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PASSIONIST
INTERNATIONAL
BULLETIN

**SOLITUDE,
PRAYER, LOVE:
JUBILEE OF THE
PASSIONIST NUNS**

With this motto, Rev. Mother Catheriene Marie Schuhmann wants to share the feelings of the Passionist Nuns on the 250th anniversary of their foundation.





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LETTER TO THE CONGREGATION OF PASSIONIST NUNS

SUPERIOR GENERAL OF THE PASSIONISTS ON THE
OCCASION OF THE 250 ANNIVERSARY OF FOUNDATION

Dear Mother Catherine Marie, Mothers and Sisters: May the Passion of Jesus be always in our hearts!

During this our Passionist Jubilee Year celebrating the 300th anniversary of the founding of our Congregation of the Passion, we have the additional joy of commemorating with you, on May 3, 2021, the 250th Anniversary of the founding of your Congregation of the Passionist Nuns by our common Father and Founder, St. Paul of the Cross. We also acknowledge the part played by Mother Maria Crocifissa (Faustina Gertrude Costantini) as “*cooperatrix*” in the foundation of the Passionist Nuns.

We, in the Passionist family, express our warmest congratulations and join with you in giving thanks to God for the blessings which have sustained you in your fidelity and contemplative witness of His love and compassion for the world. In addition, we, your brothers, express our gratitude on this auspicious occasion for your constant prayer in support of our life and apostolic mission to “*keep alive the memory of the Passion of Jesus*” as the tangible act of God’s life and love for the world.

By 1736, St. Paul of the Cross already had a strong desire to found a community of cloistered Nuns dedicated to the loving memory of the Passion of Jesus. In the vision of St. Paul of the Cross, “*the Passionist Nuns...are to strive for perfection in God’s love by living in His Divine Presence and by preserving indelibly written in their hearts the most holy Life, Passion, and Death of the loving Jesus who was sacrificed on Calvary for the world’s redemption.*”

In the spirituality of the Rule that Paul wrote for the nuns between 1767 and 1770, he followed the Rule of the Passionists already approved by the Pope in the way of living the vows, prayer, austerity, and the commitment to remember the saving love of God revealed and communicated by the Passion of Jesus. Paul’s “*dream*” to found a female branch of cloistered women religious would become a reality on 3

May 1771... In silence and prayer, they were to resemble in all ways “*the Suffering Jesus and Mary, the Sorrowful Mother*” (Rule and Const. Chap. I), and by their lives of prayer, seclusion, solitude and penance, they were to soothe the wounds of Christ crucified, and additionally, the wounds of the many crucified people of yesterday and today.



✦ Mother Catherine Marie on the right with her Council members with the Passionist Superior General Fr. Joachim Rego, CP.

In his second letter to the Corinthians, St. Paul the Apostle reminds us: “*Whoever is in Christ is a new creation: the old things have passed away; behold new things have come.*” (2 Cor. 5:14-17). This call for reform, renewal and change is always true for our Congregations and for our individual religious if we are to remain alive “in Christ” and relevant to the “*signs of the times*”. In was in this spirit that we rejoiced with you on that historic day on 29 June 2018, when the **Decree of the Erection of The Congregation of Nuns of the Passion of Jesus Christ** was signed, establishing a new juridical structure of communion. This change is a sign of life and renewal. As stated in the Decree of Erection:

THE CHANGE IS EXTREMELY IMPORTANT AND REPRESENTS A “HISTORIC” STEP FOR THE PASSIONIST CONTEMPLATIVE INSTITUTE. THE NEW STRUCTURE AIMS AT AND IS COMMITTED



Rev.ma M. Catherine Marie Schufmann, C.P.

*Presidente della Congregazione delle Monache
della Passione di Gesù Cristo*

*Rev.ma M. Catherine Marie, carissime madri e sorelle,
commemorando il **giubileo del 250° anniversario della vostra
fondazione** e celebrando il frutto delle grazie ricevute da Dio in questi
anni, preghiamo la Madonna Addolorata, nostra Madre e Patrona, il
nostro comune Fondatore, San Paolo della Croce, e la vostra
confondatrice, la Venerabile Madre Maria Crocifissa Costantini,
perché vi benedicano e vi accompagnino con le loro preghiere e con ogni
dono spirituale.*

*Come vostri fratelli, in questa fausta occasione, vogliamo
esprimervi viva gratitudine per la vostra costante preghiera a sostegno
della nostra vita e missione apostolica nel "mantenere viva la memoria
della passione di Gesù" quale segno tangibile della vita e dell'amore di
Dio per il mondo.*

Congratulazioni e saluti fraterni nella passione di Cristo,



J. Rego, C.P.

Roma, 3 maggio 2021

Ritiro dei Santi Giovanni e Paolo

Rev. P. Joachim Rego, CP

Superiore Generale

fa Passione SS^{ma} Gesù Cristo sij sempre ke noscoi Cuori.

TO BUILDING THE FUTURE OF CONTEMPLATIVE PASSIONIST LIFE WITHIN THE CONTEXT OF THE HISTORY OF HUMANITY. IT DOES NOT CHANGE THE NATURE OF CONTEMPLATIVE PASSIONIST LIFE; IN FACT, IT IS ESTABLISHED BY THE CHURCH "TO PROMOTE GROWTH AND LIFE OF THE SUI IURIS MONASTERIES" (GENERAL STATUTES, N. 2).

IT IS HOPED THAT THIS NEW STRUCTURE OF LIFE AND COMMUNION WILL CONTRIBUTE TO PROMOTING THE RICHNESS OF THE PASSIONIST CHARISM, WHILE SUPPORTING A GENUINE CONTEMPLATIVE SPIRIT OF THE CLOISTER ACCORDING TO THE INTUITION AND THE WILL OF ST. PAUL OF THE CROSS. (DECREE OF ERECTION, JUNE 29, 2018)

Clearly this newness specifies, on the canonical level, the unity of the Institute of the Passionists and the autonomy of the two Congregations, male and female. It reiterates the unity of the contemplative-missionary charism, lived in different forms by the two Congregations, and reaffirms their interdependence and spiritual connection. The common charism shared in contemplation and in ministry is always the Memory of the Passion and Death of Jesus - the seed of resurrection and new life (Jn.12:24).

In the Apostolic Constitution *Vultum Dei Quaerere*, (n. 6), Pope Francis asks:

DEAR CONTEMPLATIVE SISTERS, WITHOUT YOU WHAT WOULD THE CHURCH BE LIKE, OR THOSE LIVING ON THE FRINGES OF HUMANITY AND MINISTERING IN THE OUTPOSTS OF EVANGELISATION? THE CHURCH GREATLY ESTEEMS YOUR LIFE OF COMPLETE SELF-GIVING. THE CHURCH COUNTS ON YOUR PRAYERS AND ON YOUR SELF-SACRIFICE TO BRING TODAY'S MEN AND WOMEN TO THE GOOD NEWS OF THE GOSPEL. THE CHURCH NEEDS YOU.

We, your Passionist brothers, indeed the Passionist family, echo these words of Pope Francis and ask: *'What would the Congregation of the Passion be without you, our contemplative sisters? Without the witness of your life of sacrifice and your constant prayers for us and for the world? Together with all the Church, we express our gratitude to all of you for walking together with us the Via Dolorosa, the Way of Sorrows, the path of love that brings us to Calvary - the culmination of our salvation - and to the glory of the Resurrection. Let us together proclaim*

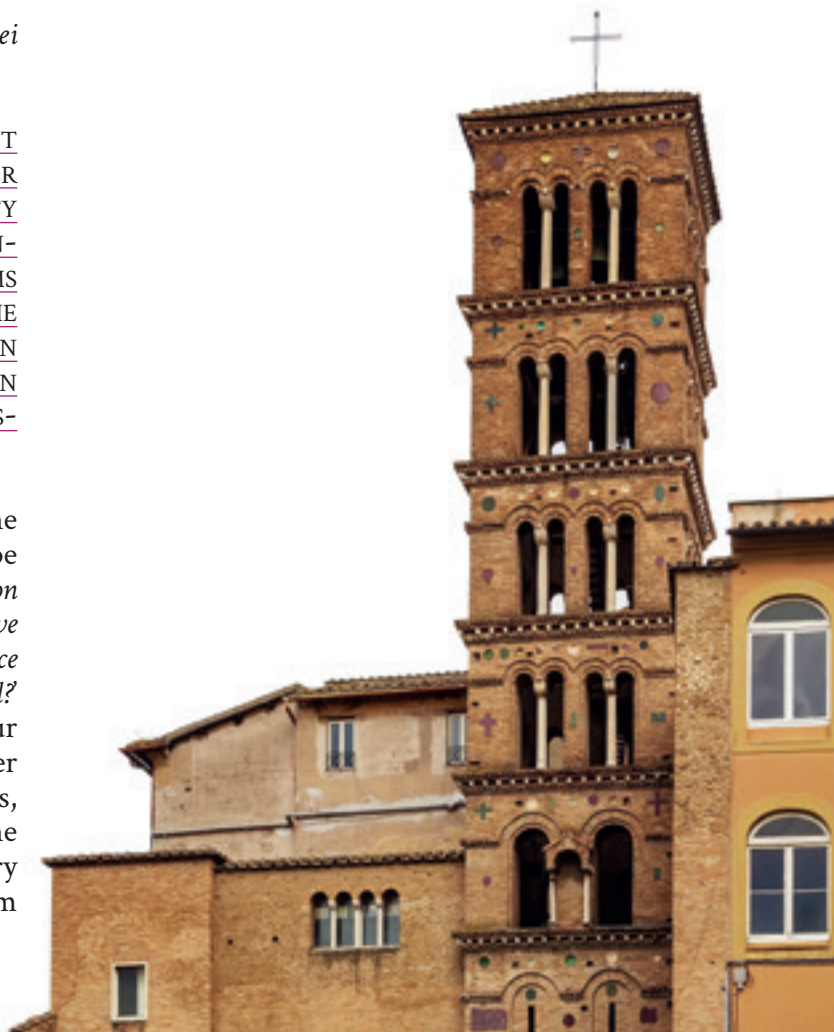
to the world by our life and witness, in the words of our holy Founder, that the Passion of Jesus is "the greatest and most overwhelming work of God's love".

As you commemorate the 250th anniversary of your foundation and celebrate the 'fruits' of God's blessings over these years, we pray that Mary: Our Lady of Sorrows, Mother and Patroness of the Passionist Congregations; our common Founder: St. Paul of the Cross; and your co-founder: Venerable Mother Maria Crocifissa Costantini, bless and accompany you with every spiritual gift.

I conclude with the prayer of St. Paul of the Cross that he expressed in the final letter he wrote to Mother Crocifissa on April 22, 1775:

"I PRAY GOD FOR ALL OF YOU SO THAT ALL MAY BECOME SAINTS [AND] I ENCLOSE YOU IN THE PURE HEART OF JESUS CRUCIFIED".

With our congratulations and fraternal greetings in the Passion of Christ, Retreat of SS. Giovanni e Paolo in Rome, May 3, 2021 ✝



CENTENARY JUBILEE OF THE CANONIZATION OF ST. GABRIEL OF THE SORROWFUL MOTHER

OPENING OF THE HOLY DOOR, FEBRUARY 27, 2021



VINCENZO FABRI, C.P.



On the feast of St. Gabriel, February 7, 2021, the celebrations commemorating the centenary anniversary of the canonization of St. Gabriel officially began. The special Jubilee Holy Year will extend until February 27, 2022.

There are numerous celebrations and public tributes planned for this special year. Among these special events are those of the ecclesial movements already associated with St. Gabriel and his Shrine: the Motorcyclists; law enforcement personnel and organizations; the Lay Passionist Family; Pilgrims; Young People; the Infirm; Confraternities; Artists; Sports Associations; Students; Children; Volunteer Groups; University Students; Labor Organizations; and Mountain Climbers/Trekkers +







ANTONY XAVIR, C.P.

CHURCH OF OUR LADY OF VELANKANNY

(PALLIPOINT, PASSIONIST PARISH).

The Church of Our Lady Of **Velankanny** is a **Passionist Parish** belonging to the Diocese of Kottapuram, Kerala, in the Southern part of India. It is situated on the shore of the Arabian Sea, having 430 families, a community of fishermen's families, 90% of them are extremely poor and live below poverty line.

The Passionists took over this poor parish in 1993. When we took it over most of them were living in huts, electricity was scarce, drinking water was minimal and connecting roads were not there. But the people are always very loving, kind and deeply rooted in their faith. Today, the Parish has 18 Basic Christian Communities and once a month **Scripture study**, faith sharing and **discussion on social and community issues** are conducted in every Christian community. The Parish has one mass every day and on Sundays has three masses now. The Parish has 350 children for Sunday Catechism and various seminars are conducted for their spiritual welfare.



PARISH MINISTRY

The Sacramental Ministry in the Parish keeps us engaged in day today to day life. The Parishioners' unshakable faith and their participation in the church activities boosts our faith and adds tremendous meaning to our priestly life and brotherhood. Our involvement in the sacramental ministry and animation of Basic Christian Communities every month helps us to learn more and more about human life and their sufferings. Being the proclaimers of the Cross and our **Passionist Charism** enables us to be one with them in their sufferings and bring a message of hope, courage and strength and comfort to them.

OTHER MINISTRIES IN THE PARISH

The Parish has various groups like Holy Childhood, Vincent De Paul Society, Society for widows and aged, Association of Altar boys, Council for Education, Council for Peace and Justice and Lay Passionist Movement. All these groups are very active and contribute to the spiritual and social well-being of the Parish at every level.

Lay Passionist movement was started in the Parish in 2010 and it plays a vital role in the spiritual growth of the Parish. Every month they have classes on Passionist Spirituality, Christian Understanding of Suffering,



The name of Jesus is written on the foreheads of the Poor.

[ST. PAUL OF THE CROSS]

Lenten Programmes and outreach to the poor and abandoned of society. Various camps like blood donation camp, cancer detection camp, eye camps, awareness safety programmes for the fishermen, donation of eye after death are organized by the Lay Passionist movement. During this **COVID** time, **JPIC** has organized food kits for all the families in the Parish and donated vegetable seedlings, chicks, ducklings and partridges to rear, in order to sustain their families in their poverty.

CONCLUSION

Passionist presence is very much appreciated by the people here and the Parish gives us enormous opportunities for pastoral ministry. Lack of education, alcoholism and drug addiction seem to be the major problems in the Parish and our creative ways of tackling these issues may bring forth changes and a better society in the future +

passio





CURIA GENERAL

THE PASSIONIST CHARISM

300 YEARS OF PASSIONIST MISSION

Paradoxically, with the steep rise of technological and scientific progress, the amount of human suffering is on the increase. The gap between the number of the rich and the number of the poor on our planet is growing. The World Health Organization reports that nearly two billion people are suffering from some form of biologic illness, which means that nearly one third of humankind is ailing. With respect to psychological well-being, the situation is no better since the rates of psychological and psychiatric consultations have never been higher. The panorama of human health is further compromised with an increase in suicides, the experience of public violence and the forced displacement of peoples.

About forty years ago, a phrase was minted to denote these overly burdened children of God: “The crucified of our world.” Today, it is common for many people to use the term “crucified” for any one who suffers in any form.

