



Passionist International Bulletin

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CONGREGATIO PASSIONIS IESU CHRISTI
The Passionists living in solidarity and mission



El Pasionista es solidaridad y misión
Il Passionista è solidarietà e missione

Special edition

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Passionist International Bulletin

N. 30 - New Series - January-March 2013
Supplement to L'Eco of Saint Gabriel, December 2013

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A NOTE FROM THE EDITOR...

This special issue of the Passionist International Bulletin is dedicated to the recent 46th General Chapter of the Congregation that took place at the Generalate of Sts. John and Paul in Rome from 9 September to 7 October 2012.

Shortly each community will receive two books that offer the texts that recount the events, liturgies, reports, presentations and decisions that comprised the Chapter.

In his introduction to Volume 1 of the set, the Superior General, Fr. Joachim Rego wrote: *“For those who were not present at the Chapter, the Redaction Commission communicated very well the ‘journey’ of the Chapter and summarized the hopes and desires of the Capitulars for the Congregation as a ‘prophetic vision’. I also recommend strongly the excellent papers and reflections presented by Fr. José Luis Quintero Sanchez, CP on ‘The Spiritual Patrimony of the Congregation’ and by Fr. Robin Ryan, CP on ‘Communion and Solidarity’. These will be well worth discussing and sharing in the communities.”*

In this issue of the PIB we present the first three sections of the first volume and overviews of the

talks of Fr. José Luis Quintero (SANG/SCOR) and Fr. Robin Ryan (PAUL/CJC). It is our hope that reading these selections each of our religious will be encouraged to read the full text either in print or on the Congregation’s website and that our communities will organize times when these can be studied and appreciated on a community level.

As you reflect on these words and view the numerous photographs it is our hope that you, too, will catch some of the spirit of the Chapter which Fr. Joachim reflected in his homily that concluded the Chapter: *“Here at this house of Sts. John and Paul where our Holy Founder, St. Paul of the Cross, lived a part of his life and vocation, where he died, and where his remains still inspire us, we have been gathered in Chapter for a whole month. From multi nations and cultures we have lived a **time of renewal**. We have prayed and engaged fraternally, struggling and wrestling with ourselves and with one another; we have discerned and listened to God’s call to be more authentic Passionists in our life and mission in today’s world. And while it might seem that we have now done our work and come to the end of this journey, yet, in fact, the real journey is only just beginning. **It is a new time!**”* ●



Fr. Joachim distributes bread to capitulars symbolizing the finished work of the Chapter.



Fr. Joachim meets Pope Benedict XVI, St. Peter's Square.

THE JOURNEY OF THE CHAPTER

With the inspiring theme “Passionist life: Solidarity and Mission”, the eighty-five capitulars representing sixty-three different countries gathered together in Sts John and Paul for the opening of the 46th General Chapter. Truly a global community, a microcosm of our globalized world, with many younger religious from the growing communities in Latin America, Africa and Asia the Chapter was in itself a prophetic sign of vitality, of hope, of an extended brotherhood. Coming together to find ways of practising solidarity in finance, formation and personnel, of co-operating more effectively on an international and intercultural level, it was one of the countersigns to the globalized world which is disfigured by exploitation, environmental destruction and inequality.

A sharing of “Our Deepest Desires” emphasised the hope for a renewal of the power and vitality of Passionist Community Life, of being more deeply faithful to our charism of the *Memoria Passionis* so that, strengthened in our religious vocation, we would be empowered to face the great challenges and opportunities for the proclamation of the Gospel in our modern complex world.

In order to do this effectively, we have to be thoroughly grounded in the spirituality and charism of our Passionist vocation. José Luis Quintero CP offered profound insights into this in his “Reflection on the Spiritual Patrimony of the Congregation” which he presented on the second working day of the Chapter. “The Passionist Charism offers a way of understanding and also approaching the mystery of God, and in particular the Passion of Jesus Christ. And conversely, the mystery of God as it has been revealed “charismatically” in a particular way by St Paul of the Cross offers a way of understanding the Christian life.”

From the Secretary of State, Cardinal Tarcisio Bertone, a message from Pope Benedict was read to the Chapter: “On the occasion of the 46th General

Chapter of the Congregation of the Passion of Jesus Christ, the Supreme Pontiff is pleased to offer his benevolent greetings to the Chapter members.” The letter went on to say: “The Passion of Jesus is an inexhaustible mystery in which is found the basis for the liberation of humankind from the many evils to which it is subject... Your Chapter, prepared with such diligence, is taking place at the vigil of the Year of Faith, a propitious time for an authentic and renewed conversion to the Lord, the one Saviour of the world. Rediscover here the wellsprings of your vocation and the fruitfulness of your apostolic works, so that you may incarnate your charism in the contemporary socio-cultural context, and thus be attentive to the signs of the times as you go forward to engage new missionary challenges with pastoral wisdom and courage.”

We were to have a sharp reminder of the consequences that can occur when we “incarnate (our) charism in the contemporary socio-cultural context” when we heard that Fr. Antonio Rodriguez CP, a Passionist working in El Salvador with young people in difficulty, had had serious threats made against his life and needed police protection. A letter was written, signed by the members of the Chapter and sent to the Authorities in El Salvador.

The Superior General, Fr. Ottaviano D'Egidio CP, in his Report took inspiration from the Gospel text of the Emmaus story: the disciples, thinking that all was lost, have their eyes opened by Jesus who has been with them in their sorrowful journey; he has been with them in their trials. Another text was the story of the healing of the deaf mute from the Sunday Mass which marked the beginning of the Chapter: this healing took place in pagan territory which could only be reached by crossing borders, leaving the safety and comfort of our usual surroundings, taking risks for the sake of the poor and marginalised. The application to our own situation as a Congregation was clear.



Fr. Ottaviano gives his Report to the General Chapter.

He then went on to describe the long and thorough process the Congregation had gone through as it worked at Restructuring. The process had not always been easy but structures had to be renewed to reflect the great changes happening in society and to enable us to carry out our Mission in the new ways modern life demands. Restructuring was in the service of Mission. Mission requires Solidarity, specifically in the fields of personnel, finance and formation: solidarity between the older and newer entities of the Congregation, solidarity across national borders, solidarity between young and old. A key element in our mission will be the issues of JPIC and our charism impels us towards solidarity with the crucified ones in today's world.

The Superior General's Report was followed by that of the General Econome, Battista Ramponi CP, which showed the Congregation in reasonable financial health. The Secretary for Solidarity and Mission, Jesús María Aristín CP reported on the great work being done to increase awareness of JPIC matters, although some areas still need to do more to address these matters fully; excellent resources are being produced, much formation work being carried out and an extensive number of projects being supported throughout the Congregation. Our UN representative, Francisco Murray CP, reported on the vital work we are involved in with NGO's, in which we co-operate with women religious of the Passionist family. He summarises his mission this way: "Our commitment is to help the world to hear the voice and the silence, the sufferings and hopes, the dreams and needs of the crucified ones of today."

Towards the end of the first week the reports from the Configurations were presented and discussed both in small groups and in the Aula. The purpose of grouping the various entities of the Congregation into Configurations was so that our charism, our presence and our mission would have greater freedom of expression and we would be able to:

1) Cut down on the number of structures, thus leaving men free from administration to concentrate more on Mission. In some Configurations the burden of leadership sometime falls repeatedly on the same small number of religious. It is hoped that the Configurations will make it possible for this burden to be spread more widely so that pastoral initiatives

which may otherwise have been out of the question may now become more realistic to consider.

