern the workings of the Holy Spirit in the events of life, and thus to be a powerful force in the task of continual adaptation and renewal;*

*b) to nourish the growth and development of the authentic Passionist spirit; so that it will be manifestly embodied in every member of the Congregation, no matter where he lives;*

*c) to consider closely the state of the Congregation, and to clarify its common goals of community life and apostolic activity;*

*d) to foster solidarity, and to maintain unity without insisting on uniformity;*

*e) to evaluate how the General Government has operated, and the extent to which the planning of the previous Chapter and of the General Synods has been implemented; It will avoid, however, specifying administrative procedures that depend on the Superior General and his staff;*

*f) to elect the Superior General and his Council.”*

This issue sets us on the path of the issues we must deal with discerning the manifestations of the Spirit in the signs of the times, fidelity to the charism, healthy pluralism, elections....

In a synodal attitude: how do we think it should be, what style do we need and want? We can offer other questions as reference points to help those who have to prepare it: What kind of General Chapter do we want and need?

How to prepare the Chapter? What can we say about the Pre-Chapter Commission, theme, logo? Who advises the General Chapter, facilitator, moderator? Date and place, participants? The question concerns the General Chapter and all that is involved.

We met in groups to offer answers and suggestions to all these questions.  
At 11:00 AM we met again for the sharing.

**Sharing.**

PREPARATION OF THE GENERAL CHAPTER.

***How do we think the General Chapter should be? What style or type of Chapter?***

A retreat should be held prior to the Chapter. Each day should be guided by a biblical reading that helps us to listen attentively.

The Chapter should have a synodal style with ample space for dialogue and mutual listening. The preparatory process should involve the whole Congregation in a spirit of listening to the Spirit. Use the "*Method of Spiritual Conversation*". A video of about five minutes could be prepared on how to use this method.

It is important that the Chapter be open to the future.

That the Chapter has a spiritual and prayerful dimension that puts us on the path of the Spirit.

That the method be *Hearing/Seeing, Judging and Acting* from the reality that leads us to make decisions.

Work in small groups, adding the possibility of a change of group composition in the middle of the Chapter. There should also be the possibility of meeting in Configuration groups. Work also through "*key commissions*", that is, commissions constituted at the beginning of the Chapter for specific themes according to the competencies and interests of the members. For example, a commission on ongoing formation, on the economy, on the area of mission development, on youth.... Not all Chapter members are interested in everything. These commissions will meet during the first two weeks of the Chapter in order to be able to present concrete proposals on their specific area of interest in the last week. This system will allow those members who do not interact with others during the Aula discussion to express their views and be more proactive for the success of the General Chapter. A Chapter member could participate in three different groups: the small language group, the configurational group and the special key committee that he/she chooses at the beginning of the Chapter. This will enhance active participation.

Use modern means of communication so that everyone can have access to the material.... There should be a continuous dialogue between the Preparatory Commission and the Congregation in general. We need a global aula, in which there is participation of people from outside, including the laity.

Do we want a Chapter of "*agenda*" or a Chapter of "*fraternal brotherhood and dialogue*"? We need spaces for socialization, cultural exchanges, getting to know each other...



### ***What is a possible theme/slogan?***

Bearing in mind the path of Synodality and Jubilee of the year 2025, we propose that the **theme** be "*Pilgrims of Hope*" and the **slogan**: "*In Solidarity - Passion - Hope and Identity*".

**Themes:** **1. Listening:** Connect us to the synodal path of the Church today, which places listening as its first condition. We could approach the theme of listening. Listening as a condition to overcome the self-referentiality of our life or apostolate. **2. Formation:** Religious and laity on the path of formation. Forming with Passion. Assuming the responsibility of a reflection and planning for formation, a very important theme in this Synod. **3. Revitalization:** Revitalization both in reference to the less vigorous parts of our Congregation and in reference to the realities in need of evangelization.

**Theme:** "*Passionist Pilgrims Crossing New Frontiers*". It expresses the idea of being together on a journey that leads us to mission beyond the usual borders or frontiers of our society or nation, in solidarity and witness to our own charism.

**Theme:** **A)** The renewal of our mission in the light of our charism. **B)** Fraternal relationships and quality of life in our communities. **C)** The Chapter should give instructions to encourage the participation of the various religious communities in the diocesan planning that takes place at the beginning of the pastoral year. In this way we could become more involved in the pastoral care of the local church. **D)** Let us also talk about studies. As many religious as possible should obtain a degree. **E)** Adequacy of safety standards in our structures, especially in the retreat houses. **Motto:** "*Peace and vitality that come from the Cross*".

**Theme:** In line with the Congregation's current focus on the care of our common home, the question of the environment, linking it to *Laudato Si'* and *Fratelli Tutti* and to the whole experience of formation, both initial and ongoing, we would continue the journey we have made so far. Linking with the charism of *memoria passionis*, we should try to promote the contemplation of the Crucified One... in other words, as teachers of prayer, we can help people to connect with God. The forgetfulness of our time (as in the days of Paul of the Cross)... is also the forgetfulness of the earth. The call to action on the renewal of mission/evangelization must be integrated into the General Chapter. Therefore, we chose the **motto:** "*Passion of the earth and wisdom of the Cross*".

**Theme:** "*Contemplation, meditation, fidelity to prayer*". The Chapter should take into account the new reality that is approaching, where the strength will not be in Europe but in the West. We need to enter a process of discernment, to center our life on Jesus, human and simple, capable of going to the peripheries. We dream of a missionary option, that is, a missionary impulse capable of transforming everything, so that the customs, the ways of doing things, the times and schedules, the language and the structures of the Church can be adequately channeled for the evangelization of today's world and not for its self-preservation. Mission in action,

a new context of evangelization and of the Church, charism and shared mission, preparation of formators for future generations, firm and decisive steps in the Configurations, signs of the times, nature or proper character of our charism... **Motto:** "*Memoria Passionis mission in action*".

***Preparation of the Chapter. Preparatory Commission.***

The majority was in favor of a Preparatory Commission made up of one member from each Configuration. If possible, it would be desirable for the facilitator to be part of the Preparatory Commission. The preparatory process is important. The Commission has to study well the communication strategy, to involve the different entities as much as possible; provide the necessary staff to the secretariat.

Before the Chapter it will be necessary to consult the religious on the Configurations, formation, mission, communities... The themes raised by the Report of Fr. General to the Synod could be taken up again and a questionnaire prepared to be brought to the attention of the Provinces and communities so that they will have a voice.

It is important that the General Curia listen to the grassroots. The preparatory phase of the Chapter should be characterized by a broad exchange. Synodal approach in the preparatory phase of the General Chapter: all themes and materials should be sent at least six months before the Chapter to the Configurations so that they have time to meet and discuss them.

The member of the Preparatory Commission belonging to the Configuration will be the liaison between the Configuration and the Preparatory Commission.

The Preparatory Commission could discern which themes to choose for the Chapter, define the participation of the laity in both the preparation and the realization of the Chapter, use telematic means to favor the participation of the religious in the preparation of the Chapter, prepare the material to be sent and distributed to the capitulars in advance.

The collection of proposals should begin as soon as possible, in the first months of 2023.

***Participants.***

According to the norms established by the General Regulations nn. 76-80. representatives of the entire Passionist Charismatic Family could be invited: nuns, religious, laity.

***Facilitators / Moderators / Advisors.***

The moderator/facilitator should be a capable and balanced person. Some would prefer a Passionist religious, others would prefer a non-Passionist. Someone who has practical and congregational experience in this synodal journey. Someone



who would be present throughout the Chapter. He should begin working as soon as possible with the Preparatory Commission. Some suggested Marist Brother Emili Turú.

### ***Elections.***

For the elections of the General and his Council, we refer to the norms in force.

Once the plan of the Congregation has been elaborated by the Chapter participants, a preliminary survey could be made with a good discernment dynamic.

Based on "*Predicate Evangelium*", we should think about restructuring the General Council in view of the call to evangelization... perhaps moving away from the current procedure and practice of electing the Council.

### ***Date and place, duration, other suggestions...***

Rome - October 2024, at Ss. John and Paul (costs are reduced, weather is suitable, visa facilities are available).

If in Rome - October 2024. If in Indonesia - September 2024. If in Kenya (Nairobi) - September 2024.

**Duration:** 21 days, three weeks, depending on the topics to be studied. Duration of 4 weeks, with three work sessions and one free session for deepening and personal reflection. Alternatively, three weeks may be fine, but taking into account fewer topics to be covered, in order to be able to do it more calmly and in depth.

**Suggestions:** In the afternoon it is better to return to the aula at 4:00 p.m. in order to increase the rest after lunch and the space for fraternal dialogue. At the beginning there should be a kind of Pre-Chapter in preparation for the Chapter, so as not to interrupt the process of the Chapter. That the liturgy be creative, symbolic, joyful, meaningful, lively, mystagogical... Dynamics that can give everyone the opportunity to express themselves.

At the end of the sharing, the synod members were informed that the drafts of the statements of support for Ukraine and Haiti are available in the SYNAGO application in case anyone would like to send some contributions to the Synod Secretariat.

We moved on to the next section of the morning's work:

### **The Program: *LAUDATO SI***

Fr. Joachim, Superior General, introduced it:

This Program is based on Recommendation n. 4 of the General Chapter: "***Safeguarding Creation***. *The General Chapter, in light of the concern for the environmental crisis of our time and inspired by the Encyclical *Laudato Si* of Pope Francis, recommends that all the entities of the Congregation evaluate the most*

*appropriate means to respond to this problem, committing themselves to promote concrete actions in this regard".*

On May 25, 2021, the sixth anniversary of *Laudato Si'*, Pope Francis launched the *Laudato Si' Platform for Action*, a call to all Catholic entities to achieve a sustainable integral ecology over the next seven years.

In collaboration with the *Passionist Solidarity Network* of the USA, on May 24, 2020, the General Council launched the "**Passion of the Earth, Wisdom of the Cross**" program, calling all members of the Passionist Family to commit and engage with *Laudato Si'* by participating in the program.

The Encyclical *Laudato Si'* is a comprehensive document. We don't usually read much on these topics and need formation. I suggested sending something practical on how this issue relates to the Passionist charism. I asked this *Passionist Solidarity Network* group to send a page and they have prepared some more voluminous but very interesting material. So far three of the six sessions planned in this Program have been sent. The rest will be sent later.

"**Passion of the Earth, Wisdom of the Cross**" is the title that heads the themes. The cry of the earth and the cry of the people is closely related to our charism. Some provinces and communities are making use of these materials in their meetings and need to send information about the program and how it has been used by submitting their responses on the [passiochristi.org](http://passiochristi.org) website. A very well prepared access has been placed there. The material exists, contributions are expected for the next section. We want to see how people have reacted to it.

#### **REACTION. FEEDBACK.**

- Reference to the Synod on Amazonia, as another element to reflect on this topic.
- It is a hot topic. We have been overwhelmed with many issues. And it is not possible to respond to everything.
- The time of beginning this journey has coincided with the Jubilee, the pandemic and other issues. This has been entrusted to the communities and to personal interest. These urgencies have recipients beyond the religious communities. They are an opportunity that should not be missed.
- The tone of the text. Passion for the earth is a language with a certain ideological approach. No reference is made to other important documents with other sensibilities such as *Evangelii Gaudium*, *Fratelli Tutti*, *Gaudete et Exultate*, *Amoris Laetitia*....
- These themes and contributions have been translated into Portuguese.
- There is a passion around the earth. We have an obligation before these elements of the world. To learn this new sensitivity. The effects of what is





happening harm the poor, this reality has repercussions on the poor. We have to think beyond ourselves.

- I am surprised how little we have talked about the crucified earth, because it is about the future of the earth. Fr. Berry insisted that the created world is a mediation of God, along with the human being and his sacramental presence. The third mediation of God. Pay attention to the crucified earth in everything we do. It has to be more integrated, something new to be integrated. An integrated element of the whole in the renewal of our mission, of its understanding in more depth.
- The dramatic situation of the earth is not an ideological question. We must act. It is not a fantasy. We must get involved in the passion for the earth, for the human being. Not taking this reality into account is serious.
- This issue touches us all. Our selfishness destroys our world. Doing something more to educate young people about this reality of the environment is a commitment of the Episcopate in Tanzania.
- I would add something else: St. Paul of the Cross, in teaching us to listen to nature, invites us to listen to the cry of the earth. It has to be included in formation.
- How do we integrate the cry of the earth into our ministry? Is it something else? Fr. Berry asked: are you doing anything meaningful? What are our priorities?
- There are language issues. We don't use analog language. Catholic language is integrative. First session on *Laudato Si'* in March. We live the time of creation in the diocese until September 4. These are small things to do.
- There are people who have not accepted the program because they do not share the ideas on this topic. *Memoria passionis* speaks of the memory of suffering. The concept of *memoria passionis* of the Passionist charism speaks of the love of God revealed in Christ Crucified, not only of suffering.
- We received these materials and we have received many others: synodality, Jubilee... The reality of the earth is there. It is not only data. Personally, we have to make it our own, our community, in the mission we carry out, what role does the earth have in this reality?
- Not only in ongoing formation. We must learn throughout our lives. We must feel challenged. The Passion of Christ urges us in his passion for the earth. How can we feel involved?

## AFTERNOON SESSIONS.

### MEETING WITH THE PASSIONIST BISHOPS.

Participants in this meeting:

- Bishop Giulio Mencuccini, Bishop Emeritus of the Diocese of Sanggau, Indonesia.
- Bishop Jesús María Aristín Seco, Bishop Vicar Apostolic of the Apostolic Vicariate of Yurimaguas, Peru.
- Bishop Luiz Fernando Lisboa, Archbishop ad personam, Bishop of the Diocese of Cachoeiro de Itapemirim, Brazil.
- Bishop Emery Kibal Mansong'loo, Bishop of the Diocese of Kole in the Democratic Republic of Congo.
- Bishop Amilton Manoel Da Silva, Titular Bishop of the Diocese of Guarapuava, Brazil.
- Bishop Pedro Luis Fuentes Valencia, Auxiliary Bishop of the Archdiocese of La Paz, Bolivia, and Apostolic Administrator of the Military Ordinariate for Bolivia.

Absent and excused:

- Bishop Jesús Agustín López de Lama, Bishop Emeritus Prelate of Corocoro, Bolivia.
- Bishop William Kenney, Auxiliary Bishop Emeritus of Birmingham, England, Great Britain.
- Bishop Tommaso Cascianelli, Bishop of Irecê, Bahia, Brazil.
- Bishop Washington Cruz, Archbishop Emeritus of Goiânia, Brazil.
- Bishop Neil Tiedemann, Auxiliary Bishop of the Diocese of Brooklyn, USA.
- Bishop Valentinus Saeng, Bishop-elect of Sanggau, Indonesia.

The meeting began with a moment of prayer with the song composed by Bishop Amilton: "*Passionist you call me to be! Missionary of the cross, of peace! Follower of the love revealed in the crucified present in the Immaculate Heart*".

Fr. Joachim, as Superior General addressed and welcomed them:

*"Welcome, our brother Passionist bishops. This is the first time in the history of the Congregation that this meeting has taken place. Other brother bishops have not been able to be with us, but we remember them and make them present. This meeting should have taken place during the time of the Jubilee, in the spirit of the Jubilee. You too can make the Jubilee pilgrimage. Thank you for coming. Even though you have been called to the service of the universal Church, in a particular Church, we are still brothers. We would like to hear about your experience as Passionist bishops and the ministries in which you are involved"*.



Fr. **Ciro Benedettini**, moderator of the round table with the Passionist Bishops: *“You have been called to the episcopate. In the history of the Congregation, 63 Passionists have received this call. All of you are on the peripheries of the Church, in line with our vocation as did St. Paul of the Cross. First, we would like to ask you to introduce yourselves. Then we will engage in dialogue”.*

**Bishop Giulio Mencuccini**: I have been a citizen of Indonesia since 1982. The Passionists arrived there from Holland. The PIETA Province arrived in 1961. They began to build primary schools. In 1982, the Prefecture of Sanggau became a diocese. In the nearby diocese the Montfortians work. In 1990 I was elected bishop and on June 3 I was consecrated. Now I am emeritus and another Passionist, Bishop Valentinus Saeng, has been elected as my successor. There were 270,000 Catholics. That is 49.9% of the population. The diocese has 85 priests and 27 parishes. We have built many schools. The Passionists collaborate intensively in the diocese.

**Bishop Jesús María Aristín Seco**: In 1911 the Passionists began to evangelize in Tarapoto. In 1920 the presence was suppressed. Bishop Lison succeeded in having the mission resumed. On February 27, 1921 the Apostolic Prefecture of San Gabriel de Marañon was created. We have recently published the history of this Vicariate on the 100th anniversary of its presence. On May 27, 2022, we celebrated the closing of the Centenary, 100 years of history. There is a decline in the number of missionaries in the Passionist presence in the Vicariate. A missionary parish is formed based on the call to solidarity and concern: “mailbox”, fair market, volunteers. The missions are something very much ours; if we kill the mission, we kill something of our being. How to strengthen this missionary awareness and presence is a great challenge for the Congregation.

**Bishop Luiz Fernando Lisboa**: First of all, I was in Mozambique as bishop of the diocese of Pemba. It was difficult because of the lack of missionaries. Only two present. After 21 years, 5 priests from Mozambique are Passionists. The diocese of Pemba is in the north of Mozambique. About 2,400,000 inhabitants, 22 parishes, 30 priests, 10 religious congregations present. Diocese marked by war with 7,000 dead and 700,000 displaced. Pope Francis internationalized the war. He prayed for Cabo de Gata, as he communicated in one of the audiences. He donated money to build two hospitals. The war put the Church at odds with the government. Pope Francis proposed my transfer to Brazil because of the threats I received. Now I am in Brazil in the diocese of Cachoeiro de Itapemirim, which means “river of small stones”. It is in the southern part, in the province of Spirito Santo with 800,000 people. About 60 priests between diocesan and religious, with 5 women's congregations. I hope for the future presence of the Passionists. Marked by the Basic Ecclesial Communities (CEB). There are thousands of study groups around the Bible which has led to a very rich synodal process. I also wonder how to recover the missionary and itinerant spirit in availability and radicality of the Passionist Congregation.

**Bishop Amilton Manoel Da Silva:** Five years ago, in 2017, I was appointed Bishop, as auxiliary of Paraná, city of Curitiba, city of 4 million inhabitants. In 2020 I was appointed bishop of Guaracana. It has almost 30,000 km<sup>2</sup>, 47 parishes, 1,053 rural chapels, 20,000 indigenous people. The pastoral plan is being rehabilitated. Seven settlements with 1,200 families waiting for land. This is a great challenge; 105 priests, most of them religious. For 36 years the Passionists were in the diocese. I am asking for a new arrival of the Passionists. I am responsible for Youth Ministry in Brazil and since 2019 I have been a member of the Congregation for Consecrated Life. As a Vatican congregation we are reflecting on the crisis of religious priests in the dioceses. Missionary collaboration and living the charism is sometimes lost. There are no religious to take on risky missions. What is happening with religious asking for experience of diocesan life?

**Bishop Pedro Luis Fuentes Valencia.** I was born in Bolivia. I have been appointed Auxiliary Bishop of La Paz and recently appointed Apostolic Administrator of the Military Vicariate. I was ordained on May 5 and I am learning. La Paz is a big city, political center of the country. The populist-socialist ideology is creating big problems. There is a parallel Church promoted by the State. Bolivia is still a poor country; there are 12 million inhabitants, 3 million in La Paz. Drug trafficking scourges every social structure and creates great violence. I was in Madrid, in Santa Gema when they called me to tell me the news that I had been appointed bishop. I have been entrusted with the work of the Synod in La Paz and I work in the area of education. Religion teachers have been absorbed by this ideology. There is a crisis in religion teachers at the national level. I am in charge of religious life and I have the impression that we have lost our way. Religious life is very old. There is a flight of religious life from the city of La Paz. There are 120 diocesan priests. In the Military Ordinariate we have 20 priests and several parishes. With the Concordat in force, I have been asked to administer and make feasible the appointment of a new military bishop.

**Bishop Emery Kibal Mansong'loo:** I was appointed Bishop 7 years ago. By telephone, when I was a military chaplain in New York, I was called to serve in this capacity. My diocese is 65,000 km<sup>2</sup>. It is located in the middle of the Congo. It has a population of 800,000. We have 67 priests and 36 seminarians, with a small presence of religious and Christian movements. There are 15 parishes and areas where there are no priests. We have a radio station and three hospitals. We have projected a five-year plan. Travel is challenging; you can only go by motorcycle. Tribal divisions cause conflict, so we are looking for unity. The problem of reconciliation is entitled: "What have you done with your brother?" Poverty is great, farmers cannot sell their products. It is a challenge because it causes the degradation of people. And this makes it difficult for the priests to support themselves financially, so we are creating local support with a house for hospitality. Some priests are undisciplined and some are in the process. Among the perspectives: Synodality,



overcoming the division, structures for the support of the clergy and pastoral work. We are waiting for the Passionists in the diocese. Schools for the youth are needed.

### **DIALOGUE WITH THE BISHOPS.**

- It is true that there is a decrease in the number of Basic Ecclesial Communities because they have received very strong attacks, but they are resisting. What is important is the strength of the groups of families around the Word. The laity assume the services of the communities with various ministries; there is a diocesan council. Where there are no communities, the parishes are centralized in the clergy. Where there are communities, there is less clericalism.
- Witness of pastors in the peripheries. Passionist missionaries for a Church that is focused outwardly. They have to teach diocesan clergy to go out on mission. Characteristic of Passionist mission is the preferential option for the poor. The missionary impulse means going beyond one's own cultural reality.
- Many religious want to become diocesan priests. The problem of religious life is the lack of deepening the charism. Pope Francis has told us that we must have this triple reference: Jesus Christ Gospel Social Doctrine. And we have to place the book of the Acts of the Apostles in this process as the moment of incarnation of the Gospel in today.
- The history of the Congregation is the history of the charism from the foundation to the present day. The charism becomes visible when it presents itself in the Mission. The charism is not distilled water, it needs to irrigate various environments. Some come to the congregations moved by external signs, perhaps with nostalgia for the past, but they do not make a bridge from the charism of the founder, as the Congregation is doing today in the incarnation and living of the charism. The Second Vatican Council spoke of the religious vows going beyond Trent, which considered them only as a way of perfection. Permeated by the memory of the Crucified by the experience of God, we have a prayerful-contemplative source; it is a mysticism that comes from the spirituality that becomes action. Spirituality of the charism with the people and with the diocesan priests. The diocesan priests need the spirituality of the following of the religious. Moreover, they need community life as a treasure, because society is closed in individualism. Loneliness is felt. Fertile religious life must want and offer a fraternal experience. Good contemplative and fraternal life is what religious life can offer to the diocesan clergy and the faithful. Finally, we favor the Mission within a diocese with our own charisms. The visibility of the charism by presence and action. We must go beyond structures. These are some of the elements that religious and Passionist life can offer to the local Churches.
- On vocation ministry. The starting point is a vocation commission that functions at the parish level. It accompanies the candidate until he enters the major seminary. There is only partial information in the congregation, but not in the

diocese, since the starting point is a local reality. The richness of the diocese is that there is accompaniment from the beginning.

- The young people arrive with great enthusiasm, the welcome is important. How to present religious life? The life of the Founder should not be presented as a simple biography but to see how it helps us to live today what he lived as a human being, as a social man; how was his contact with the poor. The concern was that the groups should have the practice and the attitudes. The spirit of the Congregation is in the tasks that the Congregation carries out.
- In the diocese, " *a sense of being diocese*" is needed, that is to say, incarnation in the local Church always in the light of a charism.
- The particularity of the Congregations in the diocese is expressed in their activities. It is the motivation of each religious that moves him to act, a motivation nourished by spirituality.
- I hope that the Passionists will come to my diocese, I need companions and something more. They will bring a particularity to this Church.
- The Passionist missionary sense we have understood as presence in the last places. One contribution would be the existential peripheries in the big cities. To go to those who ignore God. Its mission is to remember the Lord of the Passion in the crucified of today. To be creative in order to bring the proclamation of the Gospel closer to people, a proclamation that is current. To go to the front, in the middle and at the end, accompanying. Experiences not of a moment, but of a journey.

**Question:** *Poverty, the existential peripheries: What advice can the Passionist bishops give to our western world on the peripheries?*

- The passion of Paul of the Cross was Passion as passion. In *Deus caritas est*, Benedict XVI insists on the eros with which we are loved by God; the present needs a compassion, com-passion, something that vibrates and excites. Jesus was passionate for the Father and the Kingdom. Passionate for Christ with his passion. Easter presence if I am passionate for Christ, with his passion. The option for the poor is for everyone. Experience of God, of his love, to be a sign of God's love. It is the way to be and communicate love and passion like Jesus Christ in his Passion.
- All seminarians and their families have to contribute to the seminary in Mozambique. New communities have grown, a new form of consecrated life. They accept work among the most vulnerable, they dress poorly. The congregations are affected by how we welcome, how we challenge in social pastoral life. We need to challenge young people more.
- There are serious new groups that are in places that religious life has left.
- We have lost the existential peripheries, why don't we talk about these peripheries of the search for the sinner?



- In Pemba, we began to bring food to the people, then we realized that what they needed was to have their stories heard, they have done a psychological study, what is essential is pastoral of listening.

**Question:** *In the service of a diocese to the Passionist bishops, do they lack community, with whom do they confront and share?*

- Fraternity is compensated with the clergy and the closeness to the people.
- Confrontation with the clergy demands listening, acceptance, conversion.
- There is an extended fraternity with a certain confrontation. We are building fraternity with concrete facts.
- The encounter with other religions with regard to fraternity with respect is a place of communion and confrontation.
- When I arrived I wanted to create community with other diocesan priests, but I gave up because they have no sense of belonging. It is necessary to walk. I miss the community experience.
- I have a spiritual director, a bishop emeritus, who often offers me advice, in addition to meeting other bishops.
- Missionary life requires communicating, touching hearts in their cultures and needs. Entering the age of communication. The sacrament of Reconciliation as a space to live the Passionist mission.
- I need to live with others. I invite the priests of the diocese to lunch. The Bishop's house is open.
- Great friendship with other bishops. Presbyteral Council.
- Looking to the future, when I am emeritus... I would like to return to community.
- What is in crisis is not the mission, but communion, to which we need conversion.
- It is very difficult for us to speak of limits. And this affects the vocational proposal, the Mission and the radicality of religious and diocesan life.

Fr. Joachim and all the members of the Synod thanked our brother Passionist bishops.

## 21 SEPTEMBER

### FINAL SESSION, EVALUATION SESSION.

The moderator of the day, Fr. Aloysius John Nguma, presented the work to be done in this last session:

- Approval of the Synod statement on Ukraine and communication to the Passionists present in Haiti.
- Evaluation of the Synod, first on the platform and then from the expectations and hopes exposed at the beginning of the Synod.
- Fr. Ciro will present the Acts of the International Congress "The Wisdom of the Cross in a pluralistic world".
- During the celebration of the Eucharist, Father General will close the Synod.

Fr. Aloysius invited us to read the drafts of the Synod statement on Ukraine and the communication to the Passionists present in Haiti.

#### STATEMENT ON UKRAINE

*The XVI Synod of the Passionists was deeply impressed to receive the report of the Provincial of Poland on the response of the Passionist Community in Ukraine to the war situation in that country, with the direct involvement of the whole Province and the material and spiritual support of other Provinces. The firm decision of our Passionist confreres to continue their service in Ukraine and the organized aid, both in Ukraine and in Poland, for those fleeing the conflict, testifies to our mission, together with the entire Christian community, to serve the universal common good. As a Congregation, we commit ourselves to be in effective solidarity with the people, in Ukraine and elsewhere, whose lives are devastated and disrupted by the social and political conflict.*

**The declaration was approved by 43 votes in favor.**

#### MESSAGE TO THE PASSIONISTS IN HAITI.

*The XVI Synod of the Passionists in Rome is aware of the reality of the Church in Haiti and especially of the Passionists who live there. From this forum we stand in solidarity with all those who suffer the consequences of violence and poverty in Haiti. We join the people of God who are on pilgrimage in Haiti and we support the work of sowing the Good News in this harsh reality. At the same time we place you in our prayer for the coming of the "Kingdom of God and his justice".*

**The communiqué was approved by 43 votes in favor.**





**It was proposed to the Synodal Assembly and approved with 36 votes in favor that the Synod Secretariat, in coordination with the Superior General and the Synod Preparatory Commission, prepare a message from the Synod to the laity of the Passionist Family.**

### **MESSAGE OF THE XVI SYNOD OF THE CONGREGATION TO THE LAITY OF THE PASSIONIST FAMILY.**

*The religious gathered in the XVI Synod want to communicate to you that we have had you very present during these days of meeting. We know and appreciate with gratitude your living of the Passionist Charism and we feel called to grow together as a Passionist Charismatic Family in communion and synodality, called to the Mission that St. Paul of the Cross received from the Lord for the service of the People of God and humanity. Together, laity, religious men and women are sent as witnesses to the love of God manifested in the Passion of Jesus Christ, "the most stupendous work of his love". The reflection offered during the Synod by Brother Antonio Botana of the Brothers of the Christian Schools, "The Role of the Laity in Charismatic Families", has shown us new perspectives and orientations that we wish to deepen with you. We commit ourselves to recreate together the bonds of communion and belonging in shared Life and Mission.*

### **EVALUATION OF THE SYNOD**

In the *Synago* application, it was possible to express a quantitative evaluation (**Annex 6**).

Fr. Aloysius invited us to express our evaluation of the Synod based on the hopes expressed at the beginning of the Synod in the words we wrote at the opening Eucharist and which were displayed in the aula. Have the hopes been realized? Have the expectations been fulfilled?

- I wrote the word "**belonging**" as an expectation. I have lived the experience of sharing and belonging. But sometimes it is challenged by some members of the Congregation, lived in the difficulties of ministry. There is a call to communion to strengthen our mission and life.
- I wrote the word **sharing** as an expectation. I have lived sharing with intensity. I feel satisfied.
- I wrote as an expectation the words **enlightenment** and **guidance**. I have received it, it has been given. It was enriching to share in the language groups. The experience of the other realities is common, seeing the challenges and expectations. Working in synergy, in network. Topics such as community life, formation and mission are for us to concretize in the zones and communities where we work. It is the disposition of each one of us that makes them real in the concrete.

- I wrote the word **solidarity** as an expectation. It has been a deepened theme and I return satisfied, aware that I have something to share with my brothers. Solidarity especially in the field of formation.
- I wrote as an expectation the words **thank** and **clues to dream the future**. I am grateful for what I have received during these days. Much has been shared, the problems are similar in all realities. Very grateful. Uncertain dreams in common, but we are together, in synodality. Looking to the future with enthusiasm and hope.
- Thank those who have worked in the preparation of the Synod.
- Appreciate the atmosphere of the Synod. Clarity and conviction for the mission. We have made progress, but we must make even more progress.
- I wrote the words **see** and **know** as an expectation. I came with this expectation. The synod has been a very beautiful experience of knowing the reality beyond what is known. Not only as information but as an experience that enriches me and the Province to which I belong. Difficulty because of the languages and I wish to overcome this difficulty. Thank you for those who have shared.
- I wrote as an expectation to **receive wisdom** to know where to place myself and the meaning of the assembly, how to contribute to understand the charism of the Founder where we are. A great help in returning to my entity. Thank you.
- I wrote as an expectation **encounter**. At the Synod of Corella I washed dishes as a postulant and there I was able to discover the diversity, the internationality, the ability to listen and the difference of opinions that makes us able to grow and that I now see confirmed. I am grateful for the different ways of living as a Passionist.
- Thank you. The Synod enriched my life. I am one of the older ones. I have seen the younger ones. It has nourished my soul. Thank you for your presence in my life. Thank you for fraternity.
- Good meeting. Thank you for being together. Solidarity with the crucified of today. The bishops have inspired me a lot, they have exemplified the call. The Pope has asked us to go to places that are not so comfortable. They have communicated this enthusiasm. Capacity for solidarity with others. To recover some of their availability for service.
- I wrote as an expectation **renewal**. My life has been renewed by being here. It has been shared in the group with a lot of sincerity and this says a lot about us. I am very happy that we can say what we have been thinking. In spite of our weaknesses this gives me insight into what we want, our dream, how we want to be Passionists today. We are all searching. It is a source of inspiration. It helps me to renew myself as a Passionist.



- I wrote as an expectation to **create a future**. It has been an honor with the responsibility to create our future. It is very healthy to be in this meeting. The first steps lead to the big picture. Small steps and openness to follow are important. Thank you from the bottom of my heart.
- I wrote as expectation **communion**. Beautiful experience. It exists in the diversity of culture and language. Why do the bishops tell us and speak of being Passionists in mission, moving away from certain securities? For this shared communion I suggest dedicating a day to the bishops at the General Chapter. Understanding the missionary realities in which we are present. We have seen the Congregation in mission thanks to the mission of the bishops.
- I wrote as an expectation for **the future Passionist**. The goal has been achieved. We have discussed formation, solidarity, community life... If we put it into practice the future will be better.
- I wrote as an expectation the word **return**. God invites us to return. To what should we return. The bishops have called me to return "to the Church", to speak to each other beyond the barriers, to return to the charism from sharing. A useful word. We must find in the General Chapter a time that makes us recognize our presence in the local Church.
- I wrote the word **unity** as an expectation. I have experienced and seen this reality of communion. To strengthen my identity of working together. Renew my identity. I have a good message to share.

Fr. Ciro Benedettini presented the edition of the Proceedings of the Congress "*The Wisdom of the Cross in a Pluralistic World*".

The edition consists of three volumes. The first, published in five languages - Italian, English, Spanish, Portuguese and French - contains the main papers of the morning sessions. The second and third volumes contain the afternoon contributions in the various linguistic sections, each in its original language. The first volume is currently available in Italian, Spanish and French. Copies in English and Portuguese will be available at a later date. The second and third volumes are also available in the original languages. Copies are available at the porter's desk.

Father General said a few final words.

*I want to express my gratitude to all of you because sometimes we say that this kind of meeting is a burden and we wonder why. You are here sharing what you see and I thank you for what you have done. We have been able to share with words and, beyond languages, with smiles. Fraternity and communion have been growing. You must share this experience with your brothers.*

*To the moderators of each day, to the General Consultors who moderated each day. Thanks to the Consultors, to Fr. Alessandro Foppoli, to the Secretary of the Synod, Fr. José Luis Quintero, to Fr. Marco Pasquali. When I was thinking of*

*a Synod without paper I was a bit apprehensive, and you have done a brilliant job. Thank you very much for your work.*

*To Fr. Rafael Blasco and Federica, from the General Secretariat, and to Fr. Javier Solis and Andrea Marzolla, from the Secretariat of Communications.*

*To the Preparatory Commission: Frs. Giuseppe Adobati, Rafael Blasco and Alessandro Foppoli. The three of them, living in close proximity, have worked in harmony and with great dedication with the instructions of Marist Brother Emili Turú, to whom we also express our gratitude.*

*To Frs. Natale Panetta and Erasmo Sebastiano, Superior and Vicar of the community, to the entire community of Sts. John and Paul, the Passionist Sisters, the cleaning and housekeeping staff...*

*To the interpreters Daniela and Clara. To the translators of the texts, Frs. Giovanni Pelà, Lawrence Rywalt and Omar Trejo.*

*Many thanks to all!*

Fr. Joachim Rego, Superior General, concluded the XVI Synod of the Congregation.

# Chronicles

## 11 September

At 9:00 AM with the celebration of the Eucharist, presided by Fr. Joachim Rego, Superior General, the XVI Synod of the Congregation began with the celebration of the Eucharist at 9:00 AM. He prayed for the gift of the Spirit so that these may be days of fraternity, discernment and motivation for our life and mission. In accord with the Liturgy of the XIV Sunday in Ordinary Time, especially the Gospel text of St. Luke (15.1-32), he pointed out the attitudes of those who listen to Jesus, sometimes confronting one another, and the gaze of God that Jesus offers us-- loving every life with dignity as the “*greatest treasure*” to be welcomed, defended, and promoted. Pope Francis is also a witness to these attitudes of mercy, calling for justice and respect for all, developing a compassionate attitude of love that recreates and renews, heals, and comforts.

Following the homily on the Word proclaimed, he invited us to welcome the celebration of the Synod as a gift of the Spirit, open to God's merciful heart that calls us to welcome our brothers and sisters and to serve them sincerely and respectfully. He also invited us to have a healthy attitude of listening and synodal collaboration with a desire to enliven, renew and recreate our mission in the context of gratitude, prophecy, and hope.

After Communion, each of the Synod members was invited to express with a word, writing it on a small card, his or her hopes at the beginning of this meeting. These have been placed in the Synod hall as a point of reference for these days and will assist in the final evaluation at the conclusion of the Synod.

At the conclusion of the Eucharist, the first session began in the Synod hall. Fr. Marco Pasquali presented the digital instrument that will facilitate the work of the Synod. Fr. Ciro Benedettini, moderator of this first day, indicated the various procedures for designating the services: secretary, CCC, scrutineers, approval of the agenda and the procedural manual. Finally, the CCC was constituted with three members elected by the Synodal Assembly. It was composed of Fr. General, Fr. Giuseppe Adobati (President of the Preparatory Commission), Fr. José Luis Quintero (Secretary of the Synod) and three members elected by the Synod assembly: Fathers Francisco Valadez Ramírez, Joseph Moons and Paul Cherukoduth.

After lunch, work resumed in the Aula with the presentation of the Report of Father General. His report reviewed the major events in the life of the

Congregation since the celebration of the 47th General Chapter, the Jubilee of the Congregation around the theme “*Renewing the Mission*”. The general framework was the call to Synodality in which the being and doing of the Church is involved. The pandemic of Covid-19 was mentioned in detail as a challenge that has involved us, giving birth to a new reality of interdependence consisting of solidarity and communion as a new way of being and knowing that we are sent forth. In his report he also pointed out some of the concerns of the General Council: harmonization of community life and pastoral ministry, formation of formators, processes of guidance, vocational challenges, etc.

After his presentation and a brief break, a space was opened in the Aula to discuss the reactions and questions raised by his report. The evaluations of the report were very positive, and some questions were raised that will guide the dialogue and the synodal discernment.

The day's work concluded with evening prayer prepared by the General Council.

## 12 September

The day began with the celebration of the Eucharist at 7:00 a.m. in the chapels designated for the language groups.

At 9:00 AM in the Aula of the Synod, the Holy Spirit was invoked using some texts of St. Paul of the Cross.

Fr. Alessandro Foppoli presented the program for the day focusing on the study of the *Instrumentum Laboris* in particular its introduction and first part. Fr. Joachim Rego situated the document in context of the priorities of the 47th General Chapter and the document *Call to Action-Renewing our Mission*. Based on this document he addressed the entire Congregation, local communities, Provincial and Configuration Councils and asked them to offer their contributions. Based on these responses the General Council appointed a commission to collect and integrate the responses presented by the Presidents of the Configurations, and to elaborate this *Instrumentum Laboris* in order to draft the Plan for the renewal of our Passionist Mission as requested by the General Chapter. The first task will be presentation of the document by the General Council to the Synod to be evaluated, enriched, or reformulated with the objective that it be presented at the next General Chapter.

Fr. Gwen Barde, a member of the General Council and President of the Commission for its elaboration presented the Introduction of the document pointing out the rationale behind its composition insisting that it is a call to ongoing renewal in order to Revitalize the Mission. The document points out how this attitude of renewal in creative fidelity has constituted a fundamental element in the dynamic of the life of the Congregation; secondly, it includes the challenges of our world, the signs of the times and the fundamental element that we are rooted in the *Memoria Passionis*.



After this presentation, there was a time for personal reading in a prayerful and receptive attitude with the desire to identify those elements in which the call of the Spirit is recognized. Then, working in groups, we reflected and shared, offering a first evaluation. At the end of the morning, we proceeded to common sharing. The document was positively evaluated, especially in reference to the ongoing call to conversion and the need to recognize that we are always in need of renewal and of a new impetus in our Mission based on the reality of community reality that is revitalized by the Memoria Passionis.

In the afternoon, Fr. Gwen presented the first part of the document entitled “*Strategies for renewing our mission in communion*” and asked the groups to identify the three most urgent action steps to be implemented.

In the sharing, each group pointed out three priority action steps with their respective motivations. There was a great deal of agreement, especially regarding those action steps that favor the growth of the community dimension of our life and in the Passionist character of our mission.

The session concluded with a positive assessment of the work dynamic proposed for the day.

The day's work concluded with a prayer prepared by the Charles Houben Configuration (CCH) in the chapel of the retreat house.

## 13 September

The 3rd day of the Synod began with the celebration of the Eucharist according Configuration groups. Today all the Synod members prayed and reflected on the theme of Formation that was to be studied in the Aula.

Rafael Vivanco, the moderator of this day, invited us to pray serenely and trustingly. The antiphon *Nada te turbe* (Let nothing disturb you) as a repetitive canon guided the prayer.

Fr. Joachim gave us some information about the jubilee celebrations of some of the members of the Synod and reminded us that the General Curia usually sends a letter of congratulations to all the religious celebrating their 25th, 50th, 60th anniversary of profession or ordination. It was his hope that these events would be a reason for joy, fraternity, and mutual prayer for all the communities.

Fr. Rafael Vivanco asked Fr. Martin Coffey, Executive Secretary for Formation, to present the formation plan that the Secretariat for Formation prepared. Fr. Martin indicated that his presentation is also intended to be a reflection on formation. This document is the fruit of various meetings of the members of the Secretariat and of dialogue and visits to the houses of formation or on-line meetings with formators and those in formation and from the responses that were sent to the Secretariat.

He explained that more than a complete plan of formation, its scope is the centrality of the Passionist charism as the focus and dynamism that configures the Passionist in all the dimensions of his life. Each of the stages of formation from initial to ongoing formation is nothing more than a progressive process of being configured - letting oneself be configured - to Christ and by Christ in his self-sacrificing and self-offering love in response to the love of the Father for humanity. This integral formation touches upon all the dimensions of personal life and takes place in a world of relationships that constitutes us. For this reason, reference is made to the framework of the Passionist community in which Passionist evangelical life takes root. And it also presents formation for mission in various dimensions—the humble and caring incarnation of the love of Christ shown in his Passion. It also indicates the challenges of our world, which are situations that the Spirit makes fruitful for a new way of being and acting. The contexts of internationality and interculturality challenge us to communion, respect, welcome and integration according to the teaching of Jesus.

After his presentation, Fr. Rafael invited the participants to work in groups using the dynamics of the method of “*spiritual conversation*” proposed in the Vademecum for the Church Synod concerning Synodal process. It involves a sharing that involves listening, welcoming, and allows what is heard to resonate and be shared, opening oneself to the action of the Spirit in communal discernment.

The sharing in the Aula of what was discussed in the groups revealed the richness of this synodal way of welcoming the action of the Spirit in an attitude of discernment.

In the afternoon, Fr. Gwen Barde presented section B of the Instrumentum Laboris dedicated to “*Strategies for Mission in Formation*” proposing that the groups identify three urgent actions to be implemented in the Mission Renewal Plan proposed to us at the 47th General Chapter.

In the subsequent sharing highlighted those strategies referred to the community dimension of formation, the formation of formators and attention to all the stages of formation, especially those after perpetual profession and ordination. Also in the Aula there was dialogue about the way to configure and focus the work of the Synod.

The Jesus Crucified Configuration (CJC) guided the evening prayer.





## 14 September

### THE EXALTATION OF THE HOLY CROSS

The feast of the Exaltation of the Holy Cross inspired this day of the Synod. Morning prayer in the Chapel of the Retreat House focused on the Lord who, from his saving Cross, reveals and offers the Trinitarian love of God, making the wood a tree fully alive.