Our Father, **St. Paul of the Cross**, was never



✦ *Paul of the Cross preaching in his time.*

above the plight of anyone in need. His practical love for the needy of his time was a persistent attribute of his. In spite of his own need he shared with the needy, and he taught that practice to his spiritual sons.

Whoever wishes to come after me must deny himself, take up his Cross and follow me”.

To what degree is that criterion of Christian charity at the core of the Passionist charism which we received from our **Holy Founder**? The small reflection will take up that question.

“Whoever wishes to come after me...” Many Christians have read or heard these words of Jesus from Mt. 16, 24; or from Mk 8, 34: “Whoever wishes to come after me must deny himself, take up his cross, and follow me.” In Lk 9, 23, he says practically the same: “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.”

Perhaps we have read the passage too quickly, without probing it. That may be why we flee the Cross, even without noticing that we do. The flight from the Cross is constant and continual; for over two thousand years those who call themselves Christian, i.e., followers of Christ, want to have nothing to do with crosses, sufferings, sorrows, pains, illness, afflictions, or anything else of that ilk.

What is truly noteworthy is that the words of Jesus make plain that those are the conditions required of those who follow him. Jesus was explicit; he did not say, “Whoever wishes to follow me, come along, you will never suffer anything.” He did not say, “Whoever wishes to come after me will know only good times.”

Nevertheless, hardly anyone chooses the cross, and much less, chooses to deny oneself. On the contrary, today many psychologists would say that the “self” needs to be reinforced and that building up self-esteem is one of the most challenging problems of the modern world.

However, the eternal Word of God, the Creator—of the universe and all it contains—still overshadows every Christian and declares:

FOLLOW ME

Cross

LOW ME



“Whoever wishes to come after me must deny himself, take up his cross, and follow me.”

Whom should we believe...modern psychology, or the One who created us, made us from nothing? Where is the greater knowledge...Incarnate Wisdom, or the latest claims of human sciences? Should we believe the Creator, or the creatures created by God; the eternal and invariable Truth, or the fashionable belief?

At this moment, perhaps we feel that we are caught in a bind, a situation which is difficult to grasp, and without knowing what choice to make. This is due most of all to our having been taught to flee from suffering because it will compromise our happiness. We don't ask why did God allow suffering? We don't ask for the reason that someone suffers. It appears that we must have inherited the superficial characteristic of flight from pain, as have animals which are influenced by pleasure and pain. As a matter of fact, just consider the great scientific achievement represented by the popularity of tranquilizers and pain-killers.

Wouldn't it be better to try to understand more than to flee? Doesn't flight reflect a quantity of cowardice? Think about those who have given their lives for love of Jesus Christ; think of those who have endured great suffering for love of Him. Think of those who followed the **words of Jesus** to the ultimate consequence:

“Whoever wishes to come after me must deny himself, take up his cross, and follow me”.

That was the call which we, Passionists, heard and accepted +

GETHSEMANE: THE ACCOUNT, AND THE EVENT



THE WEAKNESS, DREAD AND SWEAT OF JESUS.
 SCANDAL AND REVELATION.

JOSÉ LUIS QUINTERO SÁNCHEZ, C.P.

Throughout history there have been different approaches to the Gethsemane account in the Passion narratives. The sensibilities of believers have been overwhelmed by the descriptions of anxiety, dread and anguish that the Gospel narratives intertwine (cf. Mk 14,34 and Mt 26, 38: *My soul is sorrowful even to death. Lk 22,44: He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.*). The Renaissance ideal which sought perfection and balance as an attribute of human achievement was surprised, or even scandalized, by this manifestation of weakness. The great

*Fear confers he
 merit. The
 greatest martyrs
 have feared, and have
 not fled. The savior
 has put his humanity
 to the test.*

humanist, Erasmus of Rotterdam (1469-1536), engaged this sensitivity and hoped to mentally cross the Kidron stream in order to accompany Jesus in the “garden of torture.” Erasmus, before Pascal, wrote a beautiful and profound meditation in honor of his theologian friend, John Colet of Oxford. The meditation, or *Disputatio de tedio et pavore Christi*, may be translated as “*Disputation on the fear and anguish of Christ.*” The small work is part of his larger *Lucubrations*. The occasion of the work was a discussion with John Colet, together with other humanist colleagues. The work treats the agony of Christ, his suffering and his dread, or terror.

“ON THE FEAR AND ANGUISH OF CHRISTIAN IN GETHSEMANE”.

On account of Erasmus’ proposition, Colet expresses his being scandalized by the assertion that Christ could have felt weakness and abandon. It was something that he wished to see taken out of the Gospel. Colet references the example of the martyrs, particularly their alacritas, which could be translated as a “joy” or “ready spirit,” by which love nullifies their fear. He asserts that such references should either be eliminated, or interpreted according to the supposed heroism of Christ. Erasmus, on the contrary, in

responding to the perplexed theologian, defends the authenticity of the Savior’s anguish. He explains that it is of greater value to overcome terror than not to experience it. Colet will argue that “*strong men do not experience a terror in the face of death.*” To which Erasmus replies that “*Strength does not consist in not feeling a sorrowful reality, but rather in overcoming it with a constant and enduring courage. If Christ felt fear as death approached, he accepted it unflinchingly in obedience because of divine assistance.*”

The response to the scandal felt by John Colet is found in this sentence: “*The readiness you expect to accompany a loving sacrifice is not given to Christ in his experience, so that it may be granted all the more to each and every one of the martyrs.*” This sentence is referenced subsequently as the successful basis for the strength of the stoics, and the heroism of the martyrs.

The characteristic of the stoics was their impassivity. This impassivity resulted in admirable examples of courage. This, however, is not the attitude of Christ.

He is not impassive, nor does he aspire to impassivity. Christ has subjected himself to human affectivity; except for sin, he knows the natural passions and those of the spirit, such as anger and the hatred of evil. “*The same affection which is in us is also in Christ, but not in the same way, nor with the same effects.*”

THE JOY AND DECISION OF THE MARTYRS.

The challenge in the example of the martyrs is more significant than that of the atarasia (impassivity) of the stoics; Erasmus will employ many pages to refute it, or, better, to recast it. Colet says that the martyrs “*have loved more ardently than Christ, the members more than the head;*” as though “*a young person loves a lover, more than Christ loves his spouse.*” If the ‘alacritas’ (the joy and readiness of the spirit) is the criterion of love, then Christ was surely totally surpassed in love.

In spite of this erroneous conclusion, Erasmus concedes this one fact to his adversary: He evokes the sublime joy, in the midst of torture,

show by Peter, Paul and Andrew. Indeed, what a contrast with the Master, immersed in threatening dangers. The evangelists speak of nothing but sadness, anxiety, bloody sweat and how it falls to the ground in droplets. Christ endures it, but he does not exult in it. However, if the disciples display such courage, it is because Christ has strengthened them. One might say that he immunized them, making them calm and above the pain. Andrew suffered from necessity, while Christ *“chose to suffer.”* This is what explains his collapse, his experience of terror in the face of death and the cross.

Erasmus thus enters into the more theological part of his exhortation. Rather than *“distort”* the charity of Christ, on the contrary, he affirms it, he binds it to the human condition which was taken on by Christ and through which he suffered. The will of his divine personhood is different. Jesus reveals the presence of two wills in his humanity, the will of the spirit, of reason, and the will of the flesh. It is to the will of the flesh, which experiences weakness, that Jesus submits in his torment, he does not want to hide its weakness. Erasmus expresses Jesus’ sentiment: *“My intention is not to go to my death eagerly, but rather, to take on its horrors.”* His death was his own, and not his own. He bore our terrors, *“our evils, and not his own,”* *“his good deeds and not ours.”* He both desired and did not desire his death. There is a certain Augustinian tone to these formulas relative to St. Augustine’s establishing a mysterious solidarity and appropriation of the Head with what belongs to its members in prayer and in feelings of joy and sorrow. Erasmus is not inclined to moderate the suffering of the Redeemer. He returns to the premise of Colet [that the joy of the martyrs overcame their sorrow] with a further affirmation: Jesus’ experience was not *“on account of the spiritual joy shared by the martyrs, rather it was his spirit, sad and overwhelmed, sweating drops of blood.”*

The *“unusual”* sadness of Christ is submerged into this different will, not the paternal will which associates an immense sorrow with glory, and which is a rational volitional element. In this way we have an example, Jesus, hiding any manifestation of his divinity, offers us the witness of his humanity in a loving and generous solidarity which is the gift of salvific efficacy.

HE TOOK SOMETHING OF OUR OWN IN ORDER TO GIVE US OF HIMSELF IN AN ADMIRABLE EXCHANGE.

In fact, the existence of Christ is told with austere and painful details, quite apart from the

triumphalism which is reflected in the enthusiasm of stories of the Acts of Martyrs. Patiently and deliberately, Christ has acquired the charity which will take him to his death. Although the deaths of these martyrs is in jubilation, still, Jesus has shown us his human modality. Taking into account the opinion of his adversary, Erasmus concludes magnificently:

“He saved the glory and joy for his martyrs; but for himself, who is the Head, all the weakness so that he could be the strength for his members; the Master

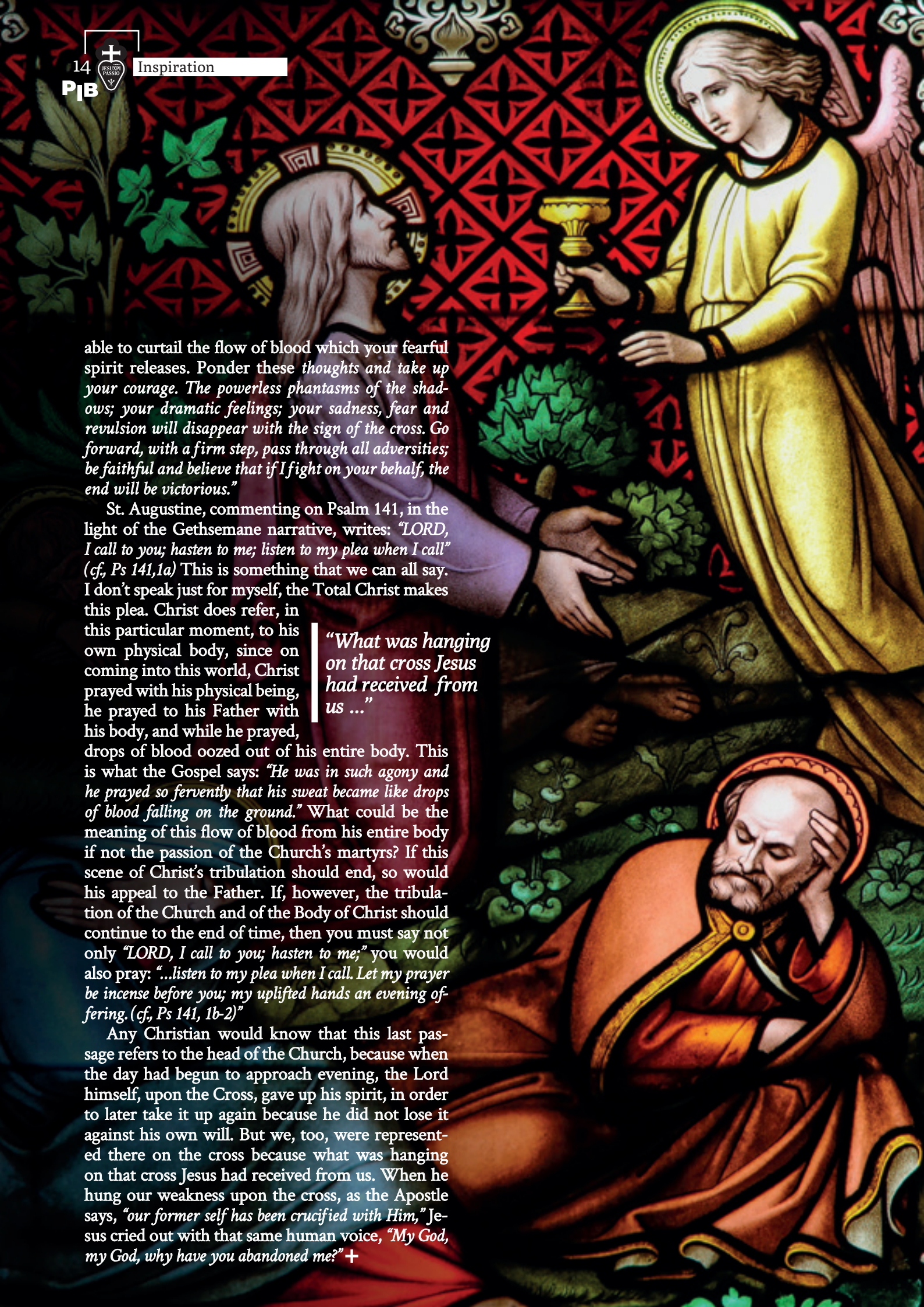


+ Engraving by Erasmus of Rotterdam.

was greatly troubled, so that the servants might have less to bear”.

Erasmus would find a like-minded person in the Chancellor-martyr, Saint Thomas More, whose *“Meditation on the Agony of Jesus”* cannot be understood without reference to himself. His work is a soliloquy, a meditation. The devout Chancellor cannot avoid the contrast (already refuted by Erasmus) between the enthusiasm of many martyrs, and the agony of the Prince of Martyrs. His mind reflects the attitude of the apostle Peter: fear of falling back to sleep, and fear of betraying Jesus.

Quite rightly, the fact that Christ, truly Man, would assume in his person the weakness, the anxiety, and the terror, is a relief. Bravery is not indolence, or the inability to recognize danger and risk. It is the fear that gives merit. The greatest martyrs have feared, but have not fled. The Savior put his human life to the test, he experienced all that is proper to humanity, and he identified with the weak and fearful. The text of the meditation concludes with these words: *“You, timid and fearful lamb, be glad that you have me as your only shepherd, follow me, I am your guide. Don’t place your confidence in yourself, put your hope in myself. Keep looking forward, beyond the thorny pathway. Take hold of the border of my garment. Feel the strength that flows from it, a saving strength, which is*



able to curtail the flow of blood which your fearful spirit releases. Ponder these *thoughts and take up your courage. The powerless phantasms of the shadows; your dramatic feelings; your sadness, fear and revulsion will disappear with the sign of the cross. Go forward, with a firm step, pass through all adversities; be faithful and believe that if I fight on your behalf, the end will be victorious.*"

St. Augustine, commenting on Psalm 141, in the light of the Gethsemane narrative, writes: *"LORD, I call to you; hasten to me; listen to my plea when I call"* (cf, Ps 141,1a) This is something that we can all say. I don't speak just for myself, the Total Christ makes this plea. Christ does refer, in this particular moment, to his own physical body, since on coming into this world, Christ prayed with his physical being, he prayed to his Father with his body, and while he prayed, drops of blood oozed out of his entire body. This is what the Gospel says: *"He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground."* What could be the meaning of this flow of blood from his entire body if not the passion of the Church's martyrs? If this scene of Christ's tribulation should end, so would his appeal to the Father. If, however, the tribulation of the Church and of the Body of Christ should continue to the end of time, then you must say not only *"LORD, I call to you; hasten to me;"* you would also pray: *"...listen to my plea when I call. Let my prayer be incense before you; my uplifted hands an evening offering."* (cf, Ps 141, 1b-2)"

Any Christian would know that this last passage refers to the head of the Church, because when the day had begun to approach evening, the Lord himself, upon the Cross, gave up his spirit, in order to later take it up again because he did not lose it against his own will. But we, too, were represented there on the cross because what was hanging on that cross Jesus had received from us. When he hung our weakness upon the cross, as the Apostle says, *"our former self has been crucified with Him,"* Jesus cried out with that same human voice, *"My God, my God, why have you abandoned me?"* +

"What was hanging on that cross Jesus had received from us ..."



