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**PASSIONIST
INTERNATIONAL
BULLETIN**



Take heart and remember that
we must walk in the footsteps of
Jesus crucified.



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RECOLLECTIONS OF MEETING POPE LEO XIV

On 4 December 2025, I was kindly granted a private audience with our Holy Father, Pope Leo XIV. I desired to present the Congregation of the Passion of Jesus Christ to the Holy Father, expressing our filial devotion to him and assuring him of our prayers for his ministry as Supreme Pontiff. I also wanted to invite Pope Leo to “return” to Sts. John and Paul, our Generalate, which he had already visited as Cardinal in 2024, at the invitation of the “Lay Centre” (a student community that resides at the Generalate).

At the beginning of the meeting, I presented the Pope with some gifts I had prepared for the occasion: first of all, a relic of St. Paul of the Cross, our Founder (who in the last years of his life enjoyed a great friendship with the Supreme Pontiffs, Clement XIV and Pius VI); the *“Dictionary of the Passion of Jesus”* (compiled about ten years ago with contributions from Passionist scholars and published in Italian in 2021); and the *“His-*

tory of the Apostolic Vicariate of Yurimaguas” (Peru), which began with the arrival of Passionist missionaries in 1913 and is known to Pope Leo because of his missionary work in that country. I also brought the Pope a candle, specially prepared and decorated by the Passionist Nuns of Tarquinia, with the papal coat of arms and the Passionist Sign, a reminder of the constant prayers of our cloistered nuns for him. I then had the opportunity to speak with Pope Leo, thanking him for the opportunity to meet him and then informing him about the life of our Congregation.

Recalling his experience as Superior General of the Augustinians, I introduced myself as the “new” Superior General of the Passionists, still at the beginning of my experience of leadership, sharing with him the joy and consolation I am discovering when I visit and get to know our communities and missions, diverse in culture but



united by charism. Additionally, meeting with our Passionist religious and the laity, I am deepening my understanding of the Congregation and becoming aware of their desire for greater authenticity and fidelity to our charism in community and apostolic life. Furthermore, I spoke about the need to promote the quality of our life and mission to be rooted in Christ and to be able to resist the increasingly individualistic and relativistic climate of our societies.

I spoke about the challenges and opportunities that lie ahead, and the need to make strategic choices and implement changes that always safeguard our charismatic dimension. In some areas of our Congregation, there has been a gradual decline in the number of religious due to a shortage of new vocations, while in other geographical contexts, vocations are abundant but require formation and pastoral integration. Our growth and decline are directed toward and are influenced by various ecclesial situations, with dioceses and bishops soliciting our apostolic service to a greater or lesser degree.

I noted to the Holy Father that one of the risks is the excessive pastoral workload in parishes, which, if not lived in the context of a community, can affect our contemplative and fraternal life. Pope Leo confirmed that parishes are important, but they cannot be the only

parameter by which to live the experience of consecrated life, and for this reason, we must preserve our charism with its apostolic priorities. We Passionists, as missionaries, are called to promote the proclamation of the “Good News” through evangelization in the various realities where we minister, in keeping with Pope Paul VI’s *Evangelii Nuntiandi* and Pope Francis’ *Evangelii Gaudium*.

Another important element is the rich presence of lay people who, in various parts of the world where the Passionists are present, feel inspired by our commitment and





wish to cooperate with us in our mission. Pope Leo reiterated that the gift of the “charismatic laity” is important, but they must be formed and prepared to offer witness to the world in the style of the “Church going forth.”

In recent decades, we have become increasingly aware that we are a “Passionist Family,” composed of various religious and consecrated institutes, as well as many lay people who are associated with our communities. We do not have the same depth of presence and efficacy everywhere, but knowing that we are part of a “charismatic

family” opens us to a sense of wonder and gratitude for the ongoing and mysterious work of the Holy Spirit in our midst.

I told Pope Leo that my “dream” as Superior General is that our Congregation will always respond promptly and enthusiastically to the requests that the Church will present to it, praying that the Lord grant us the faith and freedom that many of our religious have had in the past, opening new missionary presences.

In conclusion, Pope Leo was very welcoming and fraternal, attentive to my message. He shared his thoughts on these topics, noting the resources and the challenges present in consecrated life today, which is called to bear witness to God’s presence in the world, inviting people to rediscover the spiritual dimension of their lives.

Before departing, I asked for and received Pope Leo’s blessing, with the intention of extending it to our entire Congregation and the whole Passionist Family.





MASSIMO PARISI, CP

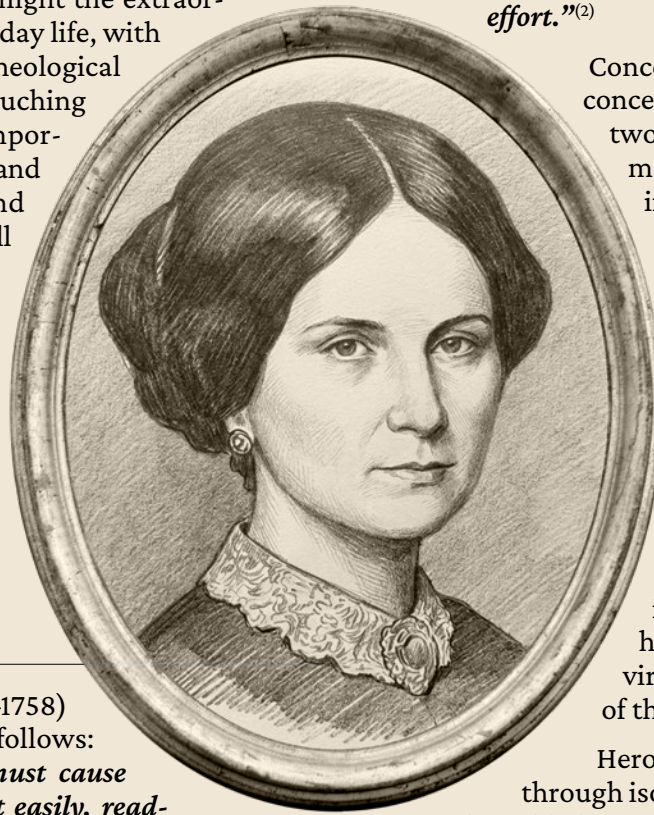
The heroic virtues in the Positio of Maria Maddalena Frescobaldi Capponi: a brief hagiographic study.

INTRODUCTION

In this brief presentation, I would like to begin by explaining the concept of heroic virtue, an essential aspect for understanding the significance of a declaration of “Venerability”. Next, without providing a detailed account of Maria Maddalena’s life, I will attempt to highlight the extraordinary nature of her everyday life, with particular focus on the theological virtues. Finally, before touching on the relevance and importance of her example and message for the Church and society today, I will recall the prerequisite for a hagiographic investigation, namely, the reputation for holiness and the signs that the Venerable enjoyed during her life and death and continues to enjoy today.

1. THE HEROIC DIMENSION OF VIRTUES

Benedict XIV (1675–1758) defines heroic virtue as follows: *“For it to be heroic, it must cause the virtuous person to act easily, readily, and willingly beyond the ordinary measure for a supernatural end, and thus without human reasoning, with the self-denial of one who acts and with the subjugation of the senses.”*⁽¹⁾ The three adverbs—**easily**, **readily**, and **willingly**—are characteristics inherent in every act of virtue; the phrase “for a supernatural end” emphasizes that the virtues referred to are infused virtues; thirdly, we see that this heroic virtue operates without the intervention of reason; finally, heroic virtue entails the self-denial of the one who practices it and the subjugation of the affections to reason. These char-



acteristics must be present in every type of virtue. Therefore, the sole difference of heroic virtue lies in the fact that it is “above the common measure”; this phrase, states Benedict XIV, is to be understood as *“that supreme summit of perfection, by which one far surpasses the goodness of other just persons, who aspire to Christian perfection with a less intense effort.”*⁽²⁾

Concerning what has been noted concerning the Causes of Saints, two observations must be made: one must always bear in mind the interconnection between the virtues; in other words, many heroic acts of a single virtue are not sufficient to prove heroism. What is required are heroic acts encompassing the various virtues, meaning that one must demonstrate heroic acts of charity—which is the form of the infused virtues—as well as heroic acts of various moral virtues, according to the state of the Servant of God.

Heroicity is manifested not through isolated acts, but through habitual behavior, which consists in unwavering constancy in the practice of the virtues, which is an arduous task.

