



# Jubilaem.cp

Communication Bulletin: The Passionist Jubilee

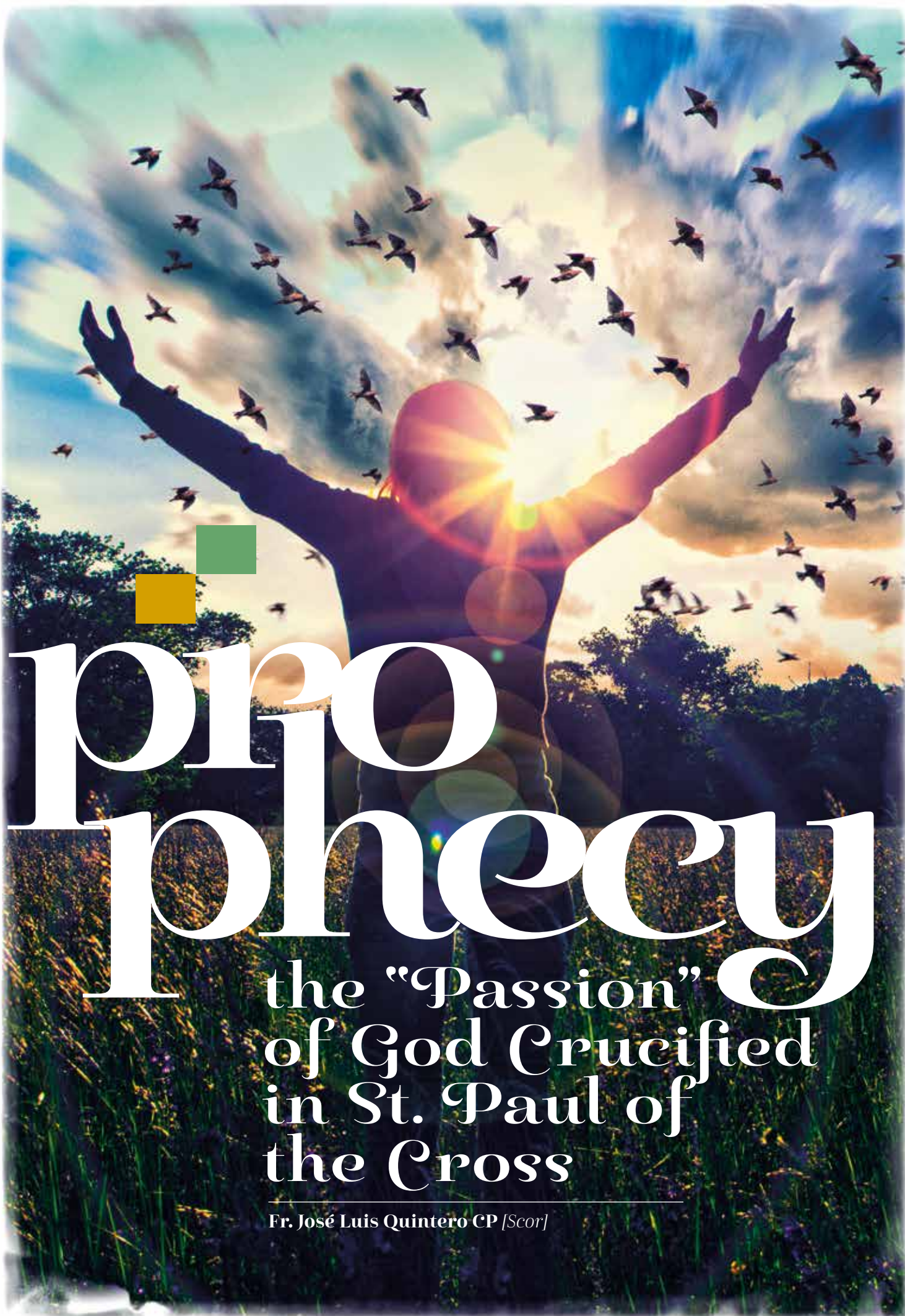
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1720-2020

## Prophecy

Would that all the Lord's  
people were prophets, that  
the Lord would put his  
Spirit on them! [Nm 11, 29]





# prophecy

the "Passion"  
of God Crucified  
in St. Paul of  
the Cross

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Fr. José Luis Quintero CP [Scor]



God is prophecy. He reveals himself as compassionate and merciful, strength and gentleness; He who comes, is coming and will come. It is He who manifests and gives himself to us. Furthermore, it is He who empowers us and who asks to receive his Being who is prophet, a passionate and radiant witness of his love for humanity.

