

Fabiano Giorgini

THE CONGREGATION OF THE PASSION OF JESUS

(A Brief History)

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THE CONGREGATION OF THE PASSION OF JESUS INSTITUTE

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C O N T E N T S

INTRODUCTION	1
CHAPTER I	5
THE SOCIO-ECCLESIAL ENVIRONMENT IN WHICH THE CONGREGATION WAS BORN	
A. THE SOCIAL SITUATION	5
B. THE CATHOLIC CHURCH	7
C. ITALY IN THE TIME OF PAUL	8
CHAPTER II	11
THE FOUNDER	
A. HIS PERSON	11
B. HIS OWN VOCATION	12
C. THE DIFFICULT ROAD TO MAKE THE FOUNDATION A REALITY	13
CHAPTER III	17
FOUNDATION OF THE CONGREGATION	
A. THE FIRST PASSIONIST COMMUNITY: 1728-1741	17
B. DEVELOPMENT OF THE COMMUNITY DURING PAUL'S LIFETIME	18
CHAPTER IV	27
SOME SERIOUS DIFFICULTIES THE FOUNDER ENCOUNTERED	
A. OPPOSITION OF THE MENDICANT FRIARS	27
B. SOLEMN VOWS	29
C. ORDINATION OF CLERICS	31
D. EXEMPTION FROM THE ORDINARY'S JURISDICTION	32

CHAPTER V	35
LEGISLATION OF THE CONGREGATION	
A. RULES AND CONSTITUTIONS	35
B. GENERAL REGULATIONS	47
C. REGULATIONS FOR NOVICES	55
D. GENERAL CHAPTERS	56
 CHAPTER VI	 61
SOME ELEMENTS OF SPIRITUALITY	
A. SOLITUDE	64
B. PRAYER or MEDITATION	66
C. LITURGY OF THE HOURS	66
D. COMMUNAL PRACTICES OF PENANCE	67
E. COMMUNAL PIOUS EXERCISES	71
 CHAPTER VII	 77
THE SPIRITUAL FORMATION OF THE RELIGIOUS	
A. PROMOTION AND DISCERNMENT OF VOCATIONS	77
B. APOSTOLIC SCHOOL or MINOR SEMINARY	79
C. NOVITIATE FORMATION	81
D. THE CONTINUATION OF SPIRITUAL FORMATION IN THE FIRST YEARS AFTER VOWS	85
 CHAPTER VIII	 91
INTELLECTUAL FORMATION OF THE CLERICS	
A. STUDY PLAN	91
B. THE SCHOOL TEXTS	99
C. STUDY OF SCRIPTURE, THE FATHERS AND SACRED ELOQUENCE	102
D. UNIVERSITY STUDIES AND ACADEMIC DEGREES	104
E. IMPLEMENTATION OF THE STUDENTATE	107
F. ONGOING FORMATION	111

CHAPTER IX	121
THE APOSTOLIC MISSION OF THE CONGREGATION	
A. FINALITY AND APOSTOLIC CHOICE	121
B. "TO BECOME HOLY FOR THE GOOD OF THE NEIGHBOR"	123
C. TEACHING MEDITATION	124
D. MINISTRY OF CONFESSIONS AND SPIRITUAL DIRECTION	125
E. WELCOMING RETREATANTS	126
F. PARISH MISSIONS	128
1. In Italy	128
2. Outside Italy	137
G. GROUP RETREATS	144
H. OTHER MINISTRIES	145
I. PARISHES	146
J. OTHER MEANS OF PROCLAIMING CHRIST CRUCIFIED	151
1. Radio-TV	151
2. The Press: books	152
magazines	153
3. Stauros Association	158
K. CONFRATERNITY OF THE PASSION	158
 CHAPTER X	 169
OVERALL VIEW OF THE CONGREGATION	
A. THE PERIOD FROM 1776 to 1839	169
1. Socio-political and ecclesial context	169
2. The General Superiors	172
B. THE PERIOD FROM 1839 to 1878	183
C. THE PERIOD FROM 1878 to 1908	190
D. THE PERIOD FROM 1908 to 1986	194
E. THE PROVINCES OF THE CONGREGATION	201
F. THE MISSIONS AMONG NON-CATHOLICS	205
*Table of Statistics	209

CHAPTER XI 211
RELIGIOUS INSTITUTES THAT LIVE THE PASSIONIST CHARISM

A. PASSIONIST NUNS	211
B. PASSIONIST SISTERS OF ST. PAUL OF THE CROSS	218
C. SISTERS OF THE HOLY CROSS AND PASSION OF OLJC	221
D. DAUGHTERS OF THE PASSION OF JESUS CHRIST AND OF THE SORROWFUL MOTHER (CFP)	224
E. SISTERS OF ST. GEMMA GALGANI	226
F. SECULAR MISSIONARIES OF THE PASSION (MSP)	227

**INSTITUTES SHARING SPIRITUAL GIFTS BUT NOT STRICTLY
 INSPIRED BY THE PASSIONIST CHARISM AND RULE**

A. URSULINE SISTERS OF THE MOST HOLY CRUCIFIED	229
B. DAUGHTERS OF OUR LADY OF GOOD COUNCIL AND OF ST. PAUL OF THE CROSS (The Vocation Sisters)	229
C. SERVANTS OF THE PASSION	230

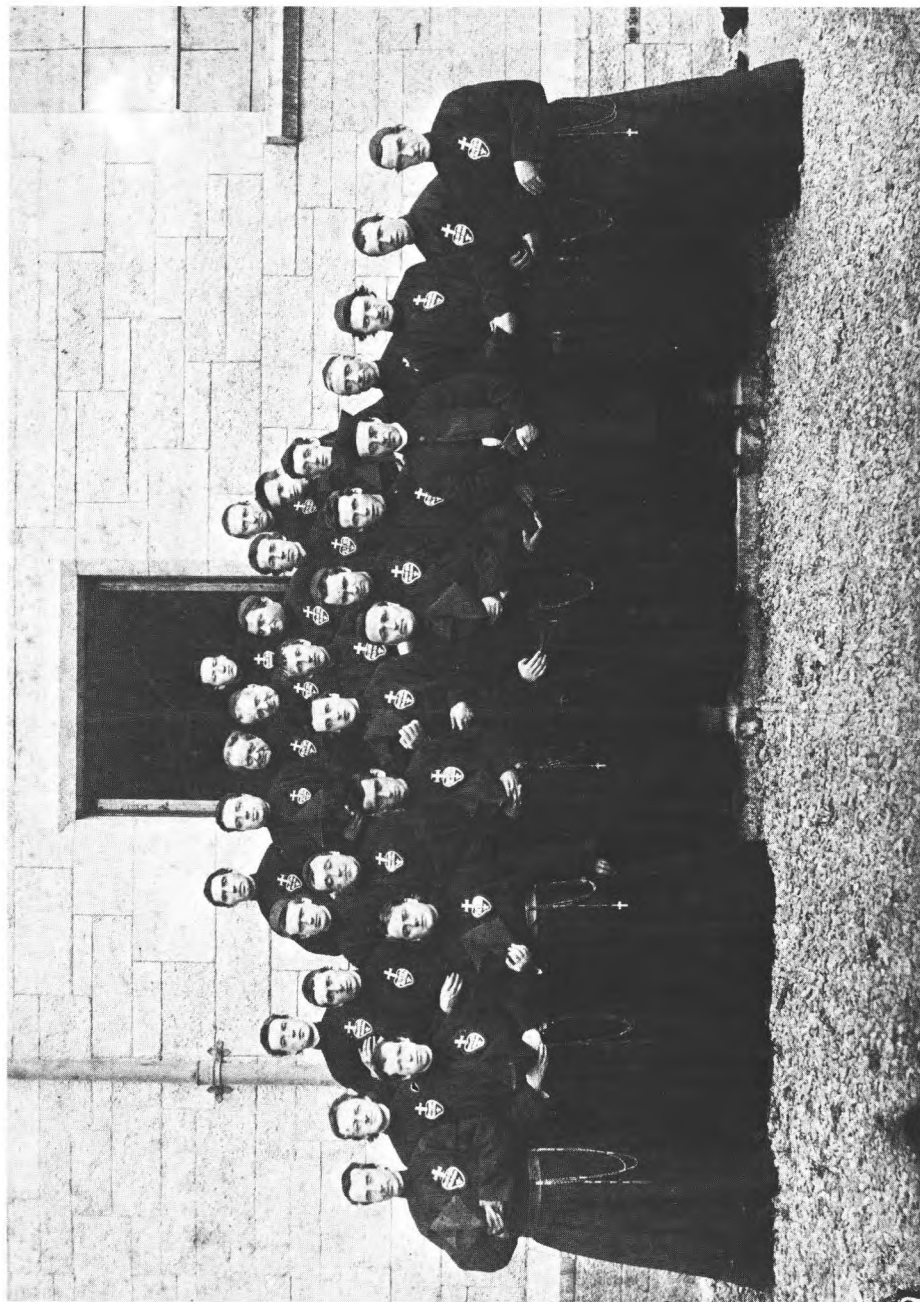
**INSTITUTES HAVING SOME AFFINITY
 WITH PASSIONIST SPIRITUALITY**

A. POOR DAUGHTERS OF JESUS CRUCIFIED AND THE SORROWFUL MOTHER	231
B. BROTHERS OF THE PASSION, Zaire	232
C. MISSIONARIES OF THE HOLY CROSS AND PASSION OF OLJC, Belgium	233
D. PASSIONIST MISSIONARIES OF ST. GEMMA, Holland	234
E. APOSTOLIC PASSIONISTS, France	234
F. LITTLE SISTERS OF THE PASSION, France	235
G. PASSIONIST AUXILIARIES, Italy	235
H. SISTERS OF THE HOLY CROSS, Chile	235
I. SISTERS OF THE THIRD ORDER OF THE CROSS AND PASSION OF OLJC, France	236
J. OBLATE MISSIONARY PRIESTS OF THE HOLY CROSS OF OLJC, Bucharest	237
K. SISTERS OF THE PASSIONIST THIRD ORDER, Rome	238

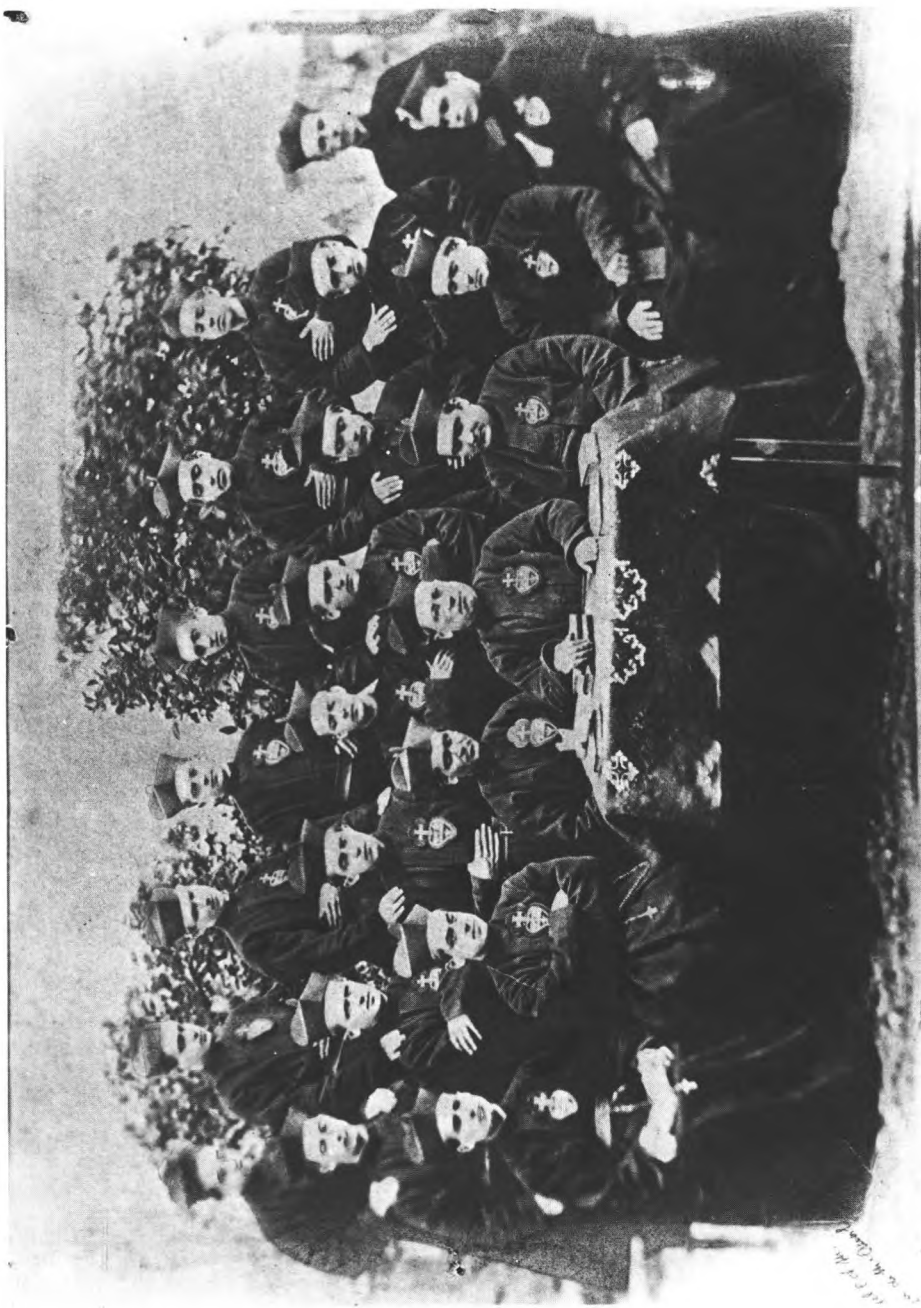
CHAPTER XII	239
HOLINESS FLOURISHES IN THE PASSIONIST FAMILY	
A. CANONIZED SAINTS	239
B. BLESSED	240
C. VENERABLE	240
D. SERVANTS OF GOD	240
 CHAPTER XIII	 243
THE LITURGICAL "PROPER" OF THE CONGREGATION	
 CHAPTER XIV	 249
PASSIONIST BISHOPS	
 ESSENTIAL BIBLIOGRAPHY	 254
 TABLES OF STATISTICS	 257



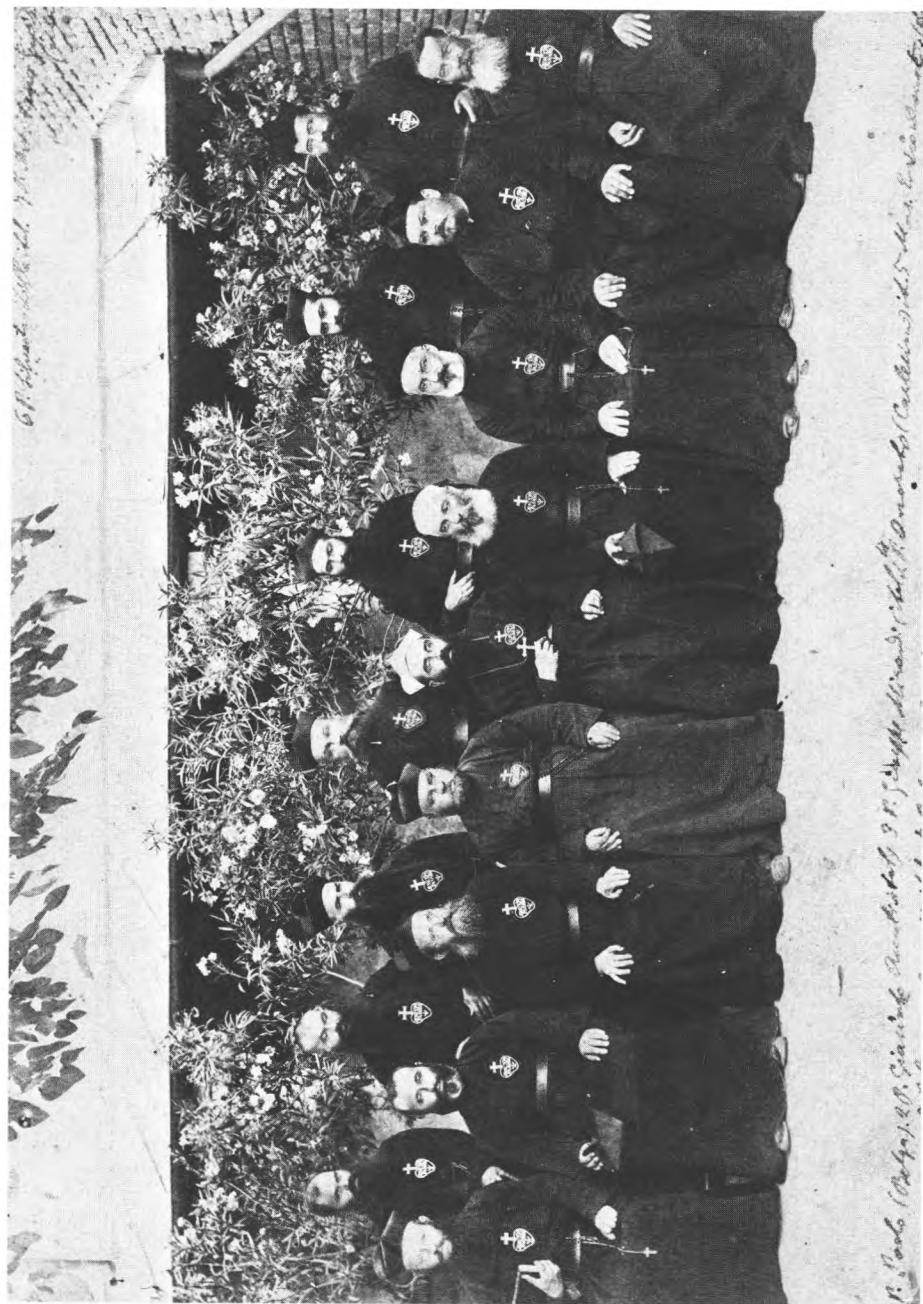
St. Paul of the Cross, Founder of the Passionist
Congregation.



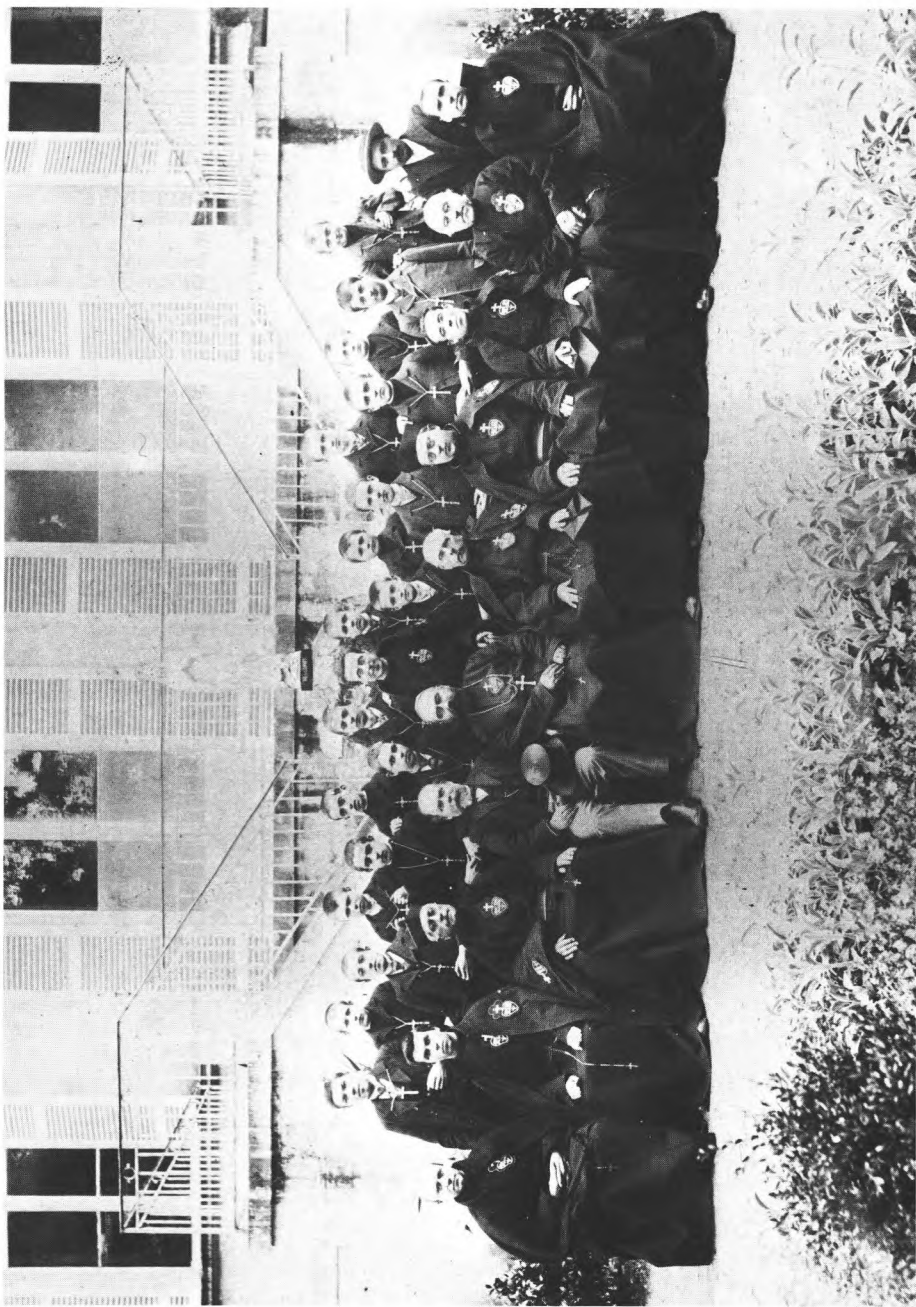
First visit of the Superior General, M.R. Peter Paul Cayro, to England in 1864. Top row, l. to r.: Blessed Charles Houben, Frs. Osmurd, Rector, Ignatius Spencer, M.R. Peter Paul Cayro.



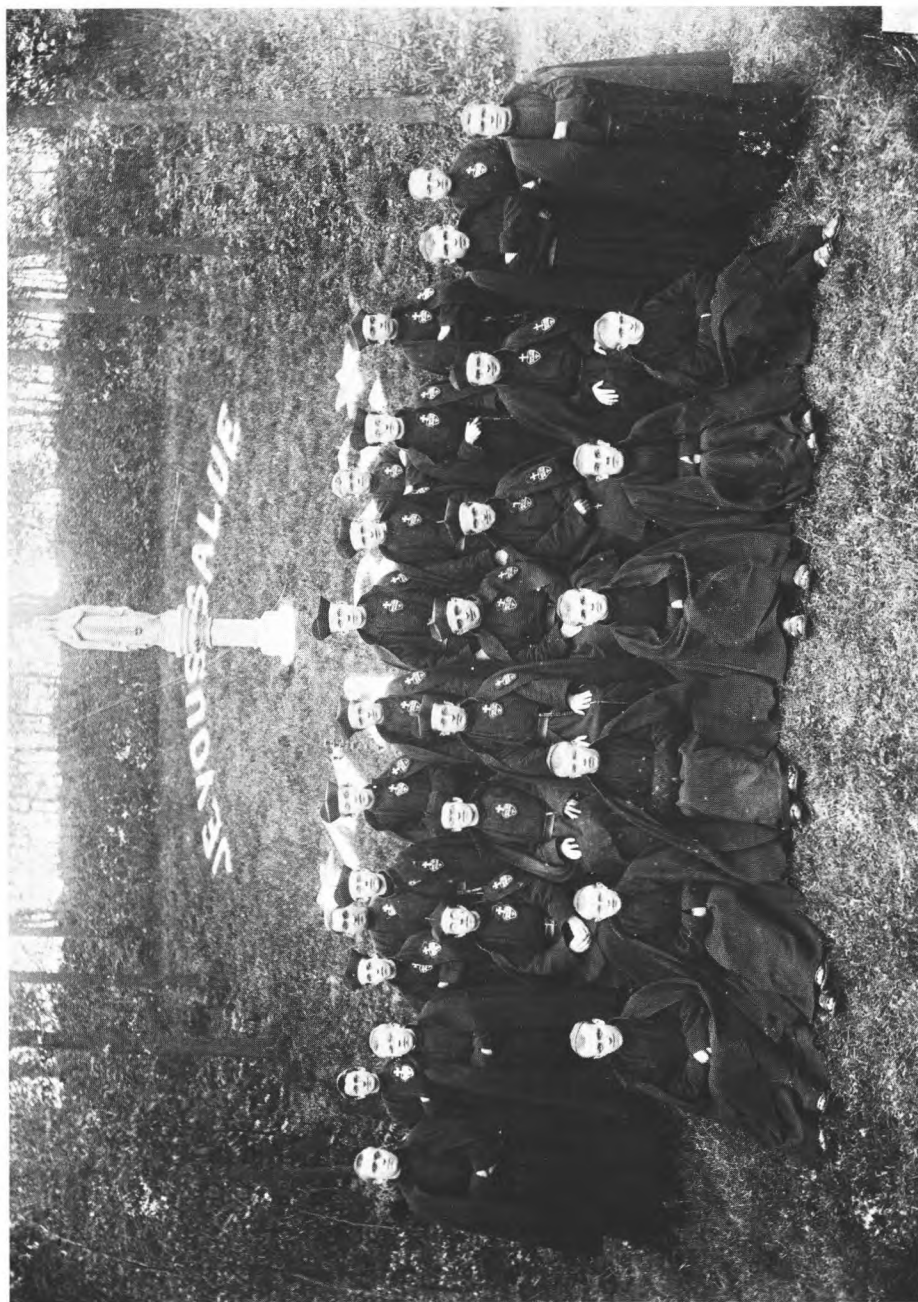
First international student house at Scala Santa, Rome, 1876-1877. Seated from left: 2nd, Fr. Germano Ruoppolo, St. Gemma's director; 4th, Fr. James of the Heart of Mary, First Provincial of OORM Province in 1886; 5th, Fr. Lawrence Bandoni, General Consultor, 1884-1890.



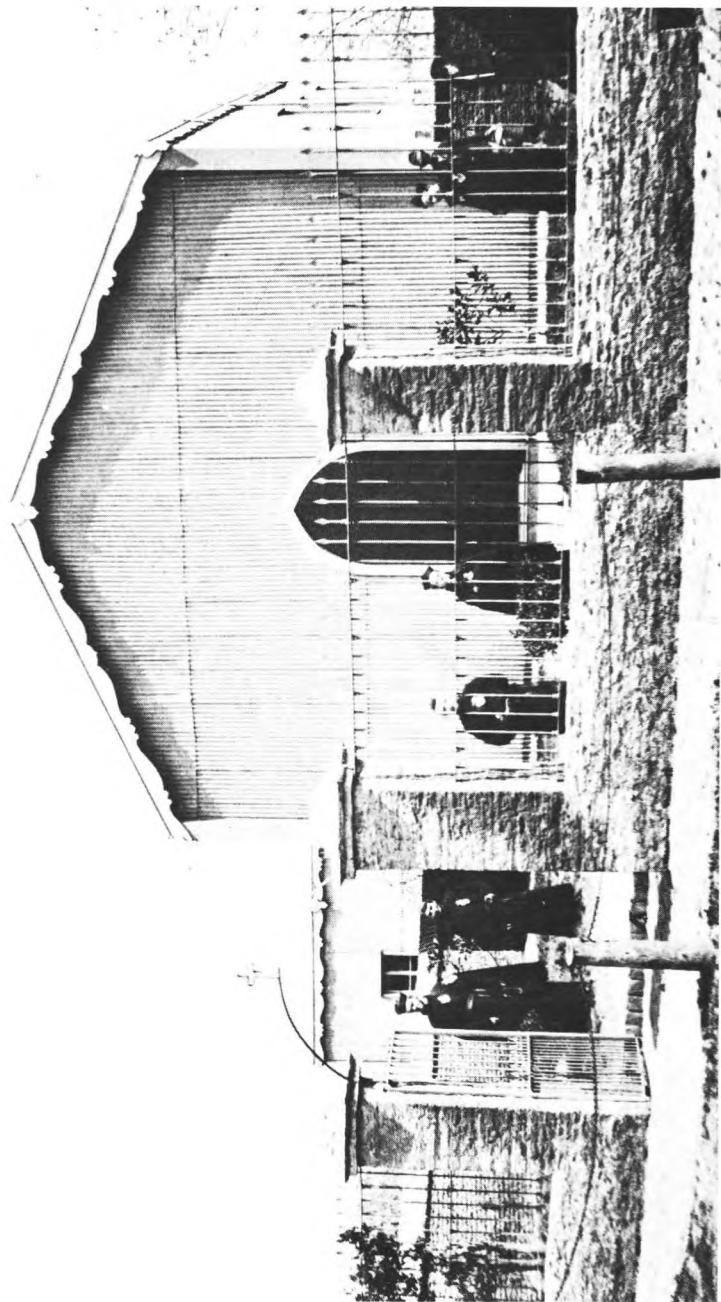
Bulgaria: Bishop Henry Douloet, C.P. with missionaries. Photo taken between 1895-1904.



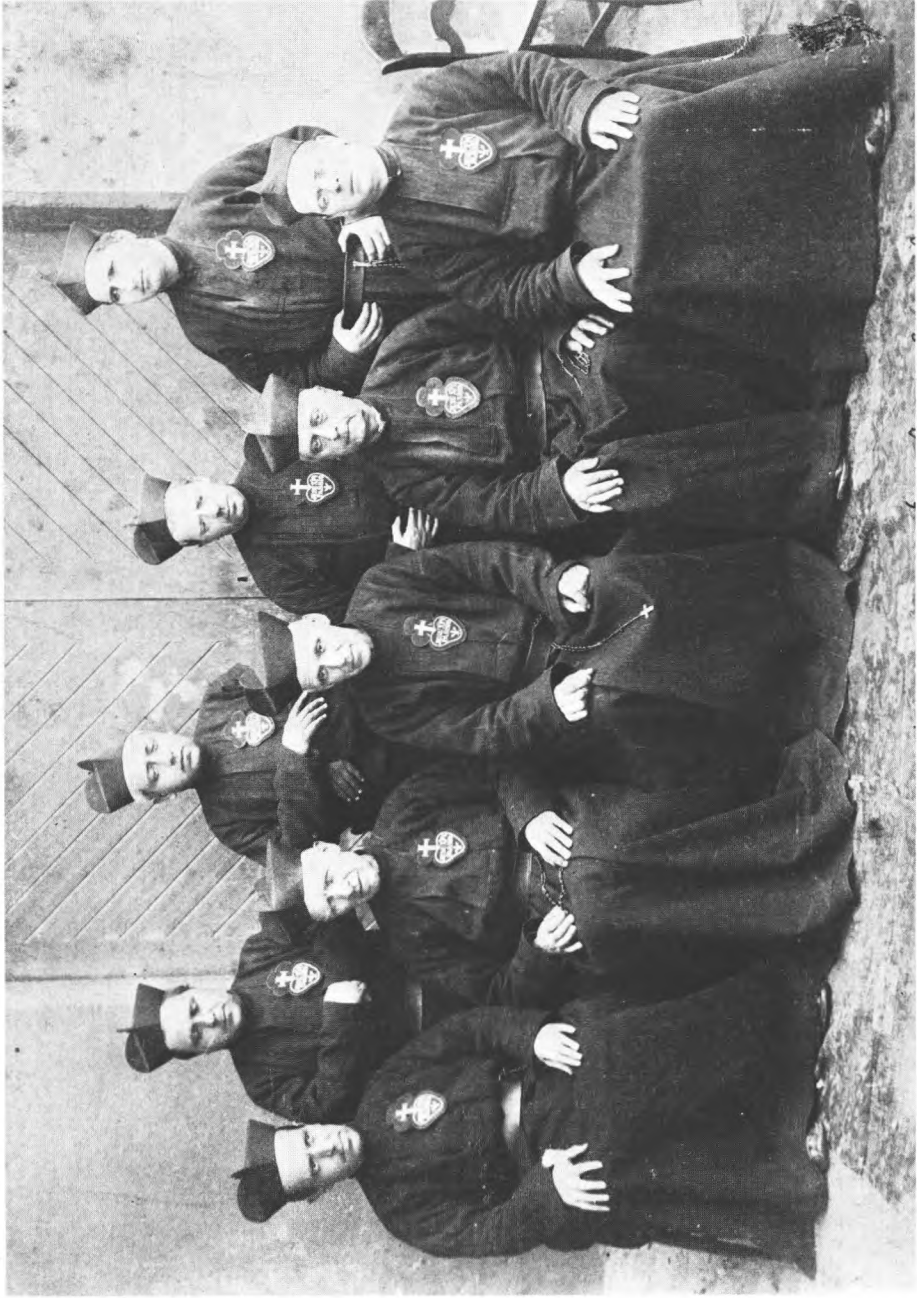
Professed and postulants at Merignac, (MICH Province), 1903. First row from left: 3rd, Fr. Giancarlo de Pichard de la Tour, Gen. Consultor; 5th, Bishop Henry Doucet; 6th, Fr. Aloysius Teresa Laffargue; 7th, Fr. Bernard Lassous; 8th, Fr. Felix Thole.



Community at Ere, Belgium. 2nd row, 4th from left: Fr. Silvio Di Vezza, Provincial. Photo taken before 1905.



First house and chapel in Buenos Aires, January 1883. First religious on left is Fr. Fidelis Kent Stone.



First Provincial Chapter, Bilbao, 1893. First row from left: Frs. Louis, Amedeo Garibaldi, Blessed Bernard Silvestrelli, Superior General, Giancarlo de Pichard de la Tour.

INTRODUCTION

This brief history of the Passionist Congregation is an initial effort to present a general and sufficiently complete view of it. The purpose is, first of all, to offer novices and students of the Congregation a panoramic vision of the Institute which they intend to enter in response to God's call. This history will enable them to know concisely what the Founder understood about the vocation and spirituality of the Congregation, how he taught it and how he discerned vocations and formation in that vocation. They will begin to learn the fundamental elements of the spirituality which the Founder and his successors considered essential so that Passionists might be what they should be. They will also have at hand a synthesis of the concrete ways to live the specific vow to remember and promote the memory of the Passion of Jesus among both Christians and non-Christians.

The lack of studies on the level of the Provinces has made it very difficult to indicate much more. Therefore this work is based principally on the documentation in the General Archives and on studies available up to now. The documentation is often meager because the Reports on the state of communities and Provinces which the respective Superiors had to send to the General from the beginning until the middle 1800s were not kept. The records of the General Consultas up to 1871, as well as those of the ministries up to 1827 are missing.

It was not possible to extend the research on the care of libraries, sacristies and churches and still remain within the pre-arranged limits of space. In general this care was very great in spite of the economic difficulties. Another interesting question is that of the social sensitivity, or, as they said in the past, attention to the poor. The communities in general were very sensitive to this issue and did significant things within the social context of the age and of the situation of real poverty in which many communities often lived. These are questions which should be thoroughly researched on the Provincial

level and to which space will be given in the large volume of the Congregation's History.

In using this manual, we recommend the following:

1. Familiarize yourself with the social-ecclesial situation of your own Province. Referring to manuals of Church history, document the situation in general and on the national level.

2. Directors of Novices and Students should guide the young to deepen their study by going to the sources indicated and which are available, e.g., the critical edition of the various texts of the Rule; the Decrees of General Chapters; the Customs; the Letters of the Founder; other documentation available in the "Bollettino of the Congregation" and in the "Acta" and the "Notiziario"; the "Annali" of Fr. John Mary; the Canonization Processes of St. Paul of the Cross; the "Storia Critica" of St. Paul of the Cross by Fr. Enrico Zoffoli C.P.; the "Cenni Necrologici", etc.

Speaking of legislation, for example, study the norms of your own Provincial Chapters and the Circular Letters of Provincials. As for the elements of Spirituality, see the references which can be found in Provincial Chapters and Circular Letters of your own Provincials and in the biographies of the most outstanding Religious. When studying the apostolate, search out the norms which have guided this activity in the Province, the results etc. Reflect on the movement of the Confraternity of the Passion or other associations promoted by the Province. Relative to formation, develop the attempts made in the Province in its efforts to improve this area, to promote vocations and to discern them.

In the Novitiate special importance could be given to the study of holiness in the Passionist family by making a thorough study of the writings and biographies of the Servants of God in the Passionist family and especially of the Religious of one's own Province who have left us a remarkable example of holiness.

In this way the Manual offers a general view of what has happened in the Congregation and in the meantime one deepens what is closer - knowledge and love of the Province. Moreover, such research gradually enables us to produce particular studies which illumine the general history of the Congregation.

This Manual has been drawn up with meticulous care to verify names, dates, facts and reasons. However, we will be happy to know of any inaccuracies so as to correct them and make the Manual better suited for its purpose and then to publish it in an updated edition. The notes have been restricted to what is necessary. Considering the kind of work this is, I have not put notes in some sections because it seemed to me sufficient to indicate the bibliography to which I might refer the reader.

The bibliographical indications are not meant to be exhaustive but only to indicate some works available in the Provinces and which would help to increase the knowledge of the question, and at times, the sources. I have added some statistical tables which will help to understand the story of the Congregation better. An abundant photographic documentation will be added when the Manual is revised and presented for publication.

Our hope is that our present members and those whom God will send us will give glory to God and effective service to his people.

Chapter I

THE SOCIO-ECCLESIAL ENVIRONMENT IN WHICH THE CONGREGATION WAS BORN

A. THE SOCIAL SITUATION

The peace of Westphalia (1648) put an end to the Thirty Years War and sanctioned the principle of the "just balance of power," by which one State must avoid becoming more powerful than another and thus disturbing the peace. This principle together with the dynastic interests of the Bourbons and Hapsburgs on the Continent and of the English dynasty and that of the Russian Czars are the cause of many wars at the end of the 1600s and before the middle of the 1700s.

During the second half of the seventeenth century the region of Castellazzo and Ovada in Piedmont was tormented by the war which the princes of Savoy fought to conquer the territory of the Republic of Genoa. To these wars were added the rivalries among the various towns and feudatories, making family life difficult, including that of Paul's. The wars which had the greatest impact on the family and personal life of Paul were:

- * The War of Spanish Succession (1700-1714) which was fought a long time also in the areas of Castellazzo and Alessandria, which will pass under the Savoy Dynasty, while at Paul's birth they were under the Duchy of Milan, ruled by Spain. The State of Tuscany Garrisons (Mt. Argentario) will also pass from Spanish to Austrian control as Paul will see in 1721.

- * The War of Fourfold Alliance (1717-1720): France-England-Holland-Austrian Empire will war against Spain.

- * The War of Polish Succession (1733-1738), in Italy the Spanish reconquered the Kingdom of Naples, the State

of Tuscany Garrisons where Paul comforted the wounded and spared the city of Orbetello from being bombarded.

* The War of Austrian Succession (1740-1748) in Italy brought about new divisions of its territory in favor of the Royal Houses of the Bourbons and Lorraine.

* The Seven Years' War (1756-1763) between England and France did not bring direct battles in Italy but paved the way for the rebellion of the English colonies in North America which opened up war against England. In 1783 this country recognized the independence of the American Colonies which in 1787 will be changed into the United States of America.

* Other wars in Austria and the Venetian Republic against the Turks will be waged in Eastern Europe; Paul thought of enlisting as a volunteer crusader in the latter war between 1714-1718.

The list of these wars enables us to understand the complex social and economic crisis which Europe experienced and the immense sufferings of the people either crushed by battles or oppressed by war taxes. Commerce under these conditions declined by increasing the difficulties of getting supplies and making the famine more painful.

From the cultural aspect, Illuminism dominated the scene. This united the students of Deism, Natural Law and the Free Thinkers. Illuminism had an influence by making known some fundamental rights of the human person to develop scientific research on nature and historical criticism even though it was often used against the Catholic Church. Illuminism, however, sanctioned royal despotism even though, theoretically, it wanted the king to use his absolute power for the good of the people and this good should have restrained the will. Royal despotism also brought about the subjection of the Church whose organized rights would be suppressed and made to depend solely on the good pleasure of the King.

For this reason the various States, even within the nation as in Italy, did not admit preachers who were not citizens without the explicit consent of the government. A religious institute could not build a monastery even though they had the Church's permission, unless the government recognized the institute; a thing it did not do because it considered it useless or harmful. This kind of situation prevented Paul from being able to develop the Congregation in Piedmont, in the Republic of Genoa, in Sicily, in Naples and in Tuscany.

B. THE CATHOLIC CHURCH

The Popes of this period were exemplary men of deep pastoral commitment but were subjected to an enervating struggle with absolute governments. These governments not only claimed some rights which the ecclesiastics had in the past and which could be negotiated, but they wanted to control the life of the Church even in its purely ecclesiastical organization.

There was an underhand struggle with the Company of Jesus but in it and by it they intended to strike also the other Institutes who were limited in two ways: either they would not permit them to expand in their own territory or they would reduce the number of members by imposing state examinations for admitting novices and ordaining priests and by preventing them from having contact with their Superiors who resided outside the State, etc.

The Church was also afflicted by the fact that she had many ecclesiastics who were such for purely social prestige, (e.g., the "cadets" of noble or wealthy families) who belonged to the clergy in order to enjoy the ecclesiastical benefits. Consequently they were not committed to the pastoral care of the people. The same situation also happened with the Cardinals, for which reason the Pope was sometimes isolated. Various Cardinals, especially those representing their king, thought more of their patron than of the Church. Insincere vocations were discovered among the religious, even though they were

smaller in number than among the clergy. Such insincere vocations were also found among the religious, especially among nuns with the consequent mediocrity of life.

The 1700s were also characterized by a strong missionary activity in favor of the rural people. Social charitable initiatives continued to flourish and these were carried on by lay persons united in confraternities. These however were gradually stripped of their resources by the "Enlightenment" government and then by the French revolutionaries. Holiness also flourished in the Church and in various groups of its membership. It still felt the influence of Jansenism, especially in France and in the Low Countries while the opposite trend of Quietism was still alive. There were currents of theological thought and spiritual praxis which fostered divisions among Catholic theologians, wasting much energy in disputes and paying little attention to the philosophical ideas which were emerging outside Christianity and causing persons to lose their sense of direction considerably.

It is also necessary to recall the success of Masonry which passed from England to the Continent assuming an attitude against Catholicism. Pope Benedict XIV, while very understanding of the situation of his times, condemned Masonry in 1751.

C. ITALY IN THE TIME OF PAUL

At the beginning of the Eighteenth century Italy had 14 million inhabitants and toward the end of the century the population was about 18 million. Politically it was divided into ten principal States and other smaller ones. Impoverished because of the above-mentioned Wars, it enjoyed a period of peace between 1748 and the French invasion in 1792. Agriculture and commerce were improved even though Italy suffered from various famines. Among these were the famines of 1762-1767 and of 1782 in which the Passionists, in spite of the misery in which they lived, gave their small contributions to alleviate the sufferings of the people.

The Congregation was born in the Garrison State which embraced the whole headland of Argentario with the city of Orbetello as Capital and the villages of Portercole, Porto S. Stefano and the small port of Talamone. In all this encompassed about 315 sq.km to which were added nine km on the Island of Elba with the village of Portolungone, today Porto Azzurro. Philip II of Spain formed this State in 1557 to have a military base from which to guard North and South Italy. The civilian population of the State was about 3,000 while the soldiers stationed at the various fortresses were more than 1,000 in case of war.

The maritime zone from Pisa to Gaeta was infested by malaria which caused many sicknesses and victims. This danger explains Paul's concern not to travel through those areas during the summer and the fear he had for the health of the Religious in the communities of Toscanella, Corneto and Terracina.

From the religious perspective eighteenth century Italy, even with its many weaknesses, counted a considerable number of Christians, religious and ecclesiastics who lived according to Gospel values and committed themselves to dynamic action in the social and religious environment.

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Chapter II

THE FOUNDER

A. HIS PERSON

Paul Danei, as a religious calling himself "of the Cross", was born on January 3, 1694 in Ovada. This city was under the Republic of Genoa and his father Luke (+1727) had taken refuge there while the French troops were devastating the area of Alessandria and Castellazzo, his native village. His mother, Anna Maria Massari (+1746) was from Ovada. Paul was the first of six sons who survived infant mortality. Nine other infants died.

Paul was a robust person over 1,70 meters tall (about 5'8"), with a broad forehead. He was able to overcome the attacks of malaria and other illnesses, to face the grave sacrifices of the many journeys he made first for family needs and then for the foundation of the Congregation and apostolic ministry. He almost reached the age of 82 years, lucid in mind, even though he was not able to walk during his last years.

He had a very sensitive and emotional temperament as appears in his letters where we encounter joyful reactions, enthusiasm, pain and sometimes also his depression which, however, he balanced with a strong faith. By this faith he lived out events with great hope in the Providential Will of God.

Being the first of a large family and compelled to move to various towns because of wars and miserable economic conditions, Paul had a precious experience which helped him in his role as founder and missionary. He worked very much from the time he was a small child and had to travel facing the risks of dangerous roads and dealing with businesses and persons of other environments and nationalities. This experience broadened the horizon of his mind, gave him a more concrete vision of men and

women and taught him to know how to live with persons of different points of view.

His mother, serene in her multiple pregnancies and courageous in sorrow at the premature death of nine sons, taught Paul love for Jesus Crucified. This love obtained for Paul the courage to live daily life and to have a tender and loving care for persons, especially those who suffer. This closeness to his mother, moreover, helped him to mature in a serene and objective understanding of women, appreciating their dignity and organizing ability as well as their capacity to suffer. This enabled him to have (as is evident in his Letters) those deep and peaceful relationships with so many women whom he met in his apostolate and to whom he gave spiritual direction.

B. HIS OWN VOCATION

Up to 1713 Paul was a good, practicing Christian. In that year he experienced an interior crisis occasioned by the parish priest's sermon. We do not know where it took place or in what month. He called this experience a "conversion." In other words, he had a new and profound understanding of God whom he felt to be "his" God, "his Supreme Good." This produced in him a deep sorrow and horror for every sin, even the smallest. He continued to help his family, devoting more time however to prayer. He added to the austere regimen of his family life some very hard penances which he afterwards tempered because of the danger of compromising his health.

A gradual interior illumination between 1717 (desire for solitude while he contemplated the shrine of Our Lady of Gazzo near Genoa) and the summer of 1720 at Castellazzo (where he moved to in 1718 at the invitation of his paternal uncle Fr. Christopher) enabled him to understand God's will that he found a Congregation to remember and promote the "grateful memory" of God's saving love manifested in the Passion of Jesus.

Paul, after a careful discernment with his Director-Confessor in the summer of 1720, opened his soul to the Barnabite Bishop Francis Arborio Di Gattinara (+1743) and made a general confession to him so that he could better discern the value of the inspiration received. The Bishop considered the inspirations Paul received as over-all authentic and therefore he welcomed the request to be vested in a black habit similar to the one Paul was shown in the intellectual vision of that summer of 1720.

After giving him the black habit on November 22, 1720, the Bishop asked Paul to make a 40-day retreat in order to know God's will better. He directed him to write down what would transpire on his soul during those days and to write the Rule of the Congregation he intended to found.

C. THE DIFFICULT ROAD TO MAKE THE FOUNDATION A REALITY

Bishop Gattinara, after reading the Diary Paul wrote during the retreat (November 23, 1720 - January 1, 1721) and the Rule of the future community, consulted various persons among whom again was the Capuchin Fr. Columbanus of Genoa. Confirmed in the conviction that Paul was being moved by the Holy Spirit, the Bishop gave Paul permission to retire to the rural church of St. Stephen near Castellazzo which had a few rooms. The location offered Paul the possibility of solitude, penance and prayer while it enabled him to receive visits from persons seeking his spiritual help and to go early in the morning to the Churches of the town to share in the Eucharist.

The Bishop permitted him to teach catechism and to give public meditations. However, he did not grant him permission to gather companions.

This meant that the Bishop did not intend to start the foundation of the Congregation. For this reason, Paul asked permission on March 11, 1721 to go to Rome, hoping

to obtain the Pope's permission to gather companions in order to found the Congregation. He was in Rome around September 20, 1721 but did not have an audience because he did not have with him documents to present from his Bishop. Very downcast, Paul withdrew from the Quirinal Palace where the Pope resided and went to the nearby Basilica of St. Mary Major's. There, before the image of the Madonna, he made the vow to promote in the hearts of the faithful the grateful memory of the Passion of Jesus and to commit himself to found the Congregation.

Morally sustained by this vow, he then proceeded to Monte Argentario which he had seen on September 8 from the sea on his way to Civitavecchia. Paul obtained permission from the Bishop of Pitigliano to live in the Hermitage of the Annunciation. However he did not receive permission to start a religious community because he was allowed to have only his brother, John Baptist, with him. Paul returned to Castellazzo and asked Bishop Di Gattinara to vest his brother John Baptist on November 28, 1721. The two then left for Argentario on February 22, 1722, and arrived at Portercole on the Wednesday evening of Holy Week, April 4, 1722.

At the end of the year or at the beginning of 1723 they were at Gaeta at the invitation of Bishop Pignatelli. Paul taught catechism, visited the dying, and, at the request of the Bishop, preached a course of spiritual exercises for the clerics to be ordained. He attempted to organize a community with some hermits who were in the Shrine of Our Lady of the Chain, but it did not succeed.

In the summer of 1723 Paul, invited by the Bishop of Troia (Foggia), Emil Cavalieri (+1726), went there with his brother and received a cordial welcome. The Bishop read the Rule and gave him useful advice to improve its organization. He also offered Paul various places to begin the foundation as a Diocesan institute.

The reason why Paul did not accept this offer is not clear. In the Holy Year of 1725 the two brothers asked to go to Rome to gain the Jubilee indulgence and to seek Papal approbation.

Bishop Cavalieri, with his letters of commendation, facilitated Paul's introduction to various persons of the Roman Curia. The most helpful acquaintance the Founder made was with Bishop Marcel Crescenzi (+1768) who later on became Nunzio to France and a Cardinal. This Bishop became and remained a friend of the founder and presented him to Cardinal Peter Marcel Corradini (+1743). Through this Cardinal, Paul was able to meet Benedict XIII when he visited the Church of S. Maria in Domnica, called Navicella, on the Celian Hill. There the Pope granted him viva voce permission to gather companions.

Paul tried to start a community again at Gaeta but was not successful. Then he withdrew for three months to the Shrine of S. Maria in Civita at Itri. In September of 1726 Paul transferred to Rome to put himself at the service of the Hospital of San Gallicano which Cardinal Corradini had finished building in Trastevere.

This transfer to the Hospital in spite of the open disapproval of his friend Bishop Cavalieri seems to have been due to a moment of discouragement at not seeing the foundation begin. His stay in Rome, however, brought him to the decision (already suggested to him by Bishop Cavalieri) to be ordained a priest. On June 7, 1727 he was ordained a priest so that he might better fulfill the mission God wanted from his future Congregation. Besides, he learned still better how to care for the sick, how to organize a community, and he met various persons who would be of great help to him in the future.

A persistent health problem and a growing interior uneasiness convinced Paul that God did not want him there. On March 1, 1728, Paul, with due permission, returned to Monte Argentario together with his brother - determined to try in every way to give life to his Congregation. He found that the Hermitage of the Annunciation was occupied by Anthony Schiaffino and some of his companions and therefore Paul withdrew to the Hermitage of St. Anthony. This was located higher than the Annunciation and had only one room and a small Chapel on the ground floor and another room on the floor above. After eight years of wanderings, uncertainties and disappoint-

ing efforts, Paul returned to Monte Argentario where he experienced the call since September 1721.

Bibliography: F. Giorgini, History of the Passionists, vol. I, pp. 51-117. E. Zoffoli, S. Paolo d. +, vol., I, pp. 99-372.

Chapter III

FOUNDATION OF THE CONGREGATION

A. THE FIRST PASSIONIST COMMUNITY: 1728-1741

At the end of 1728 the first postulant entered as a Brother, a certain Mark Arpeo; in 1730, four entered: Anthony Danei, Fr. Angelo Di Stefano, and two others. In the autumn this joy was changed into sorrow because only Anthony remained. Up until about the end of 1733 the community had only the three Danei brothers. Paul and John Baptist were approved for hearing confessions and for preaching missions and retreats which they began with good results. Anthony studied to prepare himself for priesthood which he received on June 14, 1734.

Between 1733 and 1735 two postulants entered the community as Brothers but then left. In 1735 Fr. Fulgentius Pastorelli (+1755) entered the community. He was already a priest when Paul met him while preaching a mission at Pereta. He was a holy and faithful religious with whom Paul had a close relationship as the numerous letters which remain testify. He was the first master of novices and the first rector after Paul at the Argentario community. After 1735, Fr. Carl Salemmi, already a priest, and four brothers entered. In fact, on September 14, 1737, at the opening of the first Retreat, the Community had five priests and four brothers.

On May 15, 1741 Pope Benedict XIV approved the Rules and Constitutions of the Congregation. This enabled the small community to pass from "a Pious Union of priests living in common under the jurisdiction of the Ordinary" to a Congregation of Pontifical Right, even though the Congregation was not explicitly recognized as a juridical person.

On June 6, 1741, Paul, with five other religious, professed public vows, while Canon Angelo Di Stefano and

Bro. Joseph Pitruzzello began their novitiate. On this occasion Paul exclaimed: "Oh, what a great work of God this is! With what a deep and secret providence His Majesty has led it to this point! Now I understand what a Bishop, the great servant of God, Bishop Cavalieri, said to me years ago, that is, that this was the work of God and that His Divine Majesty had brought it to term in ways that were deep, hidden, secret and unthinkable to me." (1)

Now the Congregation existed de facto and juridically. It has its own center and is already fulfilling an apostolic service through its exemplary life, intense prayer and penance for the People of God and teaching them how to meditate on the Passion of Jesus as the fundamental remedy to convert souls and make them stable in a good life.

B. DEVELOPMENT OF THE COMMUNITY DURING PAUL'S LIFETIME

Paul called the houses "retreats" or "houses of solitude," because they were to be founded one to four kilometers away from people's homes "so that the Religious may withdraw from the society of people and the noise of the world to recollect their spirit with prayer, fastings, and other pious exercises, by which they may be more and more inflamed with God's love. Thus, growing stronger in virtue they may become better qualified and readier to sow the seed of God's word with more abundant fruit, committing themselves with all diligence to promote christian piety in the neighbor and the memory of and devotion to the Passion and Death of our Divine Redeemer" (R c. 3).

The foundation of retreats was made at the request of bishops and of the people who had a mission or retreat and wanted to be assured of having the Passionist community nearby so that they could stabilize the good which had begun and that it might be extended to other towns. Apart from the retreat of St. Joseph, which Paul wanted for the novices and that of Sts. John and Paul

donated by the Pope, the other ten retreats began as a result of missions and in relation to these.

* Retreat of the Presentation of the Blessed Virgin in the Temple on Mount Argentario. Construction began before the middle of 1731, but underwent interruptions because of the War of the Polish succession and the opposition of various interested persons. It was finished as well as it could be in 1737 and the community took possession on September 14, 1737.

* Retreat of St. Angelo at Vetralla (Viterbo) on Mount Fogliano. At 605 meters above sea level, it is the fruit of the mission preached in 1742. The opposition of the Capuchins and other bureaucratic obstacles delayed its opening until March 6, 1744. The miserable location caused the religious much suffering.

* Retreat of St. Eutizio (Viterbo). Cardinal Annibale Albani donated this house so spiritual help could be offered to the faithful who visited the relics of the Saint. It was opened on March 8, 1744. The house was not large but well built as can still be seen.

* Retreat of St. Mary of Corniano, Ceccano (Frosinone). The offer of this retreat by authorities in June 1747 was stimulated by the missionary work of Frs. Thomas Struzzieri and Anthony Danei in the neighboring towns. For fear of opposition on the part of the Mendicants, Struzzieri took possession privately on December 21, 1747, while the public possession occurred in the presence of Paul with seven other religious on January 14, 1748 during a heavy snowfall. The situation of the house was very miserable because it lacked many fixtures, there were fleas in the floor which still retained the smell of goats that had been kept there before the arrival of the religious. There were sufferings which made it harder caused by the opposition of the Mendicants who stopped the work of restoration that was going on. This lasted until April 7, 1750 when the lawsuit was settled in favor of the Passionists.

* Retreat of Our Lady of the Oak, Toscanella (today Tuscania). This resulted from a mission Paul preached in that city in January 1743. For a long time Paul was undecided about accepting it out of fear of the danger of malaria from the neighboring marshes. Finally he took possession of it on March 24, 1748. On the journey from Monte Argentario to Toscanella the religious met such a severe north wind that they were almost frozen with the cold. They found that practically nothing was prepared: "here they were almost in the open air, without blankets, since nothing had been provided according to the information left....There has not yet been a retreat founded in so great a poverty," Paul wrote on March 28, 1748. (2) The sufferings of the Religious were great and had not Lucy Burlini been there to provide for them for some months, they would have gone without food. To avoid contracting malaria the religious left the retreat every year from June 29 to November 1, and only two or three religious remained to look after it.

* Retreat of St. Sosio, Falvaterra (Frosinone). The mission preached in Falvaterra by Frs. Struzzieri and Anthony Danei in 1748 engendered in the people a desire to have a Passionist community. The work on adapting the old hermitage annexed to the church of St. Sosio enabled them to take possession of it only on March 28, 1751.

* Retreat of the Sorrowful Virgin on Mount St. Angelo near Terracina (Latina). The request came from the Bishop who wanted a Passionist community because of his admiration for their apostolic zeal. At his own expense he built the retreat and the church. The opposition of the Mendicants forced the interruption of the building to the regret of the bishop who died in November of 1749. The mission preached by Struzzieri in January 1751 reanimated the citizens to work for the completion of the building begun by the deceased bishop. The Passionists took public possession of it on February 6, 1752 without waiting for the workers to complete the building. The community had to suffer much. Paul himself recognized this when he wrote: "The retreat is beautiful in solitude, but they experienced inconveniences of holy poverty very much to the

joy of all the religious." (3) The documents assure us that the religious really lived in joy through those difficult inconveniences fully mindful of the love of Christ Crucified and of the living desire to cooperate in the salvation of their brothers and sisters.

* Retreat of St. Mary of Pugliano at Paliano (Frosinone). The construction of the retreat was due to the generous initiative taken by Fr. Isidore Calzelli in 1747. The opposition of the Mendicants also blocked this building. When they were able to resume the construction again they lacked the means so the building was very small and inconvenient. The religious who began there on November 23, 1755, had to sleep two in a room even though the rooms were very small.

* Retreat of the Most Holy Trinity on Monte Cavo (Rome). It is 949 meters above sea level, a small monastery abandoned by the Trinitarians. Paul asked for it in 1752 with the idea of making it a base for evangelizing the marshlands of Fiumicino, Ostia and Nettuno. After some improvements on the building, the retreat was opened on March 19, 1758. Privations and difficulties were also the daily food here. Paul asked: "May the Lord enable you to persevere, considering the great rigor of the mountain and the great poverty which those poor religious experience, although they are happy in Jesus Christ." (4)

* Retreat of St. Joseph on Monte Argentario. Paul wanted this place to offer the young postulants an atmosphere with more salubrious air. At the same time he hoped that in the retreat of the Presentation, which remained without novices, ten or twelve retreatants could be given hospitality. The work of construction done in great part by Passionist brothers who made the bricks, prepared the lime etc., began in the autumn of 1755. It was opened in July of 1761 with the decision that the ^{two} communities should be morally considered as one sole community. Paul was sick in bed and could not be present for the opening.