2. THE EXTRAORDINARY IN THE ORDINARY: MARIA MADDALENA

The aforementioned expression finds a faithful embodiment in the life of Maria Maddalena Frescobaldi Capponi. Hers was a path of “domestic” and “civic” holiness, capable of transforming the customary responsibilities of a wife and mother in Flo-

1) Benedetto XIV, *La beatificazione dei servi di Dio e la canonizzazione dei beati*, vol. III/1, Città del Vaticano 2015, cap. 22, n. 1.

2) Benedetto XIV, *La beatificazione dei servi di Dio e la canonizzazione dei beati*, vol. III/1, cap. 21, n. 9.

rentine nobility into a crucible of active charity and spiritual devotion, radically transforming daily life into a continuous act of love for God and neighbor.

Maria Maddalena chose the vocation of marriage, and it is here that her ‘extraordinariness in the ordinary’ began. While fulfilling her conjugal and parental duties, she never ceased to cultivate a profound inner life, marked by prayer and a growing concern for the neediest who knocked on her door. Her daily life, marked by the rhythms of the nobility, was progressively stripped of all frivolity and filled with a practical and tangible evangelical meaning. The year 1806 is an important date: it was during a retreat that the Spirit burst into her life, to the point of leading her to decide to serve women at the Bonifazi Hospital, known as the Hospital of the Incurables.

Soon after, Maria Maddalena immersed herself in the darkest and most painful realities of Florence at that time. Her ministry focused on a cause that required uncommon courage for a woman of her rank: the rehabilitation of public sinners, the prostitutes. Maria Maddalena did not limit herself to occasional almsgiving; she sought to offer them a path to human and spiritual redemption. She visited places of debauchery, spoke with these women, offering not only material shelter but also dignity and hope. This charitable work, carried out personally, represented a radical break with the customs of her social circle.

The rehabilitation work required stability and structure. This led Maria Maddalena, driven by a desire to ensure a secure future for the young women she had rescued and to give continuity to her mission, to found a new religious congregation. The founding of the Institute represents the culmination and realization of her charitable commitment, the act through which her extraordinary dedication to the ordinary took on an institutional and enduring form.

In addition to providing direct assistance, Maria Maddalena demonstrated remarkable managerial and social acumen. Her noble background provided her with the tools and knowledge she used for the common good. She was a member of the Cassa di Risparmio di Firenze (now part of Intesa Sanpaolo), an institution founded to promote savings among the working classes and provide credit on fair terms, thereby combating usury. This initiative reveals a modern vision of charity, one that was not limited to mere welfare but aimed at human development, economic autonomy, and the dignity of work for the poor. Maria Maddalena could be described as an “entrepreneur of charity.” This definition captures a fundamental aspect of her personality: the ability to combine deep spirituality and compassion with an extraordinary practical, organizational, and managerial sense. Her work aimed to create efficient and sustainable structures to combat poverty and marginalization at its root. In other words, she recognized that assistance had to be systematic rather than occasional.

Her life is tangible proof that holiness is attainable in every state of life. Her greatness does not lie in having avoided the ordinary, but in having embraced and transformed it.



Church of San Pier Martire, Florence,
where Maria Maddalena Frescobaldi Capponi was married.

Maria Maddalena is rightly venerated as an example of how one can live the extraordinary within the ordinary, making one’s own existence a channel through which divine compassion flows tangibly into the world.

Thus, underpinning a life lived in this way was faith—a gift from God—which, like a light, illuminated her existence. “One of the most significant expressions of this is her assiduous pursuit of spiritual direction, a practice she learned in her family, which is an indispensable condition for a holy life and a holy death, as her father wrote and taught her,”⁽³⁾ while “the foun-

3) POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, Tipografia NOVA RES, Roma 2021, 35.



Former hospital of San Giovanni Battista, known as the hospital of Bonifacio or Bonifazio.

dation that gradually took shape is the masterpiece of her faith. In it she manifests, bears witness to and teaches the beauty of this virtue⁽⁴⁾. The *Positio* also states that “a particular dimension of her faith, closely connected to the Passion of Christ, is her great love for the sacraments of Confession and the Eucharist [...]. She urged the Ancillas to prepare themselves well to receive these sacraments. During confession, she advised them not to be long-winded or tedious, offering many excuses and reasons [...]. She urged them to approach the Eucharist with purity, humility of heart [...] and taking adequate time for fervent thanksgiving⁽⁵⁾.”

Closely linked to faith is hope, and the defining characteristics of this virtue in Maria Maddalena are “total surrender to the divine will and the certainty that He does not abandon His children⁽⁶⁾.” By combining faith and hope, the Servant of God was able to “rejoice, console, and support her neighbor, whoever they might be: her husband, who appreciated her as a loving companion; her son; her friends; the poor; the guests in her home [...]. She sanctified the sacrament of marriage [...] and thus made visible the Trinitarian dimension of the family, in the sign of hope⁽⁷⁾.” Not only that, but in all events “she allowed herself to be touched by the logic of the Cross, the source of hope, and read in it not only her own story, but also that of her people, of humanity, and of the Church⁽⁸⁾.”

Maria Maddalena glimpsed the face of Christ in the solitude of those women, and the “hope bestowed upon her bore fruit that exceeded her expectations: it made her work more bearable, sustained her through the burdens of daily life, enriched her relationships,

overcame differences, and transformed them into opportunities for learning, growth, and fulfillment; above all, it is a guarantee of victory over temptation, discouragement, and trials⁽⁹⁾. To the heroic virtues of faith and hope, she equally heroically added charity toward God. She loved to live in His divine presence, which she invoked through frequent, daily ejaculations, brief acts of faith, the sign of the Cross, and so on.

Her life was marked not by extraordinary events, but by a long, faithful, and heroic journey of devotion to God—an extraordinary daily perseverance fueled by a burning desire to work and live for His glory, to make His love known and spread it, to fight against sin that degrades and separates humanity from His friendship, and to strive so that, in the freedom of their own choices, people might embrace Him with their whole being.⁽¹⁰⁾ Maddalena did not lose herself in abstract reasoning or various ideologies but ceaselessly sought everything that could radiate the Kingdom of Heaven into people’s lives. She actively participated in parish life, and her very decision to join certain ecclesial movements was motivated by the desire to grow in the knowledge and love of God and to help others love Him.⁽¹¹⁾ The charity that Maddalena generously bestowed upon everyone was one of the prophetic aspects of her foundation.

She had sensed that only a true spirituality of communion, rooted in the Paschal Mystery, could help the young women emerge from the abyss of shame and enable the oth-

4) POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, 41.

5) *Ibidem*, 42-43.

6) POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, 45.

7) *Ibidem*, 46-47.

8) *Ibidem*, 48.

9) Cf. *Ibidem*, 50-51.

10) Cf. *Ibidem*, 53.

11) Cf. *Ibidem*, 54.

ers to humbly reach out to their sisters. She was the first to share meals, time, and fellowship with them, much to the scandal of respectable people, who did not spare her their sarcasm. Magdalene had clear principles upon which her work was founded: the Passion of Christ, the sorrow of Mary, and mutual charity that unites hearts, minds, and wills in the Crucified Lord, without forgetting the practicality and substance of daily life⁽¹²⁾.

3. THE ENDURING REPUTATION FOR HOLINESS⁽¹³⁾ AND SIGNS⁽¹⁴⁾

A key point of the hagiographic investigation was to verify that Maddalena's reputation for holiness and her miracles were not a passing phenomenon, but remained alive over time, both among the faithful in Firenze and within the Congregation she founded, right up to the present day. This was observed regarding her virtues; there is also a particular consensus among the witnesses regarding the existence and validity of her reputation for holiness even during her lifetime. Moreover, among the witnesses examined during the diocesan inquiry, there is substantial agreement in attesting to the progressive consolidation of her reputation for holiness. Aside from the testimonies given during the process, the Passionist community's fidelity to the charism and mission of the Foundress is the most tangible proof of this reputation.

As a natural consequence of her widespread reputation for holiness, many have entrusted themselves—and continue to do so—with confidence and benefit to the intercession of Maria Maddalena; we find confirmation of this in the significant testimonies and statements received by the vice-postulation. Furthermore, at her tomb, there are registers of signatures that reveal very significant details. They contain prayers, expressions of gratitude, and supplications from groups and individuals: nuns, priests, and religious, bishops, and many laypeople who have come to visit the tomb for the first time or to thank Maria Maddalena.⁽¹⁵⁾ The fact that the Venerable Mother continues to be invoked even today, and in places other than those where she lived her

life, is tangible proof of the enduring reputation for holiness some 180 years after her death.