300 YEARS OF THE PASSIONIST RULE

PAUL FRANCIS SPENCER, C.P.

The **First Rule of the Passionists** was written by Saint Paul of the Cross in December 1720. Now 300 years later, our present Constitutions continue to draw inspiration from that first text written by Paul when he was 26. The first paragraph of the Constitutions brings us immediately into contact with Paul's founding experience:

Saint Paul of the Cross gathered companions to live together and to proclaim the Gospel of Christ to all. The first name he gave his community was "*The Poor of Jesus*". This was to indicate that their lives were to be based on evangelical poverty, which he held to be so necessary if they were to observe the other **evangelical counsels**, to persevere in prayer and to preach the Word of the Cross in season and out of season. Moreover, he wanted them to live their lives like apostles. They were to foster and develop a deep spirit of prayer, penance and solitude so that they could reach closer union with God and witness to his love.

Keenly aware of the evils that afflicted the people of his time, he never tired of insisting that the most effective remedy is the Passion of Jesus, "*the greatest and most overwhelming work of God's love.*" (Passionist Constitutions, #1)

Saint Paul of the Cross describes the writing of the Passionist Rule in these words: "*God gave me a strong desire to gather companions and to found a congregation called 'The Poor of Jesus.' After this, God infused into my soul in a lasting manner the form of the holy Rule to be observed by the Poor of Jesus and by me, least and lowest servant.*" (Preface to the First Rule, 1720)

That First Rule was the result of his life experience and his prayer experience where the Holy Spirit led him through trial and error but also through a series of what he called

"lights" and "inspirations" to an understanding of the charism and mission of the community he would found.

At that time, Paul had never seen a religious rule of life, so what he wrote was more inspirational than legalistic; it flowed from his deep love for Jesus in his Passion and his desire to reach out to those who "*did not experience the fruit of the Passion of Jesus.*" (Diary of Saint Paul of the Cross, Dec. 4, 1720).

In the Rule, Paul writes not as a superior but as a loving brother: "*Oh dearly beloved, he who really loves, whenever he brings Friday into his mind, has reasons to die. To say 'Friday' is to name the day when my God-Made-Man suffered so much for me that he gave up his life by dying on the hard wood of the cross.*" (Rule of 1720).

At the heart of his message is the invitation to those who would share the **Passionist charism** with people who have come to know Jesus through prayer and who are ready to help others to have a similar experience of the love of God revealed in the face of the suffering Christ. He writes: "*Let us never forget to have always with us a constant and sorrowful remembrance of the Passion and death of Jesus. So let each of the Poor of Jesus take care to instill in others meditation on the suffering of our Jesus.*" (Rule of 1720).

The Rule proposes a life of continual conversion, Gospel simplicity and inner stillness. This will lead to a deep interior freedom for what he calls "*zeal for God's glory,*" by which the Passionists will promote love for God in people's hearts and, in Paul's words, be "*untiring in works of charity so that our beloved God may be loved, feared, served, and praised by all, forever and ever. Amen.*" (Preface to the First Rule, 1720) +



CONFLICT IN THE SYNAGOGUE AT NAZARETH

OCTAVIO MONDRAGÓN ALANÍS, C.P.

INTRODUCTION

The lives of most of the prophets of both the Old and New Testaments are plagued with conflicts of various kinds; so much so that there is a generalized conviction regarding the Old Testament prophets which states that all of them died as martyrs.

The Christian life, beginning with the first martyrs, is continually qualified by both major and minor conflicts as it stands in relationship to its political, social and religious context. The reason for this fundamental attribute of the Christian life is largely due to the prophetic attitude that Christians maintained as an expression of the gospel and in light of the messianic era. This quality is true at the individual level, but specifically at the community level.



This foundational paradigm can shed light on the current situation of both the congregation and the Church in certain areas that seem to me to be of primary theological and historical importance.

IN THE NAZARETH SYNAGOGUE

According to the Marcan account, the previous presence of Jesus in a synagogue of Galilee, the situation was equally conflictive. Now, however, there is a dramatic ending by which death is expressed in its worst social and religious meaning.

“The Pharisees went out and immediately took counsel with the Herodians against him to put him to death” (Mk 3,6).

The ominous shadow of a violent death comes over the existence of Jesus who, instead of fleeing or taking shelter, amplifies the scope of his activity in favor of the sovereignty of God and for the benefit of the people whose sufferings were manifold.

“Jesus withdrew toward the sea with his disciples. A large number of people [followed] from Galilee and from Judea....Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan....He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. He had cured many and, as a result, those who had diseases were pressing upon him to touch him”. (Mk 3,7-10).

The clear threat of a violent death does not paralyze Jesus; on the contrary, it confirms his radical decision to reach out to every corner of the land to restore the life of the many groups of the populace, and thus create a broader channel for the revelation of the transforming presence of the Sovereign God, his Father.

This continuing narrative of Mark ends precisely in the Nazareth synagogue, where the conflict again arises. The opposition is made up of none other than Jesus’ own countrymen. The events of the conflict take place in the religious atmosphere of the Sabbath.

The conflict is unleashed when something that Jesus was accustomed to doing, he does for the first time in the synagogue of Nazareth. When the sabbath came *“he began to teach in the synagogue” (Mk 6:2)*. One can see by the reaction of the people that the wisdom of his words was disturbing to them. Jesus was teaching apart

Christian existence, from the first martyrs, is continually marked by major and minor conflicts in relation to its political, social and religious context.

from the traditional parameters which were managed from Jerusalem, where the teachers of the people were trained, some of whom became the heads of the synagogue. Jesus did not belong to, nor did he frequent this social-religious establishment and, nevertheless, his words led his countrymen beyond what they expected since they were always dependent on someone to guide them in the interpretation and practice of the Torah and the prophets. Jesus vindicated his competence as an alternative teacher in the social, religious and traditional environs of the synagogue.

The provocation unleashed by this unconventional teacher is enormous. From the periphery, far from the religious center of the Temple in Jerusalem, the voice of God emanates from the lips of Jesus, detailing a new direction for the life and history of the people.

Those who had known Jesus from childhood were bewildered, totally and inexplicably. ... many who heard him were astonished. They said, "*Where did this man get all this?*" "*What kind of wisdom has been given him?*" "*What mighty deeds are wrought by his hands!*" (Mk 6:2) The three-part reaction to Jesus' provocation reflects the wider astonishment that Jesus unleashed among his countrymen.

In their questioning reaction, Jesus' countrymen clearly affirm that he could only be explained on the basis of common parameters: "*office*", "*filiation*" and "*family*." Their vision goes no further in applying any other criteria to define the existence of Jesus forever after. They did not comprehend that Jesus was now accompanied by his disciples, with whom he had started another mode of existence: a new family, another type of fraternity, a different core meaning derived from the Father; and a different life-project, one that would unleash transformational experiences. Jesus had forever sidelined the Nazareth paradigm in order to become the paradigm of the Messianic Age. This was more than his countrymen could accept, and they dismissed him as a scandal. (Cf., Mk 3:31-35).

Jesus appears as challenged by the bewilderment of his countrymen; they reveal an unusual religious motivation, leading to their reaction in scandal. Jesus responds to their challenge with a very precise reply: "*A prophet is not without honor except in his native place and among his own kin and in his own house.*" (Mk 6:4)

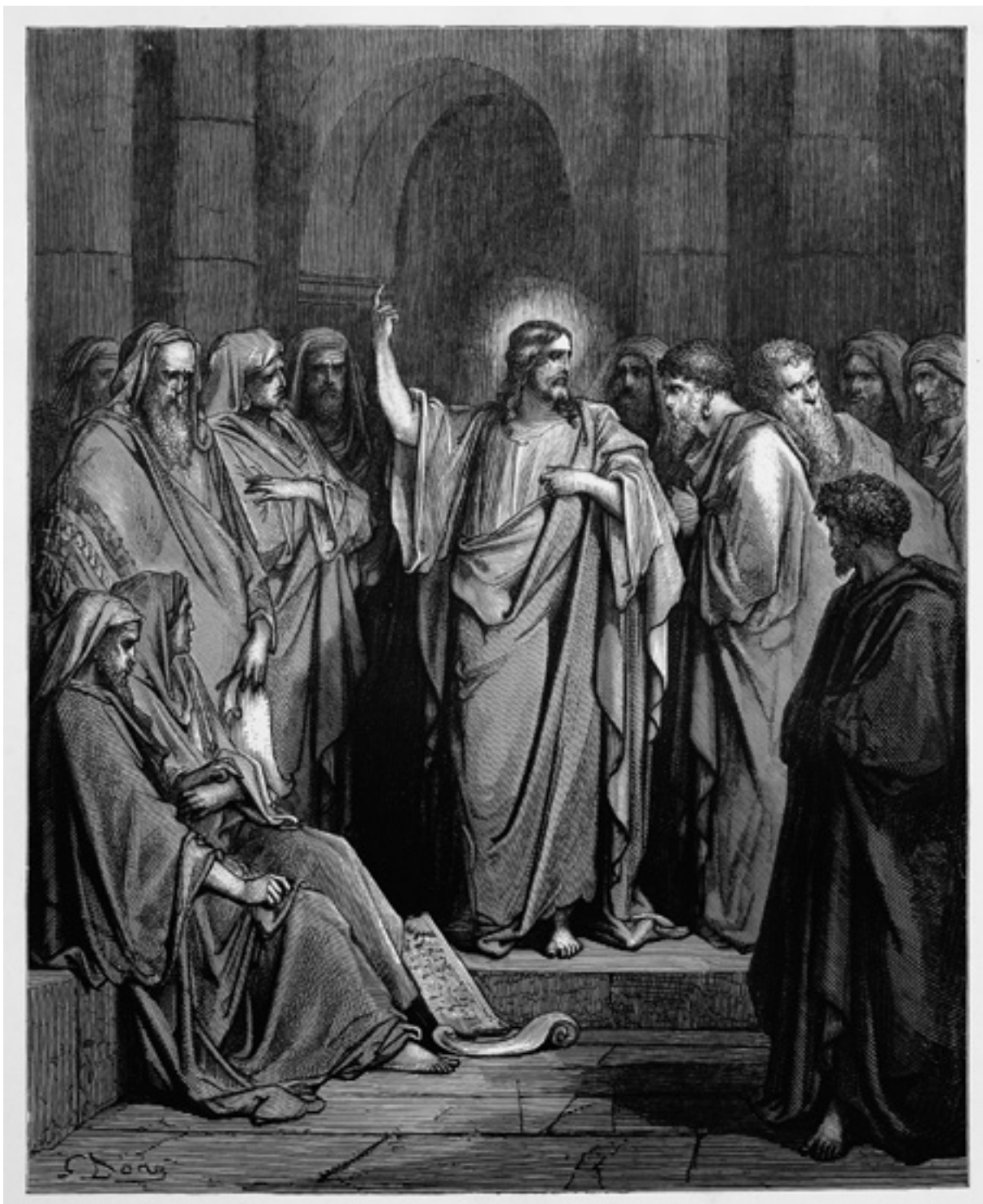
Instead of appeasing their animus, Jesus

identifies himself as the prophet of the Kingdom of God, who is undergoing the same fate that befell all the prophets when challenged among the people and in front of the religious and civil authorities: they were rejected. He will later declare himself again, with greater emphasis, in the three prophetic announcements of the passion, execution, death and resurrection (cf., Mk 8-10).

To declare oneself a prophet is to affirm completely that the Spirit of God has unleashed its power over him, beginning with his baptism in the Jordan by John the Baptist. The immediate problem occurs not because Jesus is from Nazareth, but because by a sovereign act, God has decided to completely overturn the history of the people in order to establish the messianic time. Their problem is not because of something novel and strange, but because of the authentic fidelity of God to his people in history. They failed to realize that, from this place, Nazareth, the God of Israel, the Father of Jesus, was revealing signals that another paradigm was at work, no longer in Jerusalem. They failed to grasp that God's revelation is always presented with paradoxes which make it unmistakably authentic.

They were unable to see that the wisdom of God flows out in other directions of a people's history. God's ability to transform the lives of the people through restorative events on behalf of the least will not be immediately perceived in the centers of power; rather they will occur on the margins of society where exact and unmistakable signs will be present. These were religious people, who from an early age came to the synagogue on time every Sabbath to listen, to discover and to engage the divine activity. What had happened is that they had accepted a privatization of divine activity, they related to the divine activity through a precise and meticulous legislation of the Sabbath; which was, itself, already a religious manipulation of the sacred memory of the primordial event in God's revelation in Israel. Every Sabbath, instead of discovering the face of God, both present and challenging to them, which they would have admired and which would have affirmed what was happening in the person of Jesus, they had become accustomed to a low-grade religiosity which was comfortably limited to the easily manageable everyday routine.

On account of this attitude, they became a stumbling block to what God wished to accomplish through Jesus, to carry out transforma-



tional events among them; they closed the door to God's action among them. "So he was not able to perform any mighty deed there..." (Mk 6:5)

We are faced with a theological conflict carried out by religious people. In fact, the setting may be the Nazareth synagogue, but the scope of the conflict is not strictly limited to those dimensions, but goes beyond them. As Jesus is amazed by this conflict, he will qualify it as unbelief, an absence of belief, the attitude most opposed to the Gospel as stated in the

initial summary of the Gospel of Mark. Given the decision of God, the Father, to be good news, the only answer is: "Repent, and believe in the gospel" (cf., Mk 1:14-15).

In the face of the dawning of messianic time, these religious people, as one, preferred to stick to their customary way of managing their lives according to their own opinions. Their appropriate response should have been to put aside their exhausted premises and hold onto the great event of becoming companions with God,

to travel with Him in Jesus, along the new paths of life and history.

They had come to a parting of the waters. Each current ran down its own channel. The narrative has a painful closure; there was no way to unite the disparate opinions, and the postures came to be seen as radically irreconcilable.

However, granting a narrative inconsistency, the account ends with the closing assertion that Jesus could not renounce the work of the Father which was like his own heartbeat: "...*apart from curing a few sick people by laying his hands on them*" (Mk 6:5). This is the guarantee of what will not be given up, in spite of any conflicts of any intensity. How great is Jesus! He does not give an inch, despite the fact that the ground of his own region had pulled away from under his feet.

This is one of the clearest aspects of the Passion of Jesus for all time. In the midst of rejection and conflict, Jesus considers as inalienable the absolute necessity of carrying out his Father's work among his people. Jesus acts with a bold and consistent freedom which is unmistakably prophetic in tone and spirit. The disciples appear at the beginning of the narrative along with an implicit definition: "...*accompanied by his disciples*" (Mk 6:1). I repeat, this is not a narrator's detail; it is a definition given by the evangelist in relation to the disciples. By pure chance, we have found a significant play on words. The Greek word *συναγω*, which is a verb, means: to join together, to come together with the same purpose, to become an assembly, that is, a synagogue: *συναγωγη*.