* Hospice of the Holy Crucified in Rome. The growth of the Congregation heightened the need to have a house

in Rome in order to be able to dispatch the practical matters of community business without the continual need to seek the hospitality of benefactors. Paul also desired to make the Passionist community known in Rome intent on imprinting the memory of the Passion of Jesus "in the hearts of all the faithful and principally" in the hearts of the faithful of the Capital city. (5) In 1746 the business of seeking the possession of the church and monastery of St. Thomas in Formis on the Celian Hill was carried out through the mediation of Cardinal Annibale Albani but was not brought to a conclusion because of the opposition of the Chapter of St. Peter. The foundation of Monte Cavo did not resolve the problem because it was almost a day's distance from Rome.

The Founder, on November 4, 1766, with the help of his benefactor Anthony Frattini, bought a little house with a garden situated on the present Via S. Giovanni almost facing the last palace in front of St. John's Hospital. Pope Clement XIII was dubious about allowing a new Congregation into Rome; however, he left the decision to his Cardinal Vicar, Mark Anthony Colonna who on November 8, 1766 gave the approval. When the necessary renovations were completed the Hospice was opened on January 9, 1767. In notifying Cardinal Ganganelli Paul wrote: "I hope that this Hospice in Rome near St. John Lateran will be like a little mustard seed that His Divine Majesty might sow for now in that holy City, but with living faith I hope that he will make it grow into a large fruit bearing tree." (6) Ganganelli as Pope did make this Hospice become a tree by giving the complex of Sts. John and Paul to the Passionists.

* Retreat of Our Mother of Sorrows, Corneto, today known as Tarquinia. The various missions preached by Paul and his companions, especially the mission of 1759 brought the people and authorities to ask for a Passionist community. The promoters of this request soon grew cool to the idea when they faced the finances necessary for the complete building of a retreat and a church. The mission of 1765 reanimated the fervor of the promoters and on March 17, 1769 the founder took possession of the monastery and wrote: "I hope that the Lord will be

greatly glorified and praised night and day with great spiritual profit to that city and to the poor of that area which is practically abandoned of spiritual help; and it seems to me that it is one of the best retreats of the Congregation in profound solitude." (7)

* Retreat of Sts. John and Paul in Rome. Already in 1770 it seemed that the Pope was thinking of giving Paul a church and house in Rome; in 1772 the founder spoke of it several times. After the suppression of the Jesuits, Cardinal De Zelada, a member of the Commission for the use of the goods of the Company of Jesus proposed that the Passionists go to Sts. John and Paul and the Lazarists who were living there would go to the Jesuit novitiate at St. Andrew at Quirinale. When various difficulties were overcome, the Passionists with their founder officially entered the Basilica of Sts. John and Paul and the monastery on December 9, 1773, but without any publicity.

The chanting of the Te Deum before the Blessed Sacrament was the thanksgiving for all God's help in the long journey Paul had completed in bringing his Congregation to reality. He had come to Rome in 1721 to ask permission to begin it, but did not obtain an audience; now in December 1773 the Pope gave him a magnificent church and house in Rome after having approved the Congregation as a juridical person. The deep joy of the founder is expressed in letters to Pope Clement XIV on October 30 and December of 1773. (8)

We must remember that the Congregation did not have possessions or fixed income and therefore did not have the possibility of building or buying a large house. Hence those who were promoting a foundation had to think about making it livable for a religious community. This involved delays and many times it was the primary cause of the great sufferings which the religious endured in the new foundations. The promoters did not have great resources which were often diminished by the decadent economic situation of the areas. Therefore they had to content themselves with preparing what was indispensable. At times the founder was in a hurry to open a new house

because having requests from postulants, he could not receive them because of lack of space; at other times the delay in taking possession of a house meant that the opposition was stronger.

In the foundations some constants which Paul sought are to be noted:

- * Profound solitude. Even the Retreat of Sts. John and Paul was in the country;

- * that the retreat would be provided with sufficient and good water;

- * that the area was not malaria-infested;

- * that it be free from mortgage and other conditions which could have impeded the full observance of the Rule.

- * that he could put there a community sufficiently numerous so that they could keep the full observance day and night inside the retreat and develop the preaching ministry outside.

The process of taking over a new retreat developed in this way: The religious left in procession from the principal Church of the town or city preceded by the Founder or his delegate with the Crucifix; then the clergy and the people followed. Singing and praying they went to the new retreat where the authorities in the name of the people consigned the building to the Passionists. In turn the Passionists committed themselves to correspond by their witness of an evangelical life, by prayer and pastoral service according to the Rule and Constitutions. After reading the juridical documents, Mass was celebrated. At the end of Mass there was a procession with the Blessed Sacrament and its reposition in the tabernacle constituted the decisive act of the foundation. It was putting at the center "the Sovereign Master of the house" who stood as the foundation of the fraternal communion of the religious and their apostolate. The Eucharistic Jesus, Paul said, is found in the midst of the religious "as a most loving Pastor, Father and Teacher day and night with his little flock, poor sons and ignorant disciples. (9) Then after greeting the benefactors and the people, the community began immediately its communal prayer day

and night for the church and in the name of the people in whose midst it lived.

The foundations were well inserted into the socio-ecclesial fabric both because they were desired or welcomed by ecclesiastical authority and by the people who saw the Passionists as persons who took their needs to heart, to offer them to God, to intercede in their favor and to help them, through the proper ministries of the Congregation, to walk toward christian perfection. The pastoral service however, should be conformed to the Rule because if incompatible things were asked of them, Paul said he was ready to leave the retreats rather than allow the community to become what it should not be or do. Indicative of this situation were the difficulties which arose with the Bishop of Frascati, Cardinal Henry of York, (10) and with the benefactor Amati of St. Sosio (11).

Paul wanted to found the Passionist communities even outside the Pontifical States but the anti-clerical jurisdictional politics did not permit him to do so. Consequently at his death the Congregation was present only in central Italy within the pontifical jurisdiction. Monte Argentario, part of the Garrison State was an exception.

Bibliography: Giorgini, op.cit., pp. 119-129; 133-210. Zoffoli, op.cit., part III-V.

NOTES

1. Let II, p. 220.
2. Let II, pp. 135-136.
3. Let I, p. 612.
4. Let IV, p. 322.
5. Let IV, p. 204.
6. Let III, p. 800.
7. Let III, p. 823.
8. Let IV, pp. 206-208.
9. Let V, p. 38.
10. Cfr Let III, pp. 417-420.
11. Zoffoli, Storia critica, vol. I, pp. 914-917.

Chapter IV

SOME SERIOUS DIFFICULTIES THE FOUNDER ENCOUNTERED

A. OPPOSITION OF THE MENDICANT FRIARS

The causes of the opposition were: a) fear of seeing the alms of the existing communities diminish; b) the enthusiasm of the towns where Passionists led by Fr. Struzzieri preached missions between 1747 and 1748. This enthusiasm led the people to ask for Passionist communities; c) the lack of a tactical approach on part of Passionists who were dealing contemporaneously with questions about the foundations of Toscanella (today Tuscania), Terracina, Ceccano, Paliano, St. Sosio and Vico. In this way they gave the impression of wanting to launch the conquest of the towns.

Bishop Joachim Oldo, author of the foundation of Terracina made it known to the Founder that he knew about their lack of tactics "Oh, how well Your Illustrious Reverence says that in these beginnings, the less that is done, the more will be accomplished!...when they were treating of the foundation of the Retreat of Vico, I wrote that nothing should be done, but the letter did not arrive on time...I had no other idea than the foundation of Ceccano and Terracina; but then I wrote, and wrote a second time, to Fr. Thomas as well as to the Bishops and the communities and he accepted the treatment of it; so much more that I gave him the permission to do what he thought best." (1)

The legal motivation was found in the arrangement of Clement VIII who on July 23, 1603 had ordered the bishop not to allow new foundations in the diocese without previous consent of the Religious already living there. Gregory XV on August 17, 1622 had reinforced these norms ordering that, besides the consent of the religious already living in the diocese in the radius of 12 km, a

new monastery could not be built unless they could maintain at least twelve religious.

The Capuchins were the first to raise the issue in February 1748 and they organized the union of the other mendicants. On July 24, 1748 the Apostolic Camera ordered the suspension of work at Ceccano, Terracina and Paliano, and the demolition of the work already done. This demolition order of what had been built was revoked. Paul organized incessant prayer to God among the Passionist retreats and religious communities whom he directed. With the help of Struzzieri he used all the diplomatic ways to seek help. Through Paul's diplomacy the case by the Congregation of Bishops and Regulars was entrusted to a special Commission. This commission asked the Bishops and local authorities of the towns interested to manifest in writing: a) the economic situation of the area and the consequent possibility, or not, of sustaining the burden of a new mendicant religious community; b) the actual distance between the monasteries already existing and the new one which they wished to found; c) the necessity or usefulness which the Passionists had. The replies were very favorable to the Passionists and the Commission decided the case in favor of the Passionists on April 7, 1750.

The two years had been full of great physical and moral sufferings for the Founder and especially for the religious living in Ceccano. A negative response could have also meant the dissolution of the Congregation which was not yet recognized as a juridical person.

On August 12, 1749 Paul wrote to Bishop Oldo "After the fierce persecution especially by a large religious order (which I believe was done with a good intention) our Congregation will progress for the glory of God; now is the time for patience, for peaceful silence and to remain withdrawn like the Apostles in prayer and fasting for fear of the Jews (John 20:19); and we out of fear of the very servants of God, because we are little ones." (2)

B. SOLEMN VOWS

Solemn vows, in the theological and juridical context of the time, were considered essential for the religious life in so far as they bound the Order stably and for this purpose imposed the radical renunciation of goods, even patrimonial. Up to the time of the French Revolution the civil law recognized them as valid, they were never dispensed and the religious must always remain in the monastery. If they did not do well and did not correct themselves, they were enclosed in a kind of prison in the monastery itself or in other places adapted for this purpose.

The granting of solemn vows to Passionists would have meant the following: a) the juridical recognition of the Institute as a moral person; b) the permission to ordain clerics under the title of "poverty"; c) the permission to found a feminine branch of the Passionist Congregation; d) permission to establish a Confraternity or secular Third Order affiliated to the Congregation.

Paul thought about solemn vows since 1720 and spoke of it in the first text of the Rule as he reminds Lucy Burlini: "The lights were for solemn vows and I have constantly asked for them." (3) On August 19, 1751 he informed his Religious that every time he had asked for the approval of the Rules (1740, 1744) he had also asked for solemn vows and they were not granted because the Congregation was still in its infancy. Therefore he solicited fervent prayers and greater commitment to sanctify themselves so that God might finally grant the grace which would facilitate the ordination of clerics and the arrival of good postulants. In fact, these at times had been prevented from entering the Congregation out of fear that it would be dissolved because it did not have solemn vows. (4)

In the years 1751-52 Paul does not seem to have presented the Holy See with a new request in expectation of a favorable occasion. It seemed to him that this could be presented with the election of his old benefactor, Clement XIII, which took place on July 7, 1758. Paul with

Struzzieri prepared the opportune documentation, maintained relations with the persons who could help, sought especially the prayers not only of his own religious but also of all the convents and persons whom he directed. They will suggest to him that the petitions be signed by all and each of the religious. We do not know how the petition was drawn up, or how it was circulated among the religious to get the signatures. Fr. John Mary Cioni says that all signed except a few. Stephen Cencelli, a close friend of the Founder, states that the Pontifical Commission in its final meeting, called Paul and told him that some religious had written to ask that they be not obliged to take solemn vows (Processi I, p. 357).

On November 23, 1760 the final meeting of the Commission was held composed of Cardinals Spinelli, Portocarrero, Paolucci, Conti and Erba-Odescalchi. Finally the Commission:

- * considered that the poverty professed was very strict and feared that the houses of formation would not be able to sustain themselves without fixed income, which the founder did not want;

- * kept in mind also the inconveniences which the solemn-vow Orders had in not being able to free their undisciplined subjects;

- * thought of the small number of members in the Congregation and concluded that "for them" they should not grant solemn vows. They did not exclude them entirely but wanted us to have them approved at another time.

The principal reason for the negative conclusion was the consideration that, since the Congregation was so austere and penitential, the religious should be animated by the fevor of charity and enthusiasm; therefore it was better to leave the door open so that the discontented and wearied ones could leave and let the others live the Rule in peace.

Paul accepted the result with docile abandonment to the will of God, even though he suffered very much as appears in his circular letter of November 30, 1760. (6) However, reflecting then on how much God had permitted, he concluded that, all things considered, it was better to have the possibility of sending away the weary and discontented ones. Therefore, when he could have made a new request under Clement XIV with the hope of a good result he did not want to do it.

C. ORDINATION OF CLERICS

To ordain a cleric to major orders (which then began with Subdiaconate) they needed a legal title which would guarantee the necessary sustenance of the cleric in such a way that these could attend to their proper ministry without engaging in secular activities. For religious of solemn vows the incardination of the cleric in the Order constituted a guarantee for his sustenance and was called "title of the common board;" or "of poverty."

The Congregation, not having solemn vows, did not offer a guarantee of stability, therefore they could not ordain their own students to the grave prejudice of their development and apostolate. Therefore the Founder must obtain a special permission from the Holy See to ordain some clerics and then to have dimissorial letters from the bishops of the ordinands' origin, so that if the subject left, he could be welcomed by that bishop. This brought many delays in ordinations. At the beginning of 1765 Paul spoke with Bishop Crescenzo De Angelis, a friend of the Passionists, so that he might help him to obtain a stable faculty to ordain clerics under the title of "common board" after having taken an oath to persevere in the Institute, with only the dimissorial letters of the Major Superior who presents the subject to the Ordinary of the place where he resides. Paul did not want to go through the Roman Offices because it would take time and be expensive. (7)

Instead Paul's petition stopped precisely at the Congregation of Bishops and Regulars. The Founder,

therefore, did nothing more at this time in order "to await a more favorable wind, and a more opportune occasion." (8)

On September 9, 1768, Paul received a further faculty for ordaining twenty-four clerics. (9) Clement XIV, with the solemn approbation of the Institute as a Congregation of simple vows, also authorized the ordination of clerics under the title of "common board" on the presentation of the Major Superior to the Ordinary of the Place. (10)

D. EXEMPTION FROM THE ORDINARY'S JURISDICTION

From 1720 Paul wanted to found a Congregation of Pontifical Right and moved consistently in this direction. It seemed that he did not accept the proposal of Bishop Cavalieri to found the Congregation in his diocese of Troia because he did not have the security of exemption. Paul did not want to withdraw from the guidance of the bishops whom he venerated as directors and therefore submitted to his Bishop even the inspirations he received, but he wanted to have the guarantee that the charism and rule would remain stable in different dioceses where the Congregation would be spread.

The primitive text of the Rule and that of 1736 foresaw the houses subject to the Holy See but under the jurisdiction of the Bishop for apostolic ministry. However, the text approved in 1741 subjected the community "immediately in everything and for everything" to the Ordinary of the place. In 1746 the Holy See granted exemption for retreats with twelve religious, while it assigned the others to the Ordinary according to the norms of Gregory XV ("Cum alias" of August 17, 1622) and of Urban VIII ("Cum saepe" of June 21, 1625.)

Clement XIV granted exemption which the Congregation has enjoyed up to the present time. (11)

Bibliography: Giorgini, op.cit., pp. 138-144; 157-167; 248-250. Expositio historica, n. 19-24. Zoffoli, op.cit., pp.

NOTES

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2. Let II, p. 702.
3. Let II, p. 726.
4. Let IV, pp. 229-231.
5. Processi I, p. 357.
6. Let IV, pp. 266-269.
7. Let III, pp. 563-570.
8. Giammaria, "Annali" n. 484.
9. Let V, p. 238.
10. Bull "Supremi apostolatus", nn. 2-3, 7. See the English translation in: "The Passionist," vol., 8, n. 6, 1955, pp. 568-578.
11. Ibid., nn. 6, 11.
12. Let IV, pp. 242-243. Expositio historica nn. 23-24.

Chapter V

LEGISLATION OF THE CONGREGATION

A. RULES AND CONSTITUTIONS

1. Paul's Knowledge about the Rule

Paul had the awareness of writing by obedience to divine inspiration and to the Bishop. After the inspiration to gather companions "God infused into my soul in a lasting manner the form of the Holy Rule to be observed by the Poor of Jesus...which under obedience and by the grace of the Holy Spirit I shall proceed to write. Let it be known that the intention God gave me with regard to this Congregation...." (1)

Every day Paul spent a long time in prayer and then "full of courage" went to write despite the temptations he experienced. He overcame them "because God had inspired me to this task and as I have been given orders to do it...and let it be known that when I was writing, I wrote as quickly as if some one were dictating to me; I felt the words coming from the heart. I have written this to make it known that this was a special inspiration from God." (2) He also communicated this conviction to his religious and to others outside, as, for example, to Bishop Oldo: the mercy of God has given us lights "about the foundation of the Congregation, about the habit and sign as well as the Holy Rule." (3)

From this certainty there arose in Paul a firmness in holding as untouchable the fundamental spiritual characteristics: solitude, radical detachment from goods, persons and comforts, recollection and intense prayer, and penance in order to be able to be genuine to the memory of the Passion of Jesus. Characteristics which touch the charism expressed by the specific vow which indicates the proper mission of the Congregation in the Church.

The various editions of the text of the Rule prepared by him never touched "the essential of these" as he himself writes. (4) These editions will bring an improvement in the practical organization of the Institute keeping in mind the suggestions of the various Commissions and the experience which he had acquired. (5)

2. Text of 1720

The notes of Bishop Cavalieri help us to understand the content of that text which we do not have. An edition which takes account of the observations of Bishop Cavalieri and the already matured experience of the Founder is that of 1736 done to be presented to Cardinal Altieri, the Ordinary of Orbetello. In it, many expressions of the original text are retained which manifest the interior marvel of God's love and the desire to be transformed into it. The text in 40 chapters, was presented to Cardinal Altieri in December of 1736. He began immediately to revise and correct it. The Cardinal thought that the poverty and austerity which they wanted to profess were exaggerated without taking sufficient account of the needs of the body exposed to the fatigues of the apostolate. He stopped the revision on the advice of his Vicar Mons. Moretti.

3. The First Text Approved by the Holy See in 1741

Paul presented the text to the Congregation of Bishops and Regulars in January 1738 but the business remained at a standstill. At the election of Benedict XIV on August 6, 1740 the Founder had not received any reply. This was a bitter experience, which for the future, will cause Paul to flee contact with the Roman Congregation.

Cardinal Rezzonico, a friend of Paul, in September 1740 spoke about the new Congregation to Benedict XIV who invited Paul to Rome with the Rule. In November 1740 Paul gave the text to Cardinal Rezzonico who obtained from the Pope that it be examined by a special commission of Cardinals.

The Commission, considering the small number of members of the Congregation suggested granting, by a rescript, with the force of a brief the approval of the Rule but not of the Congregation as a moral person. On May 15, 1741 Benedict XIV approved the rescript and thus, after 20 years of trying to obtain pontifical approval, this was a reality even though it was not yet complete. The Religious could make public vows. Paul communicated the joyful news to the Ordinaries where he worked, to Bishop Gattinara who had been transferred to Turin, to his mother and friends that they might thank God and work to direct young persons to the Congregation.

4. Text approved in 1746

The foundation of two new communities in 1744 impelled Paul to ask for a more solemn approbation of the Rule and of the Congregation as a moral person, for solemn vows and the permission to ordain clerics under the title of "common board." Toward the end of October 1744 he presented the Rule and the request through Cardinal Annibale Albani who obtained from the Pope the naming of a special Commission. The difficulties of the Commission basically were the same as the preceding ones: a) the poverty seemed too rigid, for which reason the Cardinals thought that at least the houses of formation should have stable income; b) the fast also seemed excessive to them with the danger of not protecting the necessary strength for apostolic work and study; c) they thought it necessary to have experience for a longer time and a greater number of subjects who would give proof of perseverance in that regime of austere life before granting the solemn vows.

Up to January of 1746 the business plodded along. In that month Paul went to Rome and worked day and night to move the interested persons. On March 17, 1746 the Commission gave a favorable vote, and on March 26, the Pope signed the minutes of the Brief published on April 18, 1746. Of the three favors requested, only the solemn approbation of the Rule was given. The text, according to the practice, was in Latin and was presented

with better ways for the organization of the Congregation and the intellectual formation.

5. The additions to the Rule in 1760

On the occasion of the request for solemn vows in 1760, the Founder also asked for the following additions to the Rule: a) that the care of parishes not be included among the proper ministries of the Congregation (chapter 14); b) that the Local Superior may keep money in the house which was previously kept by the syndic, but locked in a chest with two keys (chapter 15); c) that the missionaries before going for the first time on this ministry should have their writings examined by two theologians appointed by the Major Superior; d) that all of the missionaries on their return from a series of missions make a retreat of 8 or 10 days.

6. Solemn Approbation of the 1769 Rule

Pope Clement XIV acceded with benevolence to Paul's request for a new approbation of the text of the Rule but especially the request to approve the Congregation as a moral person and to have the faculty for ordaining clerics. Upon the favorable opinion of the Commission on November 15, 1769 the text of the Rule was approved by a Brief and reconfirmed then by the Bull "Supremi Apostolatus" of November 16, 1769. The changes with respect to the preceding text were:

a) the administration of money is entrusted to the Superior and Vicar, eliminating the lay syndic; b) the fast is mitigated on Mondays, Tuesdays, Thursdays and other feasts; c) before the nocturnal rising there should be five hours of continual rest; d) the students in formal study are dispensed from nocturnal rising excepting on feasts and during vacations; e) the students may take a little refreshment in the morning; g) the General has the necessary faculties to give appropriate dispensations from the observance of each point of Rule.

Paul's joy was great: "I am deeply grateful that the Supreme Pontiff who granted me a new Bull, ample in approbation and solemn confirmation of our Rule and Constitutions, and rich in many privileges; so that before dying I leave our Congregation well founded and stabilized in the holy Church. I beg you to thank the Lord for this also ~~you~~," he wrote to Mrs. Anna Calcagnini, "and ask God to send us men great in holiness and doctrine so that the devout memory of the Most Holy Passion may be spread throughout the world." (6)

7. Text of 1775

Paul desired this revision only six years later to systematize the text in a way that for the future everything "would be clear and reduced to what could be put into practice by the observance." The revision was completed by the members of the Provincial and General Chapters which came together during the days of May 17-19. On some questions, for example the introduction of meat, there were differences of opinion but those present at the end granted full trust to the Founder to regulate the various points as he felt more inspired. The corrected text was presented at the end of June and on July 3 and the Pope named the Commission to examine the text. On August 21 this Commission gave a favorable vote. On September 15, Pope Pius VI issued the Bull "Praeclara virtutum exempla" by which he approved again the Rule with the proposed additions and confirmed for the Congregation the privileges already granted by his predecessor. The most salient changes were the suppression of Chapter 2: "To whom the Houses of our Congregation should be subject;" and Chapter 5: "How the brothers will be regulated in going out of the solitude." The dispensations granted to students in formal study are abolished.

8. Text of 1930

In 1918 and 1921, the Holy See directed all Institutes to amend and complete their Rules and Constitutions according to the norms of Canon Law published in 1917.

(7) The General, Fr. Silvio, with his Council wanted the revision done in the General Chapter. He had Fr. Leo Kierkels prepare the changes and additions which the Capitulars would have to examine and approve. The General Chapter examined and approved the changes according to the Code. They also decided that there be introduced into the text those faculties and dispensations about food, the number of General Consultors and the duration of the nocturnal Choir observance already granted for a time by the Holy See (d. 642). The text thus prepared was approved by the Holy See on April 28, 1928.

In the meantime they considered introducing other minor changes which were sent for examination to other Provincial Curias and thus the definitive approbation of the text was given on January 13, 1930. The text is that of 1775 with changes in regard to eating meat as was already done from 1784, to the duration of one hour for nocturnal choir observance as was practiced from 1914, besides the introduction of the canonical norms.

9. Revision of 1952-1959

The General Chapter of 1952 decreed the nomination of a Commission to adapt some points of Rule and Constitutions to new situations and to discern in these the essential things from the accidental ones (d. 754). The decision matured: a) on the basis of the movement promoted by the International Congress of the States of Perfection of 1950; b) by the thrust of wanting to have delegates at Provincial Chapters; c) to plan a better formation for Directors; d) and especially to resolve the question of so many small communities which were multiplied excessively. Proposals had also been made for these things in the General Chapters of 1914, 1920 and 1937.

The Commission was named on August 12, 1952. (8) The work went on from 1952 until 1959, and underwent three revisions and votations of Provincial Curias. The Holy See's approval was given on July 1, 1959. The basic text remains that of 1775 but with profound changes re-

garding the juridical constitution of the Institute, government and formation.

* Regarding Juridical Constitution: Assistancies, Vice-Provinces, Commissariates, Quasi-Retreats and Residences were set up (n. 240-244).

* Regarding Government: Delegates to General and Provincial Chapters were introduced (n. 251, 264-265). The power of Provincial Chapters was restricted obliging them to elect the Provincial from among the candidates presented by the General Curia, and in the case when another candidate is elected, this one does not receive full right to the office until he has been confirmed by the General (n. 266). The General and Provincial Consultors were increased in number (n. 255, 262-263). To solve the problem of multiple small houses, a distinction was made between retreats, quasi-retreats, houses of profound solitude, houses of apostolic probation, to which corresponded a different horarium regarding Divine Office in common (n. 145), and naming of Local Superiors was withdrawn from the Provincial Chapter and given to the Provincial and his Council (n. 271). The General and his Council may reserve to themselves the election of the Provincial, and even all the other elections and the name of the Province "if there are grave reasons" (n. 269). This text remained in force until the first session of the Extraordinary General Chapter of 1968, when in practice it was set aside.

10. The Constitutions of 1984

These are the fruits of the effort expended in the Congregation from 1968 to 1982. In two sessions the Extraordinary General Chapter (1968, 1970) and in the two regular General Chapters (1976, 1982) provided a way for the great majority of the Religious to take account of the content of the Rule and Constitutions.

The General, Fr. Theodore Foley, on October 16, 1966, convoked an Extraordinary General Chapter for 1968 in view of working towards an adaptation of the Rules

and Constitutions according to the Motu Proprio "Ecclesiae Sanctae." To prepare for the General Chapter, Fr. Theodore with his Council appointed a Commission of ten Religious from various Assistancies (9) on February 27, 1967. From the Extraordinary General Chapter (September 15 to October 10, 1968) there were issued experimental norms to guide the progress of the Congregation.

The norms were revised by the Inter-Session Commission in the meetings of March 10-20, 1969 and of October 14 to November 1, 1969 (10) and the discussions held again in the second session of the Extraordinary General Chapter held from April 28 to June 19, 1970. The result was the "Chapter Document." (11) The Chapter Document substituted, in practice, for the Rule and Constitutions of 1959. In presenting it, the General said: "The unified voice of the Chapter resounds in the Chapter Document...It becomes now, as it were, the heart of our regular life i.e., an authentic interpretation of the spirit of St. Paul of the Cross which found its first expression in the texts written in his own hand, which certainly remain as the permanent and necessary font of inspiration." (12)

The General Chapter of 1976 decided to entrust the following General Chapter of 1982 with the final revision of the Chapter Document. (13) In that General Chapter of September 20 to November 1, 1982, the Chapter Document was discussed as revised and prepared by the appropriate Commission and approved together with the "General Regulations" of November 1, 1982. (14)

The Holy See approved the text on March 2, 1984 with some changes and directed us to put at the beginning of the text "the entire Rule of St. Paul of the Cross, solemnly approved by Pope Pius VI in 1775, which has the force and importance for interpreting the genuine intention and will of our holy Father and Founder, and it is to be kept always in mind by the Religious of the Passion of Jesus, to guard it in a stable way." (Decree of Approbation).

The Rule of the Founder in the first part is taken from the text of 1775 and it is joined to the Brief of Pius VI of 1784.

The Constitutions like most of those written after the Second Vatican Council are divided into eight sections which embrace the spiritual, community and apostolic life of the Congregation, the formation of its members, the government and its service, economic goods and their administration. These sections, faithful to the spiritual patrimony of the Congregation, present the essentials of Passionist life in a rich, theological language.

11. Rule and Constitutions in Passionist life

a) Respect, knowledge and observance. Paul recommended respect and quasi-veneration for the Rule because it contains the essential Gospel message and offers "very valid and appropriate means to attain Christian perfection in the state of life which the religious have embraced." (R. c. 38) Besides, the Holy See gives the Rule to the religious as a canonical norm of life and as an object of evangelical obedience.

Therefore Paul and his religious speak of the "Holy Rule" with an attitude similar to that of the other Orders. The General, Fr. Silvestrelli, explained the reason for the adjective "holy" in this way: "With that we say that we consider them inspired from heaven and given to us as a most sure and efficacious means of eternal salvation." (15) The second sentence repeats the conclusion of the Rule itself: "Fulfill^{with} religious care, with a pure and faithful heart and they will make your temporal life peaceful and like-wise your eternal life, and may the Almighty and Merciful God grant you all this, whose glory alone we seek together. Amen." (R. c. 38).

The "Catechism on the Principle Duties of the Professed Passionist Religious Compiled for the use of Novices" (Rome, 1863) and the edition after the Code of 1917 (and the English and Spanish translations) speaking of the Rule, says that St. Paul wrote it under the "special

impulse of the Holy Spirit in the month of December 1720." However, in speaking of inspiration we must not understand it in the same way as that of Holy Scripture but in a broader sense. Beyond the faith which one wishes to give to the words of St. Paul, about the words coming to him as if they were dictated, it remains theologically true that a "Rule bound to the charism with which a Founder was invested, always supposes a special intervention of the Spirit of Christ, who, as soul of the Church, perennially inspires experiences which, pertaining to its life and holiness, also supposes an illumination for the law which configures the being and action corresponding exactly to the charism." (16)

In order that the Religious might esteem and observe the Rules they must know them. The Holy See directed that the Superiors take care that the Rule be read frequently in public. St. Paul recommended that every religious should "read them with sincerity and simplicity" (R. c. 38), and "read a chapter every day if it is short; if it is long he shall read half a chapter. (17) This norm remained in use until the middle of the 1900s. (18)

The public reading of "at least two pages" once a day toward the end of dinner or supper was established in 1776. (19) The General Chapter of 1857 recalled that it was enough to read the Rule in common at least twice a year. (20) However the usage remained of reading a little of it every day at the end of dinner or supper up until the Regulations of 1935 (n. 152) which limited the reading to twice a week. The current legislation made no decision in this matter.

The Rules should be observed: a) out of respect and adoration of God from whom we receive the vocation to this Congregation in which, at the moment of profession we promise to live in conformity with the Rule and Constitutions; b) out of respect and obedience to the Church who approves the Rule and expects that it be observed in such a way that there results a personal and community life committed according to the charism expressed by the Rule; c) because the sincere observance of the Rule, while it causes the religious to walk in charity, guaran-

tees mutual trust so that no one in the community will act through caprice, jeopardizing the peace and rights of others.

"It is necessary," Paul admonishes, "that the external observance of the Rule always be animated and accompanied by the interior spirit of the heart." (21) Therefore the novices and students are to be taught that the observance must be fulfilled with one's whole being, with the intention of glorifying God and with constancy until death." (22) Only in this way is the observance sanctifying and produces those fruits of spiritual good for persons and for the Church even in those who have not been able to work outside for evangelization, like St. Gabriel, Bro. Isidore, Bro. Pius and the countless bands of brothers and students who died before ordination. (23)

b) The Rule of the Founder and the Constitutions of 1984. The desire to have a text of the Rule of the Founder joined with that of the new Constitutions was vitally felt by a great number of the Capitulars in 1970 but it did not attain the majority required and was left to the Assistancies to provide in their areas as they thought it opportune. The Italian Assistancy joined, as an appendix, "Texts chosen from the Rule and Constitutions of St. Paul of the Cross" to the text of the "Chapter Document." In 1976 the proposal was again discussed and there was a favorable majority that wanted to present to the religious a text of the Rule from the time of the Founder approved by the Holy See. The text of 1741 was chosen as the closest to the beginnings but without the practical prescriptions of daily life which were bound to the period. (24)

In the General Chapter of 1982 the Preparatory Commission proposed to offer the religious the text already given to them in 1976 but organized in such a way as to correspond to the paragraphs of the new Constitutions. After a long discussion this proposal was not accepted.

The Congregation of Religious at the time of the approbation decided that it would put the entire Rule of St. Paul of the Cross as approved in 1775. (25) This decision

was part of the practice of the Congregation of Religious in approving new Constitutions; it did this to favor the resumption of the primitive "Rule" as a way of returning to the "original inspiration" which is expressed in an eminent way in those "Rules". Fr. Macca in the article quoted sums up some reasons in this way:

* the Rule written by a Founder supposes a special intervention of the Spirit of Christ. Therefore that document represents a message of grace by which God intervenes in a special way in the history of the Church.

* It is notable that the "Word of the Cross" is a strong characteristic in more than one Rule. And not only in former times. Think, for example, of the Rules which in the modern age St. Paul of the Cross and St. Alphonsus de' Liguori gave to their missionary sons. It is a question of an evangelical ideal so clear and so inserted into the charismatic reality perceived and presented, that it cannot be omitted without compromising the plan understood by the Founders and Foundresses.

* Putting at the base of their revival ~~of~~ the first "Rule", the religious with their Founders wish to put themselves in an attitude of listening to the Spirit, to receive from him, in the same climate of detachment-freedom, death-life, generosity-joy, the sure indication for doctrinal and operational options which not only do not betray the particular plan of God and the will of the Church which has welcomed it, but gives them true vitality in a line of renewing continuity.

* A renewal of the "Rules" of the Founders, while it forces us to look at ourselves continually in the charismatic mirror of the origins, is an invitation to that dynamic fidelity by which every incrustation which kills the spirit is dissolved, and helps us to avoid falling into mediocrity.

Even the prescriptions linked to a contested historical datum reveal specific choices and orientations in view of a characteristic mode of being, to think and to act which creates the style of life. Therefore they can help

us today to make practical choices which maintain those values and to create a life-style which enlivens and manifests adequately the values which form the essence of that type of specific consecrated life, (26) (cfr. Macca, art. cit. p. 88-97).

About the relationship between the two documents, the Decree of approbation is clear inasmuch as it enables us to understand that the life of the religious is directed daily by the Constitutions "which had been compiled according to the mind of Vatican Council II and the code of Canon Law"; the Rule of the Founder "has its own special vigour and importance for understanding the genuine inspiration and intention of the Father and Founder."

Bibliography: Giorgini, op.cit., Chapter X, 1; Regulae et Constitutiones C.P., (Romae 1968), here there is an historical synthesis of the various approbations; the text of the various editions including that of 1930 shown in parallel columns to facilitate study; the votes of the Commissions etc. Expositio historica, Titulus V, cap 1. Informationes SCRIS, 1983, n. 1: treats updated constitutions.

B. GENERAL REGULATIONS

1. The First Regulations of 1755

* The necessity of providing the various necessary offices for an orderly treatment of community life; to foster uniformity in all communities as a characteristic element of belonging to the same Congregation; * to offer to religious a strong motivation to fulfill the actions prescribed by the Rules with theological charity; * to obtain an external cultured and polite deportment which would make the closeness of the brethren amiable and a thing to be desired.

These various reasons, recalled in the introduction to the first Regulations persuaded the Founder to publish appropriate norms which were first issued as decrees of canonical visitations or norms given by him for particular offices and then in 1755 they were collected, complet-

ed and published in a unified way in the **General Regulations**.

The first part, in 14 chapters, indicates the way to fulfill the actions prescribed by the Rule daily or periodically with the perfection of charity.

The second part, in 11 chapters gives norms for the prudent and effective fulfilment of the various offices entrusted to the religious. The content is predominantly spiritual, permeated by an air of serenity and optimism which encourages the religious to carry out their various actions "with perfection so that our works might be full before the very pure eyes of His Divine Majesty" (Introduction to the Regulations). There are also suggestions for a code of manners which, mindful of the environment from which the postulants came, are meant to improve the personal relationships of the religious marking them with a courteous seriousness and affability so that the religious might be "pleasing to the Lord, loveable to the whole Congregation and well loved by people" (Introduction cited).

These Regulations deserve much attention to understand what Paul understood by the phrase "to make prayer 24 hours a day"; also to keep in mind how, by living in the way suggested, the religious can live in solitude with psychological balance and grow spiritually while they enjoy "that great peace and quiet of spirit which lightens every burden and enables us also to taste here the beginnings of that unalterable and inexplicable peace" of heaven. (27)

2. First Revision of 1778

The revision, prepared by the Vice General, Fr. John Baptist Gorresio, was completed and approved by the General Chapter of 1778. (28)

Many spiritual elements were eliminated to determine better the observances and attitudes. A long chapter was introduced on the way to preach missions and retreats and it became the official Directory of our ministries.

They also inserted: the regulation for those who make the exercises in our houses; the ceremonial for our liturgical functions and others which take place as a particular feature of our Congregation e.g., the ritual for the discipline, the penances determined for those who committed faults, e.g., three Our Fathers, Hail Marys and Glory be to the Fathers with arms in form of a cross if one came late to Choir and also to say culpa in the refectory if one arrived in choir after the first Psalm of Matins, Prime and Vespers.

3. Revision of 1827

The reasons for the revisions and the criterion followed was to make known or recall to the religious the decrees of the General Chapters so that they might put them into practice. The General Chapter of 1827 re-examined the decrees which came from the General Chapters up to that time abolishing many of them, while they approved others, chosen and appropriately modified to include them in the General Regulations (d. 277; 281-337). The final redaction was entrusted to the Secretary of the General Chapter giving him also the directive to express in a milder way some expressions with threats of punishment. Sixty decrees were inserted.

On October 11, 1827 the General, Fr. Anthony Colombo, convoked the extraordinary assembly of those who had the right to participate in the General Chapter. After examining the redaction, it was promulgated with the "force of law like all the other decrees of General Chapters." (29) In the first part the chapter on "Study" was introduced; in the second part a chapter on "Superiors and especially Rectors" was included. In the Chapter on Rectors the Circular letter of the Founder of May 4, 1761 (30) was included which remained in the Regulations up to the Extraordinary General Chapter.

4. Revision of 1855

The General Chapter of 1845 directed that the Regulations "be reduced to better form, and corrected "in some accidental things" by the General and his Council, that it be published and have the same force of law which it enjoyed up to the present (d. 366). The General Chapter of 1851 encouraged the General to finish this revision and publication which had been impossible to do and directed him to include also the permissions for all the religious to be able to take something in the morning" (d. 383-384). For the first time the General Regulations were printed in 1855 and confirmed by the General Chapter of 1857 (d. 391). The revision touched for the most part the phrasing and the formula of the renewal of vows.

5. Revision of 1878

The General Chapter of 1878 (d. 450) ordered the revision keeping in mind the problems which were discussed during its celebration about ministries, formation, service of authority and fidelity to the spirit of the Founder. The General who had been entrusted with the revision and publication brought out the edition on November 9, 1879 (31) and it was confirmed by the General Chapter of 1884 (d. 458).

For the first time the division in three parts appeared. They abolished the chapter "On Rising from Rest" and inserted that of "the Horarium." The new or almost new chapters were: "Assistance at Choir"; "Major Superiors"; "Lector and Director of Students"; "Director of Retreatants"; "Students"; "Brothers on the Quest"; "Poverty"; etc. They also inserted for the first time, what had already been done by tradition, like the Way of the Cross in common on Fridays, and May devotions. The revision testifies to the particular problems which the Congregation experienced and the attempts to come to positive solutions.

6. Revision of 1890

The General Chapter of 1890 considered it appropriate to do another revision of the Regulations and appointed a Commission composed of one Capitular from every Province. The observations of the Commission were passed on to the General so that he might insert them into the text and publish them (d. 518). The General, Fr. Francis Xavier Del Principe, promulgated the edition on July 15, 1891. (32) Substantially the text is the same as the preceding one; among the new things is the directive that the General Consulta should be held every two months and that the Secretary General should be one of the Consultors or the Procurator; some concessions given previously to the Director of Students were restricted.

7. Revision of 1914

In 1907 a new edition of the Regulations was made with the sole addition of the decrees of the General Chapters celebrated within that interval of time. The General Chapter of 1914 re-examined the text and ordered its publication (d. 582), which appeared in 1915. It returned to the division in two parts and two new chapters were introduced: "Administrative Councillors"; and "About Those who should be admitted to Holy Profession." In the Appendix they added the Pontifical Rescript with the modification of some points of the Rule requested by the General Chapter. The norms about Consultors for the economic administration of the houses are those which came from the Holy See on July 30, 1909, with the decree "Inter ea."

8. Revision of 1920

The publication of the Code of Canon Law in 1917 made it necessary to review not only the Rule but also the Regulations. This is redacted according to the outline of the preceding one but is divided with a progressive enumeration. For the first time it has an analytical index and the references to the sources from which the various prescriptions derive. In the beginning there is the histo-

ry of the preceding revisions. In the text they note all the passages of canons to put them under the eyes of the religious especially as regards study and the office of Major Superiors. They eliminated (d. 629) the Council of local administration present in the preceding text, because in the Congregation the Superior always had the local chapter as his council.

9. Revision of 1935

The General Chapter of 1931, considering the forthcoming revision of the Rules and Constitutions, wanted to make a new edition of the Regulations, and in Latin. It determined that the General would have the necessary modifications examined by Provincial Curias as was done for the revision of the Rules (d. 664).

The edition appeared in 1935 and the result was 303 numbers as against the 351 of 1920. Those passages of the canons were removed whose content had been inserted in the Rules and Constitutions. There were various less important corrections. The new things were a better definition of office and the prerogatives of the Secretary General and the Provincial Secretary, of the Postulator and other small matters.

10. Revision of 1964

The General Chapter of 1958, mindful of the imminent approval of the new text of the Rules and Constitutions, decreed that the General with his council should appoint a Commission to re-examine the Regulations "according to the desires and norms of the Holy See and modern needs." (33) The Commission, appointed on July 25, 1958 (34), endeavored to give clear norms about the offices of the General and Provincial Curias, the economic administration of seminaries and other points which the Rule remitted to the Regulations. It also had the purpose of offering in the Regulations a kind of "summa" of particular law in a way that Superiors of various levels and religious would know it and could easily consult it. The

revision, twice submitted to examination by the Provincial Curias, was approved by the General Chapter of 1964 on the condition that it be re-examined in the next General Chapter. (35)

The text, preceded by an ample introduction with the history of the various revisions, contained 554 numbers and an appendix with the formula for renewal of vows, the Founder's circular letter of May 4, 1761 to Rectors, and the procedure for the departure from the Congregation. An ample analytical index was added at the end.

11. General Regulations of 1984

The Regulations were done by the Commission which prepared the definitive text of the Constitutions for the examination by the General Chapter of 1982. It was presented together with the Constitutions to the Congregation of Religious who asked for a better account of how the legislation provided for the global needs of the life of the Institute. It follows the same division as the Constitutions which it is to complement. It contains 123 numbers. Naturally speaking, "general" means that the Provinces should make a "Provincial" Regulations to establish and specify what the Constitutions and the Regulations remit to provincial authority.

12. General Remarks

The Regulations in the beginning contained many ascetical elements to help the spiritual journey of the religious. Gradually, however, especially from 1827 onward it became a legislative document complementary to the Rule and Constitutions for those aspects of life more subject to periodic revisions.

About the obligation of its observance, the Founder used the words "we inculcate, we recommend." (36) The General Chapter of 1778 simply said: "It is ordained that the Regulations be observed in that form as exactly as it

has been revised." (d. 174). The General Chapter of 1827 inserting in the Regulations the decrees of General Chapters affirms: the Regulations "have all the force of law as all the other decrees of the General Chapter" (d. 278). This norm, even though phrased differently, is also inserted in the text of 1964 n. 13. The current Regulations say nothing about the obligation, but it is clear that, as a complementary part of the Constitutions, it obliges since it came from competent authority approved by the Holy See.

About the reading: Paul recommended that the religious read "some small part of them often." (37) In a special way he exhorted Confessors to read "often" the chapter regarding the good execution of their task. (38)

We do not have a constant norm about the public reading of the Regulations. During the canonical visitation at St. Eutizio, Paul directed, on October 14, 1758, that the Regulations should be read during the first ten days of every month, while on the Canonical visitation of St. Angelo in 1764 he arranged that this reading would be done: "on all Feasts and on Thursdays throughout the whole year." (39) In 1778 it was stipulated that the reading would take place once a month in place of common spiritual reading after Vespers (d. 174). In 1827 it was stipulated that the Regulations be read three times a year (d. 279). In 1857 the reading was arranged to be done during meals and at least twice a year (d. 391,2), while in 1935 (n. 152) it was specified that this reading should be done twice a week during supper on Thursdays and Sundays. In 1964 (n. 23) the obligation of Superiors was repeated to make known to the religious the legislation of the Congregation, but it was remitted to the provinces to organize the way and the times. The current text says nothing in this regard.

In the introduction, which accompanied the various editions up until that of 1964, the Founder said that it is a means adapted to help the religious to grow in charity toward God and the brethren and to develop harmony in community life.

Bibliography: Giorgini op.cit., Chapter X, 2. Decreti e raccomandazioni del CG, see analytical index under word "Statuta Communia". Expositio historica, titulus V, Cap. II. Consuetudines, p. 240, n.5

C. REGULATIONS FOR NOVICES.

On October 24, 1764 the Founder wrote to the Master of Novices, Fr. Peter: "I know that in the past all the novices had Regulations about the way to act at least in external matters...I had them make a copy for all." (40) This Regulation Book goes back to the time of Fr. Marcoaurelius Pastorelli who was the Master of Novices in 1746-1747. The purpose of the Regulations was to help the novices learn how to fulfill the various practices of the novitiate and to acquire a gentle, reserved social grace in such a way that the novice might take on a "form," even the external style of Passionist life. (41) The same Fr. Marcoaurelius added to it: a) summary of the rite of celebration of Mass to form capable altar servers; b) the monastic alphabet of Thomas à Kempis and a series of ejaculatory prayers composed by him of Scriptural phrases to help the novices live every event as an act of adherence to God's will; c) a "Method for mental prayer" to guide the novice in learning this exercise which is so important.

The Regulations were printed the first time in 1840 improving the format by dividing them into ten small chapters. An important revision was made in 1921 improving the text and harmonizing it with the Code of Canon Law. In 1941 the text was revised again introducing a new chapter on Confession and Communion. A new revision was planned between 1958-1964 together with that of the General Regulations but it was not done. Presently there is no practical guide on the Congregational level for novices which would substitute for that Regulation.

D. GENERAL CHAPTERS

The General Chapters prevailingly developed the elective and legislative task to interpret and complete the prevailing legislations within the limits of the Rules and Constitutions. Its function of guarding and developing the authentic character of the Congregation and its unity has also been emphasized more than once, e.g., in 1878, 1946 and it has just been recalled by the Constitutions of 1984, n. 127.

The formalities by which the General Chapter is prepared, convoked and executed are not very different from general usage. A special feature is found in the acts of humility introduced by the Founder in the first session, asking pardon for faults committed in the office.

Up to 1919 there was the election of the President of the Chapter who was not always the Superior General leaving office. From that date onward the outgoing General was ex officio President and then the newly elected one. For the election of Superiors up to 1769 an absolute majority was required and then from 1769 onwards a two-thirds vote. In 1914 they asked and obtained from the Holy See that this norm would be valid only for the first three ballots. In the General Chapter of that year however it was decreed that they would have five ballots with two thirds vote and at the sixth ballot they would have a second scrutiny (d. 595, 2). In the text of the Rule of 1930 they wanted two thirds vote up to the fifth ballot and then the absolute majority in the subsequent ballot. This norm remains in the Constitutions of 1984 for the election of the General (n. 133).

The members of the General Chapter up to the constitution of Provinces in 1769, were the General with his consultants, the Procurator and the Local Superiors. From that date onwards besides the General, his Consultants and Procurator, the Provincials with their Consultants participated in the Chapter.

The Rule and Constitutions of 1959 enlarged the voting membership of the General Chapter admitting also

the Secretary General, the General Econome and a Delegate from every Province (n. 251). The membership continued to be increased by the Extraordinary General Chapter and was inserted in the Constitutions of 1984 admitting also the General Secretary of the Missions, Delegates from the Provinces according to the number of religious, an "equitable number" of Brother delegates, representatives from the Conferences of Regional Vicariates. (42) The ex-Superiors General from 1746 have had the faculty of participating in the General Chapter; up the 1769 the Master of Novices also had it if the General Chapter were celebrated in the novitiate retreat.

The history of the General Chapters from the first in 1747 to the thirty-seventh in 1958 and the respective decrees and recommendations are found in the volume "Decreti e Raccomandazioni dei CG della Congr...."; while the Acts of the last General Chapters are in the C.P. Acta and PIB. The knowledge of this documentation is important to understand the historical, spiritual and apostolic journey of the Congregation.

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NOTES

1. Let IV, p. 220.
2. Let IV, p. 221.
3. Let II, p. 692.
4. Let II, p. 270; V, 37.
5. Let II, p. 272.
6. Let III, p. 828.
7. AAS X, p. 290; XIII, p. 538.
8. Acta XVII, p. 265.
9. Acta XXIV, p. 122.
10. Acta XXV, part II, pp. 20-21, 42-43.
11. Acta XXV, pp. 223-243.
12. Introduction to the "Chapter Document."
13. Acta XXVII, p. 162; 231.
14. PIB 7/80, n. 22; 10/82, p. 241.
15. Consuetudines p. 240, n. 2.
16. V. Macca, "Le 'Regole' nel rinnovamento della vita religiosa," in Informationes SCRIS 1983, n. 1, p. 88.
17. S. Paolo d. +, Guida n. 327.
18. Cfr. Consuetudines p. 241, lines 26-27.

19. Bollettino X, p. 135.
20. Decree 391, 2; Consuetudines pp. 240-241.
21. Let IV, p. 253.
22. Cfr. "Catechismo sui principali doveri...", Rule c. IV.
23. The conviction that the observance of the Rule out of obedience and love of God is an excellent means for sanctification is present from the very beginning of the Congregation as is apparent in the words of Fr. Fulgentius of Jesus (+1755): "In this new school of perfection (the Passionist Congregation) where he who is lucky enough to be a part, each one vies with the other in the exercise of the most heroic and sublime virtue. As genuine followers and close imitators of Jesus Crucified, they ascend to that height of sanctity to which they aspire....To arrive at this height...it is not necessary to work miracles, but simply to practice the exact observance of our Rule. This observance will lead them directly to the path of genuine virtues and make them fly to highest perfection....We can all become saints simply by observing our holy Rules" "Biography of Bro. James" in James of St. Aloysius, Positio, (Romae 1973), pp. 53-54.
24. Acta XXVII, p. 189.
25. Cfr. Decree of approbation.
26. Cfr. Macca, art. cit., pp. 88-97.
27. Let IV, p. 253.
28. Decree 174; cfr. also "Prologue" of the Regulations; P. Filippo, Vita Giambattista, f. 36.
29. Documents in AG, Regulations 1827; cfr. Decreti e racc., pp. (23)-(24).

30. Let IV, pp. 272-275.
31. Acta XVIII, p. 342.
32. Acta XIX, pp. 124-125. The observation of the Commission in Consulte I, f. 136-138.
33. Decreti e racc., d. 767; pp. 187-188: the proposal presented to the capitulars.
34. Acta XX, p. 377.
35. Acta XXIII, p. 111. d. n. 2.
36. Let IV, p. 252, 291.
37. S. Paolo d. +, Guida n. 329.
38. Let IV, p. 254.
39. Cfr Consuetudines p. 241, nota 9.
40. Let III, 438.
41. Giammaria, "Annali" n. 275.
42. Reg. et Const. n. 129-130; Gen. Reg. 77.

Chapter VI

SOME ELEMENTS OF SPIRITUALITY

The Founder affirms that the purpose of the Congregation is to form men of prayer that they "may be united to God by charity" and lead the people to the same point (R. c. 1). This union is acquired more easily through the "grateful memory" of the Passion of Jesus, "the greatest and most wondrous work of God's love," (1) and the "most efficacious means for withdrawing souls from sin and leading them on to the Christian perfection at which we aim." (R. c. 1)

The "grateful memory" is had however only if the person is freed from psychological dependence on things, on persons, and especially on his own esteem and convenience and if he adheres to the person of Christ desiring to share his destiny. Paul calls this detachment from every created thing: to be dead to self and to the world and live only in God and for God, gladly hiding our own life in Jesus (R. c. 4;6).

To realize this radical interior liberty it is necessary to compare it with Jesus, the Son of God annihilated for us and made the opprobrium of the people, a servant obedient even to the death of the Cross (Phil 2:5-11). This protracted contemplation in living faith for various hours throughout the day generates in the person the ardent desire to be conformed to the poor, humiliated, crucified Christ as he feeds himself solely on the will of the heavenly Father. The person who perseveres in this liberating action becomes available to receive from God "continual interior recollection" and is capable:

- * of having the authentic "grateful memory" of the charity of God manifested in the Passion of Jesus;

- * of "living the true apostolic life always, consisting of action for souls and in continual prayer and

contemplation, which does not consist in making prayer on one's knees continually, but in that deep interior recollection and in dwelling in the interior depth, totally immersed in the charity of God;" (2)

* of centering and unifying oneself in the Passion of Jesus as the revelation of the saving charity of God.

The person cannot do less than think and remain in adoration, and work by leaving and returning always to the Passion of Jesus. That is the door to the constant and intense practice of the theological and moral virtues by which one becomes "living memory" or a "living portrait," of the love and sufferings of Jesus and capable of promoting efficaciously this "memory" in others, helping them to free themselves from the infinite alienations which render them slaves.

This mystical impression of love and sorrow of Jesus (= deep recollection) is never ended, for which reason Paul wrote, for example, to a Passionist Superior: "Let us remain in our nothingness with deep Godlike purity of intention, seeking in everything the Divine Good Pleasure, keeping ourselves in genuine fidelity and great resignation to the Divine Will taking care that our interior is well regulated, quiet, serene, detached from every created thing, so that we may be the delight of Jesus Christ and make ourselves ever more disposed to receive the grace of interior recollection, in order to become true, continual adorers of the Most High in spirit and truth; and for this purpose it is necessary to become familiar with the exercise of the theological virtues, frequent acts of humility of heart, ejaculatory prayers, frequent visits to the Blessed Sacrament and very frequent spiritual communions; and in this way we will always keep the fire of holy love enkindled on the altar of our hearts." (3)

To grow in intimate communion with the obedient and love-filled attitude of Jesus toward the Father, Paul adds the Eucharist as the most efficacious means, for it is the reality and memorial of the salvific love of Christ. United to Jesus is to welcome his ardent charity expressed in obedience to the will of the heavenly Father in his

daily life. That becomes a "passage from this world to the Father" (John 13:1) because the religious is really united to the sacrifice of Christ and offers himself through Him and in Him to the Father.

Paul reminded a Passionist priest: "When you have celebrated Mass, you have been nourished by Jesus, isn't that true? Now why after Mass do you not allow Jesus to be nourished by you, to digest you and transform you into Himself and burning with that fire of love, which burns in the Divine Heart, why do you not allow yourself to be reduced to ashes?" (4) In the Rule we read: "Let the Brethren be led by a special veneration towards the most Divine Sacrament of the Eucharist, often visit it on the altar, adore it with the praises due to it, and honor it with continual thanksgiving. Let them desire to receive it frequently, and to be intimately and spiritually united with it, that their hearts, being possessed by it, may live to God alone, and may burn with most ardent charity." (R. c. 21)

This ardent charity involves the religious in the same mission as Jesus had: to glorify the heavenly Father and to cooperate in saving the human person through reparation and intercession and through teaching the people how to meditate on the Passion of Jesus in order to have a "grateful memory" of it.

The special vow, while it commits us to promote the "grateful memory" of the Passion of Jesus, demands as a presupposition that the Passionist be a living memory of Jesus Crucified, so that the vow becomes a unifying and moving principle of all the spirituality and apostolic action of the Passionist.

From this principle are born the characteristic exigencies of Passionist spirituality: solitude-prayer, poverty-penance-humility; prompt, simple and generous obedience; which make the Passionist an "Apostolic man" and "evangelical worker." Paul derives these characteristics from the understanding of the charism which centers the Passionist on Christ emptied of all glory, of every right, made an obedient servant even to the death of the cross.

The interpretation-keys of this spirituality are: the passage from Philippians 2:5-11; the discourse of Jesus to the disciples when he sends them on mission: Luke 9:1-6; 10:1-12, 16 and parallel passages.

These characteristics form the framework of the Rule and Constitutions, of the General Regulations of 1755, and are found in the circular letters and instructions of Paul to his religious. These have been the nucleus of the spirituality and have constituted the object of the care of Directors and Superiors of the Congregation. Synthetically the historical evolution of the way of actuating the principal characteristics are as follows:

A. SOLITUDE: Paul founded the retreats in profound solitude, excepting that of Sts. John and Paul which was less than a kilometer from City dwellings, that is, from Piazza Venezia where the city of his time ended and fields and vineyards began which surrounded the retreat. In 1768 Paul said to a religious whom he sent to Naples to seek a foundation for a retreat that he could accept a place even within Naples "provided it was in a place well separated from the turmoil of the city," because it was a question of being able to "have access to a kingdom from which could arise consequently great glory given to God and the spiritual advantage of the neighbor." (5)

In 1815 the General Chapter, speaking about geographical solitude of retreats, determined the distance "never less" than a kilometer and a half from where people are living" (d. 264, 1°). However the capitulars of 1839 (d. 354) revoked the decree, basing themselves on the criterion of topographical position which permits them to be sufficiently set apart from where people live.

After 1863 there was much discussion on solitude especially in England by Fr. Ignatius Paoli and in Rome by Fr. Joseph Paul Palma and by Fr. Basil Laureri who in the General Chapter of 1869 read a "paper about the solitude of our retreats" to prove that "our retreats can be founded even within the city provided that they are separated from the turmoil of the people...as will be ap-

propriate to the end of the Institute according to the circumstances of places." He then explains that the "primary end of the Congregation is to help souls" for which reason we must keep this end in mind when we choose the geographical location of the retreats. Other religious maintained instead that we must aim at that solitude keeping in mind the practices followed by our Founder in the first retreats. The capitulars, "after long and well-reasoned discussions, affirmed that the words of the Rule "rightly understood, provide with heavenly wisdom for the exigencies of every age and in whatever part of the world," and they remitted to the General with his Council the "practical application of the spirit and of the letter of the Rule" (d. 426).