At 9:00 AM in the Synod Hall Fr. Joachim asked that the Synod members to prayerfully remember the religious of the Province of the Exaltation of the Holy Cross in Brazil and those of the Holy Cross Province in the USA.

Fr. Eddy A. Vasquez Lopez, moderator of the day's work, presented the work plan for the day consisting of two parts: a time for retreat and the presentation of the process of the Configurations.

Fr. Giuseppe Adobati introduced Maria Campatelli, director of the Enzo Aletti Study Center in Rome and specialist in Oriental Theology. The title of her reflection-meditation was "*The Spirituality of the Synodal Way*". She began by situating the listeners before the Icon of the pierced side Christ according to the text of the Gospel of St. John (19:31-37). From here she invited us to allow ourselves to look at it from the light that springs from its contemplation. This open wound is the wellspring from which flows the mercy of God who creates and recreates us; to recognize oneself as created in love and therefore in a permanent process of allowing oneself to become a person who moves forward and is constituted "*in relationship*". More than closed and self-sufficient individuals, we are a gift that we offer in gratitude and joy, thus expressing the beauty that precedes us, the personal being of God in us. We participate in this Trinitarian act, recreating ourselves in communion. Contemplating this wound that springs from love, we are reborn to the life that God is and gives us. From this ecstasy is born the communal encounter that places us before the concept of a synod not as a strategy but as God's being in us and us in him.

After her presentation, the moderator invited the participants to take an hour of contemplative silence, recognizing that they were welcomed and constituted by the gift of the one who pours himself out in water and blood, giving his spirit, the Spirit.

Returning to the Aula, there was an opportunity for sharing about we had experienced. It was a moment of intimacy and communication, truly profound and fraternal. Maria Campatelli's contribution was very positively valued and that her vision can enrich our charismatic experience and mission.

At noon, the Eucharist was celebrated in the Founder's Chapel. Fr. Henrique Evangelista de Oliveira, Provincial of the Province of the Exaltation of the Holy Cross was the principal concelebrant. He pointed out that by presiding at the

Eucharist he virtually enabled all the confreres of this Passionist Province to be present with him. In his homily he invited us to visit three key mountains in the history of the Congregation and of Salvation: Sinai, Calvary, and Monte Argentario. In each of them God gives himself in words that can be seen and in events that can be heard. And on all of them we are pierced by the action of God that intermingles with human action in *historia salutis*. It is love that becomes sacrament and donation: New Life that recreates us by flowing from the pierced heart. The open heart of the Lord welcomed and transformed the heart of Paul of the Cross to proclamation, memory and offering.

After a special festive luncheon, the synodal work resumed at 4:00 PM with the presentation of the present reality, projects, perspectives, and challenges of each of the six configurations. Because of the length of the presentations and the dialogue there was not sufficient time for all of them and the last two were left for the following day.

The day concluded with a common prayer prepared by the African Passionist Configuration (CPA).

## 15 September

### OUR LADY OF SORROWS

The Eucharist was celebrated in language groups on the feast of Our Lady of Sorrows, Principal Patroness of the Congregation. In all of them, in the different languages, the Sequence, *Stabat Mater Dolorosa juxta crucem lacrimosa*, resounded, inviting us to live with her and, together with her, the saving Mystery of Jesus Christ

Fr. Aloysius Nguma, General Consultor and Moderator of the Conference greeted everyone and led the opening prayer. The first part of the morning was dedicated to the presentation of the Report of the PASPAC Configuration and of the SCOR Configuration-Province. After a brief pause Fr. Gwen presented the third part of the Instrumentum Laboris i.e. the “*Strategies for revitalizing the mission in the Configurations*”. Group work and sharing followed. Most of the groups emphasized the need to evaluate the process undertaken by the Configurations and the importance of the role of the President of the Configuration.

In the afternoon, a De La Salle Brother, Bro. Antonio Botana, offered his reflection on “*The Role of the Laity in the Charismatic Families*”. Fr. Rafael Blasco introduced him underlining his commitment to youth ministry and now working in the process of “*shared mission*” in his congregation and offering his work and reflection to other congregations and lay movements.

His conference was above all to offer fundamental criteria rather than concrete strategies, pointing out that this reality springs from this Church-Communion



supported by Vatican II. From his rich conference we note his invitation to undertake paths of innovation and creativity with confidence in the action of the Spirit in the Church and in humanity. Antonio Botana insisted: *“The ‘role’ of the laity in the charismatic family must be prepared and people must be informed so that they can ‘fulfill their role’.* This implies a formation that has to be developed through three processes in which religious and lay people have to be involved. Three processes that support each other, since they are not successive but simultaneous: the process of communion, the process of identification with the charism and the process of commitment to the mission. In each of them it is necessary to invest in order to obtain the desired fruit... We invest in relationship (in “creating bonds”) and we obtain belonging: bonds that create relationship, that facilitate the rapprochement of people, mutual knowledge, communication of experience and celebration of faith..... We invest in guidance and formation and obtain identity... We invest in shared animation of the mission and obtain commitment and co-responsibility.... What efforts does the Congregation make to develop the Passionist family? Possibly a good index of evaluation can be found in these three processes that I have just mentioned: in the investment or resources that are used in creating bonds, in guidance and formation, in shared animation of the mission. In this Church-Communion that welcomes us, we can say it with conviction: without the laity who live the same charism with us, we are incomplete. Without the Passionist family, the Congregation of the Passion will be incomplete.”

A rich dialogue followed, during which Bro. Antonio shared the experience of his Congregation and others he knows. Then we discussed how to implement this rich reality of the journey of the Passionist Charismatic Family and what steps to take next.

The MAPRAESS Configuration prepared the concluding evening prayer.

## 16 September

The celebration of the Eucharistic marked the beginning and the key moment of the day as in our daily community life. From that source flows life and Mission.

Two items of study were on the agenda for this day: the Presentation of the Economic Directory and the request for the consent of the Superior and his Council to the Synod on the future of the Province of St. Joseph (IOS).

The moderator of the day, Fr. Mirek Lisiecki, presented the schedule and the dynamics of the day. Fr. Joachim recalled, among other anniversaries of the day, the 50th anniversary of ordination of the General Consultor, Fr. Ciro Benedettini.

Fr. Alessandro Foppoli presented the Financial Directory indicating that it was a recommendation of the 47th General Chapter. He explained the process of its elaboration and that it included inspirational elements, the use of goods in the context of consecrated life from the perspective of the vow of poverty, and the specification of actions and protocols in the financial reality of our life and mission. It is not intended to offer innovations, but rather to bring together in an orderly fashion

the protocols for action at the local, provincial, and congregational levels, noting that these norms or indications should then be applied in each country or zone, according to the particular legislation. He repeated that the fundamental framework of this request made by the Congregation of Institutes of Consecrated Life in response to the directives of Pope Francis is to underline the purpose of material goods, to sustain the life and mission of the Congregations, with evangelical criteria and to avoid their inappropriate use.

After this general presentation, the text was studied in the language groups, which analyzed its content and form. Their work was subsequently presented in the Aula. All the groups valued positively both the contents and the clarity of the presentation. Clarifications were requested on various issues, including the concept of “*stable patrimony*”.

In the afternoon, another issue was discussed. Father General presented to the Synod the request for the suppression of the Province of St. Joseph (IOS). He reviewed the process carried out since the celebration of the last Provincial Chapter of this province at which time it requested made the request for suppression to the Provincial Superior and his Council. Along with this request, the religious asked to be incorporated into the Province of St. Patrick (PATR). Fr. Martin Newell, the last provincial, following the death of Fr. John Kearns, also pointed out other aspects of this process and the reason for the request. Additionally, Fr. James Sweeney, PATR Provincial, pointed out how at their subsequent provincial chapter they had unanimously expressed their desire to receive the religious of the Province of St. Joseph. The General reported that after these discussions they had proceeded with the suspension of the Province, waiting until this time to request the Synod's consent for its suppression.

A dialogue was opened in the Assembly in which feelings, uncertainties and questions were expressed. They ranged from the desire of St. Paul of the Cross for the Passionist presence in England to the awareness that although the structures sustain the charism, it remains, manifests itself or takes on new faces and presences beyond them. As they were expressed, the conviction that this gesture opened a new horizon of hope and trust in the action of the Lord who opens the way emerged more and more strongly. A vote was called for and unanimously the Synod expressed its favorable consent to the suppression of the Province of St. Joseph.

Fr. Martin Newell, the last IOS provincial, presented the life and charismatic and apostolic richness of the Passionist presence in England, beginning with the arrival of Blessed Dominic Barberi, the numerous foundations, the expansion in other places, the apostolates and pastoral choices of the past and the present, conscious and hopeful of the new face that the Passionist charism will take on now with this new reality.

Still in the Aula, we concluded the day with Evening Prayer prepared by the PASPAC Configuration.



## 17 September

In celebrating the Eucharist this morning, the Gospel presented us with the parable of the Sower, inviting us to recognize ourselves as the soil in which the Word is planted, and that we are called to germination and fruitfulness and to be sent out into the field of the world and history.

At 9:00 AM Fr. Ciro Benedettini, moderator of the day, outlined the day's agenda, showing that this was a concrete and practical continuation of the work on the Financial Directory of the previous day.

Fr. Antonio Siciliano, General Econome, presented the financial report of the General Curia, detailing the ordinary and extraordinary activity of the fiscal year, focusing on the contributions of the provinces and the management of the funds that provide security for the life and mission of the General Government and its future collaboration in solidarity with all parts of the Congregation. After his presentation and the answers to the questions that the assembly asked him to clarify, the General Econome posed three questions to the synodal assembly inviting reflection and dialogue in order to offer light or perspectives on these issues. The first question was related to the economic dependence of the General Curia and the system of annual quotas coming from the provinces. Secondly, the sharing of solidarity among the provinces and configurations and the possibilities and difficulties that exist today in moving capital for the sake of solidarity beyond the borders of the countries where the Congregation is present. And, thirdly, the reality of Generalate of Saints John and Paul, and the need to undertake some renovations or consolidate certain areas of the building in order to enable it to provide services to the members of the Congregation and ensure its self-sufficiency. The importance of the annual contribution of each of the provinces was recalled.

Different groups offered some ideas so that the General Council and the Curia will continue thinking about how finances and cooperation can truly enable stable solidarity based on evangelical criteria in order to be able to support life and mission.

Fr. Antonio Siciliano continued the afternoon's work with a presentation of the Solidarity Fund, created some years ago with a double dimension of formation and the missions. After pointing out the capital, the mode of investment and the projects supported, he indicated the protocols for donations and the exercise of solidarity. It was pointed out that the fund does not have the purpose of accumulation but of response to needs and requests. A revision of the rules was requested in order to respond to requests with solvency and transparency, with equity and justice, and also to request information and verification regarding the use of the funds received. Several interventions indicated that perhaps now is the time to highlight the priority and capacity of offering support for formation from this fund.

Fr. Paolo Aureli, Secretary General for Solidarity and the Missions, who recently passed away, was remembered. Due to his death it was not possible at this time to present a detailed report from this Secretariat. Paolo's faithfulness and the promptness and dedication with which he responded to each of the projects that came to this Secretariat were highlighted.

Fr. Antonio Siciliano thanked all those who collaborate with him and have helped him in his service as General Econome.

The day's work concluded with evening prayer prepared by the SCOR Province-Configuration.

## 18 September

Sunday 18 September was a free day for rest and excursions. A group of the Synod members visited Monte Argentario and Vetralla. In the monastery church of the Presentation Retreat, Fr. Max Anselmi pointed out the significance of the place and the presence of St. Paul there. Fr. José Agustín Orbegozo and lay Passionist Sabrina greeted the pilgrims at the nearby Retreat of St. Joseph. They celebrated the Eucharist in the small church dedicated to St. Joseph and Fr. José Agustín with Sabrina prepared the lunch meal, inviting them to recognize that they were truly welcomed in this “*mother*” house of the first novitiate, like grain that continues to germinate. There was time to visit the small cells, contemplate the sea and experience the life of the first Passionists in his historical and greatly treasured place.

In the afternoon we visited the monastery of the Sant'Angelo in Vetralla. Fr. Gino Gianfrancesco and Fr. Adolfo Lippi were excellent tour guides for the lovingly preserved historical artifacts: the Founder's cell, the refectory, kitchen, choir, and utensils of that time associated with St. Paul of the Cross and his brother, John Baptist and other venerable Passionists. The fraternal welcome of the religious who live in these places today are signs of how they live the charism among us. Its seed continues to germinate.



## 19 September

On Monday, at 9:00 AM, after the celebration of the Eucharist in linguistic groups, the work in the Aula began. In the first part of the morning session, moderated by Fr. Mirosław Lesiecki, two presentations were made. Fr. Łukasz Andrzejewski, Provincial of ASSUM, described the special situation of the Passionists in Ukraine due to the war. Fr. Łukasz commented that when the war broke out, he contacted the religious present in the country and asked them if they wished to leave because of the danger they were exposed to. They expressed their desire to remain close to those who are suffering. From the community and the house of Mercy they offer hospitality and help especially to the most vulnerable, children, youth, and the elderly. Fr. Łukasz acknowledged that their help has been possible thanks to the generosity and concern of others. They continue to work and hope that they will continue to receive aid also when the conflict ends to continue to serve in the reconstruction.

Fr. Francis Totsuka Yamauchi, Provincial of the MAIAP Province (Japan) presented his desire to establish a network of WORLD PASSIONIST SPIRITUALITY by putting people, entities, and resources in contact with each other in order to share and help concrete people. He was thinking that this could be useful especially in this globalized world with so many migrants. The members of the Assembly appreciated the information and proposals, pointing out above all the witness of the Passionist charism of concrete service in situations of need. The Synod decided to make a statement of concern and support of the Passionist confreres in Ukraine. The morning session was shortened because there was interest in viewing the broadcast of the funeral of Queen Elizabeth II of Great Britain.

The afternoon's work began with a meeting (via telematics) with the Executive Director of Passionists International, Anne Marie O'Connor. She presented her work and the purpose of this entity's presence at the UN. She stressed the importance of communication to bring to this forum the realities of poverty and injustice, along with any projects, from the places where the Congregation is present. She insisted that it is a commitment that springs from the reality of Justice, Peace, and Integrity of Creation (JPIC) inspired by the Passionist charism. She requested more communication and attentiveness. It was suggested that based on her presence she could send information for formation in this area. The presence of two Passionist religious in Haiti at this time was recalled.

The second part of the afternoon session was dedicated to offering some more information in order to conclude the work of the Synod.

Fr. Martin Coffey, Executive Secretary of the General Office for Formation led the evening prayer.



## 20 September

Today, the liturgical memorial of the 103 Korean martyr saints, St. Andrew Kim Tae-Gon and his companions, was an invitation to remember the Passionist presence in Korea. Together with the Provincial Fr. Joseph Seong-Gyun Oh, we remembered the religious of the MACOR Province during the celebration of the Eucharist and throughout the day.

At 9:00 AM, the moderator for the day, Fr. Rafael Vivanco, after prayer in the Aula, presented the work of the day. The morning, according to the agenda, had two parts: reflection on the preparation for the next General Chapter in 2024 and reflection on the formative project of *Laudato Si* linked to the Passionist charism.

The work in small groups on the first topic offered contributions, suggestions, methodology, agenda, place, and timelines. There was a certain convergence on some issues: the importance of the involvement of all the members of the Congregation in the preparation of the same, attitude and dynamics of synodality, presence of the laity, and continuity with the previous theme.

The second point of the Passionist Program "*Laudato Si*" - *Passion of the Earth, Wisdom of the Cross*" launched on May 24, 2021, was presented in the synodal hall by Fr. Rafael Vivanco and Fr. Joachim Rego. It originated with the desire to incorporate the Congregation into the call of Pope Francis to recognize the cry of the earth and the cry of the poor-- to care for God's creation, to embrace the justice of the Gospel, and to renew the Passionist charism. The program consists of six sessions and three have already been sent out. Fr. Joseph Moons and the Passionist Solidarity Network of the USA were involved in its elaboration. The purpose of this presentation or reminder was to evaluate its reception in the Congregation and in the Passionist Family. Different interventions indicated that in some areas it had been received and worked well with a level of interest at the local or individual levels. Recognizing its value and urgency, it was noted that we should continue to grow in our awareness of this issue, integrating it as a dimension of the charismatic experience.

The afternoon was dedicated to a meeting with the Passionist bishops who responded to the invitation of Father General and his Council. Fr. Joachim welcomed them on behalf of all, indicating that this meeting had been scheduled during the Jubilee Year. He also remembered those Passionist bishops who were unable to attend.

Those present: Bishop Emery Kibal Mansong'loo Bishop of the Diocese of Kole in the Democratic Republic of Congo; Bishop Luiz Fernando Lisboa Bishop of the Diocese of Cachoeiro de Itapemirim, Brazil; Bishop Amilton Manoel da Silva Bishop of the Diocese of Guarapuava, Brazil; Bishop Giulio Mencuccini, Bishop emeritus of the Diocese of Sanggau, Indonesia; Bishop Jesús María Arístín Seco, Bishop-Vicar Apostolic of the Vicariate of Yurimaguas, Peru; Bishop Pedro Luis





Fuentes Valencia, Auxiliary Bishop on La Paz, and apostolic administrator of the Military Ordinariate for Bolivia.

Fr. Ciro Benedettini made the presentation and began with a moment of prayer in which Bishop Amilton played a guitar and invited us to sing one of his songs: **PASSIONISTA ME CHAMAS A SER! MISSIONARY OF THE CROSS, OF PEACE! FOLLOWER OF THE LOVE REVEALED IN THE CRUCIFIED ONE, OUR BROTHER.**

Each of them made a presentation of their episcopal ministry, describing their diocese, the pastoral plan, the urgencies, challenges, and riches. They demonstrated how they are serving the people of God in the peripheries, carrying out the outgoing mission that Pope Francis asks of the Church.

After their presentation, there was a wide-ranging dialogue about how they live their ministry and how they hope and desire the presence of religious life in their dioceses; how they have become accustomed to this new style of life, without community, their pastoral experience, and its difficulties. They were also invited to radically live the uniqueness and significance of religious and Passionist life in their itinerant life and availability, as well as to recreate and offer the experience of the Passion of Christ in his profound love for the Father and his brothers and sisters, as growing in fidelity and rediscovering God's call.

The session concluded with evening prayer, also celebrated together with them. As a simple sign of fraternity and remembrance of all the Passionist religious who throughout history have been called to the episcopal ministry, there was a procession to a corridor where there were portraits of all of the Passionist bishops beginning with Bishop Thomas Mary Struzzieri, the first Passionist bishop.

## 21 September

### **CLOSING SESSION AND EUCHARIST OF THE XVI SYNOD OF THE CONGREGATION**

The participants in the XVI Synod of the Congregation gathered in the Synod Hall at 9:00 AM for the Closing Session.

Fr. Aloysius John Nguma presented the dynamics of the session: presentation of the statements on Ukraine and Haiti that had been proposed by the Synod members, evaluation of the Synod in the Aula, together with the evaluation that could have been submitted using the digital platform and the opportunity to offer other evaluations taking as a starting point the expectations - expressed and written - of the Synod. – at the opening Eucharist of the Synod. These remained available in the Aula throughout the day.

They began by reading both statements that in the spirit of the Synod are to be an expression of fraternal concern and gratitude to the religious of the ASSUM

Province that witnessing the Passionist charism in their care for the victims of war and violence. In the same sense, it was an expression of concern for the people of Haiti and to those who care for them as Passionists, begging the Lord for the gift of the coming of his Kingdom of justice and peace, especially in these difficult times.

They also decided that a message to the laity of the Passionist Family from the Secretariat of the Synod, and in coordination with the General Council, pointing out how their reality was part of the Synod, and motivated in a more intense way by the time dedicated to *“The Laity and Charismatic Families”* in the course of the Synod. It was decided that the Synod secretariat, in coordination with the General Council, would prepare this statement.

The members of the Synod were then asked to freely express their evaluation based on the expectations they had when they arrived at the Synod. The words *“gratitude”, “hope”, “communion”, “synodality”, “trust”, “horizon”, “belonging”, “call to the Mission”, “joyful living of the charism...”* were repeated in almost all the interventions.

Fr. Joachim expressed his gratitude for the atmosphere of communion, trust, fraternity, and serenity that was communicated and lived during these days. And one by one he thanked those who, with their dedication and service, had made it possible.

Fr. Ciro Benedettini then presented the three volumes of the Proceedings of the Congress *“The Wisdom of the Cross in a Pluralistic World”* held in Rome in September 2021, noting that they are now available for purchase.

The celebration of the Eucharist began at 11:30 AM in the Basilica of Saints John and Paul. The Superior General presided at the celebration. The Liturgy of the day was the Feast of St. Matthew. In his homily, Fr. Joachim, following the texts of the day, pointed out with the Apostle Paul in his recommendation to the Ephesians (4:1-7:11-13) that in truth the Synod has been a sharing of evangelical attitudes, caring for each other, recognizing in speaking and listening the presence of God who calls us in mercy and freedom to walk together. Following the reading of the Gospel of Matthew (9:9-13), he invited us to sit at the table of the Lord, called and summoned by him, sharing and welcoming, offering and receiving. Then inspired by his mercy to welcome others, especially those who have lost their sense of belonging. Finally, he told all the synod members to communicate with lifegiving gestures and concern what they had lived, celebrated, and shared.

Fr. General closed the Synod and the final Eucharist was celebrated with all the synodal members in the chapel of St. Paul of the Cross intoning: *“Salve Sancte Pater...”*

# Documents





DOCUMENT 1  
SUPERIOR GENERAL'S REPORT

Fr. Joachim Rego, CP  
TO THE XVI GENERAL SYNOD

RENEWING OUR MISSION  
GRATITUDE, PROPHECY, HOPE

Rome, 11 – 25 September 2022

*“Nobody puts new wine in old wineskins;  
otherwise, the new wine will burst the skins and run to waste,  
and the skins will be ruined.  
No; new wine must be put in fresh skins.  
And nobody who has been drinking old wine wants new.  
The old is good.” ~ Luke 5: 37-39:*

**INTRODUCTION – The Call to Renewal**

Over the past few years, both the Church and our Congregation have been on a journey of **reform** and **renewal**: the Church, through the call of Pope Francis to a process of *synodality* which he is convinced *is precisely the path which God expects of the Church of the third millennium*; and the Congregation, through its long-reflected theme of **Renewing our Mission – Gratitude, Prophecy, Hope** beginning with the 47th General Chapter in 2018, through to the jubilee commemorating the 300th anniversary of the foundation of the Congregation in 2020, and inclusive of this XVI General Synod in 2022. This journey of *reform* and *renewal* is a movement, a process, which cannot be once-for-all or static but must be ongoing and dynamic if we are engaged with God's mission which is to be alive, relevant, and meaningful for our times. *Reform* and *renewal* are a result of listening and discernment as to what God is asking of us today. *It is obedience to the will of God.*

*Reform* and *renewal* demand a *newness* and *change*. However, in the Christian logic this is not just a superficial change, but a profound one, and is the grace of God. The central call to *reform* and *renewal* is heard in the preaching of Jesus at the beginning of his public ministry: *“The time is fulfilled, and the kingdom of God is close at hand. Repent, and believe the Gospel”* (Mk. 1: 15). It is the invitation to receive the grace of **conversion = repentance = metanoia** arising from an experiential sense of God's rule and influence which moves us to a *renewal of our minds, to re-turn to Jesus and the Gospel*

*way of love, compassion, justice, reconciliation and peace which characterize the kingdom of God.*

A renewed Gospel-centred mind (the “*new, fresh wineskins*”) hears and accepts what God is asking and offering (the “*new wine*”). We learn that the “*new wine*” requires that it be stored in “*new wineskins*”. It is ineffective to pour new wine into used wineskins; its quality is diminished; it will not last, and it will destroy the skins. So also, trying to put into practice what God is asking of us now, with a mindset that is not renewed and not centred on Jesus and the Gospel way, becomes ineffective and fruitless.

### THE SYNODAL WAY

As members of the Church, the People of God, it is incumbent upon us to heed the call of Pope Francis to *synodality*. This means adopting a new mindset in our approach to conducting ecclesial meetings such as Synods, Chapters, Congresses and Assemblies.

Fundamentally, **synodality** is about *journeying together* which happens through listening to one another in order to hear what God is saying to all of us. It is coming to the realization that the Holy Spirit can speak through anyone in order to help us walk forward together on our journey as the People of God. Accepting the ecclesiology of Vatican II of the Church as the People of God, comprising of all the baptized, each according to his/her specific role and ministry, is fundamental. The **Church as the People of God** on pilgrimage, “walking together” in the midst of the world is at the heart of what the Church is all about. Synodality is a way of renewing the Church from her deepest roots, to be more united with one another and thus better carry out our mission in the world.

Concretely, the ‘*synodal path*’ is *a way of being and a way of working* that takes a more inclusive and collaborative approach. It requires patience and time to truly listen and discern the path forward together. It highlights the fact that the Spirit dwells in and inspires everyone, and so we all (the Community of Disciples) have something worthwhile to contribute to the common good of the Body of Christ. Thus, a ‘Synodal Church’ is a **Church that is inclusive and that listens**. As Pope Francis says: “*It is a mutual listening in which everyone has something to learn. The lay faithful, the bishops, the pope: all listening to each other, and all listening to the Holy Spirit, the ‘Spirit of truth’ (Jn. 14:17), in order to know what God is saying to the Church.*”

The Synod Vademecum (p. 18) says:

*Synodal listening requires us to learn and exercise the art of personal and communal discernment. We listen to each other, to our faith tradition, and to the signs of the times in order to discern what God is saying*



*to all of us. And not only to hear it, but to put it into practice in and through our lives.*

*Listening to those who have the same views as we do bear no fruit. Dialogue involves coming together across diverse opinions. Indeed, God often speaks through the voices of those that we can easily exclude, cast aside, or discount. We must make a special effort to listen to those we may be tempted to see as unimportant and those who force us to consider new points of view that may change our way of thinking.*

Many of us are used to participating in our Congregation Synods, Chapters and other meetings in which we discuss issues, share opinions and make decisions usually based on the vote of the majority. In view of the 'synodal way', Pope Francis says: *"I want to say again that the Synod is not a parliament or an opinion poll; the Synod is an ecclesial event, and its **protagonist is the Holy Spirit**. If the Spirit is not present, there will be no Synod."*

I believe this aspect of **listening and discerning together the light of the Holy Spirit is key**. The synodal way is a structured conversation for the sake of hearing the voice of the Spirit. And so, in our present General Synod, which is our ecclesial and faith event, we will be attentive to and put into practice THE SPIRITUAL CONVERSATION METHOD (from the Synod Vademecum, Appendix B, n. 8) which promotes active participation, attentive listening, reflective speaking, and spiritual discernment.

Thus, in this General Synod, I invite us to follow the pathway of **synodality** which is not just a method, but the mode of being of a church which wants to go out in mission. It is a way towards a re-thinking, re-imagining of the Church's (and of our Congregation's) role in today's society. For us Passionists, our contribution in mission must also bear the mark and be inspired by the specific vision of our charism: the *memoria passionis*, with the awareness that, as Pope Francis said in his message for our Jubilee: *"For a charism to endure over time, it is necessary to adapt it to new needs, keeping alive the creative power of its beginnings."*

## THE CALL TO RENEW OUR MISSION

Since the last General Chapter in October 2018, the Congregation was asked to reflect on the theme: **Renewing our Mission – Gratitude, Prophecy**, Hope and to continue to keep the focus of this reflection as we prepared for and celebrated the Jubilee Year commemorating the 300th anniversary of the foundation of our Congregation in 2020. This theme was chosen as a call for us to focus on the charismatic testimony of the Passionist mission, especially because of Pope Francis' emphasis on **evangelization** and **mission**:

*proclaiming the joy of the Gospel to the poor and going out on mission to the peripheries and margins.*

However, we are reminded that our specific mission is “*to preach the Gospel of the Passion by our **life and apostolate***” and, to fulfil this mission, “we come together in apostolic communities ...” (Const. 2). Therefore, **our mission** is integrally connected with **our life in community**. Our **community life** and our **mission** cannot be separated; they are two sides of the one coin. Our life is our mission (by witness), and our mission is our life (by action). Together, they both shape us and give us our identity and authenticity as Passionists. ***Who we are and what we do are interconnected and interrelated. “Our involvement in the apostolate flows directly from our life in community.”*** (Const. 67)

The Chapter discerned three interconnected priority areas to be studied and reflected upon for the renewal of our mission: ***community life; formation: initial and ongoing; and the revitalization of the Configurations – our principal structures of solidarity.*** This work was a mandate to be continued after the Chapter. It was a work in progress, a process requiring the involvement and contribution of everyone. As a result, a document: **CALL TO ACTION: Reflections and Orientations from the 47th General Chapter** was composed inviting everyone at the level of community, Province/Vice Province and Configuration to participate and contribute their responses which would result in a Congregation-wide *Plan for the Renewal of our Passionist Mission* to be presented and ratified at this General Synod which, due to the pandemic and after consultation, was postponed for a year from its original date in 2021 to this present time.

The ‘Call to Action’ document was well received, and I want to thank everyone who participated and contributed their views. The immense collation of responses from this exercise was then taken up by an appointed ‘Renewal of Mission Commission’ composed of: Fr. Juan Ignacio Villar (SCOR – General Consultor of Reference & President); Fr. José Luis Garcia (CJC-REG); Fr. Elie Muakasa Ngumba (CPA-SALV); Fr. Denis Travers (PASPAC-SPIR); Fr. Wojciech Adamczewski (CCH-ASSUM); Fr. Giuseppe Adobati (MAPRAES). With the resignation of Juan Ignacio from the Commission after 5 months, the General Consultor Fr. Gwen Barde was appointed as President, and Fr Omar Trejo (SCOR), as a new member of the same commission. We all should be deeply grateful to these brothers who, in addition to their already busy commitments, accepted the enormous task of working from a distance to prepare the *Instrumentum Laboris* which we have studied and which we will further discuss and refine during this Synod towards discerning a *Plan for the Renewal of our Passionist Mission*.





## TERCENTENARY OF THE FOUNDATION OF THE CONGREGATION

Beyond the 47th General Chapter, the theme **Renewing our Mission – Gratitude, Prophecy, Hope** continued to be kept before our minds in the preparation and celebration of the Congregation's 300th anniversary of foundation by St. Paul of the Cross (a Jubilee). From the outset, I proposed that the commemoration of the Jubilee be planned as **a celebration of a charism** which we are to proclaim by word and deed. The focus must be the "*keeping alive*" and *promotion* of the charism as is stated in Const. 6:

*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 for each person and for the life of the world.*

Reflecting on the theme of the Jubilee: **Renewing Our Mission: Gratitude, Prophecy, Hope**, I encouraged all parts of the Congregation to actively motivate the members of the Passionist Family to participate and be involved in:

- remembering the past humbly with thanksgiving to the God of Love and Compassion who has blessed us (**Gratitude**);
- reading the signs of the times and finding fresh ways to evangelize through the lens of the Passion of Jesus (**Prophecy**); and
- discerning God's plans and promises for a meaningful future (**Hope**).

I expressed my hope that this Jubilee time would be:

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

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

3. **Personal and communal renewal**: by seeking God's grace and responding to God's call to follow Christ more authentically within the vocation of the Passionist charism. The motivation promoted by the Congregation during

this Jubilee year is: “*Renewing our Mission*” by which is presupposed the renewal of ourselves. It is my hope that this time of Jubilee will give us a new impetus to reflect upon and seek the ongoing change of mind (metanoia) demanded by the Gospel. As part of our renewal, we seek to identify and cultivate the ‘seeds’ which will produce core values for our life today: prayer (contemplation, meditation, solitude), community life, solidarity, inclusion, hospitality, dialogue, compassion, option for the poor, hope and reconciliation.

**4. A renewed enthusiasm to be contemplative-apostolic missionaries:** the twin poles of standing at the foot of the Crucified contemplating the mystery and keeping memory of the Passion; and the consequent gaze and reaching out to the ‘crucified’ world with compassion and hope arising from the power God’s love for the world exhibited in the Passion of Jesus. While this is the core mission of every Passionist, my hope is that this Jubilee can truly inspire us with a renewed missionary outlook and enthusiasm that responds to the signs of our times by letting go of our comforts in obedience and service to God’s salvific mission. As Pope Francis spoke in his message to the National Laity Conference, Madrid, 14-16 Feb. 2020: “*The outgoing people of God is called to leave their comforts behind and take the step towards the other, trying to give a reason for hope, not with prefabricated answers, but with incarnated and contextualized answers, to make understandable and accessible the Truth that, as Christians, moves us and makes us happy.*”

The mandate to prepare for the Jubilee was given to a Commission appointed in February 2017. The initial members representing each Configuration comprised of: Fr. Ciro Benedettini (President) – MAPRAES; Fr. Francisco Chagas (GETH) – CJC; Fr. Vital Otshudialokoka (SALV) – CPA; Fr. Gary Perritt (SPIR) – PASPAC; Fr. Anton Lasser (VULN) – CCH; and Fr. Juan Ignacio Villar – SCOR. When Gary Perritt stepped aside due to health reasons, Fr. John Pearce (SPIR) was appointed, but on boarding the flight to Rome for his second meeting with the Commission, sadly passed away having suffered a heart attack. He was eventually replaced by Fr. Einstein Thyparampil (THOM). I express my deep gratitude for the creativity and hard work of the members of this Commission who had to work within the limits of the pandemic, resulting in some plans being either discarded or postponed. However, their creative idea to commission the writing of a Jubilee Icon which would travel to all parts of the Congregation together with the Relic of St. Paul of the Cross, was greatly successful in *keeping alive and promoting* the Memory of Passion and in making our Founder better known. This also gave greater impetus and encouraged the planning and celebration of the Jubilee at the local levels. Further, the production of a regular Jubilee communication bulletin and catechesis featuring aspects of Passionist spirituality were greatly appreciated. Two programs which were postponed are scheduled to take place soon: a) the first ever gathering and **meeting of our Passionist**



**bishops** will take place at the conclusion of this Synod; and b) a **meeting of young religious** representing all parts of the Congregation will be held at the beginning of next month (October 3-12, 2022). A pilgrimage feature in the footsteps of St. Paul of the Cross will be included in both these events.

We are grateful to our Holy Father Pope Francis for granting our Congregation a **Holy Year** to celebrate this Jubilee, including the privilege of passing through the **Holy Door** to ask for the grace of *renewal of our life in Christ*. We are encouraged and challenged by the message of Pope Francis on the occasion of the Jubilee:

*This significant centennial anniversary represents a providential opportunity to move towards **new apostolic goals**, without giving in to the temptation to «leave things as they are» (Ap. Exhort. Evangelii gaudium, 25). Contact with the Word of God in prayer and reading the signs of the times in daily events will enable you to perceive the creative presence of the Spirit whose outpouring over time, points out the answers to humanity's expectations. No one can escape the fact that today we live in a world where nothing is the same as before...*

*You are asked **to identify new lifestyles and new forms of language** in order to proclaim the love of the Crucified One, thus giving witness to the heart of your identity...*

*Your Founder, Saint Paul of the Cross... felt consumed by that love (of God) and wanted to set the world on fire with his personal missionary activity and that of his companions... Do not tire of accentuating your commitment to the needs of humanity. This missionary calling is directed above all towards the crucified of our age – the poor, the weak, the oppressed and those discarded by many forms of injustice. The implementation of this task **will require a sincere effort of inner renewal** on your part, which derives from your personal relationship with the Crucified-Risen One.*

I believe that the **Jubilee Year** (which was extended to 18 months) was a **time of grace**, despite the interruption posed by the global Covid-19 pandemic. Other than the more obvious visible activities (opening/closing Masses, the Holy Door, media promotion, writing of new books related to St. Paul of the Cross and Passionist spirituality, translation of original sources etc.), there are the more invisible personal and spiritual 'fruits' which many vowed and lay members of the Passionist family have shared, especially related to their personal renewal in Jesus Crucified and a strengthening of their identity as Passionist.

## INTERNATIONAL THEOLOGICAL CONGRESS

One planned Jubilee event which we desired to be our Congregation's Jubilee gift to the wider Church was the International Theological Congress on the theme: **The Wisdom of the Cross in a Pluralistic World**. This Congress was to bring together Church authorities and renowned scholars (both Passionists and others) from all parts of the world to reflect and present papers on the abovementioned theme. However, due to the limits and difficulties posed by the pandemic protocols regarding public safety and travel, the Congress was organised to be held both 'in person' at the Pontifical Lateran University in Rome and with presentations 'online'. Despite our anxieties and concerns regarding participation, the results, both by those attending 'in person' and those participating 'online' were most unexpected and very pleasing. The three-volume set of printed and e-books containing all the papers and acts of the Congress in various languages (Italian, English, Spanish, French and Portuguese) will be available soon. I recommend this as a wonderful resource for our communities and libraries. The Congress was sponsored by the Passionist Gloria Crucis Chair of the Pontifical Lateran University and organised by the Director of the Congress, Fr. Fernando Taccone CP whose untiring work and commitment to realise this project is recognised and greatly appreciated.

In his message to the Congress, Pope Francis expressed his hope that it would promote *“fruitful theological, cultural and pastoral interactions”* and that it would *“contribute to a renewed understanding of contemporary challenges in light of the wisdom of the cross, in order to foster evangelization faithful to God's design and attentive to humanity.”*

## THE EXPERIENCE OF THE GLOBAL COVID-19 PANDEMIC

The Covid-19 pandemic is another historical event which has affected us all decisively. It created a space for us to “read the signs” and truly listen and prayerfully discern. We cannot pretend that our lives have not been deeply affected (for good and for ill) by what we have experienced during this pandemic and, perhaps, by what we are still living through. In addition, we cannot presume to simply go back to where we left off once the pandemic has passed. No! Instead, we must **look forward with hope** and create the future we desire, or rather, the future that God desires. As the Argentinian priest, Fr. Augusto Zampini, appointed by Pope Francis as a member of the Vatican post-Covid-19 Commission with the mandate to spark reflection and be proactive in creating a future for the Church's mission said: *“COVID-19 is...pushing the Church into refining its mission. This is something that we have to respond to urgently. It's very complex, but it requires simplicity in its solution... We cannot be the same institution in a different world. We need to be able to say something new, because the word of God is always new.”*



Amid the tremendous suffering and overwhelming loss unleashed on us by the experience of the pandemic, it is also necessary that we look for the **opportunities** that have opened up and are being presented to us. I believe that the call to renew our mission must be discerned in the reality of the changed world situation, and in light of the personal and communal conversion which has happened during and post Covid-19.

We have all been living through this strange time and unprecedented experience with struggle, sadness, and grief, but also with grace, creativity, new strength, and hope. And while the easy way is simply to get back to business as before and to continue from where we left off, I don't believe that this is, necessarily, the right course of action, because we risk being irrelevant, old and stale. The pandemic is not just a temporary disturbance and interruption in our lives; rather, it is a watershed moment for the world, i.e., a critical turning point in time where everything changes and will never be the same as before. As Pope Francis said in his General Audience of 19 August 2020:

*The pandemic is a crisis, and we do not emerge from a crisis the same as before: either we come out of it better or we come out of it worse. We must come out of it better and build something different...Recovering from the pandemic will require action rooted in tangible love, anchored in hope and founded in faith, otherwise, we will come out of the crisis worse.*

We have and continue to experience a season of change with the further threat of a World War, following the invasion of Ukraine by Russia, and the other conflicts raging around the world. This throws us off-balance, bringing confusion and uncertainty about the future. We don't know who to become or how to navigate ahead. We are living in this *liminal time and space* being betwixt and between where the old world has been left behind, but we have not yet arrived at what is to come. It is a time where we are experiencing great uncertainty which is beyond our control. But this is precisely what makes us empty and receptive and, therefore, most teachable. **It is a graced time** - a time when we are called **to live contemplatively**; it is an opportunity for **transformation**.

We can ask ourselves: *What is our call and response as Passionists in this situation and in these times? How are we responding to the crisis in these times? What has changed? What needs to change? Where to from here? What is the call and direction being discerned to take forward from now on?*

As I have been proposing in my opening remarks at the various Provincial Chapters and Congresses, I believe in considering the present call from the Congregation for "*Renewing our Mission*", we must continue with a "**vision of solidarity**". This is the vision which the General Chapter of our Congregation in 2000 chose to describe as "*a new way of being together as Passionists in our mission for the life of the world*". And so, I suggest that we not forget

or ignore, but continue to pursue **evangelical solidarity** as the value which grounds us in our identity and life as Passionists today. This evangelical solidarity is, for us, the act of God's identification with us, in the giving of His only Son, Jesus, who "*emptied himself, taking the form of a slave, becoming a human being...accepting death on a cross*" (Phil. 2:6ff). By this act of solidarity, God saves the world.

*"Solidarity is a contemporary expression of commitment for the **common good**"* - but it demands from us a sense of sacrifice and a generosity in self-giving. The Gospel virtue of solidarity expands the concept of "the common good" and holds that for us, Christians and Passionists, **it is essential to act in favour of the wellbeing of all**, particularly those who are poor and marginalized, both within and outside our membership. This is a particular challenge for us because we are living in a world and society that is tempting us towards **individualism** and **self-centredness**, and not communion and community. I believe if we are honest with ourselves and each other, we know and we see signs (sometimes cleverly disguised) of the virus of 'individualism' which has crept into and is infecting our consecrated community life.

While the current pandemic has accentuated the mental, psychological and financial stress of us all, it has also highlighted our '**interdependence**'. Like it or not, we are all linked to one another, and we must relate with one another in *solidarity*. As a Passionist community, we are related to one another and interdependent on each other in a common mission. Our *interdependence* must be transformed into *solidarity*. Individualism interrupts the harmony between *interdependence and solidarity* and creates a dependence of some on a few which contributes to bringing about a situation of inequality and marginalization. Solidarity, instead, demands a new mindset which thinks in terms of community. Pope Francis speaks strongly to this question in his message for the 2021 World Day for Migrants and Refugees which is titled, **Towards an ever wider 'we'**:

*The present time...shows that this "we" willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our "we", both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. Fratelli Tutti, 11) and radical individualism (cf. ibid., 105). And the highest price is being paid by those who most easily become viewed as others: foreigners, migrants, the marginalized, those living on the existential peripheries... The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single "we", encompassing all of humanity... building together a future of justice and peace, and ensuring that no one is left behind.*



In this spirit of solidarity, I encourage our continued working, sharing, and growing together in communion and mission in the distinct and diverse entities which comprise the Configurations and our Congregation.

Possibly every one of us have tested positive at some time for the Covid-19 virus and have suffered symptoms of illness to varying degrees, some with long-lasting effects which has consequences upon and affects our lives in community and ministry. But it calls us to be attentive and understanding towards one another and to offer each other the necessary supports. We also remember and commend to God's care all those among our family and friends, especially those in our Passionist family, who succumbed to this deadly virus. May they rest in peace.

*The General Synod is primarily an assembly that acts as a consultative body to help the Superior General. It will examine the programmes proposed by the General Chapter and evaluate their implementation. Further, it will suggest initiatives to keep the Congregation continually up to date; it will propose means of settling problems in a spirit of brotherly harmony, and will call the attention of the various Provinces to their duties towards one another. (Const. 144)*

#### **GENERAL ADMINISTRATION PERIOD: October 2018 – September 2022**

Having re-elected me as Superior General at the 47th General Chapter in October 2018 to serve a second term, the Chapter chose to elect the Consultors representing the Configurations and gifted me with six fine collaborators who have been cooperative, hardworking, and diligent in their ministry of assisting me in the governance of the Congregation. They are: Fr. Ciro Benedettini (1st Consultor – MAPRAES); Fr. Rafael Vivanco Perez (CJC); Fr. Juan Ignacio Villar Cabello (SCOR); Fr. Mirosław [Mirek] Lesiecki (CCH); Fr. Aloysius John Nguma (CPA); Fr. Gwen Barde (PASPAC). I value them and thank them sincerely for their collaboration in a co-responsible manner. Regrettably in June 2021, Juan Ignacio, after a process of discerning his vocation, came to the decision to leave the religious life and priesthood which was a great sadness for our team. However, with respect for his decision, we wish him every success and blessing in his future life. To fill the vacancy, we welcomed Fr. Eddy Alejandro Vasquez Lopez who was elected by the Council as the new Consultor representing SCOR.