Thus we have in hand, thanks to the narrator, not one, but two synagogues born of different sources. The synagogue of Jesus' countrymen was born of the Law-legislation; the synagogue of the disciples, which was born of an infinite Passion for the Kingdom, something which the disciples had detected in Jesus, with whom they had decided to join their lives. That is what the verb ultimately expresses: *ακολουθεω* / to follow, that is, to share in common bonds the history of what God has definitively ordained. The disciples, according to the structure of the narrative, seem to disappear from the scene; after verse 1, they do not reappear in the story. However, they are totally engaged in a vital process that is characteristic for them: to learn and to define with inner consequences the living of an existence in a different way, as prophecy, an unmistakable and non-negotiable prophecy of the Kingdom.

In fact, this radical conflict does not paralyze Jesus. On the contrary, Jesus continues his ministerial journey by broadening the spectrum of his messianic-prophetic praxis. His Passion was unlimited, which is the precise meaning of the summary statement: "*He went around to the villages in the vicinity teaching*" (Mk 6:6b).

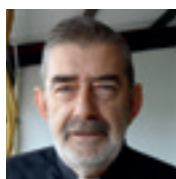
Even more, he starts the Twelve out on an adventure, by which they themselves, through their presence and by their own hands, will be able to experience that the transformational action of the Father has crossed over into their own existence, in order to touch the lives of other people and restore them completely. "*He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits*" (Mk 6:7). This is wonderful, but the most interesting thing comes a little later in the narrative: So they went off and preached repentance. "*They drove out many demons, and they anointed with oil many who were sick and cured them*" (Mk 6:12-13).

CONCLUSION

The attentive reader will wind up at a crossroad which raises radical questions that cannot be brushed aside. With which person or persons in the narrative do I identify? To which synagogue (*συναγωγη*) do I belong, not by tradition but by choice? What can I learn from Jesus which will lay out an unmistakable and decisive course for my own existence? How do I currently live my prophetic existence as Jesus, the prophet in conflict, did?

For us, Passionist religious, the immediate problem is not in our name: Congregation of the Passion. It arises from the inescapable answer to a previous question: What is the Passion that joins me to these disciples of Jesus, the Galilean prophet, in order to share in and bring about in history the alternative Family of God in a world which is tearing itself apart?

NB. Share any reaction to this topic in order to expand this initial step of participative dialogue in the congregation +



JESÚS MARÍA ARISTÍN C.P.

PASTORAL LETTER ON THE OCCASION OF YURIMAGUAS CENTENARY

BISHOP OF YURIMAGUAS.



Dear brothers and sisters of the **Apostolic Vicariate of Yurimaguas**:

I am writing to Christians and non-Christians; to all men and women of good will. Accept my cordial greetings and congratulations on the centennial anniversary of the creation of the “**Vicariate of Saint Gabriel of our Lady Sorrows of Marañón**”, by Pope Benedict XV, on February 27, 1921, who entrusted it to the **Passionist Congregation**.

It was exactly 100 years ago today that this Vicariate was established, and we thank God for the innumerable favors and blessings that God has bestowed on this fertile land and its inhabitants.

I want to offer an affectionate tribute to the men and women missionaries who have served so courageously and faithfully throughout a century in the work of **Evangelization**.

On October 10, 1921, the first 4 **Passionist**

missionaries arrived in Yurimaguas: Frs. Gabino Basaras, Marcos Salazar, Eutiquio Ruiz and Brother Bernabé Guridi. A few months later, on February 8, 1922, Frs. Felipe Uriarte, Jenaro García, and Brothers Juan M^a Odriozola and Francisco Veiguela arrived with the future Bishop, Mgr. Atanasio Jáuregui,

And since then, hundreds of missionary men and women have written a faithful and proud story of dedication, self-denial and sacrifice. In the early years, conditions were harsh; they had to live in isolation and distant from each other. It was a heroic undertaking. The five missionaries who drowned in our mighty rivers bear witness to this:

1. Father Eleuterio Fernández in 1914
2. Father Aquilino Iribertegui in 1933
3. Father Gabino Basaras in 1935
4. Father Cayetano Ardanza in 1963
5. Sr. María Lourdes Fernández en 1978.

During this century, which we celebrate today, people born in other lands and in other cultures came to Huallaga to become persons of the Amazon, and thus initiate a new stage in the evangelization and development of this **Amazon** region. They came for a lifetime because in those years transportation was difficult. By their testimony, they taught us to be true missionaries and witnesses



of the Gospel.

I invite you to celebrate this Jubilee Year with plentiful joy and happiness. I would like this year to be the **YEAR OF THE CENTENARY**, and that it be for everyone:

- **A special** year of grace, mercy and renewal.
- **A year** to express our gratitude to God, for the graces received during these years.
- **A year** to give new fruitfulness to our Vicariate of Yurimaguas, to seek new ways of witnessing and shouting to the world today that God is the Father of all people, that God is merciful, and that God has created us so that we all might have life and the fullness of life.
- **A year** to intensify our life of prayer and our participation in the Eucharist.
- **A year** to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today.
- **A year** to mature in our respect and care for creation.
- Ultimately: **A year** of renewal, a new beginning, a search for new opportunities for our lives, and in relationship with God, our neighbor and nature.
- May it be the beginning of a new Amazonian spring in the Church.

The Post-synodal Apostolic Exhortation "**Querida Amazonia**", by **Pope Francis**, begins by saying: "The beloved Amazon region stands before the world in all its splendour, its drama and its mystery."

Also, in this document, **Pope Francis** shared his "four great dreams for the Amazonia region": an Amazonia region that "fights for the rights of the poor", that it "preserve its distinctive cultural riches, where the beauty of our humanity shines forth", that it "can jealously preserve its overwhelming natural beauty" and, finally, that the Christian communities be "capable of generous commitment, incarnate in the Amazon region."

In line with these dreams, we are invited to live a thrilling Year, to be enthusiastic about the synodality that we want to live, and to prioritize the role of the laity and of women in our communities.

One of the most important challenges that our Vicariate faces is that of "leaving a Pastoral Care of Visits in favor of a Pastoral Care of Presence. It is a new type of pastoral care that would welcome the presence of ordained native ministers, who live within the same community, so that they can preside over the Eucharist there.

Our challenge continues to be the formation

of these Christian Animators, and to give a more important role to lay men and women, and Religious. It is necessary to further develop a ministerial Church which shares its service. It should "declericalize" evangelization and open the way to new ministries. We are all evangelizers and by our Baptism we are called to be **messengers of the Gospel.**"

In "**Querida Amazonia**," the Pope asks us: To develop a Church with an Amazonian face through a "great missionary proclamation" (No. 61), a "message that needs to be heard in the Amazon region" (Heading for Nos. 62-65). We have to feel that we are essentially missionaries and with that Amazonian face. That is why I want to ask all the communities to make an effort to designate two or three **Christian Animators** in their communities, if they have not already done so, and to prioritize their formation. In the same way, I ask all communities to try to designate a catechist to be in charge of the evangelization of our children and youth.

An Amazon region that "fights for the rights of the poorest"

CONCLUSION

In conclusion, it is worth remembering these words of the Apostle Paul: "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus." (Philippians 4: 6-7)

HOW TO BE CHURCH DURING A PANDEMIC?

"Let us not be robbed of hope" by fears, or corruption, or anything ..., the Peruvian Episcopal Conference told us in its latest communication. God is calling us to "go from a Christianity of customs to one of witnesses." To be a Church (and a Vicariate) of outreach, to be missionary and in solidarity; and we can help the resurrection of our country to the freedom that our national anthem proclaims. Let us ask the God of Life and history, and Mary, Our Lady of the Snows, to teach us to be servants of those who suffer the most.

The celebration and thanksgiving to God for our Vicariate Church remains in the hands of each one. With the joy of the Jubilee in our hearts, let us live in fraternity and undertake a new Vicariate history, confronting the challenges that will arise. In the manner of Jesus, "let us announce the good news of the Kingdom and heal the maladies of the peoples" +

COMMUNICATION AND MISSION UNDER COVID



JAVIER SOLÍS C.P.

“I AM A MISSION ON THIS EARTH; THAT IS THE REASON WHY I AM HERE IN THIS WORLD”(EVANGELII GAUDIUM, 273).

Communication has been possible during this **Covid-19** period thanks to the different means available for persons to achieve communication among themselves.

There are some who say: “Communication at a distance is of no use; it doesn’t work; it is not expressive.” It is important to take note that in the communication at a distance which we have experienced, it is possible to perceive, to recognize the status of the person and the availability of same. Even through a webcam, a smartphone’s screen, or a computer, non-verbal language offers the possibility of learning something of the status of the person before me on the screen or monitor. “I am able to perceive the other over a distance.”

The use of **digital platforms** over the internet has developed in four principal areas:

- Workplaces at a distance, remotely.
- Entertainment.
- Social networks.
- On-line learning.

Internet users around the world have reached a total of 4.66 billion persons, which is 59.5% of the population (7.83 billion persons).

In January of 2021, the number of persons accessing the internet from mobile devices reached 66.6% of the world population, i.e., 5.22 billion persons, which represents an increase of 1.8% over the data in January of 2020; this was an increase of 93 million users.



Social networks have also seen an increase; the number of users is now 4.2 billion persons, which is equal to 53.6% of the world population. This figure, the number of active users of social networks in the last twelve months, saw an increase of 13.2%, which is 490 million persons, over the data reported during the year 2020.

On an average, the world-wide number of internet users who use the internet over a day will spend 6 to 7 hours connected to the network each day.

The two regions with the greater internet traffic were Eastern Europe (92%), and North Europe (95%). These were closely followed by North America (88%). On the other hand, the regions having the lesser amount of travel over the internet were East Africa (23%), and West Africa (36%).

The countries with high demands for internet traffic were the United Arab Emirates (99%); followed by Denmark (98%); South Korea (96%); Sweden (96%); Switzerland (96%); United Kingdom (96%); and the Low Countries (95%).

The countries with least internet traffic were North Korea and Sudan (8%); Eritrea with approximately 8.3%; and Burundi (9.9%).

We live in an **interconnected world**; however, there are places, social groups, and persons who have no internet service; neither do they have the resources to provide for the daily necessities for life.

As **Passionist religious**, our mission is to go to those places with the greater needs; however, we must take into account that the world is a globalized entity with a wide scale of interconnectivity. Now, we must address with hope and with presence that society which, due to the **Covid-19** health crisis, has changed our means of relating, of **communicating** and of being in **contact** with others.

Any hand-to-hand relationship has been impossible; we have not been able to lay our hand on someone’s shoulder to offer strength and support. Today, we nourish faith, we give hope through a streaming program; we create

prayer groups in virtual meetings over diverse formats: Zoom, Meet, Skype. With these means, we have created reflection groups and prayerful groups to embrace the Word of God.

It is wonderful to see the efforts made by our Passionist Family, where the Passionist Community is in charge of chapels, parishes, schools and retreat houses, to reach out to our brothers and sisters in faith over digital platforms. This is also a challenge, nourished by hope, so that more Communities will take the step toward the digital world which is needed today. In this way we can be present with our Passionist Charism to those people to whom God is sending us. "Go into the whole world and proclaim the gospel to every creature" (Mk 16,15).

Apart from the words used, we must be attentive to the different forms of expression used by someone we have encountered over a monitor: look at their eyes, the expression of their gestures; recognize non-verbal language, so that there is a real empathy and connection with them; this is a new modality of spiritual companionship.

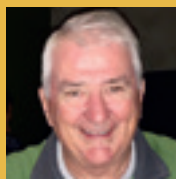
May the presence of the Passionist Mission to proclaim the Passion of Jesus Christ be successful in responding to today's world and society across the digital continent. +

**"LET US ALWAYS SEEK GOD
THROUGH FAITH IN THE
DEPTHS OF OUR SOUL"
SAINT PAUL OF THE CROSS**

BID passio



ST. PAUL OF THE CROSS, A PREACHER OF THE PASSION FOR EVERY AGE



BRIAN TRAYNOR C.P.

Paul was a man of his day and his spirituality was shaped significantly by his family experiences, the nature of social, political and church life in Italy during his lifetime as well as by the geography and landscape. He was drawn to work among the people who were deprived of spiritual care and who, because of the harsh conditions they experienced, imagined themselves deserted by God.

Paul's persistence to form a band of men who could bring comfort and hope to such people, is nothing short of astonishing, given the many setbacks he experienced. He once wrote, *"To finish off business in Rome, as is known, takes a thousand carats of patience, two hundred and eighty of prudence, and two thousand of painful waiting."*



✝ The Basilica of Santa Maria Maggiore.

He balanced his determination to achieve his dream, which he believed was God's call, with a total abandonment to how and when this dream might happen. In 1736 he wrote to one of his spiritual directees, Agnes Grazi, "If God should inspire me to abandon this Retreat, how gladly I would – nobody knows."

Paul's commitment to the personal vow he made at age 26, was unwavering, and it was this attitude in Paul that inspired others to join him or to write to him for spiritual guidance.

Even the manner in which he made that vow displayed Paul's character and faith. He had completed a 40-day retreat and set off from northern Italy in the belief that he could get Papal approval in Rome for the rule of life he had written during his retreat. He went to see the Pope without any appointment and was sent away by one of the guards. Disappointed and hungry, he found a quiet place by a nearby fountain and took out a piece of bread given to him at the hostel where he had stayed the night before. A nearby beggar asked him to share his bread.

He walked off and headed towards to the basilica of Santa Maria Maggiore, one of the four major basilicas in Rome. The Borghese chapel inside the basilica holds an icon titled 'Salus Populi Romani.' In present day, Pope Francis prays before this icon before he leaves or returns to Rome.

Paul knelt before the icon that day and came to interpret his rejection at the papal palace as a favourable cross, rather than as failure. He later said, *"I was inspired to think that the time for approval of the Rule had not yet come."*

Kneeling before the icon of Mary with no apparent reason to hope his dream might come about, Paul vowed to found a Congregation that would promote in the hearts of people the living memory of the Passion and to gather companions to do the same.

We know that Paul wrote more than 10,000 letters. This was a major ministry for him.

These letters indicate both his complete trust in God and his clear and practical spiritual advice.

He wanted people to understand how they could be close to God and be embraced by God's mercy while engaged in their daily chores. In his letters he did not hide his own weaknesses. Many times, he described how he was worried or worn out by the countless difficulties that he faced. For those experiencing their own struggles, this was great comfort and it drew people to him.

Paul's most devoted and faithful companion was his brother, John Baptist. They lived together for their entire lives and the younger John Baptist was Paul's spiritual director.

Paul learned the hard way how much he needed John Baptist after he struggled when travelling alone to Rome. His brother had warned Paul that they needed to travel together. From then on, they always worked together.

In 1745, Paul established a community in Toscanella. He left the practical arrangements with one of his trusted Passionist companions.

When Paul arrived for the official opening he was overcome with grief seeing the condition of the house donated to the Congregation. Their house had no roof or windows and the doors did not reach the bottom. Rats were entering the house. The men had no oil or blankets.

Paul was convinced his men should stay even though they had insufficient food to last more than two days. Despite protests from the leader of the community, Paul urged, "*someone will come to take care of you.*"

The following day Lucia (Lucy) Burlini came looking for Paul and was told he had gone. She had come 10 kilometres by donkey because she had heard he was there. She met Paul 12 years earlier when she was 24.

Being illiterate, Lucy needed to speak with Paul in person. When Lucy learned of the needs of the community, she returned home and requested blankets, oil and food from her townspeople and returned with a fully laden mule.