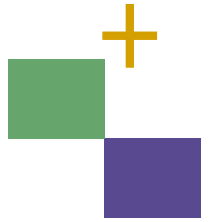
Amos, Hosea, Isaiah and Jeremiah; before them Abraham and Moses and others acknowledged that God touched their lives. They proclaimed and were inspired, they enjoyed, and they suffered, they denounced and exhorted from the “passion” of God that burned within them. Amos is totally justified in saying what God did to him. Hosea makes of his life a sacrament of the betrothal relationship of Yahweh with his people. Isaiah acknowledged that he was a man of unclean lips. He knows that he was empowered to be present and to testify. Jeremiah recognized that he was seduced by his God and defeated by the bonds of love. Thus, prophecy and being prophets come into being-- the Passion of God for humanity, and his loving project of Fatherhood and Fraternity. Therefore, the Prophet opens horizons to the future of God, denounces pain and injustice, awakens hope, while nourishing patient and confident waiting.

**JESUS IS THE PROPHECY OF GOD IN HISTORY. WE HAVE BEEN GIVEN AND REVEALED EVERYTHING IN HIM. HIS PASSION IS THE REALIZATION OF THE FATHER’S PASSION OFFERED TO HUMANITY IN THE GIFT OF THE SPIRIT. IN THE ESSENCE OF HIS BEING THE FATHER HAS ESTABLISHED HIS KINGDOM FOR HUMANITY. HIS ACTIONS, HIS LIVING AND HIS FEELING, HIS BEING EMANATES FROM THE WILL OF THE FATHER. HIS DYING MAKES AN OFFERING OF THE REIGN OF GOD THAT WAS POURED INTO HUMANITY AT EASTER. IN HIS FLESH HE UNIFIED PROPHET AND PROPHECY.**

He encourages in struggles and comforts with rest, reads the present with a heart dwelling in the future of God and recognizes in the past the permanent fidelity that always opens horizons, the action of the One that supports victims by claiming for them resurrection, the One that bears all yearnings and desires. Paul of the Cross is prophet and prophecy because God, in the death and Resurrection of his Son, made him participate in a unique and charismatic way in his Passion for humanity. In

him personal grace and shared charism break forth as a gift of particular immersion in the infinite sea of love and generosity that is the Passion of the Lord. At least since the retreat in Castellazzo he communicates to us how he experienced the Passion of the Lord in the depths of his innermost being. It was immediately perceivable and throughout his life he yearned to be consumed in that fire of love and pain, to be immersed in that revealing and saving event. From this prophetic zeal springs with irrepressible urgency the call to conversion, leading to contemplation and total self-offering to the Crucified God. This ardor attracts other companions to whom the Lord offers the same gift of sharing in passionate love. These brothers, gathered by the same charism, are empowered as new prophets who open the horizon of humanity to the Passion of God. In these prophets dwell the Spirit who proclaims and denounces and open horizons from the Passion of Christ that is prolonged in the passion of mankind. The Spirit fulfills his Passover by making human history life-giving, always making the Reign of God fertile by humble and generous self-offering, opening it to the fecundity that exceeds us. These prophets are witnesses inserted in the Paschal events of Christ present in history.

Prophecy springs from the Passion of Jesus Christ that is poured into our hearts, making it not only inhabited by it, but dwelling within it. The dynamism of the Spirit continually brings us from the “Passion in our hearts” to centering our “hearts in the Passion”. The prophetic dimension of our Passionist Life and Prophetic mission flows and re-flows, from this dynamism.