CONCLUSION

This hagiographic study aimed to analyze how the postulation documents highlighted the heroic exercise of his virtues. The analysis, though only preliminary, sought to demonstrate that the documents examined consistently attest to an uncommon degree of virtue, particularly concerning her dedication to prostitutes and her perseverance in the face of adversity—elements that fully justified the initiation of the cause for beatification.

This brief presentation offered a significant insight into the formal criteria the Church applies in the canonization process, revealing a dynamic interplay between devotional practice and juridical-theological rigor. Ultimately, the figure of Maria Maddalena emerges from the Positio as a shining example of how heroic holiness manifests itself concretely in the ordinary course of life, remaining a model of inspiration even today. As stated in the Positio, “Her elevation to the honors of the altar would serve as a further inspiration for the laity, for the Congregation she founded, and for so many women of every culture and age to persevere, according to their state in life, in following Christ. She would certainly be a model of reference for the Congregation, which is continually expanding toward the peripheries of the world to help people return to the Passionate Heart of Christ; for the Passionist Lay Community, which sees in her a model of life and faith, of love for the Church [...]; for all laypeople seeking the meaning of existence amid difficulties; for so many educators who serve the human person by supporting them in understanding the divine truth often hidden by contradictions and sin. Above all, she would be a sign of hope for so many women whose dignity has been violated; in Maria Maddalena, a woman of mercy and compassion, they might see the hope of new life that springs from Christ Crucified and from Mary, our Lady of Sorrows.”⁽¹⁶⁾

12) Cf. POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, 60-61.

13) It is the common opinion widespread among the People of God regarding the purity and integrity of life and regarding all the virtues practiced by the Servant of God to a heroic degree.

14) It is the common opinion widespread among the faithful regarding the graces and favors received from God through

the intercession of the Servant of God; it is the divine confirmation of the holiness of the Servant of God.

15) Cf. POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, 123.

16) POSITIO SUPER VITA, VIRTUTIBUS ET FAMA SANCTITATIS, scritta sulla *Serva di Dio* Maria Maddalena Frescobaldi Capponi, 21.



VISIT OF THE WIFE OF THE PRESIDENT OF LITHUANIA

On January 8, 2026, here at the Generalate, we had the honor of welcoming the spouse of the President of the Republic of Lithuania for a visit.

First Lady Diana Nausėdienė, already in Rome for an institutional meeting with President Mattarella, wished to explore the Caelian Hill, in order to open her mind and soul to the art and spirituality of one of the most precious corners of Rome's archaeological center.

Passing through the arches of the Clivus Scauri, accompanied by security agents, by those responsible for the ceremonial of diplomatic visits, and guided by the Rector of the Basilica, Fr. Graziano Leonardo, Mrs. Nausėdienė first visited



the Roman Houses of the Caelian Hill. There, contact with the ancient walls, decorative features, and archaeological finds preserved within the Domus offered her a tangible and evocative encounter with Roman history and the origins of the Christian tradition that the entire complex has preserved for approximately two millennia.

The second stop, entering the Basilica itself, marked another deeply moving moment: the charm of its multiple architectural styles, set within the luminous frame of the now “famous” chandeliers — lit for the occasion — provided the opportunity to present our (Passionist) Congregation, which has cared for this sacred place for over two and a half centuries.

However, the most powerful moment of her visit was the encounter with the *simulacrum* of Saint Paul of the Cross — an experience both brief and deeply immersive. She was introduced to the defining features of the life and spirituality of the man who devoted his entire existence to sharing with the world what he had discovered: the redemptive power of the Passion of Jesus. Time was also set aside for recollection, prayer, and silence, harmoniously blending culture and spirituality.

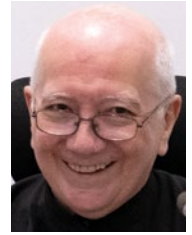
This was followed by a presentation of the medieval section of the Basilica and its majestic Romanesque bell tower, a reception at the General House hosted by the local Superior, Fr. Natale Panetta, and finally a visit to the Retreat House, guided by its director, Fr. Vito Patera, who offered a valuable overview of the work carried out by the spirituality center.

The visit concluded with a closing prayer in the room of the Founder, Saint Paul of the Cross, a visit to the Museum, and the signing of the House registers.





Seminar-Workshop on the Spirituality of Saint Paul of the Cross



PAUL FRANCIS SPENCER, CP

On the 250th Anniversary of his Death
— Sts. John and Paul, Rome, 24–26 September 2025

This seminar-workshop, held at the Passionist Generalate in Rome, was primarily aimed at those who wish to make new contributions to the fields of history, charism, and spirituality of the Passionist Congregation. Its purpose was to bring together scholars who have already worked and published in one of these areas alongside those who wish to do so, as an encouragement for young Passionists and for future generations. Six presentations, delivered in Spanish, Italian, English, and German, explored the spirituality of St Paul of the Cross and its continuing relevance for the Congregation and the wider Church.



José Luis Quintero, CP opened the proceedings by exploring key theological concepts from the Passionist Constitutions that nourish charismatic identity. He examined the special vow of “consecration to the Passion” not merely as a personal dedication but as participation in the dynamic of God’s own paschal action. Five interpretive keys were offered: the *memoria passionis* as divine consecration, the Paschal Mystery as hermeneutical centre, the shift from contemplating an event to encountering the Person of the Son in his Passion, the Trinitarian depths of “the Passion in the heart,” and the apophatic dimension of the Cross as a crisis of all human discourse about God.



Luigi Borriello, OCD examined what constitutes a “school of spirituality” and the particular case of St Paul of the Cross. He argued that the older concept of rigid “schools” has given way to a more dynamic understanding of charismatic figures raised up by the Spirit to respond to the needs of their age. Turning to the Founder’s mystical life, Borriello traced the distinctive arc of Paul’s spiritual journey — the early mystical marriage of 1721, followed by forty years of spiritual darkness offered for the conversion of sinners — noting how this inverts the typical progression described in the Carmelite tradition. He proposed that future Passionist scholarship should form a collaborative network of researchers working across diverse cultural and religious contexts.



Christopher Monaghan, CP offered a detailed study of how St Paul of the Cross used Sacred Scripture in his letters. Drawing on Enrico Zoffoli's earlier cataloguing, he showed that the Founder quoted the Bible almost entirely from memory, in Latin and Italian, rarely citing chapter and verse. Yet his recall was remarkably accurate, and his adaptations were always pastorally sensitive — applying texts such as Genesis 15:1 and Revelation 3:20 with care to the particular circumstances of his correspondents. The letters of the Apostle James and of St Paul were especially favoured, and Monaghan highlighted how the Founder's scriptural advice to married people, particularly Thomas Fossi, drew skilfully on 1 Corinthians 7 and Romans 8:28.



Gregor Lenzen, CP spoke about on inner prayer and the contemplation of Christ's Passion in the teaching of Paul of the Cross. He situated the Passionists as teachers of prayer from their very origins, emphasising the Founder's conviction that contemplation of the Passion is the gateway to intimate union with God. Central to this teaching is the image of God dwelling in the temple of the soul, and the movement from external sensation

to interior recollection, praying "in spirit and in truth" (John 4:23–24). The talk drew on key letters to spiritual directees to illustrate Paul's practical guidance on mental prayer.



Patricia Carroll reflected on why St Paul of the Cross remains attractive to lay people today. She noted that Paul's original catechetical mission began when he was still a layman, and that his use of accessible imagery — especially the sea as a metaphor for the depths of God's love — made contemplative prayer available even to the simplest hearers. Connecting this with the **Directory for Catechesis 2020** and its concept of the catechist as "keeper of the memory of God," she proposed the formal development of lay Passionist catechists, formed according to six principles: witness, keeper of the **memoria passionis**, teacher, mystagogue, accompanier, and educator.



Cristiano Massimo Parisi CP analysed the spiritual testament of St Paul of the Cross through the lens of the **memoria passionis**. He grounded his study in Vatican II's call for religious institutes to return to the spirit of their

founders, then examined the three pillars the Founder commended to his sons: fraternal charity, the spirit of prayer (rooted in meditation on the Passion), solitude and silence, and evangelical poverty. Parisi concluded by sketching the identity of the Passionist today as a “mystic with open eyes” – one whose compassionate memory of Christ’s suffering drives engagement with the suffering of the contemporary world, breaking through the amnesia of modern culture.