Despite her own poverty, Lucy began to bake bread and to beg on behalf of the community. She made the long journey between Toscanella and home to deliver goods two or three times a week.

Lucy continued her charitable assistance

Many men joined Paul's growing religious community and followed his lifestyle. When Paul died, he had established 12 communities.



for many years. After her death, Paul insisted Lucy's relics be placed in the Passionist chapel. Lucy's response to the Passionist community was born out of the spiritual assistance Paul had given her. Her profound gratitude to Paul literally saved those men's lives.

Paul had many benefactor friends. Women and men were inspired by Paul and worked with him directly and indirectly. Many men joined Paul's group and took up his way of life. Through his female followers Paul was able to establish a community of Passionist women.

By the time he died he had established 12 communities. Paul's friendly and grateful nature inspired many people to contribute to his mission in practical ways. Each of his 12 retreats were donated. One young man, Thomas Fossi, frequently donated oil and grain over many years and was so inspired by Paul that he wanted to become a Passionist. Paul reminded him that this was not possible because his primary responsibility was to look after his wife and children. When Thomas' wife died, Paul accepted Thomas into the Congregation and he lived in the same community with Paul.

Paul was an inspiring man, and his numerous letters show determination

Passio

to sustain relationships. He was robust, well organized and clear thinking. His communication was direct. He described himself as a Lombard (from Northern Italy) adding that Jesus had directed his disciples to say 'yes' if you mean 'yes' and 'no' if you mean 'no.' He added, "I say what is in my heart."

Paul held a personal conviction of God's love. He devoted his energies entirely to sharing that conviction and to guide his companions in leading contemplative lives while engaged in active mission. This, he knew, was the life Jesus created for his apostles. This mixture of reflection and activity was what drew men and women to work with Paul in ministry.

Perhaps the most unique aspect of Paul's call to evangelize was urging his brothers "*to exhaust every means possible*" in bringing the message of God's love to people.

Most founders identify a particular work for their Congregation. Instead of 'works,' Paul had a clear message that he wanted preached, and he urged his followers to share this message should be shared wherever and however possible.

As far as we know, Paul is the only founder who wrote a rule of life before he had any companions to live that life! From the very beginning he was totally clear about what he wanted and terms such as '*the Passion*,' solitude, mercy and companions were integral to how he evangelised.

In the opening chapter of his rule he devoted a section to the geographical location of the '*retreats*' where his religious would live. He did establish monasteries, but retreats – places to retire in order to pray and regain energy – were crucial to his vision.



His focus on retreats was in imitation of Jesus' command to his disciples to 'come away' for a while after their arduous mission (Mark 6:31,32). Passionists were not to retire alone, but in solitude together.

Paul wrote in that same introduction to his Rule of Life, "*The religious assigned to ministry after having worked for souls, can, in these houses of solitude regain that fervour which is sometimes diminished by works of charity.*"

For Paul, there could be no evangelization without prayer and study. He praised his bother and co-founder, John Baptist, because "*he never stopped studying.*"

For Paul, prayer and study enabled a missionary to engage in solid preparation. Paul set out clearly that each religious' simple room was to be a place of 'immanent activity.' Here a man would read, study and pray so that once he left the retreat his full energy was devoted to his mission. Paul frequently claimed, "*the Passion of Jesus is the greatest and most overwhelming work of God's love.*" He urged that missionaries' words should fall "like gentle rain on hardened hearts." The message was simple, "*Here learn the science of the saints; all is to be found in the Passion of Jesus.*"

Encouraging people to experience and trust in God's love as Jesus did most profoundly in his Passion and cross, Paul urged, "*Abandon yourself into the hands of God, like a ship with neither oars nor sails, letting go of yourself totally.*"

What was Paul's call? Late in life he declared, "*If I could have my life over, and preach just one sermon, I would speak about the total mercy of God.*"

Paul was driven by a desire for people to know and experience God's love as he had come to know it. He believed the best way to experience this love was to encounter in prayer the total self-giving of Jesus in his Passion and death.

Because he held this conviction, Paul was able to write, "*If God should send a plague, I would willingly be the first to leave my solitude and go to the assistance of the plague-stricken. I would willingly remain at their sides until their last breath, even though it meant the sacrifice of my own life.*"

Jesus began ministry as a disciple of John the Baptist. After John was arrested and killed, Jesus took up John's movement. Jesus set aside

John's demanding call to repentance and put his primary emphasis on inviting people to "Come follow me." His promise to people was to experience God's profound friendship and the truth that all people are sisters and brothers bound together by God's overwhelming love.

Jesus' encounters with everyday people opened his mind and heart to the call God had for him. In the same way, Paul of the Cross became increasingly convinced that God's mercy was lavishly offered to the poor and to sinners. He directed his followers to work in the regions where others would not go for fear of contracting malaria.

Paul's call was to preach this message of God's mercy, and while he saw parish missions as an obvious opportunity to share this "Good News," his spiritual guidance shared in thousands of letters, was an evangelizing opportunity to which he was equally devoted.

While Paul hoped for a community of preachers, he recognized not all his men had the gift to preach. He encouraged them not to focus on what they did, but what they must proclaim. If they could experience in their own hearts, the total self-giving of Jesus, then they could in a myriad of ways proclaim to others as he did "*that the Passion of Jesus is the greatest and most overwhelming work of God's love.*" +





TITO PAOLO ZECCA, C.P.

PAUL FRANCIS DANEI, THE YOUNG MAN

BIOGRAPHICAL RESOURCES

The history of the biographies written of Paul Francis Danei, to be known as Saint Paul of the Cross, begins a few years after his death with the volume authored by Saint Vincent Mary Strambi in 1786. In the twentieth century, biographies of Paul Francis Danei reach their apex in the three substantial volumes written by Enrico Zoffoli (+1996). These three volumes were published between 1962 and 1968; it was the time of the Second Vatican Council. This work of Zoffoli is one of the fundamental sources of spiritual and historical biography for those who wish to know in depth the founder of the Passionist Family. The other fundamental sources are: the volumes of his letters, the Spiritual Diary of Castellazzo, and other works attributed to him.

In the thirty years following the publication of Zoffoli's biography, other writers and researchers have produced biographical hagiography which explores the multi-faceted personality of this son of Luchino Danei. Until now, the biographies of Saint Paul of the Cross total some fifty volumes, but only about twenty are advancing serious historical research; the others are for popular consumption, something which has been documented by the exemplary research of Erasmo Sebastiano (cf., "Bibliografia sistematica su san Paolo della Croce", Napoli 2005). Among other things, he writes: "Surely, studies on the life of Paul of the Cross are not few; but neither can they be said to be many if you only take into account that the greater interest on his doctrine only developed about eighty years ago, i.e., with the publication of his letters. There is an underlying hope that other letters of Paul of the Cross will come to light since he wrote so many; or perhaps the many archives which might have collected his letters will shed an illuminating light on the de-

tails of his life. In any case, if we just begin with the body of data which is already available to us (writings, the depositions of the Processes, historical notices issued by the Congregation, and



+ *Saint Vicente María Strambi, considered to be the first biographer of the life and work of Saint Paul of the Cross.*

The biographies of Saint Paul of the Cross amount to about fifty volumes and only about twenty are serious historical studies and not simply informative.

tails of his life. In any case, if we just begin with the body of data which is already available to us (writings, the depositions of the Processes, historical notices issued by the Congregation, and

the resources of the archives of each Retreat) surely there is still much to discover about the spiritual doctrine of Paul of the Cross.

Recently, the attention of Paulacrucian hagiographers seems to be more focused on "the young man Danei," i.e., the years which immediately preceded the founding of the Congregation (1720), rather than the following period which led to the institutional integration of the founding charism which unquestionably occurred in 1741, with the approval of the Rule (third draft) by Pope Benedict XIV (Lambertini).

Efforts are being made to reconstruct, on the basis of surviving documentation, the painful events in the life of his family (parents, brothers and sisters), with significantly more details about what is already known, and which will shed more light on the circumstances of the saint's life. Research is also being done on the socio-religious situation of Ovada, and especially Castellazzo-Bormida. There have been some positive results regarding the relationship of the Saint with the local ecclesiastical authorities: bishop, pastors, religious. It has been especially important to have more details

about the spiritual environment nurtured by the Capuchins, who had given rise to a small squad of fervent young men, of whom Paul Francis was one. The group of young men was accompanied by Fr. Colombano of Genoa with his special intuition and foresight.

Among the studies of the Saint's writings there is a special consideration being given both to a linguistic analysis and to the theological-mystical content of his Diary (Castellazzo, 23 November, 1720 to 1 January, 1721). This text, which we have thanks to an ultimately favorable chain of events, is an accurate mirror of that most personal path which Paul Francis had undertaken. The Diary is the end-point of the first stage of Paul's vocational and charismatic discernment; surely there had been other critical moments and other reverses in his process of self-understanding. The Diary, with its baroque imagery, with its prophetic and apostolic insights, with its regular ascetical excursions which went beyond what is humanly sustainable, is the focal point for understanding how it was possible for Paul to arrive at the founding of new Congregation. This creative work happened after a very long vocational and institutional discernment which was characterized by an increasing range and variety of experiences which were anything but straight-line vectors or unvarying ascending curves.

There are many things which have been clarified about the youth of Paul Francis Danei. There are, however, some biographical passages which remain obscure, not exposed to the light of hagiographical exploration; these need to be subjected to documented archival research. Sometimes, if not often, the hagiographers will copy from one another, and they conclude that some critical juncture is insignificant when in fact further investigation is needed. Too often, there is not a reasonable question about those areas which the sources leave in silence, or about which the silence has left to supposition. Even those moments of silence, what is left unsaid, whether of a person or a circumstance, may give more credibility in interpreting a response to a factual event.

One may inquire, for example, regarding the five years of study undertaken by Paul Francis between 1709 and 1714 in the city of Genoa. According to some witnesses, he studied in the diocesan seminary. Questions aptly raised about this case have to do with the motives for this attendance. By what entitlement did he study in the seminary? Did he receive

some certificate for studies completed? What did Paul Francis have in mind to do after finishing his studies? At Genoa, he resided with the Pallavicini family, one of the most illustrious families of the Republic of Genoa. In which of the many houses and palaces of this family did Paul Francis receive lodging, and by what arrangement? Cardinal Lazzaro Opizio, made a Cardinal in 1766, named Secretary of State in 1769, knew the Founder well. Perhaps an inquiry into the Pallavicini archives could help resolve these questions (Cf., Marco Bologna, *Gli archivi Pallavicini di Genova*, I, *Archivi propri. Inventario*, Ministero Beni culturali, 1994, spec. pp. 132-144; 218-226). The same could be said for research conducted in the diocesan archive of Genoa.

What circles did Paul Francis frequent during his years in Genoa? It is likely that, among other things, his particular devotion to St. Catherine Fieschi-Adorno was likely to have arisen in Genoa. What of the obscure episode of a (probable?) "dispatch" to Aleppo which dates back to this period, was he accompanying agents for the Pallavicini, or some other family of shipowners and bankers operating in the Middle East? Such a visit to Aleppo, however, is claimed only by Paul himself and in his extreme old age; no other document or confirmation has ever been found.

Again, one can ask why, given the poverty of his family and the help that Luchino usually sought from his firstborn, did he give Paul





Francis this permission for a prolonged stay in Genoa, although it was suddenly interrupted by the critical needs of his family.

On the subject of the family's need, it doesn't seem likely to assume, as a biographer has recently suggested, that Paul Francis had to take on the work of a day laborer in the fields. This suggestion has only recently been proposed, and there is no reference at all in any of the preceding biographies. It is more likely that Paul Francis was used by his father, Luchino, as a helper in locating and purchasing tobacco, since that was his father's business. Tobacco was already under very strict taxation laws. This would explain the visit of Paul Francis to Ferrara, which is not understandable if he is looking only for field work. In this d'Este city there was, in fact, a flourishing cultivation and lucrative commerce in tobacco which was in the hands of, among others, the Jewish families. In a papal document of 1657, the "monopoly to sell tobacco, to which may be joined also the monopoly of producing the tobacco products" was licensed to the Jews of Ferrara. (Cf. A. Frizzi, *Memorie per la storia di Ferrara*, tomo quinto, per gli eredi di Giuseppe Rinaldi, Ferrara 1809, pag. 120 citato da Marco Crestani, *Foglie di tabacco*, Attilio Fraccaro editore, 2013).

Another point which is not clearly presented in the biography of the saint, and which is of special importance for understanding the charismatic/vocational discernment of Paul Francis, is his enrollment in the army of Venice. The Most Serene Republic of Venice, pressured by Pope Clement XI, and allied with the Imperial Austrian Army under the direction of Prince Eugene of Savoy, was to campaign against another of the persistent attacks of the Ottomans in Istanbul into the heart of Europe. This is the well-known case of Paul Francis' "awakening" in Crema. There has been much emphasis placed on this experience, but there is really very little light shone on the subject. What is particularly important to remember is that what is known about this event has been based principally on the testimony of his sister, Teresa, which was given in the canonical Process of Alessandria. Her testimony is the basis for all of the other accounts. Anyone who recounts this critical moment in Paul Francis' biography should naturally have some questions arise since there are missing details. At Crema, had he already signed the formal document for entry into the military service? Or was he still a part of the growing

numbers that were gathering in order to sign up for membership in the Venetian expeditionary force which was to protect the Venetian cities across the Adriatic, and thus act as a barrier to the Ottoman pressure in the Balkans which was once again attempting the conquest of Vienna? There are two possibilities, therefore. First, Paul Francis was still awaiting the opportunity to enroll in the army, but turned around following his "awakening" in the church of San Martino, Crema. There would be no penal consequences for his withdrawal. If, however, the young man from Ovada had already signed the conscription papers voluntarily, and was on his way to join the troops at their staging area, then his abandoning the army would be understood as desertion. At the time, there were the severest penalties for desertion, such as imprisonment, or even capital punishment. Paul Francis' moral integrity and high idealism regulated his entire life, and thus makes the first hypothesis more likely, i.e., he had not yet signed the document enrolling him in the army of the Venetian League. The foundational collection of Venetian archives is that of Andrea Da Mosto; this archival collection could shed light on this important period in the life of the Saint, at least in order to learn how the enrollment in the army was carried out, and whether there are surviving documents which list those conscripted.

A corollary to the questions around the Crema incident, which is as much an indicator of the complexity of the questions surrounding this time, and which does not presage an easy solution to the biographical questions, is that of the time which passes while Paul Francis is away from Castellazzo (February 1716, to November 1718). The young man spends some time around the diocese of Tortona, but then undertakes a more prolonged stay at Novello, a small town of vineyards in the area of Cuneo. He is lodged by a couple, whose names are not known; but they wanted to adopt him and make him their heir. The war against the Turks began in July of 1716, and concluded on July 21, 1718, under the treaty of Passarowitz (Cf. Ludwig von Pastor, *Storia dei papi*, vol. XV, Roma 1933, spec. 85-133). Paul Francis Daneo returned to Castellazzo because of the death of his priest-uncle, Don Giancristoforo Danei, who had died on November 16, of that same year. The biography of Paul Francis Danei is more complete from that time forward because of many references and verified documentation +



CURIA GENERAL

FR. FERNANDO PIÉLAGOS

RECOGNIZING SOME WHO WITNESS TO
THE PASSIONIST CHARISM

ON APRIL 18, 2021, AT 12:30 IN THE AFTERNOON, FR. FERNANDO PIÉLAGOS MEDIAVILLA (OF THE IMMACULATE CONCEPTION), A MEMBER OF THE INFIRMARY COMMUNITY IN ZARAGOZA, ENTERED INTO THE LORD'S PEACE.