## ✱Mooring in New Marshlands. The Prophetic Mission of the Passionists in the 21st Century.

Fr. Gwen Barde CP

In 1988, Fr. Carl Schmitz, a Passionist working with the B'laan tribes in southern Philippines, was gunned down on the stairs of his mission. Months before that, Fr. Carl received anonymous advices telling him to leave the mountain and go down to the parishes in the city. A priest's daily job is to be in a church not in houses and farms of rebels, one advice went. Fr. Carl could answer only in his masses. He would say that the daily work of a Passionist is to deliver God's love—not only in the church but more in those far from church: farms, lakes, copra ovens, and mountain shacks.

Every Passionist is familiar with Fr. Carl's understanding of his mission. It is simply the message of Jesus' passion and death: bring everyone to the nucleus of God's love shown on the Cross. St. Paul of

the Cross, founder of Passionists, took this message to the crucified of his time—the destitute children in the marshlands of Maremma.

The Passionists' prophetic mission then is making berths in marshlands. St. Paul's Maremma have come to stand for people and places in the peripheries where no one dares to go, especially where suffering renders God as seemingly absent. As Fr. Jesus Maria Aristin notes, "We cannot think of Jesus' cross and forget about the crosses around the world." A quick survey of Passionist missionary presence around the world reveals three notable marks of prophecy: making God handily present, infec-

tiousness of God's love, and ingenuity for more missionary paths.

Passionists strive to let God's love comes handy. In Haiti, Fr. Rick Frechette keeps a midwife kit next to his door and surrounds his bed with clamps and surgical gloves ready for emergency calls. In Papua New Guinea, Bro. Jim Coucher and fellow Passionists built progressive caring shelter for the disabled. Fr. Kieran Creagh and our Passionist brothers in South Africa deliver palliative and respite intervention to HIV/AIDS and other terminally ill patients. Fr. Rey Ondap rescues Filipino fishermen arrested in Indonesia because of illegal documents provided them by fishing companies. Fr. Martin Newell brings God's voice to streets fronting government buildings in London. Many other places see Passionists animating God's ready accessibility.

Another mark of Passionist prophetic mission is making God's love contaminate and enable people. When Fr. Roberto dal Corso, in Tanzania, developed agri-farms to sustain the Passionists, he involved the communities around. Now, the local people are efficient

“  
prophecy  
what  
is?”



farmers and cattle breeders. In Indonesia, Passionists' fight against palm oil business rouses people to assert their environmental security. Fr. Mario Bartolini's defense of poor peasants in Yurimaguas infect others in championing justice for indigenous peoples in the Peruvian Amazon. Oftentimes, a sad prize awaits those fighting against injustice in South America, Asia, and Africa. But this cannot contain the infectiousness of God's option for the oppressed.

Indeed, Passionists do not stop. They seek new marshlands by vigilantly listening to Christ's present groaning—with the planet, immigrants and refugees, human trafficking victims, stressed workaholic populace, young people thirsty of relationship and meaning. Pope Francis challenged the Passionists: "...the strength and simplicity of your message...can (very well) speak to today's society, which has learnt to no longer trust mere words, or let itself be convinced only by facts."

The Passionists cannot just live, pray and preach from afar but moor in new marshlands.

## \*The call to be a prophet.

**Fr. Stefanus Suryanto CP**

As Passionists we are called to follow Jesus Crucified, and to strive to be more like Him, who comes to do the will of His Father. Prophecy for me is to know, love and live with Jesus, so as to be like Him. This means nurturing the sentiments of Jesus, becoming one in heart and mind with Jesus, in order to become prophets like Him.

We can be prophetic in the small things in our daily lives. Pope Francis said that God calls all Christians to be saints – meaning, real people, who pray and show loving attention to others. We are all called to be holy by living our lives with love and bearing witness at all times. To be Passionist and prophetic:

### 1. Return to our Main Sources:

As prophets, we draw from our main Passionist sources. If Jesus Christ is our model, we must live and move primarily in harmony with Jesus. St Paul of the Cross and the saints of our Congregation are our next sources. Our vocation as prophets is inspired by Jesus, our Founder, and then our saints.