The care for geographical solitude was linked to a greater attention:

a) so that the solitude of the retreats would not be disturbed by the presence of people for feasts, for courtesy visits; (7)

b) so that the religious, including the missionaries for at least three or four months of the year would remain permanently in solitude, avoiding going out without extreme need, observing exterior and interior silence in order to grow in the spirit and practice of prayer and in study in order to prepare oneself better for the apostolate. Life in solitude thus lived is considered to be "apostolic" because it is inspired by the withdrawal of the apostles into solitude (8) "in order that they may be more and more inflamed with divine love. Thus, having grown stronger in Christian virtues, they may become better qualified...to excite a grateful remembrance of and veneration for the Passion of Christ our Lord" (R. c. 3).

Various interventions of General Chapters (9) had this in mind, as well as various letters of the Superiors General among whom we would mention those of Fr. Joseph Mary Claris, (10) Fr. Leo Kierkels, (11) Fr. Titus Ceroni, (12) Fr. Albert Deane. (13)

The current Constitutions recall that solitude is part of the original inspiration of the Institute (n. 1) and that it "is a value for Passionist life today" for which reason we "must provide an environment of solitude for our lives" (n. 54) where we live in inward and outward silence. (14)

B. PRAYER or MEDITATION to be done in common. Up until 1785, three hours were dedicated to prayer to which was added a half hour of prayer (for one who was not dispensed) sharing in the last Mass before the hour of Sext. From 1785 until 1914 two and one half hours of prayer were prescribed; from 1914 until 1959 two hours were required; from 1959 until 1968 one hour and a half were required and from 1968 onwards one hour was prescribed but not in common.

Because of lack of personnel or because of other obligations during the 1900s the Mass before the hour of Sext either was not celebrated or only some religious and the novices participated in it, for which reason the Rule and Constitutions of 1959 no longer speak of it. From 1968 onwards we dropped also the practice of always making a prolonged thanksgiving which meant between twenty and thirty minutes after the celebration of Mass or after communion. (15)

The current Constitutions affirm that "aware of the value of personal prayer, our communities should encourage the growth of a prayerful spirit by devoting prolonged periods of time every day to meditation." (n. 51) At least one hour is prescribed which Provincial Authority may decide that it should be done in common. (Regulations n. 24)

C. LITURGY OF THE HOURS: The entire office has been celebrated in common day and night from the beginning up until 1959. From 1753 the Lectors, excepting feasts and vacation periods, were dispensed from the night office so that they could better prepare their lessons. The

students also in "formal study" were dispensed from the night Office from 1769 until 1775. (16)

In 1959 the night office was said only in Novitiate houses, houses of apostolic training and in houses of greater solitude (n. 145). From 1968 the principle remains that the Liturgy of the Hours is celebrated in common, however it leaves to the Provincial Chapter to "ensure that as far as possible each community celebrates in common all the hours of the Sacred Liturgy." (17)

D. COMMUNAL PRACTICES OF PENANCE

1) Fast and abstinence: Paul was aware "that the object of this Congregation, besides the precepts of the Divine law, is to observe, as far as possible, the evangelical counsels; and the better to attain this end, the brethren have need of frequent prayer, abstinence, humility, corporal austerity and self-contempt. These will be very powerful aids for raising the mind to God and for defeating the stratagems of the devil" (R. c. 18). He took the evangelical word seriously that it is necessary to persevere in prayer and fasting (Matt. 17:20 Vulgate) and repeated it very often. (18) The Passionist must struggle to overcome the devil so that the saving power of Christ does not remain useless in one's own life and in the life of our brothers and sisters.

From 1728 to 1746 abstinence from meat was perpetual, excepting those who were seriously ill. Abstinence from dairy products and eggs continual, except those retreats where there was no fish. An exception was also made everywhere on the feasts of Christmas, Epiphany, Easter, Pentecost and the two following days and on some other solemn feasts. The fast is continual except on Sundays and feasts.

From 1746 to 1785 the same norm on abstinence prevailed; the fast, on the contrary, is continual in Advent and Lent while it is observed three times a week during the rest of the year. From 1775 some extra food was served at dinner and supper on Thursdays and feasts. From

1769 dairy products were permitted three times a week, except on fast days. It is to be remembered that the fast was rigorous because soup was not served at supper and the quantity was regulated according to the moral norms for the ecclesiastical fast. Moreover, daily they ate only dinner and supper. From 1758 a little bread was allowed in the morning "because of study or other fatigue" to those who had need of it and to the students (d. 95, 2).

On Fridays up to 1775, excepting on feastdays, at dinner they served only soup without a pittance and whoever so desired could fast on bread and water with the permission of the Superior. From 1785 meat was permitted outside of fast days; from 1906 the use of eggs, dairy products and oil condiments was permitted on fast days whether ecclesiastical fasts or fasts of Rule. (19) The present Constitutions indicate the fast and abstinence on Fridays and on at least two other days in the week to be determined by the Provincial Chapter which can decide to substitute other forms of penance (n. 59).

2) The Discipline: From the beginning up to 1746 the discipline was taken four times a week and during Lent and Advent it was taken daily except on feasts which did not occur on Friday. From 1746 until 1968 it was taken three times a week and four times a week during Lent and Advent. The discipline lasted for the time it took to recite the Psalms "Miserere" and "De Profundis" with the various concluding prayers. The Superior could "impose the discipline in critical times for the Church, the Congregation or for the people." (20)

The present Constitutions mindful of "the penitential spirit of the Founder" reminds us of the need for an "outward expression" to give to the desire for conversion and penance but leaves the adaptation of the penitential expression to the ingenuity of the community (n. 58).

3) Going Barefoot: In the beginning the Founder and the first companions went barefooted and put on sandals only to celebrate Mass. The text of the Rule of 1736 and 1741

forsees the use of sandals only for journeys, while in the retreat and during the missions the religious go barefooted. In 1746 it was permitted, but not obligatory, to wear sandals always but without stockings. (21) Several religious and among these the students of the first formal student house at St. Angelo at Vetralla in 1746-48 "in order to have the occasion of suffering more, and to imitate the Suffering Jesus better, although they could use sandals, went barefooted in the heart of winter. The retreat of St. Angelo is a very cold place and because they were still in the process of building the retreat, it was not very well enclosed and so the cold entered in many parts of the building; their suffering then was very great and some of them suffered severely from swollen feet and one of them lost his toenails; however, they seemed joyful in the Lord, with holy joy, forgetting, as it were, their discomfort." (22)

In 1833 the General Chapter decreed that the Religious were not to wear stockings or shoes during journeys except when they were sick on journeys and in bad weather (d. 345, 2). The question was raised and discussed between Blessed Dominic and the General, Anthony Testa. The General, on the advice of some, was inclined to permit habitually the wearing of shoes in Belgium and England in order to facilitate local vocations. Blessed Dominic was embittered about it and wrote to the Superior to clarify that vocations would not multiply by reason of less austerity as the situation of other institutes in that nation proved. (23)

A new discussion arose on this penitential practice in 1874-75 between Bishop Ignatius Paoli, C.P. and the Superior General. The Bishop, as delegate of the General for the Passionist missionaries of Wallachia, Bulgaria, had established a Passionist novitiate in Bucharest. Besides the dispensation from the night rising for the students, he also asked that all be permitted to wear shoes and stockings inside and outside the retreat because of the severe climate, "and because...a priest with bare feet would be exposed to the contempt of the people, since this practice of going barefooted as well as shaving the beard, were one of the punishments inflicted by schisma-

tic Bishops on their delinquent priests." The dispensation was not granted because they foresaw that if they admitted it for that area of the Congregation there would be no reason not to grant it to other areas of the Congregation. Besides they noted that if the severity of the climate was greater than in other parts, the natives were however more accustomed to that cold. (24)

The fact that in areas of the English language and in Mexico the religious must go outside the retreat dressed like other ecclesiastics, it gradually became more difficult to observe wearing only sandals even within the retreat. The question of health also influenced the increase of petitions for mitigations for individual religious as the acts of the Provincial Chapters and decrees of canonical visitations testify. Therefore in the text of the Rule and Constitutions of 1959 the preceding prescription was mitigated: "13. Let the brethren go barefoot, content with sandals only, unless in the judgment of the Superiors necessity demands otherwise." This norm opened the way to total silence of the present legislation on this practice.

4) Abstinence from fruit: The Founder left to the discretion of the Rector the power to add fruit to the diet if he could do so conveniently (R. c. 18). The fruit came only from the garden of the retreat and therefore it was limited and it was not always easy to preserve it. Therefore it had a fresh taste and was at times a luxury. To abstain from it in particular circumstances was another community gesture which made the spirit of penance visible. The fruit was not passed during the novenas of Christmas, Pentecost, and of the Assumption of the Blessed Virgin Mary, on all Fridays, Saturdays and on vigils of the most solemn feasts. Some religious, imitating the Founder abstained for 40 days in preparation for the Feast of the Assumption. (25)

E. COMMUNAL PIOUS EXERCISES

1) Eucharist: Besides the celebration of and participation in Mass of which we have spoken, the community made some communal acts of adoration: from the beginning up to 1968-70, after dinner and after supper (26); from the beginning until 1959, after Vespers, before common spiritual reading, the Community made adoration of the Blessed Sacrament for about seven minutes; it is to be noted that in 1775 the norm of a brief period of recollection remains but the reference to the Eucharist which was in the earlier texts is omitted. (27) From the beginning up to 1775 the community went into the Church "to adore the Blessed Sacrament" at the end of evening recreation. (28) On Thursdays and feast days before the walk or common recreation they went before the Blessed Sacrament for adoration and recited a prayer addressed to the Three Persons of the Blessed Trinity. (29)

2) In Honor of the Passion of Jesus: There was a strong awareness that it was necessary to give Friday a tonality which would make it evident that Passionists on that day made an authentic "memory" of the Passion and Death of Christ. There was a rigorous fast in the refectory; fruit was not served; in the morning, even when there was permission to take something, milk was not permitted; (30) they held the "Chapter of Faults" to make reparation for personal and communal faults; for the same purpose they said culpa in the refectory and they begged prayers of their brethren as these left the refectory. The bell was rung around 3:00 p.m. to recall the agony and death of Jesus and the religious would kneel and recite five Our Fathers, Hail Marys and Glorias in memory of the Wounds of Christ; they also made the Stations of the Cross. (31)

3) In Honor of the Blessed Virgin: The Angelus is recited three times a day to record the mystery of the Incarnation and pray to Mary so like her we can be disposed to the will of God. The daily rosary was prayed with the antiphon in honor of the Immaculate Conception of Mary. The Chapter Document of 1970 entrusted (n. 58)

to Provincial Authority to establish suitable ways to express our veneration of Mary; many provinces recognized the Rosary as the preferential act. The present Constitutions recommend "chiefly the contemplation of the Mysteries of the Rosary" (n. 53) even though the General Regulations (n. 23, b) leave it to the Provinces to establish the times and ways. From the beginning of the 1800s novices and students began to honor Mary in a special way during the month of May by drawing by lot a "flower" every evening to fulfill in honor of Mary. Toward the middle of the 1800s this practice passed to the whole community and was fulfilled at the beginning of evening prayer in choir within the space of fifteen minutes. (32)

The limits of this volume do not allow us to study the practices of personal and communal poverty, of obedience and other elements of spiritual help, as common spiritual reading, examination of conscience, spiritual direction. What has been said will help to render an account of the commitment so that interior desires might find a way to be manifested even externally and to create a climate fitted to help the religious to develop their union of charity with God and to become suitable instruments to collaborate in the salvation of their brethren.

These communal acts of conversion and of penance for personal sins and the sins of the people were ordained to the development of the union of charity with God and thus the Founder insists that in initial and ongoing formation they should emphasize the necessity of doing everything with generous fervor and a right intention. For example it is thus expressed for the discipline: "Let them take the discipline neither to impress others nor because of habit, but in a spirit of penance in the following way: 1) with joy of heart since God loves the one who gives himself with a joyful heart. "God loves the cheerful giver" (2 Cor. 9:7); 2) with humble sentiments because this penance is nothing in comparison to what our innumerable sins deserve; 3) with great confidence that the Lord will accept the small satisfaction in virtue of the holy obedience with which they do it; 4) by uniting this penance with the very painful sufferings of Our

Lord Jesus Christ." (Guide for the Spiritual Animation of Passionist Life, n. 19).

If every Religious had striven to excel; "in an ardent love of God, and to cherish a lively, active and constant faith" (R. c. 21), he would have felt a desire to give more time to prayer especially during the night (R. c. 19); to take the discipline more often and on Fridays he would have felt the need to do something beyond what is required of the community "to bear some voluntary mortification of the body, or give some example of virtue in memory of the Passion and Death of Our Lord Jesus Christ" (R. c. 35).

Keeping in mind this psychological reality and the reality of faith we understand the serenity and joy which characterized the majority of the religious not only while the Founder was living, but also afterwards despite the fact that an authentic personal penance and communal austerity were in force.

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NOTES

1. Let II, p. 499.
2. Let II, p. 752 to Fr. Struzzieri.
3. Let III, p. 340; cfr. also Rule of 1775, c. 21, 2° & 3°.
4. Let III, p. 190.
5. Let III, p. 276.
6. Consuetudines pp. 162-164.
7. Cfr. Consuetudines p. 164, lines 1-23.
8. St. Paul of the Cross, "The Congregation of the Passion of Jesus - What it is and what it wants to do," "Account" of 1768, n. 11, in the series Studies in Passionist History and Spirituality, (Rome, 1982), p. 19.
9. Cfr. Decreti e racc., index under "Solitudo".
10. Acta XVI, pp. 202-203; 269-270; 274-275.
11. Bolletino 1927, pp. 228-232.
12. Acta XIV, pp. 169-190.
13. Acta XVI, p. 317, 322.
14. Cost. 1984, n. 37; cfr. also Regulations n. 9.
15. Regulations from 1778 to 1935, in the chapter on communion; also Rule chapter 19.
16. Decreti e racc., d. 56, 7; p. 129. Reg. et Const. 83/IV-VI/50-67.

17. Cost. 1984 n. 46; cfr. Regulations n. 23, a.
18. Cfr. Rule c. 18; St. Paul of the Cross, op. cit., "Account" of 1768, n. 8. Let IV, index under "Digiuno".
19. Brief of Pius VI, March 11, 1785. Cfr Decreti e racc. d. 564.
20. Reg. et Const. pp. 134-135/I-VI/30ss.
21. Reg. et Const. 12/I-III/40-51; also p. 155.
22. Strambi, Vita, pp. 90-91.
23. Federico, P. Domenico, ed. 1948, pp. 161-163.
24. AG, Relazione sul noviziato dei Passionisti in Bucharest 1875, pp. 16-17, 23-24.
25. Consuetudines p. 10, 205.
26. Regulations 1935, n. 79.
27. Reg. et Const. 70-71/I-VI/60-66; 45-47.
28. Reg. et Const. 108/I-VI/7-9.
29. Collectio caeremoniarum et precum ad usum Cler. ex-calc. SS. Crucis et Passionis DNJC, (Romae 1912), part II, pp. 1-2.
30. Decreti e racc. d. 677; Regulations 1935, n. 75.
31. Rule c. 32; 35; cfr. also Regulations.
32. Consuetudines p. 12 linea 3-4; p. 36 n. 12. Regulations 1935, n. 220.

Chapter VII

THE SPIRITUAL FORMATION OF THE RELIGIOUS

A. PROMOTION AND DISCERNMENT OF VOCATIONS

To promote vocations the Founder used and suggested the following:

- * Prayer and Penance done by him and requested of the religious, of persons whom he was directing and of the people during the missions. (1) This commitment to prayer and penance was retained in the Congregation primarily in the words of Blessed Dominic, because "the vocation is totally in the hands of God." (2) It is also expressed in the community prayer offered after Night Office of Three Hail Marys asking Our Lady to obtain from God vocations of good will; (3)

- * Making known the Congregation to pastors, especially to directors and confessors in a way that they might present it to the youth who are searching for spiritual direction. We have of course the "Accounts" of 1747 and 1768. During the 19th century an account of the Congregation was sometimes added to the biography of St. Paul of the Cross: for example, in England to the work of Blessed Dominic in the translation of the biography of 1860, and in the German one of 1873. Such accounts were used for the same purpose in magazines which began to be published by Passionists in 1911. After the Second World War, vocational pamphlets and vocational exhibits were used;

- * Personal correspondence with young persons who manifested signs of a vocation;

- * Preaching of Missions and retreats done with competence, example of virtuous life and joy. The sight of the Passionist in his most committed work of living his own charism by imprinting the memory of the Passion of

Jesus on the hearts of the faithful cannot happen without influencing youth in their search for life direction. The history of vocations from the time of our Founder until the present day assures us that many religious entered the community through contact with such ministeries.

Official vocation directors appeared in the Congregation only after the Second World War, following the example of seminaries and other institutes, and were directed by norms on the Provincial level. These directors engaged in genuine vocational promotion through publicity campaigns in schools and parishes, by starting groups etc., the whole movement developed predominantly, if not exclusively, with boys and young men.

The discernment of vocations was considered absolutely necessary for the good of the aspirants as well as of the Congregation. From the beginning, the Rule had envisioned the examination of the postulant by the Major Superior to ascertain whether he was truly called to the Passionist life (R. c. 4). Paul specified even more the questions to be asked of the aspirants even about their health, character etc., in a Circular Letter of August 20, 1752. (4) This norm remained in the Congregation as a basis for the examination of candidates even though afterwards other requirements were specified regarding studies. (5)

When the examination proved positive, the aspirant was admitted to the postulancy which lasted about fifteen days so that he might be known by the community and give sufficient proof of good will (R. c. 6). In 1878 the General Chapter authorized the Provincial Chapters to prescribe a one-year postulancy in order to ascertain better the sincerity of the vocations (d. 439).

Admission to novitiate, to its continuance and to profession was done by the Local Chapter of the novitiate retreat (R. c. 6,11). From 1959 admission was made by the Major Superior with the consent of his Council, after receiving the informative vote of the Local Chapter, the Master or other Provincial organism. (6)

B. APOSTOLIC SCHOOL OR MINOR SEMINARY

The Congregation, following the example of other Religious Orders, wanted to admit to the Novitiate as clerics only those young men who had already sufficiently completed the "course in Humanities and Rhetoric" (today's middle school and high school), so that they could begin philosophy after the novitiate. After 1830 they experienced more and more the difficulty for many young men who wanted to become clerics but were not able to complete the necessary studies either because of lack of adequate schools in their home area or because of family poverty.

They sought to remedy this situation by introducing into the Provinces "a short study program" after Novitiate so that the young and professed could acquire the basic necessary education for beginning philosophy.

The General Chapter of 1845 entrusted the Provincials with organizing this 'make-up' study program (d.369, 4°). In 1851 it was determined that this "study of literature, that is, of the humanities" would last at least a whole year (d. 377, 3°). Blessed Dominic experienced this problem in England and in 1844, with the General's agreement, he accepted some postulants in Aston to instruct them especially in Latin. (7)

The need to help the boys mature in their vocation in a social environment, which became more and more complex and often hostile to the Church, grew ever more imperative. Hence they began to think about opening a Minor Seminary. The General Chapter of 1878 (d. 439) authorized the provinces, as already noted, to organize a postulancy program even for one year before novitiate in order to test the certainty of the young men's vocation and also to prepare them intellectually. From this postulancy program there gradually developed the alumniat program of which the General, Bernard Silvestrelli, was such a staunch promoter. The apostolic schools begin: in France with the work of Fr. Michael Cardella, (later Bishop of Pitigliano), when he was named Provincial in 1878 (8); in Dublin in 1879 (9); in the retreat of St. Jos-

eph on Monte Argentario in 1880, under the order of the General Silvestrelli who maintained it (10); in Mexico in 1882 (11). In general the alumniate lasted two years. The General Chapter of 1890 encouraged all the Provinces to open and gave some guidelines: a) accept boys thirteen years of age; b) keep them in the alumniate no more than two years; c) that their families support them, if they can; d) compile a book of regulations to be approved by the General and his Council (d. 488). Some Provinces waited however until the first ten years of the 1900s before opening the alumniate. The General Chapter of 1914 and of 1946 (d. 589; 710) reminded the Provinces again of the obligation to compile a regulations for the alumniate and to submit it to the General and his Council for approval.

The Ratio Studiorum of 1959 (nn. 66-67, 69) do not make the alumniate obligatory but gave strong recommendations for its establishment where it is deemed necessary, and for the formation of the students. The development of the alumniates with great financial and personnel efforts expended had its maximum success between the years 1950 to 1970.

Statistics show how the number of students declined after 1965 and presently only three or four Provinces maintain a small Minor Seminary. From the statistics it is evident that there is no relation between the number of novices and the number of the alumniate students. A study on this aspect would be instructive.

YEAR	POSTULANTS	PROFESSED	NOVICES
1920	278	1508	138
1921	486	1780	106
1922	569	1822	144
1923	603	1878	158
1928	913	2281	182
1934	1010	2779	227
1938	920	3001	206
1945	1033	3219	166
1950	1543	3394	198

1955	1872	3617	180
1962	2611	3960	196
1966		4131	214
1970	1746	3716	55
1975		3177	62.(12)

From the end of the 1960s many Provinces, in place of the Minor Seminaries, set up residences where they welcomed those young men who, after several contact visits, showed a serious interest in the Passionist vocation but needed to mature in the idea and to complete necessary studies.

C. NOVITIATE FORMATION

"The Novitiate is set up to form new men and the success of the Novitiate will determine the success of the religious afterwards"; thus Paul wrote to the Master of Novices on October 24, 1764. (13) For Paul, to become new men meant to take seriously the mystical death by interior detachment from everything and everyone, beginning with their own selves and their reputation; to acquire the desire for and practice of humility of heart, the will to serve in the lowest place, to empty oneself radically in order to be in Christ the absolute property of God.

By these virtues desired and practiced one enters into "continual interior recollection" which enables one to become a "man of prayer," capable of being therefore an "apostolic man" who effectively teaches the people to remember the Passion of Jesus. (14)

The formation in mental prayer was particularly provided by appropriate instructions condensed in a manuscript which showed the method of meditation and which was given to the novices as an appendix in their regulations. The "chapter" in which the novices gave an account of their prayer offered the master the possibility of verifying their prayer journey and of helping them with appropriate advice. The weekly conference of the novice with the Master dealt in great part with the matter of

prayer and the difficulties in doing it well, or the fruits to be obtained and of the influence prayer should have in the practice of daily recollection and in acting under the motion of the theological virtues.

Meditative reading of the New Testament done either to exercise the memory (every day they were to memorize a certain number of verses), or to develop their knowledge of Latin, gave them the opportunity to grow in the knowledge of Jesus and to encourage them to follow Him and share in His experience. Christ Crucified was continually presented in a way that the novice would be centered on Him and could make the special vow as a means to accept and understand better the saving love of the Heavenly Father manifested in the Passion of Jesus.

It was stressed on the novice that he should form himself to live in fraternal communion with the others called by the same Christ, so that together they might manifest the truth of the reconciliation which He had poured forth into their hearts and which they should also manifest by making themselves lovable. Therefore those young men were excluded who did not manifest the ability to live with sufficient joy, peace and a spirit of collaboration with all.

The external structure of the novitiate, as separation from the community of the professed, depended on canon law. Paul wanted to build the retreat of St. Joseph solely for the novices in order to offer them a healthier environment than that of the Presentation. He certainly wanted also to accustom them to a greater solitude, to have a desert experience as we say today, in order to acquire more radically that psychological freedom spoken of in Chapter 6 and to have a deep experience of being reborn in Christ to a "godlike life."

To sustain recollection during the day they introduced the monastic alphabet and a series of ejaculations which was treated in Chapter 5:3. Fr. Marco Aurelius introduced the custom, known also in other institutes, of recalling the "presence of God" during recreation. All would be silent on hearing this phrase, adoring the pre-

sence of God within them and when the one appointed said "Praised be Jesus and Mary," all responded: "Be praised for ever and ever," and then they resumed recreation.

Particular attention was given that the novices not damage their psychic health by scruples, by violent efforts to remain recollected or to overcome temptation, and also their physical health by taking the food which community provided and the sleep which the Rule provided. Paul wrote to the Master, Fr. Peter:

"Be very vigilant: 1) that they never get fixated on something but that they do everything with a peaceful mind, without ever making the least forced exertion of mind or heart; 2) that they never give place to scruples and sadness and that they do not imagine that they are being assailed very much, especially in the beginning; 3) that they do not become fixated in forcing the head to remain recollected in the presence of God but that from time to time they make ejaculatory prayers and gentle acts of love with gentleness." (16)

Every three months the professed community was called together to express an evaluation on the conduct of the novice to determine whether he was to continue or not. Up until 1959 such evaluation was deliberative; from 1959 until 1970 it was only consultative and in the present legislation it is not even mentioned. For admission to profession the novice must show a real progress in prayer and recollection, in serene and careful commitment to his own duties, and give proof of possessing a character adapted to live in community peacefully and with a sense of belonging. He must also have a "firm purpose of using his utmost efforts to acquire Christian perfection according to the prescription and rule of our Constitutions" (R. c 10). The Constitutions of 1984 repeat these conditions for admission and the expectations had regarding the novice in n. 77, 82, 83, 89.

The profession was perpetual from the beginning. In the second half of the 1800s various insecurities were noted in the young men and some institutes began to pe-

tition the Holy See to allow the newly professed to make temporary vows for a certain period of time. The same apprehensions arose among the Passionists. The General, Fr. Silvestrelli, wrote on March 12, 1899: "The circumstances of that brother cook are very painful and I am more and more persuaded by an idea which I have had for many years, namely, that our perpetual professions should be delayed to the third or fourth year. Up to now I have been contradicted but our posterity will convince us yet." (17)

The General Chapter of 1899 discussed the problem and entrusted the General and his Council "to present to the Holy See a plan regarding the profession of our novices" according as it emerged in the Chapter discussion (d. 527). The General Consulta of December 22, 1899 "pondered the matter pro and con, not only now, but also at other times" decided not to introduce any innovation. They returned to the question on January 25, 1902 but with the same result. (18) Meanwhile the Holy See saw its way clear for a period of temporary vows before perpetual vows and the General Chapter of 1914 decreed the annual temporary profession for three years before making perpetual vows (d. 590, 1°; d. 612).

During the Founder's lifetime, before receiving Major Orders on the title of "common board" the clerics took the oath of perseverance in the Congregation. In the General Chapters of 1778, 1784 and 1790 (d. 151; 185; 203) in order to "Provide a remedy for human inconstancy" it was decreed that all the religious should make first the oath of perseverance and, only after this guarantee of stability, could they be professed. The General Chapter of 1914 decreed the oath to be made at perpetual profession but after and not before the vows as was practiced up to that time (d. 590, 2°). The oath was abolished by the Rule of 1959 since one who no longer feels he should keep his vows is not going to be concerned about the oath.

D. THE CONTINUATION OF SPIRITUAL FORMATION IN THE FIRST YEARS AFTER VOWS

The first years after taking vows have been considered a decisive period for the consolidation of the formation begun in novitiate. For clerics this period coincides with student life, while for the brothers the General Chapter of 1747 stabilized a period of five years (d. 19, 2°; 45, 2°).

The student life was considered from the beginning as the continuation of the novitiate under the guidance of the Director. Fr. Marcoaurelius Pastorelli (1693-1774) who organized and directed, by Paul's appointment, the first formal study program in 1747, brought to it the whole discipline of the novitiate regarding punctuality and commitment to the use of means adapted to sustain and develop recollection as: a spiritual sentiment to be given in turn at the beginning of recreation; repeating an ejaculation and a letter of the monk's alphabet during recreation when the "presence of God" was recalled; drawing by lot the "flowers of Mary" on Saturdays, indicating the practice to be made during the week in honor of Mary; the twice-monthly spiritual conference with the Director about one's spiritual journey; modesty of eyes etc.

The clerics and young brothers were not put in contact with seculars even though gradually they were beginning to have small apostolic experiences. The students, like the novices, could not speak with the professed but only among themselves and with the Director and the local Superior; among themselves often in recreation, they could speak only with "a companion."

Fr. Seraphim Giammaria (1804-1879), companion of Blessed Dominic in Belgium and Master of Novices, summed up the tradition of the Congregation on this point thus: "The education which the novices received during the novitiate is hardly begun and regards only the elements of the virtues and it is hardly sufficient to judge if the novice can be admitted or not to profession....The novice after vows goes to the student house more to perfect his religious education than to acquire human science. The

education to be imparted to our students should not destroy that education which the Master of Novices has given to them and which we suppose has really been given." (19)

We find this norm in the Regulations of 1878 in the chapters introduced in that year about students, the Director and Lector. After revision, this content remained also in the Regulations of 1964. Already the Founder noted that the clerics are to "have acquired more solid virtues, particularly obedience, humility and recollection; otherwise when they will be raised to the dignity of priesthood, they will fall into such a deep laxity that they will become incorrigible." (20)

For the brothers this period consisted in remaining together with the students or novices under the direction of the Director or Master. The Rectors must provide them with good catechetical instruction and every month, at least, they must have a spiritual conference. They should avoid sending them out frequently and sending them on the quest. (21)

The material needs of the retreats were great and often they did not pay much attention to following these directives. In 1905, keeping in mind the norms of the Holy See to provide for the spiritual formation of the brothers, they decreed that before beginning the novitiate they should remain for six months as postulants in the novitiate house and, after profession, they must remain there for that period of time which is possible, under the direction of the Master (c. 543).

The situation did not improve very much and therefore the Vice General, Fr. Peter Paul Moreschini, proposed to the General Chapter of 1908 that, in order to guarantee the needed spiritual formation of the brothers, either their novitiate be for two years or, that before perpetual profession they return to the novitiate for a semester for spiritual formation under the direction of the Master. He also asked that it again be prohibited to send the brothers outside the retreat for the quest before they had completed five years of profession and to insist

strongly on the monthly spiritual conferences with the Spiritual Director and Superior. (22) The General Chapter confirmed the six months of postulancy (d. 573).

Some Rectors and Directors of Students took this necessary spiritual help for the brothers to heart by improving the general situation. In 1946 a proposal was made to study the causes of the deficient spiritual formation of the brothers because of which many brothers left shortly after profession. The General Chapter recommended that Superiors fulfill the already existing norms. (23) The General Chapter of 1952 authorized (d. 742) the Provincial Chapters to decree that the brothers, after the novitiate, should remain for some years under the immediate direction of the Master of Novices or Director of students, or of a designated priest. In 1958 it was specified that this period could be extended even after perpetual profession (d. 766, 2°).

The strongest measures for the spiritual formation of the brothers were taken in the Province of St. Paul of the Cross. Around 1940, reflecting that in the Province between 1890-1940 they only professed 12 brothers, they asked themselves how to remedy this scarcity of brothers and how to form them in an adequate way. The Provincial Chapter of 1941 (d. 2) decreed that ordinarily the brothers must remain in the novitiate until perpetual profession.

Then a Director was assigned to them. The Provincial Chapter of 1953, keeping in mind decree 742 of the General Chapter, reconfirmed (d. 2) the decree not to transfer the brothers from the novitiate except in the case where they would put them in a retreat organized for their formation. The Retreat of West Hartford (Holy Family) was designated for the newly professed brothers for a three year course. In 1962 the Provincial Chapter (d. 26) reconfirmed the preceding norms specifying that the Brothers Juniorate must last for a period comparable to that of the students. From this commitment was born "the Brothers' Formation Program."

Gradually there were initiatives in other Provinces as e.g., Holy Cross, Pietà, in Spain and later on the level of Interprovincial Conferences. These initiatives intended to provide a better spiritual and intellectual formation for the brothers as also to study better their vocation and the role of the brother in the Congregation. For this theological, spiritual and juridical deepening, various meetings of the Brothers on the level of Interprovincial Conferences and an intercongregational one in 1982 (24) made their contributions.

Bibliography: Giorgini, op.cit., cap.V, 2-3, 5. B. Silvestrelli, Trattenimenti spirituali ad uso dei novizi della Congregazione della Passione SS.ma di G.C., (Roma 1886). Beniamino di Gesu, Schemi di Capitoli ai novizi passionisti (serie A,B,C), (Bassano del Grappa 1930-31). Manual de avisos importantes y practicas piadosas para los jovenes religiosos de la Congreg. de los Pasionistas, (Bilbao 1904). Expositio historica, nn. 362-440, 457-476; 783-789. Various articles in the publications: Fonti Vive; and The Passionist. Cfr. also the Directories for postulants, novices, students and brothers of the various Provinces.

NOTES

1. Cfr. Let IV, index under "Vocazione religiosa."
2. Consuetudines p. 2, lines 40-43.
3. Ibid., p. 56, lines 24-32.
4. Let IV, pp. 233-237.
5. Acta XVII, pp. 209-210; Consuetudines p. 2-4; 46-48; 204-207, nn. 2-3.
6. Rule 1959 n. 32, 55; Regulations 1964 n. 36; Constitutions 1984 n. 93.
7. Federico, B. Domenico, ed. 1963 pp. 321-322.
8. Cenni necrologici 1916, p. 16. Doudier, Les Passionistes en France, p. 17.
9. Cenni necrologici 1883, p. 19.
10. AG, Cronaca della Prov. Pres. 1863-1944, f. 70 (ms.).
11. Giorgini, Le Suore Passioniste Messicane, p. 12.
12. AG, fondo CG, CG 1920; Bollettino 1922, p. 347; 1923, p. 339; 1924, p. 348; 1929, p. 190; Acta XII, p. 491; XIV, p. 78; XV, p. 296; XVII, p. 93; XIX, p. 455; XXII, p. 277; XXIV, p. 157; XXV, p. 336; XXVII, p. 104.
13. Let III, p. 440.
14. Cfr Rule c. 8; Let II, p. 150 to the Master of Novices, Fr. Fulgentius; Let III, p. 439 to the Master of Novices, Fr. Peter.
15. Thomae a Kempis...Opera Omnia, Coloniae Agrippinae 1680, pp. 675-676: "Brief Alphabet of the Monk in the School of Christ." The method of prayer, besides being taught, also appeared in a publication by Fr. Bernard Spinelli, C.P. in the

first half of the 1800s. This publication repeated what Fr. Marcoaurelius Pastorelli had already written. Fr. Bernard's redaction was translated into English, Spanish and French.

16. Let III, pp. 438-439.

17. Letter to Fr. Salvatore Freschi, AG fondo Silvestrelli.

18. AG, Consulte I, f. 192, 203.

19. Consuetudines pp. 57-60; cfr. also pp. 180-184.

20. St. Paul of the Cross, "Guide" n. 307. Cfr. also Decreti e racc. d. 496.

21. Cfr Decreti e racc., index under "Fratres Laici"; Regulations 1907, p. 11, c. 8, 6°.

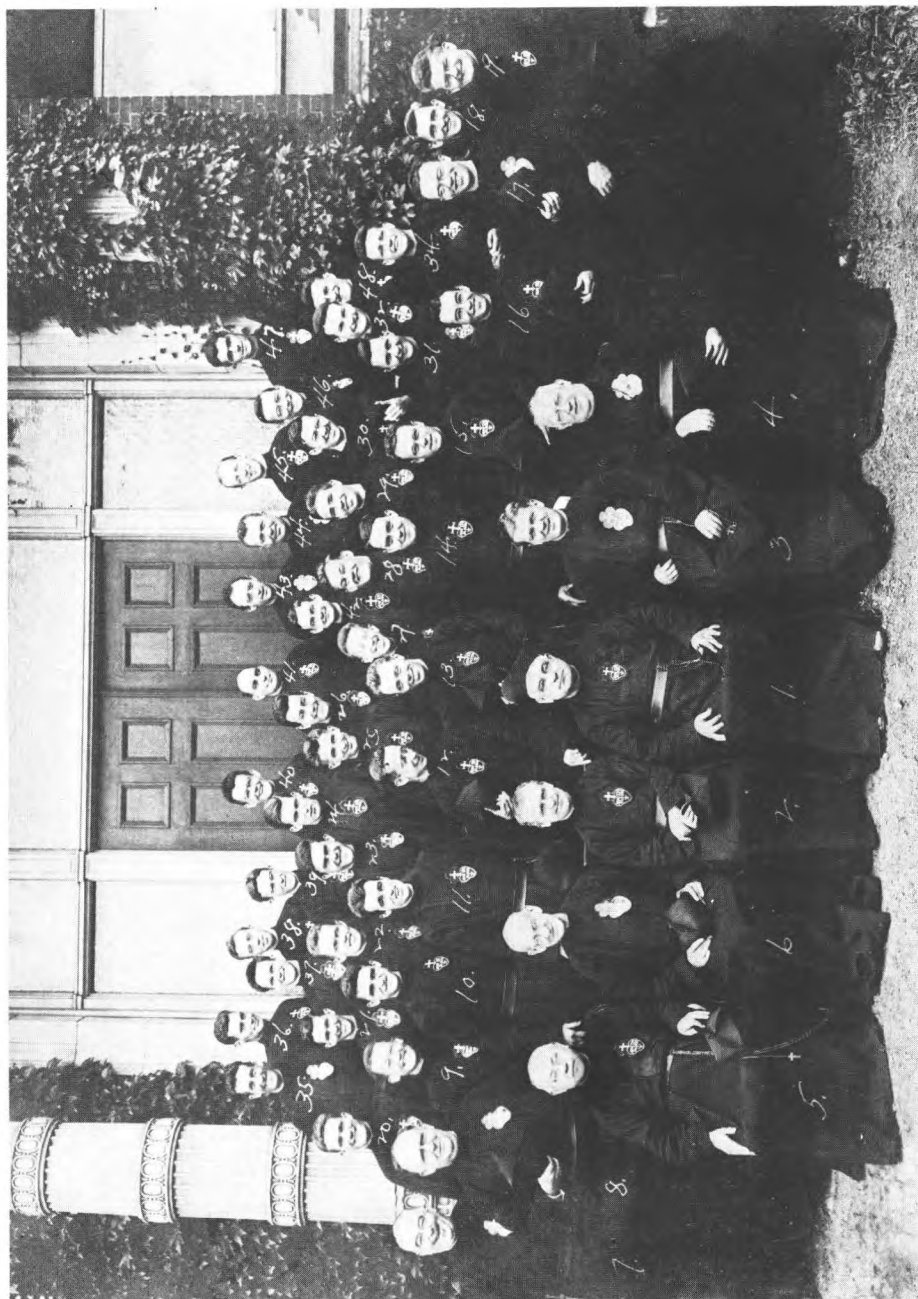
22. Decreti e racc. p. 151.

23. Decreti e racc. p. 178; d. 716.

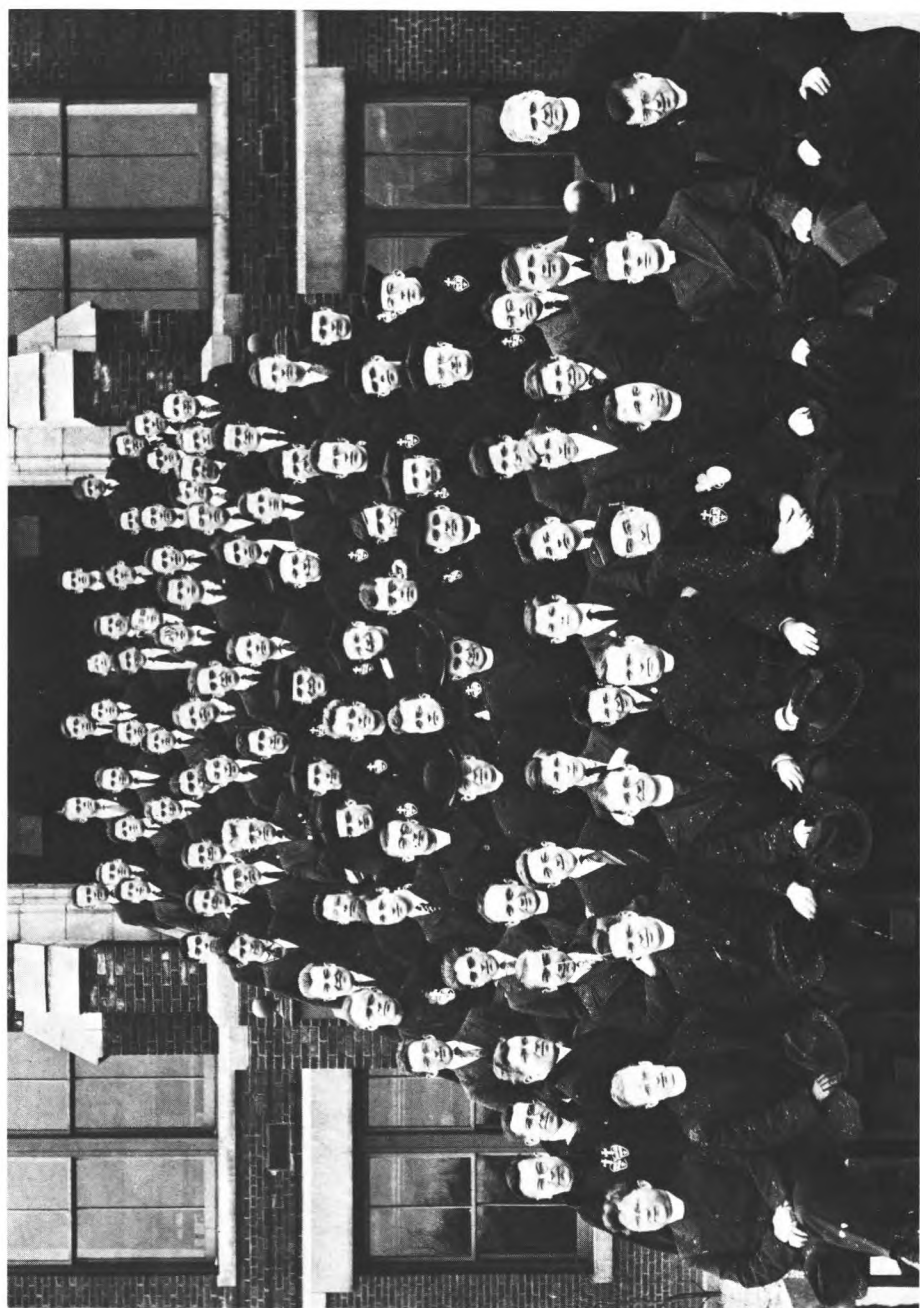
24. AA.VV., I "Fratello religioso nella comunità ecclesiale oggi," in Atti del 1° convegno intercongregazionale Roma Aprile 18-23, 1982..., ed. by Fr. Taccone, C.P., (Roma 1983).



Missionaries in Mexico, 1922-23. From left: Frs. Liborio, Emmanuel, Niceforo. The last named was martyred in Spain on July 7, 1937.



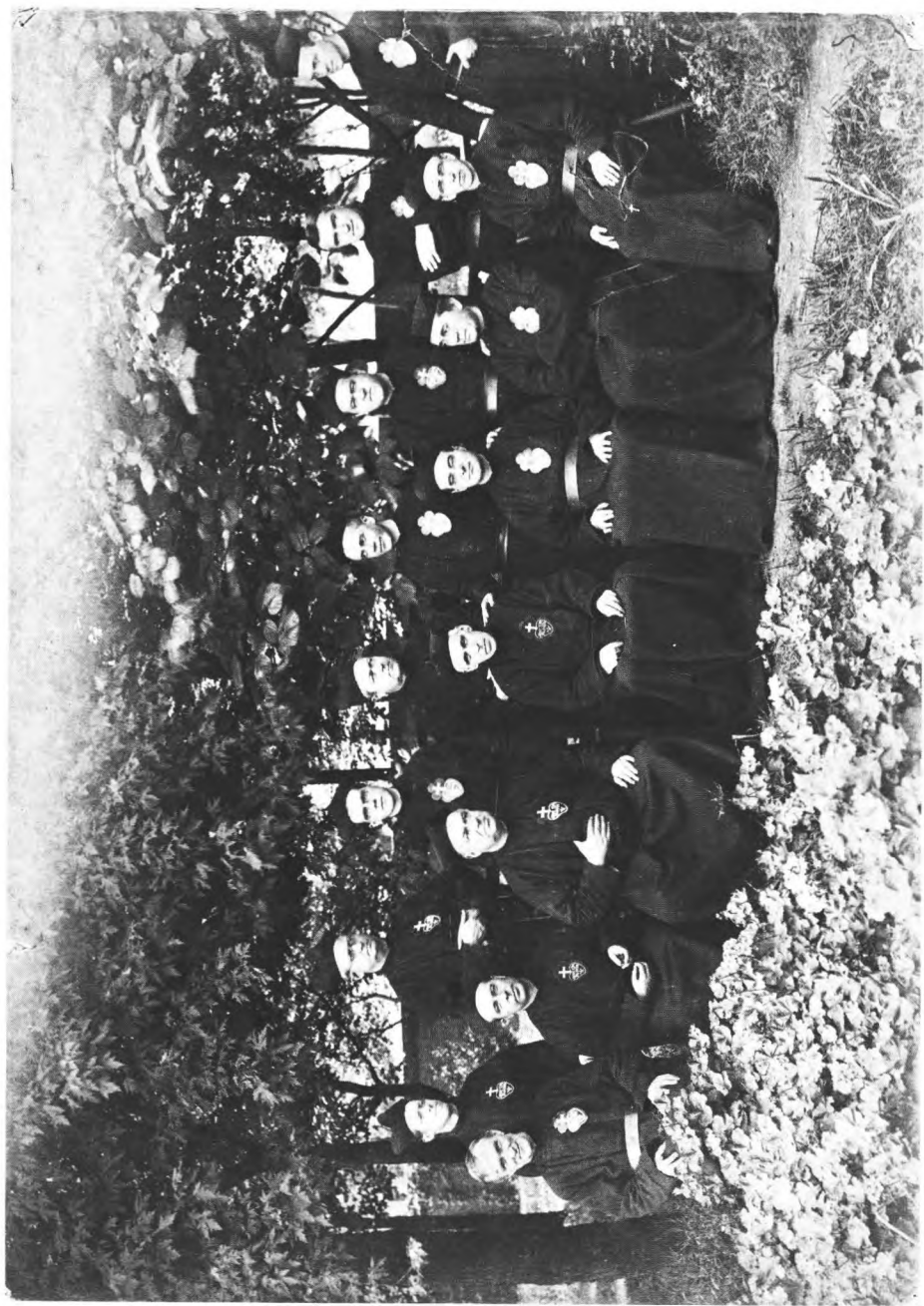
Visit of Superior General, Silvio Di Vezza, to Scranton, USA, July 1921.
Seated from left: 3rd, Leo Kierkels, 4th, Silvio Di Vezza.



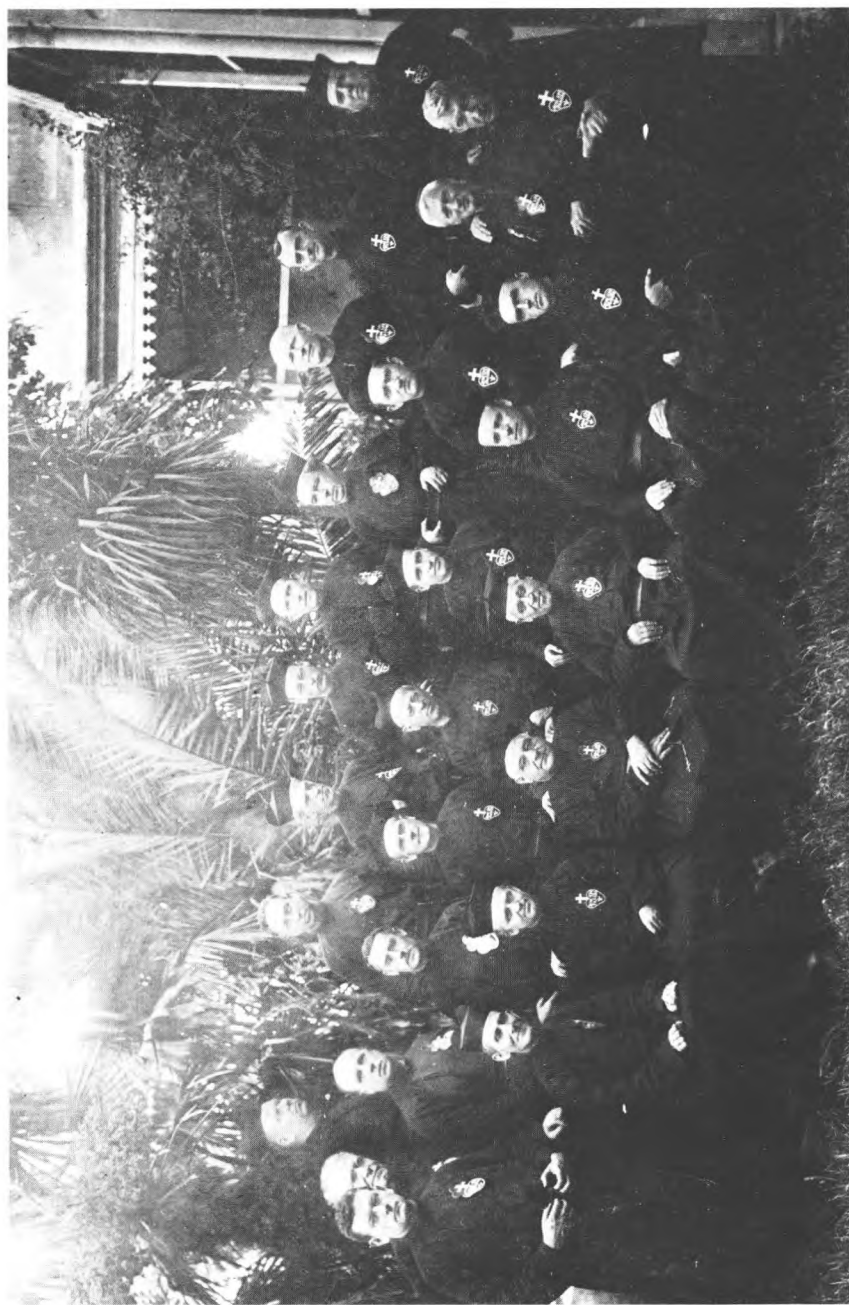
Dunkirk, 1923: Professed and postulants greet the first missionaries to China.



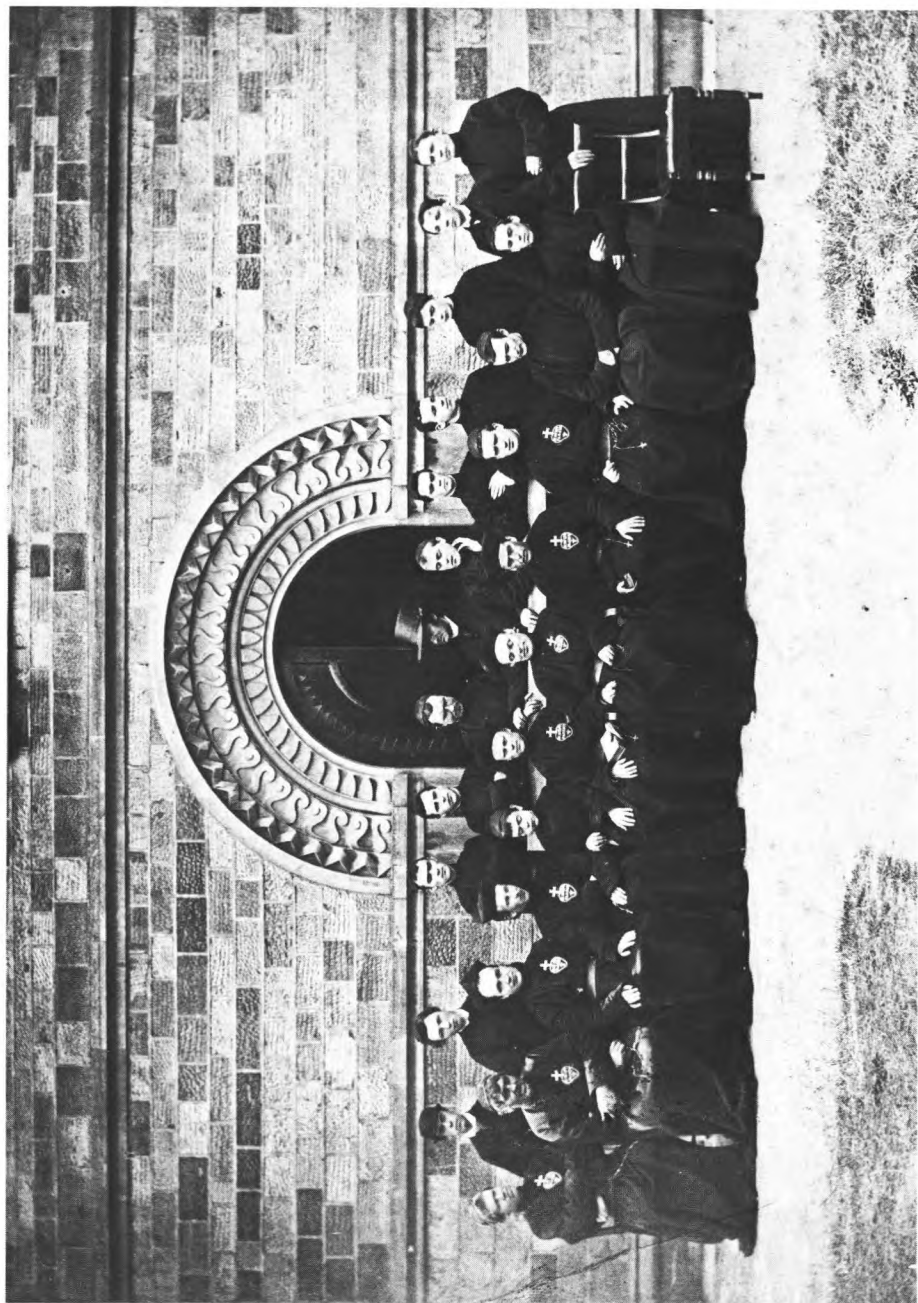
Capitulars, Provincial Chapter (CRUC), Louisville, September 1917. Seated
3rd from left: Fr. Clement Lee (PAUL) named President of the Chapter by
Superior General.



Visit of Blessed Bernard Silvestrelli, Superior General to community at Pittsburgh, USA, 1896.



Community at Holy Cross Monastery, Buenos Aires, January 1919. Seated from left: Frs. John Macklin, Leo Kierkels, Silvio Di Verza, Superior General.



Postulants and novices with their Formators toward the end of 19th century in England.



Novices and newly professed in Brazil about 1920-25.

Chapter VIII

INTELLECTUAL FORMATION OF CLERICS

A. STUDY PLAN

Up to 1746 the plan indicated the time and object of the study of the religious. However it lacked a genuine plan of intellectual formation. The Rule of 1746 presented a plan of formation which attained the level of that in use in the best institutes and seminaries of the time. They programmed six years of study, five of which were devoted to "philosophy and theology, eliminating all the less necessary questions" and the sixth year was devoted to the "study of Sacred Scripture and the Fathers of the Church."

They prudently joined to study the practical exercises in ministry "so that in the comprehensive examinations of all studies, which was given at the end of the sixth year, the talent and ability of each one would be more easily known, and whoever was judged suitable would be chosen for sacred missions and other ministries for the good of the neighbor" (R. c. 22).

The plan was completed in 1753 decreeing that "one retreat be established in each Province where, after choosing the most gifted and capable young men at the conclusion of the theology course, they would attend under a good teacher to be readied for the Sacred Missions" (d. 57). The decree to follow the doctrine of St. Thomas Aquinas was confirmed and entered the Rule of 1769 (R. c. 22).

A Commission of two examiners, chosen by the Major Superior and presided over by the Rector of the house, examined the students on the material studied during the year. At the end of the course there was a "general examination" before three examiners chosen by the Superior General and His Council and presided over by the same

Major Superior. This "general examination" was for Passionists the qualifying examination for the preaching of missions, of public exercises which constituted the most binding and efficacious ministries of the Congregation.

In 1758 it was decreed (d. 77) that the religious, even though he had finished the course of Sacred Eloquence, must have his sermons examined by two theologians appointed by the Major Superior, before being sent on the mission. The examiners could even ask the religious to preach a discourse so that they could see how good his memory was, but especially how well he preached. On the basis of the theologians vote, the Major Superior gave or refused the written permission to preach. The norm was inserted in the Rule of 1760 (R. c 24). This concern for having competent persons indicates the esteem in which they held the missions and public exercises.

The study plan between 1746 and 1775, accepted the use prevailing in many Orders, i.e. of choosing the best students and sending them to a "formal study" house where they received more complete formation. Other students less endowed intellectually received, outside the "formal study" a reduced intellectual formation by studying only logic, the catechism of the Council of Trent and a compendium of moral theology, and an introduction to Sacred Scripture and the method of composing homilies and short sermons (d. 56, 5°, 8°).

In the first half of the 1800s the commitment of governments to improve the popular education grew while the pressure of ideas different from Christianity and often opposed to it increased. For many lads from the rural areas it became difficult, especially for economic reasons, to receive an education which would enable them when they became religious to begin the study of philosophy and theology. The Holy See from 1814 promoted a renewal of the religious life and of study programs. Pius IX in 1847 created the "Congregation for the state of Regulars." In August of 1847 this Congregation sent to Major Superiors a questionnaire of the life, formation and apostolate of the religious. In 1848 the Pope issued two decrees to

encourage religious Superiors to be vigilant in the selection and in the spiritual and intellectual formation of the novices and students.

The General, Fr. Anthony Testa, in 1847 replied to the Holy See that the Passionist study plan had been integrated with some provisions geared to improve the literary preparation of the young men and then they could be considered "fit and useful." (1) The General Chapter of 1851, to guarantee a lasting improvement in the basic literary formation, decreed (d. 377-378) that after the novitiate they would give a year for the study of literature. In order to provide the students with better prepared Lectors, they decided to join the students together according to the prescription of the Rule (c. 22) only in one or two houses. In addition to assuring a more careful spiritual and intellectual education, they entrusted the intellectual formation to the Lector and the spiritual-disciplinary formation to the Director. The application of these norms encountered many economic difficulties about the joining of students together, about other difficulties regarding harmony between Lectors and Directors so much more because the one who taught always remained one person alone. After 1863 they began to speak, especially in England, of the work of Fr. Ignatius Paul, of the "College" i.e., an organized study based on the model of the "General Studies" of the great Orders. This plan is spoken of in the 1869 General Chapter (d. 424) and it will be treated shortly.

The state^{at} of scholastic development, the pressing attack on revelation and Christian morality, and the philosophical and historical criticism applied to Scripture, to Dogmatic Theology and to the history of the Church, made them feel increasingly more the need to improve the study plan. The General Chapter of 1878 entrusted the General Curia with the task "of setting up a method of studies for our Congregation based on the experience had for more than a year in the house of studies for foreign students at Scala Santa" (d. 449). Fr. Silvestrelli published the new plan on November 9, 1879. The course covered six to nine years, the first two of which were given over to literature along with arithmetic, geography and Greek.