2) Share personnel and experience in the area of Formation, again to make more efficient use of our human resources but also to promote the values of dialogue at an international level and the exchange of life within the Congregation. Given the nature of our globalised world and the vast range of international and intercultural relationships which exist in it, the Configurations, composed of many nations and many different cultures, are well placed both to be enriched by this new world situation and to be able to minister more effectively in it.

3) Promote solidarity in financial and personnel resources within and between Configurations. The Configurations differ according to their strengths and according to their needs: the new vision for the Congregation envisages a greater sharing of these not only within each Configuration, but also between them, again strengthening the international and intercultural links that exist between us.

4) Concentrate on Youth and Vocation ministry. The presence of many younger members of the Congregation at the Chapter, and the spirit of hope which has been so present amongst the capitulars gives a new impetus to the Congregation to build on the meetings of Passionist young religious and young lay people.

5) Encourage greater commitment to JPIC and the Option for the Poor. During the Chapter there was frequent mention of the Crucified One and the crucified ones: our consecration to the *Memoria Passionis* commits us to taking the side of those who find themselves at the margins of our world.

Two different types of Configuration have developed: a first model where the entities combine as one to form a Province; a second model where there is an aggregation of entities each with their own form of government. However both types of Configuration will be committed to Solidarity in formation, finance and personnel within the Configuration and will make efforts to establish the means for this if they have not already done so. The Configurations will also need to draw up their own Statutes. Two Configurations opted for the first model: CEB and SCOR; the other four Configurations, CJC, NESP, CPA and PASPAC, opted for the second model.

The first week of the Chapter was very full; a great deal of information had been shared and it was time for a break. The trip to Monte Argentario on the Sunday September 16th, taken by many of the capitulars, was a wonderful experience of the breathtaking beauty of God's creation and the generous hospitality of our brethren, with a life-giving reconnection with some of the earliest days of our Congregation. We then made a brief visit to Vetralla where we saw the cells of the brothers Danei, Paul and John Baptist, where they spent many years. The tour of the monastery was a perfect end to the day.

When work resumed at the beginning of the second week, it was important for us to have with us Leonello Leidi CP, chairman of the juridical commission which had been engaged before the Chapter in preparing the



proposals on Configurations and General Government that would need to be discussed in the Chapter before any alterations to the Constitutions or General Regulations could be made. He led us through proposed new legislation and clarified the many issues that Capitulars raised with him as to how these new entities, the Configurations, would relate to the General Council and what links the General Council would have with them. The Chapter decided that there should be an “Extended Council” made up of the Presidents of the six Configurations and that these six would meet with the General Council once per year or more frequently if the need arose and was agreed upon. All of these decisions required changes being made to the Constitutions and General Regulations and eventually the necessary formulations were agreed upon. A further change was added when it was decided that the General Synod, in the light of these yearly meetings with the Extended Council, should now be convened only once between General Chapters (instead of twice) and this would be three years after the General Chapter.

A different note was struck on Saturday September 22nd afternoon when members of the Passionist Lay Groups of Italy were invited to address the Chapter, share their stories of living the charism in their daily lives and have a dialogue with the Chapter members. The capitulars were moved by the stories of these laymen and women who had discovered the importance for their own Christian lives of the *Memoria Passionis* and of how, in union with various members of the Congregation, their sharing in our charism had grown and deepened. The Lay Passionists expressed the hope that their own lay Passionist vocation would be able to engage more with our Congregation. As Maria Rosa Fraccaro, Co-ordinator of the Passionist Lay Movement in Italy, said: “If the future of the Congregation is to be found in the present intention to be configured on a global scale, with different international and intercultural attributes, perhaps the time has come to renew its life through an engagement with and a co-responsibility with the world of the laity.”

On the middle Sunday of the Chapter, September 23rd, the Capitulars, together with some of the Italian Lay Passionists, made the trip to the Shrine of St Gabriel at Isola del Gran Sasso for another experience of the beauty of nature and for a celebration of the great gift we have all received in our Passionist vocation. 2012 is the 150th anniversary of the death of St Gabriel, so it was very appropriate to visit his Shrine during the time of the General Chapter. We arrived in time for Mass and the General, Fr. Ottaviano CP, preached eloquently on the Passion from the Gospel of the day and a Passionist Young People’s group led the music with great joy and enthusiasm in a packed basilica. We enjoyed the excellent hospitality of the community and we were informed that Fr. Mario Bartolini CP had been awarded the St Francis and St Clare prize for his work in Justice and Peace in Peru. Previous winners of this prize have included Mother Teresa, Chiara Lubich and Abbé Pierre. Many of the Chapter members then took the opportunity to visit the Stauros Art Exhibition which showed many impressive pictures and sculptures from the permanent collection in the Monastery.



Fr. Francisco Murray (CONC) greets the newly elected Superior General.

Moving into the third week of the Chapter and having largely completed the juridical work the previous week, the capitulars had two main tasks: to discern and discuss aspects of Passionist Mission and also to prepare for the election of the Superior General and his team of Consultors.

The first two days of the week were concerned with Mission and a number of significant proposals for mission were advanced, with the Chapter members fully engaged in the process. The proposals that the groups chose to work on centred on the following aspects:

1. Identity – Charism – Community
2. Justice, Peace and the Integrity of Creation (JPIC)
3. Evangelisation and New Evangelisation
4. Passionist Spiritual Formation
5. Participation of Lay People in our Charism
6. Youth

Wednesday of the third week, September 26th, was a Retreat Day in preparation for the election of the Superior General and his Consultors and the Chapter heard two inspiring talks from Robin Ryan CP. Taking Communion and Dialogue as his themes, he described how one of the most significant fruits of the Second Vatican Council was the view of the Church as the Place and Mystery of Communion and how we, as Passionists, moving forward in the areas of Solidarity in formation, finance and personnel, in the new international and intercultural Configurations are in a very privileged place to practise this spirituality of Communion. If we are truly to live this Communion, we must become experts in Dialogue: attentive listening, refusal to dominate, respect for the different views of others, knowing that in this world of great complexity which is reflected in our Church and Congregation, we will often have to recognise that the only way forward is along the path of “reconciled diversity.”

The election of the Superior General then took place on the Thursday, September 27th, and well before the end of the morning the Capitulars were able to greet with joy and enthusiasm our new leader, Fr. Joachim Rego CP. The election of the six Consultors, Fr. Augusto Canali CP (First Consultor), Frs. Denis



Travers CP, Michael Ogweno CP, Antonio Munduate CP, Sabinus Lohin CP and Giuseppe Adobati CP, took place on the Friday, September 28th, after the usual period of discernment and all six were in place by the end of the day. The choice of the new Council strongly underlined the international and intercultural nature of the Congregation and its determination to use and strengthen these links in the years to come.

The Liturgy in the Chapel of St Paul of the Cross that evening was on the theme of “Jesus, Bread of Life”. In a symbolic action we were reminded of the opening liturgy of the Chapter at the statue of St Paul of the Cross in the garden when we had had a profound meditation on the natural process of seed bringing new life. That seed had now become bread and the Superior General and his Council took pieces of bread at the end of the Liturgy and shared them with all the Capitulars as a sign of their willingness to serve and to nourish the new life we aspire to in the Congregation.

After a day of rest on the Sunday, September 30th, the final week of the Chapter began by further consideration of several proposals, the proposition on Finance, for which a commission was formed by the Chapter to revise and re-work the text, and the proposal to include the Passionist Lay Movement in the General Regulations.

On the Tuesday of the final week, October 2nd, the capitulars voted to accept the establishment of a Permanent Office of Formation and made several suggestions as to how it should carry out its mandate. Then they worked on the six aspects of Life and Mission identified as priorities by the Chapter.