### 2. Embrace Prayer, Silence and Solitude:

Prayer, silence and solitude are necessary to live as prophets, but perhaps less appreciated today. Yet, wisdom comes through prayer and silence.

### 3. Live Community life:

The call to be a prophet begins in the community. Apostolic life is often considered more important than community life. Yet, apostolic and prophetic values begin in the community. Success and failure, love and forgiveness, and human and spiritual relationships are expected to deepen in community.

### 4. Embrace the Spirit of Poverty:

As prophets we bear witness to evangelical poverty. We will not be vibrant and cheerful if we don't love poverty. Are we still committed to live our lives in the spirit of Jesus who humbled himself and became poor and despised? Being a prophet means that we must desire a poverty which is free from everything and attached only to Jesus.

## \*Listen, prayer and denunciation

**Fr. Elie Muakasa CP**

For me, prophecy is to listen to God and live according to his Word. The starting point of any prophecy is listening to God through daily prayer, meditating on the events of life in a spirit of faith, and finally allowing ourselves to be transformed by that same prayer. In prophecy, prayer becomes a ferment of life.

As a Passionist, my prophetic witness will have reference to that of Jeremiah, Elijah, John the Baptist, and Jesus Himself. In fact, their destiny is that of the persecuted prophets because their words upset others (Jr 6, 6, Mt 16, 21, Mk 6, 19-29).

Personally, without seeking to become a prophet, ... just a glance of faith on certain situations in my life makes me understand that I am close to the persecuted prophet. Yes, my faith together with my religious and academic training have made me more vulnerable to injustice in all its forms.

I suffer every day in my country trying to live in situations of injustice where the weak are exploited and oppressed. It is impossible not to denounce this pernicious evil. It is impossible not to speak for the justice that liberates and strengthens fraternity between people! But by acting in this way I expose myself to slander, to threats and insults ... and I also miss out on the benefits of life (promotions). However, what matters to me most of all is to remain faithful to Christ Jesus and his Gospel, and to always have the strength to forgive.



# Charism

## search of a home

*Fr. Gabriele Cingolani C.P.*

(MAPRAES)

A charism is like an arrow of love that the Spirit shoots into the heart of a person. It enflames and burns, it communicates energy to overcome difficulties and to realize projects that are humanly impossible. It also inflicts pain and causes bleeding, discouragement and anxieties that seem like death. It is the dynamic of the seed that dies to bear fruit; however, this seed is not that of plants but the living person. It is the Crucified; it is each one of us, it was Paul Danei --of the Cross. The charism of the Passion of Jesus was clear from the beginning, but the historical realization required attempts, adaptations and tribulations that lasted Paul's entire lifetime and, therefore, the biography of a Founder is the biography of his charism.

In this respect, Paul's research journeys, particularly numerous during his early years, can be called charismatic journeys, because the charism was the driving force of all his initiatives. The first venture, which took place from the end of August to November 28, 1722, presents at least three circles of charismatic consolidation. The failure of the desired papal approval turns into the victory of the Vow of the Passion. On the return voyage from Rome to Genoa, the exploratory stint on Monte Argentario inspires him to make the decision to go back there to implant a new life form. The vicissitudes of the comings and goings and the bustle of the Agro Romano [Roman countryside] and the Maremma Toscana [Tuscan marshland], with the misadventures of encounters



with ecclesiastics and contacts with the lives of the local people, made him come face to face with the moral abandonment of the people of God and feel the necessity of the proclamation of Love crucified.