AFTERNOON SESSIONS: EMERGING SCHOLARS AND RESEARCH PERSPECTIVES

In the afternoons, three young religious who had studied in the area of Passionist charism spoke about their experience, and three senior Passionists gave presentations on different areas of research.



Emmanuele Rastelli, CP drew on his baccalaureate thesis to discuss the sacrament of penance in St Paul of the Cross, focusing on the Founder’s “Instructions for Confessors” in the *Regolamento Comune* of 1755. He showed how Paul’s understanding of reconciliation was strikingly forward-looking: against the prevailing penitential culture of fear in the eighteenth century, the Founder emphasised gratitude and joy, linking the sacrament directly to the Passion of Christ and the purifying power of his Blood.



Mario Jai Hyong Ri, CP, of the Korean Martyrs Province, basing his words on his licentiate thesis, addressed the challenge of living Passionist solitude in the digital age. Drawing on the *Regolamento Comune*’s provisions for the *passeggio solitario* (the solitary walk), he proposed that Paul’s centuries-old practice of deliberately stepping away from distraction into silent communion with God offers a practical and timely response to the pervasive intrusion of digital devices into religious life and formation.



Carlo Maria Romano, CP presented the chapter on the Passionist specific vow from his baccalaureate thesis, examining the *Memoria Passionis* in its full sacramental and existential depth – not as mere devotional recollection but as a conformative assimilation to Christ crucified. He engaged thoughtfully with the ongoing scholarly debate within the Congregation about whether the charism is primarily oriented towards spiritual accompaniment or also towards concrete material solidarity with the poor.



Among the senior scholars, **Rafael Blasco, CP** gave a personal and engaging account of his decades-long project of translating the letters of St Paul of the Cross into Spanish, a labour begun by hand in Argentina in 1992 and completed during his time as Secretary General in Rome. The two volumes of letters to the laity, following the edition of Fr Max Anselmi, are now available digitally in Spanish.

A provisional Spanish translation of all the letters of Saint Paul of the Cross to the laity, to religious women, to clergy, and to Passionists — translated by Fr. Rafael Blasco — is now available on the website Passiochristi.org.



Łukasz Andrzejewski, CP offered methodological guidance on working with historical sources for Passionist spirituality and history, surveying the principal primary sources (the Spiritual Diary, the successive versions of the Rule, the letters, sermons, *Regolamento Comune*, and *Notizie*) as well as secondary sources such as the canonisation processes, Cioni's *Annali*, Strambi's biography, and the *Bolletino della Congregazione*. He stressed the importance of critical analysis of documents, warning against common pitfalls such

as anachronism, over-interpretation, and the uncritical use of translations.



Paul Francis Spencer, CP presented the Barberi Papers (*Fondo Barberi*), the largest single-author historical collection in the General Archives, comprising over 45,000 pages of published and unpublished works by Blessed Dominic Barberi. He described the digitisation project completed in 2023, funded by the Provinces of St Patrick and St Joseph, and outlined plans to make the collection available online, proposing the creation of a "Blessed Dominic Working Group" within the Network for Passionist Charism, History and Spirituality.

WORKSHOP SESSIONS AND FUTURE DIRECTIONS

Alongside the formal presentations, the participants took part in workshop sessions on a series of practical questions: What resources exist in the various languages of the Congregation? What is lacking? How can the charism, spirituality, and history of the Passionists be communicated more effectively? What means are at our disposal, and what should the priorities be? Can the foundations be laid for an international network for Passionist charism, spirituality, and history?

The forty-five participants — scholars, formators, and students — engaged seriously with these themes and produced a number of ambitious yet carefully phased proposals intended to place the study and communication of Passionist spirituality on a firmer institutional footing.



A critical edition of the letters. The assembly identified a complete critical edition of the letters of St Paul of the Cross as the flag ship project, to be produced with the support of the General Government and subsequently translated into the major languages of the Congregation.



A formation handbook. Closely related was the proposal to produce a comprehensive formation handbook accessible to religious, sisters, and laity alike in multiple languages.



A "Passionist Cloud." Participants envisaged a centralised digital archive, to be built in three phases over six years, bringing together digitised manuscripts, oral histories, acts of General Chapters, provincial journals, and the holdings of closed monasteries under a single multilingual platform.

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A strategic translation programme to address the severe shortage of materials in languages such as Malayalam, Tamil, Korean, Portuguese, and Indonesian.



Publications and media. The workshop called for the revival of the Studies in *Passionist History and Spirituality* series alongside new formats – e-books, podcasts, video documentaries, and social media content. Encouragement was drawn from the success of Polish-language podcasts on Passionist history, which had already surpassed traditional book sales.

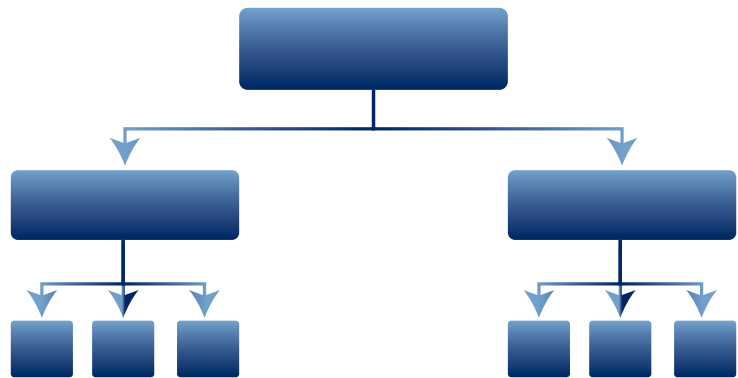


Formation initiatives. Proposals included an intensive pre-perpetual-profession course on charismatic heritage to be offered by the General Curia, a "Forming the Formators" programme with the possibility of formators spending a year in Italy for immersion in the primary sources, and the systematic identification and academic preparation of future Passionist scholars.

Structures and coordination.

The assembly urged the reorganisation and better coordination of lay Passionist groups worldwide, the strengthening of the *Gloria Crucis* Chair in Rome as a centre for academic collaboration, and the establishment of a regular international gathering every two to three years to evaluate progress and renew the programme.

Underlying all of these proposals was the insistence that the General Government appoint an international coordinating commission to ensure that the work would be sustained beyond any single administration.



LOOKING AHEAD

Following the seminar-workshop, a coordinating team was appointed — Paul Francis Spencer CP, Aurelio Miranda CP, Cristiano Massimo Parisi CP, and Patricia Carroll — with a mandate to draw up a programme of implementation and to encourage wider participation through the creation of an international Network for Passionist Studies.

Taken together, the seminar-workshop offered a rich, multilingual, and multi-disciplinary exploration of the Passionist charism, combining historical scholarship, textual analysis, theological reflection, and pastoral vision — a fitting tribute in the jubilee year of the Founder's death, and a foundation for the work of generations to come.





In the photo (L-R): Fr. Piotr Czaplński (Consultor), Fr. Jakub Barczentewicz (First Consultor), Fr. Łukasz Andrzejewski (Provincial Superior), Fr. Jan Koziątek (Consultor), Fr. Tomasz Gałkowski (Consultor).

New Provincial Curia **ASSUM**

During the 20th Provincial Chapter of the Passionists of the Polish Province, the new Provincial Government was elected.

Father Łukasz Andrzejewski

was confirmed as Provincial Superior,
along with the members of the Council:

Fr. Jakub Barczentewicz (First Consultor)

Fr. Jan Koziątek

Fr. Tomasz Gałkowski

Fr. Piotr Czaplński



In the photo (L-R): Fr. David Cinquegrani, Fr. Edward Beck (First Consultor), Fr. James Price (Provincial Superior), Fr. Giuseppe Adobati (Superior General), Fr. Leonel Pacheco and Fr. Michael Greene.

New Provincial Curia **PAUL**

During the 52nd Provincial Chapter of the Passionists of the PAUL Province (USA), the new Provincial Government was elected.

Father James Price was elected Provincial Superior,

together with the members of the Council:

Fr. Edward Beck (First Consultor)

Fr. David Cinquegrani

Fr. Leonel Pacheco

Fr. Michael Greene



In the photo (L-R): Fr. Jerson Cusher, Fr. Joseph Xavier Tharayil, Fr. Maria Edwin Jenish (Vice Provincial Superior), Fr. Sony Marselin (First Consultor), Fr. Einstein T. Felix.

New Vice-Provincial Curia **THOM**

During the Fourth Congress of the Vice Province of Saint Thomas (THOM), the new Government was elected.