Because the Consultors were elected from each Configuration, it made sense that they would be a reference between their particular Configuration and the General Council. However, the Consultors were asked to be conscious of and respect, not overshadow, the role of the Configuration President. This required some sensitivity on the part of the Consultors. An evaluation with

the Extended Council regarding this matter before the next General Chapter will be helpful. In any case, it was clear that every General Consultor was at my service and could be delegated by me to visit or intervene on my behalf in any entity of the Congregation. This has in fact happened with the canonical visitations in some entities, especially due to language needs.

In this General administration period, since October 2018, 17 ordinary General Council meetings were held and 3 Extended Council meetings. The General Council, together with the General Procurator and General Secretary, participated in a spiritual retreat each year guided by Fr. Rafael Vivanco following the “Castellazzo” experience.

The Covid-19 pandemic and the resulting restrictions and protocols forced many of our plans and schedules to be postponed and changed, especially in the period beginning 2020 to the beginning of 2021. This meant that Chapters, Congresses, and canonical visitations which, later, due to rescheduling were held in close proximity of one to another, made it difficult to be present at every assembly. Personally, I was prevented from any travel for 18 months during the “lockdown” and, in addition, because of various health issues and surgeries encountered, regrettably, I was not able to attend and preside at a number of Chapters and Congresses. I am, however, grateful and thank those Consultors who were delegated to step in, sometimes at short notice. Likewise, due to these interruptions, my plans and desire to visit some entities in the Congregation where I have not visited, has not yet materialised.

I am truly grateful for the committed and hardworking team who serve the Congregation in the General Curia. Since the last General Chapter, the General Curia sadly lost in death two precious brothers: Fr. Fernando Alfredo Ruiz Saldarriaga, Secretary General in February 2020 and Fr. Paolo Aureli, General Secretary for Solidarity and Missions in August 2022. New appointments in the General Curia since the last General Chapter are: Fr. Alessandro Foppoli (MAPRAES) as Procurator General; Fr. Rafael Blasco Bordejé (SCOR) as Secretary General; Fr. Antonio Siciliano (MAPRAES) as General Econome; and Fr. Javier Antonio Solís Basilio (REG) as Director of Communications. I and the General Council are also grateful for the availability of Fr. Leonello Leidi (MAPRAES) as our Canon Law Advisor. His assistance and wise counsel to the Procurator and to the Council is always appreciated, more especially because of his many other busy commitments. We continue to be grateful for our lay employees and volunteers: Federica Franco (Assistant to Secretary General), Eunice dos Santos (Archivist), Andrea Marzolla (Assistant in Communications Office), and Franco Nicoló (who assisted Fr. Paolo Aureli in the office of Solidarity and Missions).

With the restructuring of the **Passionist Nuns** as the *Congregation of Nuns of the Passion of Jesus Christ*, and in line with their General Statutes #4 which states: *The Passionist Superior General, in agreement with the*





*President, is to assign a religious of proven experience and virtue as General Assistant to the Congregation, I appointed Fr. Antonio Munduate as the General Assistant to the Nuns Congregation in February 2019. I thank him for providing both spiritual and canonical assistance to our Nuns.*

**The General House, SS. Giovanni e Paolo** has also seen a number of changes in leadership since the last General Chapter. After the Chapter, Fr. Luis Alberto Cano (SCOR) was appointed Rector, but unfortunately after two years, due to serious health reasons, resigned his position to concentrate on his medical treatment. In September 2021, Fr. Natale Panetta (MAPRAES) was appointed the new Rector. He is ably supported by Fr. Erasmo Sebastiano (MAPRAES) as Vice Rector and Econome. Another new appointment in the ministry of the House is: Fr. Graziano Leonardo as Rector of the Basilica.

Meanwhile, the number in the community of the General House continues to diminish and age, especially as the number of university students from overseas has dropped since the pandemic. The House continues to be ready to welcome our religious, both those seeking to do further studies, and others who can contribute to the life and ministries of the community. Like all places in the Congregation, the General House has also suffered severe financial loss during the period of “lockdown” and restrictions due to the pandemic, especially with the temporary closure of both the Retreat House and the Basilica. However, they have now resumed to full strength, and we are grateful to the committed efforts and hard work of Fr. Vito Patera (Director of the Retreat House) and Fr. Graziano Leonardo (Rector of the Basilica).

A new **Historical Commission** was appointed in 2020 comprising of: Fr. Pablo Gonzalo (SCOR); Fr. Andres San Martin (SCOR); Fr. Robert Carbonneau (PAUL); Fr. Lukasz Andrzejewski (ASSUM); and Fr. Giovanni Benenati (MAPRAES). However, due to the pandemic and illness of some members, the new team has not yet been able to meet together for planning their work. We hope this can commence soon.

With his election as General Consultor at the 47th General Chapter, Fr. Mirek Lesiecki who was serving in his fifth year as the Executive Director of **Pasionists International (PI)** in New York, was required to terminate his position and was replaced by Fr. John Kathoka Muthengi (CARLW) in August 2019. However, with the difficulties encountered due to the pandemic which affected his immigration status making it difficult to secure his residence/work permit in the United States, an Executive Committee established by the PI Board requested John best step aside from the role, which he did in March 2021. Meanwhile, in April 2021, the Sisters Congregation *Hijas de la Pasión de Jesucristo y de María Dolorosa* made the decision to withdraw their participation from PI. So, in consultation with the surviving partner, the Sisters of the Cross and Passion, the decision was taken in September 2021 to appoint the first lay person: Ms. Annemarie O'Connor as Executive Director of PI in a part time position for a period of three (3) years

with an annual evaluation of the Board which will be submitted to the Members. Annemarie is scheduled to present an online report and dialogue with the members at this Synod.

With grateful thanks to the *Gloria Crucis* Chair and the organization by Fr. Fernando Taccone, the Italian edition of the *Dictionary of the Passion* was finally published in August 2021. The Spanish edition was published in 2015. The English edition is yet to be published.

Three among our brothers in the Congregation have been appointed by Pope Francis to the Episcopate since the last General Chapter: Jesús María Aristín Seco, C.P. (SCOR) as Vicar Apostolic of Yurimaguas, Peru in July 2020; Pedro Luis Fuentes Valencia, C.P (SCOR) as Apostolic Auxiliary Bishop of the Archdiocese of La Paz, Bolivia in February 2022; and Valentinus Saeng, C.P. (REPAC) as Bishop of the Diocese of Sanggau, Indonesia in June 2022. We congratulate our three brothers and assure them of our prayerful support as they take up their role as Shepherds in their local churches.

#### **REPORT ON TASKS ARISING FROM AND MANDATED BY THE 47TH GENERAL CHAPTER**

1) The three major documents which you have already received for your study and response, and which will be discussed and presented for ratification at this General Synod are:

- i. the **Plan for the Renewal of our Passionist Mission**,
- ii. the **General Plan of Formation**, and
- iii. the **Financial Regulations Directory** (Decree #1)

2) In regard to the suppressed Province GABR (Belgium): *“The Superior General with his Council, and in dialogue with the interested parties, will decide the matter of the religious, and the two houses of the former Province.”* (Decree #4)

The house and property of Wezembeek-Oppem has been sold in September 2020 and all the religious have been relocated in the only house in Kortrijk. The mortal remains of all the religious (more than 80) buried in the cemetery of the Wezembeek property were exhumed and re-buried in the Municipal Cemetery. As per the request from Bishop Nicholas Djomo and the Sisters of Tshumbe, Congo, the mortal remains of Bishop Joseph Hagendorens, C.P. was transferred to be interred in the Cathedral of Tshumbe.

3) In accordance with Decree #5, 10% of the Solidarity Fund was withdrawn to create an Extraordinary Maintenance Fund for the General Curia. The General Econome will report on the status of this Fund at this Synod.

4) In accordance with Decree #6, the budget of the General Curia is prepared by the General Econome and approved by the General Council at the beginning of each year, and then sent to the Provincial and Vice Provincial Superiors.



5) Recommendation #2 regarding the numerical composition of each religious house for the promotion of fraternal communion, prayer and apostolate, has not yet been dealt with, but could be taken up in conversation at this Synod.

6) Regarding Recommendation #4 concerning safeguarding creation and as inspired by Pope Francis' encyclical '*Laudato Si'*', the General Council, in partnership with *Passionist Solidarity Network* (Louisville, USA), has produced a six-series formation and action document which is sent to all members of the Passionist family who are encouraged to use it in communities and groups.

7) Regarding the mission of the Congregation and social/digital media (Recommendation #5), the General Council hired a company to assist us in drawing up a Communications Plan in preparation for our Jubilee. This was used effectively in the promotion of our Congregation's Jubilee by contacting various media sites and organizations. A qualified full-time Director, Fr. Javier Antonio Solis Basilio from Mexico has also been appointed in the Generalate Communications Office. He has improved and developed our social/digital presence on the website, Facebook and YouTube platforms. He also continues to produce the regular Passionist International Bulletin (PIB).

8) The General Council has not progressed very much in dealing with Recommendation #6 regarding the creation of an international commission of the Passionist family. This is still in the early stages and a work in progress.

### **SOME ISSUES FROM A GLOBAL PERSPECTIVE FOR CONSIDERATION AND ACTION**

I'd like to comment on and share with you some matters of concern by which I seek to consult you and listen to your opinion:

- Community life always surface as a concern. Usually, reasons affecting a healthy common life are due to issues which are not faced together and dealt with, thereby leaving the members dissatisfied, isolated, and divided. These concerns are generally tied to difficulties with relationships, lack of trust and dialogue, disagreement and differences of opinion with leadership and authority, failure of community leaders to animate, guide and act, or just those who prefer to live an individualistic life and be left alone to do as they please. This situation can be particularly pronounced in communities with a small number of religious (like 2-3) where the common prayer life (at least Lauds and Vespers), and common gathering points for meals or recreation can be non-existent or severely diminished. The demands of the apostolate, especially in the cases of parish pastoral ministry, takes precedence and becomes the usual excuse for absence from these common activities. Of course, such an excuse also plays conveniently in favour of those members who experience difficulties with relationships in the community. But it is important that we

tackle the question of how we balance the demands of our service in the apostolate with the demands of our presence and service in the community. This is of serious concern for our community life, which otherwise reduces our living together to, basically, boarders sharing the same dwelling from which one wakes up each day and goes to work; whereas community life is not an option, but an essential component of the religious life and has its witness value that points to the kingdom of God, the way of Jesus and the Gospel. Our Constitutions is clear about this:

*Our Passionist vocation is a call to live the fullness of Christian love in an evangelical community. We bear witness to our fidelity to Christ through the charity that makes us all one in mind and heart. “By this love you have for one another, everyone will know that you are my disciples”. On his death-bed St. Paul of the Cross urged us his followers to remember this saying of our Saviour above everything else. (Const. 25)*

*St. Paul of the Cross gathered companions to live together and to proclaim the Gospel of Christ to all...Moreover, he wanted them to live their lives like apostles. They were to foster and develop a deep spirit of prayer, penance and solitude so that they could reach closer union with God and witness to God’s love. (Const. 1)*

Our “*living together*” (who we are in community life) and “*proclaiming the Gospel to all*” (what we do in the apostolate, work) are interconnected and interrelated. Together, they both shape us and give us our identity and authenticity as Passionist religious. “*Our involvement in the apostolate flows directly from our life in community. Since we have been called to serve the Church in and through community, we should have special concern for those forms of the apostolate that are enriched by, and in turn nourish, community life.*” (Const. 67)

Local communities and Provinces/Vice Provinces should give due consideration to protecting our common life when choosing apostolates and not be preoccupied solely about finances. In most parts of the Congregation, especially the newer and younger areas, the entities opt for parish apostolates which are more readily available in these times and assure a steady income. However, in many cases our community life is compromised because the parish can only maintain and support one or two priests. In these situations, it can be a challenge to maintain a healthy community life.

Parish ministry can be a valuable and necessary apostolate to engage in. However, it must be a well-planned apostolic activity which is discerned in light of our community life and specific charism and mission in the Church.



*“Accordingly, we must never lose sight of our characteristic apostolate of preaching the message of the Cross; nor must we ever forget that our life in community is a necessary element of our religious life as well as being a most important witness for the whole Church.” That is why “only after careful discernment at local and provincial level, and with the consent of the Superior General with his Council, can we accept the care of parishes.” (Const. 73)*

- The consecrated/religious life is a LIFE – a particular way and style of being and living together, and from which, through our adherence to our religious vows, our prayer, dialogue and discernment, flows our apostolate. While it is necessary to value work which enhances our human dignity and our sense of contributing to the good of humanity, it is especially important that we, as religious, appreciate the connection and relationship between the mission of the community life and the apostolate. It is particularly important that this aspect be made clear to those in the initial stages of formation: that they are entering into and taking on *a particular lifestyle and spirituality*, and not just being trained for a job and a *career*! The Passionists are not a non-profit organization (NGO), but a group of missionary disciples in the mission of the Church.

Some of you may be aware (because it is initiated from your particular Province and Vice Province) that the General Council have had to deal with many requests from our religious seeking ‘*exclaustration*’ and ‘*incardination*’ in dioceses. It is almost becoming fashionable! Often, though not solely, the reason given for their decision is “*not feeling part of*” or “*not fitting into*” community life. Is this, perhaps, an indictment on our community life? Or is this aspect of commitment to religious community life an area that needs better attention and supervision in the initial formation stages?

- Another area in which I seek your opinion is the request for absence from the religious house (beyond what can be permitted) *for the purpose of caring for sick and aged parents or other significant family members*. In some cases, this becomes long-term, spanning many years, and the request for renewal of the permission is made multiple times. How should we deal with these situations? Our Constitutions state: “*The parents of our religious are the community’s greatest benefactors. They should be treated with honour and warm-hearted consideration and visited as circumstances permit and the rules of the Congregation allow. The same thoughtful courtesy should be extended in due measure to other relatives, friends, and benefactors.*” (Const. 36) Should there be some Congregation policy regarding this matter?

- The proper exercising of the leadership role by the Superiors (Local and Provincial) has a major impact on the welfare of religious in the Local and Provincial communities. Frequently, it seems, that due to fear or a lack of trust towards the religious on the part of the Superior, engaging in personal dialogue and communication, and even providing the forum of regular community meetings, is avoided, thereby failing to address real issues which in turn lead to a climate of resignation and disenchantment by the members. Sometimes it is unresolved and unhealed past (and present) conflicts and hurts among the members which contribute to a lack of serenity and peace. Our Constitutions gives us a direction:

*Community life flourishes when its members are careful to maintain and foster fraternal personal relationships. We therefore need to come together on a regular basis to discuss matters affecting our life in common. Through our exchange of views and ideas in such meetings, we can come to see more clearly what it is that God wants of us...taking as our standard the Gospel, our Constitutions, and the signs of the times...we shall be able to help, encourage, and forgive each other. Through these discussion, we can come to discover those forms and practices of community living that will help us best to reach the goal of our religious lives. (Const. 27)*

- While the promotion of new vocations to our life and the area of initial formation is given good attention in most parts of the Congregation, there is often the lament that new trained formators are lacking. On the other hand, finding appropriate religious for the ministry of formation can be difficult, either because they do not exist in an entity, or because those identified are not interested to accept this ministry. This creates the situation of either ‘perpetual formators’, i.e. the same people being left in the role for long periods, or appointing unqualified members to fill the position which, in some situations, has proved to be disastrous. We need to remember that, rather than “going-it-alone” as an entity, the Configurations have established *structures of solidarity for formation, personnel and finance* by which the entities can collaborate in a spirit of sharing for the common good. Despite the challenge of perhaps having to learn a new language and live in a multicultural environment, joint regional and Configurational formation programs (novitiate and post-novitiate) in different parts of the Congregation, have proven to be successful and a good experience.
- An issue which the Congregation needs to study is the future of Provinces in which the number of religious are diminishing due to age and lack of new vocations. This affects areas such as capacity for leadership, ministerial commitments, community life, healthcare, finance, property,



morale etc. What role can the Configuration play in these situations? Merging with, joining, or being incorporated into another entity is not always an easy solution, especially when language and culture are totally different. How do we deal with this emerging reality? What is the responsibility of the Congregation in such situations?

## CONCLUSION

### – Jesus, our Centre, our Motivation, and our Hope

It is my hope that the Congregation's journey and programme over the past four years to *Renew our Mission* has indeed challenged us in our call to be *missionary disciples* of Jesus and *evangelizers* in the Church, working for the coming of God's kingdom of justice, peace, compassion, mercy, truth and love. As *missionary disciples*, we are sent by Jesus to "Go, make disciples of all nations." As evangelizers, we are to "baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave" (cf. Mt. 28: 19-20).

However, the Church has entrusted us, Passionists, with a mission: *to preach the Gospel of the Passion by our life and apostolate, remaining faithful to the patrimony and evangelical spirit of our Founder* (Const. 2). Specifically, as Passionists, we are to find inspiration in the experience and response of Jesus in his Passion and discover there the saving power of God's mercy and love which, in turn, empowers us to bring healing and hope to all areas and circumstances we encounter in our lives and ministries.

What is it that should motivate us? Each day we are called upon to make many decisions in our lives and apostolates, and we know how often these decisions are influenced and motivated by politics, or finance, or what is socially acceptable and popular. As missionary disciples and evangelizers, however, our decisions must be influenced by Christ. For this, we must encounter Christ in prayer, we must listen to his Word, and we must discern his call. Hopefully our journey of *renewal* has moved us to be increasingly aware of making JESUS the centre of our lives, and to be motivated by his Gospel and his example in all we do and speak. In this way we become the 'new wineskins' ready to receive the 'new wine' being filled by God.

### Gratitude – Prophecy - Hope

*For all that has been and all that will be*, we are filled with **gratitude** and give thanks, because "God's love is everlasting; God's faithful love endures forever" (cf. Ps. 136). It is God's love that has brought us to this moment, and it is God's love that will sustain us into the future.

In the present – the 'now' – let us strive to live as 'kingdom people', **prophets** called to speak the truth as revealed in the Word of God and to

discern the action of the Holy Spirit in the signs of the times. With renewed minds and hearts, we want to live as God desires of us: “*to act justly, to love tenderly, and to walk humbly with God.*” (Micah 6:8)

We look to the future, the yet unknown, with hope – trust and confidence in the promise of Christ: “*I will be with you always; yes, to the end of time*” (Mt. 28:20). We believe that true hope is found in Christ, as St. Oscar Romero reflects in the following reflection from his book *The Violence of Love* with which I close:

*I believe that our church...is giving the reason for its hope,  
because it does not put its hope in power or money  
but in the source of its hope, which is Christ crucified.  
Its faithfulness to the gospel is its hope;  
its hope is in being faithful to God.  
I tell my beloved priests, the religious communities,  
the Catholic schools, the parishes, the grassroots communities:  
don't be led astray either by the allure of power and money  
or by following false ideologies.  
True hope is not found there either.  
True hope is not found in a revolution of violence and bloodshed,  
and hope is not found in money and power –  
neither on the left nor on the right.  
The hope that we must account for  
and that makes us speak with valor  
is found in Christ, who reigns even after death,  
even after murderous death.  
And with him reign all who have preached  
his justice, his love, his hope, his peace.*



## DOCUMENT 2/1

## PRESENTATION OF THE INSTRUMENTUM LABORIS

INTRODUCTION**Fr. Gwen Barde, CP.**

Good Morning. Thank you, Fr. Joachim, for relaying to our brothers our journey in coming up with this *Instrumentum Laboris*. I am here on behalf of the other members of the Renewal of Mission Commission: Frs. José Luis García (CJC – REG), Elie Muakasa Ngumba (CPA – SALV), Denis Travers (PASPAC – SPIR), Wojciech Adamczewski (CCH – ASSUM), Giuseppe Adobati (MAPRAES) y Omar Trejo Valdez (SCOR). The General Council formed this commission to lay out a Plan for renewed evangelization as mandated by the 2018 General Chapter. Inasmuch as we cannot work from scratch, we needed to produce a working reference—an *Instrumentum Laboris*—or an orientation for the whole Congregation in crafting a Plan or Program for New Evangelization. Necessarily, we counted on the responses to the *Call to Action*, which the General Curia sought right after the General Chapter. I saw for myself all the products of local community reflections and deliberations. With much diligence, the Presidents of our Configurations collated these reflections.

I am presenting the Introductory section of the *Instrumentum Laboris* in three parts: 1) the Drafting Challenges; 2) the Structure of the Document; 3) The Highlights of the Introduction.

**I. The Drafting Challenges**

First, I want to give you a glimpse of how the members of the Commission treated and handled your responses to the *Call to Action*, which provided the prop for our working document. We were overwhelmed by the depth and density of the responses. The greatest challenge then was how NOT to undermine the richness and diversity of the materials. We believe that what we had in hand were honest-to-goodness EXPRESSIONS of animating the Passion of Jesus Christ in the varied contexts our Congregation is present in.

Your responses are truly inspirational for re-examination of our life and strategizing for the direction of our Congregation. The richness and enormity of the documents needed more time for processing and organization. We could not just simplify the commonalities, much more the many differences, including conflicting visions and practices. We also pondered on the language to articulate the issues—trying to hit a middle ground. For instance, some materials suggest strong expressions—such as on involvement in or complicity to sexual scandals. Others prefer more compassionate expressions. Our document chose a neutral expression—like “*temptations of ministers.*” The members of this Synod may

continue to reflect and deliberate on this important aspect of strategizing. Our very language speaks for the intensity of our resolutions.

With all these challenges, the members of the Commission maintained that whatever Plan we come up with, it will stand on theological and anthropological bases animating the call of our charism for all times.

## II. The Structure of the Working Document

In drafting this *Instrumentum Laboris*, we pursued a structure that we find practicable for all Synod members. The following structure hopes to guide us in managing the bridge between DOCUMENT and ENACTMENT.

**1) RATIONALE / FOUNDATION:** What principles, regulations, and contexts being invoked?

Passionist Charism (general principle), our Rule and Constitutions and Chapter decisions, Signs of the times (context).

**2) OBJECTIVES:** What are the resolutions and goals to achieve?

Drawn from the current experiences and resources of the Congregation, Configurations, Provinces and local communities. How can we sustain and direct the above rationale/foundation according to the current experiences, hopes, dreams, and capabilities?

**3) PRIORITIES:** What are the most pressing issues, occupations, projects?

Laying out of the significant collective initiatives and commitments for viable implementation.

**4) STRATEGIES:** What are the resources and processes of implementation?

Recognizing the huge differences in each configuration, province/vice-province, community, culture, reality. Planning viable and achievable steps. Development of clear goals, policy and action plans.

The INTRODUCTORY part of our *Instrumentum Laboris* is six pages—at least in the English version. It largely covers the **Rationale** and the **Objectives** with subtle allusion to the **Priorities** and then an introduction to the **Strategies**. The much bigger part of the document is the Strategies section, which runs from page 7-15, at least in the English version.

## III. The Highlights of the Introduction

The **Rationale** or **Foundation** section brings us back to St. Paul of the Cross' early calls for renewal: “*Our Congregation has fallen away from its first observance and fervor... The great lack of composure in the exterior lets us know the little faith and reverence in the interior.*” We already received enlightening feedbacks on this starting point of the document. That it is somewhat pessimistic and depressing. A more celebratory tone could be more welcome. We would be very happy to hear more helpful comments.



Be that as it may, recalling these initiatives of our Founder can lead us to collective reflection and come up with honest and humble diagnosis of the challenges and spiritual condition of the Congregation's life and mission today. The section on the signs of the times—*Significant Challenges of Today's World*—is an *encapsulation* of current challenges experienced in different corners of our congregational presence— be it in Asia, Europe, Africa, and the Americas. The collated reports by the Configuration Presidents mirror the expositions by Pope Francis. Hence, our document hoisted *Evangelii Gaudium's* litany on the realities presently confronting us: global indifference, predominance of money over humanity, secular rationalism, individualism, crisis in the families. These realities severely challenge our experience of faith and ministerial vocation.

The **Objectives** section of our working document raised our Congregation's resolutions to address the challenges exposed by the Rationale section. The resolution, again, is "Renewal." There could be a plethora of interpretations as to what we mean by "renewal." It could be a re-rooting or re-energizing or re-asserting. For the purpose of strategizing, "our journey to 'renew our mission' means trying to discover paths that God proposes to us in our particular context in order to allow the Holy Spirit to renew each of us in our vocation and in our mission."

The 2018 General Chapter deliberated on these challenges and looked into the important aspects of Passionist life that are vulnerable—our community life, formation for our life, and our global communion. Hence, the Capitulars responded to such a call for renewal of mission by going inward. That is with resolute belief, as in the words of St. Paul of the Cross, that "*the great lack of composure in the exterior lets us know the little faith and reverence in the interior.*" Our document iterated that "only from this personal renewal can we think and undertake community and congregational renewal. We work for 'renewal' that is the emergence of a new quality in our Christian and Passionist life, something that truly responds to the demands and challenges posed by the reality in which we want to embody the Passionist charism."

In view of such objective—GOING INWARD, our *Instrumentum Laboris* provided a reminder on self-evangelization as key for a radical renewal of mission. We invoked Pope Francis again, through *Gaudete et exsultate*: "...it is not that life has a mission; rather it is the mission." Mission, then, is a desideratum about the kind of person we are to become. And what do we, Passionists, desire to become? Our document recalls our General Constitution #3: "*We are aware that the Passion of Christ continues in this world until He comes in glory; therefore, we share in the joys and sorrows of our contemporaries as we journey through life toward our Father. We wish to share in the distress of all, especially those who are poor and neglected; we seek to offer them comfort and to relieve the burden of their sorrow.*" In light of this, we, Passionists, can only carry out such outward mission by being unified first—and renewed in such unification—in the joys and sorrows

of Jesus Christ. The gravity of our interior mission renewal is the most significant resource for whatever form of outward evangelization we undertake.

The *Call to Action* questionnaires that were sent to the Provinces and local communities for reflection and deliberation zero in on this interplay of inward and outward aspect of mission. The guide questions ran across five elements: 1) Passionist Mission in the Church Today; 2) Community Life; 3) Formation; 4) the Configurations, and 5) The Charism of the *Memoria Passionis*. At that, the responses of the local entities, as collated by Configuration Presidents, came with Priorities apropos of these five strategic elements.

The *Instrumentum Laboris*, however, crafted the **Priorities and Strategies** in an integrated manner—not compartmentalized—although the members of this Synod can choose to follow the five divisions laid out by the Call to Action. Hence the element 1) **Passionist Mission in the Church Today** (which leans so much on Pope Francis’ *Evangelii Gaudium*, *Fratelli Tutti*, and *Laudato Si*) serves as backdrop and setting for animating 5) **the Charism of the *Memoria Passionis*** through our 2) **Community Life**, 3) **Formation**, and 4) **Configuration**.

Finally, this is not mentioned in the Introduction, but I can already give you a preview in this presentation. The *Instrumentum Laboris* put forward **Eight (8) Priorities** as discerned and drawn by the drafting commission from the responses to the *Call to Action*.

- 1) Develop strategies to strengthen Fraternal Life.
- 2) Develop strategies to strengthen Leadership (local, province, configuration).
- 3) Develop strategies to strengthen Apostolic Life.
- 4) Develop strategies for greater Financial Responsibility.
- 5) Develop strategies to strengthen initial formation.
- 6) Develop strategies to strengthen ongoing/permanent formation.
- 7) Develop strategies to strengthen the study of our Charism.
- 8) Develop strategies to clarify and propose role of the Configurations—structural level BUT based on what they do and achieve.

It is our hope that the Introductory part of our *Instrumentum Laboris* — Rationale, Objectives, and Priorities will give us grounded orientations and guideposts for the plans and actions we devise for renewed evangelization. We also hope that from this document, we come up with a more pragmatic draft to direct us in providing arms, limbs, and teeth to our commitment to those eight (8) priorities.

May the Passion of Christ inflame us in this Synod and even more unite us in sharing such flame to our crucified brothers and sisters. Thank you...

## DOCUMENT 2 / 2

## PRESENTATION OF THE INSTRUMENTUM LABORIS

SECTION A: RENEWING MISSION IN COMMUNION**Fr. Gwen Barde, CP.**

I want to begin with an admission of initial shortsightedness on the part of the Commission members over the task of drafting this *Instrumentum Laboris*. The Commission is composed of zealous and pastorally inclined brothers of ours. We have Frs. José Luis, Omar, Denis, Wojciech, Giuseppe, Elie—and, of course, Juan Ignacio Villar, whose frantic drive for New Evangelization I can hardly fill in. I too am so delighted to be in the group.

All of these brothers were very inspired to brainstorm and explore more aggressive and novel apostolates across all levels and areas of the congregation. Some would highlight sectoral apostolates—the Youth, the Aging, Migrants and Refugees, Victims of Abuse, People in situations of wars and political conflicts, HIV and other communicable diseases patients, etc. Some would eye on strategies for pressing issues like climate change, crisis amidst our digital lives, #MeToo movement, parochialism or ultra-nationalism or regionalism, and racism.

However, the very orientation of “FOCUSING INWARD” called for deep consideration—as expressed by the 2018 General Chapter and by the responses to *Call to Action*. Many of us felt shortchanged by this direction or orientation for renewed evangelization. It is not that Community Life and Formation do not factor in the apostolic endeavors mentioned above, it is just that, as many would note, we are revolving around intrinsicism or self-referential approach to mission.

Through a series of readings and meetings, the wisdom of the 2018 General Chapter and the *Call to Action* responses managed to awaken us. Our rush for aggressive and empowering social ministries necessitated a deep communal, formative, and collaborative consideration. It turned out it is more difficult to brainstorm on strategies for self-evangelization. We learned from the responses to the *Call to Action* that FOCUSING INWARD is not intrinsicism or self-referentialism but **centrifugalism** or inside-out approach to mission. As iterated by Pope Francis and picked up by our Father General, synodality is key for this approach—we need sharing of life beginning in our community life onward to our ministerial life. We need a sojourn—journey in solidarity—inside out.

As we already noted, there are many challenges for crafting a General Plan for Action for realities and situations that flow in intimate and particular contexts like Community Life. How can we present General Orientations for Community Life—that which can be applied at different levels like general government, configurations, provinces, and local communities. The biggest question is: **What would work for all of us?**

The *Renewal of Mission commission* invoked this question, which we likewise hand to the Synod members. I mention in my presentation for the INTRODUCTION that there are five elements that the *Call to Action* tossed for congregation-wide reflection. These five elements are: 1) Passionist Mission in our Church Today, 2) Community Life, 3) Formation, 4) Configuration, and 5) Our Charism Memoria Passionis in the order laid out by the *Call to Action*. I further mentioned that in our *Instrumentum Laboris*, we integrated element 1 (Passionist Mission in Today's Church) and element 5 (The *Memoria Passionis*) into the three areas—Community Life, Formation, and Configuration. It appears that we set aside the all-too important elements of Contemporary Church and the *Memoria Passionis* but we actually take them as the soul, flesh, and bones of the three areas.

I already mentioned that for Passionist Mission in our Church Today, we invoked Pope Francis' *Evangelii Gaudium*, *Fratelli Tutti*, and *Laudato Si'* as references. This choice is not solely at our discretion, we also drew from the responses to *Call to Action*.

As I also relayed during my presentation for the INTRODUCTION, we drew EIGHT PRIORITIES from the responses to *Call to Action*. Four of these priorities are framed under Community Life. We then reflect the following questions:

- 1) **How do we renew our mission as communion?**
- 2) **How do we channel our communion according to *Evangelium Gaudium*, *Fratelli Tutti*, and *Laudato Si'*?**
- 3) **The biggest question: How do we come up with strategies for mission as communion that would work at the general level?**

Our *Instrumentum Laboris* provided attempts to address these questions. This needs incisive, intensive, and extensive re-examination. We hope that this working document is superseded by synodally reflected documents from this gathering up to the 2024 General Chapter.

As general orientation, we reckon that every evangelical community breathes on the four elements that correspond to the four priorities: **Fraternity, Leadership, Apostolate, and Financial Sustainability**. Many of the suggested actions under these communal elements are “given” or trivial, but they are raised by many responses as needing re-assertion or re-animation. The section on Apostolic Life have more robust items and needing more leveling.

**STRATEGIES FOR RENEWING MISSION AS COMMUNION****STRENGTHENING FRATERNAL LIFE**

1. Issue of Number
2. Day of Fraternity
3. Refuge Community
4. Departures
5. Digital Life
6. Inter-generationality
7. Internationality

**STRENGTHENING LEADERSHIP**

8. Local stewardship
9. Administrative insight for leaders

**STRENGTHENING APOSTOLIC LIFE**

10. Community Commitment of Charity
11. Passionist quality of apostolic life
12. New Passionist presence in “our peripheries”
13. Renewed forms of preaching
14. Center for evangelization
15. ECO-COMMUNITY
16. JPIC COMMUNITY

**STRENGTHENING FINANCIAL LIFE AND SUSTAINABILITY**

17. Communal Accountability
18. Subsidiarity

The items are listed continuously across the four aspects of community life to stress the unity of the orientations and actions.

DOCUMENT 2 / 3

PRESENTATION OF THE INSTRUMENTUM LABORIS

SECTION B: RENEWING MISSION IN FORMATION

Fr. Gwen Barde, CP.

I start with a remark on this Synod's reception of the *Instrumentum Laboris*, particularly of what we already worked on—the **Introduction** and the section on **Community Life**. We cannot be more grateful for the incisive scrutiny and wealth of insights and suggestions as to how this working document can metamorphose into a viable resource for congregation-wide PLAN for renewed evangelization.

The working document that we are studying looks raw—sometimes naïve. The document as a whole accounted for diverse expressions unmindful yet of how some strategies or actions will appeal distinctively to a North European Passionist or a Sinitic Passionist or Hindic or Indo-Malayan Passionist or a North American or South American or South European or African Passionist. Even such geographic qualifications that I just did is an understatement of the cultural richness of our congregation. The Synod Preparatory Commission sent the *Instrumentum Laboris* back to the Provinces and Configurations. Like any document coming from the Generalate, it has to compete with other important materials that our local entities can attend to. Hence, our working document stands as it is now even with few—but very enlightening feedbacks—we received weeks before the Synod.

The introductions that I am doing here is not meant to defend or aestheticize the rawness of the document. I am only presenting some contexts and giving preemptive answers to questions I anticipate. Also, as a task given by the Preparatory Commission, my introduction is to give guidance on what the General Curia needed from you—vis a vis this document—with regards to planning for the renewal of mission. But, again, the document is all ours for the taking. Since the beginning, it belonged not just to the Preparatory Commission or General Curia but to the whole congregation.

**The second section of the document lays out strategies for renewing mission in formation.** Following what we did with the first section—on community life—we incorporated the elements Passionist Mission in our Church today (especially alluding to *Fratelli Tutti* and *Laudato Si*) in conversation with the Memoria Passionis. Hence, some actions are echoes or consistent with Community Life—like JPIC as the main syllabus for formation or Formative digital life or the Formator as stewards of both our charism and the formands.





There are three things I want you to have in mind when we confront the section.

The first thing is on the varied tempers of the responses to the *Call to Action*. These are already readable in the responses to Community Life questionnaires, but even more apparent in the Formation section. These tempers are expressed in the following questions: What do we use to do? What is no longer usable or what works no more for now? What to do with these new ones? How sure we are that these new ones will work? These questions are raised referring to formative practices or people—both formators and formands. The suggestions for actions will expose these tempers.

Second, when the local communities and entities received the *Call to Action* questionnaires, many must have accessed already the General Formation Plan disseminated for reflection by our General Secretary for Formation, Fr. Martin Coffey. So, some of the actions are affirmations of the General Formation Plan. There are actions which may be different from the General Formation Plan. This should not mean the responders had not read yet the General Formation Plan or they are against. I just would like to tell you that we do not have a total duplicity between the Formation section in the *Instrumentum Laboris* and the General Formation Plan.

Third, most strategies and actions, present new orientations—or maybe reminders on what is proper—for the Formation for our life. For instance, on the mutual formative ends between formators and formands—that formator-formand relation is not one-directional. The formand is formed by the formator as the formator is also formed by the formand. This orientation serves as backdrop for a number of actions suggested.

The Strategies for Renewing Mission in Formation comes in three parts: **1) Strengthening Initial Formation; 2) Strengthening Ongoing/Continuing Formation; and 3) Strengthening the Study of our Charism.** We have eighteen actions altogether but some of them are related to each other. Again, the main challenge for the Synod members.

### **What are the actions that will work for us?**

#### **STRATEGIES FOR RENEWING MISSION IN FORMATION**

1. Every local house as base of vocation promotion and formation.
2. Key considerations for initial formation.
3. Formative digital life.
4. Communities dedicated to vocational ministry.
5. Assessment partners.
6. Professional standards.
7. JPIC formation.
8. Competence of formation personnel.

9. Support for newly professed and ordained.
10. Further professional studies.
11. Formation brackets.
12. Formation for leaders.
13. Annual workshops for local superiors.
14. Castellazzo experience.
15. Passionist laity testimony.
16. Annual 4-week study programme in Rome.
17. Internet-based learning for all interested members of the Congregation.
18. Re-publish the study series on passionist life.

DOCUMENT 2 / 4

**PRESENTATION OF THE INSTRUMENTUM LABORIS**

**SECTION C: RENEWING MISSION IN CONFIGURATION.**

**Fr. Gwen Barde, C.P.**

We are now in the final section of the *Instrumentum Laboris*—Strategies for Mission in Configuration. Our *Call to Action* document titles this element: *Revitalizing the Configurations as our Principal Structures of Solidarity.*

The 2018 General Chapter reiterated the following objectives for this revitalization:

1. Re-emphasizing the call to greater and deeper solidarity in guiding and nourishing the Configurations' revitalization.
2. Extending the vision of Congregational solidarity to the inter-Configurational level appropriate to today's globalized world.

The second objective raises the Configurations as portals for Congregational solidarity. I want to elaborate that, according to the vision of the Congregation with respect to Configurations, Configurations are meant to offset autonomism starting with our geographic or cultural proximity then stretch such regional solidarity to the global congregation.

Hence, the strategies that we will confront in the *Instrumentum Laboris* are responses to the elements for ACTION (proposed by the *Call to Action* document)—at the Configuration Level and Inter-Configuration Level.

*At the Configurational Level:*

1. Review of the Configurations.
2. Concrete ways of engaging in the issues of JPIC and environmental sustainability.
3. Lived experience as basis for post-Chapter Charism-based Plan for the Renewal of our Mission.

*At the Inter-Configurational Level:*

1. Identifying needs and opportunities for Inter-Configurational solidarity.
2. The role of Configuration Presidents and the Extended General Council in coordinating these inter-Configurational developments.

The strategies are presented in four parts: Configuration in General, Solidarity in Personnel, Solidarity in Formation, and Solidarity in Finance.

Following the modality we used for the previous two sections—we choose: Which ACTIONS will work for all of us?

1. Assessing level of solidarity.
2. Configuration mentality.
3. Strengthening the Extended General Council.
4. Role of Configuration President.
5. Twining of provinces.
6. International mission teams.
7. Exchange of personnel.
8. Exploring common interest.
9. International house of formation.
10. Cross-formation.
11. Financial equity.
12. A share for poorest entities.
13. Financial sponsorship for initial formation.

DOCUMENT 3  
REVISED GENERAL FORMATION PLAN  
SYNOD PRESENTATION

Fr. Martin Coffey, CP

INTRODUCTION

I have been asked to present the Revised General Formation Plan for discussion. This document has been in existence since the 2018 General Chapter, and most Passionists have had the opportunity to read it and offer suggestions for improvement. No document is set in stone, and changing circumstances require adaptation and revision of programs. This Revised General Formation Plan is no exception.

Since work began on the document, the Church has launched an important initiative intended to move the entire Church towards a greater synodality. This new dynamic force is not mentioned by name in this document, but its spirit permeates everything. I believe that the overall vision of formation which is presented here is sound, and our document is a useful manual for Passionist formators.

The new Formation Plan is not an exhaustive *Ratio Studiorum*. It concentrates on what is specifically Passionist and is organized around the Passionist charism.

The charism, in this document, is not presented as a definable "something" as if it were an object or possession. The charism is not something fixed, unchangeable, given once and for all time. It is, rather, a living and dynamic reality written in our hearts (Jer. 31:33; 2 Cor 3:3). It is an ever new gift from God, a gift which brings renewal with it. From this charism flows the energy and creativity that inspires the Congregation and its members to hear God's call and to respond to the needs of God's people at all times and in all places. The charism of the Passion, first given to Paul of the Cross, is God's ever new gift that God gives us so that we may have the understanding and love we need in order to fulfill our role in the mission of the Church today.

In summary, the Passionist charism is not an unchanging and abstract ideal. The understanding of the charism that guides this Formation project is the living tradition that began with Paul of the Cross. It gathers the ways in which Passionists from around the world strive to embody, in their time, the great theological, spiritual, and pastoral ideas about the passion of Jesus that have inspired Passionists for three hundred years.

**1. Formation for a new world, and aware of the dynamism inherent in the charism.** To live with Passion in order to transform the world with

the love of God. This is the mission of Jesus: God so loved the world that He gave His Son.... The Father sends the Son for the transformation of the world into the kingdom of God. We Passionists have a mission: to live with Passion out of love for the world.

**2. Formation is taking place in a time of crisis and opportunities, when many questions arise:** Why are there so few vocations? Why do some leave the Congregation? Why are there so many who draw away from the Church?

**3. There is a foundational truth:** we Passionists have been called to mission in a tumultuous world, one shaped by a plurality of cosmic perspectives, ideologies, cultures, and religions. There is no one universal answer. Nothing is the same as it was in 1720 or in 1984. This is happening all over the world. There is no single path for formation. We should not mechanically repeat quotations from our founder.

**4. What is our gift? In what sort of world are we going to live our formation?** We should not simply share a message about love; love doesn't just fall from the sky. Love is embodied in Jesus and is embodied in us. We carry this love into the world in God's name. Passionists must be capable of loving; their ministry is to love as Jesus loved: humbly, in serving others, without pretense, clinging to nothing. The love that Passionists share with others is a grateful love. It's not about winning; it's something different, another way of doing things. The gospel path is not that of a triumphalist crusade. We follow a poor and servant Jesus. These are the values that Passionists live and offer to the world; only love can save us and there is no greater love than the Passion of Jesus. His love is lived in a global Church, with a universal mission for all people and for the healing of a suffering world.

**5. We are an international and multicultural Congregation:**

- We have a universal vision which also respects the uniqueness of individuals, places, and communities. This should be expressed in the formation which we offer, i.e., universal in scope with application to one's local setting.
- The Gospel of the Kingdom is the promise of a humanity and a world which will be transformed and renewed.
- The Gospel of the Kingdom is also Good News especially for those whose suffering is here and now.
- The Congregation is international and multicultural, a witness to tolerance and compassion for all peoples. An international community can be tempted to be exclusive. Therefore, we consider the embracing of difference as hope for the world.
- Passionists are sent to people of every nation, language, color, and creed.



- We want our international and multicultural way of life to be a witness to the unity of humanity and to advance tolerance, understanding, and compassion among people.