The next two years were reserved for philosophy, dedicating the last trimester to an explanation of the elements of experimental physics. Theology and Scripture were studied over a period of four years. The ninth year was dedicated to Sacred Eloquence. (2)

The General Chapter of 1890 thought that the plan was not "fully adapted to the present condition of the times" therefore it appointed (d. 493) a Commission of five religious (among whom Fr. Germano Ruoppolo) from various nationalities but competent because they had all taught school. It recalled (d. 497) once again into force the annual examination and the general examination of students according to the prescription of the Rule (c. 22). In 1893 the Genral Chapter, convoked because of the resignation of the General, Fr. Francis Xavier, who was seriously ill, discussed the topic why the Commission "because of the very serious difficulties encountered" had not reached any strong conclusions.

Fr. Germano presented the report-proposal to General Chapter of 1893: 'it makes known that the deficiencies of the study plan more than from the program in itself depends upon the way of executing it. The first great gap is the lack of literary and linguistic formation for which reason the young men often only with difficulty understand the Latin of the philosophy and theology texts. Another disadvantage comes from joining students of different courses for which reason they do not harmonize in the treatises to be studied. Another difficulty was caused by often having Lectors who were unprepared and who, besides reading the lesson from the manual, could not say anything more about the material. "For which reason," he concluded, "exception being made of two or three at the most for every study" the other students were more the mediocre. He considered sufficient the plan of nine years adopted in 1879 and, at the same time, proposed that the best students of the Province be chosen and put under the guidance of a "good Lector," in such a way that every seven or eight years the Province would have a number of more educated religious. (3)

The General Chapter of 1893 entrusted the General and his Council to come "as soon as possible to some practical conclusion" (d. 521). On July 12, 1894, the General, Fr. Silvestrelli, published the new method for study which practically remained that of 1879. The duration of studies was reduced to 8 years because Provincials were forbidden to admit to the novitiate as clerics those young men who do not know "at least the rudiments of Latin." The Provincials may not reduce this time. Two years were devoted to philosophy and four years were given over to theology with an obligatory arrangement for the tracts: Nature and qualities of Theology; Religion and the Church; God and His Attributes: The Triune God; God the Creator; the Last End; Grace; The Incarnate Word. After dogmatic theology they must study moral theology beginning with the Tract on "Human Acts." (4)

The Study Plan did not please everyone and, in the General Chapter of 1899, again the "General Curia was entrusted with arranging as soon as possible" a better regulated method for the whole Congregation (d. 535). The point most discussed was whether to introduce into the Congregation a course of studies before novitiate for basic literary and cultural formation which was the weakest point of the study program. At the same time they discussed how to have competent Lectors for the different disciplines especially for Sacred Scripture, apologetics, ecclesiastical history and canon law.

The Commission appointed on December 22, 1899 (5) did not succeed in making an adequate contribution. Thus, the General Chapter of 1905 still addressed this problem and decreed the following:

a) a course of four years to be had before the study of philosophy, leaving to the Provinces the choice whether to complete it after novitiate or before "especially by means of the alumniates";

b) the General and his Council were entrusted with the task of introducing other improvements;

c) it was agreed to use the philosophy text of Fr. Germano Ruoppolo C.P. (d. 548-549).

On September 1, 1899, the General, Fr. Silvestrelli, in fulfillment of the Chapter Decree, asked every province to send to the Generalate two Religious who were already priests who offered good hope, so that they might be formed by a course of one or two years in Sacred Scripture and then that they might be at the disposition of the Provincials, or for the schools for the students, or for apostolic ministries. (6) In 1907 a new international group of students, already subdeacons, was begun at the Generalate to form them better educationally and to make them capable of contributing a greater sense of unity in the Congregation. (7)

Despite the real improvements which followed, the literary formation and general education were still unsatisfactory. The Vicar General, Fr. Moreschini, presented to the General Chapter of 1908 a detailed memorandum on the matter (8) which was at the basis of the decrees 572-573, 576-578. The Commission appointed by the General Chapter (d. 578) began the work immediately and the result was the "Ratio Studiorum alumni Congre. a Passione Jesu instituendis" published on June 29, 1909. This Ratio provided the following: five years of secondary school to be completed either before or after novitiate; two years of philosophy; four years of theology; one year of Sacred Eloquence. It was also decreed:

1. the Provincials may not shorten the course of studies, nor admit to the higher courses students who are not approved by the majority of three examiners who must evaluate the real progress of the students;

2. every day the teacher must ask the students about the matter studied and every month there must be a synthetic review of what has been explained throughout the month;

3. every three months the students must develop a written theme to be submitted to the Provincial for evaluation; every semester the students must be examined on

the material studied before the Superior of the House or other Religious if the Provincial thinks it opportune.

All were not satisfied, especially those who had wanted the students to be exempted from nocturnal rising and from other acts of communal prayer in view of having more time and energy. The General, Fr. Jeremiah, on November 31, 1912, again inculcated the observance of the norms decreed and to render them more effective invited the Provincials to send the General the result of the annual examinations with the vote of the Commission. (9)

The General Chapter of 1914 authorized the Provincial Chapters to introduce into the Provincial program of studies the necessary improvements according to the places (d. 598). From this date the provinces began to compile their own programs especially for the alumniate or the corresponding course of the secondary school.

In 1920 the General Chapter made it obligatory to have the secondary school course before the novitiate and permitted them to add one year to the philosophy-theology course in view of the increased number of subjects. It encouraged them to give more time to biblical exegesis; to the study of the Passion of Jesus, and that ascetical and mystical theology be treated together with pastoral theology (d. 620-623, 626). It also reminded them that canon 1366, 3° was in effect, about having distinct Lectors for the principal diverse subjects of the theology course (d. 625).

The General Chapter of 1925, in obedience to the Apostolic Letter of Pius XI of March 19, 1924 by which the religious Superiors were encouraged to be concerned about the good formation of the religious and the Lectors, renewed the obligation for Provincials not to admit to the novitiate students who had not completed their secondary education or corresponding course if it were not for serious enough cause (d. 646). It left to the General Curia the requests of the individual Provinces about the means to be used for some religious to specialize in a particular science in order to be able then to teach it (d. 645,

647). In practice, it was a question of asking some religious to go to Catholic Universities to specialize in sacred sciences so that they could teach them. The General, Fr. Leo Kierkels, on February 27, 1928 sent the religious a Circular Letter on the importance of study in Passionist life giving practical indications to improve it in the Provinces. On February 25, 1930 he issued another Circular Letter on the study of the Passion of Jesus sketching some ways to research in integrating this material into the study plan.

To guarantee the observance of the norms regarding study, the same General, Kierkels, recalled the norms in force issued by Fr. Jeremiah in 1912, namely, to send to the General an annual report on the situation of the intellectual formation of the religious. To facilitate the report, he introduced the use of forms in which one must sign the name of the students of the last course before novitiate and of all the students in all the courses with their marks. The forms remained in use until toward 1967. He also decreed the appointment of a prefect of studies, who would be directly subject to the Provincial and watch over the studies in the Province.

The Provincial Prefect of studies was not always chosen and the General Chapter of 1946 recommended it but did not impose it (d. 707). This office was imposed on the General and Provincial levels in 1952 (d. 731, 3°). The General Chapter of 1946 also recalled the following: the sending of the annual report on the state of studies in the Province; the obligation for the course in Sacred Eloquence for the duration of one year (d. 706-707) and that "in so far as possible" in every Province there would be only two houses of study (one for philosophy and the other for theology), so that they might have a sufficient number of students and well prepared Lectors (d. 705).

The Apostolic Constitution "Sedes Sapientiae" of May 31, 1956 and the General Statutes issued by the Congregation of Religious on July 7, 1956 imposed on the Congregation the revision of its own study plan. On October 29, 1956 the General Curia appointed a Commission to

57-111
Chicago, Ill. 60611

collaborate with the General Prefect of Studies on the edition of a new Ratio Studiorum. (10) This Ratio, approved by the Congregation of Religious on July 25, 1959, was published on September 8, 1959 and guided the formation up to the Extraordinary General Chapter of 1968 which then left the program of formation to the sole initiative of the Provinces. (11) The present Constitutions provide for a program of formation on the General level to be adapted on the Provincial level (n. 85-86).

B. THE SCHOOL TEXTS

To guarantee fidelity to the doctrinal direction sanctioned by the Founder, to assure that study would help the spiritual and apostolic life of the youth, the choice of philosophy texts and of the dogmatic texts had been directly reserved to the General up to 1929, when it was decided that the Provincials would send to the General for approval the list of texts to be used in their Province (d. 624). However, already in 1910 the Provincials were asked for the names of the texts considered more appropriate, and the General with his Council approved them or not. (12) In 1959 the Ratio refers the choice and approbation to the Provincial, having heard the Provincial Prefect of Studies and the Lectors of the subject (art. 101, 2°).

During the 1700s and 1800s if the Thomist direction a postulant had followed was not yet secure, he had to repeat the study of philosophy even though he already had taken it. Among others, this touched also St. Gabriel of the Sorrowful Mother who had studied with the Jesuits. The practice aimed at guaranteeing fidelity to the Rule and educational unity in the Congregation, even in view of one's own apostolate directed especially to people of little education.

The moral direction followed in the Congregation up to the middle of the 1800s was Probabiliorism. During his teaching, Blessed Dominic, keeping himself faithful to the norms prevailing in the Congregation, drew much from the moral theology of St. Alphonsus de' Liguori. Then in

Belgium he found himself in need of following the Alphonsian direction because there everyone followed him and saw little good in probabiliorism. (13)

To better unite security of doctrine, and a more adequate method for an intellectual, spiritual and pastoral development, there was a desire to compile manuals within the Congregation utilizing the best ones existing outside it. The oldest Passionist manual is that composed by the first Lector, Fr. Marcoaurelius Pastorelli: "Inestibulum Theologiae" which was inspired by the manual "Apparatus ad positivam Theologiam methodicus....", (Venice, 1744) seventh edition of Fr. Peter Annato, Congregation of Christian Doctrine, in which Fr. Marcoaurelius was formed and educated. The manuscript of Marcoaurelius, however, does not slavishly follow Annato but amply draws his information from the Summa of St. Thomas. Another manual is "Theologia scholastica" by Fr. Paul Hyacinth Heghli (1743-1808) who taught school during the Founder's lifetime and afterwards for about eighteen years. He developed more of the so-called "theological places" and always put a corollary to indicate briefly the practical spiritual fruit to be drawn from the lesson. Of St. Vincent Strambi, who taught school for several years, there remain only his notes, among which there is a publication of "Additiones et Notae ad Theologiam Dogmaticam Haber."

There was a particular effort to have scholastic texts composed by Passionists between the years 1828 and 1838. Blessed Dominic Barberi wrote a "Praeparatio seu Manuductio ad sacram universamque Theologiam"; and also, "Theologia moralis" with an appendix "De Ecclesiae Dogmatibus." In this work he followed the direction of St. Alphonsus even though officially he remained faithful to Billuart. The two works unfortunately were not printed nor adopted because when the philosophy manual was ready the General, under the influence of a Passionist reviewer, made them keep the work in manuscript form and the same lot touched the theology manual too. Not having approved Dominic's manual, the General entrusted Fr. Cajetan Angelini (1770-1846) to develop a compendium of the "Summa Philosophica ad mentem D. Thomae Aquina-

tis" of Salvatore Roselli, and to publish it at the expense of the General Curia. The work came out in 1834 in four volumes of 1264 pages.

The same General, Fr. Colombo, entrusted Frs. Cajetan Angelini and Ignatius Carsidoni (1801-1844) to develop a compendium of Billuart's work, and the same General Curia published it between 1833 and 1835 in three volumes of 2069 pages, 122 of which were an analytical index.

Another philosophy text was written under the impetus of the General, Fr. Anthony Testa, by Fr. Silvestro Zannelli (1811-1879), "*Institutiones Philosophicae ad mentem Angelici Doctoris S. Thomae Aquinatis ordinate...*" (Monte Cassino 1873) in five volumes. Its publication encountered many difficulties because of the length of the work. For this reason it was not adopted, it seems, as a text in Passionist schools even though it was present as a consultative text. Many copies were brought by the Propaganda Fide for its students. (14)

Fr. Lorenzo Bandoni (1846-1891), Lector in Belgium and in the College of Scala Santa, published: "*De Libertate et praemotione secundum mentem D. Thomae*" (Rome, 1882); he left uncompleted "*Theologia dogmatica secundum D. Thomae Aquinatis...*" 1886. (15)

Fr. James Speri (1828-1886), Lector at the College of Scala Santa published: "*Elementa Philosophiae Thomisticae. Logica et Ideologia*", (Rome 1881). It seems that he should have continued but other commitments deterred him and perhaps also the displeasure caused him by the condemnation of his work "*Nuovo Saggio intorno all'azione di Dio sulla liberta dell'uomo secondo la vera dottrina di S. Tomaso*", (Naples 1877). The work was attacked especially by the Jesuits of the "*Civiltà Cattolica*." The author defended himself in a small work of 1878. In this work, he endeavored to conciliate the opinions of the Thomists with those of the Molinists. He submitted with great humility to the criticism of the Holy Office but suffered much from it. The theory which he defended actually has acquired a large following.

The last attempt was that of Fr. Germano Ruoppolo who began the work on the advice of Fr. Silvestrelli and published between 1903 and 1906 "Praelectiones Philosophiae Scholasticae" volumes I-III. The commitments which he had as Postulator and his unexpected death in 1909 did not permit him to complete the work. Fr. Irineo of St. John the Evangelist added Ethics in 1913. The work was used in the schools of the Congregation for a certain period of time because it was presented sufficiently reduced in content and methodically clear in the planning. Stenciled texts of Fr. Leo Kierkels and of Fr. Titus Ceroni are found in use in the international student house of Sts. John and Paul in the first twenty years of the 1900s.

C. STUDY OF SCRIPTURE, THE FATHERS AND SACRED ELOQUENCE

St. Vincent Mary Strambi during his time of teaching outlined a "Method of Study" to direct students "in the exercise of composition, in the study of Sacred Scripture and in the reading of the Fathers." He advised that the lesson in rhetoric, Sacred Scripture and the Fathers be interpenetrated in order to form an organic whole which would save time and facilitate learning. He explained the general introduction to Sacred Scripture and to each of the books and then made a presentation and reading of the most salient parts for spiritual nourishment and for preaching. The same methodology follows for the study of the Fathers. Among the Fathers, Strambi advised to read more in St. Augustine, St. John Chrysostom, St. Ambrose, St. Bernard and St. Bonaventure.

Blessed Dominic Barberi also counsels the same in his "Apparato all'apostolico ministero," 1837, which remains unedited, like the work of Strambi even though it was used in manuscript form.

That part of Strambi's work which dealt with rhetoric and the method of preaching, composing sermons, meditations, homilies etc. was used very much. In 1838 this part, with some modifications by Fr. Luke Fabi (1767-

1834) was published in 1827, edited by Fr. Ignatius Carsidoni under the title: "Compendio di precetti rettorici." It was published in English by Fr. Ignatius Spencer in Dublin in 1865 under the title "A guide to Sacred Eloquence." Another translation was made by Fr. Pius A. Label, "St. Vincent Strambi's Guide to Sacred Eloquence." (St. Meinrad 1963).

Other manuscript manuals by Lectors of Sacred Eloquence exist which testify to the importance given this material in the Congregation. I shall indicate only some of the works published: Fr. Ignatius Carsidoni, "Istituzioni di S. Eloquenza", (Roma 1838) with many practical examples. Fr. Mauricio de San José, "Tratado de Eloquencia Sagrada", (Bilbao 1902), with an appendix of practical examples. Fr. Stanislao dell'Addolorata, "Il Missionario Passionista istruito nei suoi doveri", (Roma 1916), Vol. 1, 1923, volumes 2-3.

This very important commitment from 1700 until the suppression decreed by the Italian government gave a group of preachers well prepared professionally in a way that, by the witness of life and the good use of eloquence, they made a strong contribution to the Church's pastoral life of their time.

The study of eloquence from 1870 till toward the end of the first World War underwent a decline and was even neglected whether because of the objective difficulties due to the suppression undergone by the Institute in Italy, France and Mexico, or because of the accelerated expansion which often impelled them to shorten the period of formation, or because of poor basic literary preparation. The result was that various religious were not well prepared for the ministry of the word. The decrees of the General Chapter of 1878 (d. 437, 1, 1°; 4); of 1890 (d. 494), the proposals of Fr. Moerschini at the General Chapter of 1908 (16); the norm of the Ratio Studiorum of 1909 tend to give back to the Congregation the level necessary in that field.

These various interventions slowly produced an improvement and from the end of the First World War there

was noted in the Congregation a strong recovery in the commitment of preparing the best preachers and of updating them through study meetings. The first of these meetings was held on January 25-27, 1894 in Pittsburgh ("Proceedings of the first Passionist Missionary Congress," in Proceedings of the second Passionist Missionary Congress, (Jamaica, 1956). This recovery also received much help from the commitment of the General and Provincials in renewing the "Directories" of preaching.

This revision was accompanied by a greater consciousness-raising of the importance of our ministries and of the necessary preparation according to the Rule (c. 22;24).

The initiatives were multiplied after 1950 and among others must be recorded the National School of Sacred Eloquence of the Italian Provinces begun in 1954. (17) The General Ratio Studiorum of 1959 defined the matter of this so-called "Pastoral Year Course" bearing in mind how it was developing and maturing in the best seminaries and ecclesastical Athenei (art. 120-124).

D. UNIVERSITY STUDIES AND ACADEMIC DEGREES

The problem of university studies and academic degrees arises about the year 1820. In the Papal States there is a total fervor for renewal, as in other States, for study. The Holy See in that period encouraged the renewal of the formation of religious so that they might be more equal to their mission. In the Reform Plan of Bishop Sala there was foreseen the concentration of "the novitates and monasteries of study in a way that there would be a good number of youth animated by a healthy emulation and educated by teachers and lectors better chosen and prepared."

Some Passionists almost convinced the General, Fr. Aloysius Pichi, that to provide learned men for the Congregation it was necessary to have the religious begin to get academic degrees and to have honorific titles and some privileges for the Lectors and graduates as was in

use among other Orders. Among the privileges was forseen the academic degree as a condition to be elected Superior. These proposals countered the equality of all, without distinction, in perfect common life willed by the Founder who had cited as one of the reasons for the decadence which struck other Orders the introduction of privileges to the detriment of the perfect common life. Many religious, among whom Blessed Dominic Barberi, reacted to these proposals. Blessed Dominic, between the end of 1824 or the beginning of 1825 wrote a long letter to the General making known to him the serious disadvantages which a similar proposal, if accepted, would have brought to the Congregation. It indicated some remedies to improve the advancement of studies: a) a little more fervor of Charity for God and zeal for the salvation of souls; b) not to send priests, especially young ones, on the quest but to commit them to study; c) to verify the studies done by rigorous exams to which confessors must also submit and to suspend the ignorant. (18) The plan disappeared, and unfortunately the recommendation of Dominic not to take the Lectors away from their principal occupation was not always held in due account.

Toward the middle of the nineteenth century, as already mentioned, there were problems in the Study Plan which the General Chapters of 1845 and 1851 sought to resolve. Some religious, among whom was Fr. Ignatius Paoli, then Provincial and afterward first consultor in England, thought of improving the studies by giving them an organization similar to that of the General Studies of Orders or great Major Seminaries, qualifying the Lectors in respective subjects or "chairs" and increasing the horarium of study by reducing some acts of observance.

The first College was set up in the retreat of Mount Argus in Dublin on November 19, 1867. (19) In 1869 the General Chapter spoke of "Colleges" and decided (d. 424) that "besides the Colleges or houses of Study in the individual Provinces, where and when they could be established, there would be a central College and model in Rome where, according to merit, a determined number of students from all the Provinces must be called."

The Central College was inaugurated in the Fall of 1876 in the new retreat built by Pius IX next to Scala Santa for this purpose and with his approval was called a "Pontifical College so that it might receive greater respect in the unfortunate times in which we live." (20) Six "Chairs" were established in this college: 1) Dogmatic Theology and Ecclesiastical History; 2) Moral Theology and Canon Law; 3) Rational Philosophy; 4) Physics and Mathematics; 5) Literature; 6) Sacred Eloquence. Every chair had its own professor dependent on a "General Regent of Studies."

Eighteen students were present from the various Provinces which would help the unity of the Congregation and would give quality to the teaching in the same. The principal problems encountered in advancing the project were: the difficulty in agreeing to a level of direction, the time considered insufficient and which could increase only by granting dispensations from observance. (21)

The economic situation was also a concern. The College of Scala Santa was closed at the end of 1878 and the students were reunited with others coming from the United States at Sts. John and Paul to receive there a more qualified spiritual and intellectual formation. (22)

This international studentate was certainly a beneficent influence in the Congregation. However it did not satisfy all, and there was again the desire to have some of the religious frequent the Pontifical Universities in order to have persons better prepared for teaching and apostolic ministry. A petition sent to the Sacred Congregation of religious on July 16, 1909 asked that the fear would be overcome that such religious might afterwards become proud and claim to be better than others. It could happen says the author of the petition even though he did not obtain the academic degree provided they would frequent the courses and become qualified Lectors. (23) In 1914 it is the Province of Holy Cross in USA that asks that some of their religious frequent the Universities, but it was not granted even though they did not exclude the possibility that it could happen in the future. (24) In fact the proposal was brought up again in 1920 and was

granted to the two USA Provinces with some conditions so that the religious would not lose anything spiritually. (25)

On March 25, 1926, the General, Fr. Kierkels, informed the Provincials that on January 2, 1926 he and his Council had decided that the Provinces, on the basis of decrees 645 and 647 of the General Chapter of 1925 could send to Rome young priests to go to the Biblicum, the Angelicum and the Gregorianum for a course of specialization. Therefore they were to send him a list of the names and he assured them that "special care will be given to assure them that the priests, besides acquiring a greater instruction, will be strengthened ever more in the spirit of the Institute so that when they return to the Provinces they will be a leaven of intellectual education and spiritual fervor." (26) The initiative was confirmed by the General Chapter of 1931 (d. 670). They began with ten students in 1926; there were sixteen in 1938 and the number rose to thirty in 1950 and thirty-nine in 1957. (27)

The General Chapter of 1937 (d. 672) permitted the Provincials to send religious also to the Pontifical Universities of their own countries. The Generals and especially Fr. Albert Deane had promoted coming to Rome so that the students would be perfected not only in the sciences but also that they would get to know the Congregation better by creating a greater unity within through fraternal living together for some years and fostering the learning of the languages. The General Ratio Studiorum of 1959 warmly recommended the specialization and frequenting the international Study House of the Generalate (art 125-128). The General Chapter of 1952 permitted (d. 729) attendance at secular universities for the purpose of preparing Lectors for the Alumniate.

E. IMPLEMENTATION OF THE STUDENTATE

The frequent interventions of the General Chapters on the study plan evidenced how much those responsible took to heart good intellectual formation united to the

spiritual development and to a healthy physical and psychic constitution. Moreover they also indicate some practical difficulties which are represented as if without solution. Up to 1775 there was noted a normative development which guaranteed the level of the matter for study, the horarium, food and rest, the possibility of satisfactory formation.

That normative development provided, as we have already seen, two levels of formation: one broader in the "Formal Study" which up to 1775 had to be one per Province; "If it pleases the Infinite goodness of the Most High God to spread (as we hope) this holy work, there will be in every Province a **Retreat for Study**, where by means of the necessary studies of philosophy and theology they will take care to educate the subjects for the education of souls according to our State." (28)

In this House of Formal Study there will gradually be granted more time for study and some foresight to assure the health of the young men submitted to a great psychic and intellectual effort. In the General Chapter of 1753 (d. 56) the duration of the night office was reduced determining that the Office be recited and not chanted, and that afterward there be only a half hour of mental prayer; in the evening prayer is reduced to a half hour and the examination of conscience and the spiritual reading are reduced to once a day, while in the other retreats they had it twice a day (once in private and once in common); the Lectors were dispensed from rising for Matins except on feast days. However these dispensations are only for the "formal study house" and not for the other Retreats "in which they study moral theology also under a Master."

In the "Account" of 1768 we read: "In the retreats of formal study, the clerics have some exemptions in those things which do not pertain to the substance of the Rule, so that they may have all the time to profit from the sciences or may be able to apply themselves to study. Thus, from after Tierce, which is recited early, until dinner time and from after Vespers until Compline, which is recited late, they are engaged in study and class,

without prejudice to their recreations and solitary walks." (29)

These norms for the "Retreats of Formal Study" pass into the Rule in 1769. "The Rector will take fatherly care that every day the students before beginning study invigorate their stomach with a little bread and wine and that on Fridays another portion of legumes be added at dinner. Besides, up to the end of their studies, excepting feast days and vacation time, they will be exempt from rising for Matins. The Meditation in the morning and evening will be for one half-hour. As regards other things they will follow the directives of their Provincials. These norms prevail also for the Lectors." (36)

To guarantee the spiritual commitment of the students, in the General Chapters of 1747 and 1753 it was prescribed that they make the spiritual exercises three times a year: at vacation time before resuming studies, during the Christmas Novena and during Holy Week omitting at this time all application to study (d. 12, 2; 38, 2). In the revision of the Rule in 1769 the exercises were prescribed for eight to ten days before resuming studies. (31)

This organization supposed a selection and the "Account" of 1768 speaks of it: "Every year the young men who are more capable and more open-minded are selected to be sent to the Houses of Study. In all the other retreats, there are about twelve of them, there is study of moral theology, Sacred Scripture, the Fathers and other suitable studies and also composition for sermons and catechisms, etc." (32) But the fear: a) that the selection could gradually create an elitist mentality in the Congregation to the detriment of unity and fraternal communion; b) that the students, accustomed to the regime of dispensation, especially regarding the night rising, would then not be accustomed to live the observance integrally in any other retreat; c) that the lack of personnel with which the Institute struggled would not allow them to open retreats in which the community would be vital in personal and community prayer, in fraternal communion, while they permitted priests capable of remaining outside

for missions and retreats. For this reason together with the fear and need in 1775 they radically changed the student policy. Every Province was authorized to have "one or more houses of study." The special horarium of the "Formal Study" Retreats was abolished granting to all those in studies to make only one half hour of prayer in the night, a half hour in the morning and another half hour in the evening. The dispensation of Lectors from night rising except on feasts and during vacation time was retained (R. c. 22).

Thus every Retreat destined for a group of students becomes a house of "Formal Study." Only the individual students who by reason of illness or for some other reason are not joined to the group are referred to as "not ascribed to formal study."

The positive consequence of this change was that every community was able to enjoy the beneficial help of the students for its animation and vitality. In this way the priests exercised their apostolic ministry outside and the community continued, thanks to the decisive contribution of the students, the rhythm of liturgical prayer, the vitality of the community, in a way that the Religious returning from ministry have found the fervent environment of life created by a good nucleus of men living in God and for God. Besides, the presence of the students enabled the priests who were in the retreat to be able to dedicate themselves to the study necessary to prepare for ministry, to attend to confessions and spiritual direction of persons who frequented the Church of the retreat. Another positive aspect was that subdivision of students facilitated their economic sustenance.

Some student houses had the fortune of having the best Lectors and a very favorable atmosphere of study, for which reason they were able to draw great profit. However the negative consequences were often multiplied. It was not possible, for example, to furnish the best Lectors to every student house. Up to 1851 (d. 377, 4) the Lector was one person and he assumed the role of spiritual and intellectual formation director for all matters. Another disadvantage was that often there was a

small number of students for which reason they could not exercise much scholastic animation and at times in periods of the quest (grain, wine and oil) the students with the Lectors had to supply also for the offices of the brothers, reducing thus by necessity the time for study and class.

From the middle of the 1800s to the first twenty years of the 1900s, as we have already indicated, there was a certain decline in studies due especially to the lack of a sufficient basic formation in literature. They tried to remedy this by joining the students, preparing the Lectors better and augmenting their number in relation to the various subjects, and organizing the study of literature also through the alumniate. The repetition of directions indicates the practical difficulties which often at the local level was met in being able to harmonize the demands of the vitality of the communities, the finances and the intellectual formation.

After the Second World War, many of these problems proceeded toward solution either by Lectors being prepared in university courses or by high school courses or similar courses frequented by aspirants before novitiate or immediately afterwards. The students were re-grouped in such a way that toward the 1960s one could say that every Province had only one house for philosophy and one house for theology. The financial budget for the formation of the students is very heavy in every Province. From 1969 they had to face the difficult problem of the presence of students in centers of study outside the monastery and their proper spiritual formation, the development of a sense of identity, love for the community, understanding and appreciation of a life of prayer, a life of penance and study as an aspect of one's own "apostolic" being.

F. ONGOING FORMATION

I am going to indicate some means to take care of ongoing formation:

1. Spiritual Conference (or Meeting), monthly if possible, with the Spiritual Director or Father Rector considered as the Spiritual Director. The Regulations of 1755 dedicate one chapter to the Spiritual Director and another to the method of having a spiritual conference with him. (33) There are frequent warnings by General and Provincial Chapters about fidelity to the spiritual conference as opportune means to advance in virtue. The General Chapter of 1821 verified, even as a consequence of the dispersion of the religious during the Napoleonic suppression: "the spiritual conferences are neglected and have practically fallen into disuse." (34) From 1778 the obligation was imposed on the Spiritual Director of informing the Superior every month whether the Religious frequented the conference or not. (35)

From the beginning of 1900, however, the Regulations no longer speak of the spiritual conference of the Professed. (36) That happened, I think, more through the influence of the norms of the Holy See which forbade Superiors to induce subjects to make a manifestation of conscience than confirming the negligence often noticed in the past. The current Constitutions (n. 61), after the silence of the Chapter Document, encouraged them to place the highest value on spiritual direction which may take place also during the Sacrament of Reconciliation.

2. The Instructions (or exhortations) of the Superior to the whole community through the so-called "common examen" which was to encourage each one to devotion, fervor and the practice of virtue. (37) The exhortation must be made by the Superior or his delegate, twice a week for the duration of about a half hour, better still if it is kept within a quarter of an hour. (38)

The frequent admonitions of General and Provincial Chapters evidence the difficulty encountered by many Local Superiors in fulfilling this fraternal service. (39) The Regulations recalls this concern. (40) In the present Regulations (n. 27) the Superiors are urged to exercise a pastoral ministry especially in the area of liturgical prayer.

3. Another means of ongoing formation has been the "Chapter of Faults" as review of community life. In this the Religious spontaneously recognized the wounds inflicted on the Church and the community by their external defects and failings and received help from the correction and exhortation of the Superior. (41) Many practical difficulties or negligences were encountered by this service for which reason Provincial and General Chapters, and Visitors, many times returned to remind them of the obligation which the Superior had to use this means to animate the good spiritual progress of the Community. The General Chapter of 1908, to obtain a more attentive commitment, obliged the Superiors to keep a register of these Chapters to be presented to the Provincial at the canonical visitation" with the faculty of even not confirming the "Letters patent" of the Superiors who were gravely negligent in this matter" (d. 559). In the present Constitutions this means of spiritual renewal is attributed to community dialogue and communal celebrations of Penance (n. 27, 60).

4. Spiritual exercises or periods of more profound solitude. It seems that in the beginning Passionists did not make an annual retreat because the solitude and the commitment to prayer were so great that the whole life was totally a "spiritual exercise". The Rule in fact entitled the unfolding of the day "Spiritual Exercises of the Congregation" (R. c. 19). However they were prescribed for the missionaries who returned from a "campaign," that is, from a series of missions or retreats for which they had been out of the monastery for two or three months, "to take up again the regular observance with more vigor." They were also decreed for the students in "formal study" three times a year (d. 12; 38). In 1775 when the "formal study" houses were abolished the spiritual exercises were decreed once a year for all the religious (R. c. 22). Ordinarily these retreats were made at the "Carneval" (Marti Gras) time that the religious might be more recollected and make acts of reparation for the very numerous offenses against God in that period. At the end of the retreat they made the renewal of vows which in 1890 was transferred to the Feast of the Solemn Commemoration

of the Passion of Jesus (d. 189, 301). In 1905 the General Chapter, inspired by the practice of other institutes, decreed that during the retreats there would be absolute silence and therefore during recreation time the religious would walk in silence (d. 555). In 1908 however they restored recreation (d. 568). In 1958 the General Chapter gave Provincial Chapters the power to decree the observance of absolute silence during retreats (d. 768).

"Other times of the year destined for special recollection and directed to increasing fervor more and more in acquiring holy virtues...are some **novenas** which precede certain solemnities." (42) Ordinarily these novenas were made in preparation for the Feast of Christmas, Pentecost, the Solemnity of the Assumption and the Titular Feast of the Retreat. (43) After the Canonization of St. Paul of the Cross a novena in preparation for his feast was added (which was on April 28 until the reform of the calendar) omitting it, however, if it was to take place during the entire octave of Easter.

The novena service should not go beyond an half hour so as not to take time away from meditation. The Blessed Sacrament is exposed. The appropriate prayer is said and then the service closes with the *Tantum Ergo* and Blessing. The principal obligation of the novena consisted in renewing the will of conversion expressed by the religious also by public penitential acts beyond those which everyone fulfilled by personal devotion. At the beginning of the novena they drew a slip of paper by lot which indicated the day on which each one would make the customary acts of penance and the virtue which should be practiced with greater attention during those days.

The acts of penance were: to keep silence the whole day, omitting recreation; eating while sitting on the floor as a sign of penance and humility; also as a sign of penance and humility, the religious prostrated outside the door of the refectory when the community was leaving the refectory and in the evening they accused themselves publicly in the refectory of their failures. After supper at the door of the refectory they begged prayers from the

brethren. The whole community abstained from fruit and paid particular attention to the observance of silence and recollection. At the end of the novena all the religious mutually begged pardon in order to celebrate the feasts by an authentic interior communion. (44) The Founder encouraged the brethren not only by example but also by some circular letters to live these periods as strong moments of the spirit. (45) The Regulations of 1984 (n. 25) recommends means which can be used today to obtain what the novenas did regarding the renewal of the spirit of the religious, leaving the mode of organizing them to the Provinces.

5. The Superior every evening before the religious retire for the night should "earnestly recommend to them contempt of the world, observance of the Rule and above all, let him inculcate the love of God and mutual charity" (R. c. 28). That meant to encourage them to recall the fundamental motivation of their religious existence and being in the community, and it also constituted an invitation to close the day in serenity and peace, the fundamental means also of all physical and psychical well-being.

6. Ongoing intellectual formation. In this area much was entrusted to the individual religious reminding them of their obligation to study for which the daily horarium reserved from three to four hours. To all was recommended the continued study of Sacred Scripture, ascetical and moral theology, and this in a special way for priest confessors, spiritual directors and preachers. (46)

On September 22, 1824 the General, Fr. Paul Aloysius, sent a strong circular letter on the obligation to study and ordered Provincials to examine the religious in this regard. (47) In 1908 the General Chapter (d. 572), to stimulate young priests to study moral theology especially, submitted them for three consecutive years from their first approval for confessions to examinations before two religious chosen by the Provincial. The Triennial exams which were in force by the Code of Canon Law were changed into Quinquennials on the material annually

prepared by the General Curia and published in the liturgical calendar of the Congregation (d. 648). This means, greatly recommended by the 1959 Ratio which urged Provincials not only to dispense but to have the negligent repeat (art 130-131), had its own beneficent influence on the religious. The Quinquennial exams have been discontinued since around 1970.

Another effective means of theological updating was the moral case imposed by Church law on all clerics. The Congregation used to do this twice a week up to 1775, once a week from that date until 1959 when it was decreed to have it twice a month up to 1970. (48) The moral question accompanied also by some liturgical questions was a stimulus to study and fostered unity of pastoral direction in confession and spiritual direction. On the manner of proceeding with it cfr. Consuetudines p. 128.

In 1857 to encourage the priests more, especially the young, to study theology and scripture, the General Chapter decreed (d. 403) that every fifteen days, besides the weekly moral case, there would be a dogmatic-scriptural conference of forty-five minutes. To make this provision more stable it was reduced to once a month in 1863 and restricted only to the solution of Scripture and Dogmatic questions (d. 419). A provision which gradually was no longer practiced.

The 1959 Ratio suggested as a further means of ongoing formation the organization of special courses of study, conferences, even frequenting them outside the house (art. 136). This means was gradually used a great deal and it is practically the means which has guided, in its various applications, the educational updating of the religious from 1970 onwards. The present Constitutions require ongoing formation but for the modality and contents they refer to the General and Provincial Ratio.

Bibliography: Decreti e Raccomandazioni, cfr. analytical index. Consuetudines: cfr. pertaining chapters. Expositio historica, nn. 483-502. Ratio studiorum on General and Provincial level. Acts of province study and updating workshops held

from the end of the 1800s to the present day. On the General level, there have been congresses on Passionist history and spirituality from 1978. Regarding Sacred Eloquence, there are manuscripts and manuals compiled by the Lectors. Regarding Universitarians, their theses (in AG) as expression of study and of their preparation are interesting.

NOTES

1. Ravasi, pp. 38-39.
2. Acta XVIII, pp.342-346.
3. AG, Studia.
4. AG, Studia.
5. AG, Consulte I, f. 192.
6. Acta XIX, p. 91.
7. AG, Consulte I, f. 234-235.
8. Decreti e racc. pp. 148-149.
9. Acta XIX, p. 196.
10. Acta XX, p. 52.
11. Chapter Document n. 116-117, 119, 121.
12. AG, Consulte II, December 29, 1909; September 23 and October 3, 1910.
13. Cfr. Federico, L'infallibilità, pp. 30-32.
14. Cfr. Diario necrologico f. 463-465.
15. Cenni necrologici 1891, pp. 12-13.
16. Decreti e racc. p. 149.
17. Acta XVIII, pp. 332-333.
18. Domenico, Ms XXIV, 24, f. 18rv. - Cfr. Let III, 273.
19. AG Correspondence of Fr. Peter Paul Cayro, to Provincial, Eugenio, July 30, 1867; to the Consultor Fr. Ig-

natus, July 31, 1867. Centenary of the Passionists in Ireland, 1856-1956, pp. 47-48.

20. AG. Consulte I, f. 34, 36-37.

21. AG, Studia: Observations on the horarium by Fr. Salvatore of the Immaculate in May 1878.

22. Arch. Scala Santa, Platea vol. I, f. 52-53, 55, 64.

23. AG, Studia.

24. AG, Consulte III, November 20, 1914.

25. Ibid., f. 187.

26. AG, Studia.

27. AG, Annual Report.

28. Reg. et Const p. 165, n. 136; 80/III/19-27; 81/IV/10-17.

29. St. Paul of the Cross, "The Congregation...", op. cit., p. 23, n. 31.

30. Reg. et Const. 83/IV/44-65.

31. Reg. et Const. 85/IV/8-14.

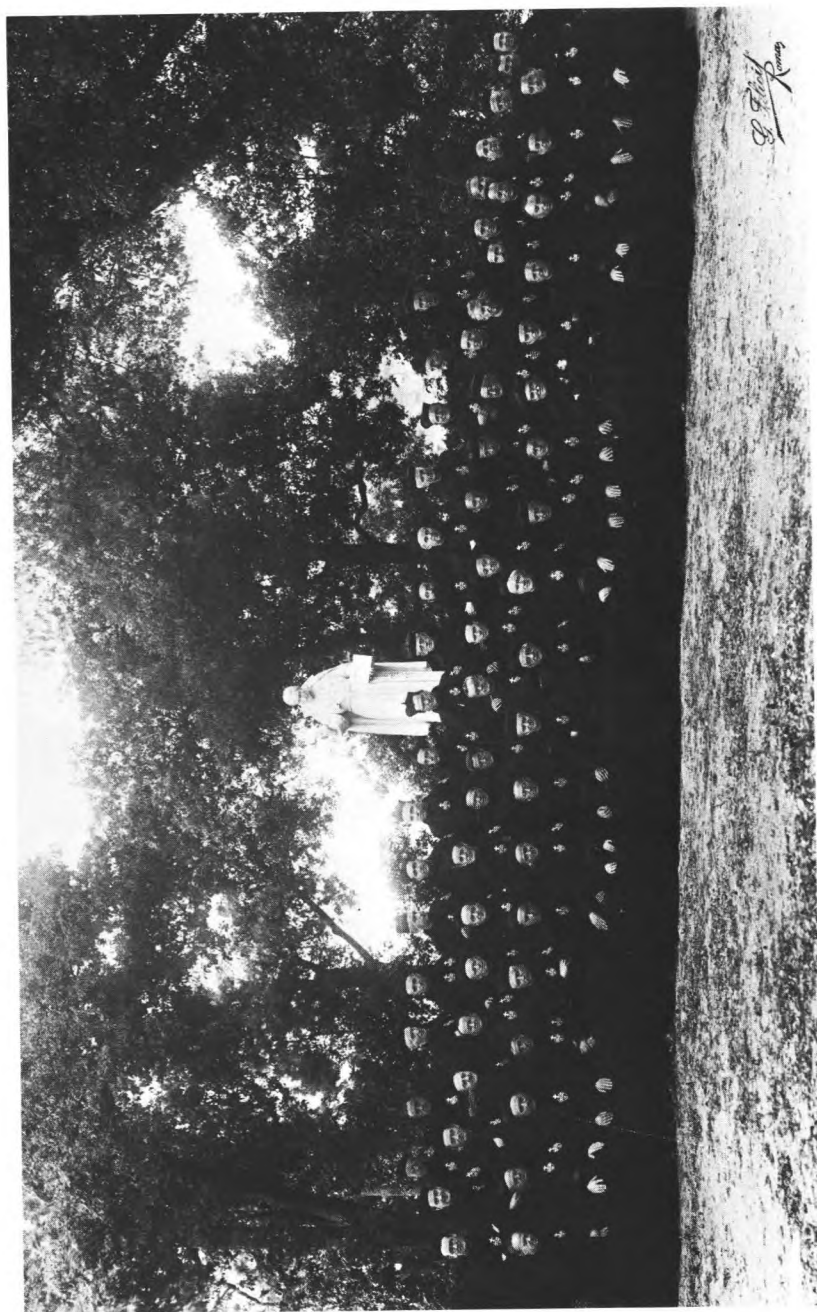
32. St. Paul of the Cross, "The Congregation...", op. cit., p. 23, n. 30.

33. St. Paul of the Cross, "Guide" n. 129-137, 188-195; Regulations 1778, p. 11, reg. 8, n. 4.

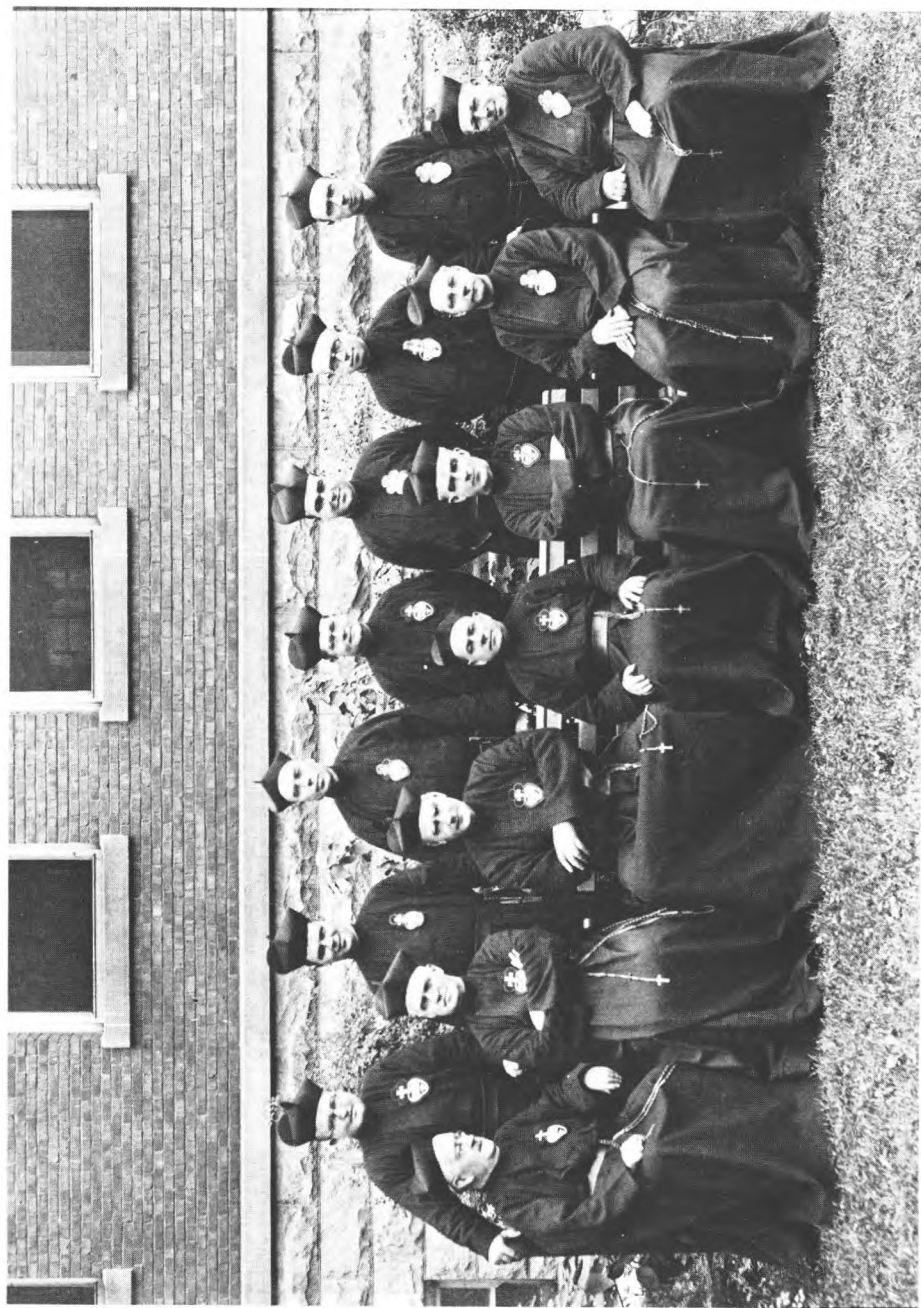
34. Decreti e racc. d. 272, 1, 5°; cfr. Circular of the General of June 23, 1824 in Acta XVII, pp.82-83.

35. Regulations 1778, p. 11, reg. 3, n. 7; cfr. also Consuetudines p. 16, lines 8-13; p. 87, lines 25-48; p. 218, lines 20-26.

36. Regulations 1907, p. 11, reg. 4, n. 1-2.
37. Consuetudines p. 152, lines 12-14.
38. Rule c. 31; Consuetudines p. 152 lines 1-8; Decreti e racc. d. 534.
39. Decreti e racc., index under "Examen instructivum."
40. For example, Regulations 1907, p. 11, reg.2, n. 10; Regulations 1964, n. 498.
41. Rule c. 32; Consuetudines p. 126.
42. Consuetudines p. 202 lines 45-50.
43. Regulations 1778, p. 11, reg. 8, n. 12.
44. Consuetudines p. 204; Regulations 1879, p. III, reg. 3, n. 2-3. Regulations 1964, n. 198.
45. Cfr. Let IV, pp. 225-228; 269.
46. Rule c. 22. St. Paul of the Cross, "Guide" n. 192, 209. Regulations. Decreti e Rac. d. 281.
47. Acta XVII, p. 85-87.
48. Reg. et Const. 104/II-V/7-14; Rule Chap. 26; Rule 1959, n. 184. Ratio gen. 1959, art. 134.



General Chapter, Rome, 1925. Fr. Leo Kierkels elected Superior General.



Capitulars, Provincial Chapter (CRUC), Chicago, September 1932. First row from left: 3rd, Fr. Bonaventure Oberst, Gen. Consultor; 4th, M.R. Tito Finocchi, Superior General.



Aug. 1935. Provincial chapter
Province St. Paul of the Cross.
Held at West Springfield, Mass.

Capitulars, Provincial Chapter (PAUL), West Springfield, August 1935.
First row from left: Frs. Justin, Bonaventure Oberst, Gen. Consultor;
Bishop Outhbert O'Gara.

X caps. Prov. Zaragoza
4-11-35



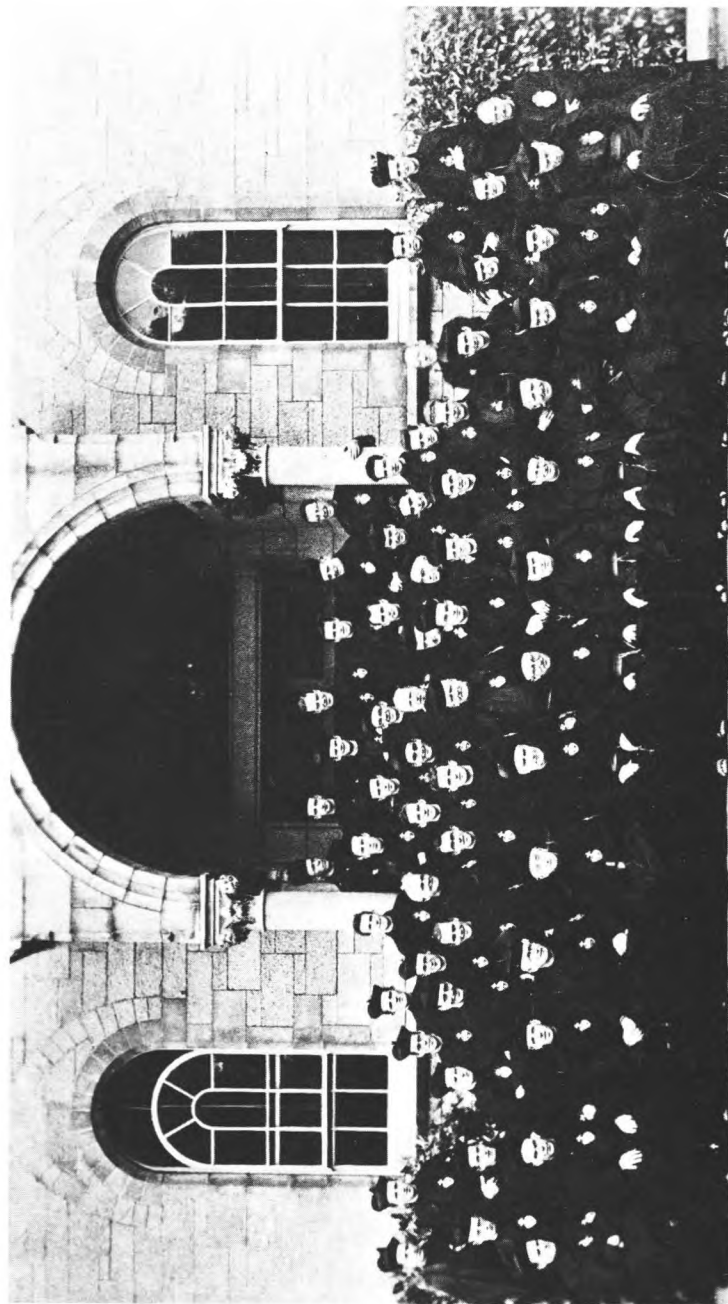
Capitulars, Provincial Chapter (FAM), Zaragoza, July 1935. First row from left: 3rd, M.R. Tito Finocchi, Superior General; 4th, Fr. Innocenzo Gurruchaga, General Consultor; 5th, Fr. Niceforo Diez Tejerina, martyred in Spain, July 7, 1937.



M.R. Tito Finocchi, Superior General, visits Poland and blesses the new bell of the retreat at Sadowie (1932?).



M.R. John Baptist Peruzzo, ordained bishop 1924, with a number of religious from his (OORM) Province.



Capitulari Dublin June 1938 e Community

Capitulars and community (Dublin), June 1938, with Superior General, M.R. Tito Cerroni.



Germany, 1939: ordination of Frs. Rudolph and William. First row from left: 2nd, Fr. Walter Mickel; 4th, Fr. Victor Koch.

Chapter IX

THE APOSTOLIC MISSION OF THE CONGREGATION

A. FINALITY AND APOSTOLIC CHOICE

From the teaching and practice of the Founder, we see that the apostolic end of the Congregation and the principal means to achieve it are as follows:

1. To live in community a strong mystical experience of the Passion of Jesus as a revelation of the love of God and as a passage from the purely rational life to that of the spirit (as a development of the mystical death and the life in God begun at Baptism).
2. Yet, to live existentially oriented so that every person may become a "memory" of God's saving love manifested in the Passion of Jesus, and live because of it.
3. The principal means by which the Passionists attain this strong mystical experience and help others to do the same, each in his own state, is continual meditation on the life, passion and death of Jesus, and teaching the people to do the same.
4. Being convinced that the assiduous meditation on the divine love, revealed in the Passion of Christ, is the most efficacious means for conversion to Christ and of daily living the experience in theological charity.
5. Consequently, we are also convinced that, just as every Passionist is called to deep mystical contemplation, so too, every person, no matter his cultural or social position, is called to Christian perfection in his own state and will more easily attain it if he "gratefully remember" the passion of Jesus, understood as the manifestation of God's mercy.

A few basic texts:

Paul wrote that the founding inspiration of the Congregation was to "gather companions who would live together to promote the holy fear of God in souls (this was my principal desire)" (1). "One of the principle ends of this Congregation is that each one tend to prayer so to attain the union with God in charity, but also teach the neighbor in a more opportune and facile manner to practice the same. Therefore...they will instruct the faithful out loud on how to meditate on the mystery of the passion and death of Our Lord Jesus Christ, the fountain from which every good comes". The memory of the Passion of Jesus is a "profitable and salutary thought, and a most efficacious means in drawing souls from sin, and inspiring them to strive for that Christian perfection which we aspire(2).

The laity are called to the perfection of charity in their state: "the continuous and devout memory of the most Holy Passion is the most efficacious means to be holy in one's state" (3). To other lay people Paul wrote: "if you feel called to marry, do it, but live that state in fidelity to God. Continue to meditate on the most Holy Passion and to frequent the most holy sacraments, and be pleasing to God" (4).

The apostolic finality of the Congregation is to help in the Church's ordinary ministry by **teaching how to meditate, and engage in the efficacious recollection of the Passion of Jesus which is a fountain of Christian life.** The teaching is done through a few extraordinary means, proven by experience, in the ordinary ministry, which allow the Passionists:

- a) a strong experience of community life and prolonged periods of intense prayer, penance and study in the solitude of the Passionist community, as a component of "apostolic life".
- b) mobility to be of help to the local Church through itinerant preaching, after the example of the apostles.

- c) a particular attention to those who are deficient in religious or human formation.

These criteria exclude certain means (such as parishes and chaplaincies) that bind the religious to a fixed service rendering them unavailable for itinerant preaching; or that impede a period of prolonged experience of community life in solitude-prayer-study; or that may lead them to turn to groups that already have help and prevent them from being able to go to the non evangelized, and thus also excluded, are the *quaresimali* as "citified sublime eloquence," the months of May, etc. The principal manners in which the apostolic mission of the Institute have been accomplished are the following (5).

B. "TO BECOME HOLY FOR THE GOOD OF OUR NEIGHBOR"
("Account" 1747, n. 5).

The solitiude of the retreat, the intense life of prayer, penance and study were oriented to the acquisition of that interior recollection and that mystical experience which, together with cultural competence, are the fundamental requirements in efficaciously helping people to live their own Christian destiny. Every Passionist, even he who is not engaged in the apostolate of the word, can and must accomplish the apostolic end expressed in the specific vow. For the founder, the "becoming holy for the good of our neighbor" meant that intensely living one's own holocaust made at profession, in union with the intentions and the charity of Christ Crucified, had a reparative and intercessory value in turning sinners back to God and aiding the just to persevere on the straight path.

"Do everything in your power so that whoever sees you will see a living photgraph of Jesus Christ, that is, in your countenance. Act in such a way that they will see the virtue of Christ and will praise the divine Majesty in seeing the sons of the Congregation, and will be converted simply by gazing upon you" (6)

The observance in the community must be animated by charity so that "the religious living there may be ever more fervent and holy, and that the virtue of Christ may shine in all their actions. Thus by their holiness, they will move the people to glorify the Lord's name and improve their lives in striving for Christian perfection. This will more easily occur through the grace of God, if they are encouraged by the holy example of our religious" (7). Think of the apostolic value of holiness that we find in the biography and necrology of our religious, especially those who died before attaining the priesthood, or who were not priests, or who could not engage in a direct apostolate.

C. TEACHING MEDITATION

In every form of ministry proper to the Congregation, we must always teach the meditation on the efficacious memory of the love of Christ manifested in his passion. The founder saw meditation as the most efficacious means to understand the mystery of Christ's painful experience, of the sin that caused it and that prevents a person from receiving the benefits of that experience. He wrote that it is necessary "to incite the faithful efficaciously and fervently to meditate on the mysteries of the vivifying passion and death of Jesus Christ, and to think of it often with devotion." This is done during missions and retreats, in the confessional, during the catechetical instruction, and "on every other opportune occasion" (8).

The teaching is addressed to everyone, even the most illiterate or those engaged in the hardest labors. They may be taught to make brief reflections on the life and passion of Jesus, uniting themselves to his intentions, asking for patience in their own suffering, in going against others, in accomplishing their duties (9). To facilitate meditation, in 1764 Paul had approved a booklet of meditations on the passion composed by Fr. John Mary Cioni. This example was followed throughout history by many Passionists in the various linguistic areas of the

Congregation. Such exercises were taught particularly to the members of the Confraternity of the Passion, of other associations created or directed by Passionists and to those who frequented our retreat houses.

D. MINISTRY OF CONFESSIONS AND SPIRITUAL DIRECTION

"Let those, however, who at whatever time come to our church to confess their sins, be heard with charity which is fitting by Priests chosen and approved for this service" (10) This ministry was important in many Passionist houses from the Founder's time to our own day, throughout the year but especially during Lent and the Easter season. The shrines entrusted to Passionists are privileged places of this apostolic service. In general, the parishes Passionists administer have also distinguished themselves in offering many facilities for the sacrament of reconciliation. Such a ministry was also accomplished periodically in hospitals and prisons, in neighboring areas, especially in the 1700's and 1800s, for the sick who called.

The Founder excluded a fixed commitment to hear confessions in the neighboring parishes on feast days, and in religious institutes (11). He wanted to maintain the availability for itinerant preaching, the religious' commitment, especially to preaching, so that they could remain "willingly in retreat, occupied in holy meditation at the foot of the Cross", where they could recoup their fervor of charity for the benefit of a preaching more penetrated by the power of God (12).

Since the end of the 1800s, the norm has been broadly interpreted, for there was a real need because of the decrease in diocesan priests, or the new mode of travel which facilitated a return to the retreat, and because of the need for subsistence (13).

The founder gives wise norms for the exercise of this ministry so that it may be to the benefit of souls and of the religious (14). Such guidelines helped in

having confession flow into a colloquy of spiritual direction for which he also gives useful indications.

Every province has had sublime examples of religious who distinguished themselves in this ministry, rendering a precious service to the faithful and to the Congregation. Some are in the process of being canonized.