Maria Rosa Fraccaro, Co-ordinator of the Passionist Lay Movement in Italy and other representatives of the Passionist Family addressing the General Chapter.



The Capitulars visiting Monte Argentario.

The morning of Wednesday October 3rd was reserved for the Papal audience in St Peter’s Square. Pope Benedict turned to the large group of Passionists and made special mention of the General Chapter; he was greeted with words sung in Spanish: “Pablo de la Cruz”. At the end of the audience Fr. Joachim, the new Superior General, was presented to the Pope and received his blessing.

In the afternoon session in the Aula the texts that had been worked on the previous day on aspects of Passionist Life and Mission were presented under the following titles:

Charismatic Testimony of the Passionist Community.

In joyful hope we embrace the Passion Christ has for the crucified ones and for the earth.

Evangelisation and New Evangelisation.

Formation in Passionist Spirituality

Participation of Lay Passionists, Men and Women, in the Passionist Charism, Life and Mission.

Passionists and Young People, United in Mission.

After some points of clarification and some modifications, each text was accepted and will be introduced into the international programming of the Congregation.

The Thursday before the end of the Chapter, October 4th, was the day for meetings between the individual Configurations and the new Superior General and Council. Many dreams, difficulties, projects and fears were shared. The day concluded with the celebration of the Eucharist in the St Paul of the Cross Chapel in the Basilica. During the Mass, new Provinces and Vice-Provinces were proclaimed: The Province of Holy Faith (FID), Colombia, and the new Brazilian Province, made up of the vicariates of Dominic Barberi (DOMIN), Jesus Liberator (LIBER) and Our Lady of Victories (VICT); the Vice Province of Our Lady Queen of Peace (PAC) in Puerto Rico and



the Dominican Republic; and the Vice-Province of St Thomas (THOM) in India.

The penultimate working day of the Chapter, October 5th, was given over to Budget issues for the years up to 2015, the year of the next General Synod, taking account of the changes in our structures of government. The capitulars saw a presentation of the progress of the foundation in Peru which in May 2013 celebrates its centenary. There were also various interventions on the subject of the coming World Youth Day in Brazil (2013) and the meetings between our young religious and the General Council.

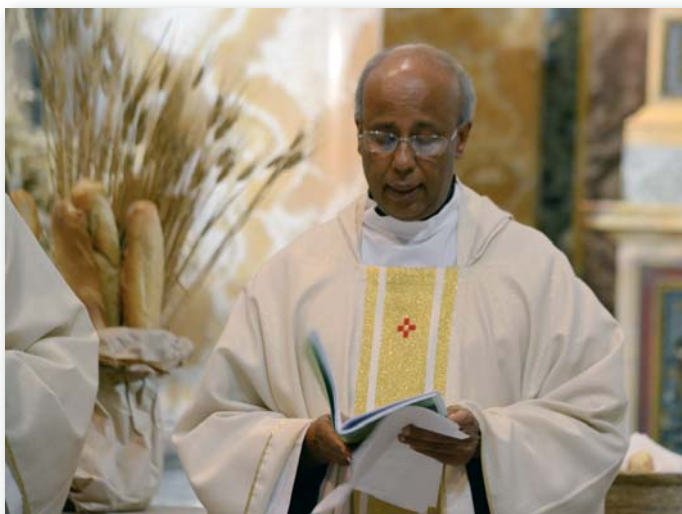
Beside some economic issues, the last working day of the Chapter was given over to



The Chapter members enter St. Peter's Square for the General Audience with the Holy Father.



Following his election as Superior General, Fr. Joachim Rego is greeted by Fr. Ottaviano D'Egidio.



"May we, Passionists, embark anew on our journey to announce the Good News of the Word of the Cross with courage and compassion."

evaluation of the strengths and weaknesses of the Chapter and to words of thanks for the great service of Fr. Ottaviano CP and his Consultors: Denis Travers CP, Luis Alberto Cano CP, Luigi Vaninetti CP and Clemente Barron CP.

On Sunday October 7th, we celebrated the last Eucharist. Fr Joachim, Superior General, proclaimed two new provinces, the Configuration Eugene Bossilkov (CEB) and the Configuration of the Sacred Heart (SCOR), and gave his first message to the Congregation.

Sending us to the different entities to encounter our brethren and lay men and women, he said in his homily:

"Brothers, during this Chapter which has been a time to review what is, and to plan for the next six years, we have chosen to highlight certain aspects of our life and mission to which we want to give priority and which will guide us as Passionists today. Focusing on these areas of our life and mission in the local realities, we hope, will give an impetus to the whole Passionist Family to be affirmed in their identity, witness and reason for existence."

The journey which we are ending, and beginning, here today reminds me of the personal journey my family (and I) made forty-three years ago on this very day when we left our country (Burma) which promised us no meaningful future, and migrated to Australia – for us a strange and unfamiliar land - to begin anew. It was a journey, an enterprise, which was frightening and insecure. However, with courage and trust we undertook the journey, and, in faith we 'know' (it was our experience) that God walked alongside us and led us to a new beginning and a fresh future of hope.... May we, Passionists, embark anew on our journey to announce the Good News of the Word of the Cross with courage and compassion; and with you I repeat the Psalmist's prayer: "May the Lord bless us all the days of our lives." ●

A PROPHETIC VISION

(At the beginning of the Chapter, the capitulars expressed their hopes for the Chapter and their desires for the Congregation. This text, drawn up by the Redaction Commission, is a summary of these hopes and desires.)

Gathered in our 46th General Chapter, along with our father Saint Paul of the Cross, we have asked the inspiration of the Spirit so that, encouraged by the Word of the Cross, we can find the ways, strategies and structures that help us to respond better to current world challenges in the countries where we live and exercise our ministry as Passionists.

Our deepest desire for the Congregation at this time is that we would experience a profound renewal of Passionist life: a rediscovery and deepening of community life that recognises that we are a family and that living in fidelity to our charism means that we can rejoice in the most profound source of unity. Our communities should be strong in themselves but open to others, especially the wider Passionist Family. At the same time we must work to renew our own spiritual lives, giving the contemplative dimension of our vocation its proper place.

People should be able to recognise that our lives are centred upon God. We should remember the central importance for our vocation of the practice of poverty, more important than ever in our consumerist world. However, in certain parts of the Congregation we shall have to shake off the air of resignation that has descended on us.

We need to be converted to the values of Solidarity and be open to the benefits of sharing more and more with each other internationally. Practising Solidarity in the areas of formation, personnel and finance will strengthen the fraternal bonds between us and make us better able to reach out to the crucified of the world.

We wish to be open to all the new challenges of our world and to develop those structures which will help us to respond to them. If we are united in our commitment to our charism, then we will not be too concerned about any diversity of structure. At the



Fr. Joachim is presented with the staff used by St. Paul of the Cross, symbolic of his role as the 25th successor to the Founder.



“United in our identity as Passionists, we will be able to fulfil our prophetic role as we face the challenges that the modern world presents us with and carry out our shared initiatives to meet the world’s deepest needs.”

same time we must look honestly and openly at our experience of Restructuring, and evaluate how this process is helping to revitalise our life and mission. United in our identity as Passionists, we will be able to fulfil our prophetic role as we face the challenges that the modern world presents us with and carry out our shared initiatives to meet the world’s deepest needs. ●



ASPECTS OF INTERNATIONAL MISSION

In a spirit of discernment, the Chapter considered our mission in today's world and highlighted six aspects of our life and ministry, presenting a new vision for each of these aspects and proposing actions to assist the Congregation throughout the world in its response.