**6. Formation should be equally respected for all of the Religious.**

Today's Religious need a strong and credible intellectual formation that equips them to serve in today's challenging world. Many of our entities lack the necessary financial resources to fund a strong formation program. A new way is needed to provide a comparable formation for all our Religious. A strong and relevant formation is needed for our world today.

**7. The Passionist charism, which is God's passion for the world, is the center of our formation.** Our charism is an expression of God's creative and redemptive love which flows out into the world from Jesus crucified and risen. This charism shapes every dimensions of life. We recognize the ability of the charism to enter into and shape all aspects of formation. Strengthened by the Spirit, we bring the power of the charism to specific individuals who are burdened by violence, suffering, and poverty in particular places and situations.

**8. The Passionist formation is not about adolescents,** it is for adults who have chosen to live as Passionists and are supported by communities; it is not for passive and fearful children. Formation should encourage the taking of initiatives and assuming responsibilities. Sometimes, those in formation are afraid to be themselves.

- We work with young adults who must be responsible for themselves. They are the agents of their own responsibility together with the action of the Holy Spirit.
- We share in the Passion of Jesus according to the will of the Father and for the sake of the Kingdom of God.
- We strive to have the compassionate heart of Jesus toward the poor and for those who suffer in the world.
- We carry the Word of Jesus, which is healing, forgiveness, and guidance, on our lips.

**9. How?** By a solid intellectual foundation which allows one to understand and intelligently respond to the complexity of life. A formation of the heart, which opens up in prayer, and grows through dialogue and challenge. The person in formation matures through responsible adult relationships with peers, superiors, and others. A person in formation is a person in relation. Importance of relationships. To become a new person, transformed by the action of the Spirit, conformed to the person of Jesus Crucified, who gave his very life.

A. IN PROCESS.

- o The Passionist is a New Man, transformed by the Spirit of God into a living image of Jesus who laid down his life out of love for his friends.
- o Formation is a process of continual transformation and being shaped into the figure of Jesus crucified and risen.

B. ATTENTIVE TO THE SPIRIT: DISCERNING, RESPONSE-LISTENING

- o Discernment is the motive power and the spirit of the formation process. What do we ask for? What do we hope for?
- o Initially, to discern the calling from God.
- o At each stage, to discern the response to God's call.
- o In an environment of listening and prayer.

C. FORMATION FOR LIFE, FOR A LIFETIME..

- o Formation prepares us for a life of study, of prayer, and of service. It should equip us for study, listening, sharing, prayer, to be of service for a lifetime; it gives us the skills and tools we need for our way of life.
- o Formation never comes to an end; we are always learning, growing, changing....

**10. The Passionist Religious.**

A. A HUMAN BEING.

- o A Passionist is a person who is truly human, who is called to be a mature, adult disciple of Jesus, and an instrument of Jesus' love and mercy. He is an active adult, the incarnation of God's love in the world.

B. WHOSE FORMATION HAS BEEN WELL-ROUNDED.

- o Physical, intellectual (good physical health in order to sustain the values...) and a habit of caring for his physical well-being...there is a healthy way of looking after one's body, which should also enter into one's spiritual growth.
- o A moral-ethical person: how one uses one's possessions, and manages one's relationships.
- o Emotional, spiritual and pastoral.





C. A PERSON WHO HAS UNDERGONE TRANSFORMATION.

- o Not simply a head full of information; that does not necessarily improve the person.
- o Interiority, the person's inner domain, where one finds affectivity, emotionality. It is a fundamental area for formation.
- o A person with a deep interior awareness, which includes his life's latent emotional, intellectual and personal resources.
- o A new manner of seeing, feeling, thinking, and acting.
- o A new and transformed person.

D. A MAN OF INTEGRITY.

- o An understanding of the harmful and criminal abuse of power by priests and religious – (money and sex).
- o The credibility of the Church and its priests/Religious has been seriously damaged.
- o The challenge is to be a mature adult, responsibly sharing in mission with others.
- o Attitude and abilities. Inner self-discipline. Moderated relationships: how we talk, how we dress, how we touch. Communicating care and respect for others.... Document on caution and the protocols.

E. INCARNATE.

- o Formation in and for the Community, Society, Church and World.

F. WITH FORMATORS.

- o The entire process of formation is held to be very enriched by the presence, the example and the companionship of qualified and competent formators. They are wise guides for this very sensitive ministry....
- o The program emphasizes the necessity of preparing more Religious for this very sensitive and important ministry.

G. INTEGRATING THE ENTIRE PERSON: HEAD, HEART AND HANDS...

- o As a commitment with the poor. To be exposed to the reality of the poor. To listen and to respond with the heart of Christ.
- o A real and challenging engagement with the realities of poverty and suffering.
- o A lengthy exposure to the persons whose cry for liberation rises before God every day.
- o The poor teach us about God and our humanity. A real immersion with people and people in need.

H. WITH ONE'S HANDS DIRTY.

- o In a commitment with life's daily realities: work, cleaning, household chores.
- o In a commitment with the realities on the margins of our world.

I. IN A SYNODAL CHURCH.

- o The charism comes alive when we share with other charisms, thus bringing about a more fruitful Christian life.
- o We are not bureaucrats, but rather signs of Jesus and His love in the world.
- o Formation in order to share and collaborate with other Religious, laity and clergy.
- o A sharing of gifts, charisms and service for the sake of a richer more fruitful Christian life.
- o Witnesses to unity in a world torn apart by division.

J. ACKNOWLEDGING THAT WE ARE WITNESSES AND SERVANTS.

- o We are not clerical bureaucrats.
- o We are not simply pious administrators.
- o We should be a real and tangible presence of Jesus among his people today.
- o A heart which is open wide to welcome the poor and those who suffer.

K. WITH ON-GOING FORMATION.

- o How can we accompany the recently professed and recently ordained...?
- o Priests and religious should be under supervision. That such supervision does not exist is unacceptable in our society. Pastoral work should be carried out under supervision. This is becoming a legal necessity today.

Formation means walking with Jesus throughout one's life.

*"We are not here to protect a museum  
but to cultivate a garden flourishing with life"(John XXIII).*

## DOCUMENT 4

**“THE SPIRITUALITY OF THE SYNODAL PROCESS”****Maria Campatelli**

I was asked to prepare a meditation for your Synod. Precisely because meditating means “*contemplating*,” “*going deeply*” in order to enter into the heart of synod concept I have chosen a biblical icon that you know very well to use as a context, because meditating is not so much about experiencing new things, but about “*feeling and experiencing things inwardly*.”

I have chosen Jn 19:31-37 because -- in addition to its connection with today's feast -- the whole gospel is meant to lead us to contemplate Jesus' side, from which blood and water flow. It is a nativity scene-- we come from God's wound of love. It is a matter of understanding what kind of life that we are born for from the pierced side. As we shall see, the heart of synod concept lies here.

“Synodality”, in fact, is a term that is not reduced to an operational procedure, rather it is the form and style of the Church; it is its peculiar way of being, living and acting as the people of God that is realized in “walking together.” But this walking together originates in a life of communion, a life that is the triune God, a life that unites all the members of Christ's body, each of whom possesses gifts and has a role to play in the Church's existence and mission.

Jn 19:31-37 suggests that we are born as persons when we are loved. Out of God's wound life is poured out upon us. We can no longer separate existence and life from the dynamic of love. Since the way God is nothing but love, and since this way grounds every possibility and every expression of life, life to be lived, it must unfold as love. If it does not unfold as love, existence is lifeless. And this is a possibility offered freely to each person, because only the person, through an actualization of freedom, can we live life as love. If we do not freely want to live through this way of life, that is, the way of love, but in a different way, then existence does not achieve its end, which is life. Death is the consequence. Looking at this wound in Christ's side, we see that the truth about our God that the Son reveals to us is not one answer among many to the problem about God, nor even the best one; rather it is the answer to the question about life and death, it is the illumination of the mystery of existence, the revelation of the possibility of attaining true life, free from time and corruption. In this wound we perceive the mystery of ourselves in the mystery of God, for the wound is the open doorway that ushers us into the space of communion with the body of Christ, which in turn is nothing more than the way humanity lives the very life of God, participates in the mystery of God. Christ's Passover is that “*open door to heaven*” (Rev. 4:1) that remains wide open forever in the communion in which we are involved. This happened with Christ.

Let's listen to this passage:

*Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken, and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced."*

This passage, more than a description of a scene, more than a photograph, is an icon. A photograph represents reality; it is an image. The icon, on the other hand, is not simply an image, but something that by means of an image lets something else shine through that is deeper than what is simply seen with our eyes. The light in icons comes from within the figures - icons have no external light. Icons, then, are prepared according to an inverted perspective, that is, the vanishing point is not in the artist who painted them or the viewer who looks at them; rather it is on the other side of the icon. So if I stand in front of an icon, it is not me looking at the icon, but me being looked at, that is, from where the light emanates. The icon thus is revelation, manifestation of a content and participation, because the beholder is involved. And that is precisely what this scene is meant to do.

It is about something deeper than what our senses or our intelligence can simply grasp using language -- without pathos, without emotion. Because, in the face of things that are too big, it doesn't matter what I think or what I feel, because every reaction I have is just trivial. There is only silence, acceptance, an awe that never ends, where the eye becomes the organ of the heart, and as we see we love, and as we love we see more and more and discover how God makes himself present. So every word is symbolic, that is, there is a word, but there is also an admonition that tells me that I must not simply look at the word, but what is manifested through it.

***“One of the soldiers struck his lance into his side”*: the gateway to a new way of existence**

Normally death is the finality of everything. One dies and nothing more happens. But here Jesus expires and the most profound things in the gospel happen. The other evangelists say the veil of the temple is torn. Here, in John, His side is torn open. It is the same thing because He is the true temple. With Jesus, the Old Testament temple and the altar with their rituals and sacrifices are replaced, not by a new set of rituals and shrines, but by the self-offering made by the Son of God. Henceforth, true worship acceptable to the Father is the life, death and saving resurrection of Christ. But since through baptism we too are Christ, our worship is



this same sacrificial existence in us. “*To live is Christ,*” St. Paul tells us (Phil. 1:21), and to be saved means to be conformed to Christ by dying to ourselves and rising to new life in Him.

What kind of life is it about? *God's life, his mode of existence.* God's relationship with Christ, his Son, is the expression of an eternal mystery: “*He who has seen me has seen the Father*” (Jn. 14:9), “*the Father and I are one*” (Jn. 10:30). Here, at the origin of everything, is the Father who freely loves, that is, affirms His own identity by sharing what He is. “*Father*” is a relational term because there is no Father without relationship with the Son. That is, God is an “*ecstatic*” being, affirming His identity with an event of communion.

The Father, the sole source of divinity, has from all eternity shared his divine essence with the Son and the Spirit, and each makes it his own and gives it again. Communion in Him does not threaten the other, but generates it, so much so that the Person of God emerges through relationships: it is presence in one another. The person is an identity that emerges through relationships, it is an “*I*” that exists only insofar as it relates to a “*You*” that affirms its existence and otherness-- the Father is such if there is a Son. This is what distinguishes the person from the individual. The person is otherness in communion and communion in otherness. I renounce self-establishment, and my unique, unmistakable face emerges from my relationship with the other: *Es, ergo sum.*

Jesus speaks precisely of this when he wants to convey this reality to us at the moment of the Last Supper: “*I in them and you in me*” (Jn. 17:23). Indeed, love makes the beloved present in those who love Him. God is “one” because each divine Person dwells in the other through love. This kind of existence comes only from God. There is something in God that does not exist among us men, which makes the three Persons truly exist, distinct from each other, but one God, one being open to each other. They do not possess the exclusiveness of the individual and there is the perfection of the person, that is, the emergence of one's own face through self-giving. This way of existence for us humans is impossible, it is an irreconcilable desire because we are unable to bring about communion and at the same time, being “other” [an individual].

The work that the Father entrusts to the only Son is to extend to humanity this sonship that Jesus has by nature, so that Christ, the Only Begotten Son shares the paternal inheritance with his adoptive brothers and sisters (cf. Rom. 8:17, 29; Col. 1:18), thanks to the Spirit, who is the one who realizes within us this adoption, is its witness and attests to it. We are made sharers in the same mode of existence as the Son, the immolated Lamb, eternally oriented to the Father, and therefore we can experience within us the prayer of the Spirit who cries out, “*Abba, Father*” (cf. Gal 4:6; Rom 8:14ff.29).

We can exist as so many self-centered “I”s, which is based on our existential self-sufficiency, or as the Son of God, who shows us the freedom of wanting to exist as the second element of a loving relationship. The mode of existential freedom, the mode of deification, is to want to exist only because one loves. It is the relationship of the Son with the Father revealed on the cross of Christ. It is the mode of kenosis with respect to any attachment or claim to individualistic self-existence; it is existence as self-transcendence and a self-offering of love.

Our *mode of existence* after the Fall is individuality (biological, psychological, historical). Social coexistence, in this situation, is also a dimension of man's individual nature. We feel threatened by the presence of others, but at the same time we need them. Communion with others is not spontaneous to us; it is built on defenses that protect us from the implicit danger they pose to us. Coexistence is only a compromise to live together without reaching the point of bloodshed. It lasts as long as mutual interests last, or as long as we do not cross the recognized borders, tacitly or otherwise, of our territories.

But the space opened by the wound in the side, that is, the space of communion and the *mode of existence* it communicates presuppose instead the fact that individuality is overcome and *we as such are a reality of communion and relationship*. It is the space where we finally experience the truth of human life, communion and relationship, that is, the *reality of the person*, the icon of the triune God imprinted in our nature.

After the Fall, in fact, like Cain, we are afraid of the other. Sin has suggested that we break our relationship with God, that we be our own fathers. Therefore we live a life as solitary individuals. Once the affirmation of the self is accomplished through the rejection and non-acceptance of the Other -- what Adam chose to do with his freedom -- it is only natural and inevitable that the other becomes an enemy and a threat to be eliminated in some way. Fear of the other is part of our having broken our relationship with God. Communion with the other does not come naturally to us and we build it on the barriers that protect us from the implicit danger the other represents to us. We are so afraid of every other human being that we even identify difference with division.

The ability to be able to finally live according to our truth, that is, the image of God sown in us, is well expressed by St. Ephrem:

*“I ran to all your limbs and from them I received all possible gifts. From the side pierced by the lance I entered the garden fenced with the sword. We enter through the pierced side, because we were stripped because of the counsel of the rib that was taken out of it. For the fire that burned in Adam burned him in his rib; that is why the side of the second Adam was pierced, and a stream of water flows from it to quench the fire of the first Adam.”* (Comment from the Diatessaron 21,10)



The thirst for communion for which Adam yearned to quench, because he was created for communion, is quenched by the stream of water gushing from the pierced side.

**“*Seeing that he was already dead...*”: Christ takes on gratuitous evil to reconcile us**

Jesus' legs are not broken by the soldiers. He is the Passover lamb, whose legs should not be broken. Instead of breaking his legs, one with a spear pierces his side: this is not to kill him, for he is already dead. This wound in the side is simply a gratuitous gesture of hatred that sums up in an image the whole meaning of his existence: Jesus took upon himself all the hatred of the world: they hated Him without case, for his thirst they offer vinegar, for his thirst for love and life they gave vinegar, hatred, death. But it is only in this way that the eternal design that is the fabric of salvation history and has as its object the re-composition of humanity created in the image of God that was fulfilled in Jesus.

In order to save this world and make it return to Him, God not only descended into this world and became a man, but He descends out of obedience to the Father to the point where man has gone by rejecting a relationship with God, and takes on all the evil and suffering that this rejection has entailed. God must help man not from without, but from within, for it must be man who triumphs over evil, since salvation, that is, adherence to God, openness to the communication of his life, cannot be something imposed, it must be a free thing. However sin has wounded man's nature, and this wound is manifested precisely in a hostile will to encounter others, to communion, which is precisely where man draws his life from. That is why God becomes man, so that as man he can overcome this hostile will to communion and receive life from God. And he became man by taking on everything human except sin, including the consequences of sin that man's sin had caused. He alone actually knew what death means, because he measured its abyss, so to speak, “*from the outside*” and at the same time “*from the inside.*” The Lord drank from the cup of all these sufferings: a mixture of the betrayal of friends, the hatred of enemies, the ferocity of soldiers, the mockery of the leaders of the people, the cruelty of the law, the hatred of the people. And above all, the pain of loneliness and the feeling of being abandoned by God in the duel with the evil of the whole world and with its prince—“*My God, my God, why have you forsaken me?*” (Mt. 27:46). The cross becomes the synthesis of physical pain (torment), the despair of the soul (dereliction) and social degradation (scorn). And the assumption of sin would be something ostensible if it were not accompanied by all the consequences that sin entails, the last of which is precisely distance from God and death, spiritual death, and physical death, to encompass man's entire psychosomatic being. And here God finally finds Adam. From the sin of Genesis, by which Adam is afraid of God and hides from Him, God going after him asking, “*Adam, where are you?*” To seek man He arrives at the lowest point imaginable, so that no matter how low one may fall, He goes still lower to raise him up.

Cf hymn of the Syriac liturgy:

*“He who said to Adam, Where are you, He clothed a body of flesh. He went up on the cross because He willed it, to seek the lost. He descended to Sheol and found him. He called him and said to him, Come, then, my image and my likeness. Behold I have descended behind you to lead you back to your inheritance.”* (Madrasha of St. Efreem III Sunday of the Resurrection).

From Cain and Abel, humanity finds itself divided, cut off by the wall of enmity (cf. Eph 2:14). What was divided, humanity torn apart on the cross, Christ makes “*one new man*” (Eph 2:15) and the wound becomes the space where, through Christ's blood, what was far away because of hatred and enmity becomes close. On our own we cannot recompose anything. Human tragedy is healed because it is immersed in the power of communion and the peace of the cross.

We who live where the force of evil still makes itself felt, sense that communion is not simply a grouping of friends. It is the meeting in Christ of reconciled men and women. It is communion in victory over enmity, won by the cross of the Lord, a gathering of men and women who today give meaning to the future of the world by communion, realizing in this world our eschatological truth.

***“The tree of the cross was planted on the earth and the whole world was filled with joy.”<sup>1</sup>***

In this death Jesus is recognized as the Son of God, as the Righteous One. Matthew (27:51-53) adds: there were earthquakes - that is, the sign of the end of the world - and resurrection of the dead - that is, the sign of the new world; and Luke (23:48) adds that before this spectacle/vision (*theoria*: it is the only time that this word is used, which means spectacle, but also vision of God) the crowds - among whom we can be found - return. Whereas before they fled, now they return.

If from Adam onward life was an escape from God to death, now all of life begins to return, because we understand that life has another meaning, that we can live differently, we can live a new life because we have a new image of God, and in this image a new image of man, life and death. We know that this is God, and then we enter into the life of God. It is as if the Cross set the universe in motion and was fulfilled in Jesus, because He lived this way to the point of giving his life this way becomes the principle of our whole life.

**“And immediately blood and water flowed out...”**

Eve was created from the side of Adam asleep (cf. Gen 2:21). Here there is a new generation. For there is a generation from the flesh, which is death, and there is a generation from the Spirit, from above, from the heart; one is born for the other when loved by the other. Thus at the foot of the Cross, from the wound of the new sleeping Adam, there is born the new humanity, the new Eve, the mother of the

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<sup>1</sup> Troparium of the Feast of the Exaltation of the Cross, Byzantine Rite, orthros.





living, the bride of God, that is, the new man who understands God's love and responds to this love.

John gives no explanation for this blood and water, whereas he normally says “this” as a sign of “something else” (cf. Jn. 4:37; 6:58; 7:39; 12:33...). From this, we infer that everything else in the gospel is an explanation of this blood and water. And indeed, in the body of Jesus on the cross so many images are superimposed that tell the deepest truths of the Gospel:

- In the vv. before (v. 31) we speak of the **preparation for Passover** (“*It was the day of Parasceve and the Jews, so that the bodies would not remain on the cross on the Sabbath – because it was indeed a solemn day that Sabbath*”): it is the eve and it is the time when the Passover lamb, the one whose bones are not broken, but is immolated. So in Jesus' death-Passover, our liberation, is realized. From what? From an individual, solitary, self-affirming life that produces death and separation.

- But there is also the **Sabbath**, the Sabbath that recalls the fulfillment of creation. In Jesus' death creation is fulfilled, there everything is accomplished, the new man is created. In the mysterious words of Gen 1:26 – “*let us make man*”-so many things have been seen: a deliberative plural, an image of the Trinity--who is meant by this plural? Moreover, the verb “do” (“*let us make*”) is used there. Why? In Scripture the verb “create” is reserved only for God. The others “make.” It is God himself who speaks to man and says—“let us make.” Man also does something. He does not create, but he does something. That is why he says “do” and not “create.” God says, Let us make man, you and I, Adam. All of salvation history will be a making of man toward his completed measure. And in this creation of man that is still in progress man has his part. It is a proposal from God. And this is terrible, because it says that man will be truly created only through his freedom. Man's creation includes his freedom. You are not finished if your freedom is not there. The God-Man is the man who is finally able to respond to this covenant with God. For all this, to Pilate's phrase “*Behold the man,*” the Fathers ascribed an entirely new depth: Christ offers fulfillment to man, brings man's vocation to completion, makes man see what he is in his fullness and wholeness.

- But when they pierce Jesus' side and water comes out there is also the image of **Pentecost**, the gift of water and the Spirit. In continuity with the great prophecy of Ezekiel (37:1-14) that is fulfilled from that hour, the Holy Spirit vivifies by bringing us into communion. The Spirit unites us with his body, which is not just a place of the manifestation of the Holy Spirit - as were the tent of meeting during the exodus or the synagogal assemblies after the exile. This body is the manifestation of the Spirit of Christ in a new community of men and women who have passed into life because they have been brought into communion with Him. We know no other Spirit of the living God than the Spirit poured out from the side of Christ giving His life for us, a Spirit that raises Jesus Himself from the depths of death.

The Church is born from the Spirit, water and blood:

*This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. So there are three that testify, the Spirit, the water, and the blood, and the three are of one accord. (1Jn. 5:6-8)*

In the Church, the Holy Spirit, our humanity and that of the Incarnate Word are inseparably united. The Holy Spirit de-individualizes beings wherever He blows; He is a communion event that transforms everything into a relational being. Where the Holy Spirit blows, there is communion. Jesus is the Messiah, the Anointed One par excellence. He cannot be conceived as an individual; he is never without his body, that is, us.

But the Holy Spirit, among other things, precisely because he is associated with the *koinonia* (cf. 2 Cor. 13:13) of which we have a pledge, a partial foretaste, is also associated with the entry of the end times into history (Acts 2:17-18), with fulfillment, that is, eschatology.

So in this scene all the themes that in John focus on Easter, creation and Pentecost converge.

***“He who has seen bears witness, and his testimony is true; he knows that he speaks the truth, so that you also may believe”*: a testimony that is revelation.**

He who saw, testified. But who is this person who saw? Who is this person? Later it will be said that he is the beloved disciple, for only love sees. But he who sees then testifies. And here it is stated that three times he testifies: he has testified, his testimony is true, he knows that he speaks true things.

And why does he testify? He testifies so that “*you*” testify-- it is the first time there is a “*you*” in the Gospel, it is the first time the author addresses the reader. He has seen and he is part of those “*we*” who say, “*we have come to know and believe the love God has for us*” (1 John 4:16). So he bears witness to this same love to us, because we also see and believe and have life in his name. So we too are now involved, as readers, in this scene, because these “*we*” say to us: you must also look there, because it is you who are being spoken of.

But of what are they witnesses - martyrs? To the fact that by accepting God's gift, believers are ushered into the kingdom opened by Christ through his Passover, who transcends and integrates them into a fullness that is not only adapted to their personal fulfillment, but is communion. That is, the Church proclaims the faith through its communion, since the confession of faith is not simply the profession of faith with the mouth (*ex ore*) but means saying who the Lord is through his being and acting. To exist “*as Church*” does not mean the intellectual acceptance of a set of principles or moral standards. It is not the sharing of a doctrine or ethical perfection that unifies the members of the Church; their unity is not the fruit of good intentions, good conduct or common convictions and goals. The unity of the body is



the unity of life, that is, the opportunity we are given to realize life and expressions of life as an event of communion.

In this sense, the Church is a “sacrament of faith,” that is, it welcomes and receives faith not passively, but in order to communicate it. And this communication does not occur simply through the transmission of Holy Scripture in which is contained the record of Israel's faith and apostolic witness. This communication comes through her life, the way in which she actualizes in her life the gift received from God. The Church is born of communion (that of the Trinity), creates communion (that of the Christian community), attracts, and expands communion (mission): that is, the Church proclaims its faith through its communion.

Mission is therefore essentially accomplished **by showing, by revelation**. Mission as grace, as a calling, not as our work. Showing what God has done in us, that is, the transfiguration of our nature according to the life of Christ.

When we lost sight of this, that it is about relational life and the manifestation of this life, we thought of mission, evangelism, as communicating content, behavior, and our things no longer revealed the relationship, the other, the Lord. If the purpose of mission is to lead humanity to communion with God, mission does not primarily aim at the transmission of intellectual truths or moral behavior but seeks to realize the life of communion that exists in God. *Martyria*, witness, becomes not what the Church does or preaches, but what it is, and it is by gift, not by its abilities. We experience fulfillment here not because of us, but because of the reception of what God accomplishes.

That is why the fruitfulness of mission is not measured by “*success*” quantified according to worldly categories (how much we are in the newspapers, how much we are on television, radio, how much they talk about us, how many people we can gather...), but even failure can be “*revelation*,” a lack of life as an opening to the gift of life that comes from God. Accepting one's failure in Christ, I discover the abysmal emptiness of life within me, and this helps me to recognize that the gift of life comes to me only by uniting myself with God, thus as a gift of communion, without claiming anything-no individual flawlessness, individual virtue, prowess-but by recognizing the lack of life within me as a space open to the gift of life that comes from God.

### **Some elements of Synodality**

Against this background it then becomes easy to trace some elements of a spirituality “of synodality,” the way in which we live the gift. I indicate some of them in the form of a list:

- Hospitality: if this life is not ours but a gift, man's most fruitful activity is to be *capax Dei*, able to receive God's life in himself. From a Christianity of voluntarism and being protagonist to a faith of reception. If it is not welcoming of the relationship that is the Spirit who establishes and that I only have to welcome, the Christian life becomes a pedagogy for the betterment of the individual. We are

saved because we open ourselves to the gift of life that someone else gives us, and we are thus prepared to live a life that, being the gift of another, reveals the other. Gratitude.

- Synergy, that is, synergistic, coactive action of the spirit of man and the Holy Spirit: everything in the Church is the result of the energy of the Holy Spirit penetrating man's energy from within and conforming him to Christ. In the epiclesis, the most powerful synergy between God and man is realized. Our response of adherence to God with all that we are.

- Repentance. The essence of Christian existence in the Church is *metanoia*. But *metanoia* can only be true and genuine if the Church and its members are aware of the true nature of the Church. The higher the model against which we measure our existence (the triune God), the deeper the repentance.

- Kenosis. We cannot experience communion without being incorporated into the incarnate Son of God. This implies that communion with others presupposes the experience of the cross. Without us sacrificing our own will and submitting it to the will of the other, repeating in us what our Lord did at Gethsemane by accepting the Father's will, we cannot properly reflect in history the communion and otherness that we see in the Triune God. The "*kenotic*" way is the only way for the Christian in his communion with the other, be it God or neighbor.

- "Baptismal and eucharistic mysticism". Openness to the Spirit who gives us the life of God by constituting us into the body of Christ. Not only do we become other Christs, but we begin to manifest Him, to communicate Him as Savior, precisely because He resurrects us in a life woven into communion.

- Charism: just as the person emerges from communion (You are, therefore I am: the Father is such because the Son is there) and imprints his personal face on his nature (the Father possesses the divine nature by imprinting fatherhood on it), so charism is our way of belonging to the ecclesial body. All members of the Church possess the Holy Spirit through baptism and chrismation (or Confirmation), and being "*charismatic*" ultimately means being a member of the Church according to our specific personal face that emerges from communion.

Overcoming a individualistic way of understanding of charisms that easily makes the Church a sum of stand-alone realities that speak of communion but do not manifest it.

- Discernment as filial dialogue that includes a precise anthropological-theological vision (Trinitarian and anthropological: the Trinity includes a precise vision of man, if man is created in the image of God). Discernment therefore presupposes an anthropology, and more generally a theology. A God who speaks and a man who is enabled to communicate with Him, to listen and respond to Him, to be creative in this response. Discernment as the art of knowing God who speaks to me through history, the art of communicating between God and man with a view to ever greater



communion. Discernment not as technique, but as communion of hearts such that the Spirit can speak.

- Beauty: need for a different language to express these realities, not only conceptual-discursive, but symbolic, to describe Beauty as the ecclesial flesh of the Truth we want to proclaim. Beauty as the spiritual way that more than other ways could help overcome a Church that expresses itself as an institution similar to other institutions of this world, rather than to manifest itself as a living organism on two registers-in history and in the Kingdom

In this sense, mission is understood first of all as proposing scenes of life that reveal redemption, which for us consists in being made capable of communion. Our originality is community life, so that we can manifest another way of existence, with another mentality, inclusive, communal, of beauty, and this will become interesting in a time of paganism and desert, just as it was in the beginning.

But today, that is the time when we are supposed to reveal the beauty of communion, do we have communities capable of this? Do we have formation that facilitates this, or are we simply individuals living under one roof and with synchronized rhythms of life? It is about whether we have anything to reveal. Revealing a new existence, to arouse hunger. Today people need to experience this.

DOCUMENT 5 / 1  
CONFIGURATION REPORT  
ST CHARLES HOUBEN (CCH)

**Fr. Paul Francis Spencer, CP**

***What is the CCH Configuration?***

There are six entities in the CCH, from West to East:

1. PATR: Ireland, Northern Ireland, Scotland, Paris;
2. IOS: England, Wales, Sweden (Province in suspension);
3. SPE: the Netherlands, North-Germany;
4. GABR: Belgium (General Delegation);
5. VULN: Bavaria, Austria (Vice-Province);
6. ASSUM: Poland, Ukraine, Czech Republic.

Other Passionist presences within the territory of the Configuration:

- International Community at Highgate, London (under the Superior General)
- Congolese Passionists in Belgium
- Filipino Passionists in Sweden.

Representatives of these three communities are invited to the annual general assembly of the Configuration.

***Some Statistics***

Religious	148
Average Age	67
Students	9
Novices	3
Communities	23

Number of languages: 8 (at least)

More detailed statistics are given at the end of this report.

***What are the steps that were taken in the process of solidarity (in personnel, formation, and finances) of the Configuration?***

A significant moment in the process of solidarity was occasioned by the 2020 invitation from the General Council to each Configuration to provide a response to the “A Call to Action” document of the 2018 General Chapter. The Configuration’s response provides a framework based on the five elements of the “A Call to Action” document: mission, community, formation, configuration, charism of the *Memoria Passionis*. This is a significant text for the future development of the configuration,



as it recognises the reality of our situation and provides, at least on a theoretical level, an agreed direction for future reflection and also action.

The move to action in solidarity (identifying concrete areas for collaboration) is always challenging in this configuration because of the small numbers and the age profile of the Configuration. Another challenge to the Configuration is the different languages and cultures. While English is used as a common language at meetings, many religious in the Configuration are not comfortable in speaking English. The entities have four operational languages (English, Dutch/Flemish, German and Polish) but ministry is conducted in at least eight languages. Cultural differences between entities are linguistic and historical, but there are also significant differences between entities in terms of theological perspective, community lifestyle and pastoral preferences. However, the “response” document now gives us a basis for moving forward together while recognising and respecting differences.

In 2019, the Configuration agreed to three of the provinces (IOS, PATR and SPE) entering into a dialogue on how they might grow further together. This became the “*Growing Together*” process which began formally with a meeting of the three provincial councils held in Highgate, London early in 2020. Joint study groups were set up on four areas: Finance; Formation; Community Life and Personnel; Mission and JPIC. These groups produced reports which were communicated to the members of the three provinces for discussion. The illness and death of Fr John Kearns, Provincial Superior of IOS, brought a new urgency to the process. In 2021 the provincial chapter of IOS agreed unanimously to ask for the suspension of the province with a view to the suppression of IOS Province and the incorporation of the members into PATR Province. The following week, the provincial chapter of PATR agreed unanimously to welcome this proposal. Subsequently, the Superior General suspended the province and appointed Fr James Sweeney (Provincial of PATR) as his delegate for IOS. Meanwhile the provincial chapter of SPE elected a Provincial and Council and agreed to continue the “*Growing Together*” dialogue with IOS and PATR.

### ***Personnel:***

Movement of personnel in relation to Solidarity is limited by the small numbers and the age profile in the Configuration.

One member of SPE worked for many years in Minsteracres (IOS) and, before that, in Belfast (PATR). Two Polish Passionists have worked for a long time in Sweden and are incardinated in the IOS province.

In recent months, a member of IOS has transferred to Mount Argus (PATR) where there are supports in place for older religious. A recently ordained member of PATR has gone to work in the retreat house at Minsteracres, as had another recently ordained religious in 2018. Both of these moves can be situated in the context of “*Growing Together*”.

***Formation:***

While not all entities in the Configuration are actually engaged in initial formation, all the entities take part in dialogue and exchange on formation questions.

Cooperation in formation has taken place with occasional (but infrequent) meetings of formators and those in formation. In recent years the work done by Fr Martin Coffey, General Secretary for Formation, on the General Programme for Formation has occasioned dialogue among the formators in the Configuration. We thank Fr Martin for the meetings, including those on Zoom, which brought the formators together, as well as his work on the Programme.

During this time, both Minsteracres (IOS) and Highgate, London (CURIA) have welcomed students from the Configuration who wished to improve their English language proficiency.

Ongoing formation at the level of the Configuration has been supported by a series of “*Passion Seminars*” given by members of the Configuration and other invited speakers. This initiative was created and sustained by Denis Travers when he was General Consultor. These seminars took place in 2015 (“*The Passion of Jesus - A source of hope for today*”), 2017 (“*The stranger in our Midst - Encounters in the light of the Passion of Jesus*”) and 2019 (“*Love and Suffering – exploring the Memory of the Passion*”). There was no seminar in 2021 because of the International Theological Congress. The next Passion Seminar will take place in Minsteracres in September 2023. The theme is “*Contemplating the Passion*”.

Members of the Configuration have also been invited to speak in another province of the Configuration, e.g. both Fr James Sweeney and Fr Paul Francis Spencer have been invited in recent years to give talks to the Polish Province (ASSUM) on Passionist charism and spirituality (with translators being provided).

***Finances:***

The entities of the Configuration provide financial support to the House of Mercy which is operated by ASSUM province in Ukraine. This project provides accommodation for elderly people in need of care, operates a mother/child service, and gives assistance to those with drug or virus problems

The situation in Ukraine and also in Poland has been dramatically altered by the war in Ukraine. The House of Mercy and the monastery in Ukraine have welcomed refugees and those displaced by the war; so also have all our monasteries in Poland, providing accommodation, food, clothing and medical supplies. Provinces and parish communities of the Configuration have provided financial and other support to ASSUM in this crisis, as have other parts of the Congregation.





### ***What are its current goals, difficulties, and challenges?***

The Configuration has identified four areas of activity where cooperation can be developed. These are: shrines; outreach; retreat houses; peace and reconciliation. The first of these areas of cooperation which the Configuration will work on is our shrines.

In the Configuration, there are several shrines of holy Passionists: St Charles Houben (PATR and SPE), Blessed Dominic Barberi and Venerable Ignatius Spencer (IOS), Blessed Isidore de Loor (GABR), Venerable Bernard Kryszkiewicz (ASSUM). There are also two shrines of the Passion (VULN and ASSUM) and a Marian shrine (VULN).

A Configuration shrines website is under construction and it has been proposed to have a meeting of those directing the various shrines in the Configuration to promote greater cooperation.

Difficulties and challenges in the region of Northern Europe could be listed: secularisation, the scandal caused by child (and adult) sexual abuse, the challenges of safeguarding and professional standards, the ageing membership of most of our entities, the fall in religious practice (accelerated by the pandemic), religious illiteracy among the young, the small number of vocations. This is the context in which we live our religious life and carry out our mission.

Another challenge we face lies in how we respond to JPIC in the context of climate change. IOS Province has taken concrete steps in this area through advocacy and promoting awareness of the issues. They have also worked to lower their carbon footprint and divest from fossil fuels. The level of interest in this issue varies across the Configuration.

During the last two years, the experience of the pandemic was an unexpected challenge. It limited contact within and between provinces but it invited us to new ways of interacting both among ourselves and in our pastoral outreach. Some of our shrines were able to develop a richer online presence, using technology as a way of engaging with those close to us and those who are far away, geographically or existentially.

A major challenge faced by ASSUM Province this year has been the war in Ukraine. Our religious in both Ukraine and Poland have responded to a dramatic and agonising situation. The war and its long-term effects will continue to challenge those working in the region for many years to come.

A specific challenge which our Configuration will face is how we will respond to the situation in those parts of the region where our Congregation seems to be disappearing. This is something we need to study at Configuration level and also at the level of the Congregation.

***To what extent is this process of solidarity strengthening your mission?***

In this Configuration, the process of solidarity for mission is in its infancy. The meetings of the Configuration provide opportunities for sharing of information; requests for support can also be made. At the same time there is hesitation about cooperation in mission, partly due to small numbers and advanced age and partly due to the diversity of outlook already referred to. Different provinces have different mission profiles and our shared charism is lived out in very different ways in different provinces.

Solidarity with the groups and movements of laity who share our life, charism and mission is of great significance throughout the Configuration. These various groups seek to deepen a sense of our spirituality in daily life or to engage in social or pastoral action inspired by our charism.

***Has there been interaction and collaboration with other Configurations?***

Religious from other provinces/configurations have spent time working or studying within the territory of the configuration.

Passionists from India are (or have recently been) working in Minsteracres and Glasgow, and another Indian Passionist will soon arrive to work with the community in Dublin.

A religious from Tanzania spent some years as a member of the community in Minsteracres (IOS) while studying and engaging in pastoral work. A religious from MATAF hopes to join the Minsteracres community later this year and to be there for two years.

In the Netherlands, a new mission in Rotterdam serving the Portuguese-speaking parish (population 18,000) was opened, at the request of the bishop, with two Passionists (one Dutch and one Brazilian) in charge. But there were difficulties with the diocese and, after some months, the Brazilian brother returned to Brazil and the province (SPE) discontinued the mission. An Italian Passionist also came for ministry with Italians in Northern Germany (SPE).

The Congolese Passionists (SALV) have a presence in Belgium and the Province of the Philippines (PASS) has a presence in Sweden.

The Passion Seminars at Minsteracres have had participants from MAPRAES, PASPAC, CPA and CJC Configurations.

Formators in the configuration have engaged with members of other Configurations through the online meetings regarding the General Programme of Formation.

Interaction with members of other Configurations has also been possible through the house in Highgate (London) which is under the jurisdiction of the Superior General and is and has been staffed by religious from different provinces including SPIR, THOM, IOS, PATR, ASSUM, CARLW.

In relation to Financial Solidarity, PATR still provides significant financial support to MATAF, and other entities in the Configuration support various projects in other Configurations through the Solidarity Fund.

In the context of initial formation, a professed student, Conor Quinn (PATR), is now in his fourth year at CTU in Chicago where he lives in the formation community of CRUC. He has also had pastoral experiences in the CRUC province. PATR is grateful to the formators and the provincial council of CRUC for their support of Conor during these years.

In practice, interaction across configurations seems to happen at the level of province to province rather than at the level of the configurations or at Congregational level. This is often done on an ad hoc basis responding to concrete issues or needs which have arisen. There seems to be little in terms of a Congregational policy or direction, apart from a vague sense of encouragement. While excessive centralisation has always been something Passionists wish to avoid, interaction and collaboration would probably be helped by some kind of Congregational framework for solidarity across configurations, especially in relation to personnel and finance.

### *A Final Thought*

When considering interaction and collaboration with other Configurations, a question which arises is why, in our Congregation, we never think in terms of one Europe. While most of the European countries in which we minister are members of the European Union, and the Church even held a Synod “Ecclesia in Europa” which looked at the future of that continent, we continue to divide Europe into three distinct sectors and have never encouraged dialogue for Passionists in all of Europe. Perhaps some forum could be envisaged where common trends could be explored and experiences of the European context be shared.

### *Configuration CCH – Statistics*

	ASSUM	GABR	IOS	PATR	SPE	VULN	CCH
Religious	40	12	12	42	18	24	148
Average age	58	85	83	72	74	51	67
Students	4	0	0	1	0	4	9
Novices	2	0	0	1	0	0	3
Communities	8	1	2	6	2	4	23

DOCUMENT 5 / 2  
REPORTS OF THE CONFIGURATIONS  
JESUS CRUCIFIED (CJC)

Fr. Francisco Valadez, CP

320 religious

**1. What steps have been taken in the process of solidarity in the Congregation (in personnel, formation, and finances)?**

a. The *Pandemic* paralyzed many projects, but it did not stop our **continuous communication through social networks**. The Configuration is divided into a North Zone and a South Zone; the North Zone had agreed to support Haiti with personnel-- 2 priests from the CRUC and SCOR Provinces were in Haiti. Even after the 3rd SCOR Chapter there was still a willingness to continue. *However, the PAUL Chapter decided to suspend the project.*

b. *In the area of formation we collaborated in the novitiates of Mexico and Brazil and in the student centers of both Zones, receiving young people from other entities of the Configuration. In the novitiate of Brazil, there were also novices from Angola of the MAPRAES Configuration.*

c. *In the area of finances, despite the limited funds available to the Configuration, some projects were supported, and some emergencies were addressed within the Configuration, in Haiti and in the novitiate in Brazil.*

**2. What are the current goals, difficulties, and challenges?**

a. *At the conclusion of the Synod, the Major Superiors of the five Entities of the Configuration, the President and Secretary, will meet in Rome in the General Assembly to resume the process and activity was suspended by the Pandemic. In this context, in the light of the contributions of the Synod and of the recent Provincial Chapters, we will set new goals, implement projects, and take concrete actions, considering our reality – the ever-decreasing number of personnel, the very advanced age of the religious and the sick, as well as the challenges today of the Congregation and of many Religious Institutes.*

b. *One of the fundamental goals is to work with passion, zeal, and creativity in the area of vocations and to update our experiences during the Conferences, in our case CLAP, in theological reflection and formation, with the Passionist Sisters and with the enormous potential of the laity. The Congress “The Wisdom of the Cross in a pluralistic world” provided us with fundamental elements.*

c. *In some countries of the Configuration, the most pressing difficulties and challenges are drug trafficking, violence, insecurity, corruption,*



organized crime. These are challenges and situations that can be addressed “the power of the Cross, which is the wisdom of God, gives us strength to discern and remove the causes of human suffering.” [Const. No. 3]

**3. To what extent is this path of solidarity strengthening the Mission?**

*The Instrumentum Laboris “Renewing the Mission” is enlightening and inspiring; the Configuration will take it up and study it in depth at its imminent General Assembly, in order to elaborate strategies and action steps in our concrete situation and in our here and now.*

**4. Has there been interaction and collaboration with other Configurations?**

*As I mentioned earlier, there has been, but there is still a long way to go. In Mexico **there are two Configurations** that program common activities including the Sisters and the Institute of the Secular Missionaries of the Passion. **The Canonical Visit** that I made in some SCOR countries in the proximity of their 3rd Provincial Chapter, offered me a magnificent opportunity to live together, to strengthen fraternal bonds and to verify their vitality in valuable **Social Projects in favour of Human Rights. Synodality stimulates us and gives us guidelines to strengthen our journey together.***

DOCUMENT 5 / 3  
REPORTS OF THE CONFIGURATIONS  
AFRICA (CPA)

**Fr. Raphael Mangiti Osogo, CP.**

The Africa Configuration includes four Vice-Provinces: St Gemma (GEMM, Tanzania), St Charles Lwanga (CARLW, Kenya), Christ the Saviour (SALV, Congo, Belgium) and Mother Africa (MATAF, Botswana, South Africa and Zambia). In addition to the Vice-Provinces, we have missions in Mozambique, Angola and Nigeria.