The second charismatic journey began from Castellazzo on 22 February 1722, a year that marked his first initiatives, and contains many moments in which the charism probed the ground for roots. Paul and his brother John Baptist, also clothed as a hermit by Bishop Gattinara, settled down on Monte Argentario, benevolently welcomed by Bishop Fulvio Salvi. Shunning every inclination toward official approval, they focused on the experience of the innovation they wanted to achieve. Their lifestyle expressed in an idealistic way some founding elements: solitude, fraternal communion, fasting, poverty and austerity, study especially of the Bible, continual prayer, night and day. However, they immediately realized that the charism was not enough. The preaching of the Passion was also required. Therefore, every Sunday, when they descended the mountain for Mass, in agreement with the local pastors, they committed themselves to catechesis-- Paul in the village of Portercole and John Baptist in the village of Santo Stefano. From the very outset the charism imposed its apostolic dimension, not only monastic. They could cultivate areas of land, something possible and useful, or restore the hermitage and the chapel, which is necessary; but they found charismatic tranquility only with the proclamation of the Crucified. The venture was so successful that the bishop and his clergy considered engaging the two hermits in the pastoral activity of the diocese.

However, the voice of success landed on deaf ears. Paul listened to the bishop of Gaeta, Carlo Pignatelli, who invited Paul to meet with him. "You will find a suitable place for your vocation and you will be able to work hard for the glory of God and the salvation of souls." Monte Argentario was ideal for solitude and contemplation, but the apostolate was uncertain. It's had only been nine months, and the separation was painful, but they decided to go and see. Toward the end of the year the two arrived in Gaeta. The charism traveled with them.

They remained in this new location for two years. Community life expanded to include new companions entrusted to Paul by the bishop, based in the hermitage of the Madonna of the Chain. Their lifestyle was similar to that on Monte Argentario, with an apostolate open to new possibilities. They taught

catechism in the cathedral and in other churches, and they were increasingly sought for spiritual direction. The first year Paul even preached retreats to the ordination candidates. Their reaction was initially skeptical, but afterward they were astonished. However, although the apostolate flourished, they struggled with community life. The group was not homogeneous. Someone even aspired to be the founder. The bishop sent him problematic subjects as well. They were disgruntled due to the community lifestyle imposed by Paul, who was not sure of his role. A founder has the right to choose the candidates. Meanwhile he struggled, trying to sustain the community; however, he understood that it could not last.

At the beginning of summer 1724, the Danei brothers set off on their way, in a new biographical and charismatic venture, to the bishop of the city Troia, Emilio Giacomo Cavalieri. He invited Paul to his diocese, perhaps at the suggestion of Pignatelli realizing that he had not satisfied his aspirations. Cavalieri was considered to be among the most holy and learned pastors of his time. He himself led a penitential and contemplative life, in harmony with Paul's own inclinations. He was the right person to read the signs of God in the heart of the Founder, and to direct him on the right path to give institutional structure to his inspiration, and to offer to the charism the possibility of implanting itself in the Church. There would still be a long and hard journey ahead, but at least it would be more secure.

Meanwhile, up to this point, the charism had incorporated the Church into its local structure, in four stages: Arborio Gattinara accompanied Paul, the Good Shepherd, but not prophetic enough. He did not understand the authenticity of the foundational inspiration, nor did he have the energy to sustain it. Fulvio Salvi sensed that Paul was gifted with the spirit of a new mission but did not have the time to guide him as he wished. Regretfully, he gave him permission to depart from Monte Argentario. When he presented him to his colleague in Gaeta, he praised his exemplary spirit, and he stated that the community that he wanted to form was "the poor of Jesus". This was the first time this expression was used in any document. Carlo Pignatelli highly esteemed the apostolate of Paul; however, this did not facilitate the creation of the community Paul has in mind. Emilio Cavalieri was truly a great pastor and prophet. However, no one is able to embrace every charism that he encounters.

# ic

THE PROCESS OF "WRITING" AN ICON IS  
A MYSTICAL PROCESS **P. Anton Lässer (VULN)**

The iconographer, with prayer and fasting, embarks on an inner journey toward Christ and the saints. The Holy Spirit, so to speak, leads him by the hand and reveals how the saints and God must be represented in the icon. In this way, those who contemplate the icon allow themselves to be guided by a spiritual dynamic that helps them to penetrate areas that are hidden to the simple eye. Even the Greek iconographer, Loukas Seroglou, who was entrusted with the execution of the icon of the Jubilee of the 300th Anniversary of the Passionist Congregation, allowed himself to be inspired by this dynamic.