A BIOGRAPHICAL NOTE

Born: August 20, 1933, in Camporredondo (Palencia); Spain. Parents' names: Higinio and Guadalupe Religious Profession: September 14, 1951. Priesthood Ordination: February 16, 1958.

STUDIES

Theological Preparation for priesthood together with Journalism (Pamplona).

ASSIGNMENTS, BOTH IN THE COMMUNITY AND PASTORAL WORK

He was a member of various Passionist Communities in Spain, under the former Holy Family Province (FAM). He also spent several extended

"Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you." (Jer 1,5)

periods as a member of the Generalate Community of Sts. John and Paul, in Rome. His duties in Rome included directing and/or collaborating in the production of several publications (Anuario Pasionista, PIB/BIP); he also served as

translator and text editor for General Chapters, Synods and Congresses.

Together with his pastoral ministries, he also directed the magazine *El Lábaro* and authored numerous biographies of Passionist saints. Among these biographies are: *Testigo de la Pasión* ("Witness to the Passion"/Saint Paul of the Cross); *El Estilo de Dios* ("God's Way"/Saint Gemma Galgani); *Juventud de Fuego* ("A Youth on Fire"/Saint Gabriel of the Sorrowful Mother); *Vida y Testimonio* ("Life and Witness"/the Martyrs of Daimiel)... He also wrote the biography of the Foundress of the Hijas de la Pasión de Jesucristo



y de María Dolorosa ("Passionist Sisters", Mexican foundation). As a historian, he authored the History of Holy Family Province; and he collaborated on the writing of volumes III and IV of the History of the Congregation.

FR. JOACHIM REGO, CP

+ I was saddened to receive the notice of Fr. Fernando Piélagos' death in Zaragoza. He made an enormous contribution to our Passionist life and mission in so many ways. He was always open to serve the Congregation in the different tasks which he willingly undertook.

We thank God for the work he did as the Director of the Communications Office of our Congregation.

We are grateful to God for his work as an author, by which he brought to the people of God the biographies of many of our Saints, and the Blessed.

We are grateful to God for his contribution to the history of the Congregation through his historical writing about the Passionists in Mexico and in Cuba; the history of the Passionist Province of the Holy Family when it celebrated its centenary; the history of the Congregation Hijas de la Pasión de Jesucristo y de María Dolorosa, as well as of other religious congregations and their founders.

We thank God for his work on the still incomplete volume of the history of our Congregation, which we hope to publish soon.

SISTER MARÍA AURELIANA AGUIRRE RODRÍGUEZ, C.F.P., GENERAL SUPERIOR

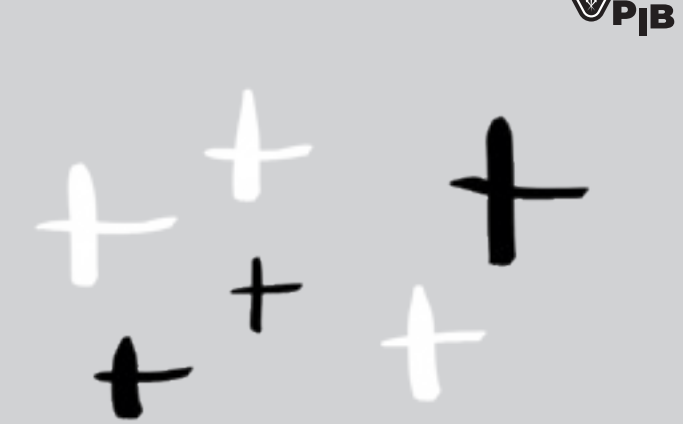
In the year 1985, the Daughters of the Passion invited Fr. Fernando (+) to come to Mexico to write the biography of our Foundress, Venerable Mother Dolores Medina Zepeda. While efficiently carrying out the project entrusted to him, Fr. Fernando also more deeply explored the Passionist spirituality as expressed in our congregation, as members of the Passionist Family.

The years of working together, hand-in-hand, explored the sources of our congregation's founding, and systematized the historical record so that it could be a "teaching tool" for our life.

The first work published by Fr. Fernando on our behalf was Raíz Evangélica ("The Gospel Roots"), which begins with the following introduction:

"Porque al fin he comprendido que el árbol tiene de florido vive de lo que tiene sepultado. -Francisco Luis Bernárdez."(In the end I have come to realize that the tree's verdant beauty derives from what lies buried beneath.)

We wish to apply these words now to Fr. Piélagos. We are grateful for his contribution to our exploration of our origins, in an ongoing effort to reach the roots of our charism. We can affirm that his relationship with us was not only to produce books; it was a fraternal relationship which al-



lowed us to appreciate his human and profoundly Christian personality; for example, his simplicity, his kindness, his faithfulness, his poverty and his solidarity with the poor.

We thank God, our Father, for the light shed on our life by his research. We thank Fr. Fernando for his selfless commitment, which also spoke to us of his fidelity and love for the Congregation. —Hermana María Aureliana Aguirre Rodríguez, C.F.P., General Superior.

OTHER MEMORIES

We have gathered some written testimonies from Sisters who were blessed by being with Fr. Fernando in different countries and in different assignments.

SR. ESPERANZA REYES, C.F.P. (USA)

I thank God for the life of Fr. Fernando Piélagos. For us, he was father, brother and friend; he always encouraged us with his spiritual fellowship and his wise counsels.

At times of personal mourning, Fr. Fernando helped me to remain faithful to my Passionist vocation with lifelong faith and hope. He was unassuming, poor and faithful.

My blood sister, María de la Luz Reyes, is establishing an institute which will reach out to abandoned children. It is based in Durango, México, and will be known as Hermanas Guadalupanas del Corazón Eucarístico ("Guadalupe Sisters of the Eucharistic Heart"). Fr. Fernando was also a great help for her, on the personal level in the discernment of the charism, and in some canonical guidance.

SR. FABIOLA FRANCÉS, C.F.P. (SPAIN)

It was an honor for me to know Fr. Fernando, the priest who wrote on the life of our Venerable Mother Foundress; he left a great impression on me. When I read the booklet on the history and life of our Foundress, I was touched to the heart when he challenged us regarding illness and community life. The booklet asks: “If you were ill and in a wheelchair, would you have the courage to found a new congregation?”. It was wonderful



to know him; although he seemed to have a very serious personality, after a little while I realized that he was a person to whom little details mattered, no matter how small; he didn’t come across that way, but that’s how it was for him.

He enjoyed passing time with the children; they made him happy. When the children were eating, or leaving, we found it particularly tiring, but he would help us with them. The older students, when they saw him coming, would go up to him; he was a Fr. Fernando far more amiable than it might seem.

He spent a lot of time with us; his visits were always occasions for happiness, and for wisdom because he knew so much about history, and the history of the congregation. We liked listening to him; and I found myself getting more interested in what he was, a Passionist and a historian.

SR. MARÍA DE LA PAZ ZALDÍVAR, C.F.P (MEXICO)

I thank God for Fr. Fernando Piélagos. Although his personality was a bit serious, he was at the same time very sensitive and open. When he was working in the archives of our Generalate and in the archives of the Archdiocese of Mexico, and in Toluca and Guadalajara, he would return to the house quite tired, and still did not want to burden the Sisters. Nevertheless, he was very grateful when someone would see to his needs.

He loved Mexico because he said that it was a very “brotherly” country, one where the people

feel for each other, and bond with the poor. He would visit the jail, and he liked to go to the poor barrios where he could help some of the people. He would join some of the other Sisters to visit Ixtapaluca, Mexico State. There they would visit some very poor homes whose families he would help. Although the neighborhoods were very poor, the people were very welcoming; if they offered something to eat, Fr. Fernando would humbly accept, his way of wanting to share the lot of the poor.

He was very concerned for the formation of the younger Sisters. He would tell us to look after them, treat them well, nurture their vocations, they are the future of the congregation.

MARGARITA, PASSIONIST LAITY (EL RANCHITO, TOLUCA, MEXICO STATE)

On those occasions when he was in Toluca, he would play the piano in our church of El Ranchito. He had the ability, and he enjoyed it. He used to say that his work did not allow him time for the piano. On the other hand, he approached the ordinary people; he was a faithful priest; once he said that due to the work he was assigned, he could not be a priest as he would have liked, but he owed obedience to his superiors.

Finally, once Sr. Leonor, who is in Toluca, told me that when she had been operated on in Rome, Fr. Fernando would come by each afternoon to take her on an exercise walk—and he would buy her a gelato.

Fr. Fernando had much affection for the Sisters!

SR. ANA ISABEL FLORES, C.F.P. (SPAIN)

Fr. Fernando liked to come to the school to spend time with the children. When they left school, he would greet them, and occasionally he brought some candies with himself. When he would speak to us of our Mother Foundress, he spoke with much affection. Although he had a serious appearance, he was very human, very much a brother.

If one of us were hospitalized, he would come to visit, asking whether he should bring Holy Communion. When Sr. Marta was very ill, he would go to visit her, and to encourage her to add hope to her sufferings, and to accept her cross.

SR. ENGRACIA MARÍA HERNÁNDEZ, C.F.P. (SPAIN)

I met Fr. Fernando in Mexico when he was researching the life and work of our Founders. He was very dedicated to his work. On some days, he would not come to dinner in order to finish a particular piece of research. He would pay visits to our

different communities, and was well known to first seek out the Sisters with the greatest need, the older Sisters, or the sick Sisters. He was always glad to celebrate the Eucharist for us; and he would conduct retreats and conferences as well. I thought he was very brotherly, and humble; he sought out those persons who might have a special need of him.

Our Sr. Isabel Lucatero was still young when she had a painful and virulent cancer. She was hospitalized, and Fr. Fernando would take her Holy Communion each day at the clinic. When Sr. Marta Lydia was seriously ill, Fr. Fernando would visit her, although by then he was having problems breathing, and could not walk very far. I heard him say to her: "Marta, this is the hour for our Calvary; let us climb Calvary, Jesus is waiting there for us."

Fr. Fernando liked to come to our "Colegio Virgen de Guadalupe," and converse with the children. We have some small roses there which are called Rosas de Pitiminí, he would occasionally ask for two in order to take them back to his room and place one in front of each image of the Virgin. He showed his love for the Virgin Mary, particularly under the invocations of N.S. del Pilar, and N.S. de Guadalupe.

FR. TITO PAOLO ZECCA, C.P.

My first recollection after hearing of the death of Fr. Fernando (April 18) was of his commitment over many years to publish the BIP/PIB ["Passionist International Bulletin"]. I was impressed by his strong sense of responsibility in the publishing of news items. Once I asked him to include a specific piece which I thought of interest for the official journal of the General Curia, but Fernando explained in great detail to me that every day he received reports from all areas of the Congregation, and he would have to choose what to publish, which sometimes meant not publishing something for lack of relevance, or for the poor quality of the writing submitted. This meant that daily, he would have to select and edit the texts to show their interest to the Congregation and to offer their contribution to other religious media. In this sensitive service to the Congregation he was able to draw on his many years as head of the publication "El Lábaro", for the Spanish province in Zaragoza.

Following years as editor-in-chief of the BIP/PIB, and after his return to his SCOR Province, Fr. Piélagos was recalled to Rome in order to take up the incomplete work of the History of the Congregation of the Passion, which had been begun by Fr. Paulino Alonso Blanco (+2007), a member of his same Province (FAM). He once told me,

speaking frankly to me, that he felt he was more like a "journalist on loan to history" rather than a true "historian." He said that he did his work on the History with dedicated sacrifice both in his work-product and in his attitude. Furthermore, his health was not as strong any longer, and he recognized the passing of the years. His contribution to the final redaction and publication of the third volume of the History of the Passionists (1839-1863), as well as the continuation of the work on the fourth volume (1863-1925) which had been begun by Fr. Fabiano Giorgini (+2008) and to which he added to the greater part of the unfinished chapters, was not simply that of a gatherer of information. Fr. Fernando followed in the footsteps of his two predecessor historians, to whom must also be added the name of Fr. Carmelo A. Naselli (+1989), who authored the second volume. He recreated the times about which



he wrote, but he also presented the actors in the development of the life of the Congregation with a serene assessment; he placed more attention on the events themselves, than on any interpretation which might be biased by the limited access to some facts, or by the affectivity surrounding them. His contribution to this often interrupted *History of the Passionists*, which began in 1981, and which has last published the third volume in 2011, was his final effort, although his completed fourth volume, completed in 2014, has yet to be published. His last work is the crowning effort of a long list of his historical writings and his hagiography, to say nothing of the countless articles which he wrote for newspapers and magazines.

His memory will continue to be a blessing among his brothers and in the entire Congregation, in the service of which he placed all of his many talents, his availability and his great spirit of serving +



COMMUNICATING THE PASSION THROUGH MEDIA

P. CEDRIC PISEGNA, C.P.

My name is Cedric Piseгна, I was born in 1957 in Springfield, Massachusetts, and raised in the nearby small town of Agawam, Massachusetts. I now live at our retreat center in Houston, Texas.

I was baptized a Catholic, and attended public schools; but I grew up Catholic with my family. I lost interest in religion after confirmation, but a few years later, as a 20-year-old freshman in college, I made a surrender of my life to Jesus Christ and the Holy Spirit touched me and completely revolutionized my life.

As happens for many teenagers, I wasn't even going to church at that time. However, that experience of the **Holy Spirit** did not only bring me back to church, but also instilled in me a call, a call to proclaim the Gospel. At the time, I suffered from panic attacks and was victim of social phobias. Nevertheless, the Spirit worked in and with me and eventually made it possible for me to be able to stand before people and proclaim the Good News. After graduating from college, I heard the call to ministry and bravely left home and family and got involved in youth ministry. It was then that I met the **Passionists** in the central U.S.

I was very attracted to the Passionist charism of preaching, as well as the meditation on the

Passion of Jesus. Along with seven other young men, I said "Yes" to God. I professed my vows as a Passionist in Pittsburgh in 1985. I joyfully professed our first vow to meditate upon and proclaim the **love of God** revealed in the Passion of Jesus.

Following my profession of vows, I continued my preparation for priesthood at **CTU** in Chicago and was ordained in 1991. I have been a

priest for 30 years; during which I have traveled throughout the United States preaching Passionist parish missions. I rejoice in the multitudes who attend these missions, hungering for the Good news.

I now live in our **Passionist Community** in Houston, Texas. This has been my "home base" for twenty years. Over the last twenty years, my dream of reaching out to all through broadcast media has developed. Along with **preaching missions**, I wrote many **books** and acquired the funds I needed to **produce episodes** and purchase airtime. Miraculously, God opened a door for me to preach on the Catholic EWTN, as well as Protestant networks such as TBN and Daystar.

The motto of my ministry is: **Touching Lives and Saving Souls**. I seek to encourage and inspire believers. But my main goal is to preach the saving Passion of Jesus to those who are lost and do not attend Church. During the Pandemic, many who stopped going to church have found my programs on television and are coming to Christ.

While I am on Christian networks. I am still able to reach out to youth, the lost and those who are incarcerated. I get letters from people from all walks of life. It is a joy to help people find Jesus in their lives and come to eternal life!