E. WELCOMING RETREATANTS

No occasion is better adapted to the teaching of meditation and helping to progress in it than the spiritual exercises in an atmosphere of the monastery which, with its solitude and climate of prayer that should permeate it, can be an authentic school of prayer. That is why, from the beginning, Passionist monasteries provided for the persons who "might want to taste the sweetness of a dear and loving solitude at the feet of the Crucified" (16). In building the first retreat, Paul hoped to be able to add "a retreat house, not only for the priests of the surrounding dioceses but also for the laity who want to make retreats" (17). The text of the rule from 1741 to 1769 speaks of a "house designated" for retreats joined to the monastery (18). But the economic situation did not permit the building of such houses and we fell to the practice of setting aside a few rooms in every monastery for this purpose (19).

From 1778 to 1935, there were a few norms in the common regulations for these retreatants and for religious. In 1964, keeping in mind the experience of the American provinces, the regulations encouraged all the provinces to make an effort to develop this ministry, designating at least one house for this purpose (20). The General Chapter of 1802 called the attention of the Superiors to the need to promote "this work which is proper to our Institute," ordered the religious doing this work to refer to the regulations, it seems, St. Vincent Stambi drew up in 1797, by order of the General (21).

At any rate, the retreats in the monasteries did not develop as much as the Founder would have hoped. Difficult economic situations and perhaps also insufficient attention to this beneficial work made it such that, in Italy, Sts. John and Paul was the only house that had a section reserved for priests and laity and, from the end of the 1800s, brief retreats for first communion children. Since 1977, the restored section has been opened to religious and lay groups. Since 1912, Caravate (founded in 1904) has initially operated as a retreat house for priests, and later also for religious and lay groups (21). After 1969 other houses, like those that remained without students, were restructured to accommodate retreatants, offering a place adapted to silence and prayer. The same situation was repeated in Spanish speaking areas.

The 1959 the Passionist Elenchus domorum lists 17 retreat houses, 14 of which are in English speaking countries (11 in the United States) and 3 in Italy. In 1981 there were 48 retreat houses, 26 of which are in English speaking areas (including 2 in Japan and 1 in Korea), 12 in Italy and 6 in Spanish speaking areas.

The increase in the number of houses adapted to this purpose has not always meant the creation of an adequate organization to sustain and nourish the continuity of the courses. The best organization in this area is in the United States. In 1856 they began to receive retreatants in the monastery of Birmingham (23), but it is on December 8, 1911, in Brighton, that this service began in an organized, continuous manner. The provincial chapter of 1914 approved this activity and proposed it to the communities. It charged the Provincial to choose suitable religious to direct such exercises recognized as "the most promising work" to animate Christian life (24). Gradually there evolved the "Retreat League" composed of lay people who want to promote retreats in such a way that the house is always in operation (25). In the chapter of 1917, the Holy Cross Province approved "cordially" the excellent work of the retreats for the laity in our monasteries and encouraged its continuation (26).

The Passionist expansion to Japan and Korea came about as a commitment to parish missions and retreats in our own houses and to groups.

SOME STATISTICS

<u>PROVINCE</u>	<u>YEARS</u>	<u>RETREATANTS</u>
PAUL	1961-67	271,123
CRUC	1961-67	124,657
SPIR	1961-66	16,408
GABR	1961-69	12,000
CONC	1961-67	17,522
CORM	1961-69	5,250
CFIXI	1961-69	3,659
LAT	1961-65	1,120

F. PARISH MISSIONS (PM)

1) In Italy

The text of the 1741 Rule was approved with the condition that the Passionists, besides taking the fourth vow, would give PM in the less attractive areas, the most abandoned and deprived of missionaries (27). The Founder was already engaged in this form of apostolic service. The PM was well organized with a well tested methodology throughout Western Europe. Paul had become aware of the principal methods by reading "The Apostolic Zeal" by Fr. Amadeus of Castrovallari, published in Rome in 1720. The method that he adopted was close to that Fr. Amadeus used and not much different from that of St. Leonard of Port Maurice.

Other than the ordinary entrance procession, Paul had no external ceremonies. However he did keep some gestures of penance that were efficacious, such as the discipline in some meditations, asking forgiveness with a rope around the neck, the dramatic ceremony of taking Christ's body from the Cross, etc. But he did not use

banners with images of damned souls and devils, nor did he adopt the widespread use of a skull to accentuate a dialogue on the vanity of the world, etc. The sobriety of external scenes was to help the people to reflect more on the crucified Christ who was vividly presented as the source of mercy in which to take refuge in a salutary fear of death, judgement, and an eternity that may be happy or unhappy.

The PM began in the afternoon with the entrance of the missionaries escorted by the clergy and people who were assembled in a predetermined place from which they went in procession toward the parish. The presence of the clergy and the civil authorities, the ringing of bells and singing of appropriate hymns, the presentation of the large Crucifix enthroned on the stage created an atmosphere of enthusiasm which, in a village or small city environment, advertized the PM and incited people to attend.

To make the invitation to the PM more pressing, there was the "awakening" during three or four evenings. The missionaries, accompanied by a few members of the confraternities, went to the more important crossroads or squares. After the singing of a few stanzas of a hymn that recalled the brevity of life, the inevitability of death and God's judgment, the missionary, with a brief discourse, invited everyone to participate in the PM to be converted to God who offered this opportunity for salvation. For three or four evenings there was also the "prayer of penance" for men only. They were incited to conversion, to perseverance in good without human respect and they were also invited to make some gesture of penance such as the discipline, according to the practice common to many confraternities during Lent.

The day began with a first Mass celebrated at a time most convenient for workers (between 4 and 5 a.m.). There was a brief instruction on how to remember the passion of Jesus during the day, which became known as the "passion motive". They gave an explanation of an article of the Decalogue and ended by having the people recite the acts of faith, hope and charity. Confessions

began on the second day, devoting as much time as possible, and encouraging the people to make general confessions for a greater tranquility of conscience. All the people, or almost all, confessed, undertaking heroic sacrifices, by day or by night, to be there at their turn.

In the afternoon, while the people gathered, they sang spiritual hymns and there were catechism lessons especially on the sacraments of Reconciliation and the Eucharist. A meditation on the eternal truths followed and concluded with a meditation on the Passion of Jesus. The meditation on the Passion of Jesus was the characteristic mark of the Passionist PM and was never omitted because that was part of the content of the specific vow and of the charism. Some evenings, to gain the attention of the indifferent and to stimulate the people to pray that every member of the parish be alive in the grace of God, the death knell was rung. As previously advised, everyone knelt to pray five Our Fathers, Hail Marys and Glories in honor of the five wounds of Christ crucified for the conversion of sinners.

Great attention was given to the clergy because they were convinced that the benefits of the mission would be lasting only through the attentive action of the clergy. If those involved accepted, they were given a retreat or at least one or two meditations. There was also a great effort to recreate communion among the pastor and his collaborators and other clerics in such a way that their example might facilitate the reconciliation of enemies. One of the spiritual and social fruits that the PM wanted to achieve was the reconciliation with God through a sincere confession and also the visible reconciliation of individuals. For this they had recourse to the help of able and prudent lay people, men and women, to know the problems and to bring a valid help (they were called "peacemakers").

Part of the aim of the moral renewal was to remove the instruments of evil such as arms, obscene or anti-religious publications. There was also an effort at restitution, of goods as well as reputation by the withdrawal of calumnies. They visited the sick as much as time permit-

ted and they recommended help to needy families and the support of social works in favor of the poor and the sick. In this latter area, they encouraged the members of the confraternities in their commitments and urged the people to support these organizations which, besides the Christian formation of their members, took care of the social work (called charitable action, at that time) of the Church and the spiritual good of the country.

The goal of the PM was to see all the faithful present at the instructions so that they might better realize God's will for them, form a more just conscience, be reconciled, remove the occasions of scandal (drunkenness, prostitution, concubinage, thievery, etc) and go to confession and communion. The reception of the sacraments was to be the fruit of a true conversion and mark a renewal of the family and parish atmosphere. In the notes of the missionaries we see sadness when they did not succeed in eliminating all the moral evil that there was and not all the faithful had approached the sacraments.

Among the mission reminders they left, we note: *fidelity to morning and evening prayer; *fidelity to meditation or daily recalling the passion of Jesus with aspirations; *every Friday afternoon when the bell rings, recalling the agony of the Savior by praying five Our Fathers, Hail Marys and Glory be to the Fathers for the conversion of sinners; *the Way of the Cross; *fidelity to the duties of one's state as a fruit of the memory of the Passion of Jesus.

The missionaries left early in the morning, almost in secret, in order not to be accompanied by the people and to immerse themselves immediately in God to whom they entrusted this people that they were leaving, praying that they would persevere in a good life.

The heart of the Passionist PM was, as already mentioned, the daily meditation on the Passion of Jesus and teaching the people to meditate, or recall it with particular affection as a life commitment. It was hoped that the people would dedicate themselves to the daily meditation, or at least would perform some exercise of pi-

ety that would help them to "remember" the love of God. They sought to create prayer groups that would commit themselves to meet every day, or a few times a week, to meditate together. To this end, at the end of the PM of Camerino in 1750, Paul encouraged the printing of a booklet of meditations on the Passion for the people; in 1764 he approved that of Fr. John Mary (28).

During the 1800s, under the influence of romanticism and more, I believe, from contacts with the Redemptorists in southern Italy, various new ceremonies, or ceremonies that had only been used sporadically before, were introduced in the PM. Among these important new acquisitions was the "apparition of Our Lady" which occurred towards the middle of the PM to incite the faithful to deprive themselves, for love of Mary, of forbidden arms, obscene publications, gambling cards, and for immodest women to reform. Sometimes the "apparition" occurred during the sermon on forgiving enemies. Processions during the PM became more frequent. There was also an account on the "ceremony of abandonment", that is during the sermon on the abandonment of the hardened sinner by God, the image of Christ or of Virgin Mary were carried out of the church while the preacher pronounced a few timely sentences on the symbolism of this gesture.

To assure greater efficacy of the PM and reduce the innovations of individual missionaries, the "Directory for the Missions conducted by the Discalced Clerics of the Congregation of the Passion of Jesus Christ" was published in 1838 (29). The General Chapter of 1839 recommended but did not impose it, while that of 1845 prohibited all ceremonies or functions not provided for in the Directory (30). The obligatory norms for conducting the mission remained those found in the common regulations (31).

The content of the PM remains the same, but from the middle of the century we note the introduction of apologetic sermons to help Catholics face the massive propaganda of the Protestants, the criticisms of the Freemasons, etc. We note also a certain reluctance on the part of some missionaries to deliver the systematic meditation on the Passion of Jesus. This problem is probably due to

a certain inferiority complex in front of other topics such as apologetics that were much in vogue at the time in Italy and elsewhere. Perhaps some experienced difficulty in the simple style prescribed so that they might be understood by the illiterate. Already in the 1830s, Blessed Dominic had warned the brethren on the "need to use a simple, slow style, intelligible by all" because the Passionist Congregation was instituted "not to adorn libraries with beautiful works of the spirit and elequence, but to break the bread of the Divine Word with the people during the missions and retreats, to preach Christ and him crucified" (32).

The General Chapters and the Superior General often spoke out on this topic that touches upon the very identity of the Congregation, forbidding sending on PM those who were not able or who did not want to deliver the meditation on the Passion of Jesus (33). In 1878, after extended debate that took into account the experience of the Passionists outside Italy, the General Chapter reconfirmed the apostolic choice of the Institute and its specific content of promoting the memory of and devotion to the Passion of Christ. The need for adaptations already made, or to be made, on the style, schedule and ceremonies was discussed.

But it was in 1884 that a norm was formulated that safeguarded the essential element at the level of the Congregation, assured every province the possibility of adapting the methodology such as the style, the schedule, a few ceremonies or the treatment of specific matter. It was left up to provincial authority to draw up a directory to be approved by the General, to assure the seriousness of the ministry not to be left to the inventiveness of individual religious (34). In Italy, the first Directory appeared in 1899 in the Province of the Presentation.

Among the means to nourish the memory of and devotion to the Passion of Jesus, besides those practiced in the 1700s, there was the devotion to the rosary of the five wounds of Jesus Crucified in the form renewed by the General, Fr. Paul Louis Pighi in 1822. The commitment of the missionaries was so praiseworthy that in 1844 the

General, Fr. Testa, affirmed that "the devotion to the most holy wounds of Jesus Christ is ever more widespread, not only in Europe but also in other parts of the world" (35). From about 1830 they began to speak of and to invest people in the "scapular of the Passion". After 1861, when Pius IX authorised the Passionists to erect the Confraternity of the Passion, the missionaries became the first promoters of it, convinced that it was an efficacious means to assure the permanence of the memory of the Passion of Jesus.

They continued the discreet circulation of the meditation booklet by Fr. John Mary and after 1838 "The School of Suffering Jesus' Passion," by Fr. Ignatius Carisidoni (+ 1844) which went through some twenty editions and was translated in several languages. Also in circulation was the booklet by Fr. Philip of the Annunciation "The abandonment suffered by the agonizing Jesus on the Cross" printed several times in Florence as well as in Naples. They gave out printed sheets with the "reminders" of the PM so that they might be posted in public places and in the houses. They brought into general usage the practice of solemnly planting a cross as a public reminder of the Christian commitment taken during the PM.

During the 1900s, in the various editions of their Directory, the provinces selected some of the ceremonies used in the 1800s and we note a certain difference between the south, where a few dramatic ceremonies linger, while they are less followed in the central and northern regions. Everywhere, however, there is usually the Way of the Cross outdoors, the procession to the cemetery, and that of erecting the Cross. The themes are substantially the same but greatly adapted to the new pastoral and social situations with practical application, style, touching on atheism, sexuality, the family, the Christian conscience to be brought to social and political life.

They continue their attention to Catholic associations especially those of Christian mothers, the Children of Mary, and gradually, but ever more strongly, to Catholic Action. Attention on the part of the missionaries to

the Confraternity of the Passion is good until about the '50s, but it does not figure in the goal of the PM.

For a certain period of time, they introduced a special retreat for young people which ended with their consecration to Our Lady. More stress was put on the reading of Holy Scripture and good publications and a special day was set aside for this, and encouraging of circulating libraries.

In the '50s we note a reduction in the length of the sermons, the development of discourses to the various classes, they seek to involve the areas where people spend the greater part of their day such as the schools, factories, hospitals etc. With the proper authorization, they visit these places. For socio-political reasons, these visits become more rare toward the end of the '70s. Towards the '70s, to better sensitize the people to the PM, they began to visit families, with the help of Sisters or specially prepared lay people. To reach as many people as possible, they establish "listening centers," that is, meeting points in a condominium or in a house where people gather. The schedule is adapted to the place. The rise in private Radio and TV over the last years has allowed a better use of this means during the PM.

To adapt the formation of the missionaries, the provinces organized the Interprovincial School of Sacred Eloquence in 1954 which lasted until 1967 and held frequent workshops for missionaries and confessors. Then to recall the attention of the clergy and the public to the basic value of the PM, the Passionists took the initiative of a national congress on "Mission to the People for the 80s", which generated great interest by the seriousness with which it dealt with the topics (36).

We can only measure the extent of the missionary action through the studies carried on in the provinces where, since 1821 at least, records of apostolic ministries were kept. We must bear in mind that the number of priests was not that high and several were engaged in community functions, in formation, or unable because of sickness or lack of training. As the chapter on formation

notes, the approbation to conduct PM was almost equivalent to a graduate degree. They needed a good education, clear pronunciation, a robust voice to be heard without amplifiers, strength enough to resist the discomforts of journeys on foot, from the 1800s to the '40s, not to succumb to colds and bronchitis that easily occurred during the winter.

Also to be borne in mind is the Napoleonic suppression (1810-1814) which impeded all apostolic action by confining religious to their country of origin. The suppression by the Italian government from 1860 to about 1870, touching the Italian provinces, allowed the religious to continue preaching but no processions, and all at a reduced rate because the religious were tolerated as groups of private citizens gathered in a private house. Then the first World War called to arms all the able bodied religious. The negative influence of this event continued for a few years after the war because of the delay in the formation of new vocations. We must remember also, in the last century, the religious sent not only to the Bulgarian mission but also to establish the Congregation in other countries.

At the death of the Founder in 1775, there were 82 priests of which 31 were engaged full time in preaching; in 1814 only 81 priests came back to the Passionist life. In 1835 there were 124 priests, in 1845 there were 197; in 1977 there were 689 but about a hundred worked outside the country.

From the documents we have, we see that between 1730 and 1795 there were at least 670 PM, but there were certainly more because very often they spoke of PM in various villages or in a whole diocese without indicating the parishes thus making it difficult to obtain exact statistics. Between 1817 and 1869, the religious of the Province of the Our Mother of Sorrows (South Lazio, Marsica, Campania) preached 1,027 PM; the religious of the Province of Our Lady of the Pietà (East-central Italy) preached about 906 PM between 1851 and 1906; but we must note that this province suffered longer from the effects of the suppression of 1860. From 1830 to 1870, the

community of St. Michael the Archangel near Lucca ran 376 PM in 19 dioceses, while the religious of the Presentation on Monte Argentario, from November 1828 to April 1900, preached 344 PM (37). The "Annual Report" gives a better idea of the volume of preaching since 1922. These statistics are not complete, especially in what concerns public and private retreats. Very often public retreats are confused with PM. Under the heading of "minor ministries" is included all that is not public or private retreats or PM, therefore it includes novenas, tridua, panegyrics, forty hours, conferences, etc.

The bigger PM were those of Cremona in October, 1950, with 50 preachers; Naples from February 19 to March 4, 1955, with 141 preachers; Ferrara in October, 1955, with 60 preachers; Salerno in 1984. Until recent years, the post-mission follow-up was not programed, as was the general custom in other Institutes. It is only since 1975 that there is talk and efforts to prolong the effects of the mission but this often runs up against a lack of personnel (38).

2) Outside Italy

The cultural and religious situation in England, the fact that Catholics were a minority, the life style, etc. put before Blessed Dominic the need to make adaptations in preaching style, in the schedule and also in the content, stressing certain aspects of the catechesis that were more necessary in that environment and eliminating expressions that could create uneasiness among the separated brethren. Dominic brought with him the cultural experience of Southern Italy and Tuscany. He had also had enough contact with a few protestants to enable him to create a certain psychological elasticity and freedom which allowed him to make prudent adaptations. Between the end of May and the first half of 1849, Dominic wrote the "Notes to our young missionaries in England" which are almost a last testament on the eve of his death on August 26, 1849.

Dominic was concerned by Fr. Gaudentius Rossi's tendency, whose gifts he appreciated when he said of him: "the most useful subject we have here", to want to make changes without sufficient discernment. On November 2, 1847, he wrote to the General that Fr. Gaudentius was fond "of changing our whole system, even that of the missions" and that "in the book of ministries he had inserted a kind of very capricious regulation for the missions; I removed it from the book and in its place I put the stipulation that every public retreat should have at least three sermons a day, that the Passion must never be omitted, nor the eternal truths". The General, Fr. Anthony, responded confirming that the ministries should be accomplished according to the rules and regulations, but he warns that "the regulations say that certain external practices may be omitted in whole or in part, according to circumstances and place. To adapt a sermon to the audience is not forbidden and it will belong to the prudence of the Superior to allow or forbid it; but preaching the eternal truths may be called the essential part of the mission and the retreat, and preaching the passion is not optional for the Passionist". He advised Dominic to approach Fr. Gaudentius "with the proper love and trust" and hoped that he would find him open (39). This divergence did not perturb the true fraternal communion as several of Fr. Gaudentius' letters to the General attest (40).

Dominic thought that there was a greater difference between the Neapolitan environment and the Tuscan than between the Tuscan and the English. Hence what could be done in Tuscany could also be done in England. The things that could not be done and were not convenient to do were: *the solemn entrance of the missionaries, substituted by their being received at the door of the church where the faithful were already gathered; *the "awakenings," substituted in some way by catechism to the young on the first afternoon, which also attracted the adults; *not to touch on certain delicate topics and especially not to "rail vehemently against certain vices....But correction and exhortation with charity," he adds, "does not revolt anyone. We should proceed," he warns, "*cum grano salis* (with prudence), on devotion to the Blessed Virgin;

certain Italian discourses on such objects are beautiful and good, but prudence requires that we be cautious in this regard. I don't think that this will displease the Blessed Virgin who wants nothing else than the salvation of everyone."

He held as possible and useful: *maintaining the use of peacemakers; *ringing the death knell on the evening of the sermon on obdurate sinners, having asked the faithful beforehand to pray five Our Fathers, Hail Marys and Glory be to the Fathers when the bell rang, for the conversion of sinners; *on the night of the meditation on the death of Christ, he advised ringing the bell so that, at that signal, each one could ask forgiveness of the other, the missionaries would give the example. *He insisted on fidelity to the rule on gratuitousness of ministries, but he recognized as legitimate the acceptance of payment for a journey on a public conveyance that they had paid for; they could also accept alms for Masses, on condition that those who offered were not poor, in which case, they should not accept. He was against receiving other alms, however, and wanted that those who offered them should be told to give them to the poor people or to the pastor if he was poor.

He advises giving retreats, or at least a few adapted sermons, to priests, to gentlemen and leaders and a few times also to women. He maintains the general communion at the end of the PM but reproves those who would prevent the people from receiving communion during the PM. He recommends the practice of renewing the baptismal promises.

He wishes that, according to the rule, the missionaries leave early in the morning, without staying extra days even if there are cases to be resolved "because," he says, "you will always have cases to resolve." However, he is not against returning later, if the place is near, to confirm the good and to improve certain cases not completely resolved. He is against writing or having others write for him in newspapers, because he fears that this may easily lead to vanity. For the same reason, he advises against receiving the conversion of protestants

during the PM. He gives precious advice on the manner of helping girls in trouble. The tested and adopted schedule set the first Mass and "Passion motive" at 4:00 or 5:00 a.m., dinner for the missionaries at 2:00 p.m. and supper at 11:00 p.m. (40).

These guidelines and experiences constitute the basis of the adaptation of the method of PM in English speaking areas. With the catechism lessons to the young there developed the mission for young people who later became missionaries to their parents and friends. They also introduced visits to families to know their needs, make the PM and its program known, etc. Such visits entailed much work and sacrifice but, as Fr. Herbert declared in 1924, without them, so much good would not have been done to many members of the families (41).

In the English PM they did what Fr. Spencer obtained for the whole Congregation: prayers for the return of England to the Catholic Church. Spencer, taken by the desire to widen the crusade of prayer, undertook the "little mission" of renewing Catholics especially in the small parishes and poor areas of Ireland while encouraging them to unite themselves to the crusade of prayer. The General, Fr. Anthony, would have liked him to dedicate himself more to the regular PM, but he let him continue the work. And from June 1858 to September 1865, Spencer gave 245 "little missions." These lasted three and a half days with two sermons a day and the rest of the time was given to confessions (42).

In the United States the missionary activity began in the fall of 1855 with a PM preached by Fr. Albino Magno and Fr. Gaudentius Rossi, who had been invited to help in that country. The relationship between the two was difficult. Hence, after that, Fr. Gaudentius almost always went with Fr. Anthony Calandri or alone. On January 5, 1860, Fr. John Baptist Baudinelli wrote to the General: "Fr. Albino and Fr. Gaudentius do not get along and Fr. Superior has decided not to send them together any more, that is why Fr. Anthony and Fr. Albino are almost always together and Fr. Gaudentius goes alone or with Fr. Anthony....If I had to say whose fault it is, I

could not, I have spoken to both and one puts the fault on the other; and I would say that both are at fault" (43).

In many aspects, the adaptations made in England were followed, without the visits to families in order not to take time away from confessions. Catechism to the young is given only in agricultural areas or when the Catholics are dispersed, to prepare these young people to receive the sacraments of confession and communion.

The first provincial chapter, in 1863, discussed the PM and a method was proposed which, however, was not accepted by the General, Fr. Peter Paul. He ordered that they not deviate from what was practiced in England under the guidance of Fr. Dominic.

The method proposed provided: at the morning Mass, about fifteen minutes on "a pious reflection on the Lord's Passion"; after the last Mass (8 or 8:30) there was the catechism lesson. In the evening: instruction on the sacrament of confession for three quarters of an hour; then the meditation on the eternal truths in which the preacher "will take care to introduce some strong motive or sentiment on the Lord's Passion." This reduced or completely eliminated the meditation on the Passion as an act in itself and that is why the General did not approve it. The provincial chapter of 1866 studied at length the progress of PM and the result of the experience, and elaborated norms that became the basis for the provincial Directory. The time of instruction and meditation was reduced: the Passion motive in the morning lasted about ten minutes; the catechism in the morning, a half hour; the evening meditation not more than forty-five minutes with five minutes leeway. In order that the norms be observed, somebody was charged with ringing the bell when the allotted time had elapsed. The Passion of Jesus was meditated and taught either in the Passion motive in the morning or in a meditation which took place after the last Mass. If the catechism took place after this Mass because there was no time earlier in the morning, the meditation on the Passion of Jesus will take place, during a whole week or for a few days, after the catechism. In

the evening, there will not be a formal meditation on the Passion other than that on the eternal truths, but the preacher had to introduce in the instruction an aspect of the Passion of Jesus and toward the end of the PM he gave one or two meditations solely on the Lord's passion.

They gave about 12 hours a day to confessions and on Saturdays there was no sermon, or at most just one in the evening, to give all the time to confessions. When the PM lasted three weeks, it was suggested that during the last three or four days, according to the need, there be only one sermon, in order to give more time for confessions.

The president of the Chapter, Fr. Ignatius Paoli, added a few explanations to make the General understand the reasons for this decision which reduced, formally at least, the attention to the passion of Jesus. He stressed that the people had to be at work at 6 in the morning. Therefore, except in the agricultural areas, it was not possible to have the catechism lesson after the first Mass (around 5:00 a.m.). He explained that it was necessary, like in England and Ireland, to decrease the number of sermons in the last days because very often there were 10, 20, 30 thousand communions during a PM, and therefore as many confessions. During the last PM in Ireland there had been 25 to 30 thousand communions. On August 14, 1866, the General, Fr. Peter Paul, approved the decisions of the Chapter (44).

These norms became the basis for the provincial Directory requested by the Chapter of 1875 and reiterated by that of 1878. Finally, the chapter of 1881 ordered that within the month after the end of the chapter, the commission submit a draft of the Directory. It was done and presented to the General, Fr. Bernard Silvestrelli, who approved it "with a few minor modifications" (45). The Directory was read in the chapter of August 1884 and it was decreed that it be faithfully followed by the missionaries (46).

In January 1894, a resolution of the provincial chapter of 1893 was put in effect: the first "Passionist

Missionary Congress" was held with the participation of 32 religious who shared experiences, renewed the spirit of solidarity, and explored ways to prepare themselves better for conducting the PM in the evolution that the Catholic Church and society were experiencing, especially in the field of cultural and economic progress (47). The provincial chapter of 1899 approved the preaching of "Eucharistic weeks" and "missions to non Catholics" but with special permission from the provincial and always giving preference to our PM. The General, Fr. Silvestrelli, in approving the Acts, noted that even in the "Eucharistic weeks," the eternal truths should be preached, according to our norms. Regarding the "missions to non Catholics," special mention should be given to Fr. Xavier Sutton (1852-1926) for his method and number of missions preached to non Catholics. He wrote two booklets on the subject: "Clearing the Way" and "What is a Catholic?" (48).

We can say that basically the adaptation of the method of the PM and preaching proper to the Congregation had positive results. The provincial chapters, in link with the general government, have continued to follow with interest this primary field of our proper activity, updating and supporting it. A few statistics will give an idea of the work of our religious. In England, between 1842 and 1851, 103 PM were preached, 50 retreats given and 344 converts registered. In the United States, between 1856 and 1866, they held 160 PM and 56 retreats with more than 116,280 communions and 350 converts (49).

In the province of MICH (Belgium, France, Holland), divided into three provinces after 1920, the Passionists encountered major difficulties because of the lack of requests for PM, the relatively large number of religious institutes, the Masonic persecution of the Church in France and also of insufficiently prepared religious. The first PM was preached in 1851 and by the end of 1865 they had preached 251 PM (50).

In the Spanish speaking areas the adaptation was easier because the cultural and religious situation was

not very different from Italy. In Latin America the Passionists encountered an extraordinary devotion to the Passion of Jesus and a taste for processions and other manifestations of public penance. The group that went to Mexico in 1865 began to preach PM without difficulty, making the adaptations which circumstances required. Fr. Amedus Garibaldi, who was the head of the group that went to Spain in 1878, had experienced Mexico and the United States and therefore was aware of the need for flexibility and what should not be changed in the method. The provincial chapter of 1893 (decr.2) charged the provincial to name a commission to compile a Directory for ministries which was read at the chapter of 1896 (session 6) and modified slightly. It was approved by the General on September 27, 1897 (51).

In Argentina, the presence of various ethnic groups called for particular attention in adapting to their needs and sensitivities. The provincial chapters of 1905 and 1908 named a commission to compile a Directory which was approved by the General on August 9, 1909. There was some difficulty in giving a daily meditation on the Passion of Jesus. They kept the various ceremonies of the Spanish Directory; for the closing it was suggested that they have a renewal of the profession of faith and baptismal vows (52).

G. GROUP RETREATS

From the beginning, the Congregation has made itself available for this apostolic service to clergy, religious, seminarians, lay groups. The basic method was that of St. Ignatius with a daily meditation on the passion of Jesus, usually in the morning. The common regulations and provincial directories have given timely norms for this ministry (53). At certain times we note a great demand for Passionists to preach to seminarians and the clergy, a sign of the esteem in which the Congregation and the individual religious who were requested by name were held. This apostolic service has also registered highs and lows in the various provinces either because of

a lack of preparation of preachers or because of unavailability of preachers who were engaged in parishes, "minor ministries" or in teaching. Similar to group retreats are the so called "public retreats" or "popular retreats" which were considered as a little mission in which all the themes were developed but without the ceremonies of a PM and run by one or two missionaries. Sometimes these public retreats were conducted because circumstances did not permit the PM (54). The statistics do not always distinguish between group and public retreats.

H. OTHER MINISTRIES

The rule provides for the giving of conferences, meditations, catechism lessons in places near the retreat. These preaching services are often called "minor ministries" to indicate that the first place must be given to the PM and retreats. One of the conditions to perform this ministry has been that it not prevent the religious from preparing themselves and being available for PM and retreats. Moreover, as far as possible, the religious should return to the retreat on the same day in order not to neglect "the manifold benefits of religious solitude and that the other religious engaged in the usual work not be overly burdened". In these ministries also, the memory of the Passion of Jesus was to be promoted.

During the last century, the discussions on these ministries brought out some wise observations noted by Fr. Frances De Roussy de Sales (1851-1886) in his memoirs: *the rule permits them; *they fulfill the vow and help prepare the religious for the PM and retreats; *the situation that the MICH province is living requires them; *we should and we must avoid going from a proper use of them to the abuse of them (55).

The volume of such activities in the last decades has been great. It seems that we can attribute this to a decrease in diocesan priests, as well as to the good number of religious engaged in formation and who could be available occasionally for this type of service; or the

crisis in PM and retreats without excluding the economic situation. The statistics in this area are very inferior to the reality.

I. PARISHES

In 1760, the Founder asked the Holy See to insert in the text of the rule the stipulation that the office of pastor did not enter in the ministries proper to the Congregation and therefore could be accepted only temporarily, in particular cases, with the permission of the General with his council (56). The reasons for this can be found in the criteria indicated in section A.

Until their entrance into England, the Passionists had not administered parishes even if they had been temporarily engaged in chaplaincies. In England, as also later in the United States, they found themselves in mission areas depending on the Congregation for the Propagation of the Faith. The Catholic Church was struggling to reorganize and the few secular priests would have hardly appreciated a religious community dedicated solely to itinerant preaching. Moreover, Catholics built churches and schools at their own expense and supported the necessary personnel. Therefore, in England as well as in the United States, the pastors and bishops were understandably wary that the faithful not frequent other churches with the risk of withdrawing alms from the needs of the parish community.

On July 14, 1849, Dominic wrote to the General about the planned London house: "To be able to remain here we had to accept to take the weight of a parish that is larger than an Italian bishopric. However, the Catholics are few and almost all poor Irish. It was not possible to have a religious house here without having a parish attached to it. The secular priests would not give us a minute's peace" (57).

Fr. Anthony, the General, agreed that where it was inevitable, they take the administration of the parish,

10
naming the Superior as the pastor, but designating somebody to replace him when he was otherwise engaged. But on June 20, 1850, he reminded the visitor, Fr. Eugene Martorelli: "for many reasons, it would be desirable that our religious, free from every parish obligation, could, like in Italy, go where they are called to do the work of the Institute." At the same time he suggested that, in London as well as in Liverpool, they study the situation to see if they would have enough to live on without the parish (58).

To the first group of Passionists sent to the United States, the same General in n. 9 of the instructions recalled: the apostolic ministries must be accomplished according to the rule "as far as they can and as much as prudence will permit. In this especially let them be docile to the wishes and advice of the bishop where they do not make a mistake....If it happens that in their church, when they have it, they must exercise the function of pastor, it is left up to their prudence and especially to that of the Superior. In such a case it is good that it be the responsibility of the Superior who may exercise the function himself or entrust it to another" (59).

Fr. Peter Magagnotto expressed the same thought on November 14, 1861, while visiting a house in San Francisco, California: "We have to unite solitude and observance of the Rule with help of neighbor;" and he suggests that the church be built far enough away from the religious house, with living quarters for two or three religious, to serve as a parish. However, the religious house will be built with an internal chapel in such a way that religious observance may be followed with the possibility of accomplishing the ministry proper to the Congregation. The Superior will have the care of souls with the help or substituted by another, with the consent of the bishop. The parish will be held as long as need and circumstances require. When the religious no longer need it to survive and the bishop has replacements, they will cede the church and attached residence. But in building, they must have the clear guarantee that the Congregation will retain the religious house as well as the possibility of performing its proper ministries (60).

In 1863, the capitular of St. Paul of the Cross Province "after ten years experience, serious consideration and long and fervent prayers, were of the unanimous opinion that our retreats according to the spirit and letter of the Holy Rule and the practice of the Congregation, must be founded in solitude and separated from the parish church, and that the provincial, with the advice of his council, name one or more priests able to administer" the parish (61). They took this inspiration particularly from the General, Fr. Testa.

In 1866, the General sent Fr. Ignatius Paoli from England as Visitor and President of the chapter. In this report he says that the religious in the United States hold parishes with a certain complex of fear that it is contrary to the rule. They also think that it was a mistake to have built the parish church far from the retreat because it has exposed the religious to greater dangers. He advises that only one main church be united to the retreat and that the others be considered as branches (62).

The provincial, Fr. A. Calandri, sent his opinion which is different from that of Fr. Ignatius. The General, Fr. Peter Paul, accepted the advice of the Visitor and decided: a) that the parish church be united to the retreat and the other churches be considered as branches; b) that the rector be the pastor, but with the help of one or more religious chosen by him, according to the need.

The provincial chapter of 1872 ordered that the parishes separated from the retreat be abandoned as soon as possible. To support the spirit of the religious engaged in parishes, the Provincial Chapter established that, besides participating in the annual retreat, they should take one day a month of retreat in the community (63).

The Passionists in the United States appreciated greatly the preaching of PM and retreats and, blessed with continuous demands, understood that fidelity to the proper ministry of the Congregation would be the way for

their material subsistence, for vocations and expansion. For example, in 1872, they spoke of divine protection during the Civil War, of the numerical increase in religious and houses and they stressed: "The apostolic labors of our religious in preaching missions have been almost without interruption and God has blessed them with abundant fruits of conversion of sinners as well as of protestants". And in 1875 they joyfully spoke of "a number of fruitful missions given in the smallest villages and biggest cities of the United States" (64).

In England (with some influence on France) the tendency was to have parishes in the city. There were certainly objective pastoral needs, but this orientation was also influenced by Fr. Paoli's mentality. The General, Fr. Dominic Giacchini, asked the opinion of the older religious in Italy as to how they had known the tradition on accepting parishes (65). Then on December 19, 1872, "to close the door on ambiguities and misunderstandings" recorded: a) that it was against the rule to seek parishes; b) that it was against the rule to "hold on strongly to those serious causes that justify the provisional acceptance of the office of pastor"; c) that it is according to the rule to "do everything in our power to eliminate those causes that exist and to insist with the competent authorities that they make other arrangements as soon as possible for the administration of the parish" (66).

The General Chapter of 1878 studied at length the problem of parishes keeping in mind a memo from the out-going General, Fr. Bernard Prelini. He noted the need to be faithful to the rule and that, even in the English speaking areas, experience had shown that we could live without parishes. He confirmed that there were minor inconveniences in having the parish attached to the retreat, but that it was necessary that the pastor not be the Superior so that the latter could attend to the good of the community. He also suggested a few norms for the spiritual good of the pastor, for good relations between the parish and the retreat (67).

The General Chapter decreed (d. 438): a) the temporary acceptance of a parish could be permitted for grave reasons only; b) every year, the provincial, with his council, were to examine the case to see if those grave reasons still existed; c) take the necessary steps to return the parish to the diocese. It determined that the responsibility of pastor would rest with the Superior but according to common law, that is, respecting the bishop's right to name the pastor. These norms were in the regulations until 1964 (68).

The Extraordinary General Chapter, even after affirming that "we must have a particular interest in those forms of apostolate that are enriched by common life and, in their turn, enrich it," voted a paragraph that contradicted history: "Our religious have responded to the needs of the local Church, especially in assuming the care of parishes and other corresponding ministries. They readily continue in this vital area of the Church and generously participate in the new forms that are developing from this apostolate" (69).

Such statements encouraged the orientation toward parishes stimulated by requests from the bishops, the identity crisis about the Passionist life and apostolate, the decrease in requests for PM or retreats, the hope of various religious for financial help from parishes. In 1961 we had about 290 religious in 92 parishes; in 1968 there were 112 parishes, 66 of which were attached to religious houses, with about 300 religious engaged full or part time. On the eve of the 1982 General Chapter, there were 252 parishes held by Passionists of which 140 were attached to a religious house, 59 were distinct from the house, 53 entrusted to individual religious, with 509 religious as pastors or assistant pastors (70).

The crisis in personnel and specially a more serene reflection on the spirituality and apostolate proper to the Congregation, the decreased expectations of economic help have impelled us to review our parish service. The reflection was helped by the study of the Third General Synod, in 1978, dedicated to the forms of Passionist apostolate. On March 25, 1979, the General, Fr. Paul Boyle,

took up the topic in a circular letter in which he rejoiced in having found the commitment to proclaim the message of the Cross "with a rich variety of means." He encouraged continuing the reflection on the nature of our spirituality and apostolate to review the apostolic program in order to rediscover the balance between community life and apostolate. The 1984 Constitutions (n.73) restate the Founder's wise norm that to accept a parish we need the permission of the General.

In general, the Passionists' parish work has been greatly appreciated by the bishops and the people. Often, they have created a favorable atmosphere to develop the "memory" of the Passion of Jesus, a missionary style of collaboration of the laity, as well as developing catechesis and social works.

J. OTHER MEANS OF PROCLAIMING CHRIST CRUCIFIED

1) Radio TV

In 1927 the religious of the Province of the Precious Blood used "Radio Espana" for a few conferences (71). A great promoter of the use of radio to proclaim the Passion of Jesus was Fr. Emidio Orlandi, the inventor of radio waves, at the beginning of the 1900's, but who could not develop that invention because of lack of funds. From the year of the Redemption in 1933 to the end of 1938, he held a series of conferences on Italian Radio (EIAR) to illustrate the mystery of the Redemption. In 1940 the EIAR conducted a survey with the listeners on the quality of programming and 6% requested an increase in religious instruction programs. The outbreak of World War II and political questions prevented Fr. Emidio from continuing this apostolate. In the meantime, in Ireland and the United States, there were sporadic radio conferences (72). The General Chapter of 1946 limited itself to stating that radio conferences were not against our spirit as long as they kept the general goals of our apostolate in mind. The 1952 General Chapter encouraged it saying "radio conferences are also means of our apostolate" (73).

This form of proclaiming God's saving love was best used in the St. Paul of the Cross Province because civil legislation in the matter was more favorable. Fr. Fidelis Rice initiated a collaboration with a local radio station in 1954 which led to the program "The Hour of the Crucified." The very well edited program was subsequently requested by other stations including that of the armed forces. The studio, initially set up in a room of the retreat of West Springfield, was transferred to a house built near the retreat. Besides being broadcast, the program was also circulated in a magazine "The Hour of the Crucified" and later under the new title of "Crossroads". To it was added the television program "The Chalice of Salvation" (74). In connection with the use of radio and television there are cassettes and video cassettes, but on a reduced scale. These productions are beginning to take hold in various parts of the Congregation.

At the moment, the legislation of many countries allows a freer use of this means and the Passionists are using it. For some time, where the civil legislation permitted it, it has been used for evangelization and initial instruction.

2) The press

a) Books - St. Paul of the Cross had already given permission to print a book of meditations. The Passionists continued, according to their very limited economic means, to print other books of meditation or religious instruction, or simple leaflets to help in the memory of the Passion of Jesus, always keeping the people in mind. The effort is noteworthy in the 1800s in Italy as well as in countries where the Congregation is establishing itself. A great production is noted in the 1900s. Some publications had a good scriptural and patristic foundation. For example; "Dei tesori che abbiamo in Gesu Cristo" by St. Vincent Strambi, in 1803. "Excellence de Marie et son culte" by Blessed Dominic in 1841-42; the works of Fr. Seraphin Giammaria: "Ordo historicus Passionis DNJC" in 1866, "Promptuarium ecclesiasticum super Passione Christi Domini..." in 1872; "Principes de théologie mystique" in

1372. "Manuel de theologie ascetique" by Fr. Arthur Devine, translated into French in 1903. Manuals of eloquence such as those by Frs. Bernaola, Stanislaus Grennan, Luke Misset, etc. Biographies written according to valid historical and theological criteria, even if in the style of the time, were those of the Founder by St. Vincent Strambi and of Fr. Aloysius Teresa Laffargue; the biographies of Blessed Dominic Barberi and Fr. Ignatius Spencer written by Fr. Pius Devine.

After the Second World War there was an increase in the production of books on piety, catechetical and biblical formation, biographies, etc. Theological, biblical, philosophical and linguistic books written with scientific competence are also modestly represented. Of lesser literary value but with an influence on popular religiosity are the manifold leaflets and pamphlets published in the various parts of the Congregation. We find a list of the books in Spanish published by the Passionists up to 1933 in Fr. Bernaola's "Album historico". Some provinces are drawing up a catalogue of works by their members. The almost complete list of books published by Passionists from 1920 to the present may be found in the Bullettino of the Congregation (1920-1929), Acta Congregationis (1930-1977), and the PIB (1977-__).

b) Magazines - The publication of magazines began in 1909 to continue and support the good accomplished by the PM, to nourish the Christian life of the members of the Confraternity of the Passion, to maintain an affective and formative bond between the pilgrims to a few shrines entrusted to the Passionists, to spread a better knowledge of the Congregation in view of helping the vocational orientation of the young, and also to call on readers for the economic help of students, the development of shrines and missions entrusted to the Passionists. I will mention only the ones that the respective provinces have supported the most. In speaking of these the province bulletins will be indicated.

The series opens with **La Stella del Mare. Maria SS.ma delle grazie...Nettuno**, in October 1909 to promote

the cult of the Madonna and support the construction of the new church. After the canonization of Maria Goretti in 1950, the title became **Il Santuario di N.S.ra delle grazie et di S.Ma. Goretti in Nettuno**. Circulation in 1961: 7,000; 1970: 6,500; 1982: 2,500.

From May 1910 to 1980, the Passionists of Ireland brought **The Cross** to Catholics with informative readings for growth in the memory of the Passion of Jesus and news of Passionist life. In 1961 it had a circulation of 14,400; 1970: 13,000; 1975: 10,000.

In 1912, the Dutch Passionists of Mook initiated **Golgotha** as a means of promoting the memory of the Passion of Jesus, to make known the Passionist life and spirituality and give information on the Catholic Church. After 1965 it was called **Kruispunt**. Circulation in 1961: 24,000; 1970: 9,000.

In September 1913, the nascent shrine of St. Gabriel had a link with the devotees of the Saint: **L'Eco di S. Gabriele dell'Addolorata**, with news of the shrine and to be the missionary voice of St. Gabriel with articles on the Passion of Jesus and Christian formation. Circulation in 1961: 50,000; 1970: 50,000; 1982: 66,000.

Out of Deusto-Bilbao, in January 1919, came **El Pasionario** to broaden the proclamation of the message of the Cross. In 1923, the magazine whose headquarters was in Santander, passed to the Precious Blood Province. Today the magazine continues out of Madrid, giving particular attention to St. Gemma Galgani. Circulation in 1961: 13,750; 1969: 16,350; 1982: 9,000.

In 1919 the community of the retreat of St. Pancrazio (Torino) launched **La voce de S. Pancrazio** to promote worship and increase the Christian formation of the devotees. Circulation in 1961: 7,000; 1970: 5,000; 1982: 2,000.

In 1919 the Passionists of the Immaculate Heart of Mary Province began **Piccola rivista** for the members of the Confraternity of the Passion. In 1920 it operated on

its own and in 1923 it took the format of other magazines with the title **Il divin Crocifisso**, with meditations on the passion of Jesus, news articles on the Passionist Congregation. Circulation in 1961: 11,000; 1970: 9,000; 1982: 7,000.

In March 1920 the Passionists of Molare established a link with devotees of Our Lady with **Il Santuario della Modonna della Rocche**. Circulation in 1961: 3,000; 1970: 3,000; 1982: 2,500.

In 1921, the province of PRES presented **Il Crocifisso** to carry out "our program of preaching Christ Crucified to the people." Circulation in 1961: 3,100; 1970: 3,000; 1982: 2,500.

In 1921, the Province of St. Paul of the Cross began **The Sign** with the aim of reaching 75% of the Catholics who did not read a Catholic magazine. It reached the members of the Confraternity of the Passion and all Catholics with formative articles. The magazine, well directed by able editors and their collaborators, reached the highest circulation of all Passionist magazines and won several journalistic awards. It contributed greatly to the development of Catholic life, to making the Passionists known and to the support of the mission in China. The crisis in publication of the last decade led to the painful decision to cease publication in 1982. Circulation in 1961: 350,000; 1970: 200,000; 1975: 130,000.

In Sicily, in 1923, began the publication of **L'Adolorata Madre di Dio**, which is known today as **Missionari del Crocifisso**. Circulation in 1961: 5,000; 1970: 2,750; 1982: 4,500.

In 1922, the Passionists working in Brazil offered **O Calvario** to the members of the Confraternity of the Passion. Recently it took the name of **30 Dias**. It has stopped publication. Circulation in 1961: 15,000; 1982: 2,000.

The Province of the Sacred Heart of Jesus, which had remained without a magazine, launched **Ecos de San Felicisimo** in 1924 to promote the memory of the Passion of

Jesus and support devotion to the Saint present in Deusto since 1886. At the beginning of 1935 it also began to carry articles in the Basque language. After the war it resumed publication under the title of **Redencion**. It ceased publication in 1977 but resumed again in 1981, joining the two titles **Redencion - Ecos de San Felicismo**. Circulation in 1961: 22,000; 1970: 55,000; 1975: 37,000; 1982: 8,500.

In 1924, the Passionists of France presented **Passioni - Sta. Revue mensuelle** to spread the word of the Cross to a greater number of people. In 1926 they called it simply **Revue de la Passion**. It ceased publication in 1965. However they continue with the leaflets **Saint Passion de Jésus** addressed to the members of the Confraternity of the Passion with a circulation of about 1,500. 1962: 3,500; 1965: 2,500.

With the creation of the Province of Our Mother of Holy Hope in 1924, the Passionists of Belgium remained without the magazine published in Holland. In 1927, those of Wezembeek launched **Kruis en Liefde** with the same aim of forming Christian life through the memory of the Passion of Jesus. In January 1965 they added the title that remains more evident, **Het Teken**. It publishes also news concerning Blessed Isidore De Loor. Circulation in 1961: 67,825; 1970: 50,000; 1982: 42,000.

In 1929 began the publication of **Il Santuario di Laurignano** as a link with the devotees of Our Lady there. Circulation in 1962: 5,000; 1970: 3,500; 1982: 6,000.

The Province of Our Mother of Sorrows began a publication of four pages in 1932 aimed at promoting vocations: **Il piccolo Araldo del Crocifisso** which changed in 1947 to **L'Araldo del Crocifisso** to reflect the missionary activity of the province. It stopped publication in 1977 and was replaced by **Presenza Missionaria**, wanted by the missionaries as a link with the faithful to whom they had preached PM and retreats. Circulation in 1961: 5,000; 1970: 3,000; 1982: 4,500.

In 1933, the Province of the Sacred Side of Jesus started publishing **Il S. Costato di Gesu**, replaced in 1971 by **La Missione**. Circulation in 1961: 5,000; 1970: 3,000; 1982: 4,500.

From January 1936 to 1979, the Holy Family Province published **El Labaro**. Circulation in 1961: 7,500; 1969: 15,000.

In Chile, the Passionists began the Marian shrine of Miramar and in 1938 they established a link with the devotees with **La Gruta de Lourdes** which continued on a larger scale the previous leaflet **La Gruta de Viña**. Circulation in 1961: 2,300; 1969: 5,200; 1982: 3,000.

In 1950 the community of the Madonna della Stella (Perugia) began the publication of **La Stella** to continue the Marian atmosphere in the area of Marian pilgrimages. It continues publication having fused with other Marian magazines. Circulation in 1961 4,000; 1970 2,000; 1982 2,4000.

In 1955 a magazine began in Italy on the spirituality of the Passion: **Fonti Vive**, with articles on the paschal mystery in Christian life linking these with Passionist spirituality. For economic reasons the magazine ceased publication in 1977. Its program was taken up in 1986 by **La Sapienza della Croce**. Circulation in 1961: 1,000; 1969 200.

In August 1959, Fr. Peter Richards, the animator of the Christian Family Movement began publication of **Apuntes de pastoral familiar**. In 1979 the name changed to **Digesto familiar**, with the aim of helping the young to prepare themselves for marriage and spouses to live their mission in a Christian manner.

In 1975, through the efforts of Fr. Adrian Di Bonaventura, there began a bibliographical service entitled **Vangelo della Passione**. **Schede bibliografiche**, to make known the publications on the mystery of the Redemption. In the same year the **Bollettino Stauros**. **Teologia della**

Croce was published to present articles on the Passion of Jesus.

The office of the Stauros Association publishes every year a catalogue of publications on the Passion of Christ in human suffering, in life and in art, etc: **Bibliographie Stauros**.

In addition to the magazines already mentioned, there are a few smaller ones of which some are still in publication, such as **Angosto**, from the shrine of Our Lady of Angosto, Spain; **La Luz** by Mexican Passionists. Then there are so many other smaller magazines or monthly leaflets that are published by the parishes or retreat house with a very limited circulation but that serve as a link between the Passionists of these works or houses and a circle of lay people.

c) **Stauros Association** - The International Stauros Association was founded in 1973 at a meeting of Father General and his Council and almost all the provincials. Its aim is to promote, in collaboration with non-Passionists, a better awareness of the Passion of Christ and its relation to human life and culture. It publishes the bibliography already mentioned; in the United States and Latin America, it has promoted congresses on the meaning of suffering and the Passion of Christ. It has contributed in other cultural manifestations whose objective was the Passion of Christ (75).

K. CONFRATERNITY OF THE PASSION

The Confraternity of the Passion began through the initiative of a few lay persons in Veroli (Frosinone) on April 6, 1755. The promoters wanted to help the people of the cities and the countryside to observe liturgical feasts and to accomplish works of charity for the good of the needy. Having come to know the Passionists in the PM, they were oriented toward the spirituality of the Congregation and they turned to Fr. Thomas Struzzieri for a

constitution. Paul of the Cross was also interested in this.

In the introduction to the constitutions which were approved by the bishop on May 5, 1772, the promoters asked the "Most Rev. Father Paul of the Cross, General and Founder of the Congregation of the Passion, to take the protection (of the Confraternity), to promote it and to have it erected in all those cities and places where they will sow the Divine Seed. In short (if we may be permitted to hope), to consider it as the first-born daughter of his Institute, and to have it aggregated, with the Apostolic Stamp, and a third order".

Not having solemn vows, the Congregation did not have the juridical power to found or aggregate a Third Order or a Confraternity. This required a privilege with the risk of creating opposition and the Founder did not take the necessary steps with the Pope. The Confraternity continued by itself in Veroli and surrounding villages without much diffusion. The French revolution stifled it along with others. During PM in the area, the Passionists revived it.

In 1804, the General obtained from Pius VII the authorization to admit into the communion of spiritual goods and indulgences those Confraternities who made a particular remembrance of the Passion of Jesus.

In 1861, basing himself on such precedents, the General, Fr. Anthony Testa, requested of Pius IX an official document with the authorization to erect the Confraternity of the Passion. The Pope granted it on September 20, 1861. The movement took a direction with the establishment of the "Pius Society with the title of Holy Cross and Passion of Our Lord Jesus Christ," which took place on May 3, 1867 at the Scala Santa. It was the best way to highlight the canonization of Paul of the Cross.

Henceforth, the Passionists have generally felt committed to promote this association, considering it as an efficacious means to assure the fruits of the PM or the retreat and achieving what the Founder sought to do with

prayer groups. The association was also seen as a spiritual movement which helped the Passionists promote the memory of the Passion and make it penetrate in daily family and social life.

On February 26, 1918, Benedict XIV granted the title of Archconfraternity to the Confraternity established at Scala Santa. The General Chapter of 1929 (decr. 618) recommended to the Superiors the commitment to establish the Confraternity, with the permission of the Ordinary, in all the churches of the Congregation and wherever they exercise their ministries.

From that period we note a growth of new shoots that can be followed in the magazines already mentioned, directed in large part by the members. From 1920 the "Bulletin" of the Congregation (Acta of 1930) reports the list of establishments with the certificate of the General. In 1966 there were 501 associations.

The vitality of the Confraternity depends very much on the dynamism of the religious in charge, of the pastor and the lay animators of the group. After 1950 we note various congresses on the regional or national level for the directors and members of the Confraternity. Since the '70s the association has lived the difficulties of other similar organizations. Only local studies may give an idea of the spiritual and social and charitable good that the Confraternity has accomplished and the contribution that it has given to the apostolic mission of the Congregation.

Several attempts are being made to revive the finality of the Confraternity in difficult situations. Among which: "The Association of the Passion," or "Groups of spirituality centered on the mystery of the Cross", under the care of Fr. Bernardine Bordo (Presentation Province). The effort is to involve the pastors, to render the members more dynamic on the level of Christian commitment to the service of the parish as agents of reconciliation. Formation is done by annual meetings and with periodical leaflets.

In 1952, Fr. Xavier Bonassi (1905-1974) founded the movement of 'Volunteers of the Cross' "to develop the Confraternity of the Passion and adapt to the times." He wanted to get the members to revive the Christian spirit and its practice through the memory of the Passion of Jesus and thus incite people to penance and conversion.

We could mention other efforts such as the "Oblates of the Passionist Monastery of Les Sables D'Olonne, promoted by Fr. Jean Claude Delion.

In a few shrines and houses Passsionists have given life to local associations that have strengthened the links of spiritual communion between the community and its members and families (76).

NOTES

1. Let IV, p. 218.
2. Rule c. 1.
3. Let IV, p. 140.
4. Let V, pp. 193-194.
5. Francois de Roussy de Sales, CP, Memoire sur les ministeres apost. dans la Province de St. Michel. Introduit et annoté par le R.P. Van Landschoot, CP, (Wezembeek-Oppem 1963), pp. 58-61. Alberto Deane, CP, Circular letter on the occasion of the canonization of St. Vincenzo Strambi, April 2, 1950. Decreti e racc. d. 723. Regulations 1964, c. XXII. III General Sinod, 1978. Paul Boyle, CP, Circular: The Pass. Apostolic Community, March 25, 1979. Gerard Rooney, CP, The Passionist Heritage. A Circular Letter on Occasion..., September 14, 1963, pp. 14-21, 31-38.
6. Let IV, p. 285.
7. Let IV, p. 238.
8. Rule c. 16.
9. Ibid., c. 16, 23.
10. Ibid., c. 34.
11. Ibid.
12. Ibid., c. 3;24, 6. Consuetudines p. 198, n. 2. Giorgini, History of the Passionists, I, (Eng. trans.), pp. 439-441.
13. F. de Sales, op.cit., p. 46-57. III Gen. Sinod, 1978.
14. St. Paul of the Cross, "Guide," nn. 208-240. Let IV, pp. 254, 270 n. 5. Consuetudines p. 136, nn 2-3.

15. St. Paul of the Cross, "Guide," n. 129-135; 188-195.
16. St. Paul of the Cross, "The Congregation...", op. cit., p. 14, n. 26.
17. Let I, pp. 337-378. Despite the lack of space in the hermitage of St. Anthony, he admitted some retreatants, Let II, 8.
18. Reg. et const. 4/II-IV/52-59.
19. St. Paul of the Cross, "The Congregation...", op. cit., p. 14, n. 26; p. 22, n. 27. Consuetudines pp. 154-158. In founding the novitiate retreat, Paul had in mind to use the former rooms of the novices at the Presentation for retreatants: "There will be a wing in this retreat with rooms to receive about ten or twelve retreatants, either clergy or lay people who desire to come," Let IV, p. 213.
20. Regulations 1964, n. 302-305.
21. Decreti e racc. d. 246, 2. AG, Fondo Eser.Sp. There is a copy of the Regulations of 1805.
22. Amedeo, CP. I Passionisti nell'Alta Italia, (Pianezza 1922), pp. 302, 344-348.
23. Cassian J. Juhaus, CP, Compelled to Speak, pp. 297-298.
24. Ward, CP, The Passionists, p. 333-340. AG., PAUL Prov. Chap. 1914, decr. 20; cfr. also Prov. Chap. 1917, 7th sess. d.2; Prov. Chap. 1920, d. 17.
25. Ward, op.cit., p. 336. Cfr. also the various "notiziari" edited by the single houses.
26. AG, CRUC Prov. Chap. 1917, d. 17; Prov. Chap. 1923, d. 3; encourages again.
27. Text in Acta XI, pp. 256-257.
28. Giammaria, Esercizio di brevi ed affettuose meditazioni sopra la SS.ma Passione di. G. C. per ogni giorno del mese,

(Roma 1767). Giorgini, History of the Passionists, I, (Eng. trans.), pp. 441-454. Idem, La Missione Popolare Passionista in Italia. Saggio storico, (Roma 1986), p. 13.

29. The work was principally that of Fr. Anthony of St. Joseph, Colombo, former General.

30. Decreti e racc. d. 359; 365, 6° b.

31. Cfr. the various editions of the General Regulations.

32. Domenico, Brevi avvertenze, ossia regole per predicare con frutto la Parola di Dio, f. 147-203, in AG, fondo Domenico, VI.

33. Decreti e racc, d. 308, 2; 378, 2; 437, 2, 3°. Acta XVIII, pp. 264-265: Circular letter of the General on the subject.