1. THE CHARISMATIC TESTIMONY OF THE PASSIONIST COMMUNITY

The reflection and the experience of the General Chapter has elicited from us the desire to emphasize the importance of the community dimension of living and expressing our Passionist identity, recognizing that we have been called by Jesus to a life in fraternity. Like Saint Paul of the Cross, we are called together to live in an evangelical community of life, born out of the Memory of the Passion (Const. 1). Thus, we testify in our Life and in our Mission to what is our reason-for-being in the Church and in the world.

The insistence on the values and strengths of the Passionist Community, as they are put before us in the Constitutions, call forth from us at this time, which is paradoxically tinged with individualism, relativism, and a great desire for communion, a special attention to bring about the revitalization of our Life and Mission. Our charismatic living together of the *Memoria Passionis* is born from and is expressed in the local community which prays, shares, grows in communion, accomplishes its mission, and thus becomes an expression of the reconciling and renewing power which is born on the Cross; in this way, our charismatic life together is a sign of the new humanity in Christ.



"Our community life is our first apostolate. Each local community will be encouraged to find ways of living and witnessing to its Passionist identity..."

The radical living out of the elements of our charismatic Passionist Community will make our vocation prophetic and meaningful and they will be the primary realization of our Mission: *To be witnesses to the power of the Lord, Crucified and Risen.*

Actions

Because we desire to revitalize this most fundamental dimension of our charismatic life together, we propose some actions for this six-year term:

1. Our community life is our first apostolate. Each local community will be encouraged to find ways of living and witnessing to its Passionist identity, inculturated in its local setting, and open to the universality of the Congregation. To achieve this, it will undertake a "community life project" and review it regularly.

2. During the next three years, through a discerning process, each Configuration will consider the constitutive elements of the Passionist Community, examining the quality of our community life, for the sake of a greater revitalization of Life and Mission. This process will be evaluated at the next Synod.

3. The Superior General will undertake a specific pastoral action (catechesis), to encourage and empower the communitarian dimension of our charismatic life together and of our apostolate.

2. IN JOYFUL HOPE, WE MAKE OUR OWN CHRIST'S PASSION FOR THE CRUCIFIED AND FOR THE EARTH

Our Passionist vocation is a call to contemplate and proclaim with words and deeds of justice and peace Jesus Crucified, in solidarity with the crucified of today and those who because of their personal



"Our Passionist vocation is a call to contemplate and proclaim with words and deeds of justice and peace Jesus Crucified, in solidarity with the crucified of today..."



situation no longer feel they have a home in the church. We Passionists have heard the cry of the children, the aged, the poor and the abandoned. We have heard the cry of the earth. We have seen the face of the suffering. The Passion of Christ continues in the Passion of the crucified of today.

Our living out of this experience changes our hearts, animates our community life and is the impetus for our mission.

Actions

The 46th General Chapter approves the following actions:

1. Each configuration will have a JIPC commission. Their duties will be:

- To help the configuration to reflect on JIPC in the light of the Passionist Charism and try possible concrete action.

- To animate the celebration of World Days proposed by the Secretariat for Solidarity and Mission.

- To promote projects of solidarity within the Congregation.

- To promote the study and deeper awareness of the social doctrine of the Church and the themes of JPIC in initial and on-going formation. Experiences of life in a community situated at sites of suffering are to be included at every stage of formation.

2. The Superior General is the President of the NGO "Solidarietà Passionista". This NGO will have as secretary the Secretary for Solidarity and Mission.

3. The Secretary for Solidarity and Mission is responsible for the coordination of joint initiatives among the NGOs that the Congregation has in different configurations. The Superior General will appoint an assistant to the Secretary for Solidarity and Mission who will work with him to support the projects of our missionaries.

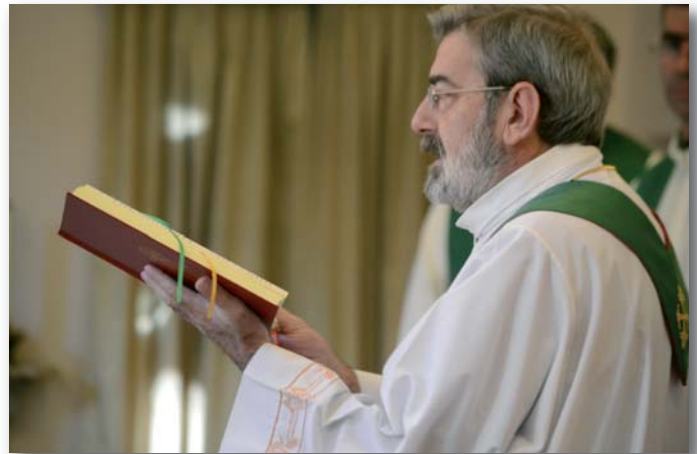
4. In the different Configurations we shall promote actions which will favor "ethical banking"; we shall take practical action to demonstrate commitment to the environment (alternative sources of energy, ecology...).

5. The Configurations and the entities which constitute them will examine their resources (property, finances, personnel) and decide how to use them in solidarity with the crucified ones and the suffering of creation (sustainability).

3. EVANGELIZATION AND NEW EVANGELIZATION

Renewing our enthusiasm for being witnesses to the word of the cross for contemporary humanity

In communion with the Church which will celebrate the forthcoming Synod on the theme "The New Evangelization for the Transmission of the Christian faith", we Passionists proclaim the Word of the Cross in a world transformed culturally, technologically advanced and increasingly secularized. We are looking for new ways and expressions of the Good News, in respect of different cultures and traditions in which we are called to preach Christ crucified.



"We Passionists (religious and laity) affirm the primacy of the Word of the Cross in the proclamation of the Truth that is Christ."

Primacy of the Word of the Cross and cultural formation

We Passionists (religious and laity) affirm the primacy of the Word of the Cross in the proclamation of the Truth that is Christ. In dialogue with the cultural context in which we live, we commit ourselves to deepening our encounter with the Word of God through study and prayer, so as to be well formed and ready for evangelization. Our proclamation becomes even a denunciation of social injustices and hope for the "crucified" of today.

Community Dimension of Evangelization

We live evangelization in an apostolic community context, with a shared pastoral project. The presence of a Passionist community must be "significant" in the territory in which they live, that is, capable of reaching out to people through the proclamation of the Gospel, and of being challenged by the needs of the real situation in which it operates.

Dialogue with the "distant": multicultural, ecumenical and interreligious dialogue

We Passionists propose a ministry of proclamation aimed at "the distant", those who have left the Church and those who remain on the margins of the Church itself. In a multicultural society, the preaching of the Gospel will be facilitated by relationships with the different ethnic and religious communities which are also rich in culture and spirituality.

Mass Media

To fulfill the task of evangelizing, we Passionists want to form ourselves in the use of the mass media so as to be at home in the new *areopagus* where we need to be present and qualified to interact with others and especially with young people.

Actions

1. Each entity and / or configuration will create a team of men and women religious and lay people for global and local evangelization



2. Each entity and / or configuration will organize for religious and laity courses of initiation and renewal of preaching, to renew the traditional forms of preaching (missions to the people, retreats and preaching in local parishes etc.) and promote new forms of proclamation, taking into account the creative capacity of each.

3. Each entity and / or configuration will commit itself to offer an adequate instruction of the religious and lay people involved in evangelization so that traditional media (radio, press and television) and new media (web and social networks) become places and instruments of evangelization.

4. FORMATION IN PASSIONIST SPIRITUALITY

“Conscious that God is the primary source of all formation” (Const. 77), we are convinced that formation in Passionist spirituality is born of the action of the Holy Spirit. This work of the Holy Spirit is nourished by listening to the Word, the contemplation of the Crucified One, study, fraternal life, through proclamation of the Word and solidarity with the Crucified of today.