When I preach,
I talk about my own
experience of having
been reborn and filled
with the Spirit.

Bringing people to salvation was the goal of **St. Paul of the Cross**.

When I preach, I talk about my own experience of having been reborn and filled with the Spirit. My preaching is very Biblical and I give testimony from my own God-experiences. My ministry is also ecumenical because I am the only Catholic on the highly evangelical and Protestant TBN (Trinity Broadcasting Network) and Daystar networks. Many of my supporters are those of other denominations! The Catholic EWTN has also welcomed my ministry and I have preached their Mass live several times, aired series, and had books reviewed on their network.

I have employed two producers who are invaluable in recording, editing and distributing my sermons. We provide excellent broadcast quality preaching geared towards inspiration and salvation. I also have employed a man who helps me format my 25 books and distribute my DVD's, CD's and books. I have several others who help answering phones as well as praying for people. This outreach is a community effort!

I also broadcast my programs through radio, and on my website (www.francedric.org) and social media. You Tube in particular is a way for many to access my teachings. I also have an administrator of my FB page who engages people with Gospel messages. I am a member of our Passionist communications committee and we are dedicated to using modern technology in a way that enables us to reach out to as many people as possible with the saving Gospel.

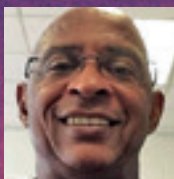
We have been invited by our Popes and bishops to engage in the **"New Evangelization."** Our outreach ought to be new in its ardor, expression and methods. People everywhere need and are hungering for the truth we hold so dear. They have a right to hear the Gospel. Our proclamations ought to be with ardor, passion, and energy. I am enthusiastic about our call and the catchy title of my outreach is called **"Live with Passion!"** I conclude all of my broadcasts with, **"Don't just live, live with Passion!"**

I started writing books in 1999; at this time, in the year 2021, I am completing my 25th book. These books have always had a wide distribution; I consider them to be like seeds which are being scattered far beyond my reach to many. I write books because I want to inspire and encourage others as well as deepen



their faith in Jesus. I am trying to help people to follow Jesus in a deep, intimate and personal way. People tell me that my books are "easy to read" but not "an easy read." Through my writings I am also trying to disciple believers.

We Passionists are all about meditation on and proclamation of the Passion of Jesus. What an exciting time we live in! Be daring and make **use of the methods** we now have available to us. Through the **Holy Spirit**, we have the power to change the world. Now, more than ever, is the time to reach out in a very effective way with the Gospel of the Passion. **As Passionists** we are on the front lines of the **New Evangelization**. Youth, fallen-aways, the incarcerated, the lost, the poorest of the poor, long for our message. **God make us passionate and fruitful!** St. Paul of the Cross, pray for us! ✝



DEACON PETER SMITH

DEACON PETER SMITH

RECOGNIZING THOSE WHO PROMOTE
THE PASSIONIST CHARISM

I was born and raised in Fairfield, Alabama. I attended St. Mary's Catholic Elementary School and Holy Family High School, both started and managed by **Passionist** Priests in the 50s, 60s and 70s in Birmingham, Alabama. I played four years of football under Paul Bear Bryant at the University of Alabama. I retired from the U. S. Air Force/Air National Guard of Arizona after 28 years of service as a Crew Chief on Fighter Jets.

I am currently married to Kimberly Smith, with 6 children and 16 grandchildren. Presently, I teach Theology at Holy Family Cristo Rey High School. Now as a Deacon for the Diocese of Birmingham, Alabama, God continues to bless me.


Often, I contemplate how my faith experience of coming to understand the Passionist charism got started, and how I live it out in my life. I was introduced to the Passionist mission officially in 2013 by Father Justin Nelson CP.,

even though I feel the Passionist charism has been in my soul all my life. I was born and baptized as a baby, a cradle Catholic, in a Passionist Family, in a Passionist school, in a Passionist Church under Passionist Priests. The **Passionist charism** was all I knew and, at the same time, what I needed to be nourished. Being ordained as a Deacon has answered that call of nourishment.

Spiritually, the visual of Jesus Christ, spread crucified, on the cross in the sanctuary of my Church, is what has always drawn me to the **Passionist mission**. That picture of that crucifix at St. Mary's Church is my charismatic magnet to the **Passionist mission**.

Often, I contemplate how my faith experience of coming to understand the Passionist charism got started, and how I live it out in my life.

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My life physically started at the foot of that cross and continues today to be my point of spiritual strength in everything that I do. All the praise, glory and thanksgiving go out to my Lord and Savior, Jesus Christ, at the **foot of that cross**. He is the narrow gate to salvation for me. To me, the heart and spirit of the **Passionist mission** is what happens, and continues to happen, at the foot of the cross: Sacrifice, Life, Death, Forgiveness, Mercy, Compassion, Love, Sorrow, Hope, Faith, and Salvation.

My faith experience of coming to understand the Passionist charism got started in my soul as a child, and I continue to live it out at the foot of the cross through the gifts and grace God has blessed me with. The way that I would like to support and enable that Passionist mission to continue to happen is to work to become the best servant I can be for the Church of God. Being of service is what **being a Passionist** is all about, along with using the gifts he gave us at the foot of His Cross. +

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EUNICE DOS SANTOS

WHAT FUTURE CAN THERE BE WITHOUT REMEMBRANCE?

The Passionists are a Congregation which is founded on memory: the Memoria Passionis is at the core of their identity. This special Memoria is expressed in the special vow by which the Passionist commits “to keep alive the memory of the Passion of Christ” (Constitutions, 6). Passionists, therefore, are called to be persons who keep a memory, and do so gratefully.

Remembrance, in the life of the Passionist Congregation, has many dimensions; it is: charismatic, theological, pastoral, spiritual, historical. Of these, perhaps that area which

is least developed in recent years is the historical memory. In the course of centuries, we find various reminders and appeals from General Superiors and Provincial Superiors stressing the importance of keeping the

Platea (journal) and the different Community Registers, of caring for the condition of the archives, and the narrative history of the Congregation. Unfortunately, these requests that materials be gathered and maintained have not always been effective.

This author has been appointed to oversee your archival patrimony; for years she has worked enthusiastically and professionally

toward this end. Thus, she wishes to speak with all of you, and also speak on behalf of the hundreds of students, doctoral candidates, and academics who have visited the General Archives and received their desired materials through e-mail in order to continue their research, even in times of pandemic. As many of you know, we are finding so many archival gaps in the history of the Passionist Congregation, and it may not be possible to close those gaps. Very regretfully, someone speculated that if things continue in this fashion, what will there be to say about our own history?.

Our times are undergoing an enormous cultural crisis, with repercussions in health, politics, economics, social relationships and social structures, and even vocational consequences. As a result, the human resources and the energy of the Congregation have been constrained. Without passing judgement on the merits of individuals, we note that Leadership chooses to improvise in naming personnel to be Archivists. They ask Secretaries (webmasters and network technicians) to take on the responsibilities of overseeing the Archives and relevant documentation. At the same time, one realizes that there are many other concerned religious who, recognizing this problem, are keeping paper-based documents, digital files, historical memorabilia, photographs, vintage books, etc. on their own initiative, in order to preserve

Our times are undergoing an enormous cultural crisis, with repercussions, economics, social relationships and social structures, and even vocational consequences.



them. All of these efforts, they believe, are to preserve their history, their spirituality, and their Passionist mission. However, in fact, this entire patrimony is being lost because it is scattered in many locations, entrusted to persons who are neither trained, nor are they eternal. This material is threatened because it is not brought to the only place which is outfitted for the conservation of a history: the Archives.

For these reasons, as part of this Jubilee Year, in addition to your being invited to remember the beginnings and the development of the Congregation, I offer you the Statutes for the General Archives; they were prepared with the assistance of advisors and experts, and were approved by Father Joachim Rego, General Superior, in 2018. You might note some of the more important numbers:

8. *For the length of time determined by the General Superior and his Council, a "Current" section of the Archives will receive the documents emanating from the General Curia Offices: the General Secretariat, the Personal Secretary of the General Superior, the Procurator, the Office of Postulation, the Secretary for Solidarity and Missions, the Generalate Financial Administration, etc. These Offices and other Secretariats or similar operatives within the General Curia are obliged to conserve all documentary materials which they produce, and to transfer them periodically, or at the time of change in the head of the office, to the historical section of the Archives.*

10. *In the case that a particular Province's Congregational Archives should have to be consigned elsewhere for suitable reasons, the Passionist Generalate Archives shall have the pre-emptive right to claim documentation belonging to the Institute. In the same way, on the death of a Former General Superior, or other significant Passionist Religious, the Passionist Generalate Archives have a pre-emptive right to acquire their body of documentation.*

11. *This Archive is competent to accept other funding, as well as every other type of documentary material. Those who donate, leave as legacies, exchange or entrust documents in perpetuity to the Congregation of the Passion may place the condition that such material will not be accessible to others, whether in part or as a whole, for a period of one hundred years from its transfer.*

In this context, a heartfelt appreciation goes out to our French brethren because at the conclusion of their juridical status as the Province of St. Michael (MICH), and their integration into the Province of Most Holy Mary Presented in the Temple (MAPRAES), they decided to



✦ *Historical photo of the delivery of the MICH Provincial Archive to the AGCP.*

send their Provincial Archives to the Generalate Archives. The Superiors concurred, and the transfer of the archival materials was organized. In November, 2019, Frs. Mario Madonna and Giuseppe Adobati (MAPRAES), made the trip to the west coast of France, to the community at Les Sables d'Olonne, where Fr. Jean Claude Delion had for years looked after the Provincial Archives of the MICH Province. The worth of this documentation is not only its being connected to the history of the community in France, but it is a valuable record of missionary and apostolic endeavors by the brethren of the MICH province. Of special importance is the establishing of the house in Bethany, now in Israel. This singular value is true of all the foundations and Passionist locations in the world because each is unique and as such, their stories are preserved and recounted by the witness value of documents and historical artifacts.

I hope, therefore, that the archival materials of the Provinces and Vice-provinces will be continually enriched, well-preserved and catalogued. In the case of the lack of sufficient resources to maintain the local archive, I hope that those materials will become part of the documentation of the Generalate Archives.

This is the reason that the space dedicated to the Generalate Archives, which preserves the archival patrimony of the Congregation is now being improved with greater security and with expanded space so that it may assure the custody and the use of your glorious history into the future. The ability to tell one's own history is an indispensable condition to keep one's identity alive and to strengthen the unity and sense of belonging of the members. Pleasant labors to all! ✦



One hundred scholars of various cultural and geographical backgrounds will offer 4 days of reflections on the most provocative and humanly scandalous message of the Gospel the Cross of Jesus Christ as the wisdom and power of God. They will study ways to propose this message as a proclamation of salvation for men and women of our time, in light of the challenges of culture and new apostolic scenarios.

www.congressopassionista2021.eu

The Congress, promoted by the *Gloria Crucis* Chair of the Lateran University, is one of the initiatives of the Congregation of the Passion of Jesus Christ (Passionists) to celebrate the Third Centenary of its foundation (22 November 2020 - 1 January 2022). The Congress proposes to offer Christians and humanity at large reflections from multiple presenters with the goal of achieving a more in-depth

appreciation of the meaning of the Cross of Jesus Christ as an expression of God's wisdom and as an instrument of salvation. The reflections will be within the context of the light of Sacred Scripture and the witness of Saint Paul of the Cross (1694-1775), the founder of the Passionists who said-- "*the Passion of Jesus is the greatest and most wonderful work of divine love*" as a "*remedy for all evils*".



FERNANDO TACCONE, C.P.

THE WISDOM OF THE CROSS IN A PLURAL WORLD

INTERNATIONAL THEOLOGICAL CONGRESS

It is three hundred years since Saint Paul of the Cross founded the Congregation of the Passion of Jesus Christ on Monte Argentario (GR) (1720-2021). The Superior General, Father Joachim Rego, wanted the event to be celebrated also with a great moment of study. He entrusted it to the Gloria Crucis Chair led by the Passionists at the Pontifical Lateran University.

The title chosen focuses on the centrality of the Wisdom of the Cross capable of unleashing the immense saving power in support and enrichment of all the cultures that are under heaven. Therefore all languages need to be redeemed and guided by the vision of Christ the Prince of Peace.

The most representative personalities in the academic world were invited. Biblical and theological research, accompanied by contributions of the philosophical, pastoral, psychological, sociological, artistic, cinematic, musical worlds etc.

The personalities who will animate the Congress in various ways are 88.

The Rector of the Pontifical "Lateran University, Prof. Vincenzo Buonomo, welcomes". The Superior General of the Passionists will introduce the 3rd centenary and the theme of the Congress. The President of the Union of Superiors General, the Most Reverend Father Arturo Sosa Abascal, Superior General of the Jesuits, will also speak.

The Passionist apostolic and social dimension is represented by the pioneering work of Dr. Richard "Frechette, C.P., who works" in Haiti, including a photographic exhibition of the difficult humanitarian situations in Haiti. The exhibition is curated by the Francesca Rava Foundation.

Another exhibition is aimed at representing the Passion of Christ in sacred art curated by Dr. Giuseppe Bacci. The two exhibitions will be located at the Scala Santa in Rome and on display to the public from 4 - 30 September 2021.

Music on the Passion of Christ is also highlighted. On the evening of the first day of

the Congress, at the Basilica of the Generalate of the Passionists, the renowned musician, Mons. Marco Frisina, will organize a concert on the music of the Passion.

The Congress will take place at the Pontifical Lateran University from the morning of September 21 and will end in the afternoon of September 24 with the Eucharistic celebration in the Basilica of San Giovanni. It will also be streamed online. The morning sessions will have simultaneous translation in Italian, English and Spanish. The four afternoon sessions will be divided into Italian, English, Spanish and French with 16 presentations per afternoon. †



† Lateran Pontifical University, where the International Theological Congress will be held.

Professions Ordinations

NOVEMBER 2020 - MAY 2021

GENERALATE ARCHIVES PUBLICATIONS 2021

ANSELM M. - MESSI M. (ED.), *Annali della Congregazione passionista delle origini*, Castellazzese, Lucca 2020.

ARISTÍN JESUS MARIA (ED.), *Historia del vicariato apostolico de Yurimaguas*, Lima, 2020.

CAVALCANTI FILHO J. - MOSTEIRO S. Paulo da Cruz (ed.), *Retiro Castellazzo quaresmal 2021*.

CIPRIANI G. (ed.), *Vox Patris: máximas espirituais de são Paulo da Cruz fundador da Congregação da Paixão*, Goiânia, Goiás 2020.

DE SANCTIS Maurizio, *Sei speciale... Sei di Gesù!* Palumbi, Teramo 2021.

DELION Jean Claude, *Cammino di risurrezione: una lettura spirituale del trattato di san Paolo della Croce Morte Mistica ovvero olocausto del puro spirito di un'anima religiosa*, (a cura di Max Anselmi) Castellazzese 2021.

KRAENG RITAN Agustinus, *Racconto di un missionario missionario in Indonesia*, La Casa di Miriam, Roma 2021.

MUAKASA Elie, *L'ABC du formateur des religieux, Passio*, Kinshasa 2020

MURICKANAMKUZHIYIL Dennis J., *Kantian conception of knowledge precludes metaphysics as a science*, PUG, tesi di licenza, Roma 2021.

PEREIRA J.C., *Comunidades eclesiais missionárias*, Santuario, São Paulo 2021.