The icon was designed in the shape of a triptych, a form traditionally reserved for sacred art, and which contains an image of the mystery of the divine Trinity.

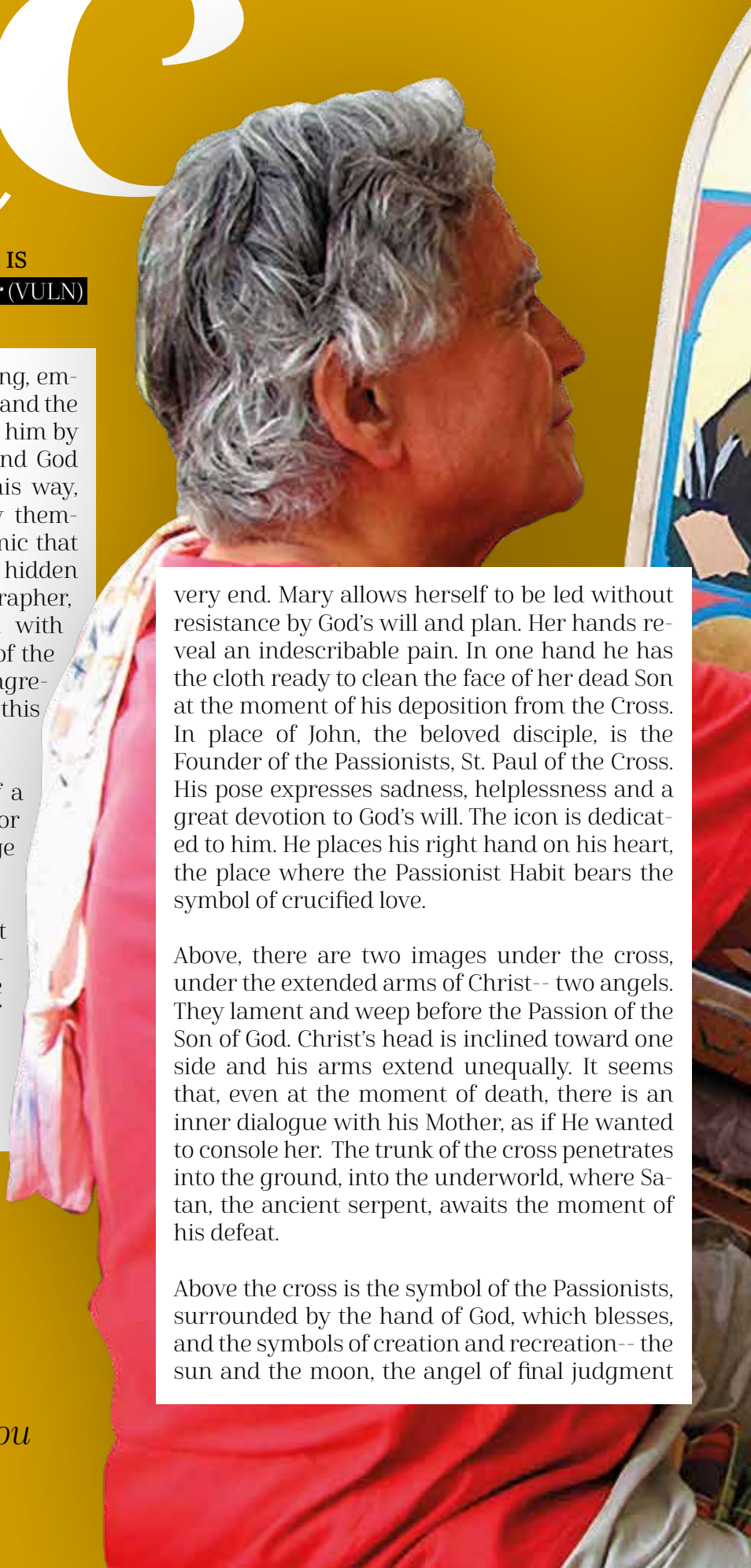
In the center, in the main space, the last station of the Passion of Christ is presented—Jesus' death on the cross. At the foot of the Cross is Mary, the Mother of Jesus, and St. Paul of the Cross. Mary stands with her arms raised, arms that want to embrace her son, but that do not seem to reach Him. She is there until the