The spirituality flowing from the Passionist Charism, to keep alive the Memory of the Passion of Jesus as “the greatest and most overwhelming work of God’s love”, speaks meaningfully to the ills and injustices of humanity today and to our suffering earth.

It is imperative that those people drawn to our Charism, whether as professed religious or laity, be offered significant formation in Passionist Spirituality as a priority, and have access to resources for the deepening of their spirituality.

Therefore, the General Chapter has approved the creation of an Office for Formation for the entire Congregation.

Actions

To coordinate, encourage and guide the creation of formation plans for the religious and laity of the Passionist Family.



“It is imperative that those people drawn to our Charism, whether as professed religious or laity, be offered significant formation in Passionist Spirituality as a priority, and have access to resources for the deepening of their spirituality.”

To produce the required resources for formation in history and spirituality of the Congregation.

To facilitate and promote dialogue among the formation personnel of the different areas.

To increase theological research on our Charism.

5. PARTICIPATION OF LAY MEN AND WOMEN IN THE PASSIONIST CHARISM, LIFE AND MISSION

We believe that the rich potential of the Passionist charism, life and mission will come to fuller expression and realisation when it is shared by lay men and women within the Passionist Family.

For this reason the 46th General Chapter decided to include the following passage in the General Regulations of the Congregation of the Passion:

Rooted in Christ through baptism and sharing in the universal call to holiness, and following the spirit and teaching of Saint Paul of the Cross, we share with the lay faithful the mission entrusted to us by the Church to announce the Gospel of the Passion to the world through our lives and our apostolate (cf. Const. No. 2).

Respecting the identity and the uniqueness of each vocation, we open ourselves to a fruitful exchange of gifts, in reciprocity, to promote together with the laity who share our Charism the grateful memory of the Passion of Christ, in all men and women whom we meet on our way, especially the ‘crucified’ of the present day.

In order to facilitate this, we propose the following **actions**:

1. Provinces, Vice-Provinces and Vicariates are encouraged to make statements in their Provincial Chapters and Congresses which affirm the value of the vocation of lay men and women who share in the Passionist vocation.



Fr. Joachim Rego with the Sisters, Daughters of the Passion, that staff the Generalate of Sts. John and Paul.



In so far as possible, the Provinces, Vice-Provinces and Vicariates will designate one of their houses as a place of welcome for the lay men and women who share in the Passionist vocation. There, with professed Passionists, they can explore new ways of being Passionist together.

2. Configurations are encouraged to be in dialogue with lay men and women who share the Passionist charism, life and mission, as well as with religious and secular institutes of the Passionist Family. This dialogue will take place at four levels: life, action, theological exchange and religious experience.

3. A member of the General Council will have responsibility for this area.

6. PASSIONISTS AND YOUTH, TOGETHER IN LIFE AND MISSION

Out of our love for Christ Crucified, we Passionist Religious live in a community which is dedicated to being memory of the Passion; and on the basis of our life, we wish to share Passionist spirituality with young persons, as well as the dream of being Good News in the world.

We are aware of the changes and differences that exist in our world, which becomes more and more pluralistic and individualistic; therefore, we Passionist Religious want to understand the reality in which young people live today. We know that by listening to them, and in dialogue with them, we can together engage life's challenges, and promote commitment to Justice, Peace, and the Integrity of Creation (cf. Mt 6, 33).

Because we recognize the contrary values of the world, which are also present in the world of youth, we want to accompany young people as they grow in life and in faith by means of a youth apostolate which respects their own values and offers them greater commitment.

We reaffirm our option for youth and we hope that they will discover their integral vocation, *since all of*



"We reaffirm our option for youth and we hope that they will discover their integral vocation, *since all of life is a vocation.* We therefore offer them our Passionist spirituality and charism as a means and guide for their lives."

life is a vocation. We therefore offer them our Passionist spirituality and charism as a means and guide for their lives.

Actions:

To develop vocational ministry for youth in our Configurations as a way of promoting in young people their own encounter with Jesus and helping them to respond to their own vocation as religious or laity.

To cultivate among young people a missionary commitment, which will encourage them to share with us our life and our Passionist apostolate through national or international voluntary work.

To incorporate the area of youth ministry within the Office for Formation in order to encourage networking and the sharing of materials for youth ministry, as well as materials dealing with our Passionist spirituality and charism.

To facilitate, in the different zones of each entity, and in so far as possible, the creation of a community dedicated to welcoming youth who might wish to share our Passionist life and engage in vocational discernment.

To encourage and support participation in workshops, seminars, gatherings, youth activities, and international meetings such as the World Youth Day.

To promote in the context of initial and on-going formation programs of the Configurations initiatives to understand the reality of today's young people and thus to help the religious to develop an attitude that is more open to listening and welcoming of young people's reality.

To celebrate the feast of Saint Gabriel of Our Lady of Sorrows as an International Day of Passionist Youth.



Passionists of the Configuration of Africa celebrating the Eucharist in the Room of St. Paul of the Cross.



A REFLECTION ON THE SPIRITUAL PATRIMONY OF THE CONGREGATION OVERVIEW

Fr. José Luis Quintero, (SANG/SCOR)

[*Editor's Note:* The following is an excerpt from the text of the talk given by Fr. José Luis Quintero at the General Chapter of 2012. The complete text can be read on the Passiochristi website and in the booklets prepared by the General Secretariat.]

This is the title that was proposed to me for today. I was told that the hope was to dedicate this day to a reflection “*along the lines of a seminar on our spiritual patrimony*”. As you can imagine, the topic is quite broad and difficult to make more concise. As I began to work on it, I wanted to be very conscious of those with whom I would share it, recognizing that it was a service from one brother to another and on behalf of his brothers. What I have thought through and written is nothing novel; perhaps I am simply putting into words something which you already know and believe. These words are merely a dim and inadequate reflection of the reality to which they refer. I accepted this service with a certain reticence and I accepted it perhaps ingenuously and without an in-depth awareness of what was involved, let alone of my own limitations. I trust that everything which I will say – albeit with too many words – words not necessary for someone who has savored and lived intensely the gift of one’s vocation, may be like a soft breeze which brings new fire to smoking embers, or like the rustling of a stream which reveals its constant flow, day and night. Perhaps this is already too pretentious. I entrust everything to your patience, and if what you hear and read takes you to other places where you may savor and live the grace of your Passionist existence, then this modest service will have fulfilled its objective. It appears that the Spirit is accustomed to work with considerably inadequate instruments, and this case is no exception.

This reflection arises from the simple and daily being and living in the Passionist life, in the heart of this charismatic community. It is a hymn, modest and unpretentious, to this gift which I received and which I desire to live in gratitude and generosity, always in the way to conversion and dedication which is not yet realized in full. Thus, without any other intention than to have wished to fulfill the responsibility given me – and for which I am truly grateful – and being quite aware of my limitations, lacks and gaps, I offer this to you. Undoubtedly each



Fr. José Luis Quintero (SANG).

one of you can bring it to completion, you can enrich its content, and you can raise questions about it. If it serves to do as much, my words will have been a sounding board, whether in harmony or disharmony with you. That will be its merit, as I well realize that your patient hearing and acceptance are much more than my efforts and presentation.

I have divided this reflection in three parts which correspond to the three areas listed in the agenda for this day.

(1) Part one is a reflection on the components of a charismatic tradition. I describe the concept, and I propose a special framework by which to understand our reality in the context of biblical revelation, ecclesiology and Christology. I continue with an enumeration of the specific elements which configure a “spiritual patrimony” and how to approach them in so far as they are living realities “in which the Spirit lives”.