These missions are still run by the GETH and MAPRAES Provinces. Together with the missions, the total number of Passionists in the CPA is about 161 members, all in perpetual vows.

The CPA has witnessed the growth in number of its membership for the past four years. It is the place of hope and growth where the charism and the life of the congregation is concerned in Africa.

The Configuration has also witnessed the number of lay members who have faithfully embraced the Passionist life. This group of laities is a welcoming gift to the congregation that further support the religious and ministers in the promotion of the passion and keeping its memories alive.

I would like to say unto us that the move to incorporate the laity is one of the best initiatives to reach out to the Crucified ones of today. The dwindling of the vocations in the near future could be remedied by the laity-whose zeal is a welcoming investment of the charism.

We have witnessed such initiative taking place and bringing awareness of the Passionist life in the communities where we do our apostolate.

We recommend that this group should be encouraged in all spheres of the congregation.

If possible, they can have Passionist international for the laity so that they can as well share the life, and experiences from different regions where Passionist are present.

It is common understanding that in most of our apostolate we are given missions that are far from the city and most of the people are underprivileged. This characteristic of missions' demand that the vice provincial become responsible for her members in the mission. Hence, the missions become a responsibility to run with the already less available financial resources.



## APOSTOLATE

The CPA is involved in various apostolate in line with *Gaudium et spes*, 1.

The Church demands that we move with signs of our times and in so doing we have been engaged in hospital care, home based care, orphanage, retreat centre, academic (teaching ministry), preaching retreats, chaplaincy, refugees, and parish work.

There are challenges that we are facing in these ministries among the challenges are, the lack of sustenance in these apostolates. We would therefore like to train our members in some apostolate so that they can become competent in their work.

For example, the orphanage and hospital care needs members who can be sent for study in the speciality-field in order to offer the best apostolate in the area.

## SPIRITUALITY

This is one of the fundamental principles of been Passionist. The spirituality of the Passionist is centred on the Cross.

Many times, however, we have struggled to live the spirituality because of secularism. Despite such challenges the spirituality made us to come back to ourselves, to re-think, to-renew, to-re-strength, to re-energize.

The theme of 300 years Jubilee celebration came well on time when some of us, had lost the sense and meaning of our spirituality. The theme, reminded us of what matters as we recalled that which matter in our lives.

Just like one aspect of the Jubilee theme is HOPE, we believe that our HOPE will never fail us in reaching out to the people and as we instil this Hope in ourselves.

We have had challenges to reach out to the crucified ones of today in person due to the gap created by Covid-19.

It was more difficult in countries where lockdown was imposed.

It was a dark moment of our times and the spirituality was the only hope that we could hold on.

While those whom we support and give hope had lost the little hope, the left-overs of hope in us made a difference in their lives.

We needed such in our lives to have remnants who would be beside others.

The CPA has challenges in the same area of spirituality, where some of the brothers have channelled themselves to the diocesan life in a Passionist colours. That is a sad part.

We have a lot of absenteeism, and individuals who would want to live independently from the community.

Such kind of life has made some young Passionists to question the spirituality where they find it difficult to reconcile with what is constitutional. We would seek the clarity on the members whose spirituality is (Lost) and they become a contradiction to the Passionist spirituality.

### **FORMATION**

The CPA is doing well in formation. There are a good number of students in the initial stages of formation. The aspirants of the congregation go to various study houses across the CPA.

There is DR Congo, Kenya, Tanzania and Zambia.

The total number of aspirants in spiritual year is 23.

The total number of aspirants in philosophy is 44.

Total number in theology is 33.

In total number of the CPA final professed members is 161.

There is a dream in formation where we would love to do formation by crossing students to prepare them in different environment.

This would help in the collaboration. Many of our members find it difficult to start a new life with a new language.

Hence, the idea is to ensure that we are well equipped with personnel across the CPA region. We are the configuration with our diverse and wide area in which we are doing pastoral work-returning to the common formation would facilitate the collaboration well. This would be once again the dream of CPA.

We would like to strengthen the CPA through supplying of members in the region and countries where our charism is needed. We have several bishops requesting our presence, with the recommendations from the general council we would make our presence and the spirituality of the Passionist be made available to them.

We are aware that the more this request is made -it depends on the availability of personnel at hand.

Hence, we are in agreement that wherever members are needed we have to respond accordingly without compromising the spirituality and the life of the Passionist.

There is a concern over the increments of school fees every year at our common University Tangaza in Kenya. Many of our members are pulling out from this institution because they can't afford to pay the exorbitant school fees with the little resources available.

This has made some of the CPA members withdrawing students from Kisumu and taking them to DR Congo and Jordan University in Morogoro Tanzania.





With this in mind, we would like to bring to your attention that in our meeting of Kinshasa DRC, on 15-18th August 2022 we proposed that it is possible to build our own college in Kisima.

The land in Kisima is big enough to accommodate the college. According to the report from St Charles Lwanga-Kenyan Vice-Province the government of Kenya has is questioning about the usage of the land.

We believe that the development of this land will benefit the CPA to cut off the costs of school fees and having enough time to offer formation classes to our theology student. With the already available human resources we believe that we can do better.

## **ECONOMY**

The economy of CPA has the same characteristics across its membership. While we are witnessing the booming of vocations in all vice provinces, we are incapable to maintain their journey of becoming Passionist. We feel sorry and uncomfortable to let go vocations because of lack of funds to support such vocations.

Thanks to you all who are doing great to sponsor the CPA students to realise their vocations. It is much appreciated. Above all we would like to thank you all for your support made through the Solidarity Fund for ensuring that our students enjoy their stay in the house of studies.

You are doing a lot and we would like you to continue to do so, for the sake of the congregation of the Passionist and the Holy mother Church.

As alluded in above, the apostolate can be draining, more especially where our men are working yet relying to be supported by the Central Funds of the entity.

We are not happy with this enterprise; we would like to see that these missions across the CPA are developed to become self-sustenance.

We are happy that we have the common goal of wanting to grow our entities within the CPA. That is why we see many apostolates relating to our spirituality and charism.

## **OTHER CHALLENGES**

There are some challenges related to the state and the individual religious. It is becoming common in our area and we seek help so that we can train people on safeguarding the vulnerable adults and minors.

We have cases in some entities that we need to clear them out. We therefore, request the support from the General and his council look into the matter.

Individualism and absenteeism- people are not respecting the community aspect of the congregation.

Some have gone after a year without stepping into the community, nor the chapel yet they claim to be community members.

We need strong affirmation of the possible discipline to be taken in such matters.

We would like to seek clarity on those members who are working, yet they have no contributions to the common good according to Const, 12.

### **CONTRACT WORKING WITH THE DIOCESE**

There are some bishops who are refusing to sign contracts with the religious men and women in the diocese.

This puts the religious group in a bad situation.

We know that contract is very important in the life of the religious congregation and the diocese. We do not know what to do in the situation where the bishop doesn't want contract with a religious congregation.

We acknowledge and respect canon law in its entirety-however, we have to question some administration that bishops of different dioceses have. We seem to have challenges with bishops who do not want the superior of the religious group to appoint its member in replacement of the other.

According to some bishops, they prefer sending religious members in the arch/diocese and he assign them to where he wants. It looks like the local superior do not take part in the decision of his own members.

May St Paul of the Cross and our Lady of Sorrows bless us all.

## DOCUMENT 5 / 4

## REPORT OF THE CONFIGURATION - PROVINCE

## MARY PRESENTED IN THE TEMPLE (MAPRAES)

Fr. Luigi Vaninetti, CP.

**- What steps have been taken in the process of solidarity (in personnel, formation, and finances) of the Configuration?**

1. The MAPRAES Configuration has been compressed into a single province, that includes France, Italy, Portugal, Bulgaria, Angola, and Nigeria, in order to make solidarity in personnel, formation and finances more functional and effective. Therefore, in the 2015 Provincial Chapter, according to the mandate of the 2012 General Chapter, **a single province, divided into regions**, which were to correspond *«to the previous provinces of the Configuration itself»* was established, a single central government was elected while maintaining a regional superior with delegated authority. The provincial council and regional superiors formed the Extended Council.

2. In the second MAPRAES Provincial Chapter of 2019, given the progress made and the need for overcoming fragmentation in coordinating strategies and resources for greater solidarity, the decision was made to suppress the Regions, that is, to abolish them. A single central government acts with a single focus, strategy, and decision-making objective. To organize and govern such a large and numerous Province, four Areas of Organization were established particularly for Ongoing Formation, the Apostolate, Finances and Solidarity. The Areas of organization are not a juridical-territorial structure of government.

3. This decision from an institutional point of view was very significant in moving from a regionalist vision to a renewed provincial identity that would foster intercommunication among the entities, collaboration and solidarity in resources for provincial projects. We are aware that in southern Europe there has been a shift from a culture based on a strong religious tradition to a secularized society that has lost touch with its faith traditions, and that the rapid social transformation has caused a significant downsizing in the missionary field. The number of religious has decreased due to a significant decline in vocations and departures, their average age has increased, and they are forced to carry out the same commitments with fewer resources. This creates imbalance and calls for a strong rethinking of the "model of consecrated life" that was lived until a few decades ago. For this reason, many communities experience difficulties and are no longer able to relaunch their missionary, charismatic and evangelizing presence.

4. We also note that the current cultural aspects of post-modern society are present among us and have caused us to lose touch with the ultimate source of our

consecration: the *Memoria Passionis*. In light of this crisis, various communities recognize their own inadequacy to respond to the new challenges and plan first of all to assume an attitude of greater humility, wondering how to respond and be meaningful in the face of unprecedented scenarios and challenges. What is at issue is not just an internal provincial renewal and self-examination, rather it is an issue of how to respond evangelically and ministerially to the Church and humanity.

5. The MAPRAES province wants to embark on a serious process of conversion in order to tap into the source from which its call to proclaim the Gospel flows. This convergence in the Passionist charism translates into a **rediscovery of the Word and a renewed listening to people**. We have tried to put attentive listening to Scripture back at the center of our community life by giving considerable space to the practice of communal *Lectio Divina*. We are also aware that the Mystery of the Cross is manifested to us in the suffering people whom we encounter in our ministry every day. Therefore, we commit ourselves to spend more time and become more experienced in listening to the weakest, most precarious and wounded people, and the realities of life. This free availability is the first step leading to the rediscovery of the Passion, the true remedy for the ills that afflict humanity.

6. To express this reality, in this quadrennium we have worked to identify a **plan to reorganize the areas where we are present in order to be charismatic expressions in a changed world and in an ecclesiastical context**. Even the pandemic has revealed this ongoing change that no longer supports a model of life and mission of previous years. In addition, the situations, now permanent in the Western world, of aging of Religious, lack of vocations and numerical reduction of religious with the consequent imbalances between Religious and our presence in a particular region, between communities and charismatic mission, force us to **invest resources (human, spiritual, logistical, and financial), in well-defined projects**. There will be an inevitable reduction of Religious and our communities.

7. The Province has identified as a focal point of life and mission “*to be a sign of fraternity according to the charism in a divided world*”: starting from this perspective point and criterion of life, every pastoral action and reorganization of activities is being planned. **Fraternity as a sign and proclamation** then requires a series of conditions and raises questions that challenge us:

- How are our spirituality and lifestyle characterized by the construction of fraternity today, open to a global ecology, a sense of social reality, a striving for peace, human relationships?
- A number of implications for ongoing and initial formation are raised by this issue, i.e. how to address culture, witness, and proclamation in a charismatic manner.



8. **A gradual upgrading and therefore reorganization of presences in the territory of the Configuration / Province** is underway to provide equilibrium in our pastoral commitments and enhance these areas/sectors with a greater perspective for the future. **Solidarity of personnel** will be in operative in certain strategic communities/activities such as **shrines** (San Gabriele, St. Maria Goretti\Nettuno, St. Gemma\Lucca, Scala Santa), **suburban parish communities** (Bari, Palermo, Rome, Naples, Barreiro, Champigny), and in **the houses of formation** (Postulancy in Morrovalle, Barroelas and Calumbo; Novitiate in Caravate, Studentate in Naples and in Huambo). There has been a new initiative in the mission of Angola in this quadrennium with the opening of the Huambo Studentate and the presence of Portuguese, Italian and Spanish confreres. In this quadrennium four new European missionaries left for Angola.

9. **Solidarity in formation** has been particularly expressed in Initial Formation (IF), which is one of the areas that has benefited most from the unity of the MAPRAES Province by overcoming fragmented criteria for discernment. It must, however, be recognized that the **numerous departures**, which have also occurred in our province, are a **symptom of a widespread malaise** in our communities. The crisis of consecrated life, therefore, asks us to **sincerely review our idea of religious formation**.

Those young people joining our Congregation today are inevitably influenced by the cultural environment, which views with some suspicion a choice that is binding for a lifetime. In this difficult situation, it is unclear what method of discernment should be adopted, and we often do not realize the difficulties that some students experience. Given these difficulties, it is necessary for initial formation to become a key priority for the province. First, **welcoming formation communities** must be created, in which all religious are involved in the formation process.

10. I would like to offer an observation: re. an important aspect of IF (initial formation) is the awareness that the “**first formative community is the Province and the Congregation**.” The image and message of the concrete life of the Province, the way of living fraternity and building relationships, the mission and apostolate carried out, the serenity or problems of life are the formative context that shapes and gives motivation to the formative process of the young man. In fact, there are now connections and interconnections whereby everyone can come into contact and interact with those realities of the province that go beyond the immediate Formation Community in which one lives.

11. In recent years there has been an effort to discern where to send young Religious after their institutional studies, and in which ministries for the future of the Province. This is a process that must further mature in keeping with the progressive maturing of the Province's choices and planning. This is something urgent. Also the VFS Commission has lost its strength in verifying and supporting the

formation process in the Province and accompanying those in post initial formation in the communities.

12. **In the financial and administrative sphere**, the process of unification of the administrations of the former provinces and communities has begun, with a single management system and gradual unified coordination. A process of amalgamation of assets and properties under the new ecclesiastical body recognized as MAPRAES has been initiated and already implemented for 20 monasteries and is in progress for the others.

Subservient to this effort is the decision for a progressive solidarity within the entire Province that leads to attention to the weaker parts but above all that leads to the evaluation and investment of economic and logistical resources as a support to the Mission and not as a function of mundane security.

**- What are the current goals, difficulties, and challenges?**

13. The matter that needs to be studied, which has become increasingly urgent in recent decades, consists in “*what it means to be Passionists today.*” While in the past it was easy to define the fundamental characteristics of our Congregation, today there are different ways that often depend on the cultural context. This diversity is a sign that the Spirit still inspires Passionists. Charism is life, and it continually reveals what we have received from tradition, while always remaining faithful to itself.

14. The center of our charism remains the **Memoria Passionis**, which consists in remembering and proclaiming, «*what Jesus did and suffered for the sake of men.*» This continuous remembrance of the cross is the prophetic response to the exclusion of God. Seen in this perspective, the *Memoria Passionis* is not an abstract ideal but something that determines each person's daily choices. The “Passion vow”, in fact, commits us to live life based on in the understanding of gift and not on calculation or selfishness. We understand, then, that we can truly live the charism only when we welcome our brother with the same mercy with which Christ looked upon humanity during the Passion.

**Fraternal life in community** is the first sign of fidelity to the charism. No one can fulfill the commandment of love if he has not experienced Christ's love in his life. It follows that another sign of fidelity to the charism is **perseverance in contemplation and prayer** especially in meditation on the Passion. What has been contemplated in prayer must then be proclaimed to others. **The proclamation of the mystery of the Passion**, the heart of the Christian faith, is the third sign of fidelity to the charism. Our apostolate cannot be truly effective if it is not based on the Word of the Cross.

15. The *Memoria Passionis* includes a concern for the suffering and the poor, in whom St. Paul of the Cross recognized the face of Christ crucified. Today we ask ourselves how we can implement attention to the crucified in Europe, where we



live in a situation of relative prosperity and where care for the needy is handled by state welfare and the numerous voluntary associations. That is why we should be attentive to the crucified of today, turning our attention to the peripheries of our society, to migrants and refugees, to the dramatic situation of war refugees in a spirit of communion with the laity.

We conclude by recalling that the pandemic, which is disrupting the entire planet, deeply affects our communities. In this regard, MAPRAES religious ask themselves these three questions: How will our life and apostolate change after the pandemic? How do we read this sign of the times? What is the Spirit of God suggesting to us in the face of this global tragedy?

16. From a programmatic point of view, the current goal in the overall vision of the Province is to implement a plan for the renewal of our Mission by responding to the changing ecclesial and social situations by prioritizing projects that respond to the fidelity of our mission and ministry in today's world. Therefore, we are preparing for the next Provincial Chapter 2023 a comprehensive plan for the restructuring of the province that, considering current or available resources in the short and medium range, can support the creation of communities with a meaningful religious life and an equally meaningful apostolic presence in the territory and in the ecclesial context.

17. **Difficulties.** While legally MAPRAES is a single province with a well-defined organization, **there is still no real sense of belonging** to the new reality. There remain, in fact, considerable **differences among the different communities** on the way they conceive fraternal life, the apostolate and the management of economic resources. Historical and cultural roots have led to a different sensitivity and expressiveness of the charism: we do not intend to try to homogenize everyone to a single model; rather we want to encourage processes of integration, confrontation, and dialogue, which in this historical phase are important and difficult. Then this diversity can be a richness to be integrated, overcoming **prejudices** toward one another and widespread individualism. Formation toward greater sharing is still hindered by a lack of mutual knowledge.

18. Province management is also aggravated by the **fragility of local communities**. Many communities have a small number of religious, often elderly, who are unable to carry out all their pastoral commitments. In this precarious situation, **local communities are unable to promote common initiatives**.

*- To what extent is this path of solidarity strengthening your mission?*

19. Solidarity in light of the scarcity of resources and with hope in new initiatives, characterizes the search for a future that is characterized by quality of life and ministry. The gradual and sometimes sudden dwindling of available resources obliges us to define as soon as possible the most vital realities in which to invest together.

Weakness in numbers and socio-ecclesial change have brought about the realization that a different approach/proposal is needed even if we will not be able to express it everywhere.

The international and intercultural dimension of our communities is lacking or limited, although it has never been ruled out, but it is not easy to achieve.

***- Have there been relationships and collaboration with other Configurations?***

20. We live in a **now globalized reality** in which people from different cultures live together in close contact. If this situation has led to growing tension in society, Passionists are called to be a **prophetic sign of unity in diversity** by practicing real collaboration within the Congregation. In our province we experience the struggle of integration of different cultures and visions of continents: having welcomed young people and religious from different continents such as Asia (Indonesians, Filipinos...) Latin America (Brazilians, Argentines...) Africa (Nigerians...) we experience the beauty and the struggle of this integration.

21. The **pandemic** event and the **Passionist Jubilee** celebrations also urge us to greater **solidarity** among the various parts of the Congregation. **Initiatives of mutual aid** between the different Configurations must, therefore, be **verified** in a serious way by the General Curia, so that they do not remain a dead issue, but can truly impact the life of the Congregation. We currently have collaborations with CPA regarding Initial Formation with the Novitiate (Angolans) in Tanzania and with the Student residence (Nigerians). We have always collaborated in Initial Formation with CFXI (Angolan novices and students in Brazil); we also collaborate with the CRUC Province where some of our Religious live and fulfill their mission in significant realities. With the SCOR Province there is currently collaboration in the mission in Angola.

Scala Santa-Rome, 4 September 2022



DOCUMENT 5 / 5  
**REPORT OF THE CONFIGURATION**  
**THE PASSIONISTS IN THE ASIA AND PACIFIC REGION (PASPAC)**

**Fr. Thomas McDonough, CP.**

**KOREA 2019**

*Call to Action*

- Myanmar, China, Vietnam, PNG.
- Continuing concern for assisting Japan.
- Increased networking of younger religious across Configuration.
- Continuing Policy development: Formation Initial; Safeguarding; Professional standards.
- Mentoring of newly ordained/finally professed.
- Digital Possibilities.
- Financial Equity.
- English Language proficiency.

**COVID**

REPAC, China, MAIAP THOM PASS most effected.

Korea, Australia, New Zealand, PNG, Vietnam manageable.

- Lockdown.
- Closure.
- Loss of income; increase of expenditure to assist those in need.
- Interruption of Configuration Call to Action.
- Interruption of Chapter and Congress Strategic plans and Decisions.

**MYANMAR**

- COUP D'ETAT. FEBRUARY 2021.
- Fr Paul and Fr Sony unable to return to Pathein or remain.
- Cardinal Bo still supportive of assisting our return.

**GLOBAL**

- Ecological and Climate– reaching RED Alerts.
- Natural Disasters: Floods, bush fires, landslides, famine & starvation.
- Failure of human rights.
- Faltering of democracy.
- Loss of Place/Home/ Country – displacement, mass migration, refugees, persecution of minorities.
- Wars, Nationalism, Populism, Sexism, Discrimination, Racism, Gender, Trafficking.
- Violence, Drugs, Gender diversity.

## CHURCH

- Synodality – a new way of being Church.
- *Laudato Si'* platform for Church (and for our congregation).
- Call to the peripheries even in developed countries.
- Child Abuse and Professional Standards policies and compliances.
- Clericalism.
- Secularisation.
- Politicisation of Church.
- Equal Dignity for Men and Women in governance.

## WHERE ARE WE NOW?

We are living in a **different** world.

Our Strengths, our Fragilities and our Sinfulness all stand exposed to the harsh light day in this new world.

The possibilities and the fault lines were already present but now are given a new agency and urgency.

This new **CONTEXT** determines our **AGENDA**.

## STRENGTHS, AFFIRMATIONS, INSIGHTS

- How important PASPAC is.
- Not being able to be PASPAC face to face and experiencing solidarity and fraternity brings a new experiencing of how important our communion in PASPAC is for us.
- How we have maintained it and how much we hunger for it.
- Discovering our rich cultural diversity and its possibilities.
- Recognising the energy and vitality of the entities of the configuration.
- Vocations many come or the priesthood and discover religious life.
- Re-discovering the rich experience of community and fraternity.
- Finding new strength in the renewal of community prayer.
- Being energised by rediscovering work-life balance.
- Strong sense of co-responsibility.
- Simplicity of life and the experience of the reality of poverty.
- Finding ourselves at the peripheries.
- Beauty and meaning of service of the poor, front-line engagement.
- We collaborated with new partners.
- Engaging in Social service and meaningful non-ordained ministry.
- Finding in social media and digital technologies avenues for education, formation, liturgy & prayer, administration.
- The irreplaceable support of our Passionist associates and Companions.

## CHALLENGES

Facing reality:

- Size and diversity of our configuration makes good plans for solidarity in formation and personnel unrealistic and beyond our abilities.
- Compartmentalisation and fragmentation in entities and configuration.
- Turning inwards into autonomy, survival.
- Silo mentality.
- Being stretched beyond capacity, closure of ministries.
- Lack of ministries to engage the new generation.
- Opportunities for new ventures made very difficult by covid restrictions, lack of finances, other priorities.
- The inequality of resources available for poor developing countries compared with resources of developed countries mirrored also in our configuration.

## WHAT WE MISS...

- The death of our brothers, especially our pioneers in MAIAP.
- The loss of younger religious in PASS, THOM and REPAC.
- Inability to continue the initial good work of the Formations.
- Commission in developing networking, developing policies.
- Severe limitations on our planned Jubilee celebrations.
- JPIC and connections with *Laudato Si'* Congregational Platform is a challenge.
- The future of religious life in Melanesia.

## WE WOULD HAVE LIKED TO DO MORE

- Policy Development.
- Cross configuration immersions/ networking/conferences.
- Training of Formators, Spiritual Directors and Pastoral Supervisors.
- Mentoring young religious.
- Declining vocations.

## OPPORTUNITIES

- Moving from 'culture of assistance' to a new CONSCIOUSNESS, a sense of connection beyond solidarity and sharing to a sense of Identity as configuration.
- Moving to a new sense of identity with the crucified of the world.
- Through a renewed focus on contemplative union with Jesus Crucified.
- Developing an enlarged capacity for relationality – “stretching our tents” –within community, entity, configuration global local.

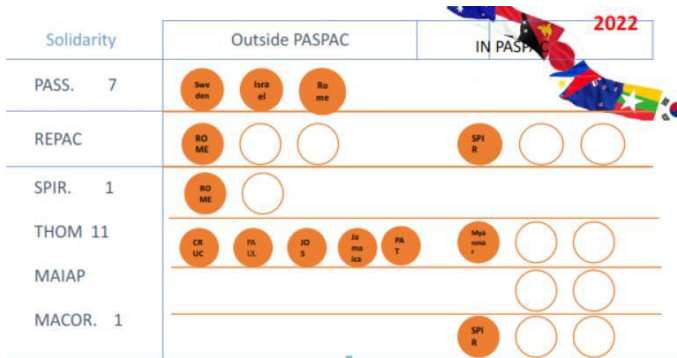
### **OPPORTUNITIES / ACTION**

- Opportunity to move to a graced and gracious sense of completion in communities or provinces where there is diminishment, loss of ministries, closure of houses, loss of a future.
  - realising we are now one with the countless missions who live with this loss of home and future, and power and agency
- Opportunity for expansion and engagement in ministries that include and go beyond ordained ministry.
- Collaboration in new partnerships with laity.
- Developing new modes of religious life in intercultural Passionist communities.
- Australia's (and the European) narrative of religious life is not and does not have to be that of the Sth East Asian churches.
- Building a strong, safeguarding healthy entities and Configuration.
- Belief in the Presence, Power and Vitality of our Charism lived in non-vowed ways.
- Collaboration in new partnerships with laity, with ecumenical groups, with government social services.
- Opening ministries.
- Departures – providing psychological services, supervision.
- Returning to Myanmar.
- Supporting our religious in hostile environments.
- Future of religious life and Passionist religious life in PNG.



## STATISTICS (PHILOSOPHERS, ASPIRANTS, MINOR SEMINARIANS NOT INCLUDED)

	THOM	PASS	MAIAP	MACOR	SPIR	REPAC	Totals
SACERD.	48	54	6	K 19 C 5	ANZ 32 PNG 4 VN. 13	93	<b>274</b>
FRATELLI	1			6	5	20	<b>32</b>
FORMAZIONE	10	11	3	C 1	ANZ 1 PNG 5 VN 23	83	<b>137</b>
<b>TOTAL</b>	<b>59</b>	<b>65</b>	<b>9</b>	<b>31</b>	<b>85</b>	<b>196</b>	<b>444</b>



### LAY FAMILY

#### PASS

Passionist Youth, Confraternity of the Passion, Cum-Passio (expansionists) and Community of Passionist Partners.

#### MACOR

#### SPIR

Passionist companions, Passionist Youth Retreat Team, Passionist Family

#### Group Movement

#### THOM

Friends of the Crucified (Passionist Alumni); Passionist Lay Movement; St.

#### Gabriel Youth

#### MAIAP

#### REPAC

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

DOCUMENT 5 / 6  
**REPORT OF THE CONFIGURATION - PROVINCE  
 SACRED HEART (SCOR)**

**Fr. Juan Manuel Benito, CP.**

Some information to bear in mind:

The **SACRED HEART** province (**SCOR**) is the result of the merger of the 4 former Provinces: **CORI, FAM, SANG** and **FID**. Since its inception in 2013 it has undergone an evolution.

	<b>2013</b>	<b>2017</b>	<b>2022</b>
<b>Number</b>	396	369	319
<b>Median Age</b>	58 years	61 years	61,3 years
<b>Communités</b>	44 DE /12 RE/ 6SM	44 DE / 10 RE / 6 SM	44 DE/ 2 RE / 3SM

6 novices, 18 students

***1. What steps have been taken in the process of solidarity (in personnel, formation, and finances) in the Configuration?***

In this process since 2013 in Peru, there has been true and effective solidarity in personnel, formation, and finances. Many aspects could have been more consolidated if COVID-19 had not appeared.

In **PERSONAL** there has been an important evolution in the exchange of personnel. In the beginning there was a significant effort, but with time we have noticed a longing to return to the old structures, for going back, or for not leaving our comfort zones. At this time of community formation, changes are difficult, although there are important gestures of availability. There are already almost 40 religious who have professed Vows in this new reality of a single province. They are unaware of "Provincial mind sets", and they will make solidarity easier in the area of personnel. Although, on the other hand, there is some resistance in the younger generations due to attachment to their country, their family, and to more affluent places.

In **FINANCES**, solidarity has been tangible and effective. Even with the particularities of each country, today we are a single legal entity, four provinces at the beginning. Little by little the finances of the 4 zones are being consolidated. An internal effort is being made for the sustainability of each one of them and working toward effective solidarity with the neediest communities. Additionally, the pandemic in many places necessitated solidarity via financial support from the province to be able to survive. We needed to make radical adjustments to be able to subsist.



In the area of FORMATION, solidarity has been most visible with the unification of the different levels of formation: postulants (one per zone), novitiate (one only in Daimiel-Spain) and two student centers in El Salvador and in Cajicá (Colombia). A great effort has been made at coordination and it continues to increase. At this moment we are facing the difficulty of finding trained and available religious for formation. For this reason we need to train new religious to face the new challenges. On the other hand, there is a great work of coordination in the work of vocation ministry.

## *2.- What are the current goals, difficulties, and challenges?*

Our last SCOR Provincial Chapter, in February 2022, starting started with an evaluation of what was proposed in the General Chapter document "Call to Action" and the reports from the different areas, including the challenges of the moment as we are just coming out of the pandemic. Among the most important challenges and difficulties were the following:

- There are still **shortcomings in fraternal, personal and community life** that hinder religious life, encouraging individualism, self-interest and, at times, a double life. At present there are some 15 religious in a special situation, in the process of discernment or illegitimate absence. The recent departure of Fr. Juan Ignacio Villar was very difficult for all of them.
- There is resistance to **assume the new structure**, this new reality of the Province because close contacts are lost. In some groups and places there is a lack of awareness of belonging to this new province. There is still longing for the past times, which were, of course, "better". There is impatience and difficulty in recognizing that we are recreating something new.
- There is **great concern for vocations and formation**. In recent years, vocation ministry has been neglected and the number of young people in initial formation has decreased significantly. There is a demand for more coordination, teamwork, and formation of formators
- There is a lack of **co-responsibility** in the ministry of leadership and in finances. The fraternal concern of the superiors and transparency in the use of everyone's assets are important.
- **We feel the need to get to know each other**, to strengthen ties between the different realities of the province. We value the importance of communicating and being informed in order to narrow the distances.
- Although we have the advantage of a single language that unifies us, there are many cultural nuances that sometimes make it difficult for us to understand each other. We are a province with 13 nations and very diverse realities.

Once the analysis was done our last Chapter selected 8 priorities [action steps] to enacted in the coming years:

1. **Recreate community of life.** We are aware that our common life is a gift and a task always in process. In spite of our fragility we want to grow in fraternity and hospitality thus showing the presence of the Kingdom in our communitarian reality.
2. **Recreate the mission.** We are aware that the diversity of our ministries can distract us and lead to individualism. Thus we wish to recreate the communitarian and charismatic origin of our mission, expressed in the plurality of our apostolates.
3. **Recreate vocation ministry.** The vocational crisis in which we live should challenge us and provoke us to commit ourselves to be vocation promoters as a community in all the places where we are present. We are aware of the richness of our charism.
4. **Recreate Formation.** Today's ever-changing world requires religious life to be in continual formation and discernment in order to grow in creative fidelity and thus become more meaningful.
5. **Recreate the Passionist Family.** We have discovered that the laity and religious feel inspired by the charism of St. Paul of the Cross. We wish to grow as a family in the richness that this charism offers us for our life and mission, offering it as a response of God's love for the evils of our times.
6. **Recreate government and leadership.** We recognize that the service of authority is a source of communion and can invite participation so that we are all involved.
7. **Recreate finances.** The testimony of the way we use our material goods shows our fraternal and mutually supportive qualities; we wish to grow in transparency and co-responsibility.
8. **Recreate communication.** Communication in our time is an authentic necessity for the mission within the Church. Our SCOR province has as a priority to continue to share with greater enthusiasm the message of the Good News that Jesus brings us from the Cross through today's media.

*3.- To what extent is this process of solidarity strengthening your mission?*

- It helps to strengthen the number of members of our communities and to strive that they become spaces for fraternal life, joyful and enthusiastic about living the charism.
- It favors **openness to new charismatic expressions** (Passionist Family, Volunteers, JPIC) and to assuming the process of discernment about our presence.





- This path of solidarity has made it possible to face the challenges of religious life today: advanced age, reduction in numbers, loss of significance of our mission. Thanks to this process, it has been possible to maintain our **presence** in some countries, which otherwise would not have been possible.
- It makes the solid and integral **formation** of the religious, in all stages more viable, in order to sustain life and mission. It enables us to more attentive to FUNDAMENTAL PRIORITIES.

#### *4.- Have relationships developed and has there been collaboration with other Configurations?*

There has been timely collaboration.

In the mission of Yurimaguas (Peru), where Fr. Kornelius collaborates with us from Indonesia (REPAC).

- Fr. Fco. Javier Chamero collaborates in the Angola mission (MAPRAES).
- P. José Agustín Orbeago en San José, Monte Argentario MAPRAES; P. Antonio Munduate y P. Rafael Blasco en servicio en CURIA GENERAL.

DOCUMENT 6 - CONFERENCE

**THE ROLE OF THE LAITY IN THE CHARISMATIC FAMILY**

**Bro. Antonio Botana, FSC**

**1. LET US BEGIN WITH THE CHARISMATIC FAMILY**

When we consider the role of the laity in the charismatic family, we must first agree on the type of charismatic family we are building, because that is where this role begins to be defined.

- In some cases the family is envisioned as a circular crown around the religious Institute: in this crown are placed the laity who come to participate in the charism. The *dependence* of the laity on the Institute, its dispositions, its mandate, and its submissive collaboration in its works is well defined.

In this model, the role of the laity is that of collaborators with the religious. Their participation in the charism tends to be superficial, since it is understood that the charism belongs to the Institute, and everything that has to do with it is discerned in the structures of government proper to the Institute. As can be seen, this is the scheme proper to the pre-conciliar era.

- In other cases, the family coincides with the religious Institute itself, which, supposedly, has been “elasticized” to make room within it for the participation of the laity. There is talk of the integration of the laity in the Institute. But this integration is fictitious, even if there is no lack of good will to substantiate it. The Institute, if it does not change its canonical status, continues to be composed, solely and exclusively, of the consecrated persons who profess vows in it, according to the modality canonically recognized. And even if the structures of animation and government are adapted to welcome the laity and make their participation possible, they will be very conditioned and marked by their religious institutional character, by the canonical norms on which they depend.

The role of the laity will be conditioned by the spaces they occupy with permission in an Institute that is not made for them, and by the need to adapt to forms of life and spirituality that have been made for consecrated life, not for lay life. It is a clearly self-referential scheme that recalls very well that warning of Jesus about the temptation of wanting to put new wine into old wineskins: the wine and the wineskins will be lost.

- Finally, there is the charismatic family that is built as a new house: “it is *the common home* in which the religious Institute or Institutes *that recognize themselves in the same charism, and above all lay Christians who feel called, precisely in their lay condition, to participate in the same charismatic*



*spirit, live together and are integrated.”*<sup>1</sup> I emphasize that it is a new house, still under construction. The partitions are being built and rebuilt as the relationship among its inhabitants progresses, as they share the mission, learn to discern together, undertake common projects. The common rooms and those that belong to one or the other are being defined.

The membership of the laity and the possible degrees of membership are established with respect to the family, not to the Institute. In the same way, the Institute, each Institute, is defining its integration into the family, alongside the laity who share the same foundational charism, which will require the Institute to modify its own structures of animation and government (Chapters, Councils...) to the extent required by the new structures that bring together the laity and consecrated persons in the discernment of the charism or in the co-responsibility for the mission.

My answer to the initial question will be placed in reference to this third model. Here, “the role of the laity” is not proposed as something “exclusive”, nor is it perfectly defined. Rather, we find what seems *significant*, as we would say if we were to ask ourselves about “the role of the religious”. The new common house is a place of living together, of communion, of mutual support, of dreaming together of a better world from the perspective that the foundational charism brings and of converting that dream into common projects, “*a Passionist family that is attentive to the longings of suffering humanity and that witnesses to the Cross as God’s way of overcoming evil and offering new life.*” (*Call to Action*, p. 3).

## 2. A NEW HOME IN A NEW ECOSYSTEM

To understand this new house and what characterizes its inhabitants, we must situate it in the context of the ecosystem that has been recovered by the Second Vatican Council: the Church-Communion.

### 2.1. The Common Ground

The Council began by recognizing the Church as the People of God (*Lumen Gentium*, chap. II), a people in which “all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect”. (*Lumen Gentium* 11), “Where Holy Spirit sanctifies and leads the people of God and enriches it with virtues ... He distributes special graces among the faithful of every rank”. (LG 12).

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<sup>1</sup> Pope Francis in his “Letter to all the consecrated” on the occasion of the Year of Consecrated Life (21-11-2014), 3.1.

Therein lies the *common ground* of unity, which allows us to draw closer together, share the mission and become a family. Let us point out the following basic components:

- the Sacraments of Initiation, which are reaffirmed as the common source and foundation of all Christian life;
- the common call to holiness;
- the common and unique dignity in the Church, which comes only from Baptism;
- the one ecclesial mission, shared by all, and for which we are all responsible;
- the common right, which is also a duty, to participate in the evangelizing mission of the Church.

On this *common ground* there is only one *center of gravity*, which is Christ: center, foundation, and root. The whole Church is centered around Christ; there is no other center.

And there is only *one horizon*, which is the Kingdom of God (“*Seek first the Kingdom of God and his righteousness...*” Mt 6:33). The whole Church walks towards it and orients all her activity towards it. It is her *raison d'être*; and all the members of the Church are co-responsible for its realization. In this common ground, with the one center of gravity and the horizon that orients us all, each one of us can recognize our essence: to be “members of the People of God, followers of Jesus”.

## 2.2. Mission awareness

The awareness promoted by the Council has led the Church to deepen her own relationship with the mission she has received, that of incarnating and announcing the covenant that God wants to make with humanity, and to recognize that this mission concerns us all (John Paul II, *Redemptoris misio*, 2). *The ecclesial mission is unique and shared.*

The whole current phenomenon of charismatic families is inserted in that broader reality of *shared* mission. Lay people and religious are called to recognize that the protagonist in the mission corresponds to all the Christian people, and not to an elite group within it; that the evangelizing mission of the Church is the mission of all and of each one; that this mission develops in communion, promotes co-responsibility, and this is how it produces communion.

The goal in this process is the same for all, lay and religious. Pope Francis describes that goal in *Evangelii Gaudium*, and in particular in no. 273:

*My mission of being in the heart of the people is not just a part of my life [...] it is something I cannot uproot from my being without destroying my very self. **I am a mission** on this earth; that is the reason why I am here in this world.*



This *identification with the mission* takes on the strongest possible hues and is proposed as a challenge to be taken up:

*“We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing.”* (ibid.).

It is no longer something external, which is subject to specific moments, or specific places... The mission goes with us, we are ourselves, wherever we are and with whomever we are. But it will not be done without us accepting to get involved, without our own decision:

*“All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others.”*

That mission that *brands us by fire* and that is carried out in so many different ways, is what is at stake when we speak of *shared mission* between consecrated and lay people; it is, therefore, what the lay person has to experience in his participation in the charismatic family. In this mission, *those who have decided to be with others and for others come together*. Each one of them carries this conviction in his heart: I am mission. Reciprocally, he will also be able to say from his heart to each of the others with whom he shares the mission: *You are mission*.

*“To be with”* and *“to be for”*: from these two prepositions that form our identification with the mission we discover what we are “together”; the common treasure on which we base our Christian identity; and what we are and mean “for each other”, with the gifts and differences that allow us to enrich each other to better serve the common mission.

And so we also discover, religious and laity alike, the absurdity of the temptation we often fall into, of beginning to define ourselves by that which differentiates us. The core of our identity lies in what brings us closer to others: in what is human with the rest of humanity, in what is Christian with all the other followers of Jesus... And the differences come from the *emphasis* we place on that which is common, never exclusive, and which we turn into a sign for others.

### **2.3. What is their role in the mission?**

With this experience of being *mission*, which is being formed in the heart of the lay person as the religious has had to do, the question also arises: “What is the mission for me?” Or better, “What role do I have in the mission of the Church, as a lay believer? What is my role in this evangelizing task that constitutes the essential mission of the Church, which is even what justifies its existence? What does it mean that I belong to the Church? What does what have I received in Baptism and Confirmation, demand of me?”

The question is not “where do I spend my free time?”. Because, as we have heard Francis say, “*The mission... is not merely a part of my life*”. The answer, then, is not in “commitments,” but in living life as mission: *I have a mission on this earth, and that is why I am in this world.*

In what settings does the life of the lay person unfold: in his family and circles of friendship, in neighborhood relationships, at work and with co-workers, in his participation in the various political and socio-economic levels, and in the tension he maintains in his life to pay attention to those who are on the “frontiers and on the margins” of society. In all these situations, without exception, “*I have a mission*”.

The mission that *brands me by fire*, the one that has my whole name engraved on it, is to be a *mediator of God's love*, and this is not a matter of moments but of my whole life, with all those with whom I relate, especially with those who need me most.

In the development of this experience, the pedagogy that the charismatic family has to deploy with its members will be key.

### 3. GRASSROOTS LAY INPUT

The mere presence of the lay person in the charismatic family next to the religious, in this context of Church-Communion, is already a positive contribution because of the meaning of his or her lay identity. But before referring specifically to the lay person, let us note that the novelty of the charismatic family does not come from the incorporation of the lay person in the family, but from the interweaving of identities and the new type of relationships that occur among them, which must produce profound changes in the way the Institute or religious institutes integrated into the family are constituted. The concept is well expressed in this text of *Christifideles laici* (John Paul II, 1988):

“In Church Communion the states of life by being ordered one to the other are thus bound together among themselves. They all share in a deeply basic meaning: *that of being the manner of living out the commonly shared Christian dignity and the universal call to holiness in the perfection of love.* They are different yet complementary, in the sense that each of them has a basic and unmistakable character which sets each apart, while at the same time each of them is seen in relation to the other and placed at each other's service.” (ChL 55.3).

And now, within this framework, we focus on the role of the laity.

#### 3.1. The layperson, a reference model for religious life

In the mentality that has been habitual for many centuries, religious life has been the “referential model” for lay life. In fact, in the spiritual life of the Christian laity, it was the monastic and then conventual life that served as a model. This is how the Third Orders were organized, as an adaptation of



the conventual model for lay life. With the Second Vatican Council the lay identity in the Church has been rediscovered, and with it the sources common to all Christian life, from which all vocations in the Church drink.

The lay person has become the “*referential model*” for religious life. It is, of course, its original reference, since it reminds religious life of its origin, and it is also its “essential” reference since it reminds it of the sources of its consecrated life.

The fullness of Christian life, the radicalism of the Gospel and perfection in love are no longer considered exclusive goals of religious life but correspond naturally to the lay vocation and can be achieved in the normal mediations of human life, such as marriage and the family, among others. The other vocations, which assume these same goals and live them in other types of mediations that are out of the ordinary, such as celibacy in community, do not appropriate these goals, but offer their particular way of living them as a sign that reminds every one of us of the need to walk towards them along the various vocational paths.