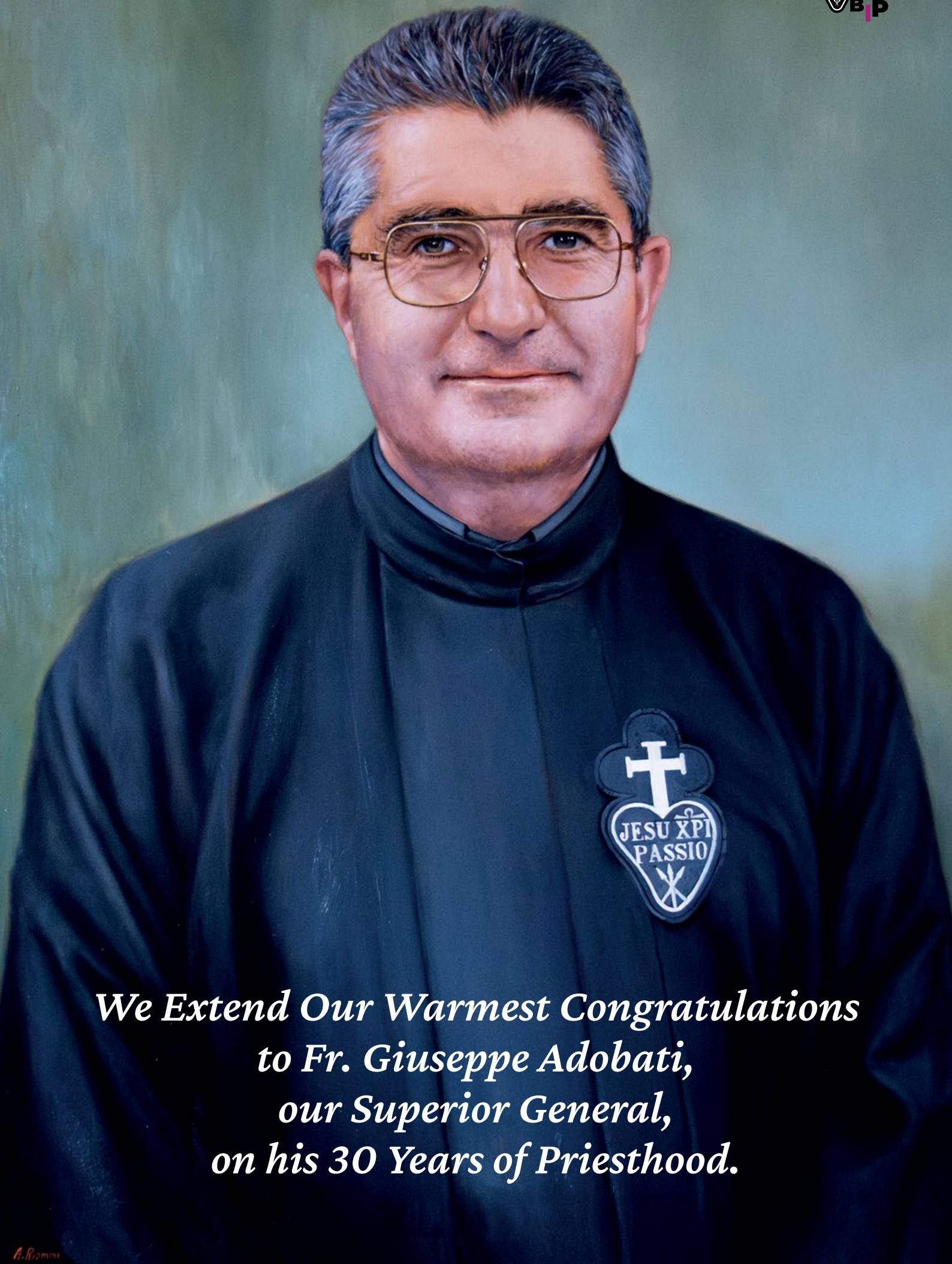
Fr. Maria Edwin Jenish (Vice Provincial Superior)

Fr. Sony Marselin (First Consultor)

Fr. Joseph Xavier Tharayil

Fr. Einstein T. Felix

Br. Jerson Cusher



*We Extend Our Warmest Congratulations
to Fr. Giuseppe Adobati,
our Superior General,
on his 30 Years of Priesthood.*



“Leaven of Peace and Hope”: the indelible mark of our Mission Week

Parish of Saints Biagio and Stefano, Forino (Province of Avellino, Italy)

February 22–March 1, 2026

It’s not easy to find the right words to describe what we’ve experienced these past few days. Often, when we think of a “Missionary Week,” we expect a packed schedule. What we received, however, was a true gift of the Spirit—an experience that transformed us into the “Leaven of Peace and Hope” that we are called to be in the world.

Beyond all expectations

We must admit with joy that we did not expect such a large turnout. Seeing our community open its arms, welcome others, and get involved was proof that the thirst for God is alive and well. The response from the faithful was unanimous— a deep sense of gratitude for the time we shared and for the light brought into our lives.

The mission in homes and hearts: a light in the suburbs

The heart of this week was an encounter—a genuine and profound one. Visiting homes to bring blessings was not merely a ritual, but a **true beacon of hope** for many families. This year, our journey took us further, reaching the **outskirts of town**—areas we had often been unable to reach in the past.

The welcome we received was deeply moving. Many families told us they had been waiting for us for a long time, recalling with a touch of sadness that it had been years since anyone had come to bless their homes. We met people who felt lonely, abandoned, or simply distant from parish life; people who hadn’t attended Mass in a long time and who,



by opening their front door, felt they were **opening their hearts to God once again.**

It was a moment of genuine reconciliation. The blessing of the home served as a bridge to help them feel part of the community once again. The greatest joy was seeing some of these brothers and sisters take part in the liturgical celebrations in the days following the visit. Our hope—and our prayer—is that this newly rediscovered bond will continue to grow and bear fruit.

Likewise, it was a joy to see the infectious energy of our missionaries standing at the gates of the school in the morning. The smiles of the children reminded all of us that faith is good news that begins in everyday life.

A special thank you to our Pastors

We could not speak of this week without acknowledging those who, with dedication and love, guided us on this journey.

Our deepest gratitude goes to the **parish priest, Father Marco Masi.** He was the true driving force behind this event, the one who envisioned and planned this time of grace. We will carry in our hearts, like a precious

treasure, the unique emotion we experienced during Tuesday's time of Eucharistic Adoration. It was a moment of deep and intimate prayer that touched the deepest chords of our souls.

Our thanks naturally extend to the **parish priests-- Father Pierluigi, Father Carlo, and Father Amedeo** for their constant support, their humble presence, and for having accompanied every step of this mission with brotherly care.

The Generous Heroes

This week would not have been the same without the work and dedication of so many people.

- **A heartfelt thank you to Father Aurelio Miranda and Father Felipe Dos Santos** for their homilies, which nourished our faith, and for their invaluable presence during the house-to-house blessings, where they brought comfort to everyone they met. Thanks also to Brothers Matteo and Nicola for their fraternal support.
- **A special word of thanks to the Sisters of Saint Gemma-- Sister Giovanna, Sis-**



ter Olimpia, and Sister Maria. Thank you for wisely guiding our Listening Centers. Their words were precious seeds, capable of enlightening our consciences and touching our hearts. Their willingness to help, combined with their participation in the Mass at the Avellino prison, showed us that the mission knows no boundaries and is called to reach every brother and sister, especially those who are suffering.

- **A heartfelt thank you to the Parish Community and Groups** for their active participation in religious events and for their tireless help in organizing every detail. They demonstrated, through their actions, how essential it is to “work as a team” and to walk together. They were truly the hands and feet of this mission. Sincere thanks also go to all those who, in a thousand different ways, supported us and made the success of this extraordinary event possible.

SO WHAT NOW? WE’RE NOT STOPPING!

The Mission Week has come to an end, but the “leaven” of peace and hope has been sown in our hearts. This experience allowed us to see firsthand that hope is alive and that many people have joyfully welcomed this

gift. However, it is now that the mission truly begins. We do not want to let this grace slip away, but rather make it the starting point for becoming, day by day, a community that is present and attentive.

Our commitment, shared with the parish priests, our fellow religious, and all the parish volunteers, is to keep going. We realized the importance of being there for one another. For this reason, we will continue the work of the Listening Centers, which will remain open at least once a week. In addition, we will organize regular visits to anyone who wishes to receive a blessing or comfort, bringing the Church’s presence through our volunteers and priests.