(2) The second topic is centered on the formulation of the “Consecration to the Passion of Our Lord Jesus Christ” as the charismatic and constitutive element of our identity. Following a brief historical view, I will cover the elements which define this real-



Chapter members gathered in the Aula.

ity in the Constitutions and I will analyze in a more extended way three aspects: consecration, the relationship between the Crucified One and those who are crucified, and a reference to the Paschal Mystery.

(3) The third topic centers on a description of the process of theological reflection which has been made, starting from the Charism, concerning the Passion of Christ. It attempts to present a description of that “conceptual-reflexive” moment which starts from the charism, and proceeds to encompass the Mystery which is the source of its identity.

At the end of each topic, I will present some questions or areas for reflection which might serve for discussion or for more in-depth study...

FIRST TOPIC: THE ELEMENTS WHICH MAKE UP A “CHARISMATIC TRADITION.”

Insights for its interpretation starting with revelation, ecclesiology and Christology (the referential framework).

1. Revelation and biblical experience as a criteri-



A liturgy of the Chapter before the icon of the “Salus Populi Romani” in the Chapel of St. Paul of the Cross.

on for a tradition (conformative tradition).

2. Charismatic Plurality in the bosom of the Church “communion”. 3. The “contemporary dimension” of the spiritual experience of Christ as the possibility for all spirituality and existence as a “following.”

4. Elements which configure the spirituality of a charismatic tradition.

SECOND TOPIC: THE FORMULATION OF THE “CHARISM” IN THE TRADITION OF THE CONGREGATION.

A special vow – Consecration to the Passion.

An ongoing process of “creative fidelity” engendered by the Spirit.

1. Various elements and their realization.

2. The formulation and institutional expression of the “special vow”: (a) a brief, historical review; and (b) the “new element” and its placement and formulation within the Constitutions (1985) in light of Vatican II.

3. Consecration to the Passion. Some perspectives: (a) The consecration to the Passion as “participation, assimilation, adherence and appropriation”; (b) Consecration as “mission” based on the “relationship” of the Passion of Christ with the passion of humankind; (c) Consecration to the Passion “in the dynamic of the Paschal Mystery”.

THIRD TOPIC: THE “THEOLOGICAL-SPIRITUAL-PRACTIS KNOWLEDGE” WHICH ARISES FROM THE PASSIONIST CHARISM AND WHICH GIVES IT FORM.

Passiology-Theology of the Cross – Wisdom of the Cross - Memoria Passionis as “hermeneutical key”.

1. The circular letter of Fr. Leo Kierkels, “Study of the Passion” (25 February, 1930).

2. The recent article of Fr. Antonio M. Artola, “Passiology”.

3. The category “Memoria Passionis” as the hermeneutical and descriptive key for the “Passionist” subject, awareness and reflection (the lived-awareness-practice): (a) The consideration of this category in keeping with a “forma mentis et cordis”; (b) aspects which are included in its realization and expression; (c) The Memoria Passionis as “hermeneutical criterion” or “theological locus”; (d) Some traces of this theology as arising from charismatic foundations; (e) The Memoria Passionis as a “critical-institutional” moment in the Congregation’s identity: That which constitutes its being and acting. ●



BUILDING SOLIDARITY THROUGH DIALOGUE

SUMMARY

Fr. Robin Ryan, (PAUL/CJC)

Among the primary responsibilities of the General Chapter enumerated in our Constitutions is the following: “to foster solidarity, and to maintain unity without insisting on uniformity” (n. 127). This same notion of fostering solidarity is found in the writings of Karl Rahner. Rahner had a keen sense of global diversity, but he also expressed an enduring conviction about the fundamental unity of the human family, a unity grounded in our common origins and common destiny in God. He wrote: “In the one single history of the world and of salvation throughout all times and places all human beings stand in solidarity with one another; the situation and the possibilities of the freedom of all are jointly conditioned by all for all” (*Theological Investigations* 21, 268).

God’s Compassionate Solidarity With Us

Our own efforts to build solidarity within the congregation are based on God’s compassionate solidarity with us. In his reflections on the Book of Job, Gustavo Gutiérrez adduces the Hebrew understanding of the *go’el* (“redeemer”) — the

family member who was responsible to act on behalf of his relatives during times of trouble. In the Hebrew Scriptures, God comes to be known as the *go’el* of Israel. The people with whom God establishes the covenant become God’s family. God’s solidarity with his people impels them to solidarity with one another.

From a woman’s perspective, Elizabeth Johnson speaks of the incarnation as God’s salvific solidarity with all human beings. The incarnation entails “God’s plunging into human history and transforming it from within” (*She Who Is*, 153). About Christ’s passion and death, Johnson observes, “The cross signifies that God, who is love, whose will stands in contrast to such misery, nevertheless freely plunges into the midst of the pain and tastes its bitterness to the bitter end in order to save” (*Quest for the Living God*, 59). The resurrection of Jesus shows that God is always at work from within to give life, especially through God’s compassionate solidarity with suffering people.

Reflections on the Charism of Saint Paul of the Cross

For Passionists, our common world of meaning is the realm of the *memoria passionis*. Numerous texts in the Constitutions articulate this principle, for example, “We seek the unity of our lives and our apostolate in the passion of Jesus. His passion reveals the power of God which penetrates the world, destroying the power of evil and building up the kingdom of God” (n. 5). There is a bond of solidarity among Passionists that is present even before we meet one another. The *memoria passionis* establishes the common world of meaning that is both the



Fr. Robin Ryan (PAUL) and Fr. Paul Francis Spencer (PATR) Secretary for the Chapter.



source and the fruit of our solidarity with one another.

The ideas of Augustine of Hippo and John Baptist Metz are instructive for thinking about the *memoria passionis*. In his *Confessions*, Augustine described memory as the interior dwelling place of God, the place where he made contact with God. For Passionists, the *memoria passionis* is the place and the activity in which God reveals himself. Metz links memory and solidarity by describing memory as “anamnetic solidarity, or solidarity in memory with the dead and the conquered” (*Faith in History and Society*, 184). This is a “dangerous” memory because it acknowledges the dignity of people whom the powerful of the world have consigned to the trash heap of forgetfulness. Solidarity means support and togetherness through which others, particularly those who are suffering, can be raised up.

Forms of Dialogue

The Vatican document titled “Dialogue and Proclamation” (1991) outlined a fourfold modality of dialogue in its discussion of interreligious exchange. There is the *dialogue of life*, whereby people strive to live together with openness and hospitality, sharing the joys and burdens of life. Through the *dialogue of action* Christians collaborate with others for the integral development and liberation of people. The *dialogue of theological exchange* enables specialists to deepen their understanding of their respective religious heritages. In the *dialogue of religious experience*, people from diverse religious traditions share their spiritual riches with one another.

I would suggest that we Passionists can build on this fourfold model of dialogue as we think about the challenge of building solidarity



“There is a bond of solidarity among Passionists that is present even before we meet one another. The *memoria passionis* establishes the common world of meaning that is both the source and the fruit of our solidarity with one another.”

amongst ourselves and with those we serve in ministry. The dialogue of life calls us to find new opportunities in which we can share life simply on a human level. The dialogue of action will take place as we discover ways in which Passionists from different cultures and provinces can collaborate in ministry. Our congregation will also be enriched by increased opportunities for Passionist scholars from different parts of the world to engage in the dialogue of theological exchange. And our conviction that prayer is one of the pillars of our life and mission impels us to be more creative in finding ways to share our religious experience with one another.