Religious life discovers then that it is not there to replace the laity in the proclamation of the Kingdom of God, but to support them and collaborate with them in that mission which is that of the whole Church.

Let us highlight certain elements that the laity have brought to the Church, by living it in a special way in its identity and now being recognized as belonging to the whole Christian people. Religious life receives them as signs that challenge it to deepen its way of being in the Church and in the world.

### 3.2. Secular life as a “minority”

The *layperson*, in the etymological sense of the term, was not simply a member of the people, but of the “lower people”, that is, the *plebeians*. And it is enough to recall the history of the Church to recognize that the laity was that great majority in the Church that lived in *minority*, in front of their older brothers (or rather, fathers and mothers), the clerical group and the religious group. It is to these younger brothers and sisters that one could truly address the words that Jesus would have wanted for all his disciples: “And you are all brothers and sisters”. (Mt 23,8).

Religious life today is challenged by the “referential model” of the laity: to joyfully assume its *minority* in the Church, to live in the attitude of “Friars Minor”, doing what is possible so that the other Friars Minor, lay men and women, can come of age and become protagonists in the ecclesial mission. Francis of Assisi makes *minority* his standard, he makes it a sign for the whole Church from his Friars Minor; he values it a *place of encounter*.

This is what the Pope said to the members of the Franciscan Family: “In fact, in your way of life, the adjective 'minor' qualifies the noun 'brother', giving the bond of fraternity its own characteristic quality: it is not the same

thing to say 'brother' as to say 'lesser brother'. [...] Franciscan minority is presented to you as a place of encounter and communion with God; as a place of encounter and communion with the brothers and with all men and women; finally, as a *place of encounter* and communion with creation".<sup>2</sup> The charismatic family also assumes this role, that of being a meeting place for the different ecclesial states, as long as we assume the minority signified by the laity as the common level of all.

### 3.3. Secularity, engagement with the world

Traditionally, *secularity* has been a trait attributed to the laity, as representative of their way of life, and at the same time it has been pointed out as something suspiciously negative when put in relation to religious life. This is strange, since many forms of religious life carry out their explicit mission in secular areas, such as teaching, health care, assistance to people involved in prostitution, the media, etc.

The lay believer committed in the midst of society is to be thanked for the vindication of secularity as a *way of being in the world*, positive and coherent with the faith. Religious life rescues it for itself and thus reaffirms its commitment to the world, but it also revises the coherence of the language and spirituality with which it gives meaning to its immersion in the world, since frequently the language it uses betrays the commitment it manifests in life.

Secularity is the immediate consequence of the Incarnation of God, which leads all of us believers to situate ourselves in the world, recognizing the values that are proper to creation, humanity, historical evolution, cultures; and which, at the same time, commits us to its transformation, to its evangelization from within human structures. It is our commitment to the world to turn it into the Kingdom of God.

The lay faithful bring to the charismatic family this sign of secularity. It is not exclusive to them, but religious life has had difficulty in expressing it openly in its spirituality. It is time to grow it hand in hand with the laity.

### 3.4. The words we lack.

Religious life has a serious problem of communication with the world, beyond what I have just said about secularity. Words have become confused along the way, in the change of culture. We will have to say like Moses on the slope of Mount Horeb, when he is sent by Yahweh: *I do not know how to speak... I am a stammerer* (Ex 4:10). Confessing our stuttering is the first step to begin a new way of communication. Then we will look for someone to teach us to speak.

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<sup>2</sup> Pope Francis' audience with members of the Franciscan Family, 23 November 2017.





And it is true, in religious life we need to learn to speak again. But let us listen to the clue that God gives Moses: *Your brother Aaron will speak for you* (Ex 4:14-16). Today let us re-experience this dialogue between Moses with Yahweh, in the historical situation in which we live.

*Your brother will speak for you.* My brother, our brothers and sisters, are the lay people who become attracted to our (and their) foundational charisms. With many of them, it all begins with the coincidence of being in places that for them may be just a place of work or even a volunteer social action. It is up to us to bring them into contact with a charism that can give meaning and fulfillment to the work they do and to their whole existence.

And already on the road, lay and religious complement each other. We do not replace each other. To allow ourselves to be complemented is to admit that “the others” have resources or qualities that we do not have. It is not only a question of enriching each other, but of needing each other.

How do we make the laity, we religious, feel that we need them, not to replace us but to bring to the mission what they have or experience more deeply, precisely because they are lay people?

What I want to emphasize now is not their contribution to the mission but what they bring to us religious in our attempt to communicate, in our awkwardness in announcing the Gospel to the world, and even more, in the pending task of re-founding our religious identity in the Church-Communion and recovering what, as religious, the Church has the right to expect from us.

They, the lay believers who are sharing our same foundational charism, need to have the *sensus fidei* necessary to help us find what we need to say to each other. But we need to establish the right dynamism to elaborate this discernment and to make it possible for the communication from the laity to the religious to reach them openly and unreservedly.

The basis is a *fraternal relationship* within the family, far from any clericalism or isolation on the part of the religious establishment.

On that basis we organize various meetings, assemblies, councils... the organizational and reflective structures proper to the charismatic family. Even those structures of reflection and discernment that are proper to the religious Institute, such as the general and provincial chapters or the councils and commissions that refer to religious life, should habitually count on the participation of lay people identified with the foundational charism, as experts, to advise the religious and contribute their own lay vision, as members of the Church and of the charismatic family. It is to put into practice the affirmation that the 47th General Chapter made in its Message to the laity of the Passionist Family: “As a religious community we are incomplete without you”.

#### 4. THE ROLE OF THE LAITY FROM THE FOUNDING CHARISM

##### 4.1. The foundational charism: source of identity and meeting place

The lay Christian does not need the reference point of a foundational charism to “live the mission” and “be mission” in the Church. One can “be mission” apart from any of the so-called “foundational charisms”. Or simply, one can live the mission based on one's own gifts or charisms, those that the Holy Spirit grants to each of the faithful.

But we can also affirm: Blessed are those who feel called to participate in a charism that makes family, because they will experience the joy of a mission multiplied from communion, and the joy of communion lived for the mission!

Each foundational charism is a source of identity and is also a place of encounter with many other believers who are in tune with that charism, and therefore it will be a place of mutual enrichment. It offers a global perspective of the Gospel, which in this case is that of Jesus crucified; and a global way of understanding life from the Gospel, which here we can specify as follows: life illuminated by the Passion of Christ. It facilitates a unified vision of the whole of life and of the mission in which our life is projected, which is valid for the consecrated life as well as for the lay Christian life.

The foundational charism, when it takes hold of a person, affects his whole life, his way of relating to God and his Kingdom, his identity in the Church, his life choices, and his way of integrating into society. *The charism becomes a vocation*, and the person responds to this vocation with a project that encompasses the whole existence. The charismatic family offers the possibility of grouping and structuring personal projects in the corresponding ecclesial communities, of religious life, of lay communities, and establishes among them a relationship of communion.

The foundational charism has been lived in religious life in an existential project typical of religious life: in community forms, in the religious vows, in the spirituality proper to religious life... The charism must now be poured into the “lay recipients,” and structures of communion and forms of encounter between one another must also be developed, always with the final focus on mission: “our dedication to Jesus in his Passion and to the crucified of today” (*Call to Action*, pg. 9).

It is an authentic re-foundation of the charism in this Church-Communion ecosystem, so different from the one in which St. Paul of the Cross received it. In this re-foundation, those who come from behind and those who are just starting out must be involved. What is the role of the laity?



## 4.2 The lay emergence of the charism

The laity who identify with a charism that comes from being lived only within consecrated life must discover or invent a *lay way* of living it. In dialogue with the religious, yes, but the main initiative and creativity must be of the laity. They do not have to invent “another charism”, but its expression, its way of living it, which in many things will be similar to that of religious life, but in many others it must change. The new bearers of the charism will have to make their contribution to a reformulation discerned by all.

It will be a long process. Attunement with the charism is not equivalent to accommodation to something external; it refers rather to the discovery of one's own image, which has been recognized in the charism, so that someone is able to say: this is *my identity*, not so much “what I am”, but “what I am called to be”. From that moment on, one realizes that some or many of the words or symbols with which the charism has been presented to him clash with his internal experience of it or are “shoes or clothing” that do not correspond to his style: then he tries to look for other expressions from society, the environment and other factors by which his life is shaped, that better reveal what he experiences within himself.

The family begins a fruitful stage when there is a *new birth of the charism*, when the laity do not limit themselves to copy a charism but are capable of enriching it with their own originality and creativity. And when this happens, the beneficiaries are not only the laity, but also the consecrated religious if they know how to be attentive to the contributions of the laity. The lay contribution, while being discerned, will help to critically review the cultural expressions inherited from past times in religious life, to relegate those that have become outdated or inappropriate for today, to assume new ones and, above all, to better identify what is essential and in which lay life and consecrated life can coincide.

## 4.3. The challenge of innovating communion

In “*A Call to Action*”, the 47th General Chapter said: “We are called to a life in community, but always in the missionary dimension”. And also: “The Community Life desired by Saint Paul of the Cross - and also by ourselves - cannot be closed in on itself or be self-referential” (p.12). How is this charismatic dimension to be lived in the Passionist family, not only in the religious Congregation? How is it to be lived by the Passionist laity, and among the laity and religious?

This is the challenge to be taken up and faced, without feeling obliged to repeat patterns of another culture: “As society changes, we need to change; our vitality depends on our Mission to others just as much as on our Community Life.” (*Call to Action*, p.10). It is the challenge of *innovating communion*:

it certainly requires creativity because the standards of past eras cannot be applied to the “liquid” society that prevails in this 21st century. It is not enough to imitate the structuring and regularized membership that has characterized religious communities and institutions in order to give shape to the dynamism of communion that the charismatic family needs to foster. “We have to build solidarity and communion continuously.” (*Call to Action*, pg. 10).

Undoubtedly, we must make community the driving and organizing center of the whole process of communion in the charismatic family, especially since it is a dimension underlined by the charism. And it is there, in the Constitutions and the context of community, where the challenge of innovating communion is especially situated.

From the outset, let us avoid equating these two concepts: “community” and “common life”. The latter is a way of concretizing the former, and has characterized religious life in particular, but with notable differences among the various Orders and religious institutions. Community does not necessarily mean “life in common”, and lay community does not usually imply it, although it does not exclude it in principle.

The communities of the charismatic family *can be religious, lay or mixed*. And in each case there can be a nucleus of persons who unite with *bonds of deep belonging*, identifying with the charism, fraternal communion with the other members, vocational availability for the mission. Around this nucleus there can be other persons who *selectively participate* in the community and, from it, in the charismatic Family. They collaborate in the mission, or have certain bonds of communion with the Family, or assume certain aspects of the spirituality. And with time, some of them can become part of the central nucleus of the community. The role of the laity is concretized in the development of bonds that go from selective participation to deep belonging, but always from the lay context within which they are living, not in spite of it-- from within their family situation and obligations, from their social commitments.

#### **4.4. A renewed response to the mission**

“We believe our response begins in listening – to the world, to the cry of the poor and to the voices of our own brothers in Community; our Plan should unfold a strategy of listening in which we all have a role to play.” (*Call to Action*, p. 10).

To listen, to teach how to listen, and to be sentinels who are alert to the reality of the existential and geographical peripheries. The laity, once they begin to listen, see, and feel the Passion of Christ in the crucified of today, they will bring to the whole charismatic family their attentiveness and their capacity to perceive life in the ordinary circumstances of each day, in the most



obscure and humble human situations, those that often escape us religious, accommodated in the historical structures. Likewise, their responses can be more spontaneous, with simple means and more improvised structures than those usually established by religious institutions.

In any case, it will depend on the religious that the Passionist laity do not limit themselves to being collaborators “of the mission of the Institute,” but rather protagonists of the *Passionist mission*, co-responsible for it with the religious. To this end, they should feel invited to take responsibility and to discern the mission with the religious and, with them, to decide on the responses and resources to be used. This process leads us to consider the need to create new wineskins to receive the new wine, and not to try to put this wine into the old wineskins that belong to the religious institution.

It is a task that every charismatic family should consider in the short term—the development of structures that facilitate the relationship between religious and laity in the participation of the charism and mission.

## 5. FORMATION AND MOTIVATION

The question that was in the background of this reflection, “What is the role of the laity in the charismatic family?”, I did not want to answer it in the form of “actions”, but in the form of identity. An identity that, in this family, is enlivened by the Charism of the *Memoria Passionis*, as is the identity of the Passionist religious.

The question does not permit an answer to be heard “from afar”, as something that does not concern us or does not depend on us. On the contrary, it demands our involvement, because without it the answer does not exist. It depends on us, religious, first heirs of the foundational charism, that this same charism can reach other believers in the Church-Communion, and that we can live it in complementarity for the same mission. In this transmission we will discover that the dynamism is two-way, because the charism also comes back to us from the laity to re-found our religious life. For this reason, both of us will need to assume the will to be taught, the “*docibilitas*” [docility], as Amedeo Cencini called it.

The “role” of the laity in the charismatic family must be prepared and people must be trained so that they can “fulfill their role”. This implies a formation that has to be developed through three processes in which religious and lay people have to be involved. Three processes that support each other, since they are not successive but simultaneous: the *process of communion*, the *process of identification with the charism* and the *process of commitment to the mission*. In each of them it is necessary to invest in order to obtain the desired fruit.

**a) The process of communion**

We invest in *relationship* (in “creating bonds”) and we obtain *belonging*: bonds that create relationships, that facilitate the rapprochement of people, mutual knowledge, the communication of experience and the celebration of faith.

It begins at the moment of welcoming, and must continue throughout the whole time, in guidance and formation, stimulating the feeling of mutual belonging and solidarity among the people who are forming the charismatic family.

The links are created from the bottom up, through the relationship between the close groups, between the communities that form the Province: the religious community that opens up and facilitates the participation of the laity in its various activities; the lay community that begins to elaborate its own projects and shares it with the religious community; and the mixed community, formed by religious and laity, with a common project that respects and facilitates the sharing of the richness of the different identities.

**b) The process of identification with the charism**

We invest in *guidance* and *formation* and we arrive at identity. It is an itinerary in which these three elements must be intertwined:

- the development of *vital experiences* in which the charism is condensed or manifested;
- the *project* that responds to the mission, and where we identify the keys so that we can update it in our time and in the Church;
- and *spirituality* that gives meaning to the project, allows us to value the mission as God's work, and us as God's mediators and instruments in his work of salvation.

**c) The process of commitment to mission**

We invest in *shared animation of the mission* and create *commitment* and *co-responsibility*.

It is an apprenticeship in which people, encouraged and identified with the foundational charism, discover their role in the mission and assume it creatively. In this way, they are able to propose their commitment in communion and in the mission.

It is not the dedication of a particular time or effort. It is a life-long choice, a vocational approach that assumes the objectives of the charism with respect to the mission, as well as the values it promotes. It is made from the specific human situation in which the person finds himself (and this includes the limitations of health, the married life or celibate state, the multiple family obligations, etc.)



At end of this reflection there is a question that must be asked: *What efforts does the Congregation make to develop the Passionist family?* Possibly a good index of evaluation can be found in the three processes I have just mentioned: in the investment or resources used in creating bonds, in guidance and formation, and in shared animation of the mission. In this Church-Communion that welcomes us, we can say with conviction: without the laity who live the same charism with us, we are incomplete. Without the Passionist Family, the Congregation of the Passion will *be incomplete*.

DOCUMENT 7

**PRESENTATION OF THE “FINANCIAL DIRECTORY”**

**Fr. Alessandro Foppoli, CP**

**HISTORY OF THE CREATION OF THE FINANCIAL DIRECTORY  
ECONOMY AT THE SERVICE OF THE CHARISM AND MISSION, N.58.**

- The General Chapter prepares and approves an economic procedures manual or other similar text, which, also in the light of the experience gained over time, promotes a way of proceeding that is, as much as feasible, in conformity with the Institute’s charism, its mission, and the guidance of poverty.

**DECREE N.1 OF THE XLVII GENERAL CHAPTER (2018)**

- As stated in N. 58 of the document of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, “Economy at the service of the Charism and Mission”, the General Chapter entrusts the Superior General with the consent of his Council and after having consulted the General Synod, with preparing and approving the Congregation’s Financial Regulations or Directory.

**THE DISCUSSION WITHIN THE GENERAL COUNCIL  
(9 JUNE 2019)**

**What kind of document is it?**

1. “Regulations” i.e., a document with rules and laws governing our property management?
2. A “values document,” without specific norms or laws, but where the general principles governing our economic life are stated, without going into details?
3. A “mixed document,” i.e., where both values and practical norms are presented (as a kind of *Vademecum*) that will also help in the formation and education of young religious?

The General Council eventually settled on hypothesis number three, partly in view of the fact that many young provinces and vice-provinces need tools to help in the formation of their religious.

Concrete experience has shown that sometimes, in Provinces, Vice-Provinces, Vicariates, mistakes have been made in the administration of material goods simply because of lack of adequate formation or ignorance of the typical practice of the Church and our Passionist tradition. The “*Financial Directory*” does not contain everything and does not say everything: but it can help to offer what is useful in concrete situations.





## AN ANALOGY TO HELP UNDERSTANDING

In order to understand the meaning of this document, it can also be called *ratio administrationis*, in a kind of parallelism with *ratio formationis* (i.e., the Formation Plan). Just as the ratio formationis does not contain everything that concerns formation, it simply offers some guidelines and regulates some aspects of the Congregation's path of formation, so too this Directory is to be understood as a useful tool for recognizing the values that govern our relationship with material goods and the practices that characterize the way Passionists use material goods.

## THE SOURCES OF THE FINANCIAL DIRECTORY:

Regarding the values and normative part of the Directory, we drew from various sources:

### The Part concerning values:

- A document by Fr. Tom McDonough concerning the charismatic plan.
- The Circular Letter of Fr. Joachim Rego regarding poverty.
- The first part of the Guidelines of the CIVCSVA: “*Economy at the Service of the Charism and Mission*”.

### Normative part:

- Constitutions
- General Regulations
- Code of Canon Law
- Second part of the Guidelines of the CIVCSVA: “*Economy at the Service of the Charism and Mission*”

The starting point was a *Vademecum* prepared by Fr. Antonio Munduate, at the request of the Superior General, to be distributed to all provincial superiors in which all the norms and laws of common and proper law relating to the vow of poverty and the use of goods were collected.

## THE STRUCTURE OF THE FINANCIAL DIRECTORY

The document is divided into THREE PARTS.

### **THE FIRST PART: “PRINCIPLES AND VALUES THAT REGULATE OUR LIFESTYLE CONCERNING POVERTY” (1 TO 13)**

I want to point out something new in this part of the presentation concerning the relationship between the community and the religious according to a principle of “double dependence”: the community depends on the religious (thus on active cooperation in the economic life of the community) and the religious depend on the community, according to a principle of equity (as expressed by the Superior General in his circular letter), in a circularity that exhorts everyone to become responsible for the life of the Congregation.

The value of *justice* regarding the use and management of our assets is, in addition, introduced (n.12)

**PART TWO: “THE MAIN FINANCIAL PROCEDURES AND PRACTICES OF OUR CONGREGATION” (da 14 a 45)**

This part is divided into what concerns (A) the individual religious (15-24); (B) the religious community (25-33); (C) functions and roles (34-45). Although the directives contained in this part may seem “new” to some, I assure you that these are norms and directives that already exist within our Constitutions, Regulations and within the practice of the Church. There is nothing new compared to the texts we already possess. If something sounds new, it is simply because it was not known before.

This second part is largely indebted to Fr. Antonio Munduate's paper, which has been updated with the texts of the CIVCSVA guidelines.

**THE THIRD PART: “SOME PARTICULAR THEMES AND PROCEDURES” (46 TO 58)**

Particular topics are presented here, such as:

- The question of the distinction between ordinary and extraordinary administration;
- The Holy See's exhortation regarding assessment of the sustainability of works;
- The issue of **stable patrimony**, in which a broader explanation of what is meant by this term is given and a response is offered to what was requested by Decree No. 3 of the XLVII General Chapter (2018), which mandated the Financial Directory to indicate the **procedures for the allocation of stable patrimony**.
- Other sensitive issues where the provinces have encountered difficulties: debts, rentals, alienation (the list of documents to be submitted to the Holy See in order to get permission to alienate property is given), Mass offerings.
- The mechanism governing the Solidarity Fund is also explained (58).

**RATIONALE AND FUNCTIONS OF THE DIRECTORY (n. 60)**

*The values and the norms which are contained in this Manual are intended to support our life and mission, both personal and communitarian; they appeal to our vocation, to our responsibility to be a part of a community which lives under “evangelical poverty”; and they reflect our intention to adhere to these financial norms as part of our witness to our mission.*

DOCUMENT 8  
**THE ORIGINS OF THE PASSIONIST MISSION  
 TO ENGLAND**

**Fr. Martin Newell, CP**

**THE DESIRE OF ST PAUL OF THE CROSS:**

From an early age, Paul had a great desire to come to the aid of the English people. At the age of 21 he was praying one day in a church in Castellazzo, kneeling before the Blessed Sacrament. He felt great pity for the English people, deprived of the consolation of the Real Presence. From then on, until his death, he never got down on his knees to pray without imploring God for the return of England to its ancient Christian Unity. He was impelled to do so, he said, by an irresistible interior dynamic. *“Ah England, England,”* he used to say to his religious, *“I myself cannot help praying for it, for as soon as I begin to pray, this kingdom presents itself to my mind.”* He remained all his life passionate about praying for England, asking wherever he went for people to pray for that land, and ordering prayers for that intention in his own monasteries. Not long before he died, still at least 70 years before the granting of his persevering prayer, he was again praying before the Altar of Our Lady, and it was clear to his confessor, who was nearby, that he had received a very special grace. Asking St Paul what had happened he received this reply: *“Ah, what have I seen?”* St Paul exclaimed, and, with tears running down his cheeks, he said: *“My children, my religious, in England!!”*

**DOMINIC’S EARLY GRACES**

When Dominic first became aware that he might have a religious vocation he consulted the then Provincial of the Passionists, Fr Paolo Luigi, who assured him he would be accepted as a lay-brother once the Congregation had been re-established after the Napoleonic suppression ended. He received intuitions in prayer that he would one day preach the Gospel to foreign nations despite his lack of education and the fact that he had been accepted as a Brother-Novice. Once he had been accepted, the divine messages increased and he received further clarity: the foreign nations would not be China or America but *“but to many provinces in North Europe, of which I knew almost nothing, and whose names were made known to me. The name that remained most impressed on my mind, about which I did know something, was ‘England’”*

It soon became clear that, Dominic, despite his lack of formal education, was extremely intelligent and had a great desire to learn. So it was decided he should train for the priesthood and eventually he became an esteemed and much loved teacher, and author of many works on theology and philosophy. While at the Mother House, he got to know several English Anglicans who were keen to draw closer to the Catholic Church. Among these was Ambrose Phillips who later founded the Cistercian Abbey of Mount St Bernard near Leicester in the English Midlands. But of more

significance was his connection with George Spencer, an Anglican priest who had become Catholic and was seeking to be ordained as a priest. The Spencer family were, after the Royal Family, amongst the most influential people in English society. Providentially, Dominic was given the task of teaching the Rev. Mr. Spencer how to celebrate Mass. Some years later, Spencer was to take the Passionist habit and become known as Fr Ignatius, becoming Dominic's closest companion.

These contacts with English people in Rome reinforced Dominic's sense of calling to preach the Gospel in England, and his hopes were raised when an English foundation was discussed at the General Chapter in 1833 but his hopes had to wait until after the next General Chapter. Even then, in 1840 when the first Passionists were named to lead the mission to Belgium and thence to England, and Dominic's name was not on the list. However, a named priest withdrew and at last Dominic could dare to believe that his dreams were to be fulfilled.

### **BELGIUM**

A house was opened at Ere, amidst considerable opposition from local people and clergy but, undeterred Dominic established the full religious practice of the Congregation and soon won both the respect and the admiration of the local clergy and people: when he did leave for England, the papal nuncio in Belgium begged him to stay. Contact with Belgium was not lost, of course, as Dominic remained as superior of the Ere community until his death.

### **ENGLAND AT LAST**

Dominic had the support of the leader of the Catholic Church in England at the time, Nicholas Wiseman, whom he had also got to know in Rome, where Wiseman was Rector of the English College. The Catholic hierarchy in England was not yet re-established, until 1850, after three hundred years of suppression since the Reformation. Wiseman was at the Seminary in Birmingham, and he arranged for a property to be provided for the first Passionist Community at a place called Aston Hall. When Dominic was eventually settled there, again after much opposition, community life began in earnest, vocations began to arrive and opportunities soon arose for the preaching of missions and retreats. But life was extremely hard and the foreign men in long black habits aroused a lot of suspicion. Dominic, although his English grammar was good, still had a very strong Italian accent and many people found him difficult to understand. But his simplicity, warmth and delightful sense of humour soon won the people over. He endured being pelted with stones and mud but he never gave up and the people of Stone, where Dominic had established a community, who had begun by mocking and ridiculing him, turned out in thousands for his funeral not many years later.

### **NEWMAN**

Dominic is most remembered for receiving the famous Anglican priest and theologian, John Henry Newman into the Church. But this should not detract from his



tireless efforts at making contact with Anglican clergy, holding discussions with them and patiently setting forth the teachings of the Catholic faith. These meetings and discussions were held in a most remarkable fraternal spirit: Dominic approached the non-Catholic clergy out of love and concern for them. He called them “*Brethren*”, a most unusual approach at the time when there was so much suspicion of Rome. He treated them with great courtesy and when at one time Fr Ignatius Spencer spoke rather harshly and hurtfully about the Anglican clergy, Dominic was heard to say: “*Not so much heat, my dear Father: it is warmth rather than heat which will win these men over.*” This is the tone of his famous letter, *The Lament for England*. Dominic’s attitude was that of one who felt sorry for these good men who had been deprived of the fullness of the Christian faith by the Reformation – much in the same spirit of St Paul of the Cross who felt sorry for those denied the fullness of the Divine Presence in the Eucharist.

Newman was the leader of the Oxford Movement, which tried to introduce more “*Catholic*” liturgical and devotional practices into the Anglican Church. He wrestled for a long time with his conscience, as to whether he should leave the Anglican Church and seek admission into the Catholic Church. He was not uncritical of the Catholic Church and, with his fellow countrymen, shared many misgivings about the role of Rome on the world stage. But he was seeking the fullness of truth which his studies of the Fathers of the early Church had led him to see was more fully to be found in the Catholic Church. But he was looking for evidence of holiness: as he said: “*Rome must change first of all in her spirit. We must see more sanctity in her than we do at present...*”: “*let them [Catholics] go barefooted into our manufacturing towns – let them preach to the people like St Francis Xavier, let them be pelted and trampled on, and I will own that they do what we cannot. I will confess they are our betters by far.*” And so was that Dominic, whose holiness was evident to all with eyes to see, was the chosen instrument of God to receive the great Newman into the Church. Newman wrote of him: “*He had a great part in my conversion. His very look had about it something holy. When his form came within sight, I was moved to the depths in the strangest way. The gaiety and affability of his manner in the midst of all his sanctity was in itself a holy sermon.*” Newman was received into the Catholic Church in 1845 and he remained in contact with Dominic until Dominic died in 1849, often seeking advice about what further steps to take in his new life. Dominic actively encouraged him to join the Oratorian Order.

### ELIZABETH PROUT

Elizabeth was a young woman who lived near Stone, and, like many other Protestants, was drawn to the devotions and lectures that Dominic gave in Stone. Attending Benediction one day she had a deep response to the Blessed Sacrament exposed and soon after sought to be admitted into the Church. She was fired with a desire to serve the poor and eventually moved to the poorest part of Manchester. Others joined her and a new religious community was formed. Many of the young women who were attracted to Elizabeth were poor and could not provide a dowry, so were unable

to enter other religious Orders. With the guidance of Fr Gaudentius Rossi and then of Fr Ignatius Spencer they were able to establish a religious community of women which would eventually be called the Sisters of the Cross and Passion. The novel aspect of this young community was that the women worked in the cotton mills by day and still kept up a religious observance that was modelled on Passionist religious life. They worked in the worst of all slums in Manchester, opened schools for poor girls, cared for the sick and before too long opened communities in Ireland, America North and South often working closely alongside their Passionist brethren. Elizabeth Prout, who became known as Mother Mary Joseph, is buried in the Shrine of St. Anne and Blessed Dominic, in Sutton, St Helens, Diocese of Liverpool, alongside Blessed Dominic and Fr Ignatius Spencer. She was declared Venerable in February 2022.

### **FR IGNATIUS SPENCER**

As mentioned earlier, as George Spencer, one time Anglican priest, convert and candidate for the Catholic priesthood, had met Dominic in Rome. His family was immensely wealthy and connected to most of the ruling families of Europe. It would be difficult to exaggerate the contrast between the life of his early upbringing in the very highest of high English society and his life as a poor Passionist religious whose one desire for the end of his life was to die in a ditch.

He became a Catholic in 1830, which caused a great controversy at the time. Anti-Catholic feelings were running very high throughout the land and the conversion of a nobleman and Anglican clergyman caused considerable unrest. He went to the English College in Rome, where he met Mgr Nicholas Wiseman. Dominic was well known to him and he was aware of Dominic's intense desire to preach the Gospel in England. George [Spencer], as he was known, met Dominic and a firm friendship began. He was ordained priest in Rome in 1832 and soon left for England. He worked in parishes, then was asked to become Spiritual Director at the local seminary. In 1846, to the great joy of Dominic, he entered the Passionists, taking the name of Ignatius. He was tireless in his preaching, in his promotion of prayers for the conversion of England and in his begging for money to meet the needs of the growing Catholic population of England.

Wherever he went on his travels, he asked for prayers for his homeland's conversion, even seeking an audience with the Pope to gain support for his apostolate. He made a number of preaching tours of Ireland and asked the Irish in particular to pray for England's return to the Catholic faith because, aware of how badly the English had treated the Irish, he thought their prayers for the nation which oppressed them would gain great graces from God. He succeeded Dominic as Provincial, and helped to gain approval for the aggregation of the Cross and Passion Sisters to the Passionist Congregation. He eventually achieved his heart's desire: while visiting a country house to beg for money for the establishment of a Catholic parish near Liverpool, he collapsed and died in a ditch. As with Elizabeth Prout, he was declared "Venerable" in February 2022.



## PASSIONIST FOUNDATIONS

The Passionist presence grew even more after the death of Dominic. The Province of St Joseph, also known as the Anglo-Hibernian Province was formally established in 1851. The Sutton St Helens parish near Liverpool was founded in 1850: Mount Argus in Dublin, Ireland 1856: Highgate in London, 1858: Glasgow in Scotland in 1865: Paris in France 1863. The Retreat Centre of St Non's also in Wales was started in the early 20th century. The main apostolate was preaching Missions and giving retreats. There was much demand for this ministry and other Congregations. At the same time, parishes were established at Herne Bay in Kent, Carmarthen in Wales, and Harborne in Birmingham. A parish was established in Broadway, Worcestershire, attached to the novitiate.

## THE DIVISION OF THE PROVINCE.

The numbers of religious increased steadily so that by the 1920's the Anglo-Hibernian Province was the third largest in the Congregation. But this was in the context of considerable violence and unrest in Ireland from 1916 to 1921, which led to the creation of the Irish Free State in 1921. Successive Chapters came out very strongly against the intervention of any of the religious in the political turmoil of the times, not without opposing views. The 1923 provincial chapter had to remind the brethren that the 1920 Chapter had prohibited involvement in political matters and included in its report: "*Superiors will be expected henceforth to deal rigorously with those who set at nought the clearly expressed determination of our Congregation to hold aloof entirely from political controversies.*"

The Provincial Chapter of 1920 discussed dividing the Province into an Irish and an English Province, but contented instead asked the Provincial and his consultants to prepare a report on this subject for the next Provincial Chapter of 1923. Finally, at the 1926 Chapter when there were very clear majorities for: i) the division of the Province; ii) the inclusion of St Mungo's Retreat, Glasgow(Scotland) into the 'Irish' Province; and iii) the immediate activating of this decision.

Speaking about the decisions of the 1926 Chapter the Superior General, Fr Leo Kierkels said that the division "*would lead to greater efficiency and would promote order and discipline all round. The English Province would more easily and effectively specialise in the conversion of England, a work so dear to the heart of Venerable Dominic....and it will create a new Province distinctly Irish which in time will have its own history and characteristics.*"

Vatican approval for the decision was given on February 2 1927 and the Superior General announced it to the Congregation worldwide on 28 April 1927. One remarkable aspect of this decision was the naming of the Irish Province after the patron saint of Ireland, St Patrick, as the general trend for the naming of Provinces in the Congregation was to name them after saints venerated by the Passionists or devotions common to the Congregation.

It is worth noting that at the time, there were more Passionists of Irish origin than English ones. Also many of the Irish and Scottish Passionists opted to be part of St Joseph's Province. At the time of the division there were four houses in Ireland and eight in England and Wales.

### **ST JOSEPH'S PROVINCE IN SWEDEN.**

In the aftermath of WW2, the Vatican asked various Congregations to take on new foreign mission work. St Joseph's Province agreed to send religious to Sweden, so in 1950 one member went to make an assessment of the situation. After consultation locally, it was decided the Province would assist with establishing the Catholic Church in the south-east of Sweden, in Småland. By the end of 1950, 4 Passionists had arrived. Sweden is a Lutheran country and Lutheran Protestantism is the State religion. There are very few native-born Swedish Catholics although significant numbers of converts have been received over the years. Most of the Catholics that the first Passionists met were refugees from Poland, Hungary, and other Eastern European nations, very often refugees from Nazism or Communism. In later years there were many refugees from South America. Sweden had a very good reputation for welcoming displaced people.

Establishing the Church in Smaland meant setting up 3 parishes which were then handed to other priests once established: Vaxjo in 1954, Kalmar in 1960 and Jonkoping in 1973. Then they moved to the western part of southern Sweden, creating two parishes in Gothenburg. Apart from the creating of parishes, there was much retreat work done and ministry to communities of religious women. One Passionist, William Kenney, who had taught at the University of Gothenburg was named auxiliary bishop in Sweden in 1987, remaining there until he was appointed as auxiliary bishop in Birmingham, UK. In 1975 some sisters of the Sisters of the Cross and Passion, came to work with us in the parishes and made a very valuable contribution to the mission for over 25 years. In their educational work they made good contacts with non-Catholics and helped to break down suspicion and prejudice. Over 72 years, 1950-2022, a total of 36 Passionists, men and women, worked in Sweden. Although three of our men remain in Sweden, Passionists from the Philippines are now more active in the country.

### **ST. JOSEPH'S PROVINCE**

After the division of the Provinces St Joseph's continued with the preaching of missions and retreats throughout England and Wales. In the 1930's a property was bought in Ilkley, Yorkshire – near Leeds - a house with strong connections with a Reformation martyr, Margaret Clitheroe. [[[Myddelton Lodge, as it was known had a chapel, although it was disguised as a barn during the time that Catholic practice was forbidden by law]]]. It seems very likely that Blessed Dominic would have visited the house in the 1840's and preached there. In the 1950's a purpose built retreat house was built in the grounds for youth ministry, until 1985, when it was handed over to the local Diocese.





In 1952 Minsteracres, a large run down mansion house, with its own church adjoining the house, was bought in the north of England, almost bordering Scotland. It had been in Catholic ownership for over 200 years. It was used as a house of formation and several generations of students lived and were ordained there. In 1964 a very large stable building next to the house was converted into retreat accommodation, and Minsteracres became a retreat house which flourishes up till now. Many gatherings of North European Passionists have been held at Minsteracres.

### INNER CITY MISSION

Following the new '*draft Constitutions*' of the General Chapter of 1968 – 1970, in 1971 two members of St Joseph's Province, Fr Austin Smith and Fr Nicholas Postlethwaite received the backing of the provincial leadership to venture into new mission territory. They moved into a small house in the Toxteth area of Liverpool, part of a long terrace of houses, typical of this inner city area of Liverpool and many other similar towns. The people of the area were poor, mostly black, and there were considerable social problems.

Fr Austin had been teaching at our juniorate (Blythe Hall) and gained a high reputation as a preacher of retreats and missions. He had long been interested in the Worker Priest movement in France and was in frequent touch with our French Passionist brethren working in industry and the health service in Paris. In the 1970's and 80's he and several others formed Group 72 for all Passionists interested in working with the poor.

The Liverpool Inner City Mission (ICM) saw its mission as seeking to become embedded in the life of the local community in order to discover what form the proclamation of Christ Crucified might take in the contemporary world. They earned great respect from the local people, because of their enduring presence in the midst of the local community, and also because of the outreach work with youth, immigrant communities, the local Law Centre and well established organisations such as the Liverpool-born Black Association. They were frequently involved in issues such as justice, peace and racism issues that affected local people. Relations with the local Catholic parish was excellent and Fr Austin had a good relationship with the Archbishop of Liverpool, as well as the Anglican Bishop of Liverpool, who was well known for his concern for Justice and Peace issues both locally and globally. Fr Nicholas worked closely with the Methodist Youth Club and eventually became its leader, Fr Austin became chaplain in the Liverpool prison. Fr Nicholas also taught in a secondary school, working with those who would otherwise have been excluded. They were joined by two Passionist brothers who also had outside jobs, e.g. in the health service or in the prison.

This very new, and some might say, revolutionary way of being Passionists was also taken up by two newly ordained priests who set up an ICM project in North London, both of them supporting the house by taking up paid work, one as a hospital kitchen porter and one as a road sweeper. They also set up a house for homeless young people. The members of the ICM were often asked to speak to Church groups

to share their experience of Inner City life. Frs Austin and Nicholas met frequently with members of religious Congregations who were also seeking ways of coming alongside the poor in our cities. They were regarded as trailblazers in this area of Mission and exerted a strong and valuable influence in the Church nationwide and further abroad.

Most recently, the vision of the ICM influenced two of our youngest brethren who set up a house in Birmingham where they lived with people who had been asylum and who would otherwise have been homeless. They have also become involved very radically in the movements to protect the environment. Again, many opportunities have arisen to address Church and other groups on the serious issues of Justice and the Environment, addressing these issues as Passionists united for a Crucified Christ, his Crucified people, and God's Crucified Earth. These experiences also led us to take significant steps to reduce our carbon footprint, as well as fully disinvesting from fossil fuels.

### **GROWING PASSIONIST LAY COMMUNITY:**

Two former Provincials, John Sherrington and John Kearns were instrumental in calling together a group of lay people, men and women, married and single who were inspired by the vision of *Keeping Alive the Memory of the Passion of Jesus*. In their working or personal lives, they were very often involved with people who had experienced much suffering: HIV Aids, or homelessness, or victims of the exploitation of multi-national mining companies. They were seeking to develop a life of prayer and a structure for living their lives in the light of the Gospel. Largely through word of mouth this group has expanded to about 30 members now and they have taken the name of "*The Community of the Passion*." There is some membership of vowed Passionists, men and women, but the group are independent and are working out their own way of life and prayer structure. They are grouped together in different parts of England and meet regularly in local groups and on zoom, and as a whole Community twice per year. The vowed Passionists see great signs of hope in this community of laypeople, as they incarnate a new expression of the charism of St Paul of the Cross: how they will develop in the future is of course open. Two key members of the Community are fully and professionally involved in the administration of the Province.

### **PASSIONIST PARTNERS AND PROVINCE GRANTS PANEL**

Since the 1970's the Province has suffered from a severe shortage of vocations: the last man to take vows did so in 2004. But the desire to serve the people of God has never weakened and the Province has taken the path of providing financial support to a number of projects that in keeping with our central charism. The basic idea is that if we are not sufficient in numbers ourselves we can supply for the needs of people from the one area where we have a good sufficiency: our financial reserves.



In this way, we began a number of initiatives. We have established on-going relationships with a number of groups we have called “*Passionist Partners*”. Among them are groups who work with people with HIV AIDS; groups who provide support for refugees and asylum seekers; groups which work for the protection of the environment; groups which work to call multi-national mining companies to account for the ways indigenous populations and their environment are frequently caused great suffering, and the Independent Catholic News website. The motivation for all of this is encapsulated in the logo: Crucified Christ, Crucified People, Crucified Earth.

We established a Grants Panel which awards small grants of up to 6,000 euros a time to a wide variety of groups, such as those working with educational projects for refugees, others caring for destitute asylum seekers. The Grants Panel is mostly staffed by *Community of the Passion* members in an unpaid capacity.

We have also sought to be generous to Provinces in the Congregation, both in our Configuration and in the global south, through the Solidarity Commission.

We also employed a lay man to run the “*Faith Justice*” young adults pastoral and formation project, and another to publicise our presence and ministry on the internet through our website and social media.

In all these ways, we have sought to support various aspects of Passionist presence in England and elsewhere.

Sadly, these initiatives have not, are not able, to prevent the reality of our loss of Province members forcing us to take the step of requesting to join St Patrick’s Province. Still, we trust God’s promise that after the death of crucifixion there is always the new hope of resurrection.

## NOW

- We are left in St Joseph’s Province with: 12 members: 3 in Sweden: 8 in England: 1 in Ireland. Average age: 82
- Of these: From the 3 in Sweden: 2 in Sweden are approximately 90; 1 is 82.
- In England: we are 8: of which: 2 are 90+, 3 are 80+ . 2 are 70+ . One is 55.
- Or: to put it another way: in England, we have very little communication with Sweden. They will not come back to England.
- In England, of 8 Passionists 2 need 24 hour care and are not aware what is happening: one needs some support for his daily life. 5 are active to varying degrees. The man in Ireland needs some support for his daily life.

DOCUMENT 9 / 1

**PRESENTATION OF THE FINANCIAL REPORT**

**PART I (Synthesis)**

**Fr. Antonio Siciliano, CP**

**Introduction**

This report is limited to the operations of the Generalate Financial Administration. It does not review the financial administration of the House/Community of Sts. John and Paul. Those accounts have been separately administered for some years.

The analysis offered here is based on revenues and disbursements, and is supported by some tables as well. The period it covers is **from January 01, 2018 to June 30, 2022**. I have divided the report into two parts:

*A. The Generalate Financial Administration.*

*B. The Administration of Funds.*

**A. THE GENERALATE FINANCIAL ADMINISTRATION**

The General Econome begins his report with the annual balance for the period from January 1, 2018 to June 30, 2022. He highlights the favorable effect on income by the inclusion of the proceeds of the sale of the Wezembeek property. Nevertheless, expenses were slightly higher than income.

Next, he reports on the Funds which are managed by the General Curia as part of its ordinary administration: the Severance Pay Fund for employees (TFR), which is mandatory; and the following seven funds: the Health Care Fund for the General Curia; the Building Maintenance Fund; the Vehicles Fund; the Synod/General Chapter Fund; the Cultural Fund; the Cultural Activities Fund (USD); and the Fund for Extraordinary Maintenance. Obviously, when an amount is transferred into one of these accounts, the result is a disbursement from the ordinary administration, which appears to be an additional expense, but there is no actual expenditure or reduction of capital.

Since 2014, a project has been underway to digitalize our archives and libraries. The necessary equipment, software and trained personnel require anticipatory budgeting and adequate expenditures. Since 2014 we have an employee who is working in this area, and it is likely that we will face the need to increase the personnel for this project. This project also includes a more systematic organization of materials and a certain amount of remodeling of the included spaces; some of this work is already being done.



In the period from January 1, 2018 to June 30, 2022, the outflows practically matched the receipts, but in spite of that, we were able to carry out updating projects, even of the scale of extraordinary maintenance.

Maintenance work continues on the roofs, gutters, downspouts and exterior walls; all of these have already been through a restoration process, and we do not want to jeopardize these areas which have just recently been restored. **The ordinary maintenance schedule in place calls for a two-year cycle**, during which time necessary repairs will be made in order to guarantee the well-being of the buildings which have recently been restored. Upon discovery of any damage, the appropriate maintenance will be undertaken.