We want to make our presence felt, especially for those who live in loneliness, who are ill, or who carry a wound in their hearts that has not yet healed. Our mission is to reach out to those in need, offering a listening ear and support. The doors of our parish are and will always remain open to everyone, just as our arms are open, ready to welcome every brother and sister on their journey.

We express our gratitude to everyone for making this daily miracle possible and for continuing to make it possible, together.



SHRINE OF SAN GABRIELE, CELEBRATION OF THE 100 DAYS UNTIL FINAL EXAMS



A festive crowd of young people gathered at the Shrine of St. Gabriel of Our Lady of Sorrows for the traditional 100-day celebration before high school graduation.

The program began with a welcome session featuring a group photo, a discussion of issues facing young people—including identifying those that affected them personally or suggesting others—and, for the bravest among them, the opportunity to participate in a podcast hosted by the Shrine's youth ministry team.

This was followed by a moment of prayer in the crypt of the Basilica, and included Masses organized for them, culminating in the much-anticipated blessing of the pens, and testimonies from two young people, Luca and Giorgia, who spoke about their respective conversion experiences. Fi-

nally, in the afternoon, there was live music and a DJ in the square in front of the Basilica.

One of the young people, Maria Francesca from the nearby town of Cellino Attanasio, within the city district of Teramo, is 17 years old and is about to graduate from a four-year program at an art school in the nearby city of Castelli. She carries an unusually large number of pens with her and explained, "I'm always losing things, especially pens, which is why I need to have more than one blessed." She further explained, "Blessing the pens for the exam is so that St. Gabriel will make us feel his presence during the exams." As we talked, she told me she wasn't particularly religious, but she quickly added, "Saint Gabriel is the patron saint of young people, and I'm convinced he hears our prayers. That's why he's close to my heart. Plus,

the Passionists are nice and have a way of connecting with young people.”

Other young women who frequently come to the Shrine are Giulia, Flavia, and Noemi, who are from Atri, and Letizia is from Silvi. They attend a social and health care institute. It’s natural to wonder what makes a day like this different from other occasions. Flavia is frank and direct, “I’m not going into the church yet” (because she’s caught up in the activities on the square), while for Letizia and Noemi, the real difference is that this is their day together with Saint Gabriel. What do these young women ask of the saint? Help, protection, intercession, and the ability to fulfill themselves in life. All of them await the blessing of their pens with a certain amount of trepidation-- “Saint Gabriel is always with us, but we have our pens blessed so we can feel him closer during the exam,” says Noemi.

In the afternoon, while live DJ music filled the square, the crypt of the Basilica [where St. Gabriel’s relics are located] was still filled with a large group of young people who, moved by deep devotion, asked the young Saint for his intercession. Among them is Alberto from the town of Migliani-co, in the city region of Chieti, who attends the art high school in Chieti. He asked St. Gabriel to help him face his high school graduation exam with peace of mind and for an end to the many conflicts of this period. He told us that his devotion to Saint Gabriel began in his family. “My father’s name is Gabriel, and we often came here to the Shrine together. Then I became fascinated by the miracles he performed. Just a few days ago, while scrolling through my phone, I came across an interview with a woman who recounted a miracle she received through his intercession.” And thinking of my many colleagues who will soon be facing the same challenge, he said, “I hope their exams go well and that in the future I will have many good opportunities.”

On the square, the music is interrupted a few times by occasional rain. But when the sun finally came out again, the young people got swept up in the DJ music, which drew them into a joyful and, in a way, liberating dance. The 100-day countdown at the Shrine is, in fact, a celebration, but it also marks a turning point—after this day, there will be no time to waste, and all their energy will be devoted to preparing for the exam.

As this eventful day came to an end, there was just enough time to ask the group of young laypeo-





ple who helped organize this event together with the Shrine's youth ministry team for their perspectives and impressions. Among them is Laura. She is from Germany and is in Italy on a training program. Since August, she has been living in Isola del Gran Sasso, where she works at the nearby school run by the local Evangelical Church. She regularly visits the Shrine and, for some time now, has been participating in the meetings organized by the youth ministry team. Since she had only recently arrived in Italy, she had never participated in the "100 Days" event at St. Gabriel's, and she eagerly accepted Fr. Carlo Maria Romano's invitation to lend a hand on this day. Standing at the entrance to the square, she was one of the first faces the young people saw upon their arrival. Her first reaction was a comparison with her home country. In Germany, she explained, high school seniors

celebrate the end of classes and the approaching exams with events reminiscent of those seen in Abruzzo. They're called "Motto-Woche" (in Italy it would be called "theme week") and "Abi-Shirts" (we'd call it "T-shirt day"). During Theme Week, seniors go to school wearing outlandish themed outfits; while on T-Shirt Day, they play pranks and games that involve other students and teachers and wear custom-made T-shirts. The main difference, therefore, lies in the fact that in Germany the celebration remains within the school setting, whereas in Abruzzo this day also takes on a spiritual dimension linked to the presence of Saint Gabriel. Laura concluded, saying, "I've never seen a Shrine like this before, and there are so many people I've never seen before. Looking at these young people, I realized that there are many ways to praise God."







LAWRENCE RYWALT, CP



WITH ŁUKASZ ANDRZEJEWSKI, CP

THE “PENSIVE AND SORROWING CHRIST”

Chrystus Frasobliwy in Polish folk art

The liturgies of Good Friday and the Passionist Solemn Commemoration of the Passion contain a reading from the book of the Prophet Isaiah, Chapters 52-53. It refers to the figure of the “Suffering Servant” who Christians identify as Jesus. The prophet describes him in the following words: *“He had no majestic bearing to catch our eye, no beauty to draw us to him. He was spurned and avoided by men, a man of suffering, knowing pain, like one from whom you turn your face, spurned, and we held him in no esteem.”* (Is.53:2-3) Despite this stark description, Isaiah continues: *“Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted, but he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole; by his wounds we were healed.”* (Is. 53:4-5). The Passion of Jesus is one of the most enduring and profound subjects in Christian art, depicted across centuries to convey sacrifice, redemption, and divine love. Throughout the history of Christianity, believers have sought ways to visually meditate on the Paschal mystery. In the first three centuries of early Christian art, the Passion, particularly the cross, was rarely depicted. In fact, the subject does not appear in the art of the Catacombs of Rome. The earliest Western images clearly originating in the mainstream of the Church date to the 5th century. The Roman Emperor Constantine forbade crucifixion as a method of execution, and early Church leaders regarded crucifixion with horror, and thus as an unfit subject for artistic portrayal. With the purported discovery of the True Cross by Constantine’s mother, Helena, and the growing interest in the cross as a relic, the depiction of Christ’s Passion and crucifixion became more common.

Before the Middle Ages, Christians preferred to focus on the “triumphant” Christ rather than on his Passion and death. Early depictions showed a living Christ and tended to minimize the appearance of suffering to draw attention to the positive message of resurrection and faith, rather than to the physical realities of execution. By the time of St. Paul of the Cross in the 18th century, graphically detailed depictions of the Passion and crucifixion of Jesus

were flourishing, as is evidenced in the numerous crucifixes that our Founder used when he preached popular missions, such as the miraculous crucifix that spoke to him as he preached a mission in the Italian town of San Lorenzo Nuovo in 1760.

In addition to the traditional images of Christ on the cross, a unique, artistic representation of Jesus during his Passion began to appear in the 16th century in the Germanic and Slavic countries of Europe. It was known as the “Pensive Christ”. Many of the statues of the Pensive Christ were made in the first quarter of the 16th century, on the eve of the Reformation. This image of Jesus sitting with his head resting on the palm of his hand, deep in thought, displaying tiredness or resignation, is also known in the art of many countries as the “Sorrowing Christ” or the “Man of Sorrows”. This religious image became one of the most well-loved religious icons in Poland, filling thousands of roadside shrines throughout the countryside. In Polish it is called *“Chrystus Frasobliwy”*.

In line with other traditions that seek to represent Christ’s Passion, in Poland, this carved image of Jesus became a reminder of how He was mocked by the Roman soldiers after his scourging and crowned with thorns, awaiting his crucifixion. Thus, according to popular tradition, the Sorrowing Christ depicts one of the moments of the Passion of Christ in a scene called “Waiting for the Crucifixion.” The image arrived in Poland from Western Europe. Initially, the sculpting of the Sorrowing Christ figure was the work of skilled artisans, commissioned by wealthy noblemen or the Church hierarchy for churches and monasteries. It was, however, in folk art that the Sorrowing Christ flourished and gained popularity during the post-Tridentine and Counter-Reformation eras. The oldest wooden roadside shrine with a likeness of the Sorrowing Christ is located in the Polish city of Anielów and is dated May 1, 1650.