very end. Mary allows herself to be led without resistance by God's will and plan. Her hands reveal an indescribable pain. In one hand he has the cloth ready to clean the face of her dead Son at the moment of his deposition from the Cross. In place of John, the beloved disciple, is the Founder of the Passionists, St. Paul of the Cross. His pose expresses sadness, helplessness and a great devotion to God's will. The icon is dedicated to him. He places his right hand on his heart, the place where the Passionist Habit bears the symbol of crucified love.

Above, there are two images under the cross, under the extended arms of Christ-- two angels. They lament and weep before the Passion of the Son of God. Christ's head is inclined toward one side and his arms extend unequally. It seems that, even at the moment of death, there is an inner dialogue with his Mother, as if He wanted to console her. The trunk of the cross penetrates into the ground, into the underworld, where Satan, the ancient serpent, awaits the moment of his defeat.

Above the cross is the symbol of the Passionists, surrounded by the hand of God, which blesses, and the symbols of creation and recreation-- the sun and the moon, the angel of final judgment

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+ + +  
*vision and artistic  
composition by the  
iconographer Loukas Seroglou*





# on

and water as the current of the life of the Holy Spirit, represented in the form of a dove.

The two saints and Blesseds located in the doors are under the shadow of the angels who bear the instruments of the Passion of Christ-- the reed of hyssop and the spear, symbols of Christ's thirst for the soul of man and the opening of his pierced heart, which thus becomes the origin of the sacraments of the Church.

On the left is Saint Gemma, the great mystique of the love of the Cross, who represents the entire female component of the Passionist Congregation, and Blessed Isidore, with a heart wounded by love. On the right, St. Gabriel Possenti, with the skull, symbol of the mortality of a human life without God and the lighted candle, symbolizing the relativity of every human dispute. Beneath him is Blessed Dominic Barberi with an open book and two pens. God speaks through the heart and through the intellect. The greater Christ's love, the deeper the penetration and understanding of the Scriptures. On one side of the table is the hourglass, as an appeal to constant vigilance: "Watch therefore, because you know neither the day nor the time when the Son of Man will come."





# Passio news




## JOHN PEARCE

Generous, pragmatic, enthusiastic, tireless, amiable-- this was the Passionist John Pearce, that we knew, the right man for planning commission of the Passionist Jubilee. However, the Lord only gave him to us for a few months. Only once was he able to participate in the Commission's work. His heart gave way on Sunday, 5 May 2019, just as he was leaving to attend his second meeting with us. He died while in transit.

Very active, he was pastor in Blenheim, New Zealand (he told us it was parish with 7 churches, at distances of 100 Km. from each other). Furthermore, he was a Consultor of the SPIR Province and Secretary of the PASPAC Configuration.

God willed that the work he did so dedicatedly here on this earth (a 35-hour journey to Rome), he would now do more comfortably and more effectively from heaven. We count on your prayers for us. Farewell, John

## IT IS NOT TOO EARLY TO PREPARE FOR THE JUBILEE!

How the VULN Vice Province (Germany-Austria) has already planned for the Jubilee.

During our recent Provincial Assembly, we have already planned and scheduled events, dates and activities at a provincial level: **[1]**Participation in the opening ceremony in Rome (22. 11. 2020); **[2]**Opening of the jubilee in our province with symposium and bishop's mass in Schwarzenfeld (28/29/11 2020); **[3]**Pilgrimage to the sites of our Founder for our friends (February 2021); **[4]**Theological Congress in Heiligenkreuz (March 2021); **[5]**Study week in England our religious (August 2021); **[6]**Youth meeting/theological congress in Rome (Sept. 2021); **[7]**Founder's Feast with Cardinal or Nuncio in Maria Schutz (possibly our church will be raised to a basilica minor) (19 October 2021); **[8]**End of the Jubilee with Bishop's Mass in Munich (January 2022).