**Problem.** There is a problem with *the annual financial reports* which each Province and Vice-Province should send (before June of the following year): the process does not work.

- a. In 2004, Fr. Battista Ramponi, C.P., a previous General Econome, created the **Universal Report Form** which each entity was supposed to use in reporting its financial status, and in a way that would be intelligible to the receiving entity. The preceding General Econome has already addressed the problem either personally or through e-mail, but the results have shown little change.
- b. I want to emphasize that this is not something optional: these financial reports are very important for a truly communitarian solidarity in the Congregation, and to prevent significant financial problems. The Universal Report Form designed by Fr. Battista Ramponi is really excellent, and brilliantly consolidates the information desired: an integrated, clear and thorough panorama of the financial situation of each Entity and of the Congregation.
- c. Allow me to emphasize that the submission of the annual financial report is not simply the obligation of the Provincial Econome. It is, first of all, an obligation and responsibility which belongs to the Major Superior within the scope of governance which has been entrusted to him. If the Major Superior does not send, or have sent, over a period of time that annual report, it will be impossible for the General Econome to present the General Superior and his Council with the report on the economic state of the Provinces (cf., RG 91f). Furthermore, it will be impossible for the General Superior to give the Provinces the report on the Generalate Administration (cf., RG 128).

## B. THE ADMINISTRATION OF FUNDS.

### THE EXTRAORDINARY MAINTENANCE FUND

*(N.B.: The figures reported in this part of the report were read in the aula, but are not published in these Acts of the Synod. They are kept as part of the original text of the General Econome's Report, as held in the General Secretariat. Any of the Major Superiors with an interest in these figures may ask for them from the General Curia through the appropriate channels.)*

Decree number 5 of the 47th General Chapter (2018) established that:

*“Until the next General Synod (2021), for one year, and only once, from 2018, permission to withdraw 10% of the total Solidarity Fund to constitute an extraordinary fund available to the General Curia for extraordinary expenses. For steady growth in this fund, the General Econome is requested to provide for the organization of the administration of the General Curia. “The General Synod of 2021 will assess the previously established extraordinary maintenance fund and be able to make any changes that it considers to be appropriate.”*

#### 1. THE YEAR 2019 - FR. CARLETTI'S ADMINISTRATION

The General Econome reported the total value of the Solidarity Fund at the close of December 2018. This amount was deposited with the IOR (Vatican bank) and in the Banca Popolare di Sondrio; part is in Euros and part in U.S. Dollars. The greater part of the Solidarity Fund is held in investments.

In fulfillment of the General Chapter 2018 decision (Decree n° 5), **on the 13th of February, 2019, my predecessor, Fr. Vincenzo Carletti, C.P., with the permission of the Superior General and his Council, proceeded to withdraw from the Solidarity Fund** an amount equivalent to approximately 10% of its total, and to create an **Extraordinary Maintenance Fund (= FMS)**.

At the conclusion of the year 2019, Fr. Carletti was able to add to the Extraordinary Maintenance Fund some of the positive net **which remained from the year's financial administration**; i.e., money received from the Provinces (through their scheduled contributions) or from the duties performed by the religious of the General Curia which had not been used for other purposes.

#### EXTRAORDINARY MAINTENANCE PAID FOR DURING 2019

- Project to update the sewers and exterior walls of the Garbatella wing.
- Repairs to and the disinfection of the large hall on the third floor.
- Repairs to the space beneath the roof of the Retreat House.
- Consulting fees for the technical experts collaborating with the projects undertaken.

**The extraordinary maintenance in 2019 was covered for about half with funds from the Extraordinary Maintenance Fund, the rest being provided by the General Curia and the Generalate Community (“Casa”).**



## 2. THE YEAR 2020: FR. SICILIANO'S ADMINISTRATION

During the first full-year of the administration of Fr. Antonio Siciliano, no use made of the Extraordinary Maintenance Fund.

### EXTRAORDINARY MAINTENANCE PROJECTS CARRIED OUT IN 2020

- Repairs to the “terrazzino” [rooftop terraces]
- Projects of the Lay Center with our cooperation
- Work performed in the historic refectory
- Work performed in the Generalate Archives
- Changes to the windows in the Library

Some of these expenses were covered by the donations of benefactors, and also by grants received from the Italian Episcopal Conference. This is why it was not necessary to draw on the Extraordinary Maintenance Fund.

## 3. THE YEAR 2021: FATHER SICILIANO'S ADMINISTRATION

- Security system for the Generalate Archives
- Cost of extending fiber optic cable throughout the monastery
- Cleaning the roofs
- Architectural consulting fees

These expenses were covered through the FMS.

## 4. THE YEAR 2022: FATHER SICILIANO'S ADMINISTRATION

During 2022, no use was made of the FMS.

### EXTRAORDINARY MAINTENANCE PROJECTS COMPLETED IN 2022

- Work remaining to be done on installing fiber optic cable
- Extraordinary repairs to the Sisters' house
- Fire-prevention and control for the Generalate Archives.

## III CENTENARY CONGREGATIONAL JUBILEE ANNUAL BALANCES

YEAR	RECEIPTS	OUTFLOW	NET
2017		7.505,00	- 7.505,00
2018		29.179,00	- 29.179,00
2019		10.802,00	- 10.802,00
2020	84.591,00	50.902,00	33.689,00
2021	9.906,00	97.592,00	- 87.686,00
2022		30.577,38	- 30.577,38
			- 132.060,38
PRINTING, ACTS		21.150,00	- 21.150,00
			-153.210,38

## INVESTMENT STATUS AND OUTLOOK FOR THE FUTURE

Our investments in these years of 2017 to 2022 have undergone a notable shock-wave because of the different crises we have endured (financial in 2017; the Covid-19 pandemic; and even more so from the war in Ukraine). The excellent results we had in 2019 and 2020 have vanished. This is not only about our investments, it is a worldwide phenomenon. There are no investments which have prospered, unless you count those with extensive exposure in the stock market and those managed without any ethical scruples so as to take advantage of the current situation, and their consequent speculative arenas (arms, blood diamonds, land-grabs, raw materials: all of which are unacceptable in a Christian, Green and Ecological perspective).

Our investments are held through three Institutions (IOR, Popolare di Sondrio, Fideuram). The portfolio is divided between 20-25% stocks (which is the more speculative of the two) and the rest which is in bonds. This second category is putting up a strong defense against inflationary increases, the increase in taxes from FED and BCE, and the swings of the spread. In the current situation, the diversification of our portfolio has limited our losses, although they still hover around 7-9.5%. This is a significant result because when compared across international benchmarks utilized by banks, especially European banks, our investments are experiencing lesser losses. This is not a question of moving our investments, hoping for improvement; there is nowhere, whether banks or governments, which will better our returns.

There is a law of the marketplace which says that this crisis will pass. The stock markets will be kick-started to increase profitability. The war will eventually end, the national economies will begin to grow; and it is necessary to have nerves of steel and absolutely avoid the naive temptation to sell-off anything today. The future is already coming into view, just look at the returns of the past two months.

It should be noted, particularly with reference to the SALV Fund, that in the years 2019 / 2020 / 2021, the interest which had been generated in those years was withdrawn. If that interest had been left in the same accounts, and added to the same investment, the losses experienced would have been practically erased.

During this time, in March of 2022, I sold investments which we had in US Dollars at the IOR since the exchange rate between US Dollars and Euros was so favorable. The money received was then deposited in bank accounts. This exchange kept our losses to around 1.5%.

In the future, it would take a planetary catastrophe to worsen things (a generalized atomic war, a natural catastrophe); in such cases, more than our investments would be in peril, even more threatened would be our very lives.

I have had the foresight to meet, face-to-face, various times and on a regular basis, with our managers from all three institutions, and with an expert independently of those institutions. All of them, for various reasons, are agreed on the advisability of waiting for things to begin to improve in the future.



DOCUMENT 9 / 2

PRESENTATION OF THE FINANCIAL REPORT

PART II (Synthesis)

Fr. Antonio Siciliano, CP

REPORT ON THE ADMINISTRATION OF THE SOLIDARITY FUND

*(N.B.: The figures reported in this part of the report were read in the aula, but are not published in these Acts of the Synod. They are kept as part of the original text of the General Econome's Report, as held in the General Secretariat. Any of the Major Superiors with an interest in these figures may ask for them from the General Curia through the appropriate channels.)*

1. The Econome reported on the amounts received from the 2% and the 7% levels of contribution to the Solidarity Fund, for the period between January 1, 2018 and June 30, 2022. It is a considerable sum, but below what it could or should be. One reaches this conclusion by analyzing the list of entities and their contributions:

- 1.a. In 2018, only 18 entities sent their 2% of their gross income for 2017 or perhaps for other arrears.
- 1.b. In 2019, only 9 entities sent their 2% of their gross income of 2018, or other arrears.
- 1.c. In 2020, only 10 entities sent their 2% of gross income from 2019, or other arrears.
- 1.d. In 2021, only 9 entities sent their 2% of gross income from 2020, or other arrears.
- 1.e. In 2022, up to June 30, only 11 entities have sent their 2% of gross income for 2021, or other arrears.

These are symptoms which make it clear that the level of participation in the Solidarity Fund on the basis of a 2% contribution is still very low.

2. The General Econome lists the assistance given by the Solidarity Fund in the period from January 1, 2018, to June 30, 2022.

Requests for grants are forwarded through the Secretariat for Solidarity and Missions after being approved by the General Council; the funds, when approved, are then disbursed by the Generalate Financial Administration.

3. Another consideration regarding our investments. Our funds are actually held at the *IOR* of the Vatican, at the *Banca Popolare di Sondrio*, and at the *Fideuram* Bank, where they are invested (see Investment Status on June 30, 2022). The three banks are safe, but offer differing levels of performance with investments.

- 3.a. In my judgment, the *IOR of the Vatican*, with regard to investments, provides a helpful reporting upon the request of its clients, but the

performance of the investments is ordinarily low. The coefficient of safety is high, but the safety of the investments is not the only consideration: a certain safely dynamic management is called for to grow the capital and make it productive.

- 3.b. The *Banca Popolare di Sondrio* is satisfactorily performing, with adequate helpful reports to the client.
- 3.c. The *Fideuram* Bank also provides helpful reporting, and it more dynamically manages the investments under its control.
- 3.d. During this time the investments, in relationship to our Funds, have had to endure, obviously, the consequences in the financial marketplace which were triggered by the crisis of 2018 (under the previous administration), and that was followed by the great shock to the markets in 2019 due to the major crises which followed the pandemic and especially the war in Ukraine.

#### FURTHER GENERAL OBSERVATIONS REGARDING THE SOLIDARITY FUND

1. The norms which regulate this Fund were approved by the 2015 Synod, and confirmed by Fr. General with his Council. However, in practice, they are not used.

2. According to the norms, articles 7 and 8, the General Financial Administration does not intervene at all in studying or approving the requests which are received. That is the competence of Fr. General with his Council, following on information provided by the Secretary for Solidarity and Mission.

3. Therefore, my competence at this moment is to give you figures; monies received and sent, nothing more.

4. I will limit myself to point out some things.

- a) The fund is to grow through the contributions of **2% of the income of all the juridical entities and of all the local communities**. Not all are doing their part, or, at times, they are quite late. Some say that they are not able to contribute, others forget, and others have permission of Fr. General to suspend their contribution.
- b) The matter of interest earned: the report shows the interest paid by bank accounts. As you can see, they have shrunk to nearly nothing. The interest earned by the Funds was normally added to the capital of the investment.
- c) During this period, a donation was made by the General Curia to the Congregation of Nuns of the Passion of Jesus Christ, the Passionist Nuns. This was decided on the basis of the significant donations received from some of the Monasteries of the Passionist Nuns. Before 2019, each Monastery of the Nuns was independent, and some of the Monasteries made individual grants to the Solidarity Fund. From the year 2018, the Congregation of Nuns of the Passion of Jesus Christ has



come into existence; therefore, we have offered them assistance in starting their own Solidarity Fund.

- d) As you can see in the report, the Fund is diminishing rather than growing; this was not the intention when it was begun.
- e) I want to call your attention to **Restricted Funds**. In practice, we have allowed the creation of a parallel system of solidarity support. In these cases, the religious and the entities make their individual requests for aid to the provinces; there is no oversight or control of these grants. The transfer of donations is passed through the General Economy to the designated recipient.

## CLOSING

At the conclusion of this report, I wish, first of all, to express all of my and our gratitude to the Provincial Superiors and Vice-Provincials, and to their respective administrations for their fraternal collaboration in forwarding the quarterly contributions/quotas. It is from these contributions that to the greatest degree depends the administration of the Generalate Financial Administration. From the year 2020, when I entered into this office, I have been truly encouraged by this careful and joyful collaboration which helped me considerably in overcoming various difficulties.

I would like to extend a sincere thank you to the General Superior and his Council for the fraternal attention and warmth with which they have consistently accompanied me in my labor; I never felt alone. A special thanks to Fr. Alessandro Foppoli, who has guided me in the understanding of various situations; and to Fr. Antonio Munduate, who, with his expert efficiency, has helped me in preparing the spreadsheets for this Synod.

I am especially grateful to the Community of Sts. John and Paul for their encouraging, collaborative, and productive fraternal atmosphere. I am especially grateful to the Superiors who held the office during my time, Frs. Luis Alberto Cano and Natale Panetta; and to the Vicar, Fr. Erasmo Sebastiano.

Through cordial and frank dialogue, we combined our financial abilities in order to plan and carry out both ordinary and extraordinary maintenance projects. This fraternal collaboration, present here in the Generalate House and throughout the Congregation, will allow us to achieve great things, even in spite of our limited resources, because unity gives strength to the individual. Thank you, one and all!

DOCUMENT 10: PRESENTATION  
**WITH THE CROSS AMONG THE CRUCIFIED TO-  
DAY: THE PASSIONISTS IN UKRAINE**

**Fr. Łukasz Andrzejewski, CP.**

**Smotrych**

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

The former strategic location of the settlement and the defensive values of the deep ravines of the Smotrych and Jaromirka rivers made the present stronghold a significant city in the 14th century – some even believe that it was the capital of the Duchy of Podolia ruled by the Koriatowicz family, the vassals of the Polish king. It was then that the Dominicans came to Smotrych and built the first Catholic church of St. Nicholas. In 1448, Kazimierz Jagiellończyk granted the city the Magdeburg law and since then Smotrych becomes a royal city in the Podole voivodship. The wooden Dominican temple towering over the city, in the territory which had experienced constant wars with the Turks, Tatars and Cossacks, could easily become a victim of the flames. Therefore, in 1769, with the funds of the mighty Potocki family, who owned the surrounding estates from the beginning of the 17th century, a new baroque temple was built in which the miraculous image of Our Lady of the Rosary was venerated. The Dominican convent itself was probably still wooden. During the active economic development of Podolia at the end of the 19th century, pottery and weaving began to develop in Smotrych and even a village bank was established. Smotrych was famous all over Europe for its beautiful ceramic products – colorful toys, bowls and platters. Today, products from Smotrych can be found in museums in Krakow, Lviv and even in St. Petersburg.

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

Their ministry was complex and difficult. The local population consisted of Orthodox (Ruthenian), Catholics (of Polish origin) and Jews. The latter owned a synagogue and four houses of prayer in Smotrych. In 1880, the Jewish religious community constituted a significant part of the town's population. The Orthodox had their own church. Same thing with Catholics. However, numerous villages around the city also belonged to the Latin parish in Smotrych. This situation



continued without major changes until the World War I and the civil war in Russia. After the Polish-Russian war, under the Treaty of Riga (1920), this part of Podolia was incorporated into Soviet Russia. The hostility to all religion has led to decades of religious persecution. The authorities especially targeted the Catholic Church, which was considered an agency of the Vatican. The last Holy Mass was celebrated in the church of Smotrych on December 8, 1935, and the church was finally closed at the beginning of 1936. It was probably then that the painting of the Mother of God was destroyed and the priest arrested. From time to time someone secretly fulfilled the priest's service. Most of these brave priests later ended up in Siberia or imprisoned. Standing on a hill and visible from a distance, the church was a thorn in the side of the communist authorities. To change the function of the building and to humiliate believers, it was converted into the so-called community center, where the party meeting, atheistic talks and discos were organized. All equipment, facade and a small bell tower have been destroyed in order to erase traces of previous use. The wooden monastery has already been destroyed, so it was not a problem. The rectory built by priests was converted into municipal dwellings.

### **Passionists**

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

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

The second major problem was the discontinuity of the faith tradition in a society that experienced much persecution because of its attachment to the faith. Where there was no priest's presence, religious life was limited to the traditional forms of private piety. Uninterrupted administration of the sacraments was difficult to maintain wherever a priest would come at least occasionally. A public declaration of religion was unthinkable. This has been the case in Ukraine for 70 years. Only the older generation knew the normal life of the Church.

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

The Provincial Superior appointed Fr. Albin Sobiech as the superior of the new community. This experienced monk joined the Passionists in 1946, shortly after the end of World War II. He was formed as a religious brother to complete his theological studies after graduating from high school and was ordained priest in 1970. As a monk, he had experience of building two monasteries, in Warsaw (Grochów) and in Sadowie. The acquired skills were useful later in Ukraine, where many works had to be done from scratch or buildings lifted from ruins. Fr Piotr Czaplinski, ordained just a year earlier, was assigned to help Fr. Albin.

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

### **Community**

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

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



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

### **House of Mercy**

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

When at the end of the 90s there was an opportunity to buy a building from a bankrupting state-owned construction company, the monks decided to adapt it to a home for the elderly and the sick. At that time, the monastery was still not fully finished and galloping inflation made it difficult to buy materials needed for the construction. The project was postponed but not forgotten. In 2017, thanks to the support of many people of good will and the help of confreres from different parts of the world, the building that had been purchased a few years earlier was renovated. The person responsible for this work is Fr. Piotr Czapliński, who is also still trying to raise funds for the functioning of this work of Christian charity. In May 2017, 3 sisters from the Congregation of the Sisters of Mercy of St. Vincent de Paul, popularly known as the Daughters of Charity from the Chełmno-Poznań Province. They lived in a building that was called the House of Mercy after its purpose. Full of energy and enthusiasm, the Sisters immediately began to prepare the house for the reception of the first residents. Today, about 20 people in need of help reside in our home, some of them need also palliative care. In addition to the three sisters and Fr. Piotr, they are served by 6 other employed staff and volunteers - also from Poland.

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

From the beginning, the House welcomes all people in need, regardless of their religion or belief. Anyone in need can find their place here and be kindly received.

### **Difficult present**

On February 24, Russian troops invaded Ukraine, starting the war. The offensive against the Ukrainian nation led to the destruction of many localities and the large exodus of civilians. As the area of the monastery in Smotrych is quite peaceful for now, our confreres can shelter several dozen people fleeing from the regions affected by military operations. Some of those arriving stay here only overnight (there is a curfew in Ukraine) to move on in the morning, others find a resting place for a few days before deciding what to do next, but many stay to wait out the worst time.

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

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

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

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





### **Uncertain future**

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

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

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

DOCUMENT 11 - PRESENTATION

**NETWORK OF GLOBAL PASSIONIST SPIRITUALITY**

**Fr. Francis Totsuka Yamauchi, CP**

Globalization has drastically changed how the world operates. One of these changes is seen in the fact that people move, migrate, from one place to another in search of better living conditions. When people emigrate or relocate to another country, they look for support and assistance there from within communities of people who share their language or nationality. Of course, there are also cases of forced migration, which create refugees and displaced persons, for whom some support systems are attempted, albeit inadequately, within the framework of the international community.

Thanks to their having access to the Internet, people can easily gather information on emigrating, and begin to carry out the necessary procedures in preparation for emigrating. Language barriers are also reduced thanks to automatic translators....

A problem arises because the receiving society is not always reliably willing to accept immigrants. If the receiving society does not understand the language, culture, customs, and faith of its immigrants, it is likely that the immigrant population will become isolated. Even though there may be proximity to other people from the same place of origin, or a parish community, these communities are not necessarily bridges to the society, language, and culture of the destination country.

Last year, a young man telephoned me. He was in Japan for work, probably from Peru. During the phone call, he mentioned, and I could understand, "Passionists," "confessions"... but unfortunately, I couldn't figure out what he was looking for, or why he was contacting me. Perhaps he had been connected with the Passionist Family in Peru, had lost his contact with it when he left his homeland, and was now seeking some welcome from the Passionist Family in Japan. Despite there being Passionists spread across many countries, it's a pity that members of the Passionist Family from one place don't have more interaction with the Passionist Family from other nations and cultures.

Physical and spiritual support is of great help for someone in a foreign land. We Passionists are particularly committed to spiritual support by our mission. Spiritual support can be centered on recognizing God's grace, on participation



in the sacraments, or it can also be focused on relationships with others who can offer words of encouragement and advice. The two are closely related. Although words of counsel are not essential for the sacrament of reconciliation to be effected, it will have even more beneficial results when words of encouragement to enter into communion with others are offered to the penitent.

We cooperate with the Church in offering prayer opportunities, and spiritual support. If we, as professionals in the realm of spiritual support, can build a framework for mutual cooperation, we can create new possibilities for mission, prophecy, and hope, as was discussed in the last General Chapter.

Our Passionist Family, because it is spread across many nations, could accomplish much by working together. When there are Passionist religious in the immigrants' places of origin, it would be good to be able to work together with Passionist religious in the places where migrants are going. In order to incorporate this mission, we could create a structure, building on a network of contacts, sharing email addresses, to support one other in multiple circumstances. This support for a defined spiritual service of the worldwide Passionist Family could develop without being constrained by national or regional boundaries. If Passionists worked in a network, we could be more effective, beyond Configurations, languages, cultures, and borders. Members of the Passionist Family, working in a network of collaboration, could be of great help for migrants. We can create a framework by which members of the Passionist Family might live in solidarity with others. It is very important, for such a venture, to have open channels of communication.

DOCUMENT 12: PRESENTATION  
**PASSIONISTS INTERNATIONAL**  
GENERAL SYNOD SUMMARY

**Annemarie O'Connor**

I am grateful for this opportunity to meet you and update you on the work of Passionists International, and also seek greater communication and engagement with the Passionist family.

I have been involved with *Passionists International* since 2013, when asked to cover the Working Group on Girls and the Commission on the Status of Women, advocating on issues previously led by MaryAnn Strain, CP. I have had the opportunity to work with Frs. Francisco Murray and Mirek Lesiecki during that time and have served on the board as well. So I am familiar and feel at home with the work of PI.

During Covid and an interim period when Fr. John Muthengi was unable to come to New York, I was invited to attend meetings of Religious at the UN and was able to keep abreast of some of additional issues in which PI had previously been involved, including: Migration, Rights of Indigenous Peoples, Climate Change, Social Development, and in March 2021 joined a subgroup of the Justice Coalition of Religious to advocate on Haiti, and have continued that commitment since. Our board continued to meet more frequently to keep up to date with the work of PI, and with required UN reporting to maintain our special consultative status with the UN Economic and Social Council and respond to calls for input on various issues.

I was appointed Director last September 2021, stepping into a larger role of Main Representative to the UN. While fairly well-informed on a number of issues, and with some knowledge and experience of the UN system, I have the opportunity to work with colleagues from the other religious NGOs in particular, to strategize re: advocacy efforts, and engage in dialogue with UN officials and Member States Representatives, urging their response to critical issues.

This summer as we met for our annual PI board meeting, we also invited Kevin Dance to participate with us at this 20-year juncture – to review our beginnings, successes and challenges along the way, to lend perspective to our current status and look creatively to the future. We are also revisiting our mission statement and methods to reflect our passions and current priorities amidst a changing world from when PI first began.

Yet much at the base of it remains:

Justice concerns are constitutive of our faith – Jesus' own prophetic witness in the Gospels, and our Catholic Social Teaching bear that out. I see the UN Charter and the Declaration of Human Rights as directly analogous to CST – peace and integral development, human dignity, protection of human rights, care of the earth, etc.



Sustainable Development Goals can even be seen as steps in building the kingdom or Beloved Community: Eradicating poverty and hunger, ensuring good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, infrastructure to close the digital divide, reducing inequalities/inequities, creating sustainable cities and communities, responsible consumption and production, climate action, peace and justice, and working in partnership to reach these goals. And of course, UN Climate Action Initiatives and concerns, and the Earth Charter that preceded it, align very closely with *Laudato Si*. With all the setbacks from COVID, and multiple crises of people and planet, there is greater urgency to work for change, so that people can live with dignity and in peace, their human rights respected and guaranteed.

### **WHY ARE WE AT THE UN?**

- ✓ To question, to challenge...
- ✓ To urge greater commitment and accountability of UN Members.
- ✓ To correct failures, to live up to values and rights espoused by the UN.
- ✓ To meet obligations to treaties, agreements, conventions, etc. established to protect human life and rights, climate sustainability.
- ✓ To make sure no one is Left Behind – related to *Memoria Passionis*...Who is most vulnerable, most forgotten? Who is not at the table?
- ✓ To work with the UN...
- ✓ Sharing on-the-ground reports from our congregations, and examples of what's working; Bringing the needs, voices, and lived-experience of people.
- ✓ Pointing to misleading data that does not accurately represent those unaccounted for, and press for disaggregated data that accounts for those on the margins.

### **SOME WAYS WE WORK TO DO THIS.**

- ✓ Statements, written and oral, during meetings of various commissions, civil society briefings, calls for input.
- ✓ Meetings with Permanent Missions (Representatives and/or staff), Special Rapporteurs; Engaging in various UN mechanisms – Human Rights Reviews, Sustainable Development Goals; Letters urging UN officials/bodies' response to critical situations.
- ✓ Sponsoring/co-sponsoring webinars, dialogues with UN members, speak-outs, hearings, partnering with Permanent Representatives, UN officials, NGOs.

### **PRIORITY AREAS THIS COMING YEAR:**

- ✓ Women and Girls – Gender Discrimination, lack of opportunities – unequal access to education and training, employment, financial resources;

health disparities, early forced marriage, female genital mutilation, violence against women and girls in all contexts, and special issues of Indigenous women, women of color, LGBTQ, women differently abled.

- ✓ Mining Working Group – Addressing extractive industries, deforestation, effects on health, water, environment, violence against women, children, and activists; labor issues, Indigenous land and culture rights, earth rights.
- ✓ Climate Action – Providing resources for local/global climate action, opportunities for input of civil society, involvement in COP27 and other climate and biodiversity conferences.
- ✓ HAITI advocacy as conditions continue to deteriorate...
- ✓ Continued Participation in Committee on Social Development – Reducing social and economic disparities and removing barriers to living life in dignity and fundamental human needs and rights.

**ASKING for greater communication with Passionist Family.**

In my years on the board, members have continually expressed a desire that PI have a greater connection with JPIC leaders in various regions, a greater awareness of the various types of ministries in which Passionists and their partners are engaged.

It has been our desire to work in greater partnership and mutual exchange, so that we/you can more effectively bring the specific concerns and struggles of people in vulnerable situations to the UN. (And also highlight their successes, strengths and capacity to be their own voice and to determine their own solutions).

Working more closely together, would enable us to share resources and opportunities for UN engagement here and at home with you - perhaps on a particular issue, or a situation in a particular region. Knowing who is ministering in the area and in what capacity can help us establish contact to hear what is happening on-the-ground and bring issues forward. It helps us work together with other NGOs to amplify voices, so that together we may be better heard. We try to bring voices of people directly affected by injustices to the UN table.

A big question for us has been: how can we best reach out to Passionists for their input and experience on issues affecting their regions, as it greatly informs our work at the UN? As importantly, we feel it may provide opportunities for your more direct involvement with UN processes and sharing resources for your ministries.

**MODELS:**

Many of our religious NGO colleagues have devised communication strategies – setting up a liaison network of their congregation’s (JPIC) representatives from the various regions serving as contact persons (focal points) to provide information to their UN Representative. The UN Representative in turn provides the



liaison persons with information on developments and resources from the UN, opportunities for participation and interventions at the UN, that can be shared with their more local communities. It becomes a two-way street, and more direct and timely than a more generalized newsletter or posting.

The liaison persons also receive some orientation to the UN and come together periodically with the UN Representative to share concerns from their regions and link with resources.

PI would like to set up this kind of communication arrangement and ask you to consider how we might be able to make it work.... These liaison/contact persons would need to be appointed by congregational leaders. It would be a way to make important connections to support each other's work.

### **What are your thoughts?**

Representing Passionists at UN is not only about representing our spoken values and charism, but our lived experience and the lived experience of the people we serve and partner with. Religious organizations are respected voices at the UN for their long-term and stable commitments to people and places. Many orders have a long history of peace and justice work, human rights work, and care of the earth before the UN even existed. Justice concerns are constitutive of our faith – our voices do matter.

### **So how might we do this together?**

How can we best connect with Passionists for their input and experience on issues affecting their regions, and bring voices of those most vulnerable to the UN?





# APPENDIX





**APPENDIX 1 – PROCEDURAL MANUAL**  
**PROCEDURAL MANUAL FOR THE XV GENERAL SYNOD OF THE**  
**CONGREGATION OF THE PASSION**  
**ROME, 11-21 SEPTEMBER 2022**

**GENERAL NORMS**

1. The following norms will guide the work of the Synod. At the beginning of the Synod they are to be studied, discussed, and then approved. Once approved, these norms may be amended, deleted, or suspended by means of a suitable motion (cf. Art. 41a-44ab).

**THE SYNOD PARTICIPANTS AND THE SYNOD LANGUAGES**

2. Participants with both voice and vote are called “Synod members”. Participants with voice but without vote are those members who have been invited by the Superior General (GR. No.78). Whenever these norms refer to the Synod or General Assembly electing, deciding, or approving, it is always understood as referring only to the Synod members. All guests are able to vote in commissions or discussion groups to which they may belong.

3. All participants, with the exception of the Superior General, are eligible for any office or service within the context of the Synod.

4. In general, languages spoken throughout the Congregation may be used provided that translators are available. Insofar as is possible, the drafts of documents should be prepared in Italian, Spanish, and English.

**THE OFFICIALS OF THE GENERAL SYNOD**

**The President**

5. The Superior General is the President of the Synod. In his absence the chairmanship is assumed by the First General Consultor or another General Consultor next in rank.

**The Central Coordinating Commission**

6. To facilitate the work a Central Coordinating Commission (CCC) is established. The Superior General is the President. Additionally:

a) Until such time as the members of the CCC are elected, the General Council will fulfill this function.

b) Normally the Moderator(s) of the Synod attend the meetings of the CCC. The Chairman may also invite others to attend.

7. The Central Coordinating Commission is responsible for promoting the efficient running of the Synod. Normally, it shall meet daily.

8. In particular, it is the responsibility of the Central Coordinating Commission to:

a) propose the formation of small study groups or commissions of Synod members or of both; if this has not already been done in accord with Articles 22 and 23, propose the number of members to serve on such commissions or study groups, and propose the manner of determining membership of the commissions;

b) propose other procedural rules as needed;

c) insure that materials to be voted on are distributed in sufficient time to permit prior study;

d) draw up the daily work schedule of the Synod.

9. The proposals of the Central Coordinating Commission referred to in Art. 8a, b, must be approved by the General Assembly.

### **The Moderators**

10. The Superior General with his Council will designate one or more Moderators or Facilitators prior to the opening of the General Synod.

11. The Superior General is the President and ex officio Moderator of the Synod. He may exercise this function at any time. It is especially appropriate that he do so on the more solemn occasions such as at the opening and closing of the Synod and during voting. When he does not assume this role, the designated Moderators shall exercise this function, unless the President designates another.

12. It is the duty of the Moderators to direct discussions, voting and other activities of the General Sessions in conformity with the norms approved by the General Assembly and in accord with the directions of the CCC. The Moderators have no authority whatsoever over the Synod.

13. Any Synod member may appeal to the General Assembly against the decision of the Moderator. In this case the President shall direct the ensuing discussion (cf. Art. 40; 44c; 50d).

### **SYNOD CENTRAL SECRETARIAT**

14. The Central Secretariat for the General Synod consists of the Synod Secretary, his Assistants, and staff. The entire Central Secretariat is under the supervision of the President of the Synod.

### **The Secretary of the Synod**

15. Prior to the Synod the Superior General with his Council designates the Secretary of the Synod and one or two Religious as Assistant Secretaries. Normally the Secretary is not a Synod member.

16. The Secretary of the Synod exercises his duties under the direction of the President of the Synod. In general, it is his responsibility to maintain a careful record of Synod proposals and decisions, and to arrange for translations of discussions and documents. The Secretary may have an assistant who coordinates the translations, the documents, etc.



17. The Synod Secretary has the right to attend all meetings of the Synod, whether in General Assembly, commissions or discussion groups. He may likewise attend the meetings of the Central Coordinating Committee. In the General Assembly, with permission of the President, he may speak on matters regarding his office. In other meetings he has voice but no vote. The Secretary may direct any of his Assistants to attend these meetings.

18. In particular, it is the responsibility of the Synod Secretary to:

- a) insure the availability of interpreters for the general sessions, discussion groups and other official meetings;
- b) arrange for translations of all texts presented to him by the CCC;
- c) keep accurate written records of all proposals, discussions, and votes in General Assemblies;
- d) announce to the Synod the results of balloting;
- e) prepare any official press releases;
- f) arrange the translation of written materials for commissions or groups and according to the priority determined by the President or the CCC;
- g) gather the Acts from Secretaries of Commissions or discussion groups;
- h) Prepare notices, information, and announcements for the Synod members.
- i) Draw up the Acts of the Synod, to be signed by himself and the President of the Synod (cf. Reg. 75).

19. In addition to Assistant Secretaries (cf. Art. 16) the Synod Secretary has as helpers the language interpreters and the translators of written documents. These may not translate any document except at the request of the President, the CCC or the Synod Secretary. He may have an assistant to coordinate the translations, the documents, etc. as stated at No. 16.

## THE STUDY GROUPS AND COMMISSIONS

### Formation and Structure

20. A commission is a small task oriented group (cf. Art. 8ab) with a clearly defined goal, such as preparing a document or redacting texts. If it is helpful such commissions may be named beforehand by the Superior General.

21. During the course of the Synod if the CCC judges that commissions or study groups should be formed, it will propose this to the General Assembly carefully describing the competence and responsibility of the commission or study group. It will likewise propose the number to serve on the commission or study group, as well as the manner of selecting these members: through volunteers or by previous determination; whether they shall be appointed or voted. (cf. Art. 8ab).

22. In order to ensure a variety of cultures and experiences, as well as to provide for translations, the Superior General with his Council will normally prepare a list of the different discussion groups and designate the Moderator and Secretary of each group.

23. The Moderator of each discussion group is responsible for the efficient and harmonious work of the group. Normally, interventions should be no longer than three minutes. It is important that discussions be confined to the matter at hand.

24. The Secretary of a commission or discussion group will keep appropriate notes. These are not minutes in the sense of recording every opinion. Rather they are Acts recording the arrival at consensus of the group. As soon as possible these Acts are to be presented to the Synod Secretary or one of his Assistant Secretaries.

25. Although issues are ultimately decided by vote (Art. 49e) the Moderator should encourage the members to continue exploring differences, especially on major issues, in order to arrive at a consensus.

26. A discussion group may ask the CCC for additional members. Likewise, a member may ask the President or the CCC to transfer to another group.

27. If one is going to be absent from a study group, he should inform the Moderator or the Secretary of the group.

### **Procedure**

28. Although a majority vote constitutes a group decision, if one third of the members are united in disagreement, they may present a minority report, along with the majority.

29. As much as possible, all observations for or against a proposal, including suggestions for amending it, should be presented and discussed in these group discussions. Not only does this permit each member to express his views but avoids needless repetition in the General Assembly.

30. When the CCC judges that a document is ready for presentation to the General Assembly, it should set the date for presentation. Care shall be taken that sufficient time is given between the time of distribution of the text and the general discussion. (cf. Art. 49f; 57)

31. Should the CCC decide that a text cannot be presented for general discussion, it is sent back to the commission or discussion groups with the relevant comments.



## THE GENERAL ASSEMBLIES

### General Norms

32. Since all interventions in General Assemblies must be translated simultaneously, it will be very helpful for speakers to provide a typed text of their remarks to the simultaneous translators.

33. All interventions should be clear and simple; brief, not more than three minutes. The Moderators will be particularly attentive to see that this norm is observed. In a particular case the President may permit a longer intervention.

34. Especially during discussions in General Assembly, it is important to avoid any kind of polemics. Speakers should avoid personal references by name, especially when speaking against a prior speaker. The Moderator shall be particularly vigilant that this norm is observed. All interventions should be in a spirit of mutual and participatory discernment of the will of God.

35. Observations and criticism of texts or prior interventions addressed to the Moderator are generally considered information for the benefit of the General Assembly or the respective commission. However, in a particular case the Moderator may permit a reply by another member of the Synod.

36. Should anyone believe that the procedural norms are not being observed, he may appeal to the Moderator by a call to order. This appeal must be decided before proceeding further. Whoever disagrees with the interpretation of the Moderator may appeal to the General Assembly (cf. Art. 13; 40c; 44d).

37. Before proceeding to a vote on any matter, a Synod member may ask the Moderator for a clarification on the matter being voted upon. The Moderator will attempt a satisfactory reply. It is important to distinguish between a request for information on the object of a vote and a request for information concerning the meaning or implications of the text to be voted on. Only the first request is legitimate. The second amounts to a prolongation of discussion and is inadmissible.

38. Other than procedural matters, no question is to be discussed in the General Assembly unless it has first been examined in discussion groups or by the competent commission.

### Procedural Motions

39. A proposal to do something in a particular manner is called a procedural motion. The individual who presents a procedural motion may always withdraw the motion. Discussion on these proposals should be brief and then decided by vote.

40. There are three motions that call for the observance of the rights due to the Synod or to an individual. These three motions are in order at any time. The Moderator must respond to these motions before proceeding to anything

else. There is no debate on these three motions. They are answered by the Moderator or by the President.

a) Point of order. A member asks that some established norm, which he believes is not being observed, should be followed.

b) Point of information. A member asks for information regarding the procedure which is being followed or regarding the object of a vote. The Synod member may not debate this information. He may only APPEAL.

c) Appeal. A member does not agree with the ruling given and asks the Synod whether it agrees with the Moderator (cf. Art. 14, 40, 50d).

41. Two procedural motions require a two thirds majority:

a) To change or suspend the norms of this Manual (cf. Art. 50b).

b) To close discussion on a particular proposal and proceed immediately to vote on it. This motion may not be debated (cf. Art. 49b).

42. The remaining procedural norms are:

a) To offer an amendment to a proposal. Such an amendment may be by way of substitution, deletion, addition, or division;

b) To offer an amendment to an amendment. This proposal may not be further amended;

c) to return the proposal to the study or discussion groups for further consideration;

d) To postpone discussion on a proposal for a specified or unspecified period. This proposal may not be debated;

e) to reopen discussion on a motion which has been postponed for an unspecified time or to do so before the specified time;

f) To reconsider a matter which has already been decided by the Synod. It may be made only within 24 hours of the original decision.

## **VOTING FOR DOCUMENTS**

### **Documents, Texts and Discussions**

43. Practical instructions for voting:

a) To conclude the discussion on any point, a two thirds majority is needed.

b) For decisions of the CCC an absolute majority of votes is needed.

c) Unless indicated differently, all other decisions, whether in General Assembly or in the groups, require the absolute majority of votes.

d) Discussions strictly within a commission or discussion group may be by relative majority if the chairman of the group so decides, and the result is reported in the Assembly.

e) No document may be voted upon unless a copy of the same has been distributed in sufficient time beforehand to the Synod members.





Exceptions to this rule are procedural motions and minor revisions of the texts.

## The Procedural Manual and Norms

44.

a) The Procedural Manual of the Synod is approved by an absolute majority of valid votes.

b) For any change or temporary suspension of these norms during the course of the Synod, a two thirds majority is required (cf. Art. 1 and 45a). A motion for suspension of a norm may be briefly discussed and immediately voted upon. A motion to amend or eliminate a norm may be voted upon only after agreeing on an adequate period for study. (cFr. Art. 1)

c) At the discretion of the Moderator, procedural motions and other minor matters maybe decided by a show of hands. In substantive issues, if the vote is a tie in votes or if at least 10 Synod members demand an exact count, the vote will be by written ballot.

d) When deciding an appeal against the interpretation given by the Moderator, a majority vote is required (cf. Art. 13; 40; 44c).

45. A motion to suspend any of these norms may be discussed and voted immediately. However a proposal to amend or eliminate a norm may be voted only after a sufficient amount of time is provided to study it.

46. In matters of particular moment the President may order a roll call vote to be taken.

## Voting for Documents with «*placet*», «*non placet*» and «*placet iuxta modum*»

47. Unless otherwise decided by the President for particular cases, the votes will be expressed according to the following formulae:

- A vote in favor: «*Placet*»

- A vote against:«*Non placet*»

- A vote of substantial agreement with reservations: «*Placet iuxta modum*»

48. In determining the required majority for a given ballot; '*placet iuxta modum*' votes are counted favorable. However, if the President excludes this type of vote in a particular instance, a '*iuxta modum*' vote shall be considered invalid.

49. Whoever votes '*placet iuxta modum*' shall, without delay, submit his reservations in writing to the Secretary of the Synod.

50. Modifications presented by votes '*placet iuxta modum*' are normally consultative for the commission or group that prepared the text. The greater the number of Synod members suggesting modification, however, the greater should be the attention paid to the matter by the commission.

**The final approbation of a document or a proposal**

51. Those Synod members who do not intend to participate in a given session must advise the Secretary of the Synod so that their names will not be included in a general count.

52. After sufficient discussion, the document or proposal will be presented in the accepted languages (cf. Art. 4). The CCC will then fix the date for the definitive approbation of the text.

53. For the final approbation only the formulae '*placet*' and '*non placet*' are admissible. '*Iuxta modum*' votes are considered null.



## APPENDIX 2 – PARTICIPANTS IN THE XVI GENERAL SYNOD OF THE CONGREGATION OF THE PASSION

### GENERAL COUNCIL

1. Fr. Joachim Rego – Superior General.
2. Fr. Ciro Benedettini – (MAPRAES) First General Consultor.
3. Fr. Rafael Vivanco Pérez – (REG) General Consultor.
4. Fr. Mirosław Lesiecki – (ASSUM) General Consultor.
5. Fr. Eddy Alejandro Vásquez López – (SCOR) General Consultor.
6. Fr. Aloysius John Nguma – (GEMM) General Consultor.
7. Fr. Gwen Barde – (PASS) General Consultor.

### EX SUPERIORS GENERAL

8. Fr. José Agustín Orbegozo Jauregi – (SCOR) Absent.
9. Fr. Ottaviano D'Egidio – (MAPRAES).

### GENERAL CURIA

10. Fr. Alessandro Foppoli – (MAPRAES) Procurator General.
11. Fr. Rafael Blasco Bordejé – (SCOR) Secretary General, Translator
12. Fr. Antonio Siciliano – (MAPRAES) General Econome

### MAJOR SUPERIORS

13. Fr. Łukasz Andrzejewski – Provincial ASSUM.
14. Fr. Raphael Mangiti Osogo – Vice-provincial CARLW, CPA President.
15. Fr. Joseph Moons – Provincial CRUC.
16. Fr. Henrique Evangelista De Oliveira – Provincial EXALT.
17. Fr. Josaphat Bernard Kiwori – Vice-provincial GEMM.
18. Fr. Leudes Aparecido De Paula – Provincial GETH.
19. Fr. Joseph Seong-Gyun Oh – Provincial MACOR.
20. Fr. Francis Totsuka Yamauchi – Vice-provincial MAIAP.
21. Fr. Luigi Vaninetti – Provincial MAPRAES.
22. Fr. Deusdedit Patrick Kumbani – Vice-provincial MATAF.
23. Fr. Louie Yee Fuentespina – Provincial PASS.
24. Fr. James Sweeney – Provincial PATR.
25. Fr. James O'Shea – Provincial PAUL.
26. Fr. Víctor Hugo Alvarez Hernández – Provincial REG.
27. Fr. Nikodemus Nikodemus (Jim bun) – Provincial REPAC.
28. Fr. Jules Mapela Thamuza – Vice-provincial SALV.
29. Fr. Juan Manuel Benito Martín – Provincial SCOR
30. Fr. Mark-Robin Hoogland – Provincial SPE.
31. Fr. Thomas McDonough – Provincial SPIR, PASPAC President.
32. Fr. Paul Cherukoduth – Vice-provincial THOM.
33. Fr. Lukas Temme – Vice-provincial VULN.