According to the accounts of the Passion that are found in the four gospels, during his Passion, Jesus does not seem to be concerned about his own suffering. Instead, he is concerned about the suffering and ultimately, the salvation of others. For exam-

ple, in Luke's account of the Passion, Jesus meets several women of Jerusalem who are moved to tears by his suffering. However, Jesus is not concerned about himself, but about them and their children—*“Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’”* (Lk.23:28-29) Again in Luke's account, among the last words that Jesus speaks prior to his death is to offer salvation to the repentant criminal who is crucified next to him—*“Amen, I say to you, today you will be with me in Paradise.”* (Lk.23:42-43). Most notably in John's account of the Passion, we see again Jesus' concern not for himself, but rather for others, in this case his own mother and his beloved disciple John—*“When Jesus saw his mother and the disciple there whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home.”* (Jn.19:26-27)

The belief that Jesus loved us so much that He died for us, and that he continues to love us and to be concerned about us and wishes to share our suffering, captured the minds and hearts of the common people of Poland—people who toiled the land, struggled each day to eke out an existence, and who often felt alone against the world. In their eyes, the image of *Chrystus Frasobliwy* not only personifies a God reflecting on the evils of the world, worried and distressed by sinners, but also a God who shares their everyday troubles, their oppression, and their status as downtrodden and often the innocent victims of brutal political regimes. Over time, it became almost a “peasant God” and one of the strongest symbols of rural piety.

Traditionally, these images of the “Sorrowing Christ” are placed above eye level, such as on roadside shrines and on stands and wall niches in homes. In one sense, Christ sees all of humanity and its suffering, and only He can ponder the full scope of evil and its consequences. Similarly, the person who stops to gaze at the image must look up, refocus his gaze away from his own suffering toward the One who loves him and who gave himself for his salvation. The “Sorrowing Christ” depicts God suffering alongside humanity, not merely for humanity. It is precisely this combination of Passion-themed content, folk simplicity, and presence in their everyday lives that has made this motif exceptionally enduring in Poland.

The 12th century poem, *Salve caput crucentatum*, originally attributed to St. Bernard of Clairvaux, was later adapted by Arnulf of Leuven, and

subsequently amended in the 16th century. It was set to music by the composer Hans Leo Hassler, and was then adapted and arranged by Johann Sebastian Bach, who immortalized it in his work *“St. Matthew Passion”*. Over time, this Passion Chorale was translated into various languages. An English language version by Henry Baker became an integral part of liturgical hymnody, especially during Lent and Passiontide. Based on the original poem, the various verses offer inspiration to meditate on the wounds that Christ suffered during his Passion, some of which are visible in the *“Chrystus Frasobliwy”*. However, it is the third verse that changes the focus of the meditation. Now it is we who ask Christ, the Good Shepherd, to look down upon us and see our suffering--

**In this, your bitter passion,
Good Shepherd, think of me
With your most sweet compassion,
Unworthy though I be:
Beneath your cross abiding
Forever would I rest,
In your dear love confiding,
And with your presence blest.**

The Polish people's great devotion to the Passion is particularly expressed in their Lenten devotion called the *“Gorzkie żale”* – a series of musical lamentations directed to Christ during his Passion. However, contemplating the Passion of Christ and the wounds that He suffered during his Passion offers the possibility of also contemplating those same wounds that, in the liturgy of the Easter Vigil, become “holy and glorious wounds”. It is the paschal mystery of the dying and rising of Jesus that becomes our source of salvation, our hope of sharing in the glory of his resurrection. Christ urges us to pick up our heads, weighed down with sin and sorrow, and to look upon Him as the source of our healing and redemption. In his letter to the Colossians, St. Paul states—*“If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth.”* (Col.3:1-2). May our contemplation of the Chrystus Frasobliwy help us to keep our hearts focused on the Passion and resurrection of Christ. The collect prayer of the Passionist votive Mass of the “Glorious Wounds of our Lord Jesus Christ” states— *“Lord Jesus, your hands, feet and side were pierced for the world's salvation. The wounds in your risen body strengthened the faith of your apostles in your glorious resurrection. Deepen our devotion to these proofs of your love and unite us more closely to your Passion, so that we may rise to newness of life.”*





BRO. JERSON

FR. JOSEPH

FR. JENISH

FR. SONY

FR. EINSTEIN

4th Congress of the St. Thomas Vice Province (THOM), India (April 13–17, 2026) *“United in the Shadow of the Cross”*

The Fourth Congress of the St. Thomas Vice Province (THOM), India, was convened at Carmelaram, Bangalore, from April 13 to 17, 2026. It was a moment of grace, discernment, and renewed missionary commitment. Bringing together Passionists from across India and abroad, the Congress unfolded as a truly ecclesial and synodal event, marked by prayer, fraternity, and a shared desire to deepen the charism of proclaiming the Passion of Christ in today’s world.

In his opening address the Superior General, Fr. Giuseppe Adobati, invited the Vice Province to see the Congress not merely as an administrative gathering but as a moment of spiritual renewal rooted in prayer, fraternity, and mission. He highlighted the remarkable growth of the Vice Province over the years and its generous contribution to the Congregation worldwide, especially through the missionary availability of its members. At the same time, he encouraged a renewed focus on developing stable and creative ministries

within India, while continuing to serve the global mission of the Church.

The keynote address by Fr. Peter Mascarenhas, SSM offered a profound spiritual orientation, emphasizing the centrality of the Cross as the supreme revelation of God’s love. He called the Passionists to live their prophetic identity through compassion, prayer, and a deep *memoria passionis*, reminding them that the Cross is not only to be preached but to be lived in solidarity with the suffering.

In his State of the Vice Province address, Fr. Thomas Anamattathil, presented a realistic yet hopeful picture of the Vice Province. He highlighted its youthful vitality, with a significant number of young and energetic members, many of whom are engaged in ministries both within India and across the globe. He also underscored the need to strengthen community life, deepen prayer, and



ensure sustainable growth in mission and formation.

Guided by the theme *“United in the Shadow of the Cross,”* the Congress was facilitated by Fr. Gwen Barde through a dynamic and participatory process structured around three movements: **Discover – Design – Designate**. This methodology enabled the members to reflect deeply on their lived reality, envision creative responses, and commit to concrete steps for the future.

Throughout the Congress, particular attention was given to key areas: **community life, mission**

and ministry, formation, and financial sustainability. The discussions reflected a strong desire to integrate fraternal life and apostolic zeal, ensuring that mission flows from communion.

Among the most significant proposals adopted were:

- **Structured formation for mission:** The development of a comprehensive in-formation and ongoing formation program to identify and nurture the gifts of mem-





bers, preparing them for diverse ministries and leadership roles.

- **Primacy of community life:** A renewed commitment to ensure that personal ministries are always rooted in and subordinated to the life of the community, with common prayer and fraternity as non-negotiable foundations.
- **Strengthening leadership:** Recognition of the vital role of leadership in fostering participation, unity, and shared responsibility within communities.
- **Mission renewal initiatives:** Strategic focus on financial sustainability, digital evangeliza-

tion, professional management of institutions, and outreach to new missionary frontiers, especially among the poor and marginalized.