Further activities: Dubbing of our film about St. Paul of the Cross (docufiction); Preparation of two PowerPoint Presentations by our students that can be used for various events (History of the Congregation and Passionist saint/blessed; Video clips of short interviews with our religious and members of the Passion Association ("Why am I a Passionist?"; "What fascinates me about this charism?"; Translation and publication of various basic texts and Passionist literature into German). In addition, there are various activities in the communities not listed here.





## ITINERARY OF THE JUBILEE ICON

### JULY - DECEMBER 2019 PROVINCE SCOR

**JULY-AUGUST 20**  
**ZONE MONSEÑOR ROMERO**  
**CUBA, MÉXICO, EL SALVADOR,**  
**HONDURAS, GUATEMALA,**

**AUGUST 20- SEPTEMBER**  
**ZONE MADRE DE LA SANTA**  
**ESPERANZA**  
**PANAMÁ, VENEZUELA,**  
**COLOMBIA, ECUADOR**

### OCTOBER-NOVEMBER 5 ZONE ANDINA

**PERÚ**  
**LAMAS Y TARAPOTO**  
Del 5 al 6 de octubre  
**BARRANQUITA**  
October 5 to 6

**YURIMAGUAS**  
October 8th

**LA MOLINA**  
October 9-10

**CRISTO REY**  
October 11-12

**EL PILAR**  
October 13-14

**BOLIVIA**  
**SANTA CRUZ**  
October 16-17

**OBRAJES**  
October 18-23

**CHILE**  
**HNAS. PASIONISTAS**  
October 25-27

**VIÑA DEL MAR**  
October 28-30

**LOS ANDES**  
31 to November 1

**SANTIAGO**  
November 2-3

### NOVEMBER 5-DECEMBER ZONE SPAIN

**ALCALÁ DE HENARES**  
November 5-7

**MADRID, SANTA GEMA**  
November 8-10

**DAIMIEL**  
November 11-13 (novitiate)

**MÁLAGA**  
November 14-17

**VALENCIA**  
November 18-20

**BARCELONA**  
November 21-24

**ZUERA**  
November 25-27

**ZARAGOZA**  
November 28  
as of December 1

**URRETXU**  
December 2-3

**IRÚN**  
December 4-6

**ANGOSTO**  
December 7-8

**EUBA**  
December 9-11

**BILBAO**  
December 12-15

**LAS PRESAS**  
December 16-17

**SANTANDER**  
December 18-20

**MIERES**  
December 21-22

**A CORUÑA**  
December 23-25

**PEÑAFIEL**  
December 26-27

**MADRID, SAN GABRIEL**  
December 28-31

**PROVINCE OF ST. PAUL  
OF THE CROSS - PAUL -**  
**USA, CANADA, JAMAICA (WEST  
INDIES), HAITI AND PUERTO  
RICO**

from 01 to 26 January 2020, and  
from 20 to 27 June (during the  
Province Assembly)

**HOLY CROSS  
PROVINCE - CRUC -**  
**USA**

from 28 January to 23 February,  
and from 08 to 19 June 2020  
(during the Provincial Assembly)

**PROVINCE OF CHRIST THE  
KING - REG -**  
**MEXICO AND THE  
DOMINICAN REPUBLIC**

from 25 February to 22 March,  
and from 30 May to 06 June  
(during the Provincial Chapter)

**GETHSEMANE PROVINCE -**  
**GETH -**  
**BRAZIL, ARGENTINA,**  
**PARAGUAY AND URUGUAY**  
from 24 March to 26 April

**EXALTATION OF THE CROSS  
PROVINCE - EXALT -**  
**BRAZIL**  
from 28 April to 28 May



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