**PROVINCIAL CONSULTORS**

- 34. Fr. Giuseppe Adobati – MAPRAES.
- 35. Fr. Mario Madonna – MAPRAES.
- 36. Fr. Matteo Piccioni – MAPRAES.
- 37. Fr. Paulo Jorge Martins Correia – MAPRAES.
- 38. Fr. Roberto Cecconi – MAPRAES.
- 39. Fr. Rosario Fontana – MAPRAES.
- 40. Fr. Jesús Aldea Peñalba – SCOR.
- 41. Fr. Alberto Requénez Rodríguez – SCOR.
- 42. Fr. José Manuel León – SCOR.
- 43. Fr. Manuel Mendoza Méndez – SCOR.

**CONFIGURATION PRESIDENTS**

- 44. Fr. Paul Francis Spencer – (PATR) CCH Configuration.
- 45. Fr. Francisco Valadez Ramírez – (REG) CJC Configuration.

**GUESTS**

- 46. Fr. Frans Damen – (GABR) Delegate of the Superior General in Belgium.
- 47. Fr. Mark White – (IOS). Absent.
- 48. Fr. Martin Newell – (IOS).
- 49. Fr. Martin Coffey – (PATR) Executive Secretary for Formation

**SECRETARY of the SYNOD**

- 50. Fr. José Luis Quintero Sánchez – (SCOR).

**COMMUNICATIONS**

- 51. Fr. Javier Antonio Solís Basilio – (REG) Webmaster of the General Curia.
- 52. Fr. Marco Pasquali – (MAPRAES) Digital system.
- 53. Andrea Marzolla – (CURIA) Office of communications.

**INTERPRETERS**

- 54. Fr. Dominic Jin Jeon – (MACOR) Interpreter for the MACOR Provincial.
- 55. Fr. Yoseph Pedhu – (REPAC) Interpreter for the REPAC Provincial.
- 56. Vinzenz Schlösser – (VULN) Interpreter for the VULN Vice Provincial.
- 57. Chiara Miyamoto – Interpreter for the MAIAP Vice provincial.

**TRANSLATORS**

- 58. Fr. Giovanni Pelà – (MAPRAES) ENG-ITA.
- 59. Fr. Cristiano Massimo Parisi – (MAPRAES) ENG-SPA-ITA.
- 60. Fr. Lawrence Rywalt – (PAUL) ITA-SPA-ENG.
- 61. Fr. Omar Trejo Valdéz – (SCOR) ENG-SPA.

**SECRETARIAT**

- 62. Federica Franco – (CURIA) Assistant to the Secretary.

**APPENDIX 3 – SYNOD CALENDAR**  
**CALENDARIO DEL SINODO – CALENDARIO DEL SÍNODO**

**11 Settembre – September – Septiembre 2022**

**Domenica – Sunday – Domingo.**

Moderatore – Moderator – Moderador: P. Ciro Benedettini.

- |             |  |
|-------------|--|
| 9,00        | Messa di apertura – Opening Mass – Misa de apertura.   |
| 10,00-11,30 | Istruzioni per utilizzo del cloud digitale – Instructions for using the digital cloud – Instrucciones para usar la nube digital  |
| 11,30-12,30 | Sessione di apertura – Opening session – Sesión de apertura.<br>Approvazione di: Manuale di procedura; Segretario del Sinodo; Scrutinatori; Agenda e Calendario. Nomina della Commissione Centrale di Coordinamento.<br>Approval of: Procedure Manual; Secretary of the Synod; Scrutineers; Agenda and Calendar. Appointment of the Central Coordination Commission.<br>Aprobaciones: Manual de Procedimiento, Secretario del Sínodo, Escrutadores, Agenda y Calendario. Designación de la Comisión Central de Coordinación. |
| 13,00       | Pranzo – Lunch – Almuerzo.   |
| 15,30-17,00 | Relazione del Superiore Generale – Report of the Superior General – Informe del Superior General.  |
| 17,00-17,30 | Pausa – Break – Pausa.   |
| 17,30-19,00 | Dialogo sulla Relazione del Generale – Dialogue on the General's Report – Diálogo sobre el Informe del General.  |
| 19,30       | Preghiera – Prayer – Oración: CONSIGLIO GENERALE.  |
| 20,00       | Cena – Supper – Cena.  |

**12 Settembre – September – Septiembre 2022**

**Lunedì – Monday – Lunes**

Moderatore – Moderator – Moderador: P. Alessandro Foppoli

- |            |  |
|------------|--|
| 7,00       | Eucaristia nei gruppi linguistici – Eucharist in linguistic groups – Eucaristía en grupos lingüísticos.  |
| 9,00-9,15  | Presentazione dell'Itinerario dell'Instrumentum Laboris (IL)<br>Presentation of the Itinerary of the Instrumentum laboris (IL)<br>Presentación del Itinerario del Instrumentum laboris (IL) (P. Joachim) |
| 9,15-9 45  | Presentazione dell'Introduzione del IL<br>Presentation of the Introduction of the IL<br>Presentación de la Introducción del IL (P. Gwen)   |
| 9,45-10,30 | Letture e studio personale sull'Introduzione del IL (nella sala capitolare).   |

	<p>Reading and personal study of the Introduction of the IL (in the chapter hall).</p> <p>Lectura y estudio personal sobre la Introducción del IL (en la sala capitular)</p>
10,30-11,00	<p>Pausa – Break – Pausa.</p>
11,00-12,00	<p>Lavoro di Gruppo sull'Introduzione del IL</p> <p>Group work the Introduction of the IL</p> <p>Trabajo en Grupo sobre la Introducción del IL</p> <p>IN QUALI PARTI DEL TESTO RITROVI LA TUA ESPERIENZA E VISIONE, E PERCHÉ? IN QUALI PARTI NO? E PERCHÉ?</p> <p>IN WHICH PARTS OF THE TEXT DO YOU FIND YOUR EXPERIENCE AND VISION, AND WHY? IN WHICH PARTS NOT? AND WHY?</p> <p>¿EN QUÉ PARTES DEL TEXTO ENCUESTRAS TU EXPERIENCIA Y VISIÓN? ¿POR QUÉ? ¿EN QUÉ PARTES NO LA ENCUESTRAS? ¿POR QUÉ?</p>
12,00-12,45	<p>(in Assemblea) “Impressione globale” dei Gruppi sul testo e interventi liberi</p> <p>(in the Assembly) "Global impression" of the Groups on the text and free interventions</p> <p>(en la Asamblea) “Impresión global” de los Grupos sobre el texto e intervenciones libres</p>
13,00	<p>Pranzo – Lunch – Almuerzo.</p>
15,30-16,00	<p>Consegna del lavoro da fare nel Gruppo</p> <p>Delivery of the work to do in the GROUP</p> <p>Entrega del trabajo a realizar en el GRUPO (P. Gwen)</p>
16,00-17,30	<p>Lavoro di Gruppo sulla SEZIONE A del IL (Strategie per la Missione nella Comunione)</p> <p>Group work on IL SECTION A (Strategies for Mission in Communion)</p> <p>Trabajo en Grupo sobre la SECCIÓN A del IL (Estrategias para renovar nuestra misión en la comunión)</p> <p>INDIVIDUARE 3 AZIONI DA METTERE IN ATTO AL PIÙ PRESTO – INDICARE IL PERCHÉ</p> <p>IDENTIFY 3 ACTIONS TO BE IMPLEMENTED ASAP – INDICATE THE REASON WHY</p> <p>IDENTIFICAR 3 ACCIONES A PONER EN MARCHA LO ANTES POSIBLE – INDICAR POR QUÉ</p>
17,30	<p>Pausa – Break – Pausa.</p>
18,00-19,00	<p>Relazione dei Gruppi in Assemblea (raccolta delle scelte + dialogo)</p> <p>Report of the Group work in the Assembly (clustering + dialogue)</p> <p>Informe de trabajo de los Grupos en la Asamblea (puesta en común de las acciones + diálogo)</p>



19,30	Preghiera – Prayer – <b>Oración</b> : CONFIGURATION CCH
20,00	Cena – Supper – <b>Cena</b>

### 13 Settembre – September – Septiembre 2022

#### Martedì – Tuesday – Martes

Moderatore – Moderator – **Moderador**: P. Rafael Vivanco

- |             |   |
|-------------|---|
| 7,00        | Eucaristia per Configurazioni – Eucharist in Configurations – <b>Eucaristía por Configuraciones</b>   |
| 9,00-9,30   | Presentazione del Programma Generale della Formazione Pasionista + Riflessione sulla Formazione nella Congregazione.<br>Presentation of the General Program of Passionist formation with a Reflection on the formation in our Congregation<br><b>Presentación del Programa General de Formación Pasionista y reflexión sobre la formación en nuestra Congregación</b> (P. Martin Coffey)  |
| 9,30-9,45   | Momento di riflessione-preghiera personale guidato dalla domanda: In che punto del documento ti ritrovi? Perché? In quali punti non ti ritrovi? (nella sala capitolare)<br>Moment of personal reflection-prayer driven by demand: Where in the document do you find yourself/experience and where not? Why? (in the chapter room)<br><b>Momento de reflexión-oración personal impulsado por la pregunta: ¿En qué partes del texto encuentras tu experiencia y en cuáles no? ¿por qué? (en la sala capitolare)</b> |
| 9,45-11,00  | Lavoro di Gruppo – Group Work – <b>Trabajo en Grupo</b>   |
| 11,00-11,30 | Pausa – Break – <b>Pausa</b>  |
| 11,30-12,30 | Relazione del lavoro dei gruppi in Assemblea + dialogo<br>Report of the group work in the Assembly + dialogue<br><b>Informe de trabajo de los grupos en Asamblea + diálogo</b>  |
| 13,00       | Pranzo – Lunch – <b>Almuerzo</b> .  |
| 15,30-16,00 | Consegna del lavoro da fare nel Gruppo<br>Delivery of the work to do in the Group<br><b>Entrega del trabajo a realizar en el Grupo</b> (P. Gwen)  |
| 16,00-17,00 | Lavoro di Gruppo sulla SEZIONE B del IL (Strategie per la Missione in Formazione)<br>Group work on SECTION B of the IL (Strategies for Mission in Formation)<br><b>Trabajo en Grupo sobre la SECCIÓN B IL (Estrategias para renovar nuestra misión en la Formación)</b><br>INDIVIDUARE 3 AZIONI DA METTERE IN ATTO AL PIÙ PRESTO – INDICARE IL PERCHÉ<br>IDENTIFY 3 ACTIONS TO BE IMPLEMENTED ASAP – INDICATE THE REASON WHY  |

	<b>IDENTIFICAR 3 ACCIONES A PONER EN MARCHA LO ANTES POSIBLE – INDICAR POR QUÉ</b>
17,00-17,30	Pausa – Break – Pausa.
17,30-19,00	Relazione dei Gruppi in Assemblea (raccolta delle scelte + dialogo) Report of the Group work in the Assembly (clustering + dialogue) <b>Informe de trabajo de los Grupos en Asamblea (agrupamiento + diálogo)</b>
19,30	Pregheira – Prayer – <b>Oración</b> : CONFIGURATION CJC
20,00	Cena – Supper – <b>Cena</b>
<b>14 Settembre – September – Septiembre 2022</b>	
<b>Mercoledì – Wednesday – Miércoles</b>	
Moderatore – Moderator – <b>Moderador</b> : P. Eddy Alejandro Vásquez	
7,00	Lodi mattutine della Festa dell'Esaltazione della Croce – Morning prayer of the Feast of the Exaltation of the Cross – <b>Laudes de la Fiesta de la Exaltación de la Cruz.</b> <b>RITIRO SPIRITUALE – SPIRITUAL RETREAT – RETIRO ESPIRITUAL</b>
9,00	Meditazione: La Spiritualità del cammino sinodale Meditation: The spirituality of the synodal journey <b>Meditación: La espiritualidad del camino sinodal.</b> Maria Compatelli
10,00	Riflessione personale – Personal reflection – <b>Reflexión personal</b>
11,00	Condivisione libera in Aula – Free sharing in the Assembly – <b>Compartir en el aula</b>
12,00	Concelebrazione – Mass concelebration – <b>Concelebración</b>
13,00	Pranzo – <b>Lunch – Almuerzo.</b>
15,30-17,00	Configurazioni – Configurations – <b>Configuraciones</b> (Valutazione – Evaluation – <b>Evaluación</b> ) (Doc. Finale 47 Cap. Gen pag 17 # A call to action 47 Gen. Chapter – pag. 17 # <b>47 Cap. Gen. Llamada a la Accion pag. 17</b> ) I Presidenti di CCH – CJC - CPA offrono una breve relazione a cui segue un momento di dialogo CCH – CJC – CPA Presidents offer a brief report followed by a moment of dialogue <b>Los Presidentes de CCH – CJC- CPA ofrecen un breve informe seguido de un momento de diálogo</b>
17,00-17,30	Pausa – Break – Pausa.
17,30-19,00	Configurazioni – Configurations – <b>Configuraciones</b> (Valutazione – Evaluation – <b>Evaluación</b> ) (Doc. Finale 47 Cap. Gen pag 17 # A call to action 47 Gen. Chapter – pag. 17 # <b>47 Cap. Gen. Llamada a la Accion pag. 17</b> )





	I Presidenti di MAPRAES – PASPAC - SCOR offrono una breve relazione a cui segue un momento di dialogo MAPRAES – PASPAC - SCOR Presidents offer a brief report followed by a moment of dialogue <b>Los Presidentes de MAPRAES – PASPAC – SCOR ofrecen un breve informe seguido de un momento de diálogo</b>
19,30	Pregheira – Prayer – <b>Oración</b> : CONFIGURATION CPA
20,00	Cena – Supper – <b>Cena</b>

<b>15 Settembre – September – Septiembre 2022</b>	
<b>Giovedì – Thursday – Jueves</b>	
Moderatore – Moderator – <b>Moderador</b> : P. Aloysius Nguma	
7,00	Eucaristia nei gruppi linguistici – Eucharist in linguistic groups – <b>Eucaristía en grupos lingüísticos.</b>
9,00-9,30	Consegna del lavoro da fare nel Gruppo Delivery of the work to do in the Group <b>Entrega del trabajo a realizar en el Grupo</b> (P. Gwen)
9,30-11,00	Lavoro di Gruppo sulla SEZIONE C del IL (Strategie per la rivitalizzare la missione delle Configurazioni) Group work on SECTION C of the IL (Strategies for Mission revitalizing Configurations) <b>Trabajo en Grupo sobre la SECCIÓN C IL (Estrategias para revitalizar la misión de las Configuraciones)</b> INDIVIDUARE 3 AZIONI DA METTERE IN ATTO AL PIÙ PRESTO – INDICARE IL PERCHÉ IDENTIFY 3 ACTIONS TO BE IMPLEMENTED ASAP – INDICATE THE REASON WHY <b>IDENTIFICAR 3 ACCIONES A PONER EN MARCHA LO ANTES POSIBLE – INDICAR POR QUÉ</b>
11,00-11,30	Pausa – Break – <b>Pausa.</b>
11,30-12,45	Relazione dei Gruppi in Assemblea (raccolta delle scelte + dialogo) Report of the Group work in the Assembly (clustering + dialogue) <b>Informe de trabajo de los Grupos en Asamblea (agrupamiento + diálogo)</b>
13,00	Pranzo – Lunch – <b>Almuerzo.</b>
15,30-16,30	Presentazione su <i>Il ruolo dei Laici nelle Famiglie Carismatiche</i> Presentation on <i>The role of the Laity in the Charismatic Families</i> <b>Presentación <i>El papel de los laicos en las Familias Carismáticas</i> di Antonio Botana</b>
16,30-17,00	Pausa – Break – <b>Pausa.</b>

17,00-18,00	Dialogo con il Relatore – Dialogue with Speaker – <b>Diálogo con el Orador</b>
18,00-19,00	Che cosa fare insieme nella Congregazione? (Dialogo in Assemblea) What to do together in the Congregation? (Dialogue in Assembly) <b>¿Qué hacer juntos en la Congregación? (Diálogo en Asamblea)</b> Creazione di una Commissione Religiosi&Laici per la Famiglia Passionista Creation of a Religious & Lay People Commission for the Passionist Family <b>Creación de una Comisión de Religiosos y Laicos para la Familia Pasionista</b> (Una chiamata all’Azione 47 Cap. Gen. – R. n. 6, p. 39 – A call to action – 47 Gen. Chapter – R. n. 6, p. 40 – <b>Llamada a la Accion 47 Cap. Gén. – R. n. 6, p. 38)</b>
19,30	Preghiera – Prayer – <b>Oración</b> : CONFIGURAZIONE MAPRAES
20,00	20,00 Cena – Supper – <b>Cena</b>

**16 Settembre – September – Septiembre 2022**

**Venerdì – Friday – Viernes**

Moderatore – Moderator – **Moderador**: P. Mirek Lesiecki

7,00	Eucaristia per Configurazioni – Eucharist in Configurations – <b>Eucaristía por Configuraciones</b>
9,00-9,30	Presentazione del Direttorio economico Presentation of the Financial Stewardship Manual <b>Presentación de el Directorio económico (P. Alessandro Foppoli)</b> (Doc. Finale 47 Cap. Gen – Decreto n. 1, p 34 # A call to action – 47 Gen. Chapter – Decree n. 1, p. 35 # <b>47 Cap. Gen. Llamada a la Acción – Decretos n. 1, p. 33)</b>
9,30-11,00	Lavoro di Gruppo – Work Group – <b>Trabajo en Grupo</b>
10,30-11,00	Pausa – <b>Break</b> – Pausa.
11,00-12,30	Relazione dei Gruppi – Group report – <b>Informe del trabajo de Grupo</b>
13,00	Pranzo – <b>Lunch</b> – <b>Almuerzo</b> .
15,30-17,00	Soppressione della Provincia IOS – IOS Province Suppression – <b>Supresión de la Provincia IOS</b> Presentazione del Superiore Generale - Dialogo – Voto (Cost. n. 104) Presentation of the Superior General - Dialogue – Vote (Const. n. 104) <b>Presentación del Superior General - Diálogo – Votación (Const. n. 104)</b>
17,00-17,30	Pausa – <b>Break</b> – Pausa.
17,30-19,00	Soppressione della Provincia IOS – IOS Province Suppression – <b>Supresión de la Provincia IOS</b> Commemorazione e testimonianze dalla storia della Provincia IOS Commemoration and testimonies from the history of the IOS Province



	<b>Commemoración y testimonios de la historia de la Provincia IOS</b>
19,30	Preghiera – Prayer – <b>Oración</b> : CONFIGURATION PASPAC
20,00	Cena – Supper – <b>Cena</b>

**17 Settembre – September – Septiembre 2022**

**Sabato – Saturday – Sábado**

Moderatore – Moderator – **Moderador**: P. Ciro Benedettini

7,00	Eucaristia nei gruppi linguistici – Eucharist in linguistic groups – <b>Eucaristía en grupos lingüísticos.</b>
9,00-10,00	Relazione dell'Economato generale – General Treasurer Report – <b>Informe del Ecónomo General</b> (Amministrazione finanziaria, Investimenti e Fondo di manutenzione straordinaria) (Financial Administration, Investments and Extraordinary Maintenance Fund) <b>(Administración Económica, Inversiones y Fondo de Mantenimiento Extraordinario)</b> (Doc. Finale 47 Cap. Gen , Decreto V° pag 35 # A call to action 47 Gen. Chapter – Decree V° pag. 37 # <b>47 Cap. Gen. Llamada a la Accion – Decretos V° pag 35)</b>
10,30-11,30	Lavoro di Gruppo – Work Group – <b>Trabajo en Grupo</b>
11,30-12,00	Pausa – Break – <b>Pausa.</b>
12,00-12,45	Relazione dei Gruppi - Group Report – <b>Informe del trabajo de Grupo</b>
13,00	Pranzo – Lunch – <b>Almuerzo.</b>
15,30-16,15	Relazione sul Fondo di Solidarietà – Solidarity Fund Report – <b>Informe sobre el Fondo de Solidaridad</b>
16,15-17,00	Dialogo in Assemblea – Dialogue in the Assembly – <b>Diálogo en el Aula</b>
17,00-17,30	Pausa – Break – <b>Pausa.</b>
17,30-19,00	Relazione de la Segreteria Generale per la Solidarietà e Missione Report of the Secretary General for Solidarity and Mission <b>Informe del Secretario General de Solidaridad y Misión</b>
19,30	Preghiera – Prayer – <b>Oración</b> : CONFIGURACIÓN SCOR
20,00	Cena – Supper – <b>Cena</b>

**18 Settembre – September – Septiembre 2022**

**Domenica – Sunday – Domingo**

GITA MONTE ARGENTARIO / GIORNO LIBERO  
TRIP TO MONTE ARGENTARIO / FREE DAY  
**VIAJE AL MONTE ARGENTARIO / DIA LIBRE**

**19 Settembre – September – Septiembre 2022**

**Lunedì – Monday – Lunes**

Moderatore – Moderator – Moderador: P. Mirek Lesiecki

- 7,00 Eucaristia per Configurazioni – Eucharist in Configurations – **Eucaristía por Configuraciones**
- 9,00-10,30 Temi richiesti dai Sinodali – Topics by the Synod Members – **Temas de los miembros del Sínodo**  
(Missione in Ucraina – ASSUM; Rete Internazion. Passionista – MAIAP)  
(Ukraine Mission – ASSUM; Global Passionist Network – MAIAP)  
(Misión de Ucrania – ASSUM; Red Internacional Pasionista – MAIAP)
- 10,30-11,00 Pausa – Break – Pausa.
- 11,00-12,30 Temi richiesti dai Sinodali – Topics by the Synod Members – **Temas de los miembros del Sínodo**
- 13,00 Pranzo – Lunch – **Almuerzo.**
- 15,30-17,00 Dialogo (by Zoom) con il Direttore Esecutivo di Passionists International  
Dialogue (by Zoom) with the Executive Director Passionists International  
**Encuentro (vía Zoom) Directora Ejecutiva de Passionists International Anne Marie O'Connor**
- 17,00-17,30 Pausa – Break – Pausa.
- 17,30-19,00 Preparazione Capitolo Generale 2024 – Lavoro di Gruppo  
Preparation for General Chapter 2024 – Work Group  
**Preparación del Capítulo General 2024 – Trabajo en Grupo**
- 19,30 Preghiera – Prayer – **Oración: P. MARTIN COFFEY**
- 20,00 Cena – Supper – **Cena**

**20 Settembre – September – Septiembre 2022**

**Martedì – Tuesday – Martes**

Moderatore – Moderator – Moderador: P. Rafael Vivanco

- 7,00 Eucaristia nei gruppi linguistici – Eucharist in linguistic groups – **Eucaristía en grupos lingüísticos.**
- 9,00-10,30 Preparazione Capitolo Generale 2024 – Relazione del lavoro di Gruppo  
Preparation for General Chapter 2024 – Work Group Report  
**Preparación para el Capítulo General 2024 – Informe trabajo en Grupo**
- 10,30-11,00 Pausa – Break – Pausa.
- 11,00-12,30 Verifica del Programma di formazione e azione “*Laudato Si*”  
Verification of “*Laudato Si*” Training and Action Program  
**Verificación del Programa de formación y acción “*Laudato Si*”**



13,00	Pranzo – Lunch – <b>Almuerzo.</b>
15,30-17,00	Dialogo con i Vescovi CP Dialogue with the Bishops CP <b>Diálogo con los Obispos CP</b>
17,00-17,30	Pausa – Break – <b>Pausa.</b>
17,30-19,00	Dialogo con i Vescovi CP Dialogue with the Bishops CP <b>Diálogo con los Obispos CP</b>
19,30	Preghiera – Prayer – <b>Oración: VESCOVI – BISHOPS – OBISPOS</b>
20,00	Cena in onore dei Vescovi – Special dinner in honor of the Bishops – <b>Cena especial en honor de los Obispos</b>

<b>21 Settembre – September – Septiembre 2022</b>	
<b>Mercoledì – Wednesday – Miércoles</b>	
Moderatore – Moderator – <b>Moderador:</b> P. Aloysius Nguma	
9,00-11,00	Votazioni, Valutazione e Conclusione Voting, Evaluation and Conclusion <b>Votación, Evaluación y Conclusión</b>
11,30	Messa conclusiva – Closing Mass – <b>Misa de clausura</b> (Basilica dei Ss. Giovanni e Paolo)

#### APPENDIX 4 - THE SPIRITUAL CONVERSATION METHOD

*Promotes active participation, attentive listening,  
reflective speaking, and spiritual discernment.*

*Participants form small groups of about 6-7 persons from diverse back-  
grounds.*

*This method takes about at **least an hour** and **comprises three rounds**.*

- **In the first round, everyone takes equal turns to share the fruit of his or her prayer, in relation to the reflection questions circulated beforehand.** There is no discussion in this round and all participants simply listen deeply to each person and attend to how the Holy Spirit is moving within oneself, within the person speaking, and in the group as a whole. This is followed by a time of silence to note one's interior movements.

- **In the second round, participants share what struck them most in the first round and what moved them during the time of silence.** Some dialogue can also occur, and the same spiritual attentiveness is maintained. Once again this is followed by a time of silence.

- **Finally in the third round participants reflect on what seems to be resonating in the conversation and what moved them most deeply.** New insights and even unresolved questions are also noted. Spontaneous prayers of gratitude can conclude the conversation. Usually each small group will have a facilitator and note-taker.

*(The vademecum for the Synod on synodality, Appendices B, n. 8)*

**APPENDIX 5 – LETTER OF THE CONFERENCE  
OF THE MALE AND FEMALE RELIGIOUS OF HAITI**



**CONFÉRENCE HAÏTIENNE DES RELIGIEUX/SES**

Rue M, # 13 (Turgeau), Port-au-Prince, Haïti Tél. : (509) 38 23 36 96; 40 77 80 32

Port-au-Prince, Saturday, 17 September 2022

Re: Note from the CHR

*"I have seen the oppression of my people [...] and I have heard their complaints against their oppressors; I know their sufferings. I have come down to deliver them [...]" [Ex. 3:7-8].*

In view of the recent events that have occurred throughout the country, the consecrated members of the Haitian Conference of Religious (CHR) express their dismay and their deep sympathy to the priests, men and women religious of the country, deeply wounded in their physical and moral integrity and in their works, especially in the dioceses of Cayes, Gonaïves and Fort-Liberté, more specifically in Ouanaminthe, and to all the other persons and institutions that have been victims of acts of vandalism and looting in recent days.

Once again, the CHR strongly condemns these acts of random and unprecedented violence, wherever they come from, and demands that state authorities assume their responsibility and strive to protect lives and property. Joining the cry of the Catholic Bishops of Haiti, and in solidarity with the atrocious suffering and secular misery of our people to whom we belong and among whom we live and work in almost all areas, we make our own their very legitimate demands and will continue to work tirelessly at their side against misery, ignorance, insecurity, senseless violence and in favor of social justice and integral development.

In spite of the violence that is sometimes unleashed against us and our institutions, and rooted in the Gospel values that carry the charisms of our various institutes and congregations, we will never tire of committing ourselves prophetically to the poorest, the children, the young, the sick, the refugees, the migrants, the repatriated, the marginalized, in short, people in situations of great vulnerability, so that "his kingdom may come" according to the mission we have received from the Lord.

In these moments of such anguish, total confusion and strong turbulence, we appeal to the conscience and responsibility of all actors and all sectors, both national and international, to commit themselves with sincerity and honesty in the search for a peaceful solution to the crisis. We also ask the Conferences of Religious and the Conferences of Catholic Bishops around the world to remain in solidarity with our people, while sensitizing their various governments, most of them involved in the Haitian crisis, so that the cries of our people can be heard beyond our borders. Our people cry out their frustration and demand their right to live in dignity. Their legitimate cry must be heard.

The situation is serious; we are in the midst of a humanitarian catastrophe. Something must be done, and as soon as possible. The people are tired of counting their dead and no longer have the means to live with dignity.

As consecrated men and women, we are more than ever determined to preserve preciously the Hope that we carry within us and that we must proclaim in time and out of time. May the Lord continue to hear the cry of an entire people and consider their sufferings: and may he be pleased to associate us all to his work of total liberation which is already underway and is only waiting to be fulfilled.

We invite everyone to continue to pray for a happy end to the unprecedented crisis situation in the country, to dedicate an hour of adoration in community before the Blessed Sacrament every day to pray and ask the Lord to come to the aid of his people in distress.

The CHR Secretariat



Fr Géniaud Lauture  
Président



P Gilbert Peltrop  
Secrétaire Général



Sr Muriette Hilaire  
Conseillère



P Jean Denis Saint-Felix  
Conseiller



**APPENDIX 6 – EVALUATION OF THE SYNOD**

<b>Evaluation of participation in the General Synod</b>	
Objective: To help better organize upcoming Congregational meetings we will ask you to offer an evaluation of the following points (not necessarily all of them).	Votes: <b>xx</b> Result: xx/xx
THE WELCOME YOU RECEIVED ON YOUR ARRIVAL	<b>44</b> 10/10
THE CLEANLINESS AND ORDERLINESS IN THE ROOMS AND AREAS	<b>46</b> 10/10
THE QUALITY OF THE FOOD AND DRINK	<b>46</b> 10/10
THE CHAPTER AULA: COMFORT, EFFICIENCY OF MEANS OF COMMUNICATION	<b>46</b> 8/10
THE PRAYER ENVIRONMENTS	<b>46</b> 9/10
THE OPENING MASS	<b>46</b> 9/10
THE EVENING PRAYER	<b>45</b> 8/10
THE MORNING MASS FOR LANGUAGE GROUPS	<b>46</b> 9/10
THE RECREATIONAL MOMENTS AND BREAKS BETWEEN SESSIONS	<b>46</b> 9/10
THE PROCESS OF PREPARATION FOR THE SYNOD	<b>45</b> 9/10
THE CALENDAR-AGENDA OF THE SYNOD	<b>45</b> 9/10
THE WORK AND BREAK TIMES	<b>45</b> 9/10
THE TRANSLATION SYSTEM, THE TRANSLATORS.	<b>46</b> 10/10

## XVI General Synod - 2022

THE DIGITAL SYSTEM "SYNAGO"	46 10/10
THE "SYNODAL" STYLE OF THE WORK OF THE SYNOD	46 9/10
THE METHOD OF "SPIRITUAL CONVERSATION"	43 9/10
THE WORK DAY ON COMMUNITY LIFE AND MISSION	45 9/10
THE WORK DAY ON FORMATION	45 9/10
THE RETREAT DAY	46 9/10
THE REPORTS OF THE CONFIGURATION PRESIDENTS	46 9/10
THE WORK ON CONFIGURATIONS	45 8/10
THE REPORT ON "CHARISMATIC FAMILIES"	43 9/10
THE WORK ON THE FINANCIAL DIRECTORY	45 9/10
THE REPORT OF THE GENERAL ECONOME	45 9/10
THE DIALOGUE WITH THE EXECUTIVE DIRECTOR OF PASSIONISTS INTERNATIONAL	41 7/10
THE MEETING WITH THE BISHOPS	36 9/10
THE PILGRIMAGE TO MONTE ARGENTARIO	30 10/10
THE GENERAL ATMOSPHERE OR CLIMATE OF THE SYNOD	44 10/10
GENERAL EVALUATION OF THE SYNOD	41 9/10



### *Other comments?*

- The work was very intense.
- The program was too full. I wish I had had enough time to discuss all the issues. Some issues seem not to have been dealt with at length. I suppose that some issues will be addressed at the next General Chapter.
- The translation of the texts needs to be improved. Excellent report on the SCOR Configuration. Some have not followed the guidelines given for these reports. The method of spiritual conversation is very positive but requires more time and it has not been possible to apply it as often as requested.
- Congratulations to the person who did the work on the Syn-ago platform and to the simultaneous translators.
- I did not have enough time for the exchange in the groups. As this was the first time I participated in one of these meetings, I was a bit lost at times because I did not know many of the topics. I have learned a lot during these days. I always find it rich to share with brothers from different cultures and realities.
- The work of the Passionist Sisters and the community was excellent. The attention of the Superior of the house was very fraternal and helpful. The translation service of the prayer support materials was very good....
- I consider that we have provided the Superior General and his Council with the necessary elements regarding the topics on which we have been consulted and some suggestions regarding the General Chapter of 2024. I thank all the Religious who have organized, prepared, and executed the various moments of the XVI General Synod of the Congregation.
- Congratulations to the Preparatory Commission for the General Synod. I thank all those who contributed to this meeting, especially the community of Saints John and Paul and the Passionist Sisters. Thank you for the cleanliness of the place and all the logistics for the Synod to take place. Thank you.
- There has not been enough time to process the results of the focus groups. It would have been good to have a drafting committee to process the reports and priorities of the groups. There was a lack of recreation rooms for language groups. The hospitality of the General House, community, young students, staff, and Sisters was, as always, exceptional. A great spirit of unity and fraternity. It was a privilege to be part of this meeting.
- First of all, I would like to thank the entire General Curia, the Superior of the community of Saints John and Paul and all the confreres for their warm welcome. I thank all the confreres who participated in the preparation of the Synod, knowing that they made every effort to make it a reality.

- With regard to the logistics and the organization of the work time in the hall and in the groups, as well as the prayer times, I would like to suggest considering the great distances that must be covered to get from one part of the house to the other... At times, to walk from the chapter hall to the chapel of the Retreat House, the members of the Synod did not have enough time to arrive on time.
- I needed more openness for perspectives.
- Not to cut off the dialogues in the Aula when good ideas are emerging from the sharing.
- The Spiritual Conversation method is very positive, but it requires more time, and it was not possible to apply it as often as requested. More time would also be needed to carry out more in-depth group work or to offer fewer topics for reflection by the synod members.
- The *Instrumentum Laboris* could have been more focused. I am a bit disappointed that we were not able to give sufficient direction to the General Council with regard to the main theme: Renewing our mission.
- Quality time is needed to get to know each other on a personal level before delving into the daily discussion. Getting to know each other on a personal level gives a sense of trust, that we belong to a family where all are welcome and accepted. We grow in our appreciation as brothers and sisters in this big family. We have a time for socializing and a time for cultural exchange through a program of presentations.
- From the beginning, the hope I expressed was "enlightenment and guidance". Although the Synod is consultative, perhaps, it lacked a little time to deepen some of the topics. The positive part that I take away with me is the sharing in the groups and in the aula. The answers given to the topics enlighten and guide me. Now it is up to us to carry out all this, to make it concrete in the places where we work. The experiences of others have helped me a lot. I was pleased to be able to give a face to people I only knew by name, to call them by their first names. In the dining room I was at different tables, I wanted to talk to everyone, to get to know everyone and be enriched by their experiences, I wanted to listen to them. I tried to express myself as best I could, especially in languages that were not my own. I tried not to waste time. It was a great opportunity. Thank you to all those who were on the front line to move this work forward. I would like to ask the Council General not to forget the urgency of the Formation. Thank you very much. God bless you.
- I am grateful for the welcome of the entire General Curia, the community, and the Sisters. I thank the confreres who participated in the preparation of the Synod. I would only suggest an afternoon off... It was a rich and edifying experience of fraternity and sharing of life. A meeting of hope!

**APPENDIX 7 – REPORT OF THE POSTULATOR GENERAL**

**Fr. Cristiano Massimo Parisi, CP**

**THE STATUS OF THE CAUSES FOR CANONIZATION IN PROCESS  
BY THE PASSIONIST GENERAL POSTULATOR**

Thanks to the work done by my predecessors and the work of various other religious and laity who, according to their competencies, have contributed to the on-going progress of the Causes, at the time of the commencement of the 2022 General Synod, the “*status causarum*” is as follows.

**SAINTS**

- St. Paul of the Cross, Founder, canonized 29 June 1867.
- St. Gabriel of the Sorrowful Mother, canonized 13 May 1920.
- St. Gemma Galgani, canonized 2 May 1940.
- St. Vincent Maria Strambi, canonized 11 June 1950.
- St. Maria Goretti, canonized 24 June 1950.
- St. Inocencio Canoura Arnau, canonized 21 November 1999.
- St. Charles Houben (of Mt. Argus), canonized on 3 June 2007.

**BLESSEDS**

- Bl. Dominic Barberi, beatified 27 October 1962.
- Bl. Isidore De Loor, beatified 30 September 1984.
- Bl. Pio Campidelli, beatified 17 November 1985.
- Bl. Bernard M. Silvestrelli, beatified 16 October 1988.
- Blesseds Niceforo Diez Tejerina and XXVI Companions Martyrs of Daimiel,  
beatified 01 October 1989.
- Bl. Lorenzo Salvi, beatified 01 October 1989.
- Bl. Grimoaldo Santamaria, beatified 29 January 1995.
- Bl. Bishop Eugene Bossilkov, beatified 15 March 1998.

**VENERABLES**

- Giovanni Battista Danei, declared Venerable 7 August 1940.
- Galileo Nicolini, declared Venerable 27 November 1981.
- Giovanni Bruni, declared Venerable 9 June 1983.
- Nazareno Santolini, declared Venerable 7 September 1989.
- Giacomo Gianiel, declared Venerable 21 December 1989.
- Gerardo Segarduy, declared Venerable 21 December 1991.
- Fortunato De Gruttis, declared Venerable 11 July 1992.
- Giuseppe Pesci, declared Venerable 6 July 1993.
- Norberto Cassinelli, declared Venerable 15 December 1994.

- Germano Ruoppolo, declared Venerable 11 July 1995.
- Egidio Malacarne, declared Venerable 26 March 1999.
- Francisco Gondra (Patxi), declared Venerable 15 March 2008.
- Generoso Fontarosa, declared Venerable 27 March 2013.
- Maddalena Marcucci, Passionist nun, declared Venerable 3 April 2014.
- Leonarda Boidi, Passionist nun of Ovada, declared Venerable 21 December 2018.
- Addolorata Luciani, Passionist nun of Ripatransone, declared Venerable 7 November 2018.
- Ignatius Spencer, declared Venerable 20 February 2021.
- Bernard Kryszkiewicz, declared Venerable 22 May 2021.
- Martin Fulgencio Elorza Legaristi declared Venerable 9 April 2022.

### **SERVANTS OF GOD**

- Amantini Candido (the *Positio super virtutibus* is being reviewed.)
- Arrieta Benito (Awaiting the commencement of the elaboration of the *Positio*.)
- Faggiano Eugenio Raffaele (the *Positio super virtutibus* is being reviewed.)
- Foley Theodore (the diocesan Process is in progress.)
- Frescobaldi Capponi Maria Maddalena, Foundress of the Passionist Sisters of St. Paul of the Cross, (the *Positio super virtutibus* is being reviewed.)
- Tarantino Carmelina, of the Passionist Sisters of St. Paul of the Cross (the *Positio* is being elaborated).
- VandenPutte Marthae, of the Sisters of St. Paul of the Cross in Belgium (the Diocesan Supplemental Inquiry underway.).

### **CAUSES OF VARIOUS INSTITUTES OF THE PASSIONIST FAMILY ASSUMED BY THE GENERAL POSTULATION**

#### **VENERABLES**

- Potter Mary, Foundress of the Little Society of Mary, declared Venerable 8 February 1988.
- Gallifa Palmarola Teresa, Foundress of the Congregation of the Servants of the Passion, declared Venerable il 25 June 1996.
- Medina Zepeda Dolores, Foundress of the Mexican Passionist Sisters, declared Venerable il 3 July 1998.
- Giannini Gemma Eufemia, Foundress of the Sisters of St. Gemma, declared Venerable il 15 March 2008.
- Prout Elisabeth, of the Sisters of the Cross and Passion, England, declared Venerable il 21 January 2021.



## EXTERNAL CAUSES

In addition to the Causes of the Congregation and of Institutes that share our spirituality, there are some external Causes that have been assumed with various titles.

- Battistelli Stanislao, Passionist bishop of Teramo (the process "*super virtutibus*" is in process.)
- Codicè Giuseppe, Founder of the Pious Society of the Sisters of the Visitation, declared Venerable 21 December 2018.
- Osti Tarsilla, of the Missionary Sisters of the Sacred Hearts, declared Venerable 15 March 2008 (Positio *super miro* in process).
- Rossi Leonilde, of the Missionary Sisters of the Sacred Hearts, (Positio *super virtutibus* being reviewed).
- Vitetti Alessandro, priest of the Diocese of Rossano-Cariati (Positio *super virtutibus* in process)

I was appointed Postulator General on 01 October 2016 by the current Superior General, Fr. Joachim Rego. This appointment was ratified by the cardinal prefect Angelo Amato of the Congregation for the Causes of Saints on 27 October 2016. From January to June 2017, I attended a 72-hour academic course offered by the Congregation for Saints, which included two final exams. This enabled me to function as Postulator General.

In the course of these six years or so since my appointment, I would like to report on the progress of the following Causes:

- The declaration of Venerability of Leonarda Boidi, Passionist Nun of Ovada, declared Venerable on December 21, 2018;
- The declaration of Venerability of Fr. Joseph Codicè, Founder of the Pious Society of the Sisters of the Visitation, declared Venerable on December 21, 2018;
- The declaration of Venerability of Maria Addolorata Luciani, Passionist nun of Ripatransone, declared Venerable on November 7, 2018;
- The declaration of Venerability of Elisabeth Prout, of the Sisters of the Cross and Passion in England, declared Venerable on January 21, 2021;
- The Declaration of Venerability of Ignatius Spencer, declared Venerable on February 20, 2021;
- The declaration of Venerability of Bernard Kryszkiewicz, declared Venerable on May 22, 2021;
- The declaration of Venerability of Martin Fulgencio Elorza Legaristi, declared Venerable on April 9, 2022;
- The consignment of the printed Positio of the Servant of God Eugenio Raffaele Faggiano;

- The consignment of the printed Positio of the Servant of God Candido Amantini;
- The consignment of the printed Positio of the Servant of God Maria Magdalena Frescobaldi Capponi, Foundress of the Passionist Sisters of St. Paul of the Cross;
- The consignment of the printed Positio of the Servant of God Leonilde Rossi, of the Missionary Sisters of the Most Sacred Hearts;
- The conclusion of the Diocesan Inquiry *super virtutibus* in favor of the Servant of God Carmelina Tarantino, of the Passionist Sisters of St. Paul of the Cross (the Inquiry lasted 13 years);
- Beginning and conclusion of the Diocesan Inquiry *super miro* in favor of Venerable Tarsilla Osti, of the Missionary Sisters of the Most Sacred Hearts (the Inquiry lasted 2 years).

At the end of this essential Report, while I thank the Superior General and all the former Provinces and Configurations of the entire Congregation for the trust that they place in me, I also feel it is my duty to thank those religious who have worked and are working for the benefit of the various Causes, particularly those who represent the General Postulation in conducting them.

Rome, 05 September 2022

Fr. Cristiano Massimo Parisi cp  
Postulator general