The 4th Congress of the THOM Vice Province ended with a spirit of joyful resolve. The days spent together were not simply a meeting — they were a renewed encounter with the Crucified and Risen Christ who calls his disciples, in every generation and every culture, to keep the memory of the Passion alive. **The THOM Vice Province steps forward — young, rooted, and sent.**



11/01/2025

Obitus

05/15/2026

Obdormivit in Domino

† 08/11/2025

SAC. GIUSTINO CONTI
AD 89 ANNOS. * PROV. MAPRAES
VOTA NUNCUPAVERAT 04/10/1953

† 05/02/2026

SAC. GIANNI SGREVA
AD 77 ANNOS. * PROV. MAPRAES
VOTA NUNCUPAVERAT 22/08/1966

† 05/12/2025

SAC. BERNARDO MARTICORENA GARRAZA
AD 90 ANNOS. * PROV. SCOR
VOTA NUNCUPAVERAT 02/09/1954

† 21/02/2026

SAC. JUAN ARELLANO GONZÁLEZ
AD 58 ANNOS. * PROV. REG
VOTA NUNCUPAVERAT 17/06/1995

† 10/12/2025

SAC. IÑAKI GOENAGA MENDIZABAL
AD 84 ANNOS. * PROV. SCOR
VOTA NUNCUPAVERAT 09/08/1959

† 25/02/2026

SAC. AVELINO JOSÉ VIEIRA DA SILVA
AD 84 ANNOS. * PROV. MAPRAES
VOTA NUNCUPAVERAT 29/09/1959

† 17/12/2025

SAC. PAUL MERCECA
AD 84 ANNOS. * PROV. SPIR
VOTA NUNCUPAVERAT 05/02/1962

† 08/03/2026

FRA. JAN EESTERMANS
AD 90 ANNOS. * PROV. GABR
VOTA NUNCUPAVERAT 09/03/1957

† 23/12/2025

FRA. AMBROSIUS LUGIM
AD 69 ANNOS. * PROV. REPAC
VOTA NUNCUPAVERAT 15/07/1982

† 16/03/2026

FRA. AUGUST PARLAVECHIO
AD 83 ANNOS. * PROV. PAUL
VOTA NUNCUPAVERAT 22/08/1971

† 05/01/2026

FRA. PETER ASPIN
AD 91 ANNOS. * PROV. PATR
VOTA NUNCUPAVERAT 29/06/1958

† 26/03/2026

SAC. PAUL NG'ANG'A MBUGUA
AD 52 ANNOS. * PROV. CARLW
VOTA NUNCUPAVERAT 19/07/2000

† 07/01/2026

FRA. ROBERT CHARLES MCKENNA
AD 95 ANNOS. * PROV. PAUL
VOTA NUNCUPAVERAT 05/03/1967

† 03/05/2026

SAC. PAOLO VIOLA
AD 85 ANNOS. * PROV. MAPRAES
VOTA NUNCUPAVERAT 27/09/1960

† 08/01/2026

SAC. LUIS DÍEZ MERINO
AD 87 ANNOS. * PROV. SCOR
VOTA NUNCUPAVERAT 15/08/1956

11/01/2025

Obitus

05/15/2026

Moniales et Sorores Defunctae

† 04/11/2025

SR. MARGARET MCSTAY

AD 98 ANNOS. VOTA NUNCUPAVERAT 04/04/1956
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
BELFAST, NORTHERN IRELAND

† 03/12/2025

**SR. LETIZIA DI GESÙ BAMBINO (SILVANA)
COSTANTINI**

AD 95 ANNOS. VOTA NUNCUPAVERAT 08/01/1972
CONGREGATIO MONIALIUM PASSIONISTARUM
LUCCA (ITALIA)

† 18/12/2025

SR. MOREIRA ENORDINA DI SAN GABRIELE

AD 93 ANNOS. VOTA NUNCUPAVERAT 03/02/1951
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. CUORE IMMACOLATO DI
MARIA (BRASILE)

† 24/12/2025

SR. CROCIFISSA (CLEONICE) LUCCI

AD 101 ANNOS. VOTA NUNCUPAVERAT 16/09/1956
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. SACRO CUORE DI GESÙ –
ITALIA

† 06/01/2026

SR. MARIA ANGELINA (DOMENICA) CICCONE

AD 88 ANNOS. VOTA NUNCUPAVERAT 22/11/1962
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. DELLA VERG. ADDOLORATA
(SIGNA, ITALIA)

† 15/01/2026

SR. MERCEDES (DE LA EUCHARISTÍA)

ANDÚJAR CORREA

AD 89 ANNOS. VOTA NUNCUPAVERAT 25/08/1987
INST. FILIARUM PASSIONIS D.N.I.C. ET DOLORUM
B.V.M. MÉXICO

† 23/01/2026

SR. BERNADETTE HUGHES

AD 89 ANNOS. VOTA NUNCUPAVERAT 22/03/1957
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
USA

† 05/02/2026

**SR. LUZ TERESA DE LA EUCHARISTIA
(VITALIA LUZ) LIMA GARCILAZO**

AAD 99 ANNOS. VOTA NUNCUPAVERAT 25/05/1947
INST. FILIARUM PASSIONIS D.N.I.C. ET DOLORUM
B.V.M. MÉXICO

† 10/02/2026

SR. MARIA MARCELA (MATICO) KEN

AD 87 ANNOS. VOTA NUNCUPAVERAT 17/07/1961
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. CUORE IMMACOLATO DI
MARIA (BRASILE)

† 27/02/2026

SR. MARY MAGDALEN OF THE GOOD

SHEPHERD (NANCY ELIZABETH) WURTH

AD 81 ANNOS. VOTA NUNCUPAVERAT 13/08/1966
CONGREGATIO MONIALIUM PASSIONISTARUM -
WHITESVILLE (U.S.A.)

† 04/03/2026

**SR. ELIANA DI GESÙ CROCIFISSO (TERESA)
DE GIORGIO**

AD 100 ANNOS. VOTA NUNCUPAVERAT 09/05/1949
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. DELLA VERG. ADDOLORATA
(SIGNA, ITALIA)

† 14/03/2026

**SR. REGINA OF THE PASSION (DOROTHY)
CAPPELLETTI**

AD 98 ANNOS. VOTA NUNCUPAVERAT 16/09/1959
CONGREGATIO MONIALIUM PASSIONISTARUM OUR
LADY OF HOPE, MINSTERACRES, ENGLAND

† 15/04/2026

SR. UNA VAUGHAN

AD 93 ANNOS. VOTA NUNCUPAVERAT 22/03/1954
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
DUBLIN, IRELAND

† 05/05/2026

SR. SR. MARÍA AGUEDA (DE JESÚS)

LIMA GARCILAZO

AD 97 ANNOS. VOTA NUNCUPAVERAT 18/03/1945
INST. FILIARUM PASSIONIS D.N.I.C. ET DOLORUM
B.V.M. MÉXICO

† 05/05/2026

SR. ROSE ALFIERI

AD 91 ANNOS. VOTA NUNCUPAVERAT 28/04/1962
INST. SORORUM SS. CRUCIS ET PASSIONIS D.N.I.C.
USA

† 13/05/2026

SR. LEONILDE (EMILIA) RICCIO

AD 94 ANNOS. VOTA NUNCUPAVERAT 15/09/1953
INST. SORORUM PASSIONISTARUM A S. PAULO A
CRUCE (SIGNA) PROV. SACRO CUORE DI GESÙ –
ITALIA

Professiones

01/11/2025

Ordinationes

15/05/2026



Professiones temporariae

Cl. Jhoan Sebastián Ramírez Pulgarin
SCOR 09/01/2026

Professiones perpetuae

Cl. Bayron Ronaldo Pastrán Arenas
SCOR 12/12/2025

Cl. Daniel Cadet
PAUL 21/12/2025

Cl. Laurindo Katiavala Canguali
MAPRAES 18/05/2025

Cl. Samuel Joseph
PAUL 21/12/2025

Cl. Carlos Alberto Lantigua Checo
REG 17/01/2026

Cl. Miguel Ángel
Zamora Ramírez
REG 17/01/2026

Diac. Richard Seraphine Mlay
GEMM 27/02/2026

Cl. Luiz Carlos Rodrigues da Silva
GETH 27/02/2026

Cl. Franz-Maria Lorenz
VULN 15/03/2026

Diac. Philipo Matembe Eustard
GEMM 24/04/2026

Ordinationes diaconales

Diac. Laurindo Katiavala Canguali
MAPRAES 07/12/2025

Diac. Andrónico Sombreiro Lourenço
MAPRAES 07/12/2025

Diac. Marco Proietti
MAPRAES 07/02/2026

Diac. Emmanuele Rastelli
MAPRAES 07/02/2026

Diac. Richard Seraphine Mlay
GEMM 28/02/2026

Diac. Tuan Nguyen Van
SPIR 28/02/2026

Diac. Philipo Matembe Eustard
GEMM 25/04/2026

Ordinationes presbyterales

Sac. Magdaleno Bordonos Santos
SCOR 06/12/2025

Sac. Vinh Pham Quang
SPIR 13/12/2025

Sac. Emmanuel Nyanda
GEMM 16/12/2025

Sac. Ambrose Joseph Magoko
GEMM 18/12/2025

Sac. Oscar Armando Paz Rivera
SCOR 20/12/2025

Sac. Prabin Francis
THOM 24/01/2026

Sac. Gilberto José Arias Rodríguez
SCOR 31/01/2026

Sac. Marco Tulio de Azevedo
EXALT 26/02/2026

Sac. Fausto Silva Barros
EXALT 08/04/2026

Sac. Mirko Stefani
MAPRAES 16/05/2026



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