In his theological account of Calvary, Edward Schillebeeckx uses the image of Jesus holding on to the hand of God. He affirms that for Jesus and for all those who suffer, “God nevertheless remains near at hand and that salvation consists in the fact that man still holds fast to God’s invisible hand in this dark night of faith” (*Christ*, 725). Each of us is invited to hold on to the hand of God, especially in our own Calvary moments. And we are summoned to hold on to the hands of one another as brother Passionists called to strengthen our solidarity with each other. ●



PROFESSION OF FINAL VOWS

Fourteen religious professed Final Vows during the period July to December 2012.

In the PRAES Province of Italy, Fr. Antonio Coppola professed Perpetual Vows on 24 July and Anthony Maria Chidi Iyiegbu on 8 September 2012. In the CORM CARLW Vicariate of Kenya, Vitalis Otieno Lana and Luke Owino Milewa professed Final Vows on 23 August 2012. Two deacons of the CRUC THOM Vicariate of India professed Final Vows on 22 October 2012: Nambikai Raj and Titus Chullikat. On 27 October, Filippo Pisciotta professed final vows in the CFIXI Province of Italy. In the FAM Province of Spain, the following four religious professed Final Vows on 17 November 2012: Douglas Alexander Carmona Rodríguez, Jesús Marín Pérez, and Miguel Angel Merino Rodea; and on 8 December 2012, Carlos Rosendo Díaz Castellón. Deacon Cristiano Massimo Parisi of the DOL Province of Italy professed Final Vows on 21 November 2012. In the CORI RES Province, Juan Carlos Cardozo Llanos made Final Profession on 2 December 2012. And finally, in the SANG Province of Spain, Daniel Omar Panoluisa Herrera professed Final Vows on 29 December 2012.



Nambikai Raj and Titus Chullikat (CRUC THOM).

PROFESSION OF FIRST VOWS

During the period of July to December 2012, fourteen Religious professed First Vows.

On 1 July 2012 in the CORI RES Vicariate, José Edwin León Valdivieso and Juan Pedro Tuanama Isuiza professed First Vows. In the ASSUM Province of Poland, three religious professed First Vows on 14 September: Paweł Marchewka, Paweł Michałowski and Radosław Cezary Mucha. On 15 September 2012, Michele Messi of the PIET Province and Francesco Pagliaroli of the PRAES Province of Italy professed First Vows. On the following day, 16 September, Antonio Parrino of the LAT Province of Italy professed First Vows. On 19 October in the FAM Province of Spain, the following four religious professed Vows: Marco Antonio Arriaga Hernández, Joel Angel Flores Valdes, José Ramón Mejía Babadilla and Daniel Rodríguez Rodríguez. Finally, in the CRUC THOM Vicariate, Antony Jackson Kattunkalthayyil and Jithin Olattupurath professed First Vows on 10 November 2012.



Antony Jackson Kattunkalthayyil and Jithin Olattupurath (CRUC THOM).

PRIESTLY ORDINATIONS

Nineteen of our religious were ordained to the Priesthood during the period June to December 2012.

On 2 June, Fr. Paweł Wójcik was ordained in the ASSUM Province of Poland. In the CFIXI Province of Sicily (Italy) six religious were ordained to the priesthood on 29 June 2012: Frs. Mikael Darmi, Rosario Fontana, Agapitus Milandrino Goleng, Mikael Gregory Moan Tiba, Firmus Firman Rii and Sixtus Sang. On 11 August 2012, Fr. Rolly Werner Bardález Saavedra of the CORI RES Vicariate in Peru was ordained a priest. Fr. Lorenzo Pantanetti of the PIET Province of Italy was ordained on 1 September 2012. On 13 October, in the VULN Vice-Province of Austria-Germany, Fr. Johannes Rothärmel was ordained. In the FAT Province of Portugal, two religious were ordained to the priesthood on 14 October 2012: Frs. César Miguel da Silva Costa and Alfredo Travassos Magalhães Serpa. Fr. Kennedy Antonio



Juan Carlos Cardozo Llanos (CORI RES).

Okeafor was ordained on 19 October in the PRAES Province of Italy. In Brazil, Fr. Rodrigo Alves Ferreira (DOL VICT) was ordained on 4 November and Fr. Firmino Ferreira de Oliveira (PRAES DOMIN) was



Francesco Pagliaroli (PRAES), Michele Messi (PIET) and Antonio Parrino (LAT).



Douglas Alexander Carmona Rodríguez, Jesús Marín Pérez, and Miguel Ángel Merino Rodea (FAM).



Jurii Kurdybacha (ASSUM).



Paweł Marchewka, Paweł Michałowski and Radostaw Cezary Mucha (ASSUM).



Fr. Carlos Javier González Ríos (CORI PAC).

ordained on 11 November 2012. On 24 November, in the Dominican Republic (CORI PAC), Fr. Genelio García Antigua was ordained to the priesthood and Fr. Carlos Javier González Ríos on 28 December 2012. Fr. Lucas Pereira of the PRAES DOMIN Vicariate of Brazil was ordained on 1 December 2012. And finally, in the PASS Province of the Philippines, Fr. Vivien Lugo Nuera was ordained to the priesthood on 4 December 2012.

DIACONATE ORDINATIONS

During the period September 2012 to January 2013, twelve Religious were ordained deacons.

In the ASSUM Province of Poland, Jurii Kurdybacha was ordained a deacon on 15 September and on 19 October the following religious of the ASSUM Province were ordained deacons: Lukasz Nawotczynski and Mirosław Stocki. In the FID Province of Colombia, César Augusto Calderón Ramos and José Gregorio Quintero Gaona were ordained to the diaconate on 22 September 2012. The following two religious were ordained deacons in the FAT Province of Portugal on 14 October: Carlos Jorge da Silva Ribeiro and Tiago Miguel Pinto Veloso. Jéferson Lima da Costa was ordained a deacon in the CALV Province of Brazil on 19 October 2012. In the THOM Vice-Province of India, Nambikai Raj and Titus ➔



**Fr. Genelio
García Antigua
(CORI PAC)**



Fr. Johannes Rothärmel (VULN)



**Fr. Firmino Ferreira de Oliveira
(PRAES DOMIN)**



**Fr. Kennedy Antonio Okefor
(PRAES)**



**Fr. Rolly Werner Bardález Saavedra
(CORI RES)**



**Anthony Maria
Chidi Iyiegbu
(PRAES)**



Lukasz Nawotczynski and Miroslaw Stocki (ASSUM)

Chullikat were ordained to the diaconate on 23 October 2012. On 15 December 2012, Cristiano Massimo Parisi was ordained a deacon in the DOL Province of Italy. And in the PRAES Province of Italy, Anthony Maria Chidi Iyiegbu was ordained to the diaconate on 29 December, 2012. ●