34. Decreti e racc. d. 475.

35. Acta XIV, p. 275. Cfr. for other documents on the subject: Acta XIV, pp. 263-277; Acta XVII, pp. 80-81.

36. AA.VV., Missioni al popolo per gli anni '80. Atti del 1° Convegno nazionale, Roma Feb. 2-7, 1981, (Roma 1981). Cfr. for other relative notes: Acta and il Notiziario from 1958. "Notiziario" 1956-1957 with the enquiry regarding the forms of the apostolate in Italy. Notizie CIPI; Acts of the reunions of preachers from various Provinces.

37. Cfr. fonti in: Giorgini, La MP in Italia, pp. 41-42.

38. Ibid., p. 46. CIPI, Orientamenti per la predicazione dei Passionisti in Italia, (Roma 1986), pp. 88-90, 156-157.

39. New Positio...Dominici, p. 150-152; cfr. also letter of Dominic to the General of March 16, 1847. I "ricordi" are in AG, fondo Domenico Ms VII, 3.

40. New Positio, pp. 166-167.
41. AG, fondo Domenico, Ms VII, 3, ff. 1v-13v. Herbert, CP, The Preachers, p. 54-55, 57. C. Yuhaus, op.cit., pp. 242, 244-247.
42. Herbert, op.cit., p. 133. Pius a Spiritu Sancto, CP, Life of Fr. Ignatius of St. Paul, Passionist, (Dublin 1866), pp. 464-468. Conrad Charles, CP, The Foundation of the Passionists in England, 1840-1851, p. 532, n.2.
43. AG, PAUL, Historia III, 11.
44. AG, PAUL, Prov. Chap. 1866, 14th sess.
45. AG, Consulte I, f. 97. AG, PAUL, Prov. Chap. 1878, 7th sess.; Prov. Chap. 1881, 12th sess. The Directory: Passionist Missionary's Guide for the Province of St. Paul of the Cross, USA, 1897.
46. AG, PAUL Prov. Chap. 1884, 13th sess.
47. Proceedings of the First Passionist Missionary Congress, St. Paul's Monastery, Jan. 25-27, 1894.
48. AG; PAUL, Prov. Chap. 1899, 9th sess.; The General's note is added to the Acts. Ward, CP., op. cit., pp. 252-255. Cenni necrologici 1926, pp. 44-47.
49. C.Yuhaus, op.cit., pp. 319-320. C. Charles, op.cit., p. 572.
50. AG, MICH, Annuaire Apostolique des R.P. Passionistes de la Prov. de St. Mich. Arch.
51. AG, CORI, Prov. Chap. cited. Consulte I, f. 182. Directorio del Misionero Pasionista para el recto desempeño del Apostolico Ministerio en la Prov. del Sdo. Corazon de Jesus, Bilbao 1897.
52. Directorio del Misionero Pasionista para el recto desempeño del Apostolico Ministerio en la Prov. de la Immaculada Conc.

53. Decreti e racc. d. 420: regarding the method and themes of the retreats. Consuetudines p. 10, lines 1-6; p. 198, n. 5. Compendio di precetti rettorici compilati dal P. Vincenzo Ma di S.Paolo..., (Roma 1838), p. 190.
54. For the statistics from 1922-1982 cfr. Table. In England between 1842-1851, 50 retreats are recorded: C. Charles, op.cit., p. 572. In the USA between 1856-1866, 56 retreats were given, C.Yuhaus, op.cit., p. 319. For the difficult work in North Carolina, 1928-1964, cfr. Berchmans McHugh, CP, A History of Passionist Missions in North Carolina, 1985.
55. F. de Sales, op.cit., pp. 52-57. Consuetudines p. 200, n. 9-10.
56. Rule c. 34.
57. New Positio, p. 159.
58. C. Charles, op.cit., p. 532.
59. AG, PAUL, Historia II, 2.
60. AG, PAUL Historia IV, 6,7. The economic problem in that phase of the development of the Catholic Church was serious. Catholics, often the poor and middle class, had to build churches, schools, support the clergy, etc. Hence pastors were afraid that the Sunday collection would go to others outside the parish. Therefore, bishops, even of San Francisco, thought it better that religious have parishes in order to receive the necessary support and thus avoid any difficulty with pastors; cfr. Fr. Peter's letter of September 24, 1861.
61. AG, PAUL, Prov. Chap. 1863, 2nd sess.
62. AG, PAUL, Historia VII, 9.
63. AG, PAUL Historia VII, 7,8,10,11. AG, PAUL, Prov. Chap. 1866, 7th sess. d. 1. Prov. Chap. 1872, 4th sess.. Prov. Chap. 1878, 8th sess.

64. AG, PAUL, Prov. Chap. 1872 Introduction; Prov. Chap. 1875 Introduction.
65. AG, PAUL, Historia VII, 12-20, the documents of autumn 1872.
66. AG, Consulte I, f. 13.
67. Decreti e racc., pp. 139-140.
68. Regulations 1964, n. 328-339. Decreti e racc. d. 723, 1,3°.
69. Chapter Document nn. 71, 77. To understand these numbers, it is helpful to keep in mind the climate of the discussions. Many considered only what was being done without asking whether it was in keeping with the spirit and finality of the Congregation. It was declared that about 300 Passionists were engaged full time in this work, while about 200 were indirectly engaged. These represented perhaps one of the greater numbers in the present apostolate of the Congregation and thus had a right to some recognition as a "proper work of the Congregation and not simply tolerated." Cfr. "Informazione capitolare, Assistenza Italiana, n. 7 of June 13, 1970, p. 5.
70. AG, Annual Report. Statistics presented to the Gen. Chapter of 1982.
71. Benito, Historia, p. 590.
72. "Il Crocifisso" 1940, pp. 175-176.
73. Decreti e racc. d. 720; 731, 5.
74. In addition to the publications indicated, cfr. Acta XXI,/Notiziario/ p. 46, 104; Acta XXII,/Notiziario/ pp. 130-131.
75. General's letter regarding the scope of "Stauros" in Acta XXVI, pp. 238-239.

76. Giorgini, History of the Passionists, I, (Eng. Trans.), pp. 458-462. Celestino Nerrone, CP, L'Arciconfraternità della Passione alla Scala Santa, Ed. "Il Crocifisso," (Roma s.d.). Rules of the Confraternities of the Passion in various languages. Acta XIV, pp. 105-120, re: "scapolare della Passione." Bernardino Bordo, CP, Associazione della Passione (ASP). Gruppi di spiritualità, Rome 1975. (mimeo). Ward, op. cit., p. 246. AG, PAUL, Prov. Chap. 1920, d. 11: a new impulse is given to the Confraternity and a Provincial Director is named. AG, PAUL, Prov. Chap. 1935: In his Circular letter of May 1, 1935 convoking the Provincial Chapter, the Provincial, Fr. Benjamin of the Immaculate, writes: "Because of the zeal of those in charge, the Archconfraternity of the Passion has made great progress and has flourished more than ever among religious and seminarians. After our missions and retreats, it seems that there is not a more efficacious means to fulfill our fourth vow." AG, CORI, Prov. Chap. 1890, 5th sess., d. 2: The missionaries are obliged to establish the Confraternity of the Passion whenever possible and convenient. C. Yuhaus, op. cit., p. 250. Bernaola, Album hist., pp. 210-216. J.C. Delion, Petite regle de vie des "Pauvres de Jesus." Oblates et Oblats du Monastere du Precieux Sang a la Chaume. NB: In the publications indicated in 9,J,2,b, there is much information on the Confraternity. Saverio, CP, I Volontari della Croce, (Caravate 1960). Ibid., Movimento Volontari della Croce perchè rifiorisca lo spirito e la pratica della penitenza.

Chapter X

OVERALL VIEW OF THE CONGREGATION

A. THE PERIOD FROM 1776 to 1839

The principal events are: a) the guidance of the Congregation passes from the Founder to his successors, b) the Napoleonic suppression; c) the qualitative and numerical recovery of the Congregation allowing its expansion.

1. Socio-political and ecclesial context

This period is characterized by the spread of rationalism, of deism, of French encyclopedism which precede the armed invasion of the French Revolution that broke out in July 1789. On August 26, 1789, the rights of man are proclaimed; in October of the same year, ecclesiastical properties are confiscated and the "Civil Constitution of the Clergy" is passed, which rendered the offices of bishop and of pastor elective, and required the oath of fidelity to the Constitution. The Republic is proclaimed on September 22, 1792, and on January 21, 1793, the King is beheaded.

In 1796 the French army commanded by Napoleon invades northern Italy, forming the Cisalpine Republic. Another army heads toward central Italy and the Papal States where the "Roman Republic" is created (February 15, 1798), Pope Pius VI is imprisoned and dies in France in August 1799; all religious not natives of the territory of the Republic are expelled. The "Roman Republic" falls in September 1799. In July 1800, the new Pope, Pius VII, elected in March 1800 by the conclave assembled in Venice, enters Rome, and all expelled religious likewise return.

On December 2, 1804, Napoleon is crowned Emperor of the French in the presence of Pius VII, who intervened with the hope of promoting the restoration of Catholic life in France. Reconciliation with the Church soon terminated because of the despotism of Napoleon, who in 1808 began the first suppression of religious institutes in Italy. Its culmination was 1810 with the general suppression of all religious corporations, with the deportation of Pope Pius VII, the dispersion and imprisonment of bishops, of ecclesiastics and also of many civil employees of the former Papal State who refused to take the oath of fidelity to the emperor. With the defeat of Napoleon, the old order was re-established by the Congress of Vienna (1814-1815). The Pope returns to Rome, initiating the restoration of religious institutes, urging them to a radical reform, so that their life would correspond to the Rules and Constitutions they professed.

Economically and politically, the nineteenth century is dominated by the rise of the middle classes (bankers, industrialists, professional workers, businessmen). This class develops industrialization, which, while offering real support to progress, nevertheless creates the proletariat, because very often it is concerned only about its own profit. The black slave trade continues.

In politics, liberalism affirms the supremacy of the people and favors the constitutional regime that must guarantee the freedoms of thought, of religion, of speech, etc. These ideas clash with the absolute monarchies restored in 1815, and, as a consequence, have political movements opposed to absolute governments are formed. In addition, the concepts of fatherland and of nation are affirmed, even to an exasperating degree. These agitations, together with the hegemonic will of the most powerful nations, were the cause of almost uninterrupted wars and insurgencies that tormented Europe and the colonial world of the European powers in the nineteenth century. In Italy, reflecting its proximity to France, Freemasonry with an anti-Catholic character was gaining strength as well as other secret societies, including the Carbonari.

From 1820, there is a succession of liberal revolutionary movements in Spain and in the Kingdom of Naples (1820), in Piedmont (1821), in various Italian States (1821, 1826, 1828). The desire for independence and unity among the various ethnic groups subject to the dominion of the great powers is increasingly evident. In Italy this begins to be achieved after 1850, in Belgium and in Greece in 1830; the Balkan States, though remaining under Turkish and Austrian influence, begin to have a certain independence after 1830; while in Poland, the insurrection of 1830 was crushed by Russia. In Latin America, the process of independence from Spain and from Portugal begins in 1810 and concludes around 1840.

The building of the first steam locomotive in 1814 offers new means of transportation and new energies for industrialization.

These events have repercussions on the people, who often live amidst apprehension for the future, in uncertainty about the best solution to the problems confronting them, even though many are envisioning a better future with unlimited progress. Religious, however, must bear the increasingly open opposition to them and against the Catholic Church, on the part of Freemasonry and from the various political and cultural anti-clerical movements. In addition to the opposition and to the restrictions of liberty was the threat, and often the reality, of the suppression of the institutes.

Some books that characterize this period and that exercise a positive influence on the Church are the works of Fr. Grou on the spiritual life, "The Genius of Christianity" by Chateaubriand, "The Pope", by J. de Maistre. In 1833, the Dominican Father Lacordaire began his "Conferences" in Notre Dame of Paris, later followed by those of Monsabré. These had a great influence on the sermons of the 1800s and part of the 1900s; and the volumes of these two conference masters are found in all the Italian and French Passionist libraries.

In 1822, the Society for the Propagation of the Faith, the work of Miss Pauline Jaricot, is founded in

Lyons. It is accepted in Rome in 1838, and in 1839, Bl. Dominic Barberi writes a booklet about it, entitled "The Widow's Mite." Meanwhile, the Orthodox Churches and the Reformed Churches initiate a growing missionary movement and a movement for the spread of the Bible.

The Pontiffs of this period: Pius VI (1775-1799 in exile); Pius VII (1800-1823), Leo XII (1823-1829) for the recovery of whose health St. Vincent Strambi, CP offered his life in December 1823; Pius VIII (1829-1830); Gregory XVI (1831-1846). They were exemplary and committed in fulfilling their office in a time that was very difficult both for the pastoral life of the Church and for the government of the Papal State.

Noteworthy is the missionary reawakening and the missionary thrust that characterized the 1800s, both by reason of the rise of various masculine and feminine congregations that were dedicated solely to this purpose, as by reason of the new impulse given to this by already existing institutes. The missionary impulse, which the "Annals of the Propagation of the Faith" also stimulated, had its wholesome influence on the Passionist Congregation, too. Likewise to be recorded here is the "Oxford Movement," which developed within the Anglican Church between 1833-1845 and in which Bl. Dominic was greatly interested. On May 5, 1841, he sent a long letter to the professors of Oxford.

2. The General Superiors

Fr. John Baptist of St. Vincent Ferrer (Gorresio)

A Piedmontese born in Bagnasco (Cuneo) on December 14, 1734, he had a thorough literary and philosophical education and entered the Passionists at the age of 21. In the novitiate, he was under the direction of Fr. John Mary Cioni, and was professed on November 30, 1756. He was a tireless and efficient missionary, ready for community service, humble, a man of prayer, poor and austere, but a lover of cleanliness and of courtesy, both among the religious and with outsiders.

287-315. "Lettere circolari" in Bollettino 1929, pp. 105-116, 132-138, 265-276, 359-362; Acta CP 1936, pp. 16-18; 1949, pp. 130-137. C. Naselli, History of the Passionists, II/1, pp. 33-89, 135ss.

Fr. John Mary of St. Ignatius (Cioni)

Born in Brandeglio (Lucca) on July 7, 1727, he entered the Passionist Congregation at the age of 18 and was educated by the novice master, Fr. Marcoaurelius Pastorelli and by the Founder himself, to whom he often went for advice. Professed on March 4, 1747, he was a member of the first formal group of studies under the direction of Fr. Marcoaurelius. As a Deacon, he took part in the great mission preached in Camerino by the Founder, together with Fr. Marcoaurelius and others.

He was Local Superior, master of novices, general consultor, Provincial. The Founder chose him as his confessor after the death of Fr. John Baptist Danei (1765), and sent him as Visitor when he was unable to make the visitation. He entrusted him with the charge of completing the foundation of the first monastery of Passionist Nuns in 1770-1771. Despite these various charges, he was often involved in preaching missions, in writing memoirs of religious and the history of the Institute, a large part of which is known through his writings.

The nine capitulars who gathered at Sts. John and Paul from April 1-3, 1784, elected him Superior General. The capitulars reflected for a long time on the state of the health of so many religious, aged before their time and thus rendered unfit for the preaching ministry, which was so greatly needed. It seemed to some, that one of the principal causes for this might be found in the lenten meals then being served in the monasteries, where meat was never allowed except in cases of serious illness. It was decided to explain this matter to the Pope, without however, making a specific request, and to submit to his decision. After the General, John Mary, had asked all the communities to pray for this matter, he presented the case to the Pope during the month of October. Pius VI re-

He was, however, somewhat scrupulous. He loved the Congregation dearly and feared that, because of his negligence, it might fall from the fervor in which the Founder had left it. His wanting to complete a final revision of the rules and constitutions before his death, in order to assure that in the future everything would be put into practice, led him to some very rigid attitudes in the concept of observance and of fidelity. The numerous witnesses about him concur in recalling his severity; but they are also unanimous in emphasizing his sense of distributive justice, his charity toward all, his capacity for asking pardon or for clarifying the motives of his interventions if he noticed that he had pained a religious.

He improved the organization of the archives, of liturgical functions, of the apostolate, etc., as was recorded when speaking of the General Regulations.

Upon the death of the Founder, Fr. Gorresio, as first Consultor, directed the Congregation until the expiration of the first triennium. The nine capitulars gathered at Sts. John and Paul under the presidency of Bishop Thomas Struzzieri, C.P., who, being in Rome, had been designated by Pius VI as the Presiding Officer of the Chapter. On May 16, 1778, the capitulars elected Fr. Gorresio as Superior General. He declined both orally and in writing, and only after much pressure from the Presiding Officer and the capitulars accepted the office. During this six-year period, retreats were opened in Morrovalle (1779), Pievetorina and Anguillara in 1782. In 1781, the first Passionists left for the Bulgarian mission.

At the General Chapter of April 15-19, 1790, Fr. Gorresio was re-elected Superior General and resumed his work of government. On May 3, 1792 the retreat of Recanati was officially opened with 15 religious. He died in 1801, as Procurator General.

Bibliography: P. Filippo Antonaroli, "Vita del gran servo di Dio P. Giovanni Battista di S. Vincenzo Ferreri, Preposito Generale della Congregazione della Passione SS. di G.C.N.S." 1817, MS in AG. - Bernardo Silvestrelli, Memorie dei primi Compagni di S. Paolo della Croce, (Roma 1932), ed. 2°, pp.

sponded with the Brief, *Post Constitutionem nostram* of March 11, 1785, granting them, excepting on fast days, the the same foods that are permitted all Christians; and on days that the rule prescribed fasting (excepting those that the Church prescribed for all the faithful) allowing eggs and milk products. In addition, so that there would be a little more time available for study, it established that the night prayers, including the Office of Readings, Lauds and meditation, would occupy an hour and a half.

With the exception of two or three religious, who sent letters opposing the General's judgment, the concession was accepted by the religious with reverence, although with great suffering by many who looked upon it as a beginning of relaxation, while they were rather doubtful that it would be the panacea for the health of the Passionists. In a circular of March 15, 1785, Fr. John Mary explained the reasons for the Pontifical concession and the spiritual motivations that should animate the religious in the observance of that norm, and the defects that should be eliminated from the common life.

Like the Founder, Fr. John Mary, too, sent pastoral letters to animate the religious to better appreciate and actualize their vocation. The first is from Holy Thursday 1784: He announces his election, saying that he embraces the charge "with eyes open," foreseeing "the tedious cares and the continuous labors of government," but that he has made of all "a voluntary sacrifice to God for the spiritual good of the souls" of the religious. "It suffices that you walk worthily, in utmost conformity to the Holy Gospel and to the norms of the Holy Rule, which in substance are nothing more than an extract from that same Gospel." In another pastoral, November 1, 1788, he recalls that every Passionist must tend to union with God and lead his fellowmen to God. Therefore it is necessary that each one acquire and develop the spirit of prayer, using the opportune means indicated by the Rule. In a particular way he exhorts the religious to practice external and internal solitude as the necessary attitude for listening to the voice of God.

In his letter of August 15, 1786, he offered norms for careful administration which remained in effect until the end of the nineteenth century. He completed the establishment of the retreat of Pievetorina on June 4, 1786, and that of Gubbio in 1787. Because his government introduced the use of meat and reduced the time for the nocturnal prayers, it was displeasing to many, and in 1790, the capitulars recalled Fr. Gorresio to govern the Congregation. Fr. John Mary, however, remained in the curia as first Consultor, but died on February 7, 1792 from a sickness contracted while hearing the confession of a patient with an infectious disease in the hospital of St. John.

Bibliography: C. Naselli, History of the Passionists, vol II/1, pp. 95-134. B. Silvestrelli, Cenni biografici di alcuni religiosi passionisti che professarono..., (Roma 1886), pp. 53-63. "Circolari" in Acta CP, XIII, pp. 201-203; XVI, pp. 138-152. F. Giorgini, Decreti e racc., pp. (11)-(13).

Fr. Joseph Mary of the Crucified (Clarís)

He came from Capoliveri on the island of Elba where he was born on June 4, 1743. He was professed on December 8, 1765. He was an excellent missionary, many times local superior, provincial consultor, provincial, and because of his meekness and charity was esteemed by all.

He was elected Superior General "after a number of scrutinies" by the eight capitulars who assembled at the retreat of Anguillara from April 5-6, 1796. Fr. Vincent Strambi was one of the two consultors. Fr. Clarís' government is characterized by a particular commitment to pastoral letters in animating his religious to the interior life, to peace and to fraternal charity manifested in all aspects of community life. The sons of the Passion of Christ "contemplate that divine Blood poured out with so much love" for each one; therefore, each one ought to promote the good of the other. He persistently called for the observance of the Rules and Constitutions, lived with profound theological charity, and for fidelity to prayer and solitude.

The first French invasion took place during his term of office, as well as the proclamation of the Roman Republic, which expelled the non-native religious from the former Papal State. The retreats remained at the disposition of the invaders, who plundered and despoiled them. Many religious took refuge on Mount Argentario, the one retreat outside the Papal State. But they had to flee from here too, since the two retreats were invaded by French sympathizers. They were less disturbed south of Lazio, thanks to the esteem in which the Passionists were held, both by the authorities and by the people.

Together with his religious, the Superior General experienced the anguish over the imprisonment and the deportation of Pope Pius VI and over his death in exile; as well as the joy, mingled with sorrow, over the new Pope, elected in the conclave that assembled in Venice. On July 5, 1801, Pius VII had designated Fr. Vincent Strambi, Bishop of Macerata and Tolentino, but allowed him to retain the office of consultor and the right to participate in the imminent chapter. This chapter assembled in the retreat of Vetralla from April 26-29, 1802, and for the first time since the establishment of the Provinces in 1769, all ten capitulars were present. The presidency was entrusted to Bishop Strambi. They first studied the proposals and formulated the decrees; then went on to the election of the Superiors, and subsequently voted on the decrees. Fr. Joseph Claris was re-elected, but it might be inferred from the circular of July 27, 1808 (*Acta XVII*, p. 29), that some would have desired a more energetic person, in view of the prospect of difficult times.

With virtuous attention, Fr. Claris continued his pastoral work through the circulars that were filled with biblical motivations and with the affectionate memory of the Founder. He encouraged the religious to be men of prayer, truly conformed to Christ crucified, in order to be real promoters of the memory of the Passion of Jesus. During his time, the retreat of Anguillara was closed because of malaria that undermined the health of the religious; and two retreats were opened: that of St. Felice of

Giano near Spoleto, in 1803; and in that same year, the retreat of St. Bernard in Arezzo.

Bibliography: Tito Cerrone, "Expositio historica", p. 90, n. 145. F. Giorgini, Decreti e racc., pp. (15)-(17). "Circolari" in Acta CP, XVI, pp. 190-208; 242-250; 268-281; XVII, p. 25-38.

Fr. Thomas of Incarnate Wisdom (Albesano)

The Italian political situation was becoming ever more difficult because of the Napoleonic invasion. The General Chapter, which had been deferred for a year, was held from May 23-25, 1809 at Sts. John and Paul, despite the presence of the French troops and the annexation of the Papal State to the French Empire, decreed by Napoleon on May 23, 1809. On the third scrutiny, the ten capitulars elected Fr. Thomas of Incarnate Wisdom (Albesano). Born in Camerano (Cuneo) on March 6, 1752, he was professed on January 1, 1771. He had an outstanding theological and moral training, because of which he was a professor for some years and later held administrative positions in various communities. He was esteemed for his uprightness and his virtues, though somewhat feared because of his austerity and resoluteness when it was a question of the common good.

The political situation rapidly worsened. During the night of July 5, 1809, Pius VII was seized and transferred to Grenoble and later to Savona. The suppression of religious institutes began and became general in May 1810. The 242 Passionists (139 priests and clerics and 103 brothers) had to leave the retreats, and return, with police escorts, to their home towns. Only a few of the natives were allowed to remain, to take care of the churches when these were left open. More fortunate was a group of Passionists from the south of Lazio who, with the Provincial, Fr. Philip Antonaroli, obtained the protection of the representative of Prince Bernadotte, to whom Napoleon had given the city. The religious were allowed to live in a separate house as a community, although with great circumspection. The Superior General

had to go back to his own town, and upon instructions from the Holy See, transmitted some special powers to the Provincials and confirmed all Superiors in office until a new situation arose. As a whole, the religious conducted themselves well, and only nine took the oath. Four religious were deported to Corsica, while Fr. Bernadine Vai, who had taken the oath because he had been deceived by some ecclesiastics, later rescinded it. He was therefore imprisoned and died as a consequence of the sufferings he had undergone.

Upon the defeat of Napoleon on April 6, 1814 and the return of Pius VII to Rome on May 24, 1814, the Passionists took steps to come together. On June 27, 1814, upon the mediation of Cardinal Litta and other friends, the Pope authorized the restoration of the Passionists in view of the "exemplary life that the brothers of the Congregation of the Passion have always led before the destructive upsetting of things, the laudable conduct that they exhibited in the lamentable events of the past" and for the zeal they have always shown in the "vineyard of the Lord." The Superior General, Fr. Thomas, returned to Rome on July 1, and with the consent of the Pope convened an "Extraordinary Congregation" in order to decide upon certain norms of orientation for the immediate future. They were guided by these criteria:

- * to reopen only the retreats that the Founder erected and only those that permitted sufficient religious for forming a rather numerous community;

- * every returning religious had to give over to the Provincial all the money or other goods that he had with himself and resume perfect common life in evangelical poverty. The first community gathered together at Sts. John and Paul on July 10, 1814 and began the observance of regular life in all aspects. From April 4-7, 1815, the General Chapter was held, reconfirming Fr. Thomas in the charge of Superior General, and giving him two very valuable consultors: Fr. Philip Antonaroli and Fr. Paul Aloysius Pighi. The difficulties of restoration were very grave. There was the matter of re-adapting the retreats, which had been completely despoiled of everything and

greatly ruined. But the greatest concern was the small number of religious. Between 1810 and the end of 1815, 31 had died and 65 had left, by reason of which the Congregation was reduced to about 130 religious. The Superior General was adamant in requiring that every religious re-enter at the time indicated and resume perfect common life. This firmness served to avoid the Congregation's entering into a spiral of abuses of religious who did not want to decide either to enter or to leave.

God's blessing was abundant, because, beginning with 1815 the two novitiates began re-functioning with very promising young men. The communities flourished by reason of the faithful commitment to the spirit of the Founder, and many religious were noted for holiness, doctrine and efficacious apostolic zeal. Fr. Thomas, exhausted from continual work and from journeying on foot in the heat of August from the retreat of Todi to that of St. Eutizio, died on September 23, 1820. He left an example of holiness of life and of great moral uprightness toward all.

Bibliography: B. Silvestrelli, Cenni biografici di alcuni religiosi passionisti..., pp. 286-297. F. Giorgini, Decreti e racc., pp. (17)-(21). "Circolari" in Acta CP, XVII, pp. 70-71. Felice di S. Giuseppe, CP, "Compendiosa raccolta di memorie biografiche del P. Tommaso dell'Incarnata Sapienza, V° Preposito Generale", MS. in: AG..

Fr. Paul Aloysius of the Virgin Mary (Pighi)

Born in Bracciano (Viterbo) on December 1, 1757, he was professed in 1773. He was the last of the Superiors General who knew the Founder. He was a resourceful and efficacious missionary and a skilled educator of preachers.

When he assumed office, he found the Congregation well along the road to recovery, both in fervor of the spiritual and apostolic life as well as regarding personnel. Fr. Paul Aloysius was greatly concerned about assuring thorough spiritual and intellectual formation for

the religious, as was noted when treating formation. He adapted the chaplet of the five wounds of Jesus Crucified in order to facilitate its recitation among the people as a means of stimulating devotion to the Passion of Jesus, and promoted the spread of it. He took pains to lay the foundations for the history of the Congregation, ordering the gathering of recollections of the Napoleonic suppression and of the apostolic ministries of the Passionists. He was responsible for instituting the catalogues of the ministries, and the internal state of the communities. During his six-year term, the number of clerics increased by 42, and the brothers by 14. His 8 circulars centered on the spiritual and intellectual formation of the religious, the commitment to render the apostolic ministries efficacious, promotion of devotion to the Passion of Jesus and to the souls in Purgatory.

He was not re-elected at the 1827 Chapter, probably because of his advanced age, 70. He died on January 28, 1831, being second general consultor at that time.

Bibliography: Eustachio, "Diario necrologico," pp. 143-144. F. Giorgini, Decreti e racc., pp. (22)-(23). "Circolari" in Acta XVII, pp. 74-87, 119-121.

Fr. Anthony of St. Joseph (Colombo)

Born in Ormea (Piedmont) on September 7, 1771, he was professed on March 2, 1788. A man of great culture, friendly and sociable in nature, he was involved in the formation of young Passionists. A lover of prayer and of recollection, he was also indefatigable in the ministries. The General Chapter of 1827, which elected him Superior General, mandated the revision of the General Regulations. This gave the occasion for some restless religious to begin a campaign of merciless criticism against the General in the city of Rome, where they found some support among some of the curia members. The years 1828-1830 were rather painful years, especially for the community of Sts. John and Paul and for the General. Ten priests left, including the rector of Sts. John and Paul,

the rector of the retreat of Paliano and the former secretary general, Fr. Joachim Pedrelli.

In order to clarify the situation and restore prestige to the general administration, he convoked a "General Congregation" of the participants at the General Chapter, so that the facts and hearsay could be examined and an opinion could be collegially expressed. Those present reproved the General for having been too vacillating at the beginning of the movement, but were favorable to the general conduct of affairs. The acts were sent to the Holy See. The General carried out the decision of the chapter, opening the two retreats of L'Angelo near Lucca and L'Aquila in 1830.

The General Chapter of April 18-21, 1833 was divided between the confirmation of Fr. Colombo and the nomination of Fr. Anthony Testa. On the 65th scrutiny (because a two-thirds majority of votes was still required), Fr. Colombo was re-confirmed in office. While carefully pursuing the numerical and qualitative development of the Congregation, he maintains contact with the priest, Charles Joseph Bernard of Lilla, and with Abbè Haf-fringue in view of the possibility of a foundation in Boulogne in France, and eventually, go from there to England. On January 26, 1837, Blessed Dominic wrote to the Abbess of the Benedictines of Veroli that in the spring four religious would be going. The possibility of this foundation in Boulogne never materialized because the Bishop required the Passionists to obtain approbation from the Government, and in this they were not successful. Then Bernard thought of the foundation in Belgium. Thus, when it came to the General Chapter of 1839, the Curia General had already decided on the foundation and awaited only the official request of the Bishop of Tournay.

With Fr. Colombo, the period of recovery and consolidation of the Congregation after the Napoleonic suppression comes to an end. The Congregation has two flourishing Provinces with 19 communities and 343 professed religious. In the six-year period, 84 clerics and 47 brothers were professed. Fr. Colombo was chosen to lead the group that would leave for the foundation in Belgium, but

he was impeded because of an indisposition and died on October 23, 1849.

Bibliography: Eustachio, "Diario necrologico", pp. 219-221. F. Giorgini, Decreti e racc., pp. (23)-(26). "Circolari" in Acta XVII, pp. 121-132, 165-170.

B. THE PERIOD FROM 1839 to 1878

The most characteristic events of the period are: a) The implanting of the Congregation outside Italy in Europe and in America; b) developments in Italy and the suppression of religious institutes; c) the problem regarding the identity of the institute.

Socio-political and ecclesial context to be considered: the growing difficulties that Pope Pius IX (1846-1878) encounters in the government of the Papal State until it is annexed to a united Italy under the Savoian Monarchy; the armed rebellions organized by political movements working for Italian unity; the wars of independence fought (between 1848 and 1870) by the Piedmont Kingdom against Austria, and then against the other Italian States. Difficult political situations are experienced in other European nations. The new Latin American nations make efforts to find political stability and a foundation for economic growth. While in the United States of America progress in the economic and technical areas continues, even though this is often to the detriment of immigrants, of blacks and of Mexico.

This is the political scene in which the Church carries out her pastoral action, encountering rather serious cultural and organizational problems everywhere. In Italy, the solution to these problems is made even more difficult because of the anti-clerical attitudes that prevailed in the Italian "Risorgimento." In England and Ireland the Catholic Church is showing signs of progress in its recovery. The same is happening in the United States where Catholics are gradually organizing and becoming aware of unity, and are also socially committed in the activity of the nation.

The birth of new religious institutes, especially institutes of women, continues. At various intervals, Pope Pius IX calls upon Religious Superiors for a renewal of their institutes, both in the matter of formation as well as in the witness of life. The Passionists had always considered and honored Mary as conceived without original sin, and therefore experienced great joy when this was proclaimed a dogma in 1854. The Congregation had the honor of having a theologian at the First Vatican Council in 1870 in the person of Fr. Gabriel Abisati (1811-1886), who had been chosen as theologian by Bishop Bovieri.

Fr. Anthony of St. James (Testa)

He was born on the Island of Elba on October 18, 1787, and professed in 1804. He had a profound theological and biblical background. He was a good preacher and was dedicated to the ministry of preaching, notwithstanding the fact that he was often engaged in offices of government. For some years he was involved in the formation of the young religious, was Local Superior, and for twelve years, provincial in the Presentation Province.

He was elected on the first scrutiny at the General Chapter held from April 8-11, 1839. Given the wholesome situation of the Congregation, it was decided to accept new foundations in Italy and the one in Belgium that had been considered, with the aim of eventually going to England.

Fr. Anthony's chief aim was the expansion of the Congregation without compromising the quality of Passionist life and the fidelity to the spirit of the Founder, a fidelity that had to consider the local situations and the new problems, without, however, betraying the essence of the vocation as the Founder had understood it. In order to offer the religious a greater impetus to fidelity, he did his utmost to advance the cause of the canonization of St. Paul of the Cross. He felt a filial love for the Congregation which, following tradition, he expressed by calling it "mother", and he presented it to the religious as such, so that they would manifest their

love for her, through complete fidelity to their vocation and the observance of the rule.

He furthered the interest of the religious in the work of the Propagation of the Faith (circulars March 20, 1841 and July 9, 1842) as a gesture of fidelity to the commitment of the Founder to assist the Church in her mission, and fully to live the specific vow. "We conclude reminding everyone," he wrote, "that souls for whose good this holy work is consecrated have a recommendation written with the Blood of Jesus Christ who redeemed them. Who will fail to be inflamed by this recommendation to do what he can to procure for them that salvation which cost the Saviour so much pain and so much Blood?" (July 9, 1842). In the introduction he expresses the wish that all religious might have "a true spirit of observance and an increase of zeal for the glory of God and the salvation of souls, redeemed by the precious Blood of Jesus Christ."

The expansion of the Congregation in his period is summarized in the foundation of nine retreats in Italy: the Scala Santa in Rome, two in the Genoa region, four in the Kingdom of Naples, and two in the Marche. Twelve retreats were opened outside Italy: two in France, one in Holland, one in Belgium, one in Ireland, four in England and three in the USA. The first departure for a foundation outside Italy took place on May 24, 1840, when Frs. Dominic Barberi (+ 1849), Peter Magagnotto (+ 1868), Seraphin Giammarco (+ 1879) and Bro. Crispin Cotta (+August 18, 1840) left for Belgium. The first retreat in England was opened on February 17, 1842.

In the summer of 1842, four Passionists left for Australia with the Benedictine Bishop, John Bede Polding, Bishop of Sydney, to dedicate themselves to the aborigines of the Stradbroke and Moreton Islands. Misunderstandings arose between the Bishop and the Prefect Apostolic, Fr. Raymond Vaccari, CP, and in 1849 the mission was abandoned, because of the lack of means for livelihood. Two of the religious left Australia, while two others remained there, working in the dioceses until their deaths.

On November 10, 1852, Frs. Anthony Calandri (+1878), Albinus Magno (+ 1887), Stanislaus Parezyki (+1892) and Bro. Lawrence of St. James (+ 1865) left for Pittsburgh with Bishop Michael O'Connor, Bishop of Pittsburgh. The skills and capabilities of the members composing this group, the continuous assistance of the General through counsel and with new personnel, the sincere and prudent support of the Bishop allowed the Passionists to become well integrated into the organization that the Catholic Church was becoming in the USA. The preaching of missions and of retreats, while allowing for the carrying out of the mission proper to the Congregation, made the Passionists well known and attracted vocations and requests for foundations.

In 1856, the first house was opened in Ireland, radiating a great influence in the city of Dublin and beyond, also because of the presence of the Blessed Charles Houben (+ 1893).

At the termination of Fr. Testa's long administration, who died on August 2, 1862, but which officially closed with the General Chapter of May 3-12, 1863, the Congregation numbered: 729 religious, of whom 459 were clerics and 270 brothers. Four new Provinces: Our Lady of the Pietà in Italy, St. Joseph in England-Ireland, St. Michael the Archangel in France-Belgium-Holland, St. Paul of the Cross in the USA, were officially proclaimed during the chapter.

Bibliography: Eustachio, "Diario necrologico", pp. 299-306. Felix Ward, CP, The Passionists, (New York 1923). Cassian Yuhaus, CP, Compelled to Speak, The Passionists in America, (New York 1967). C. Charles, "The Foundation of the Passionists in England", (Roma 1961) (thesis). F. Giorgini, Decreti e racc., pp. (26)-(34). Ladislao Ravasi, CP, La Congregazione dei Passionisti verso la metà del sec. XIX/1847/, (Roma 1963). "Circolari" in Acta XVII, pp. 171-178, 204-213, 266-272, 299-305; XVIII, pp. 8-15.

Fr. Peter Paul of the Sorrowful Virgin (Cayro)

Born in San Giovanni in Carico in south Lazio on July 3, 1812, he received an outstanding cultural formation in Naples and was professed on May 25, 1839. He was an outstanding preacher of retreats and was greatly appreciated as a spiritual director. He held the offices of lector of students, vice-rector, rector, provincial of the Our Mother of Sorrows. He was first general consultor when he died on May 30, 1877. A summary of his correspondence (the one exemplar until the time of Fr. Albert Deane) allows us an insight into his gifts of governing, the state of his soul in the difficult situations in which he found himself, his charity and his adherence to the will of God.

In Italy, he had to help the religious face the suppression decreed by the Piedmontese Government and which was gradually applied to all the annexed regions. At the end of 1872, only thirteen of the twenty-seven communities of 1870 were still in existence, and these, in temporary or reacquired retreats (eight of them in the Presentation Province and five in Our Mother of Sorrows). Our Lady of the Pietà Province had not been able to reacquire any retreat. The novitiates remained closed for five or six years, and in 1872, that of Lucca began to function almost clandestinely with three novices.

In the meantime, the growth in the USA continued. In 1864 a foundation was attempted in California, near San Francisco and then near Virginia City; but neither prospered and the religious were temporarily incorporated into the St. Paul of the Cross Province. Some were sent to Mexico in March of 1865, beginning the foundation of Tacubaya. St. Joseph and St. Michael the Archangel Provinces also progressed, but with internal difficulties that gradually increased. Fr. Cayro visited the two Provinces in 1863-1864. The needs of the Bulgarian mission also demanded the General's attention, who proposed the creation of a religious house where the missionaries could withdraw periodically for spiritual renewal and enjoy community life. The project could not be realized, however, due to lack of funds. The numerical growth of the Con-

gregation was hindered because of the Italian situation and because of the number of defections: in the six year period, 147 were professed, but there was a loss of 132, 67 of whom had died and 65 had left.

Bibliography: Eustachio, "Diario necrologico," p. 436-440. F. Giorgini, Decreti e racc., pp. (35)-(36). "Circolari" in Acta XVIII, pp. 18-24, 63-70, 113-115, 143-151, 188-194.

Fr. Dominic of the Name of Mary (Giacchini) and Fr. Bernard of St. Joseph (Prelini)

Fr. Dominic was a Piedmontese of Garessio, where he was born on December 1, 1816. He was professed on November 26, 1832. In the Presentation Province he held the offices of vice-master, lector and director of the students, rector, provincial consultor and provincial. The failure to re-elect Fr. Peter Paul at the chapter of May 3-5, 1869 was promoted by the "progressives", as they liked to be called, and who supported Fr. Dominic in the place of Fr. Ignatius Paoli who failed to receive sufficient votes. Fr. Ignatius, however, was elected consultor, and one of his close friends, Fr. Basil Laureri, was made procurator. At the chapter, the capitulars discussed solitude and the formation of students, as was already noted. The General personally visited all the European retreats to become acquainted with the situation and to encourage fidelity to the spirit of the Founder, who was canonized in 1867. The celebration of the first centenary of the death of the Founder in 1875 gave the General occasion to remind all religious of loyalty to St. Paul of the Cross and to his and our Congregation (Circular, December 17, 1874).

In 1870, when the consultor, Fr. Ignatius Paoli, was elected Bishop of Nicopolis, Fr. Joseph Palma replaced him. The latter, together with Fr. Basil were in opposition to the General, and beginning with April of 1872, a series of maneuvers and accusations were launched against the General and also presented to the Holy See. The Holy See ordered that there be two more consultors,

raising the General Curia to four consultors. At the end of 1874, the request that Bishop Paoli presented to the Congregation of Propaganda Fide to have certain exemptions made for the novices and the students of Bulgaria increased the misunderstandings between the General and some members of the curia.

The precarious political situation advised against having the General Chapter. However, finding himself in an insupportable situation, the Superior General, Fr. Dominic, presented his decision to the Pope at the end of 1875, which was subsequently accepted. The parties with the right to participate at the General Chapter were ordered to send, by secret ballots, the name of the persons they would have preferred. The result was the election of Fr. Peter Paul Cayro, who refused the election. Fr. Bernard Prelini (1827-1894) was then elected. Despite the good will and the hopes that were indicated in the first circular of April 16, 1876, the brief government of Fr. Prelini was troubled, since of the four original members of the curia, only one was changed. Thus, the ranks remained immutable and were aggravated at the death of Fr. Peter Paul Cayro (May 13, 1877), who had helped maintain a certain equilibrium. After recourses and counter-recourses to the Holy See, on September 15, 1877, the Holy See ordered the convocation of the General Chapter, which was set for May 3, 1878. The new Pope, Leo XIII, abided by what had been established by his predecessor and designated Cardinal Lawrence Nino to preside at the chapter.

Though so taken up by the internal problems of the curia, the two Generals had not neglected concern for the development of the Congregation. In Italy, the re-acquisition of retreats that had been appropriated by the government and the opening of new ones continued, as well as the promotion of vocations and a thorough education for the young. In the USA, development continued; and the beginnings were made for a foundation in Spain. The numerical growth, however, had been insignificant: 210 new professed against a decrease of 202, including 82 who left and 120 who had died. The effective force was 487 clerics and 264 brothers.

Bibliography: F. Giorgini, Decreti e racc., pp. (36)-(44), 121-142b. "Circolari" in Acta XVIII, pp. 228-234, 254-269.

C. THE PERIOD FROM 1878 to 1908.

The period is dominated by the personality of the Blessed Bernard Mary of Jesus (Silvestrelli), within which is inserted the brief general government of Fr. Francis Xavier del Principe. Fr. Bernard was born in Rome on November 7, 1831. He made part of his novitiate with St. Gabriel of the Sorrowful Mother and was professed on April 28, 1857. With the suppression of the retreats outside Rome, the General called him to the Scala Santa, for the offices of master of novices and of rector. He participated in the General Chapter of May 3-13, 1878 as vice-provincial of the Presentation Province. He was elected in the late afternoon of May 4: "The good Father heard of this election", says the Acts, "with real sorrow and bitter affliction, and immediately prayed to be exonerated; his pleading was so great" that the presiding Cardinal Nina had to use his authority and almost forced him to accept. The general Curia was composed of persons from the Provinces of St. Joseph, St. Michael the Archangel and St. Paul of the Cross.

Fr. Bernard took as the norm of his government the guidelines of the General Chapter, which had reaffirmed the validity of the rule of the Founder for the whole Congregation, and had emphasized that the irrevocable points of Passionist spirituality were: the spirit of solitude, prayer, poverty and penance. It had also reaffirmed the ecclesial validity of the vow of promoting the memory of the passion of Jesus through parish missions, retreats and other ministries indicated by the rule. He proceeded along these lines of direction:

a) to return to the origins through personal example, the exhortations and the way of life of religious who had lived according to the spirit of the Founder;

b) to be vigilant regarding new foundations so that they would respond to the requisites of the rule and permit

the actualization of Passionist life in the communitarian and apostolic dimension according to the rule;

c) to promote vocations and a thorough spiritual and intellectual education of the young. For this, he facilitated the establishment of the novitiate in the new foundations and encouraged minor seminaries or apostolic schools.

He also wanted to maintain direct contact with the individual religious through correspondence, providing them with things they asked of him, personally visiting the European communities, and once, also those of the USA. He provided for sending visitators and retreat preachers to the religious in Bulgaria.

In the first months of his government he concluded the negotiations for the foundations in Spain. On October 12, 1878, Frs. Amedeus Garibaldi, Maurice Panelli and Bro. Bernard Damiani left for Santander. The foundation prospered to such a degree that on December 3, 1886, Fr. Bernard announced that, as of January 1, 1887, the four communities of Spain constituted the Province of the Sacred Heart of Jesus.

In Italy, he furthered and aided the recovery of the retreats appropriated by the government and encouraged the opening of new houses. He took to heart the reorganization of the Province of the Pietà, in which he had been professed, and on October 3, 1882, reconstituted it as a province. He encouraged new foundations in the north of Italy and on August 16, 1886, at Pianezza, he announced the constitution of the new Province of the Immaculate Heart of Mary.

He promoted the resumption of the foundation in Mexico, where three Passionists had been preaching missions in the state of Chiapas since October 1877. In 1880 he sent other religious there, including Fr. Diego Alberici. In 1886 he decided the establishment of the novitiate at Toluca. To better assure the future of the foundation, he joined the communities of Mexico to the Sacred Heart of Jesus Province.

In 1879, Fr. Martin Byrne was in Argentina among the Irish immigrants to take up a collection to help pay off the debt of the English-Irish Province. He was asked to establish a permanent community of Passionists there to serve the Irish colony. When Fr. Bernard learned the conditions: a community of Irish only for the Irish and with the direction of schools and parishes, he did not accept, abiding by the criterion that had emerged from the chapter just recently celebrated. He sent Fr. Timothy Pacetti and Fr. Clement Finigan from the USA to Argentina. After receiving Fr. Timothy's report, he sent three others there: Frs. Nilus Mastroianni and Fidelis Kent Stone, and Bro. Ubald, all from the U.S.A. There was lack of understanding with Fr. Martin, and he returned to Europe. A short time later, Fr. Nilus, too, left Argentina for reasons of health. The guidance of the foundation was entrusted to Fr. Fidelis, who through tact and the support of his companions, gradually gained the confidence of the majority of the people and was able to acquire land. On December 8, 1884, he began the construction of the retreat of the Holy Cross in Buenos Aires, inaugurated in 1886. In 1886, Fr. Bernard sent Fr. Fidelis to Chile where he established the foundation of Valparaíso.

Beginning with 1884, the Passionists of England returned to Australia and were able to begin regular foundations and a novitiate. The situation of the Franco-Belgian province, however, was difficult because of the anti-clerical laws that suppressed institutes in 1880 and again in 1903.

In the first years of the 1900's, these Provinces were established: The Province of the Immaculate Conception, with the houses in Argentina and Chile (1901); of the Sacred Side of Jesus in Italy (May 1905); of the Holy Family with the communities of Mexico, Cuba and Chile (September 1905); Holy Cross in the USA (May 1906). In 1905, Fr. Bernard visited the Franco-Belgian religious and constituted two commissariats: one for Belgium and one for France, in an effort to improve the serenity of the ethnic groups, and which in 1910 led to the constitution of the Province of St. Gabriel in Belgium.

Fr. Bernard, re-elected by the chapter of 1905, resumed his work with dedication but felt his strength ebbing. In June 1907, he asked Pius X to relieve him of the government and the request was granted on July 7, 1907. He had governed effectively for 24 years and 7 months, from May 1878 to January 1889; and from May 1893 to July 1907. The number of provinces had increased from 6 to 12, and the number of religious from 750 to 1,490. The Congregation was guided by the vicar-general **Fr. Peter Paul Moreschini**, until the chapter of 1908.

With Pontifical permission (January 2, 1889), Fr. Bernard had withdrawn from the government of the Congregation, which until the General Chapter of May 8-15, 1890 was directed by the vicar-general, **Fr. Francis Xavier Del Principe**. The 24 capitulars, taking into consideration Fr. Bernard's letter in which he renounced both his active and passive vote, elected Fr. Francis Xavier (1832-1893). He had been a companion of Fr. Bernard and of St. Gabriel in the novitiate at Morrovalle. In his brief term as General, he gave new vigor to the causes of canonization of Vincent Strambi and Dominic Barberi, initiated those of Fr. Lawrence Salvi and Bro. James Gianiel, and of Gabriel Possenti. He named Fr. Germano Ruoppolo, as postulator. He initiated the construction of a retreat near Rocca di Papa, which was to serve as an international house of studies. His illness forced him to renounce his office on September 22, 1892. He was succeeded by the vicar-general, **Fr. John of Jesus**, until May 3-9, 1893, when Fr. Bernard Silvestrelli was re-elected.

Bibliography: Irineo of St. John the Evangelist, P. Bernardo M° di Gesu, (Roma 1931). F. Giorgini, Decreti e racc., pp. (44)-(57). "Circolari del P. Bernardo" in Acta XVIII, pp. 337-346, 366-378, 394-409; XIX, pp. 45-46, 90-99. "Circolari del P. Francesco Saverio" in Acta XIX, pp. 116-129. "Circolari del Vicegenerale P. Giovanni di Gesu" in Acta XIX, pp. 129-133. "Circolari del Vicegenerale P. Pietro Paolo Moreschini" in Acta XIX, pp. 134-140.

D. THE PERIOD FROM 1908 to 1986

The period is characterized by increased development of the Congregation until 1968, when membership reaches a total of 4,152 professed religious. From that date, as in other institutes, a period of decline begins, which has not yet stabilized. On December 31, 1985, the number of professed religious was 2,786.

Another characteristic is the missionary thrust toward non-Christians or abandoned Christians. Profound revisions of the Rules and Constitutions and of the internal life of the Congregation are being made. The government of the Congregation is becoming more complex, reflecting both the socio-politico-ecclesial background in which it operates, and the development of the Provinces and their identification in the local culture. It is also necessary to keep in mind the two world wars and the social and religious repercussions these had on the conscience of the people, emigration, the industrialization of the nations in which the Congregation is operative. In a special way, it is necessary to note the general events in the Catholic Church, especially Vatican Council II, which greatly influenced the Congregation and the trend of the theology of the religious and spiritual life.

Fr. Jeremiah of the Most Holy Thorns (Angelucci)

Born in Montegranaro (Ascoli Piceno) on December 18, 1858, he was professed on February 28, 1880. He held the offices of lector, rector, provincial consultor, provincial and was an excellent missionary. He died on February 27, 1916 in Pianezza (Torino). He was elected at the General Chapter of May 24 to June 3, 1908. He visited nearly all the retreats of the Congregation in Europe, and in both North and South America. On April 15, 1910, he established the Province of Blessed Gabriel with the communities of Belgium and Holland, uniting it with the retreat of the Holy Family in Bulgaria. He reconstituted St. Michael's Province with the communities of France and that of Bethany; and he initiated the foundation in Brazil in 1912. The Spanish Passionists entered Peru in 1913.

Bibliography: "Circolari" in Acta XIX, pp. 154-175, 191-205. F. Giorgini, Decreti e racc., pp. (56)-(58).

Fr. Silvio of St. Bernard (Di Vezza)

He was born in Monte St. Biagio (Gaeta) on September 15, 1849, and professed on January 27, 1886. Because of the laws of suppression in Italy, he was sent to Belgium in October 1870. He loved France and was involved in the education of students and in the ministry. He held the office of Provincial, re-elected four times. He died at Merignac on July 22, 1929.

He was elected General at the General Chapter of May 4-19, 1914. In the first six-year period, he attempted to face the situation of the first World War, which inducted into the army nearly all the Italian and French and some Belgian religious. He directed letters to the religious serving in the army, among which emerges that of February 5, 1918. The end of the war allowed the General to begin the visits to all the communities of the Congregation, which he would complete during his second six year term. The resumption of normal life further raised the spirits of the religious at the beginning of the second centenary of the Congregation, and was also made more solemn by the canonization of St. Gabriel of the Sorrowful Mother. In harmony with these events, the General Chapter was celebrated from May 18 to June 3, 1920 and Fr. Silvio was confirmed in office.

He initiated the publication of the **Bulletin of the Congregation**, as a means of better informing the religious about life in the Congregation. He appointed Fr. Amedeus Casetti with the charge of assembling and printing the Letters of St. Paul of the Cross. The work was finished in 1924, to the great joy of the General. He considered this as his testament so that the Passionists, knowing the Founder better, would better live that spirit. In order that the capitulars might participate in the beatification of Vincent Mary Strambi, and to expedite the revision of the Rules and Constitutions in keeping with the norms of Canon Law, and also because he felt his

strength greatly diminishing, he anticipated the chapter by a year. In the five-year period five new provinces were established: Holy Spirit in Australia in 1922; Precious Blood in Spain in 1923; Our Mother of Holy Hope in Holland in 1924; Calvary in Brazil in 1925; and the Sacred Side of Jesus Province, which had been temporarily joined to Our Mother of Sorrows, was re-constituted in 1925. The Passionists began their activities in Germany in 1922, in Poland in 1923 and in China in 1922.

Bibliography: "Circolari" in Acta XIX, pp. 205-213, 240-256, 292-300, 336-353, 370-384, 412-420; Bollettino 1920, pp. 1-45, 51-53, 65-71, 209-215; Bollettino 1921, pp. 322-323; Bollettino 1923, pp. 65-70, 135-137, 263-264, 366-367; "Bollettino" 1924, pp. 36-37, 329; Bollettino 1925, pp. 34-36. F. Giorgini, Decreti e racc., pp. (59)-(63).

Fr. Leo of the Heart of Jesus (Kierkels)

He was a Dutchman born in Baexem on December 12, 1882 and professed on May 23, 1899. He was a lector at the international house of studies of Sts. John and Paul, secretary general and procurator general. Promoted Apostolic Delegate of India in 1931, he went on to be the first Apostolic Internunzio in independent India in 1948. He resigned his office in 1952 for health reasons and died at Sts. John and Paul on November 7, 1957. The reports on the chapter on formation speak of his important contribution in this area. During his six-year term, the revision of the Rules and Constitutions in accord with the new code was completed. In 1927 he established St. Patrick Province with the communities of Ireland. In December 1930, the Belgian Passionists began their ministry in the Belgian Congo.

Bibliography: "Circolari" in Bollettino 1926, pp. 1-8, 100-106, 321-323; Bollettino 1927, pp. 2-3, 166-167, 195-196, 225-239; Bollettino 1928, pp. 68-90, 97, 326; Bollettino 1929, p. 5; Acta XI, pp. 5-62, 129-135, 185-194. F. Giorgini, Decreti e racc., pp. (63)-(65).

Fr. Titus of Jesus (Finocchi)

Born in Ronciglione (Viterbo) on February 6, 1877, he was professed on February 8, 1893. He held the offices of lector and director of students, of vicar, rector, provincial consultor and provincial. He died on January 25, 1960. He worked on the revision of the General Regulations and the book of customs. He erected a new wing at Sts. John and Paul to afford better refectories for the religious and the retreatants. He also had the large library built, which also served as the chapter room. He took upon himself the initiative of Fr. Emidius Orlandi, inaugurating the historical museum of the Congregation (*Acta* XII, pp. 157-160). In 1933 the Immaculate Heart of Mary Province began its activity in Tanganyika. Fr. Titus' circulars on regular observance merit attention.

Bibliography: "Circolari" in *Acta* XI, pp. 273-287, 362, 396, 424-425; *Acta* XII, pp. 1-18, 73-90, 261, 307, 396-403, 455-456, 504-506; *Acta* XIII, pp. 63-64, 195-198, 245-247. F. Giorgini, *Decreti e racc.*, pp. (65)-(67).

Fr. Titus of St. Paul of the Cross (Cerroni)

Born in Pisoniano (Rome) on May 8, 1883, he was professed on January 10, 1900 and died in Naples in 1968. He was a lector at the international house of studies of Sts. John and Paul, procurator general, provincial consultor, consultor for the Congregation for Religious and of the Consistorial. He was elected at the General Chapter of May 12-20, 1937. He witnessed the destruction of the promising German Foundation, the Polish Foundation and the French Province during World War II. The Belgian and Dutch Provinces suffered many hardships, and in a somewhat different measure the Italian Provinces. In 1938 the Congregation passed the 3,000 mark, with 3,052 professed religious. In 1946 the Dutch Passionists undertook the mission in Borneo, Indonesia.

Following the example of his predecessors, he wrote some outstanding circulars to the Congregation, on the Passionist vocation, on the spirit of prayer and solitude.

Having announced the General Chapter, Fr. Titus had the bitter surprise of seeing the Abbot of Clairveaux, Dom Matthew Quatember, nominated president of the chapter by the Congregation for Religious. The motivation was attributed to the frictions that arose because of the desire of a group of Our Mother of Sorrows Province to subdivide the Province. In order that the religious might better know the Congregation, he gave them the book, *Expositio historica iuris particularis..*, (Torino 1946).

Bibliography: "Circolari" in Acta XIII, pp. 352-353, 389-411, 416-417, 484, 518-519; Acta XIV, pp. 3-41, 169-190, 261, 300-301, 353-382; Acta XV, pp. 6-7, 25-29, 166-168, 185-188, 209-210. F. Giorgini, Decreti e racc., pp. (67)-(71).

Fr. Albert of the Sorrowful Mother (Deane)

He was born in Argentina on May 3, 1908 and professed on October 26, 1924. He was director of the scholasticate, rector, provincial and an extraordinary missionary. On March 15, 1957 he was nominated Bishop of Villa Maria in Argentina; he retired and died in Buenos Aires on September 15, 1985. He was elected at the General Chapter of September 16 to October 9, 1946. He visited in person nearly all the communities of the Congregation, enlarged the international scholasticate and was instrumental in making other improvements for formation, as it is pointed out elsewhere. He had at heart the missionary thrust. In 1951 the English Passionists began their work among Catholics of Sweden; and in 1952, the Irish Passionists collaborated in the evangelization of Botswana. In 1950, St. Vincent Mary Strambi was canonized, an occasion which the General used to send a relevant circular on the Passionist vocation.

Bibliography: "Circolari" in Acta XV, pp. 233-234, 314-318; Acta XVI, pp. 3-10, 58-60, 188-189, 238-239, 301-334, 367-370; Acta XVII, pp. 189-192. F. Giorgini, Decreti e racc., pp. (72)-(74).

Fr. Malcolm of Mary (La Velle)

Born in Rock Island, Illinois, USA on April 12, 1901, he was professed on October 30, 1926. Before becoming General, he held the charges of master of novices, rector, provincial consultor and general consultor. He died in Chicago on September 5, 1984. He was elected at the 1952 General Chapter and confirmed at the 1958 chapter. He implemented the capitular decrees, completed the revision of the Rules and Constitutions, of the General Regulations and of the Formation Plan, as has already been noted. He visited nearly all the communities.