PEREIRA J.C., *Santa Gema Galgani: entre Deus e o diabo*, Paulus, S. Paulo 2020.

TEMPORARY PROF.

Cl. Marcos Vinicius
Alves de Oliveira
PROV EXALT • 12/29/2020

Cl. Isaias Aurelio Mentol
PROV MAPRAES • 12/29/2020

Cl. André Luiz Barbosa
PROV EXALT • 12/29/2020

Cl. Laurindo Katiavala Canguali
PROV MAPRAES • 12/29/2020

Cl. Valter Cavalcanti
de Albuquerque
PROV GETH • 12/29/2020

Cl. Aurino Francisco
de Oliveira Silva
PROV GETH • 12/29/2020

Cl. José Eduardo Laureano Soares
PROV GETH • 12/29/2020

Cl. Renato Lucio Machado
PROV EXALT • 12/29/2020

Cl. Daniel Mateus Gamboa
PROV MAPRAES • 12/29/2020

Cl. Anderson Carlos Ramos
PROV GETH • 12/29/2020

Cl. Edhú Mozombite Grández
PROV SCOR • 01/16/2021

Cl. Pierrault José María
de Jesús Polisca
PROV SCOR • 01/16/2021

PERPETUAL PROF.

Cl. Julián Jaramillo Garcés
PROV SCOR • 11/21/2020

Cl. Diego Fernando Reina Ortega
PROV SCOR • 11/21/2020

Cl. Enrique Sánchez Luna
PROV SCOR • 11/21/2020

Diac. André Michael
Almeida Pereira
PROV MAPRAES • 01/09/2021

Diac. Gnana Devaraj
PROV THOM • 03/17/2021

Diac. Binod Kisku
PROV THOM • 03/17/2021

ORDAINED DIACONATE

Diac. Wilmer Geraldo Jaramillo
PROV SCOR • 11/28/2020

Diac. Juan Pedro Tuanama Isuiza
PROV SCOR • 11/28/2020

Diac. Marcos Jorge Céspedes Colón
PROV SCOR • 12/12/2020

Diac. Manuel Alfred
Morano Bayta
PROV PASS • 12/12/2020

Diac. Mark Ian Pelino
PROV PASS • 12/12/2020

Diac. Fransiskus Nong Budi
PROV REPAC • 02/12/2021

Diac. Alexius Mbenga
PROV REPAC • 02/12/2021

Diac. Evesil Glody Ngiene
PROV SALV • 02/27/2021

Diac. Antonio Baltazar
PROV GETH • 03/14/2021

Diac. Gnana Devaraj
PROV THOM • 03/18/2021

Diac. Binod Kisku
PROV THOM • 03/18/2021

Diac. Jonathan Emanuel
Pabón Tirado
PROV REG • 04/10/2021

Diac. André Michael
Almeida Pereira
PROV MAPRAES • 04/24/2021

Diac. Andrea Deidda
PROV MAPRAES • 05/08/2021

Diac. Daniel Agostinho
PROV GETH • 05/16/2021

ORDAINED PRIESTHOOD

Sac. Yamid Jesús Gómez de la Hoz
PROV SCOR • 11/28/2020

Sac. Carlos Fernando Bracho Pesca
PROV SCOR • 01/16/2021

Sac. Antony Thomas
PROV THOM • 01/25/2021

Sac. José Paulo Pinto
PROV GETH • 01/30/2021

Sac. Luis Alirio Ramírez Riveros
PROV SCOR • 02/13/2021

Sac. Benoit Khonde Mombó
PROV SALV • 02/27/2021

Sac. Cedrick Moko Mwanet
PROV SALV • 02/27/2021

Sac. Nicholas Divine
PROV CRUC • 03/07/2021

Sac. Antunes Mário Taibo
PROV GETH • 03/14/2021

Sac. Albino Elizalde León
PROV SCOR • 04/09/2021

Sac. Sebastián Cruz Gómez
PROV REG • 04/10/2021

Sac. Carlos Leonardo
García Hernández
PROV REG • 04/10/2021

Sac. Anthony O'Connor Simbel
PROV SPIR • 05/15/2021



OB DORMIVIT IN DOMINO

NOVEMBER 2020- MAY 2021

- + **Sac. Lorenzo Baldella**
DECEASED EL 11/27/2020
A LOS 80 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 9/22/1958](#)
- + **Sac. Jozef Ronsse**
DECEASED EL 12/17/2020
A LOS 80 YEARS • PROV CURIA
[VOTA NUNCUPAVERAT 8/26/1962](#)
- + **Fra. Alfons Reyem**
DECEASED EL 12/19/2020
A LOS 85 YEARS • PROV CURIA
[VOTA NUNCUPAVERAT 8/27/1967](#)
- + **Sac. Gilbert Mazijn**
DECEASED EL 12/24/2020
A LOS 81 YEARS • PROV CURIA
[VOTA NUNCUPAVERAT 8/21/1960](#)
- + **Sac. Pedro Hilario Piñeiro Yáñez**
DECEASED EL 12/29/2020
A LOS 93 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 5/26/1946](#)
- + **Sac. Archie Guanzon Bago**
DECEASED EL 12/31/2020
A LOS 40 YEARS • PROV PASS
[VOTA NUNCUPAVERAT 2/5/2012](#)
- + **Sac. Sebastian MacDonald**
DECEASED EL 1/1/2021
A LOS 91 YEARS • PROV CRUC
[VOTA NUNCUPAVERAT 26/8/1951](#)
- + **Sac. José Luis Vélez García**
DECEASED EL 22/1/2021
A LOS 86 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 12/9/1954](#)
- + **Sac. Ambrogio Messineo**
DECEASED EL 28/1/2021
A LOS 100 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 8/15/1937](#)
- + **Ep. Afonso Fioreze**
DECEASED EL 2/6/2021
A LOS 79 YEARS • PROV GETH
[VOTA NUNCUPAVERAT 2/3/1964](#)
- + **Sac. Héctor Rangel Galván**
DECEASED EL 2/20/2021
A LOS 58 YEARS • PROV REG
[VOTA NUNCUPAVERAT 2/5/1983](#)
- + **Sac. Mario Petrillo**
DECEASED EL 2/27/2021
A LOS 85 YEARS • PROV EXALT
[VOTA NUNCUPAVERAT 9/29/1954](#)
- + **Sac. Francisco González García**
DECEASED EL 3/2/2021
A LOS 94 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 9/21/194](#)
- + **Sac. Alan Phillip**
DECEASED EL 3/4/2021
A LOS 82 YEARS • PROV CRUC
[VOTA NUNCUPAVERAT 7/9/196](#)
- + **Sac. Alejandro González Puente**
DECEASED EL 3/10/2021
A LOS 49 YEARS • PROV REG
[VOTA NUNCUPAVERAT 11/7/1992](#)
- + **Sac. José Larruskain Garitagoitia**
DECEASED EL 3/15/2021
A LOS 82 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 4/22/1957](#)

- + **Sac. Ari José Soga**
DECEASED EL 3/27/2021
A LOS 77 YEARS • PROV GETH
[VOTA NUNCUPAVERAT 2/3/1964](#)
- + **Sac. Florencio Martín Ramos**
DECEASED EL 4/1/2021
A LOS 94 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 10/12/1943](#)
- + **Sac. Antonio Gatti**
DECEASED EL 4/11/2021
A LOS 72 YEARS • PROV MAPRAES
[VOTA NUNCUPAVERAT 8/22/1968](#)
- + **Sac. John Kearns**
DECEASED EL 4/14/2021
A LOS 56 YEARS • PROV IOS
[VOTA NUNCUPAVERAT 9/13/1991](#)
- + **Sac. Fernando Piélagos Mediavilla**
DECEASED EL 4/18/2021
A LOS 88 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 14/9/1951](#)
- + **Sac. Tomasz Wójciak**
DECEASED EL 4/24/2021
A LOS 55 YEARS • PROV ASSUM
[VOTA NUNCUPAVERAT 9/15/1988](#)
- + **Ep. Iñaki Mallona Txertudi**
DECEASED EL 5/3/2021
A LOS 89 YEARS • PROV SCOR
[VOTA NUNCUPAVERAT 23/7/1950](#)
- + **Sac. Nicholas O'Grady**
DECEASED EL 5/11/2021
A LOS 92 YEARS • PROV PATR
[VOTA NUNCUPAVERAT 9/15/1948](#)

MONIALES ET SORORES DEFUN

- + **Sr. Paolina di Gesù Salvatore
(Maria Gemma) Panzarella**
FALLECIDA EL 11/25/20
A LOS 98 YEARS • INST. SORORUM
PASSIONISTARUM A S. PAULO
A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 11/1/1946](#)
- + **Sr. Paz Dionisia López López**
FALLECIDA EL 11/28/20 A LOS 89 YEARS
• INST. FILIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 5/31/1953](#)
- + **Sr. Ana María Zaldivar Álvarez**
FALLECIDA EL 12/12/20 A LOS 91 YEARS
• INST. FILIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 12/26/1956](#)
- + **Sr. Marie Bolton**
FALLECIDA EL 12/19/20 • INST. SORORUM
SS. CRUCIS ET PASSIONIS D.N.I.C.
(ENGLAND)
[VOTA NUNCUPAVERAT](#)
- + **Sr. Lucina di San Paolo della Croce
(Natalina) Gentile Piotrovski**
FALLECIDA EL 12/21/20 A LOS 89 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 2/3/1951](#)
- + **Sr. Margaret Collins**
FALLECIDA EL 12/24/20A LOS 97 YEARS
INST. SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (ENGLAND)
[VOTA NUNCUPAVERAT 8/27/1956](#)
- + **Sr. Laura di San Paolo della Croce
(Thereza) Guidolin**
FALLECIDA EL 12/28/20 A LOS 92 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 3/29/1948](#)
- + **Sr. Cephas Wearden**
FALLECIDA EL 12/31/20 A LOS 84 YEARS
INST. SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (ENGLAND)
[VOTA NUNCUPAVERAT 4/4/1956](#)
- + **Sr. Elisa Díaz Guzmán**
FALLECIDA EL 1/8/21 A LOS 86 YEARS
INST. FILIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 12/26/1954](#)
- + **Sr. M^a Blanca de
S. José Villar Cámara**
FALLECIDA EL 1/10/21 A LOS 96 YEARS
MONASTERIO PASSIONISTARUM DE
MADRID (ESPAÑA)
[VOTA NUNCUPAVERAT 12/27/1946](#)
- + **Sr. Ermelina di Sant'Antonio
(Generosa) Sabadim**
FALLECIDA EL 1/24/21 A LOS 80 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 1/26/1963](#)
- + **Sr. Klara della Vergine
Addolorata Biru**
FALLECIDA EL 1/30/21 A LOS 53 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 6/25/1995](#)
- + **Sr. Anna Maria Fiorespino**
FALLECIDA EL 2/26/21 A LOS 67 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 617/1976](#)
- + **Sr. María Salazar Comunidad**
FALLECIDA EL 2/26/21 A LOS 85 YEARS
INST. FILIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 12/24/1959](#)
- + **Sr. Clare Looby**
FALLECIDA EL 3/4/21 A LOS 100 YEARS
INST. SORORUM SS. CRUCIS ET PASSIONIS
D.N.I.C. (ENGLAND)
[VOTA NUNCUPAVERAT 5/4/1942](#)
- + **Sr. Verónica da Sagrada Face
(Dione) Maciel Pereira**
FALLECIDA EL 3/12/21 A LOS 87 YEARS
MONASTERIO PASSIONISTARUM DE
PATO BRANCO (BRASIL)
[VOTA NUNCUPAVERAT 6/1/1958](#)
- + **Sr. María Margarita
Díaz Leal Pedroza**
FALLECIDA EL 3/19/21 A LOS 86 YEARS
INST. FILIARUM PASSIONIS D.N.I.C. ET
DOLORUM B.V.M. (MÉXICO)
[VOTA NUNCUPAVERAT 3/20/1959](#)
- + **Sr. Magdalena dell'Addolorata Tanji**
FALLECIDA EL 4/24/21 A LOS 66 YEARS
INST. SORORUM PASSIONISTARUM A S.
PAULO A CRUCE (SIGNA)
[VOTA NUNCUPAVERAT 2/18/1979](#)



*Alla Congregazione
delle **Monache della Passione di Gesù Cristo***

in occasione del 250° anniversario di fondazione esprimo apprezzamento per la generosa testimonianza evangelica resa in questi anni e, mentre auspico che la fausta ricorrenza susciti in ciascuna rinnovati propositi di fedeltà alla chiamata del Signore, invoco su di loro, per intercessione di San Paolo della Croce, la costante assistenza divina e di cuore invio la Benedizione Apostolica, auspicio di ogni desiderato bene spirituale.

Dal Vaticano, 12 maggio 2021.



PASSIONIST NUNS

250 YEARS

LETTER OF MOTHER PRESIDENT TO THE NUNS

CATHERINE MARIE SCHUHMAN

My dear Mothers, Sisters and Oblates:

With joy and gratitude to our Triune God, I invite everyone to live these last days before our May 3rd Jubilee in a deepened spirit of prayerful union with God, silence and charity toward each other. Although we cannot be physically together, we know how closely knit together we are by the Holy Spirit.

With only one week left before our Jubilee, I invite you to realize the importance and opportunity of this anniversary. In a spirit of faith, hope and love, we can celebrate this 250th anniversary of our foundation as a new start, a fervent re-foundation of our Institute. On May 3, we can say to our Divine Spouse: "You make all things new. Let us now begin!" By this I do not mean a lot of changes. Rather, I mean that we allow Jesus to make us new, to create in us a new heart and a new spirit.

Therefore, now is the time to stir up in our hearts and communities a continual begging for the life-giving and renewing Holy Spirit to come upon us:

- that same Holy Spirit who rushed upon the young Paul Danei in 1720, anointing him with the charism to be the founder of an entirely new religious institute in the Church, the Passionist priests and brothers;
- that same Holy Spirit who, from the very beginning, created within Paul a longing that one day there would also be cloistered Passionist Nuns who would be on fire with the same charism and mission as their spiritual brothers in the male Congregation;
- that same Holy Spirit who after nearly 50 years of Paul's prayer, preaching and suffering, at last brought the Passionist Nuns into existence, thanks to the collaboration of Venerable Mother Mary Crucified, of Dominic and Lucia Costantini, and the 10 candidates that Paul himself had formed and prepared.

Let us truly make May 3rd, 2021 the start of a new chapter in our history, and let it be a new commitment to do an in-depth prayerful pondering of our revised Constitutions

– which are a prophetic gift to us from the Church, for these new times.

In closing, I and the General Council, send you loving greetings and prayers. We will be spiritually present with each of your communities as you celebrate our anniversary. Truly as we prayed at Lauds this morning in Psalm 118: "This is the work of the Lord, a marvel in our eyes."

"...now is the time to stir up in our hearts and communities a continual begging..."

I leave you with these magnificent words from the heart of our founder:

"The Daughters of the Passion, by their habit, but far more so in heart, mind and actions, are to keep perpetual and loving mourning for our Crucified Lord, and by the continual exercise of every virtue, anoint His sacred wounds." (St. Paul of the Cross)

Devotedly in Jesus, crucified and risen from the dead. +

Tubilacum

passio



TOGETHER
WE CREATE
THE **PIB**



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commcuria@passiochristi.org