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NOTITIAE OBITUS



Usque ad diem 15 marzo 2012 – 18 febbraio 2012, acceptae

DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
24/03/12	Sac. Paolo Podda	PRAES	28/04/42	28/09/64
24/03/12	Sac. Mariano Liébana del Blanco	FAM	24/06/27	08/09/44
17/04/12	Fra. Vittorio Sergi	CFIXI	05/02/39	15/06/00
26/04/12	Fra. Francis Cummings	SPIR	07/01/27	08/12/48
15/05/12	Sac. Clement Kasinskas	PAUL	17/08/29	15/08/50
20/05/12	Sac. Marcial García Martínez	FAM	16/02/14	25/09/30
21/05/12	Sac. Mariano Pagliaro	PRAES	01/06/41	29/09/59
22/06/12	Sac. Egidio Parnisari	CORM	01/09/20	15/09/40
24/07/12	Sac. Alfredo Pallotta	PRAES	16/05/24	09/09/42
19/07/12	Sac. Ireneo Tizzani	CORM	18/08/17	04/11/35
12/08/12	Sac. Andrea Achiardi	PIET	10/04/62	15/09/92
15/08/12	Sac. Leon Grantz	CRUC	01/08/17	15/07/40
21/08/12	Sac. Bernardino Bordo	PRAES	06/10/21	28/09/39
21/08/12	Sac. Gregorio Paredes Quevedo	CORI	18/07/40	15/10/61
24/08/12	Fra. Philip Maggiulli	PAUL	21/06/27	14/03/54
25/09/12	Sac. Gabriel Paulo Gasparin	CALV	01/01/40	12/02/58
11/10/12	Sac. Czeslaw Duda	ASSUM	14/10/49	18/02/73
13/10/12	Sac. Louis Doherty	CRUC	08/01/25	09/07/52
29/10/12	Sac. Bartolomeo Avagliano	DOL	19/10/19	15/11/38
01/12/12	Fra. Giuseppe Adobati	CORM	16/11/32	24/09/50
03/12/12	Sac. Mariano Domingo Martín	FAM	12/02/24	15/09/42
16/12/12	Sac. Santiago León Puente	FAM	14/07/26	15/09/42
07/01/13	Fra. Leo Vermeiren	GABR	04/04/19	05/04/45
12/01/13	Fra. Vicente Goikoetxea Zabala	CORI	10/10/28	26/11/52
12/01/13	Sac. Raffaele Cafaro	DOL	15/03/20	06/09/37
18/01/13	Sac. Boudewijn Baetsen	SPE	26/01/30	09/09/52
31/01/13	Sac. Germán Olaya Fernández	FID	16/02/69	05/01/92
05/02/13	Fra. Mark O'Reilly	PATR	04/10/31	03/05/50
06/02/13	Sac. Jesús Ramón García Platero	CORI	11/01/31	28/08/49
14/02/13	Sac. Cassian Yuhaus	PAUL	12/07/22	15/08/44

MONIALES ET SORORES DEFUNCTAE

13/03/12	Sr. Serafina de Nossa Senhora Menina (Maria Guilhermina) Damm	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. San Gabriele della Vergine Addolorata	10/10/1920	21/06/38
26/03/12	Sr. Maria Paulina Calderon	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	15/12/1914	30/10/38
29/03/12	Sr. Eileen Trainor	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	20/08/1924	01/09/44
11/04/12	Sr. Maria Adele delle Cinque Piaghe (Cesarina) Colzani	Monasterio Passionistarum de Genova - Quarto (Italia)	12/05/1925	07/05/50
16/04/12	Sr. Maria Clementina Corti	Monasterio Passionistarum de Genova - Quarto (Italia)	14/12/1922	19/09/43
28/04/12	Sr. Marie Therese of the Eucharistic Heart of Jesus (Barbara Ann) Merlet	Monasterio Passionistarum de Ellisville (U.S.A.)	26/10/1933	29/08/61
21/05/12	Sr. Edoarda degli Angeli Custodi (Ottavia) Achille	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	12/05/1923	03/10/40
29/05/12	Sr. Vincenza delle Cinque Piaghe (Consiglia) Carbone	Monasterio Passionistarum de Napoli (Italia)	09/05/1917	08/11/39
03/06/12	Sr. Marie Paul of the Heart of the Blessed Sacrament (Hanako) Asayama	Monasterio Passionistarum de Mefu (Japan)	03/08/1935	16/05/64



NOTITIAE OBITUS



DIE	OBDORMIVIT IN DOMINO	PROVINCIA	NATUS	VOTA NUNCUPAVERAT
11/06/12	Sr. Maria Ausiliatrice del Santissimo Rosario (Rosa) Ficile	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	28/12/1927	12/09/59
13/06/12	Sr. Joan Kirby	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	17/03/1926	05/09/49
07/07/12	Sr. Maria José del Calvário (Helena) Strapasson Bonato	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. San Gabriele della Vergine Addolorata	15/09/1919	15/09/39
12/07/12	Sr. Cecilia Nwannedi Otugo	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	22/10/1962	07/09/96
30/07/12	Sr. Maria Regina of the Hearts of Jesus and Mary (Kimiko) Shimizu	Monasterio Passionistarum de Mefu (Japan)	16/03/1938	31/01/65
12/08/12	Sr. Filomena della Madre di Dio (Maddalena) Cassese	Monasterio Passionistarum de Napoli (Italia)	06/01/1914	05/12/40
21/08/12	Sr. Maria José da SS.ma Paixão (Geni Yoshikô) Tomiama	Monasterio Passionistarum de São Paulo (Brasile)	15/12/32	21/11/64
25/08/12	Sr. Adelina di Gesù Crocifisso (Carmelina) Posillipo	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Sacro Cuore di Gesù	14/11/1917	25/08/12
11/10/12	Sr. Teresa de María Niña (Isabel) Gonzalez Estebañez	Monasterio Passionistarum de Torrente (España)	03/07/1914	05/05/32
05/11/12	Sr. Rolanda di Santa Maria Goretti (Pierina) Conte	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	29/06/1934	03/03/55
23/11/12	Sr. Wilfrida McHale	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	14/07/1910	25/03/31
28/11/12	Sr. Consuelo Casey	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	27/11/1926	07/05/45
03/12/12	Sr. Claudia Helena di San Gabriele dell'Addolorata Betancur Betancur	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. M ^a Maddalena Frescobaldi	10/03/1965	02/11/91
13/12/12	Sr. Callista O'Connor	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	25/06/1919	09/12/45
15/12/12	Sr. Teresa dell'Assunta (Giovanna) Verazzo	Monasterio Passionistarum de Napoli (Italia)	28/03/1939	11/10/60
17/12/12	Sr. Gemma Hehir	Inst. Sororum SS. Crucis et Passionis D.N.I.C. (England)	09/08/1913	28/04/42
16/01/13	Sr. Julieta do Calvário (Ignes) Costa Bontorim	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. San Gabriele della Vergine Addolorata	15/09/1924	07/01/41
26/01/13	Sr. Maria Catarina da Anunciação Busato	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. San Gabriele della Vergine Addolorata	12/04/1920	25/03/37
28/01/13	Sr. Renata dell'Angelo Custode (Michelina) Mitoli	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa) Prov. Vergine Addolorata	24/01/1928	17/09/55
24/02/2012	Sr. Leandra della Vergine di Pompei (Maria) D'Errico	Inst. Sororum Passionistarum a S. Paulo a Cruce (Signa)	08/10/1934	08/12/1957



From the Letter of Vatican Secretary of State, Tarcisio Cardinal Bertone, on behalf of His Holiness Benedict XVI, on the occasion of the 46th General Chapter of the Passionist Congregation, September 9, 2012.

“Your religious Family is proud of its long history of evangelization, written in courageous witness to Christ, which was generously lived and given in the luminous path traversed by Saint Paul of the Cross, a mystic and an evangelizing apostle. Some of your Family have confirmed their fidelity to the Gospel by their heroic lives, such as Saint Vincent Mary Strambi, Blessed Dominic Barberi and Saint Charles Houben. You should all follow in their wake, taking on the challenges and difficulties each one of you will meet. Do not let the hope in your hearts be diminished, learn to take on unexpected apostolic opportunities, thus you will be a providential leaven for evangelical renewal. Your Holy Founder wrote in this regard: “If someone truly and earnestly desires to share in such a good work, the opportunities for doing so will not be lacking, to the great advantage to one’s own soul and on behalf of one’s neighbor; after all, the love of God is ingenuous, it is shown as much with words as it is with works and example” (Rule, 1775, chapter XVI).”

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