The Passionists went to a number of new nations: Japan in 1954, New Guinea and Puerto Rico in 1955, Jamaica, the Dominican Republic and the Philippines in 1958, to New Zealand and South Africa in 1960, to Ecuador and El Salvador in 1962 and to Paraguay and South Korea in 1964. In 1958 the Assumption Province was established in Poland. In 1963 the Congregation rejoiced at the beatification of Fr. Dominic Barberi.

Bibliography: "Circolari" in Acta XVIII, pp. 5-6, 117-121, 215-217, 330-331; Acta XIX, pp. 16-17, 288-289; Acta XX, pp. 93-95, 173-176, 225-230, 395-396; Acta XXI, pp. 53-62, 66-70, 142-143; Acta XXII, pp. 109, 112-113, 136, 173, 195, 212-213, 235, 263-264, 299-302; Acta XXIII, pp. 29-33. F. Giorgini, Decreti e racc., pp. (73)-(77). Also see "Passio Christi" and the "Notiziario Passionista".

Fr. Theodore of Mary Immaculate (Foley)

Born in Springfield, Massachusettes, USA, on March 3, 1913, he was professed on August 15, 1933. He was lector and director of students, rector, general consultor, before becoming General. He was elected at the General Chapter of April 30 to May 27, 1964, and was confirmed in that of April 28 to June 19, 1970. He died on October 9, 1974.

He visited the communities of the Congregation, attempting to keep alive the sense of unity on the difficult

road of conciliar renewal. He saw the Congregation at the peak of its development, with 4,152 professed religious in 1968; he also witnessed the beginning of the decline, which at the end of 1974 showed 3,238 professed.

In 1965, the Passionists went to Panama and Honduras, in 1966 to Switzerland, in 1970 to Kenya. The first general synod of the Congregation was held from September 25 to October 6, 1972. Fr. Theodore had also announced the second general synod, which took place from September 23 to October 3, 1974; but at that time he was hospitalized and the vicar general, Fr. Sebastian Camera presided.

From 1974 to 1976, the vicar-general, **Fr. Sebastian Camera**, elected at the General Chapter of 1964 and confirmed at the 1970 chapter, guided the Congregation. From November 24-28, 1975, he presided at the first Assembly of the regional conference of South-East Asia.

Bibliography: "Circolari" in Acta XXIII, pp. 125, 143-144, 178; Acta XXIV, pp. 37-41, 84-86, 123, 145-150, 156, 186, 197-204, 240-241; Acta XXV, pp. 39-40, 95-97, 245, 351-354; Acta XXVI, pp. 33-34, 218, 238-239, 272. "Circolari del Vicario generale" in Acta XXVI, pp. 341-344, 346-360; Acta XXVII, pp. 1-4, 89-94, 121-122. Also see the "Notizie dei Passionisti d'Italia" 1975, p. 456-459; "Province Newsletter" Province of St. Paul of the Cross, Nov. 1974.

Fr. Paul Michael of the Sorrowful Mother (Boyle)

Born in Detroit, Michigan, USA, on May 28, 1926, he was professed on July 9, 1946. He was a lector, provincial, and for six years President of the Union of Major Superiors of the USA. He was elected at the General Chapter of September 14 to October 16, 1976 and re-elected in the chapter of September 20 to November 1, 1982. From October 16-29, 1977 he presided at the meeting of the Major Superiors in Lima to assist them in becoming aware of the situation of the Congregation in that hemisphere. He presided at the Third General Synod (September 15-22, 1978 in Rome), the fourth (September 14-20, 1980 in Cor-

ella, Spain), the fifth (1984 in Tanzania), and the sixth (September 7-21, 1986 in Rome). At the 1982 General Chapter the revision of the text of the Constitutions and of the General Regulations was completed. Meetings of the Conferences of Major Superiors of Africa and of South-East Asia were held. In 1981 the Passionists entered the Diocese of Cochin, India. Various study meetings on the spirituality and history of the Congregation were begun in 1978. The Congregation was encouraged along its pilgrim way by the beatification of Isidoro De Loor in 1984, Pius Campidelli in 1985, Bernard Mary Silvestrelli and Charles Houben in 1988.

Bibliography: "Circolari" in Acta XXVII, pp. 217-230, 269-282. From 1977 see: P.I.B.

E. THE PROVINCES OF THE CONGREGATION

The division of the Congregation into provinces, foreseen by the text of the Rules and Constitutions of 1746, was actualized at the General Chapter of 1769 (decr. 124). Since there were retreats south of Rome which could be reached from St. Angelo at Vetralla only after a week's journey on foot, the General Chapter of 1753 elected a provincial with two consultors to assist the General. The provincial had jurisdiction only over those communities which were entrusted to him by the General, and which were those south of Rome. Chapters were also convened every three years, which served to renew the charges of the Local Superiors and the provincial and his consultors. Given below is the list of the Provinces in chronological order, indicating the Vicariates presently under them.

1769 PRAES: Province of the Presentation of the Most Blessed Virgin Mary, Italy.
Vicariate Bl. Dominic Barberi in Brazil.

1769 DOL: Province of the Sorrowful Mother, Italy.
Vicariate of Our Lady of Victories in Brazil.

1851 PIET: Province of Our Lady of the Pietà, Italy. The governmental suppression beginning in 1861 deprived the Province of all its houses. The religious were under the direct authority of the General, who guided them through a delegate. It was re-constituted in 1882.

1851 JOS: Province of St. Joseph. At the beginning it included all the communities of northern Europe; from 1854 only England and Ireland, and only England since 1927. Vicariate of St. Sigfried in Sweden.

1854 MICH: Province of St. Michael the Archangel. At the beginning it included the communities of France, Belgium, Holland. After the suppression by the French government in 1880, the Province was reduced to a Commissariat in 1881 and reconstituted in 1893. In 1905, after the new suppression decreed by the French government, the Province was organized in two Commissariats: one for the French and the other for the Belgians and Dutch. In 1910 the Province was reconstituted, but only for the French religious, while for those of Belgium and Holland, the GABR Province was established.

1863 PAUL: Province of St. Paul of the Cross, U.S.A.
Vicariates of: Canadian Martyrs in Canada; of Our Lady of the Passion in Jamaica, W.I.

1886 CORM: Province of the Immaculate Heart of Mary, Italy.
Vicariates of: St. Charles Lwanga in Kenya; St. Gemma Galgani in Tanzania.

1887 CORI: Province of the Sacred Heart, Spain. The decision to establish the Province was made on December 3, 1886, but executed on January 1, 1887.
Vicariates of: St. James the Apostle in Galizia, Spain; of the Resurrection of Our Lord Jesus Christ in Peru; of Our Lady of Peace in Puerto Rico-Santo Domingo.

1901 CONC: Province of the Immaculate Conception, Argentina. At the beginning, it embraced the communities of Argentina and of Chile until 1905.

1905 LAT: Province of the Sacred Side of Jesus, Italy. In 1919 it was joined to DOL because of the diminution of personnel. It was reconstituted in 1923.
Vicariate of Blessed Isidore De Loor in Brazil.

1905 FAM: Province of the Holy Family with the communities of Spanish-speaking Central and South America, excepting Argentina which remained the CONC Province. They were permitted to have a house in Spain to support vocations. In time it became the Spanish Province with houses in Latin America.
Vicariates of: Our Lady of Guadalupe in Mexico; of Our Lady of Coromoto in Venezuela; Christ Crucified of Central America.

1906 CRUC: Province of the Holy Cross, U.S.A.
Vicariates of: Japanese Martyrs in Japan.

1910 GABR: Province of St. Gabriel of the Sorrowful Mother, Belgium.
Vicariate of Christ the Redeemer in Zaire.

1922 SPIR: Province of the Holy Spirit, Australia, with the communities formerly dependent on JOS.
Vicariate of the Verbum Crucis in Papua New Guinea.

1923 SANG: Province of the Most Precious Blood in Central Spain with communities taken from CORI and FAM.
Vicariates of: Our Lady of Carmel in Chile; of the Exaltation of the Holy Cross in Bolivia.

1924 SPE: Province of Mother of Holy Hope with the Dutch communities formerly a part of GABR.
Vicariates of: Christ the Liberator in Brazil; the Bulgarian mission.

1925 CALV: Province of Calvary, Brazil, with the communities until then part of PRAES and PIET.

1927 PATR: Province of St. Patrick, Ireland-Scotland, with the communities formerly a part of JOS.
Vicariate of Our Lady, Mother of Africa in Botswana and Transvaal.

1946 VULN: Vice-Province of the Five Wounds, Germany-Austria.

1958 ASSUM: Province of the Assumption of Mary, Poland.

1970 CFI XI: Province of the Most Holy Crucified, Italy.

1970 FAT: Vice-Province of Our Lady of Fatima, Portugal.

1980 REG: Vice-Province of Christ the King, Mexico.

1983 PASS: Vice-Province of the Passion of Christ, Philippines.

1988 MACOR: Vice-Province of Korean Martyrs, Korea.

1988 FID: Vice-Province of the Holy Faith, Columbia.

GENERAL REGIONAL VICARIATES

1987 THOM: India

1987 REPAC: Indonesia

Bibliography: The books cited allow for a broadening of the knowledge of the Congregation and of the Provinces to which they refer in a particular way. Much information is found in the magazines listed in 9.J,2b); in the "Bollettini" and in the "Catalogues" of the Provinces. Giammaria Cioni, CP., Annali della Congregazione, /1720-1795, (Roma 1967). Filippo Antonaroli, CP., "Storia dei Passionisti della Provincia di Maria SS. Addolorata," Napoli 1966 (mimeo.). Gives information to 1802. Amedeo, CP, I Passionisti nell'Alta Italia, (Pianezza 1922). Brevissimi cenni storici della Prov. rel. di Maria SS.ma della Pietà, (Recanati 1921). Centenario della Provincia di Maria SS.ma della Pietà: 1851-1951. Felix Ward, CP., The Passionists, (New York 1923). De Passionisten in

Belgie, (Kortrijk 1923). Herbert, CP., The Preachers of the Passion, (London 1924). Bernaola de San Martin, CP., Album historico de los Pasionistas de la Provincia de la Sda. Familia, (Mexico 1933). Filippo dell S. Famiglia, Nel 1° Centenario dei Passionisti in Sora. Rilievi storici: 1842-1942. Benito de San José, CP., Historia de la Provincia Passionista de la Preciosísima Sangre, (Madrid 1952). Passionist Centenary in America: 1852-1952. Osmund Thorpe, CP., First Catholic Mission to the Australian Aborigines, (Sydney 1949). José Ignacio Lopategui, CP., Historia de la Provincia Pasionista del Corazon de Jesus: 1877-1943, (Bilbao 1975). Juan de la Cruz, CP., Bodas de oro de la Provincia Pasionista de la Sda. Familia: 1905-1955. Cinquant'anni di vita dei Passionisti di Puglia e Calabria: 1905-1955. Centenary of the Passionists in Ireland: 1856-1956. Los Pasionistas en Venezuela: 1929-1965. Bodas de oro 1913-1963 de los Pasionistas en el Peru. Michel Doudier, CP., Les Passionistes en France, (Clamart 1977). Cien Años en Toluca: 1884-1984. Cassian Yuhaus, CP., Compelled to Speak, (New York 1967). The Passionists in Scotland: 1865-1965. 50 Jahre Passionisten in Deutschland und Oesterreich, 1923-1973, (Schwarzenfeld 1973). Michele Stoloarczyk, CP., Cenni storici dei Passionisti in Polonia, 1975 (dattil.). Passionistas: 50 anos em Portugal: 1931-1981. Congreso internacional: (II) Teologia da Cruz, Vila da Feira 1982. Subsidios para a Historia da Provincia do Calvario, 1983-84, vol I-II (mimeo.). Kenneth West, CP., The Passionists and Canada, 1853-1971, from the first invitation to the establishment of the Vicariate (mimeo. 1984). Ralph M. Wiltgen, The Founding of the Roman Catholic Church in Oceania 1823-1850, (Canberra 1979) (pp. 358-367: treat of the passionists among the aborigines). Louis Rossi /ex-CP, Pellegrino del Cuor di Gesu/, Six Years on the West Coast of America 1856-1862, (Washington 1983).

F. THE MISSIONS AMONG NON-CATHOLICS

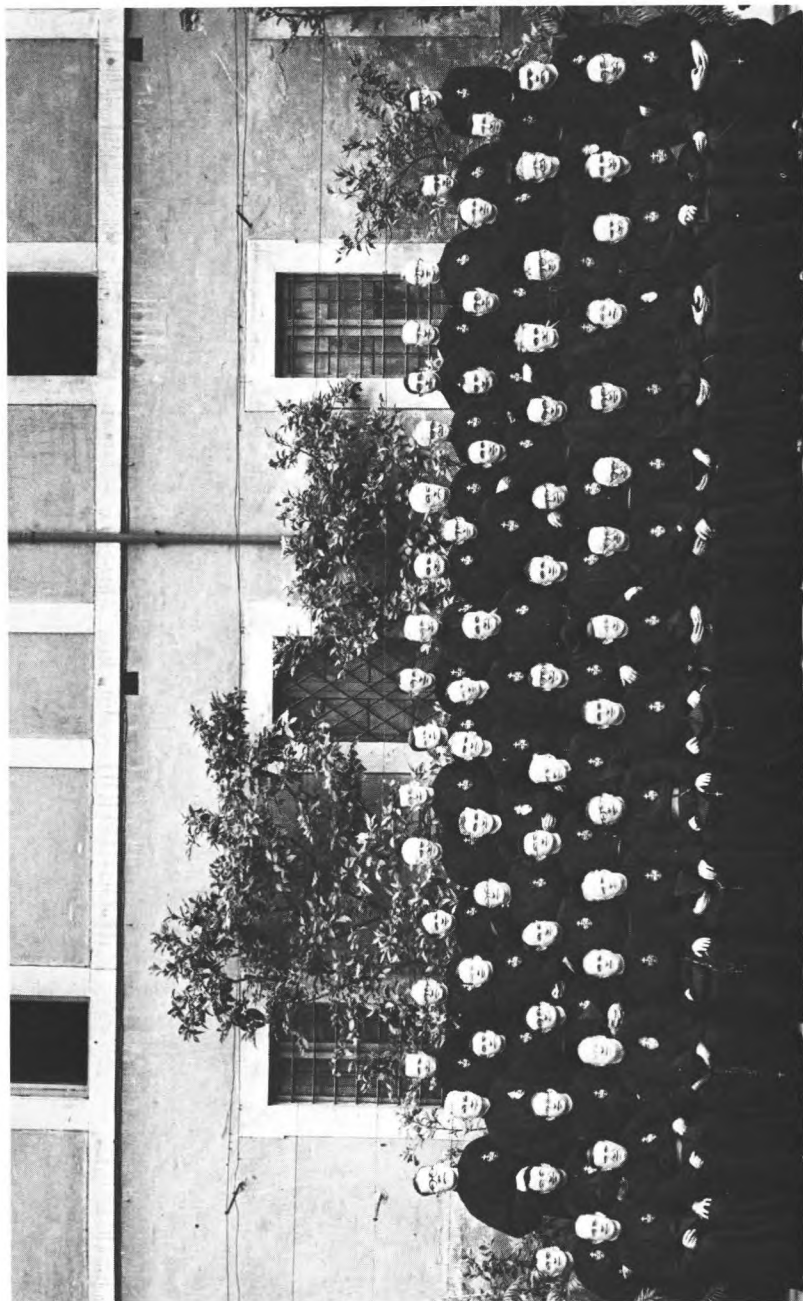
Missionary activity among non-Catholics or non-Christians was already foreseen since the first text of the Rule. The Founder desired and hoped to have a missionary field in 1758-1759. The idea became a reality on July 28, 1781, when Frs. Francis Ferreri (+ 1813) and James

Sperandio (+ 1811) left Sts. John and Paul for Wallachia, Bulgaria, and began their ministry in Trancevitsa at the beginning of May 1782. From their correspondence and from other works indicated in the bibliography, one can learn of their pastoral activity and of the immense difficulties and the great sacrifices they faced.

Passionist missionary activity for the Catholics dispersed among the Orthodox, the Protestants and the Muslims, was carried out in Wallachia, which then also included a part of present-day Rumania. In 1859 Rumania became independent; in 1883 Leo XIII created the Diocese of Bucharest and named Bishop Ignatius Paoli, CP, the first Archbishop, also leaving him as Bishop of Nicopolus, which remained in Bulgarian territory, where another Passionist Bishop was named. The juridical situation of the missionaries up to 1899 was that of being at the disposition of the Congregation of Propaganda Fide, with a commitment of service, ordinarily of seven years' duration. As pastors, the missionaries depended on the Bishop and received from him what was necessary for their support.

With the death of Bishop Paul Dovanlia in 1804, the Bishop was always a Passionist. There was no religious house where the missionaries could withdraw as members of the Institute and experience community. This situation gave many of them the impression of being forgotten, or of being considered outside the Congregation, simply as pastors for Catholics and with almost no possibility of doing any type of Gospel proclamation to the Orthodox, and even less so, to the Muslims, if they did not want to jeopardize the little that they were able to do for the Catholics.

Such a condition exerted a negative influence on many, who desired to return to the Congregation at the expiration of the seven years' of service. During the general government of Fr. Peter Paul Cayro, the necessity to give the religious a Religious Superior, too, was considered, but it was joined to the person of the Bishop. The creation of a house of the Congregation for the missionaries was also planned, but never realized because of the lack of funds.



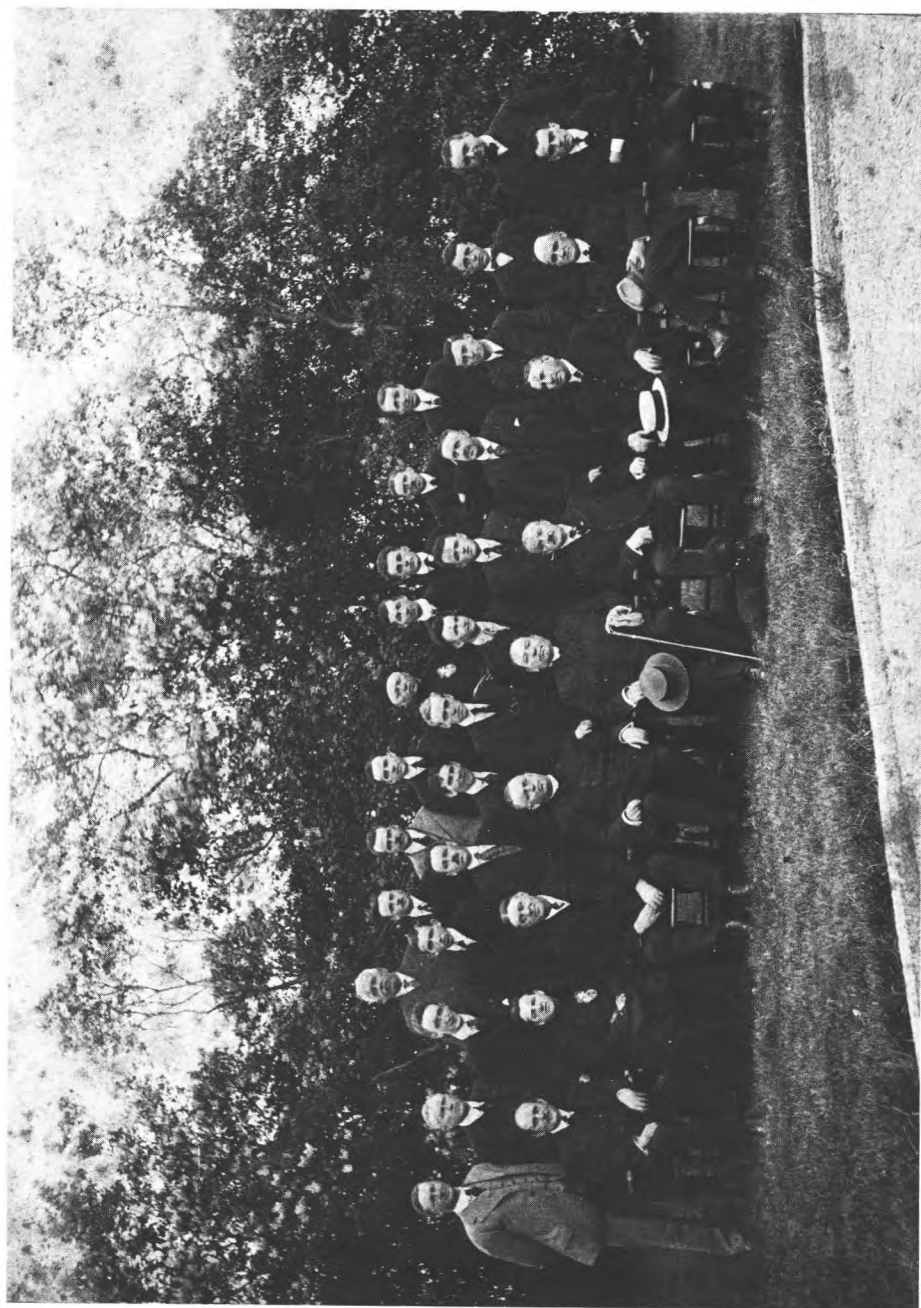
Members of General Chapter, Rome, 1952. M.R. Malcolm La Velle elected Superior General.



Capitulars, Provincial Chapter (PAUL), Brighton, USA, July 1959. First row from left: 3rd, M.R. Malcolm La Velle, Superior General; 4th, V.R. Theodore Foley, General Consultor.



Sadowie, Poland, 1978. First row from left: 3rd, V.R. Jean Claude, Gen. Consultant, 4th, M.R. Paul Boyle, Sup. General.



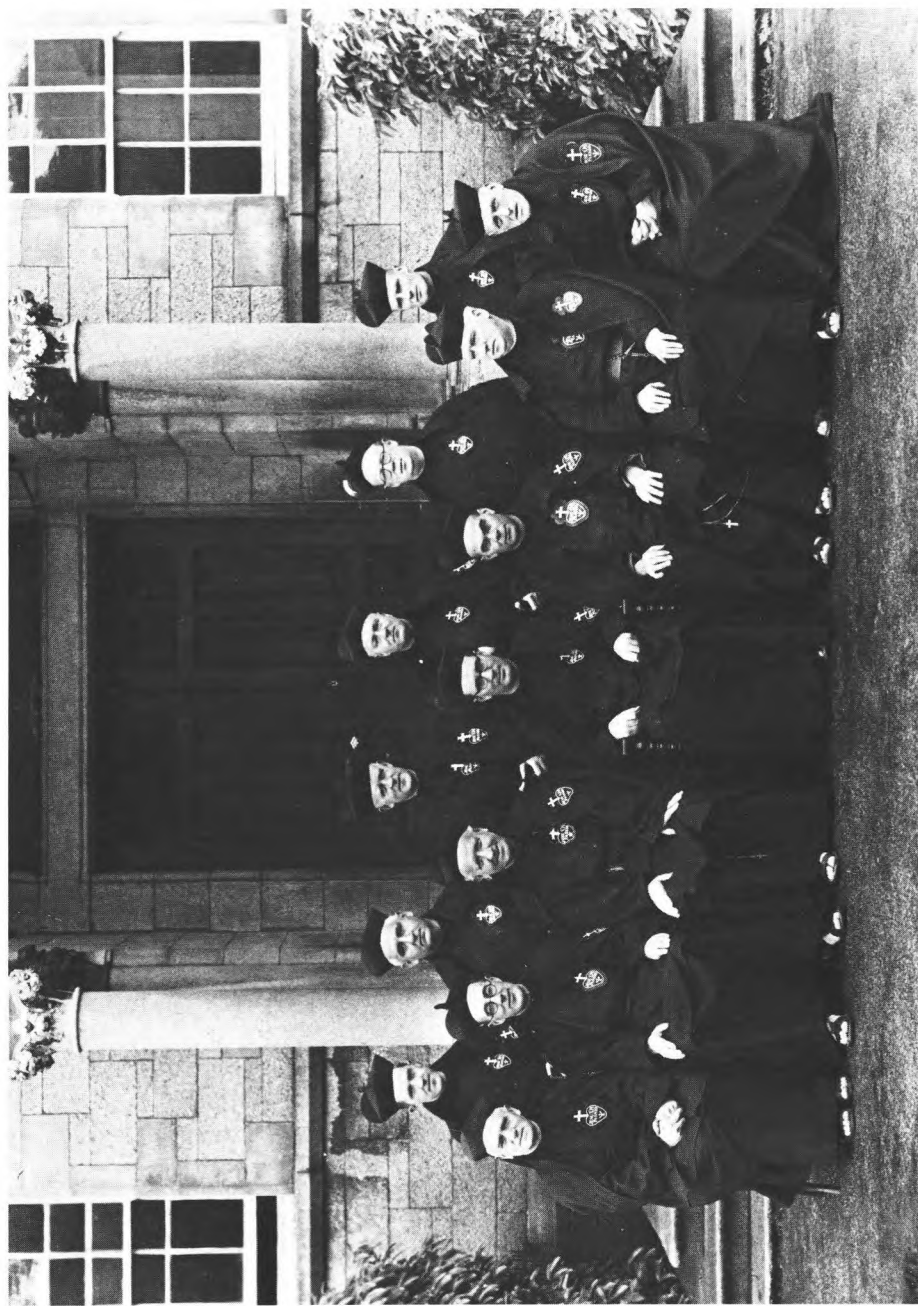
St. Gabriel's Monastery, Brighton (PAUL). Cardinal O'Connell with retreatants. Seated from left: 2nd, Fr. Maurice; 5th, Cardinal O'Connell.



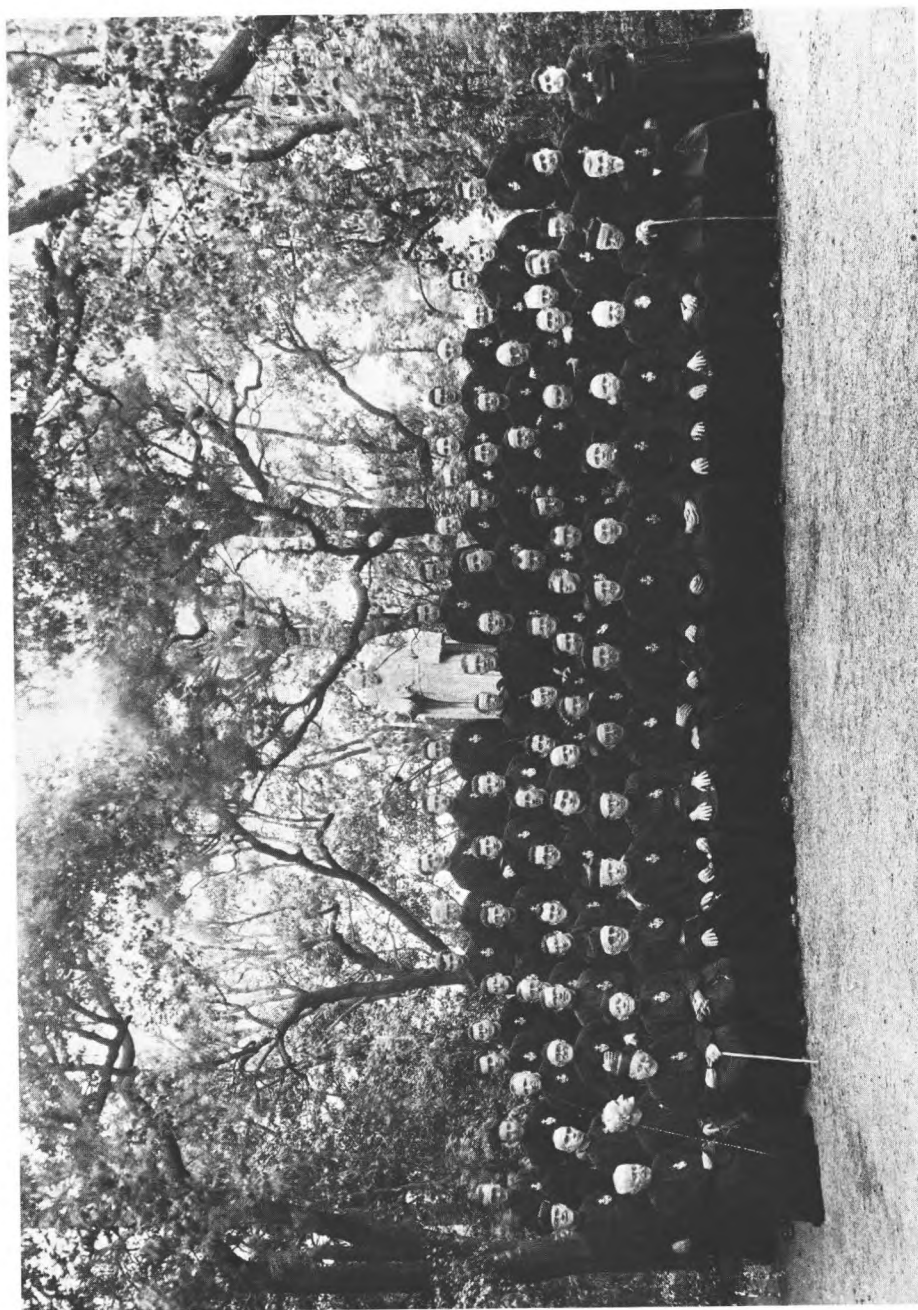
Holland, 1947-49: Lectors and students.



St. Ives, Sydney, Australia, March 1949: Visit of Superior General, M.R. Albert Deane.



Dublin, June 1947. First row from left: 3rd, V.R.Fr. Gerald, Provincial;
4th, M.R. Albert Deane, Superior General.



Sts. John and Paul, Rome, 1948-49: General curia, community and university students

Upon the appointment of Bishop Ignatius Paoli, CP, in 1870, the matter was again considered, more so because the apostolic field called for greater efforts in the now independent Rumania. In 1874, Bishop Paoli was also named Religious Superior of the missionaries, as the delegate of the General, and with the additional faculty of organizing the promotion of vocations and the opening of a novitiate. Bishop Paoli however presented his proposed plan directly to the Congregation of Propaganda Fide, together with the request for dispensation from regular observance, intencionally by-passing the Superior General. As a result, mutual misunderstandings weighed adversely on the experiment.

The General, Fr. Silvestrelli, sent retreat preachers in order to assist the missionaries and to make them feel his presence and help them maintain the religious spirit. Bishop Ippolito Agosto wanted to establish a regular religious house with a novitiate, according to the Rule. He spoke of this at the General Chapter of 1890 and again at that of 1893. The difficulties he encountered in his pastoral work and his death (December 3, 1893), however, prevented him from carrying the project to its termination. Some postulants were sent for formation to the Italian and French Provinces. Finally, the General Chapter of 1899 (d. 528-529), united the mission with the MICH Province.

In 1905, however, the missionaries who were dispersed in the active service of the diocese were placed directly under the General; while the religious who lived in the retreat of Rusciuk, remained united to the MICH Province (decr. 551). This was caused partly by the situation of the French Province, dispersed by the Masonic laws. In fact, in 1910 the mission was entrusted to the GABR Province; but in 1914 it was again removed from it and the missionaries were placed under the sole jurisdiction of the Bishop, who was designated "Delegate of the General" (d. 602). The Communist occupation at the end of the Second World War destroyed the mission and cut off communications.

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Presently the missionary areas are all entrusted to one Province, which since the '70's is charged not only with the formation of the diocesan clergy, as in the past, but also with the promotion of vocations to the Congregation. The religious are joined in communities and Vicariates. Presently they work in the following countries: In Europe: Sweden; in Africa: Zaire, Botswana and Transvaal, Tanzania and Kenya; in Asia: Indonesia (Ketapang and Sekedau); Philippines, Japan, South Korea, Papua New Guinea and New Zealand; in North America: Jamaica; W.I. in Latin America: Peru; in Amazonia, Yurimaguas and Moyobamba; in Bolivia in the Corocoro Plateau.

In 1968, 300 Passionists were working in missionary areas; at the end of 1985, there were 300 professed religious in these areas, including both natives and non-natives. Information about these areas can be readily found in: C. Caulfield, CP., Mission Lands of St. Paul of the Cross.

Bibliography: C. Caulfield, CP., op.cit. Misiones confiadas a los Padres Pasionistas en Bulgaria, en el Peru, en China, (Madrid 1929). In "Bollettino della Congregazione" e in "Acta", in "B.I.P." see also the analytical index: many notes and statistics. Cfr. also "Notiziario" for the Congregation for 1956 in "Bollettins" of the Provinces. Much information is found in the histories of the Provinces which have the care of overseas missions.

Number of Religious and Average Age

Abbrev: Priests = Pr; Clerics = Cl; Brothers = Br

Year	Pr	Av.age	Cl	Av.age	Br	Av.age	total	Av.age
1750	27	34	26	22	17	29	70	28.5
1760	51	37	22	24	43	32	116	33
1770	68	40	29	22	51	36	148	35.6
1780	89	40	25	23	76	38	190	37.6
1800	101	43	14	21	82	41	197	40.9
1870	392	41	76	22	288	43	756	40.6
1880	388	43	92	21	278	47	758	42.5
1890	440	42	203	20	323	45	966	38.8
1900	569	39	316	20	422	41	1307	35.3
1960	2550	45	676	23	639	45	3865	41.7
1984	2227	55	244	27	371	57	2842	53.5

Average Age of Religious in each Province as of Dec. 31, 1984

Prov.	Relig.	Av.age	Prov.	Relig.	Av.Age
ASSUM	66	48.1	LAT	85	52.5
CALV	95	48.3	MICH	20	53.8
CFIXI	47	56.4	PASS	17	31.8
CONC	50	50.8	PAUL	350	56.9
CORI	230	55	PIET	184	50.5

CORM	241	56.2	PRAES	125	53.3
CRUC	204	56.6	REG	34	32
DOL	152	53.6	SANG	130	50.7
FAM	197	50	SPE	107	60
FAT	26	36.7	SPIR	111	45.7
GABR	138	59.6	VULN	15	54
IOS	69	57.9			

LEFT THE CONGREGATION 1960 -1983

Before final Vows: 1,033; after final vows: 315

1980 - 1985: First Profession - 349

Left the Congre. - 279

DEATHS IN CONGREGATION FROM BEGINNING TO 1984

January	-	422	July	-	332
February	-	365	August	-	332
March	-	377	September	-	277
April	-	338	October	-	331
May	-	323	November	-	351
June	-	297	December	-	410

total - 4,155

NB: The above statistics were prepared by Fr. Martin Bartoli

Chapter XI

RELIGIOUS INSTITUTES THAT LIVE THE PASSIONIST CHARISM

A. PASSIONIST NUNS

In 1734 and even more in 1736 (Let I, 116, 145, 440), the desire of Paul of the Cross to establish a monastery of women who would share the Passionist charism and promote the memory of the salvific love manifested in the passion of Christ, the spouse, appears very clearly. The Biblical image of doves lamenting the death of Christ, the spouse, and urging them to manifest their gratitude and love to him portrayed by Lucia Burlini, was very pleasing to Paul of the Cross, and he used it often to indicate the aim of Passionist women religious.

However, not having obtained solemn vows for the Congregation, he could not juridically found the monastery, since he needed benefactors, who would support the high costs of construction and provide for the endowment of the monastery. In 1737 or 1738, Paul got to know Mother Mary Crucified Costantini, then a religious in the Monastery of the Benedictines of Corneto; and in her he perceived the person who would be suitable for the future foundation; from then on until 1775, he was her spiritual director. Paul also knew and became a friend of the Costantini family, who assumed the economic burden of the undertaking. The building was completed only in 1770. Meanwhile, Paul had found in Pope Clement XIV the necessary support for instituting the monastery of nuns with simple vows but with Papal cloister.

The Founder was likewise the spiritual director of some young people in view of the future foundation. On May 3, 1771, he could proceed with the opening of the monastery, ten aspirants entered with Mother Crucified, and all began their novitiate together. On May 20, 1772, all eleven were professed.

Paul wrote the Rule for them between 1767 and 1770. With regard to the spirit, living the vows, the prayers and austerities, the commitment to recall the passion of Jesus, he followed the rule of the Passionists, already approved by the Pope. And for what concerned the organization of the monastery, he used the Rule of St. Francis de Sales to the Visitation nuns as a guide. The Passionist nuns make four vows like their Passionist brothers, committing themselves in a particular way to developing the contemplative aspect of Passionist spirituality. In order to better assure this goal, they are committed by vow to the cloister. They collaborate with the Passionists in promoting the remembrance of the passion through the witness of their lives, with prayer and with reparation, imploring God's help for their brothers engaged in the work of evangelization. The Founder desired that the memory of the Passion of Jesus would be promoted whenever they had occasion to write or to talk with others. He also permitted the sharing of their experience of God with those women who wanted to spend some days in solitude at the foot of the cross. Within limits that would assure the good of the contemplative life, such women can be admitted into the cloister. The religious also had to teach the method of meditating on the Passion of Jesus to those girls who, according to the needs of the various places and with the approbation of the Ordinary, are preparing for first Communion; also give them catechetical instruction.

Juridically, the nuns could not be dependent on the Passionists, who do not have solemn vows. Paul, therefore, hastened to place a norm in the Rules which would assure the "Passionist religious women, a proper guidance in keeping with their Institute." For this reason, he wanted the Major Superiors of the Passionists to delegate, with the approbation of the Ordinary, a Passionist as extraordinary confessor, who would be engaged in the permanent formation of the religious through conferences and appropriate instructions "three times a year for the space of a month each time."

Because of illness, the Founder never visited the community and could not perfect some of the juridical and

organizational aspects that would have better guarded the unity of formation and its continuity, as for example, the pastoral visit to encourage the progress of the communities, and a way of stimulating assistance among the various monasteries.

In 1786, the revision of certain points of the Rules was initiated and concluded in 1790. On April 7, 1786, the Holy See granted the religious the right to avail themselves of the indulgences and privileges granted to the Passionists. Another revision of the Rules was completed between 1923-1926, to adapt them to the Canon Law of 1917. On January 10, 1920, the General had the procurator write to the Prefect of the Congregation for Religious to manifest his fears that, because of the growth of the monasteries, the rule might be gradually neglected and the spirit of the Passionist nuns changed because of the absolute autonomy they enjoy. It stated that it might be opportune to give the General the faculty of being able to visit the individual monasteries in order to become aware of the observance of the rules and of the fidelity to the spirit of the Institute. We do not know what exchange of ideas came about. A final revision of the Rule was completed after the Second Vatican Council. Upon the desire of the Holy See, the work was directed by the General through persons he had designated. After laborious discussions and experimenting with the provisional text of 1970, the text was finally compiled at an international meeting in 1978, at which 28 of the existing 32 monasteries participated. It was approved by the Congregation for Religious on April 28, 1979. The four other monasteries made their own revision of the rules.

Until 1872, there was only the single monastery of Tarquinia. In 1818-1819, there was talk of a foundation in Rome, and in 1856, of one in the U.S.A.; but neither of the two projects materialized. Actual development took place in the 1900's, and especially beginning with the end of the first World War. The following is a list of the monasteries, in chronological order and with statistics. At times, the postulants are included among the number of novices. A large number of retreatants was accepted in some monasteries. From the beginning of the '70s, how-

ever, many monasteries no longer wanted to accept retreatants.

1771: Tarquinia, On June 15, 1810 the 27 religious and the 1 novice had to leave the monastery because of the Napoleonic suppression; on December 23, 1814, 21 returned, 4 having died and 1 remained at home. 1936: 21 nuns and 5 novices; 1963: 33 nuns and 1 novice; 1965: 33 nuns and 2 novices; 1981: 24 nuns. In 1963 there were 57 retreatants; in 1965, 116.

1872: Mamers, France, founded by Mother Teresa Margherita. 1936: 30 nuns and 2 novices; 1963: 25 nuns and 1 novice; 1965: 25 nuns; 1981: 24 nuns.

1904: Tielt, Belgium, founded as a refuge for the nuns of Mamers in view of the suppression by the government in that year. 1936: 21 nuns and 7 novices; 1963: 32 nuns and 1 novice; 1965: 33 nuns and 1 novice; 1981: 23 nuns.

1905: Lucca, Italy. The mortal remains of St. Gemma Galgani rest here; she hoped for the establishment of the monastery in order to be able to enter here. 1936: 20 nuns and 5 novices; 1963: 29 nuns and 2 novices; 1981: 24 nuns.

1910: Pittsburgh, U.S.A. Fr. Stanislaus Grennan offered strong support to its foundation. 1936: 31 nuns and 3 novices; 1963: 27 nuns; 1965: 26 nuns and 2 novices; 1981: 13 nuns. In 1963 there were 504 retreatants; in 1965, 407.

1915: Vignanello, Italy. 1936: 22 nuns and 2 novices; 1963: 28 nuns and 1 novice; 1965: 27 nuns; 1981: 19 nuns. In 1963 there were 48 retreatants.

1918: Bilbao, Spain, was founded by the religious who had left from Lucca, to begin the foundation in Mexico in 1913, but had to abandon the undertaking because of the persecution. Among these was the servant of God, Mother Maddalena Marcucci. 1936: 18 nuns and 2 novices; 1963: 23 nuns and 7 novices; 1965: 25 nuns and 4 novices and 3 externes; 1981: 21 nuns.

1922: Ovada, Italy. 1936: 27 nuns and 2 novices; 1963: 24 nuns and 2 novices; 1965: 23 nuns and 3 novices; 1981: 19 nuns. In 1963 there were 70 retreatants; in 1965, 110.

1926: Clarks Summit, Scranton, U.S.A. 1936: 28 nuns and 8 novices; 1963: 30 nuns; 1981: 25 nuns. In 1963 there were 993 retreatants; in 1965, 1,053.

1927: Les Sables D'Olonne, France. 1936: 13 nuns and 1 novice. 1963: 24 nuns; 1965: 23 nuns and 1 extern; 1981: 13 nuns. In 1963 there were 4 retreatants.

1928: Naples, Italy. 1936: 23 nuns and 10 novices; 1963: 31 nuns and 3 novices; 1965: 32 nuns and 1 novice; 1981: 25 nuns. In 1963 there were 80 retreatants; in 1965, 250.

1928: Ripatransone, Italy. 1936: 18 nuns and 8 novices; 1963: 17 nuns and 1 novice; 1965: 19 nuns and 1 novice; 1981: 16 nuns. In 1963 there were 120 retreatants; in 1965, 188.

1933: Campagnano, Italy. 1936: 12 nuns and 6 novices; 1963: 21 nuns and 2 novices; 1965: 22 nuns; 1981: 25 nuns.

1936: Sao Paulo, Brazil. 1963: 21 nuns and 5 novices; 1965: 23 nuns and 6 novices; 1981: 14 nuns and 5 novices. In 1963 there were 34 retreatants; in 1965, 42.

1938: Sittard, Holland. 1963: 29 nuns and 1 novice; 1965: 30 nuns; 1981: 27 nuns.

1938: Loreto, Italy. 1963: 18 nuns and 1 novice; 1965: 18 nuns and 2 novices; 1981: 19 nuns. There were 5 retreatants in 1963.

1941: Genova-Quarto, Italy. 1963: 25 nuns and 3 novices; 1965: 26 nuns and 1 novice; 1981: 20 nuns. In 1963 there were 88 retreatants; in 1965, 135.

1942: Madrid, Spain. The servant of God, Mother Maddalena Marcucci, is buried here in the monastery she

founded. 1963: 23 nuns and 3 novices; 1965: 25 nuns and 1 novice; 1981: 17 nuns.

1946: Owensboro, U.S.A. 1963: 16 nuns and 2 novices; 1965: 19 nuns and 2 novices; 1981: 18 nuns. In 1963 there were 658 retreatants; in 1965, 666.

1947: Ellisville, U.S.A. 1963: 9 nuns and 4 novices; 1965: 9 nuns and 2 novices; 1981: 11 nuns and 3 novices. In 1963 there were 297 retreatants.

1947: Erlanger, U.S.A. 1963: 17 nuns and 4 novices; 1965: 15 nuns and 2 novices; 1981: 10 nuns. In 1963 there were 350 retreatants.

1951: Beccar, Argentina. 1963: 7 nuns; 1965: 7 nuns; 1981: 8 nuns. In 1963 there were 224 retreatants; in 1965, 352.

1953: Heule, Belgium. 1963: 23 nuns; 1965: 23 nuns and 1 novice; 1981: 22 nuns.

1957: Takarazuka, Japan. 1963: 8 nuns and 7 novices; 1965: 11 nuns and 6 novices; 1981: 16 nuns. In 1963 there were 803 retreatants; in 1965, 599.

1964: Daventry, England. 1965: 10 nuns; 1981: 10 nuns. In 1965 there were 3 retreatants.

1969: Gornate Olona, Italy. 1981: 4 nuns.

1969: Marbel, Philippines. 1981: 3 nuns.

1970: Torrente, Valencia, Spain. 1981: 9 nuns.

1971: Oviedo, Spain. 1981: 9 nuns.

1972: Croisy, France. 1981: 3 nuns.

1975: Costigliole D'Asti, Italy. 1981: 7 nuns.

1977: Sao Carlos, Brazil. 1981: 8 nuns.

1979: Pato Branco, Brazil. 1981: 5 nuns.

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B. PASSIONIST SISTERS OF ST. PAUL OF THE CROSS

They were founded in 1815 by the Marchioness Madalena Frescobaldi in Florence. Already in 1812, she had begun to shelter prostitutes who wanted to be rehabilitated, and young girls exposed to moral danger. She presented her desire to Pope Pius VII in 1814, when she went to visit him at Imola on his return from exile. The "retreat," as she called the house, took on an official form in 1815, though at that time there was no mention of making religious vows. In 1817 the marchioness obtained affiliation with the Passionist Congregation from Fr. Thomas Albesano. Marchioness Frescobaldi spent some days in 1825 at the monastery of the Passionist Nuns at Tarquinia in order to become better acquainted with the spirituality, the rules and the customs. After this experience, and with the aid of Fr. Louis Bonauguri, CP (+1847), she drew up the text of the Constitutions and the "Directory" which was printed in 1830. For this, she uses a large part of the Rules and Regulations governing the nuns. The religious, known as the "Passionist Handmaids," wore the "sign", made the three customary vows and the specific vow to promote the memory of the Passion of Jesus. Contemplating the passion of Jesus, they want to make reparation for their own sins and those of others, to rehabilitate and confirm young girls in good, to instruct and support them morally.

The Marchioness calls St. Paul of the Cross "Founder", because the spirituality of the sisters is the same as that which he gave to the Passionist nuns. She considered herself merely the "governess," giving the religious the spirituality drawn from Paul of the Cross, and orientating them toward the specific apostolic activity. In 1866, the Marchioness' son, Gino Capponi, who was the owner of the property, acting under the influence of the supervisor, Canon Michelagnoli, dissolved the Institute, using as a reason the new regulatory plan of the city, which expropriated real estate.

The superior, Sr. Crucified Tognoni, and Sr. Pia Frosali, decided not to join a monastery of contemplatives, as their companions had, but wanted to re-esta-

blish the Institute. They settled in Castel di Signa (Firenze), where they met with Fr. Joseph Fiammetti who understood them and helped them take the necessary steps for the refounding of the Passionist Sisters. He loved the Institute and lived the spirituality of St. Paul of the Cross. Without his intelligent assistance, the actualization of Sr. Crucified's and Sr. Pia's desire would have been very difficult.

On September 14, 1872, the two sisters again put on the Passionist habit, along with a postulant, living according to the Constitutions they had, but adapted to the new situation. Taking into consideration the social and religious evolution, and advised by Fr. Fiammetti to enlarge the field of their activity, they assumed the direction of day nurseries and elementary schools and the school of domestic science, in order to assure an adequate Christian and human formation for the girls, one that would support them as they took their place in society, and preserve them from moral decadence. The work of re-educating girls sent to them by the Minister of Interior Affairs or by the Juvenile court was an important work that they undertook in 1877 and continued until the 1960s.

The Congregation received temporary approbation from the Holy See in 1931, and definitive approbation in 1939. The Passionist Generals, the Blessed Bernard Silvestrelli and Fr. Geremia, maintained excellent relations with the Institute, encouraging it and reconfirming the affiliation that the General, Fr. Thomas, had granted it. However, because of the prevailing practice of the Congregation for Religious, of not permitting special vows in new Constitutions, the sisters could no longer make the special vow like the Passionists. They continued their commitment with a promise, which in the Constitutions approved by the Holy See in 1982 was changed to a special vow.

The Congregation has been active in Brazil since 1919 where it has two Provinces; since 1959, it is in Spain, with the religious grouped into a Province on which the flourishing foundation in Colombia and the new

community in Portugal depend. On September 28, 1968, the Institute received the "Missionary Sisters of the Holy Cross and Passion of Our Lord Jesus Christ," founded in Tienen, Belgium in 1927; and on December 19, 1968, received the one community of the "Apostolic Passionists of St. Vincent des Prés," with its headquarters in Mamers. With the merger of the two Institutes, the Passionist Sisters of St. Paul of the Cross are now also present in Belgium, Zaire and France. These communities were joined into a Province in 1976. Since 1974, the Congregation is present in Indonesia (in Kalimantan barat) with 3 communities; and since 1981, in Toronto, Canada; and since 1988 in the Philippines.

Some Statistics

1843: 10 sisters; 1849: 13 sisters; 1866: 8 sisters; 1872: 2 sisters and 1 novice; 1879: 12 sisters; 1911: about 70 sisters; 1924: 93 sisters, 6 novices, 3 postulants, 9 houses in Italy, 1 in Brazil; 1938: 145 perpetually professed sisters, 85 temporary, 19 novices, 18 houses in Italy and 6 in Brazil; 1964: 696 sisters, 49 novices, 190 postulants, 63 houses, 4 Provinces and 1 Delegation; 51 schools with 7,300 students, 20 houses of education and up-dating, with 950 registered for the up-dating courses. 18 centers of professional training for girls, 4 hospitals, 14 homes for the elderly with 1,300 elderly. The sisters also work in 6 seminaries and 24 catechetical centres with 2,720 students. 1976: 680 sisters, 22 novices, 72 houses. 1982: 654 sisters, 77 houses, 2 Provinces in Italy with 34 communities, 2 Provinces in Brazil with 28 communities, 1 Province in Spain with 6 communities, 1 Province with 7 communities in Belgium-Zaire-France. 1984: 674 sisters, 85 houses.

(Giorgini, *Le Suore Passioniste*, pp. 38, 43, 45, 55 nota 57. *Acta XXIII*, p. 230. *Elenchus domorum* 1924, p. 39; 1977, pp. 89-94; 1981, pp. 73-79. *Le Religiose Italiane*, Centro USMI 1983, p. 179. *Annuario Pontif.* 1986, p. 1412).

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C. SISTERS OF THE HOLY CROSS AND PASSION OF OLCJ

They were founded on March 25, 1851 in the parish of St. Chad in the industrial city of Manchester, England, by Fr. Gaudentius Rossi, CP (+ 1891) with the collaboration of Elizabeth Prout, a fervent convert to Catholicism, who was called Sr. Mary Joseph in religion. The miserable social and religious conditions of Catholic girls, especially Irish girls who came to the city for work, attracted the attention of Fr. Rossi and Elizabeth Prout. The sisters were supposed to "assume the roles of pious mothers" toward the working girls and poor young ladies, whom they were to assist, protect and educate. At the beginning, therefore, the Institute was called "Sisters of the Holy Family." On November 21, 1852, to commemorate St. Paul of the Cross, the first aspirants were clothed with the habit and began observing ~~of~~ the Constitutions that Fr. Rossi had drawn up. The first religious were professed on November 21, 1854.

In 1855 Fr. Rossi was transferred to the U.S.A. to join the group of Passionists working there since 1852, and to assist them in inaugurating the preaching of parish missions. His place in the Institute was taken over

by Fr. Ignatius Spencer (+1866). Acceding to the directives of the Holy See, Fr. Spencer and Sr. Mary Joseph revised the Constitutions, bringing them closer to those of the Passionists, especially regarding the spirituality, from which the first text was rather far removed. Fr. Rossi, to whom the revised text was submitted, approved it, although not with enthusiasm. The visit of the General, Fr. Peter Cayro, to the English communities in June 1864 began the practice of affiliating the Institute to the Passionist Congregation, and also set the way to changing the name, so that it would better reflect Passionist spirituality. The Constitutions were again revised, and the sisters were called "Sisters of the Holy Crosss and Passion of OLJC." After Fr. Spencer's death, Frs Eugene Martorelli and Alfonso assumed his position. In a particular way these took the proper steps to obtain the approbation of the Holy See. On November 15, 1874, the Passionist General gave the sisters the right to wear the distinctive "sign" of the Passionists.

On July 2, 1875, the Holy See approved the Institute for a ten year period; and on June 21, 1887 gave definitive approbation. The spirituality of the Institute very closely resembles Passionist spirituality, though the religious never made the specific vow of promoting the memory of the Passion of Jesus. However, the commitment to manifest that spiritual reality in their lives and in their apostolate appeared ever stronger through the affiliation with the Passionist Congregation, which was reconfirmed on August 31, 1911.

The Institute developed very well. When Bishop Ignatius Paoli, CP, former provincial in England, was Bishop of Nicopolus in Bulgaria and later of Bucharest in Romania, he invited the Institute to that mission, where it opened a school and a small boarding house in Craiova. In 1878, the sisters went to Ireland, where they had many vocations. In 1912 the Insitute was established in Chile, and received a tiny diocesan Congregation, "Hermanas de la Santa Cruz." From Chile the sisters went to Argentina; and after the first World War, they went to the U.S.A. On September 20, 1925, they opened a "college" in Noja, Santander, Spain, which they abandoned three

years later. In 1952, they began working with the Passionists in Botswana, and later, also in Sweden. In 1976, they opened a community in Villa San Salvador, Lima.

In the light of the Passion of Christ, the sisters dedicate themselves to supporting the faith and the morals of young Catholic girls, opening boarding houses or "hostels", where they can reside at minimum prices; and operate make-up schools for improving the formation of young girls, giving them the opportunity to better their economic-social position. Visiting the sick is also a part of their apostolate, as well as the formation of teachers to assure a more thorough education.

Some Statistics

1873: 42 sisters, 12 novices, 3 postulants, 5 religious houses, 1 home for working girls; 13 schools for poor girls with 2,064 students; 6 schools with evening classes, attended by 300 working girls; 3 private schools, attended by 120 girls.

1879: 54 sisters, 24 novices, 2 postulants.

1924: 449 sisters, 23 novices, 19 postulants, 42 houses.

1964: 778 sisters, 62 houses, 5 Provinces, 89 schools with 27, 251 students, 6 boarding schools (or hostels) with 205 guests, 4 retreat houses with 12,741 retreatants.

1970: 700 sisters, 60 houses, 5 Provinces and 2 mission regions.

1976: 554 sisters, 63 houses, 3 Provinces and 1 mission region.

1981: 500 sisters, 62 houses.

1984: 488 sisters, 67 houses.

(Sources: Arch. Propaganda Fide, Scrittura originale, vol. 1005, f. 573 r. Elenchus domorum 1924, p. 39; 1977, p. 83-88; 1981. p. 71. Acta XXIII, p. 229. Annuario Pontificio 1986, p: 1437).

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M. Mary Joseph Prout, (Dublin 1963). Bollettino della Congr. 1926, p. 158-159. A. Abt, Die Kathol. Kirche in Rumanien..., p. 62. Benito, CP, Historia..., p. 24.

D. DAUGHTERS OF THE PASSION OF JESUS CHRIST AND OF THE SORROWFUL MOTHER (CFP)

Fr. Diego Alberici, CP, (+ 1904), working in Tacubaya, Mexico, where he had been sent in 1880, was aware of the moral risks to which young girls were exposed, especially working girls, left to themselves in an environment officially hostile to the Catholic Church. In 1888 he got to know Miss Dolores Medina y Zepeda (1860-1925), who felt called to the religious life. Fr. Diego advised her to wait, and meanwhile to enroll in the Association of the Daughters of Mary, founded in the church of the Passionists in 1885. Fr. Diego fostered the spiritual life of those enrolled, and four young girls of the Association were to become the first sisters of the Congregation. Dolores' experience in gathering together and preparing girls for first Communion, entrusting them to the guidance of Fr. Diego for the final steps, developed in her the idea of a community for educating these girls and helping them develop into Christian women capable of taking their places in society with firm faith and solid morals. With the approbation of the Archbishop of Mexico, Fr. Diego encouraged Dolores to take the first steps: to open a free school for girls, which offered young ladies desirous of living together in community the opportunity to come together and prepare themselves to begin the religious life.

On January 15, 1894, the first group of four young girls, desirous "to be the spouses of a Crucified God" in order to dedicate themselves to the well being of girls from common families began community life. With instructions offered almost daily, Fr. Diego formed these young girls in the authentic spirit of St. Paul of the Cross. He drew up the constitutions, modeling them on those of the Passionists, in the areas of spirituality and the vows, including the specific vow of promoting the memory of the Passion of Jesus. During his visit to the communities of

Mexico, Fr. Amedeus Garibaldi, CP, provincial of the Passionists in Spain, expressed a favorable opinion on the constitutions and also allowed the sisters to receive the distinctive "sign" of the Passionists at the time of profession.

On February 2, 1897, the first nine sisters made profession. On July 10, 1901, the Blessed Silvestrelli, General of the Passionists, granted the sisters affiliation with the Passionist Congregation. In 1902, the Archbishop of Mexico, Bishop Prospero Mary Alarcon, entrusted Fr. Diego with the revision of the constitutions (which he had already approved in 1895) according to the latest norms of the Holy See. In obedience to these norms, opposed to special vows, the Passionist Sisters, too, had to renounce the special vow of the Passionists and be satisfied with the commitment of promoting the memory of the Passion of Jesus. In the constitutions approved by the Holy See in 1984, the making of this vow was resumed.

In November, 1902, the General, unexpectedly recalled Fr. Diego back to Italy, and on July 23, 1904, he died at Rocca di Papa. He died as he had lived, devoutly, an authentic disciple of St. Paul of the Cross. Fr. Diego had given a very strong Passionist imprint to the Sisters who preserved this in their historic evolution. Their activity, which began with preparing girls for first communion and for school, continued along the same line, with the methodology evolving according to the needs of the Church. They later added to their activities service in seminaries and retreat houses. Because of the difficult socio-ecclesial situations of the Mexican Republic, the Institute suffered much in its development. There were also tensions within the community between 1908-1919, because of which the venerated Mother Dolores was almost ostracized. But from 1919 to her death, she is again found at the head of the congregation, animating it and expanding it, even in Cuba. Pontifical approbation for a seven-year period was received in 1941; and in 1953, definitive approbation. The congregation is not divided into Provinces; in addition to Mexico, it is present in El Salvador, U.S.A., Spain, Santo Domingo; and has a house in Guatemala and in Rome.

Some Statistics:

1924: 52 professed, 6 novices, 11 postulants, 4 houses in Mexico, 1 in Cuba.

1964: 272 professed, 36 novices, 33 postulants, 26 houses (19 in Mexico, 3 in El Salvador, 3 in the U.S.A., 1 in Rome), 8 schools with 2,629 students. Service in 13 seminaries and religious houses (10 in Mexico, 3 in the U.S.A., 1 in Rome). They collaborate in a Retreat house, with 2,310 retreatants in 1964.

1976: 264 professed, 27 houses. 1981: 263 professed, 7 novices, 29 houses.

1984: 242 professed, 30 houses.

(Sources: Elenchus domorum 1924, p. 40; 1977, p. 95-96; 1981, p. 809-81. Acta XXIII, pp. 231. Annuario Pontificio 1986, p. 1450).

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E. SISTERS OF ST. GEMMA GALGANI

They were founded by Mother Gemma Giannini (1884-1971) who knew St. Gemma Galgani in 1899 and lived in close friendship with her. When the monastery of the Passionist Nuns at Lucca was opened, she entered in 1906 and remained a Passionist nun until 1938. Because she had not recovered her health, despite repeated exits for cures, she left definitively with the idea of gathering a group of women who would live in the spirit of St. Gemma outside the cloister. With two other companions, she began the Institute on June 8, 1939 at Villa Guerra (Camigliano, Lucca), because "it seemed to her that the Lord would want the places sanctified by St. Gemma to be in the care of persons living according to her spirit." They are committed "to loving and making Jesus known through

the teaching of catechism to little ones, through meditation on the passion, as rural catechists, especially in rural areas". The sisters take the special vow of the Passionists. The first approbation was from the Ordinary of La Spezia in 1946. In 1948 the Institute entered the Diocese of Milan, collaborating in the work of Canon Natale Motta, who expedited the foundation as a Pious Association on April 28, 1951 through Cardinal Ildefonso Schuster. Their Ecclesiastical Assistant in 1954 was Bishop Peter Zuccarino, Bishop of Bobbio, who approved the work as a Diocesan Congregation in 1964. Since 1966, the sisters have been working with the Xaverians in Zaire.

On April 19, 1960, the General of the Passionists gave the sisters permission to wear the "sign" of the Passionists; and on May 11, 1973, gave affiliation with the Congregation. Pontifical approbation was received on August 15, 1982.

Some Statistics:

1976: 44 Sisters, 8 houses in Italy and 1 in Zaire.

1982: 57 Sisters, 9 houses.

1984: 62 Sisters, 10 houses.

(Sources: Elenchus domorum 1977, p. 97. Le Religiose Italiane, Centro USMI 1983, p. 238. Annuario Pont. 1986, p. 1440).

Bibliography: Costituzioni 1982. Acta XXI, p. 121-122; XVI. p. 239. Notiziario Passionista 1955-1957, p. 393-394. M. Gemma Giannini. Quasi un secolo di Calvario di un'anima mistica e carismatica, (Borgonovo 1972). Giovanni Alberti, CP, Eufemia Gemma Giannini, (Roma 1985).

F. SECULAR MISSIONARIES OF THE PASSION (M.S.P.)

These women propose to live in the family circle the radical commitment of baptism, through the vows of evangelical celibacy, poverty, obedience, in the light of the memory of the Passion of Jesus and according to the charism of St. Paul of the Cross. This commitment is liv-

ed within the family. Members of the Institute are women who, inspired by a genuine vocation, profess and live the vows. The sick or the infirm can also be members, and thereby intend to unite more closely their sufferings with the passion of Christ. There are also "Collaborators" in this group: "married couples who adhere to the spirituality of the Institute in order to enrich their sacramental union" (const. 2). Being a secular institute, the "consecrated secularity lived in the profession of the evangelical councils and in the spirit of the Passion" (const. 3) is emphasized. Under this aspect, they are similar to other secular institutes of consecrated life, but they share the spirituality of the Passionist charism. The "Collaborators" commit themselves to recalling the memory of the Passion of Jesus and to practice conjugal chastity, evangelical poverty, and obedience in the concrete situation of their state (const. 57-69).

The beginnings of the MSP go back to 1957 in the CORM Province. On November 27, 1968, the Bishop of Acqui granted definitive approbation to the "Pious Union of the Missionaries of the Holy Cross and Passion of OLJC" (Passionist Missionaries), assigning to them as their headquarters the house where St. Paul of the Cross was born in Ovada. The animator of the group was Fr. Costante Broveto. At that time, there were fourteen members in the group and about fifteen postulants.

On December 8, 1968, through the efforts of Fr. Generoso Privitera and Miss Sarina Consoli, another group was started with the intention of living the Passionist charism in the secular consecrated life. In 1974 the two groups merged and the movement was founded as a Pious Union by the Archbishop of Catania on March 28, 1975. On July 1, 1980 the Archbishop of Catania approved the constitutions and founded the Pious Union into a Secular Institute of Diocesan right. The Institute also has some members in Mexico, Brazil and the U.S.A.

In 1978, there were 70 professed and 47 aspirants in this Institute.

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INSTITUTES SHARING SPIRITUAL GIFTS BUT NOT STRICTLY INSPIRED BY THE CHARISM AND RULE OF THE PASSIONISTS

A. URSULINE SISTERS OF THE MOST HOLY CRUCIFIED

They were founded by Sr. Maria of the Cross Di Gregorio (1885-1976) in Castellamare del Golfo (Trapani), Sicily, on July 2, 1921. It was approved as a Diocesan Congregation of Ursulines of the Most Holy Crucified on July 17, 1930; and on July 1, 1961, it received approbation from the Holy See. Their spirituality is centered on the Passion of Jesus. The Institute has always sought the direction of Passionists, and on January 1, 1962, it received affiliation from the General, Fr. Malcolm La Velle.

In 1979, there were 75 sisters and 13 houses; in 1984, 50 sisters and 10 houses, one of which is in Brazil.

Bibliography: Opuscolo dell'Istituto. Dizion. Istituti Perfezione, vol. 6, col. 905-906. Annuario Pontif. 1986, p. 1410.

B. DAUGHTERS OF OUR LADY OF GOOD COUNCIL AND OF ST. PAUL OF THE CROSS (The Vocation Sisters)

A congregation of Diocesan right, it was founded in England by Edna Mary John and Doris Andrews for the purpose of promoting vocations to the religious life. The sisters foster a special devotion to the Passion of Jesus, and thus feel bound to St. Paul of the Cross. The affiliation with the Passionist Congregation took place in 1963, and was reconfirmed in 1984. In September 1962, the Ordinary of Nottingham founded it as a Diocesan Congregation.

In 1973, the Congregation numbered 18 sisters and 2 houses.

Bibliography: Dizion. Istituti Perfezione, vol. 3, col. 1644-1645.

C. SERVANTS OF THE PASSION

It was founded by Teresa Gallifa Palmarola (1850-1907), originally in Vic and later in Barcelona. She was widowed on June 13, 1882, with two small children, one of 3 years of age and the other, 8 months. She dedicated herself to the service of others, opening a house of refuge for young people tempted or in danger, and for unmarried mothers. Taking inspiration from St. Elizabeth, she went with her companions as a "sponsor" and also as midwife to assist women in need and to assure that children in danger of death would be baptized. She encountered many difficulties in obtaining juridical approbation because, though many appreciated the work that she was doing, they could not see how the commitment of "sponsor" and midwife was compatible with the religious life. The first provisional approbation was given March 1, 1904, with permission given the associates of the Pious Union to make a promise of perseverance. Since they were at the service of the poorest women, they chose the name of "Servants of the Passion." In 1926 the Institute received approbation from the Holy See as a Diocesan Congregation; and on April 1, 1983, it was approved as an Institute of Pontifical right. The congregation has houses in Spain and in Africa.

Because of its deep devotion to the Passion of Jesus, and because the congregation almost always had recourse to the Passionists for spiritual assistance, it requested affiliation with the Passionist Congregation on February 20, 1984, and the request was granted the same year.

In 1984, there were 81 sisters and 13 houses.

Bibliography: Fernando Pielagos, CP. Para que tengais vida. Biografia de Teresa Gallifa Palmarola, (Barcelona 1983). Anuario Pont. 1986, p. 1412.

INSTITUTES HAVING SOME AFFINITY WITH PASSIONIST SPIRITUALITY

We indicate here those existing, extinct or merged Institutes that were initiated through the work of the Passionists.

A. POOR DAUGHTERS OF JESUS CRUCIFIED AND THE SORROWFUL MOTHER

They were founded in St. Mary's Villa, Elmhurst, Pennsylvania, U.S.A., by Fr. Alphonsus Mary Urbanavicius, CP (1884-1949) in order to assist the Lithuanian immigrants (the poor, widows, orphans). In 1921, with the consent of the Ordinary of Scranton, Fr. Alphonsus began to form the young girls, in view of the congregation to be founded. In order to assure Passionist spirituality to the new congregation, he sent two girls to England in 1923, to be trained by the Sisters of the Holy Cross and Passion. At that time, this congregation did not yet have houses in the U.S.A. The Holy See granted the "nulla osta" for beginning the foundation on January 21, 1924. At first, they accepted only postulants of Lithuanian origin; in time, however, they admitted those of other nationalities as well. Misunderstandings soon arose between Fr. Alphonsus and the Superior of the congregation because he allegedly favoured the Polish more than the Lithuanians. These difficulties were aggravated when the new Bishop came to the Diocese in 1928. Fr. Alphonsus was forbidden any contact with the congregation he had founded. On October 27, 1930 he called the sisters together in the chapel, along with their elderly charges and the orphans, and exhorted all to remain faithful to God. He asked pardon for anything he might have done to displease them, he recommended himself to their prayers, gave them his blessing, then silently walked from the

chapel and immediately left, never to return there. His mortal remains, exhumed in 1967, were carried to the congregation's cemetery as an act of reconciliation between the Institute and its Founder.

In 1930, there were 19 professed sisters, 27 novices and 7 postulants; they cared for 18 elderly persons and 23 orphans. In 1980 there were 85 sisters and 16 houses.

Bibliography: Virginia Marie Vytell, CJC, Praise the Lord all you Nations...Story of Rev. Alphonsus Maria, CP, founder of the Poor Sisters of Jesus Crucified and of the Sorrowful Mother, (Elmhurst, Pa., 1976). Dizion. Istituti Perfezione, vol. 7, col. 218-219.

B. BROTHERS OF THE PASSION, Zaire

Bishop Joseph Augustus Hagendorens, CP (1894-1976), Bishop of Tshumbe, founded this Institute while still Prefect Apostolic on September 3, 1940 with three brothers: Okonda Philippe, Opote Jean, Longa Raphael. The absolute poverty in which they lived for a number of years constituted the most genuine novitiate for becoming like Christ, poor and crucified. The canonical foundation took place on June 16, 1944, after having received the "nulla osta" of the Holy See on November 18, 1943. At the beginning, the direction and the formation was entrusted to the Passionists who worked in the mission. Inspired by the spirituality of St. Paul of the Cross, the congregation is dedicated to the work of education, to giving a Catholic character to the school; and to the work of evangelization through catechesis and other types of assistance to the parishes. The Brothers had it very hard during the civil war of the 60s

In 1955, there were 5 professed brothers; in 1973, 12 professed brothers and one house; in 1983, there were 16 professed brothers.

Bibliography: Dizionario Ist. Perfezione, vol. 4, col. 689; 1508. Note dattiloscritte della Congregazione. The Passionist 1949, pp. 182, pp. 295; 1955, pp. 477-478.

C. MISSIONARIES OF THE HOLY CROSS AND PASSION OF OLJC, Belgium

Founded by Fr. Valentine Elschocht, CP (+ 1929) on December 8, 1927, it began with 6 postulants. On Fr. Valentine's suggestion, Cardinal van Roey nominated Mother Mary Martha of Jesus Crucified (1891-1967) as superior. The Institute was approved on December 8, 1928, and the constitutions on January 18, 1930. On February 25, 1930 the sisters were affiliated with the Passionist Congregation by the General, Fr. Leo. In 1930 the first group of sisters left for the mission in Zaire (then the Belgian Congo). They returned to Belgium in 1940, and once again set off for Africa in 1946. Solidly formed in the spirituality and the charism of St. Paul of the Cross, Mother Mary Martha attained a consummate holiness, and her religious, too, always felt themselves to be Passionists. Thus, when the Archbishop forbade the reception of postulants during the Second Vatican Council because he wanted smaller institutes to merge, Mother Mary Martha and her sisters insisted on remaining Passionists and merged with the Passionist Sisters of St. Paul of the Cross. In a meeting between the General and Mother Mary Martha at Tirlemont on March 18, 1966, the matter was happily concluded. But bureaucratic difficulties in the Belgian Archepiscopate were such that the actual union took place only in September, 1968, a year after the death of Mother Mary Martha. She died in the odor of sanctity in September 1967, and was buried on the grounds of the house at Tirlemont.

Some Statistics: 1931, 19 sisters; 1962: 42 sisters, 16 of whom were in the missions, 5 houses; 1964: 38 sisters; September 1968: 36 sisters and 6 houses.

Bibliography: Acta XI, p. 383; XXII, p. 281; XXIII, p. 231; XXV, Notiziario p. 14. M. Marie Marthe qui êtes-vous? (Mar-

quain 1984). Dizion. Istituti Perfezione, vol. 5, col. 1623-1624. Come hanno testimoniato, pp. 329-356.

D. PASSIONIST MISSIONARIES OF ST. GEMMA, Holland

Founded by Fr. Gabriel Sillekens, CP, then Provincial of the SPE Province in Holland. The impetus for the foundation seems to have come from the Provincial Chapter, which hoped that there would be many young girls desirous of sharing the Passionist spirituality (copy of a letter of September 1, 1947). It began on December 27, 1948, and the Institute has always remained a Pious Union. The sisters have maintained a close relationship with Passionist spirituality, but have not been affiliated with the Congregation. They opened a house in Brazil, in the Prelature of Montes Belos, after 1960, where the Dutch Passionists work. At the end of 1962, there were eighteen sisters and one novice, and two houses. In 1971, they numbered twenty-five.

Bibliography: Dizion. Istituti Perfezione, vol. 5, col. 1592. Acta XXII, p. 282.

E. APOSTOLIC PASSIONISTS, France

Founded by M. Jeanne-Cousin (1903-1969), they were also known as "Passionist Auxiliaries." The foundress, in religion Sr. M. Joseph of Jesus, was a nun in the Passionist Monastery of Mamers from 1924 until February 14, 1958, when she left with the required permissions. Her intention was to form some "auxiliaries" who would assist priests in the care of abandoned parishes. On June 28, 1958, it began officially with two postulants and M. Joseph. Recognizing that her idea was not flourishing, M. Joseph thought of merging her community with the Passionist Sisters of St. Paul of the Cross; this was actualized on December 19, 1969. There was only a single community with four sisters.

Bibliography: Dizion. Istituti Perfezione, vol. 1, col. 991. Acta XXI, Notiziario p. 13; XXV, Notiziario, pp. 12-13, 15. Come hanno testimoniato, pp. 357-383.

F. LITTLE SISTERS OF THE PASSION, France

Fr. Raphael Bianchi (1830-1911) founded the Little Sisters of the Passion in Bordeaux during his residence in that city between 1854-1881. The memory of the Passion gave the sisters strength to gather and care for the most abandoned orphans. The Suppression by the French Government destroyed the institute in its infancy.

Bibliography: La revue de la Pasion, 1, p. 168. Cenni necrologici 1911, p. 57.

G. PASSIONIST AUXILIARIES, Italy

Founded in 1954 by Fr. Ignatius Parmeggiani, CP, it was approved as a Pious Sodality by the Ordinary of Grosseto on July 26, 1959, with headquarters at the retreat of the Presentation on Monte Argentario. Taking their inspiration from the spirituality of St. Paul of the Cross, the members wanted to offer "assistance to the Passionist communities and to their multiple activities" (Statute no. 1). The very small number of sisters offered their service for some time at the retreats of the Presentation and of St. Eutizio. The Sodality eventually died out.

Bibliography: Il Crocifisso 40 (1960) Feb., p. 12-13. Statuto del Sodalizio delle Sorelle Assistenti dei Passionisti 1959. Acta XXI, Notiziario, pp. 9, 110.

H. SISTERS OF THE HOLY CROSS, Chile

A Diocesan Congregation founded in Valparaiso by Canon Marius Miguel Tagle Alamos for the purpose of serving the needs of the sick and of orphans, as a result of the epidemic that struck Chile in 1888. The sisters al-

so took care of the sick in their homes, but only during the day, and always in two's, and without agreeing upon a retribution. When he opened a house in Santiago, Canon Marius Miguel asked the Passionist, Fr. Louis Hochendanner (+ 1950) to draw up the constitutions for the Association. The associates were invested with a religious habit and called themselves the "Congregation of the Sisters of the Holy Cross." Seeing the successful development of the congregation, the founder considered establishing one for priests, but met with strong opposition from the Archbishop, the Most Reverend Mariano James Casanova (1833-1908). The sisters, too, became involved in the conflict, and the Archbishop ordered that they be dissolved within six months. In the meantime, the new Archbishop, the Most Reverend Gonzales, having been informed by the Passionists that there were "Sisters of the Holy Cross and Passion of OLJC" in England, decided with their general on the possibility of affiliating the Sisters of the Holy Cross. In 1911 the general visited Chile to size up the situation, and in 1912, the English Sisters came to Valparaíso; the merger was completed in 1914.

Bibliography: O. Curran, CP, Sisters of the Cross and Passion..., (Dublin 1960), pp. 161-167. Note dall'archivio delle Suore in AG.

I. SISTERS OF THE THIRD ORDER OF THE CROSS AND PASSION OF OLJC, France

They were founded on August 22, 1891 by Sr. Sainte Adèle Monnier, a religious of the Sisters of St. Paul of Chartres since 1866, and who on that date left the community. She had been a renowned educator at the Academy that the congregation had in Calais. Desiring a very penitential life, she began in the parish of Fosse, with the approbation of the Bishop of Blois, the Passionist Third Order in 1891. Here she was called Sr. St. Paul of the Cross. On May 8, 1891, the Bishop approved the institute and provisional statutes modeled on the Rule of the Passionists. The sisters desire to dedicate themselves to the teaching of catechism and the instruction of youth, motivated by the charism of St. Paul of the Cross, whom

they acknowledge as founder. On June 25, 1897, the five or six sisters received permission to establish themselves in Lourdes, but it seems that they did not go there. They received two documents of affiliation with the Passionist Congregation, dated June 26, 1892 and November 21, 1898. There is no other information on them.

(Sources: Documents from the archives of Blois and of the Sisters of St. Paul of Chartres).

J. OBLATE MISSIONARY PRIESTS OF THE HOLY CROSS OF OLJC, Bucharest

Ignatius Paoli, made Bishop of Nicopolus and Administrator of Bucharest in 1870, was greatly concerned about the formation of the local clergy. As recorded earlier, he opened a novitiate and a scholasticate of the Congregation. The request for certain dispensations regarding regular observance, which he presented directly to the Congregation of Propaganda Fide, caused conflict between him and the General.

However, he was convinced of the necessity for priests to live in community in order that they might better help one another in the spiritual and pastoral life, so that there would be closer union with the Bishop, and at the same time more easily solve the difficult economic problems. Advised by the same Passionist Superiors and with the approbation of the Congregation of Propaganda Fide, he designated as "Oblates" the students of the minor and the major seminaries, corresponding to the Passionist novitiate and scholasticate. He entrusted his secretary, Fr. Basil Laureri, CP, with writing the constitutions, which were modeled on those of the Passionists. The oblates were registered under the title of mission, as students of the Urban College of Propaganda Fide. No affiliation with the Passionist Congregation resulted. Since 1894, Benedictine Archbishops have been named to Bucharest, and they appeared to have no further concern for the Oblates. We are not certain when they ceased to exist.

(**Sources:** AG. fondo Bulgaria, Memorie del P. Basilio Laureri. Constitutions from Archives of the Diocese of Bucharest. Archives, Propaganda Fide, Bulgaria 1875-1883, ff. 574r-589v, 613r, 839rv.).

K. SISTERS OF THE PASSIONIST THIRD ORDER, Rome

For three years an attempt was made to establish a foundation in the Villa Mattei on the Celian Hill. The villa had been acquired by the Princess Laura Leroux de Bauffremont at the end of 1856. She was being directed by the renowned Fr. Cyril of St. Peter, CP, (+ 1881), and with five companions received the Passionist habit. Hasty in her decisions, it seemed to her that ecclesiastical approbation was too slow in coming. In 1859 she left for Munich, but as she was passing through Venice, she changed her mind and placed herself under the direction of the Franciscans Observants. In this way, the Franciscan Missionaries of the Sacred Heart had their beginnings. They were originally called Franciscan Tertiaries.

Bibliography: Fr. Gregorio Dalle Crotte di Castro, M.O., Memorie Storiche sull'origine, natura e progresso dell'Istituto delle Suore Terziarie Francescane per le Missioni Apostoliche, (Gemona 1878), pp. 6-10. Marys di G.M., Un'anima e un'opera, (Treviso 1941), pp. 100-135.

Chapter XII

HOLINESS FLOURISHES IN THE PASSIONIST FAMILY

Considering the criteris given by the Founder for the discernment of vocations and for their formation, it is understandable that many religious of both sexes have reached a high degree of conformity with Christ crucified, expressed in the reality of a holy or very exemplary life, to the glory of God and the benefit of the Church. Regular observance "always animated and accompanied by the interior spirit of the heart" is, according to the Founder, an "efficacious means and wholly adapted to the acquisition of Christian perfection in the state of life that we have chosen" (Leters IV, 253; Rule chap. 38).

We give here the list of those whom the Church has already declared a "saint", "blessed" or "venerable", or those whose cause for canonization is being considered.

A. Canonized Saints

Paul of the Cross, Danei (+ 1775), canonized June 29, 1867. His remains are in Rome.

Vincent Mary of St. Paul, Strambi (+ 1824), canonized in 1950. Bishop of Macerata, where his remains are found.

Gabriel of the Sorrowful Mother, Possenti (+ 1862), canonized in 1920. His remains are in the shrine dedicated to him near Isola del Gran Sasso (Teramo).

Gemma Galagni (+ 1903), canonized may 2, 1940. Her remains are in the monastery-shrine of the Passionist nuns at Lucca.

B. Blessed

Dominic of the Mother of God, Barberi (+ 1849), beatified October 27, 1963. His remains are in Sutton, St. Helens, Lancashire.

Isidore of St. Joseph, De Loor (+ 1916), beatified September 30, 1984. His remains are in Kortrijk.

Pius of St. Luigi, Campidelli (+ 1889), beatified November 17, 1985. His remains are in Casale di S. Arcangelo near Rimini.

Bernard Mary of Jesus, Silvestrelli (+ 1911), beatified October 16, 1988. His remains are at Moricone.

Charles of St. Andrew, Houben (+ 1893), beatified October 16, 1988. His remains are at Dublin.

C. Venerable

John Baptist of St. Michael the Archangel, Danei (+1765), ven. since August 7, 1940.

Galileo Nicolini (+ 1897), ven. since November 27, 1981.

John of the Holy Spirit, Bruni (+ 1905), ven. since June 9, 1983.

Mary Crucified of Jesus, Costantini (+ 1787) co-foundress of the Passionist Nuns; ven. since December 17, 1982.

Lawrence of St. Francis Xavier, Salvi (+1856), ven. since February 8, 1988.

D. Servants of God

James of St. Louis, Gianiel (+ 1750).

Grimoaldo of the Purification, Santamaria (+ 1902).

Fortunato Mary of St. Paul, De Gruttis (+ 1905).

Germano of St. Stanislaus, Ruoppolo (+ 1909).

Norbert of St. Mary, Cassinelli (+ 1911).

Joseph of Jesus and Mary, Pesci (+ 1919).

Nazareno of Mary Immaculate, Santolini (+ 1930).

Innocence of Mary Immaculate, Arnau (died for the faith on October 9, 1934).

Nicefero of Jesus and Mary and 25 other companions, died for the faith in 1936.

Bossilkov Bishop Eugene, died for the faith in 1952.

Egidio Joseph of the Sacred Hearts, Malacarne (+1953).

Gerard of St. Francis, Sagarduy (+ 1962).

Francis of the Passion (Aita Patxi Gondra, + 1974).

Mary Magdalene of the Sacramental Jesus, Marcucci (+ 1960), Passionist nun.

Dolores Medina Zepeda (+ 1925), co-founder of the Daughters of the Passion of J.C. and of the Sorrowful Mother.

Antoinette Farani (+ 1963), Passionist Sister of St. Paul of the Cross.

Gemma Giannini (+1971), foundress of the Sisters of St. Gemma.

Eugene Raphael Faggiano (1877-1960), Bishop of Cariati, Italy.

The initiation of other causes for canonization are also being considered, particularly those of:

Thomas Bishop Struzzieri (+ 1780).

Ignatius of St. Paul, Spencer (+ 1866).

Mary Joseph Prout (+ 1864), co-foundress of the Sisters of the Holy Cross and the Passion of OLC.

This list indicates only some of the members of the Passionist family whom God seems to want to glorify, even externally. However, there are a great number of religious men and women whose exemplary lives and experience of God merit attentive study, in order better to understand the strength of the vocation in which they allowed themselves to be formed.

Bibliography: We won't include a listing of the biographies which can be found in the libraries of the Congregation and at the General Postulation Office. We recommend the reading of the Italian edition of the series "Studies in Passionist History of Spirituality" nn, 27 and 32 to have some idea of the heroic lives of the Bulgarian missionaries. The Processes for canonization of the above listed Servants of God will also offer a deeper understanding of their heroic lives.

Chapter XIII

THE LITURGICAL "PROPER" OF THE CONGREGATION

For his religious, Paul of the Cross desired the celebration of certain liturgical offices that would help them to deepen, in an attitude of praise and of adoration, the various aspects of the Passion of Jesus. Not having obtained solemn vows, he could not hope to have proper liturgical offices. However, when Clement XIV approved the Institute as a Congregation with simple vows, the Founder requested (on January 10, 1773) proper offices for feasts related to the principal aspects of the Passion of Jesus, and which were found in the appendix to the Roman Missal and breviary. Thus he obtained the office of the "Five Wounds of the Lord," the "Crown of Thorns," the "Most Precious Blood of Jesus," the "Spear and Nails," "The Shroud," the "Seven Sorrows of Mary," and the Office of the Holy Cross with an octave, as the titular feast of the Congregation.

"In addition, so that the sons of the Passion may always grow in such a holy devotion," he asked that the Congregation be allowed to recite the votive office of the Most Blessed Sacrament during the week; the office of the "Five Wounds" on Fridays "as a memorial of the Passion"; and that of the "Seven Sorrows of Mary" on Saturdays. The recitation of the votive office of the Most Blessed Sacrament was granted for once a month; but that of the "Five Wounds" was not conceded, except during advent and lent.

These offices constitute the original and constant nucleus of the "liturgical proper" of the Congregation. However, already in 1758 (Let III, p. 166), Paul was thinking of a new office, in order to celebrate liturgically the charism of the Congregation. He turned to Fr. Candido Costa, the celebrated latinist and an outstanding theologian for this work, but he did not accept it, and the charge was given to Fr. Thomas Struzzieri. By the

end of 1759 he had it finished, but it was not presented for approbation because Paul still hoped that the Congregation would be approved with solemn vows. In the meantime, Fr. Thomas left for Corsica and, by the time he returned, the Congregation was already approved with simple vows. He revised the manuscript and submitted it for approbation, but it arrived only after the death of the Founder, on January 10, 1776. This office of the Solemn Commemoration of the Passion (with a solemn octave) composed entirely within the Institute is the liturgical celebration of the charism which is contained and formulated in the special vow.

In 1789, permission was obtained to pray the votive office of the Passion on all Fridays, that of the Most Blessed Sacrament on all Thursdays and that of the Sorrowful Mother on all Saturdays, excepting during advent and lent and on days with an obligatory office.

During the 1800s, the offices of certain saints with a special relation to Jesus during his earthly life, or those who had a particular devotion to his Passion, were inserted among the "proper." For example, Martha, the risen Lazarus, Longinus, the Good Thief, Joseph of Arimathea, Nicodemus, Mary of Cleopha, Mary Salome, Empress Helena, Margaret Alacoque, Clara of Montefalco, Benedict Labre, John Baptist de Rossi. Also included were the offices of the Sacred Heart of Jesus (1779) and of the Immaculate Heart of Mary (1806). Another segment of proper offices are those commemorating the saints and the blessed of the Passionist family: Paul of the Cross, in 1852 as blessed, from 1867 as a saint, and from 1880, the memorial office of the translation of his remains to the chapel erected in his honor was also added; Gabriel of the Sorrowful Mother, 1908 as blessed and since 1920 as a saint; Vincent Mary Strambi, as blessed from 1925, and as a saint since 1950; from 1945, the office of St. Gemma Galgani, first granted only to the Passionist Monastery of Lucca; from 1947, the office of Blessed Mary Goretti; from 1963, the office of the Blessed Dominic; and most recently, those of Blessed Isidor and Blessed Pius.

The most important revisions of the "proper" took place as a consequence of the papal bull "Divino afflatu" of 1911; in 1923, in 1962, and between 1970-1975. Between 1913 and 1923 some changes are made regarding the days of celebrations and in the order of the Offices of the Passion. From 1923 to 1962 the proper offices remained practically in the same order. The most radical reforms are the last two, particularly that of 1975.

Presently the liturgical offices are: five proper offices and seven votive offices that relate to the Passion of Jesus; three proper offices and one votive office relating to the Virgin Mary; the offices regarding the saints and the blessed of the Congregation, plus a votive office in honor of the Founder. It is to be noted with regard to the offices of the Passion, that the dominance of the Lord's person is made evident from the hymns, the antiphons, the responses and the readings. In the past, in the offices of the Passion, the point of departure was the relics, and from here it proceeded to the person of the Saviour. That is understandable, when we consider that offices grew out of the veneration of relics, real or so considered, veneration of the instruments that tortured the Saviour. The present offices are more conducive to meditating on and celebrating the mystery of the life of Christ and to uniting oneself to his redemptive love. The concession of the possibility to celebrate the votive offices on days when there is no obligatory memorial can contribute, as the Founder from the very beginning desired, to the growth of the "devotion-remembrance" of the Passion of Jesus and of the compassion of the Blessed Virgin Mary.

Until 1833, the individual communities used the diocesan calendar. In that year, however, the General Chapter decreed the adoption of the calendar of the Diocese of Rome (decr. 341) for the entire Congregation. This was followed until 1878 when the Chapter decided to ask the Holy See for a "proper" calendar of its own (decr. 452), which began to be published from 1880. ✓

In order to promote the memory of and the devotion to the Passion of Jesus, the General, Fr. Silvius Di Vez-

za, entrusted Fr. Aloysius Fizzotti with composing a "Little Office of the Passion of Our Lord Jesus Christ" on the model of the Little Office of the Blessed Virgin. It was approved by the Congregation of Rites in 1921 and printed in 1922 "for the purpose of giving Passionist priests, involved in retreats and missions, a brief and easy means of daily recalling the principal points of the Passion of the Lord in their sermons" (Preface to the 1936 edition). This was given much publicity in Passionist publications and in the spiritual exercises.

On the occasion of the 1933 Holy Year of the Redemption, the Pope was petitioned to grant indulgences for those who would recite the Office of the Passion, which had been translated into Italian. In 1936, a Latin-Italian edition with notes was published to facilitate the praying of the office by Institutes of Sisters and by the laity, especially members of the Confraternity of the Passion. The General, Fr. Tito, recommended this office in his circular (May 14, 1933) regarding the manner of celebrating the Holy Year of the Redemption (*Acta* XII, p. 89). In 1960, the "Little Office of the Passion," revised by Fr. Vincent Oberhauser, CP, in keeping with existing liturgical norms, was approved by the Holy See.

Among the liturgical books that should be mentioned here are: "*Collectio precum et orationum quae per varias anni solemnitates a clericis SS. Crucis et Passionis DNJC recitantur*," (Romae 1857), pp. 64. A new, 128-page edition came out in 1912, supplemented with a well-ordered exposition of the rubrics for the various circumstances, of the customary prayers to be said on feasts, at General and Provincial Chapters, of the ritual for vestiture and profession. The "*Manuale precum et benedictionum*," prepared for missionaries, was printed in 1892 and revised in the 1922 edition. The Congregation felt the need for a book that would contain what is necessary for the singing on feastdays. A "*Promptuarium chorale*" was printed in 1879, and this served well until the reform of Pius X. The General, Fr. Titus of Jesus, entrusted a commission headed by Fr. Christopher of the Mother of God, which prepared the work for 1934. It turned out well, both from an aesthetic as from a functional standpoint, even though

its high cost taxed the meagre resources of the General Curia then involved in the construction of the new library and refectory wing. That "Promptuarium chorale" accompanied the liturgical functions of the congregation until the reform of Vatican Council II. Besides these liturgical books, mention should be made of the "Collection of Prayers" which guided the religious in the few community prayers in use.

Bibliography: Various editions of official CP propria. Order of Divine Office, various annate. AG fondo Congregaz. dei Rit. Bollettino 1922, pp. 293-304: sul "Piccolo Ufficio," "Manuale precum..." per i missionari, Commemorazione solenne della Passione. Acta XII, pp. 341, 400-401: sul "Promptuarium chorale." "Il Crocifisso" 1934, pp. 277-280 sul "Piccolo Ufficio". Guido Randon, CP, La "Commemoratio sollemnis Passionis DNJC" nel nuovo "Proprium Missarum Congr. Pas. J.C.," (Roma 1975), a thesis at the Anselmianum.

Chapter XIV

PASSIONIST BISHOPS

Even in the Founder's time the Church called some Passionists to the bishopric to collaborate more intensely in her pastoral ministry, and almost always this was in mission lands. I offer a list of those whom the Church made bishops with the regret that I cannot offer a biographical sketch of each one.

Disciples of the Founder

1. Thomas Struzzieri (1706-1780); bishop 1764, Apostolic Visitor to Corsica; transferred to Amelia in 1770, and to Todi in 1774.

2. Vincent Mary Strambi (1745-1824); bishop of Macerata-Tolentino 1801.

Bishops of Nicopolis and Apostolic Administrators of Wallachia.

3. Francis Ferreri (1740-1813); bishop 1805, died from the plague.

4. Fortunato Mary Vincent Ercolani (1775-1847); bishop 1815, transferred to Civita Castellana in 1822.

5. Joseph Mary Molajoni (1780-1859); bishop 1825; resigned in 1847.

6. Angelo Paul Parsi (1800-1863); bishop 1847.

7. Anthony Joseph Pluym (1808-1874); bishop 1863; transferred to Constantinople as vicar apost. March 12, 1870.

8. Ignatius Felice Paoli (1818-1885); bishop 1870; in 1883 made first archbishop of Bucharest, capital of independent Romania.

9. Hippolytus Aloysius Agosto (1838-1893), bishop 1883.

10. Henry Doulcet (1857-1916); bishop 1895; resigned 1913.

11. Leonard Aloysius Baumbach (1855-1915); bishop 1913, resigned because of grave illness in 1914.

12. Damian John Joseph Theelen (1877-1946); bishop 1915.

13. Eugene Bossilkov (1900-1952); bishop 1947; killed for the faith. His cause for canonization was introduced on October 7, 1985.

Bishops of Bucharest

14. Joseph Palma (1830-1892); Archbishop 1885.

15. Constantine Costa (1841-1897); coadjutor 1890; transferred to Segni 1893. The Passionists left independent Romania which once included that part of Wallachia embracing the diocese of Nicopolis. They remained in the diocese of Nicopolis.

Bishops of the Peruvian Amazon

16. Athanasius Celestine Jauregui y Gory (1877-1957); prefect apost. 1921; bishop 1936.

17. Elias Gregory Olaza Muruaga (1912-1957); bishop 1952.

18. Martin Fulgentius Elorza (1899-1966); bishop 1953.

19. Venantius Celestine Orbe Uriate, bishop 1967.

20. John Croce Michael Irizar Campos, bishop 1972.

Bishops in various dioceses

21. Michael John Cardella (1845-1916); bishop of Pitigliano 1896.

22. Peter Paul Camillo Moreschini (1858-1918); bishop of Camerino 1909.

23. Ubald Evaristus Cibrià (1906-1965); Apost. administrator of Corocoro 1950, bishop 1953.

24. Augustine Jesus Lopez de Lama, bishop of Corocoro, 1966.

25. John Baptist Peruzzo (1878-1963); auxiliary bishop of Mantova 1924; bishop of Oppido Mamertina 1928, of Agrigento 1932.

26. Leo Peter Kierkels (1899-1957); bishop 1931: Apost. Delegate and later Internunzio to India.

27. Stanislaus Amilcar Battistelli (1885-1981); bishop of Pigliano 1932, of Teramo-Atri 1952, resigned 1967.

28. Cuthbert Martin O'Gara (1886-1968); pref. apost. of Yuanling (China) 1930, bishop 1934, imprisoned 1949, expelled 1951.

29. Charles Hanlon (1887-1959); bishop of Catamarca (Argentina) 1934.

30. Eugene Raphael Faggiano (1877-1960); bishop of Caricati 1936.

31. Eusebius Joseph Augustine Hagendorens (1894-1976); pref. apost. of Tshumbé (Zaire) 1936, bishop 1947, resigned 1968.

32. Jeremiah Anthony Pesce (1908-1971); bishop of Dodoma (Tanzania) 1951.

33. Albert William Deane (1908-1985); bishop of Villa Maria (Argentina) 1957, resigned 1977.

34. Edward Martinez y Dalmau (1893-1987); bishop of Cienfuegos (Cuba) 1935, exiled in 1961.

35. Gerard Claude Pellanda, bishop of Ponta Grossa (Brazil) 1960.

36. Quentin Olwell (1898-1972); bishop of Marbel (Philippines) 1961.

37. Gabriel William Sillekens (1911-1981); pref. apost of Ketapang, bishop 1962.

38. Paschal John Sweeney (1912-1981); pref. apost. of Vanimo 1963, bishop 1967.

39. Urban Charles Murphy (1919-1981); pref. apost. of Botswana 1962, bishop 1966.

40. Henry Paul Joseph Nussbaum (1870-1935); bishop of Corpus Christi (USA) 1913, of Marquette (USA) 1922.

41. Stanislaus Arnold Van Melis, bishop of S. Luis de Montes Belos 1962, resigned 1987.

42. Reginald Edward Arliss, bishop of Marbel (Philippines) 1969, resigned 1981.

43. John Henry Etheridge, bishop of Vanimo (Papua New Guinea) 1980.

44. Norbert Dorsey, auxiliary bishop of Miami (USA) 1986.

45. Washington Cruz, bishop of S. Luis de Montes Belos 1987.

46. William Kenney, auxiliary bishop of Stockholm 1987.

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ABBREVIATIONS

AG: Passionist General Archives

Let: Letters of St. Paul of the Cross.

For the Provinces: as indicated in Chapter 10, Section E.

The Congregation, December 31, 1928

PROVINCIA	Recessus	Sacerdotes	Claret	Frates	Totum	Novitii	Postulantes Inlet	Alumni
Praesentationis	10	79	51	62	192	12	3	51
B. M. V. Dolorosae	8	62	32	47	141	12	4	42
B. M. V. a Pietate	9	68	24	41	133	8	—	45
S. Joseph	8	57	19	14	90	8	—	3
S. Pauli a Cruce	10	217	125	24	366	31	1	119
S. Michaelis Arc.	4	21	11	11	43	2	—	14
S. Cordis Jesu	10	80	62	56	198	7	—	77
Purissimi Cordis B. M. V. . . .	9	67	43	45	155	18	3	95
Immac. Concept. B. M. V. . . .	3	26	9	13	48	—	—	15
A Latere Jesu	6	39	22	19	80	13	—	29
Sacrae Familiae.	6	57	36	24	117	11	—	58
SS. Crucis	7	121	52	31	204	7	—	84
S. Gabrielis	6	45	48	34	127	11	1	76
Spiritus Sancti	3	23	11	2	36	4	—	6
Pretiosissimi Sanguinis.	8	54	29	26	109	7	—	49
Matris Sanctae Spei	3	34	24	18	76	9	—	76
Calvarii	3	17	23	7	47	6	—	10
S. Patricii	5	62	29	17	108	8	—	29
Polonia	1	—	3	5	8	5	3	15
Germania	2	—	—	3	3	3	1	20
	121	1129	653	499	2281	182	16	913

The Congregation on December 31, 1931

PROVINCIA	Recensui	Sacerdotes	Clerici	Prælati	Totum	Novitii	Alumni
1. — Prov. Præsentationis B. M. V. (Italia)	10	81	62	70	213	20	56
2. — Prov. B. M. V. Dolorosæ (Italia)	8	59	40	44	143	15	49
3. — Prov. B. M. V. a Pietate (Italia)	9	69	37	39	145	12	49
4. — Prov. S. Joseph (Anglia)	8	64	16	14	94	5	7
5. — Prov. S. Pauli a Cruce (Amer. Septentr.)	9	250	123	21	394	14	90
6. — Prov. S. Michaëlis Arch. (Gallia)	5	23	16	12	51	3	14
7. — Prov. SS. Cordis Jesu (Hispania)	8	95	57	60	212	18	26
8. — Prov. Purissimi Cordis B. M. V. (Italia)	9	81	48	56	185	26	106
9. — Prov. Immac. Conceptionis (Argentina)	3	25	12	11	48	5	—
10. — Prov. a Latere Jesu (Italia)	6	41	22	19	82	9	33
11. — Prov. S. Familiae (Hispania)	8	59	46	23	128	9	48
12. — Prov. SS. Crucis (Amer. Septentr.)	8	142	59	31	232	28	93
13. — Prov. S. Gabrielis a V. P. (Belgium)	7	53	46	36	135	10	122
14. — Prov. Spiritus Sancti (Australia)	3	22	16	1	39	2	—
15. — Prov. Pretiosissimi Sang. (Hispan.)	8	76	30	37	143	15	22
16. — Prov. Matris S. Spei (Hollandia)	3	39	22	20	81	7	79
17. — Prov. Calvarii (Brasilia)	3	22	21	5	48	7	—
18. — Prov. S. Patritii (Hybernia)	6	66	24	20	110	8	28
Commissariatust Austro-Hungar. Polonia	2	12	3	5	20	—	16
	1	7	9	15	31	7	40
Summa universe:	124	1286	709	539	2534	210	878

The Congregation on December 31, 1948

	Sacerdotes	Clerici	Frates	Totum	Novitii	Alumni	Recessus	Missiones	Exercitia publica	Exercitia privata
Praes	152	13	45	210	9	119	12	70	37	20
Dol	121	12	41	174	9	60	11	73	45	37
Piet	118	20	41	179	6	79	11	70	43	17
Ios	107	19	19	145	9	24	10	62	126	—
Paul	378	84	30	492	32	97	12	431	1552	596
Mich	30	3	5	38	—	12	4	15	60	25
Cori	141	58	71	270	18	115	12	78	50	48
Corm	174	39	66	279	6	106	11	162	75	59
Conc	46	9	8	63	5	22	6	67	15	33
Lat	68	18	29	115	8	49	7	92	12	22
Fam	76	36	30	142	11	93	12	—	—	—
Cruc	207	45	28	280	8	71	11	248	330	142
Gabr	131	28	35	194	5	188	8	85	124	148
Spir	42	11	11	64	1	13	5	54	55	74
Sang	93	41	37	171	5	53	11	51	79	27
Spe	95	29	36	160	6	135	5	16	83	17
Calv	51	27	10	88	—	78	8	30	13	28
Patr	128	30	28	186	13	33	7	97	188	62
V. Vuln	16	2	5	23	—	8	3	—	4	14
V. Assum	16	5	12	33	2	26	3	15	16	1
Sede gener.							2			
TOTUM	2.190	529	587	3.306	153	1.381	171	1.716	2.907	1.370

The Congregation on December 31 of the years indicated

Exeunte Anno	Sacerdotes	Pratres	Clerici	Totum	Novitii	Alumni	Rcessus
1921	925	435	419	1779	106	468	106
1922	956	450	416	1822	144	569	108
1923	1014	450	414	1878	158	603	115
1928	1129	499	653	2281	182	913	121
1931	1286	539	709	2534	210	878	124
1933	1394	585	768	2747	158	1037	142
1934	1434	582	763	2779	227	1010	148
1938	1723	641	637	3001	206	920	147
1945	2057	597	565	3219	166	1033	160
1947	2176	582	530	3288	163	1195	166
1948	2190	587	529	3306	153	1381	171
1950	2260	610	524	3394	198	1553	176
1951	2286	618	564	3468	186	1594	180
1952	2323	621	553	3497	194	1649	180
1953	2340	623	564	3527	217	1692	184
1954	2388	622	578	3588(2)	156	1717	183

Statisticæ Personarum: January 1, 1970-1976

PROVINCE	Statistica 1 genn. 1970				Variazioni avvenute dal 1970 al 1976										Statistica 1 genn. 1976				Diminuzione o Aumento			
	Sac		Fr		Totale		MORTI		DINESI		NEOPROF.		ORDINATI		Sac		Fr				Totale	
	Sac	Cl	Fr	Totale	Sac	Cl	Fr	Sac	Cl	Fr	Cl	Fr	Sac	Cl	Fr	Sac	Cl	Fr			Totale	
PRAES	108	25	19	152	7		4		8	10	0	3	0	12	105	6	15	126	-26	17,1		
DOL	133	32	33	198	14		4		1	13	0	1	0	14	132	6	29	167	-31	15,6		
PIET	151	54	34	239	13		5		9	31	1	8	0	19	148	16	24	188	-51	21,3		
IOS	95	5	20	120	13		3		7	8	2	9	0	0	73	6	15	94	-26	21,6		
MICH	19	0	4	23	1		2		1	0	0	4	0	2	18	2	2	22	-1	4,3		
PAUL	445	43	71	559	63	1	4		43	10	20	36	2	38	377	28	51	456	-102	18,2		
CORI	240	49	70	359	19		5		37	51	7	23	1	7	191	14	59	264	-95	26,4		
CONR	201	57	59	317	11		1		10	42	5	41	6	26	208	32	57	297	-20	6,3		
CONC	51	8	4	63	3		2		3	5	0	1	0	3	48	1	2	51	-12	19,0		
LAT	88	23	21	132	10		3		4	15	0	4	1	7	81	5	19	105	-27	20,4		
FAM	149	44	41	234	6		1		10	21	4	17	2	23	156	19	36	211	-23	9,8		
CRUC	219	52	42	313	29		3		28	33	14	12	1	16	181	14	27	222	-91	29,0		
GABR	159	3	37	199	13		2		13	2	3	0	1	0	133	1	33	167	-32	16,0		
SPIR	74	35	32	141	6		4		16	24	8	22	3	20	72	13	23	108	-33	23,4		
SANG	114	21	30	165	9		6		19	15	4	16	3	11	96	12	22	130	-35	21,2		
SPE	147	10	36	193	13		3		27	5	9	1	0	5	113	3	22	138	-55	28,4		
CALV	78	15	12	105	3		2		17	2	3	12	0	8	66	17	7	90	-15	14,2		
PATR	167	21	27	215	20		3		11	16	4	8	2	9	145	4	22	171	-44	20,4		
ASS	38	6	16	60	0		0		5	2	3	15	4	6	39	13	17	69	+9			
CFIXI	41	12	15	68	2		2		1	11	0	1	1	1	39	1	14	54	-14	20,5		
VULN	14	1	7	22	0		0		1	0	1	1	1	1	12	2	6	20	-2	9,0		
FAT	21	17	6	44	0		1		3	14	0	1	0	3	21	1	5	27	-17	38,6		
TOTALE	2.752	533	636	3.921	255	1	60		274	330	88	236	28	231	2.454	216	507	3.177	-744	18,9		

N.B. Nella presente tabella, per ragione di spazio non sono espressi numericamente i religiosi passati da una provincia all'altra, come pure i fratelli passati a chierici e i chierici passati a fratelli; ma di essi è tenuto conto nel calcolo statistico del 1976.

Statisticae Personarum per Provincias - December 31, 1985

Provinciae	SAC. D.P.		CLERICI		FRATRES		SUMMA	NOVITII	
			T	P	T	P		Cl	Fr
ASSUM Polska	42	0	4	6	0	11	63	2	0
CALV Brasil	71	0	11	0	0	7	89	0	0
CFIXI Italia	38	0	1	0	0	7	46	1	0
CONC Argentina	38	0	8	0	2	0	48	0	0
CORI España	172	0	13	8	2	34	229	0	0
CORM Italia	179	1	11	0	0	40	231	1	0
CRUC U.S.A.	161	1	5	0	3	27	197	4	3
DOL Italia	121	1	4	2	0	15	143	1	0
FAM España	152	0	17	4	0	19	192	12	0
FAT Portugal	15	0	6	3	0	5	29	0	0
GABR Belgie	103	0	6	0	1	24	134	4	2
IOS G. Britain	55	0	1	0	0	13	69	0	0
LAT Italia	70	0	2	0	0	14	86	3	0
MICH France	19	0	0	0	1	0	20	0	0
PASS Philippines	13	0	4	2	0	0	19	0	0
PATR Irel/Scot	121	0	9	1	1	18	150	4	0
PAUL U.S.A.	287	0	10	5	4	36	342	2	0
PIET Italia	138	3	18	2	5	16	182	4	0
PRAES Italia	104	0	10	5	2	7	128	6	0
REG Mexico	21	0	13	1	1	0	36	7	0
SANG España	96	0	12	8	0	11	127	3	0
SPE Nederland	90	0	3	0	0	12	105	3	0
SPIR Australia	82	0	3	1	2	18	106	2	0
VULN Deuts/Aust.	12	0	0	0	0	3	15	1	0
CURIA India	0	0	0	0	0	0	0	4	0
SUMMA	2200	6	171	48	24	337	2786	64	5

STATISTICAE CONGREGATIONIS PASSIONISTARUM - ANNO 1987

SUMMARIVM

ANNO	1983	1984	1985	1986	1987
EPISCOPI	9	9	8	9	10
SACERDOTES	2242	2218	2192	2146	2108
FRATRES	381	371	361	352	346
DIACONI PERMANENTES	5	6	6	6	4
CLERICI	238	238	219	211	201
SUMMA RELIGIOSORUM	2875	2842	2786	2724	2669
PRIMAE PROFESSIONES	46	67	47	52	52
ORDINATIONES	18	26	29	21	26
DEFUNCTI	53	54	57	48	54
NOVITII	81	53	69	72	93
EGRESSI	38	48	46	66	53
SUMMA DOMORUM	440	433	429	418	431

STATISTICAE PERSONARUM PER PROVINCIAS - 31-12-1987

PROVINCIAE	A	B	C	D	E	F	SUMMA	G	H
ASSUM Polska	48	0	10	0	2	1	61	0	4
CALV Brasil	70	0	5	0	2	3	80	0	3
CFIXI Italia	38	0	7	0	1	2	48	0	1
CONC Argentina / Uruguay	35	0	0	1	1	3	40	0	0
CORI España	166	0	31	3	5	11	216	0	6
CORM Italia	170	1	38	0	5	6	220	0	0
CRUC U.S.A.	155	0	29	5	3	8	200	2	1
DOL Italia	111	1	14	0	2	3	131	0	8
FAM España	143	0	18	0	7	15	183	0	8
FAT Portugal	16	0	5	1	3	6	31	0	0
GABR België	98	0	22	0	2	4	126	0	0
IOS England / Wales	55	0	9	0	0	0	64	0	0
LAT Italia	66	0	13	0	0	4	83	0	0
MICH France	17	0	0	1	0	0	18	0	0
PASS Philippines	12	0	0	1	2	5	20	0	8
PATR Ireland / Scotland	116	0	17	0	2	6	141	0	2
PAUL U.S.A.	271	0	36	3	0	6	316	1	0
PIET Italia	131	2	14	0	4	3	154	0	4
PRAES Italia	104	0	8	1	7	7	127	0	10
REG Mexico	20	0	1	0	1	17	39	0	8
REPAC Indonesia	4	0	3	2	3	13	25	0	9
SANG España	99	0	11	1	4	10	125	2	7
SPE Nederland / Deutschland	85	0	12	0	0	2	99	0	2
SPIR Australia / New Zealand	77	0	19	3	0	1	100	0	4
THOM India	0	0	0	0	0	8	8	1	1
VULN Deutschland / Austria	11	0	2	0	0	1	14	1	0
SUMMA	2118	4	324	22	56	145	2669	7	86

A = Sacerdotes (et Episcopi)

B = Diaconi Permanentes

C = Fratres - Votorum Perpetuorum

D = Fratres - Votorum Temporaliorum

E = Clerici - Votorum Perpetuorum

F = Clerici - Votorum Temporaliorum

G = Novitii - Fratres

H = Novitii - Clerici

Ministries 1922 - 1982 (from Ratio Annua)

	1922 - 1950				1951 - 1970				1982			
	MP	EPu	EPt	Mm	MP	EPu	EPt	Mm	MP	EPu	EPt	Mm
PRES	1.502	1.297	598	2.174	638	1.150	1070	1.820	20	11	5	48
DOL	1.211	811	929	9.667	820	1.065	555	12.642	37	14	5	296
PIET	2.011	1.062	893	1.507	1.321	1.597	1.005	2.905	26	30	21	232
CORM	2.099	1.959	1.102	5.444	1.450	1.994	1.979	9.474	49	62	126	31
LAT	1903	262	406	47321	827	413	273	4.583	14	-	12	202
CFIXI					192	249	284	438	8	16	-	221
IOS	2.432	1.703	890	5.551	1.496	2.590	3.757	47.721				
PAUL	7.156	13.462	7.990	198.197	8.395	24.752	14.234	218.524	186	149		126
CRUC	5.754	3.271	4.834	4.834	6082	11.975	4.849	16.321	190	224		1231
PATR	1.655	2.381	731	-	2.021	1.1.90	5.171	4.276	42	7	48	62
SPIR	1.352	740	886	1.118	1.129	659	3.942	5.911				
MICH	247	974	701	1.740	34	207	155	769	3	3		
GABR	1.273	1.294	1.800	5.038	594	1.383	2.841	5.781	10	25		980
SPEI	147	609	462	4.111	331	1.527	903	5.392				
VULN	28	74	67	580	305	281	336	3.847	1	6	45	26
ASSUM	17	183	25						4	65	12	62
CORI	855	1.307	928	56.455	2.505	5.402	3.520	140.494	95	45	89	240
FAM	894	565	813	28.189	2.439	2.050	2.310	88.308	70	50	250	230
SANG	810	1.449	397	32.422	1.143	3737	887	68.566	18		10	
CALV	806	255	384	836	1.899	1.033	824	24.474	2	5	22	41
CO'NC	1.088	476	523	16.827	1.501	2.098	2.361	6.344	16		43	42
FAT					197	541	148	8.658			18	117
REG									12	14	20	84

NB. MP= Missione Parrocchiale / EPu = Eser.Pubblici / EPt = Eserc. Privati / Mm = Ministeri minori

Passionist Publications as of December 31, 1931

Nomen ephemeridis et Provinciae ubi editur	Ephemer- idis dimen- siones	Anno fundationis	Numero paginarum	Numero sociorum
1. — <i>Il Crocifisso</i> (Prov. Praesent. B. M. V.)	22×15	1921	32	3.000
2. — <i>L'Addolorata</i> » » »	23×16	1923	24	5.500
3. — <i>La Stella del Mare</i> ⁽¹⁾ (Prov. Praesent. B. M. V.)	21×15	1929	16	1,100
4. — <i>La V. Gemma Galgani e il Monastero delle Passioniste di Lucca</i> (Prov. Praes.)	25×17	1932	16	
5. — <i>L'Eco di S. Gabriele</i> (Prov. B. M. V. a Pietate)	21×15	1913	16	12.750
6. — <i>The Sign</i> (Prov. S. Pauli a Cruce ⁽²⁾ .	29×21	1922	64	100.000
7. — <i>Revue de la Passion</i> (Prov. S. Michaë- lis Arch.)	21×15	1924	24	4,500
8. — <i>Ecos de S. Felicissimo</i> (Prov. SS. Cordis Jesu)	21×15	1924	40	
9. — <i>La Voce di S. Pancrazio</i> (Prov. Puriss. Cordis B. M. V.)	25×17	1919	24	5.500
10. — <i>Il Santuario di N. S. delle Rocche</i> (Prov. Puriss. Cordis B. M. V.)	25×17	1920	16	450
11. — <i>Il Divin Crocifisso</i> (Prov. Puriss. Cordis B. M. V.)	25×17	1921	24	8.500
12. — <i>I Piccoli Missionarii del Crocifisso</i> (alter- nis mensibus) (Prov. Puriss. Cordis B. M. V.)	25×17	1928	8	5.000
13. — <i>Il Santuario di Laurignano</i> (Prov. a La- tere Jesu)	21×15	1929	28	3.500
14. — <i>Kruis en Liefde</i> (Crux et Amor) (Prov. S. Gabrielis a V. Perdolente)	24×16	1928	32	14.500
15. — <i>El Pasionario</i> (Prov. Pretiosissimi San- guinis) ⁽³⁾	22×16	1916	48	5.500
16. — <i>La Gruta de Viña</i> (Chile) (Prov. Pretio- sissimi Sanguinis). - (Bis in mense pro- dit, et unico constat folio).		1914		
17. — <i>Golgotha</i> (Prov. Matris S. Spei)	22×15	1912	32	13.000
18. — <i>O Calvario</i> (Prov. Calvarii)	24×16	1922	16	
19. — <i>The Cross</i> (Prov. S. Patritii) ⁽⁴⁾ . . .	24×17	1910	44	4.000

⁽¹⁾ Prima vice prodiit anno 1909, et pervenit ad annum 1914; ideoque prima fuit ephemeridum nostrarum.

⁽²⁾ Commune tamen est Prov. S. Crucis; et ambae hac ephemeride praecipue utuntur ad subveniendum nostrae Missioni Sinensi.

⁽³⁾ Commune est aliis duabus hispanicis Provinciis, SS. Cordis Jesu nempe et S. Familiae.

⁽⁴⁾ Commune est Provinciae S. Joseph.

Passionist Nuns - December 31, 1964

MONASTERIA (indicantur: locus, natio et annus foundationis)		Professae			Novitiae		Postul.		Sorores externae		Numerus Exercit. (2)
		Chor.	Conv.	Tot.	Chor.	Conv.	Chor.	Conv.	Prof.	Nov.	
1. Tarquinia (Italia)	1771	25	8	33	1	—	1	—	—	—	116
2. Mamers (Gallia)	1872	16	9	25	—	—	—	—	2	—	33
3. Tielt (Belgium)	1904	26	7	33	—	—	1	—	—	—	—
4. Lucca (Italia)	1905	14	14	28	—	—	2	—	—	1	—
5. Pittsburgh (Amer. Sept.)	1910	19	7	26	1	—	1	—	—	—	407
6. Vignanello (Italia)	1915	18	9	27	—	—	—	—	—	—	—
7. Bilbao (Hispania)	1918	22	3	25	2	—	2	—	2	1	—
8. Ovada (Italia)	1922	15	8	23	1	1	1	—	—	—	110
9. Scranton (Amer. Sept.)	1926	24	6	30	1	—	2	—	—	—	1.053
10. Sables D'Olonne (Gallia)	1927	16	7	23	—	—	—	—	1	—	—
11. Napoli (Italia)	1928	23	9	32	—	—	1	—	—	—	250
12. Ripatransone (Italia)	1928	11	8	19	1	—	—	—	—	—	188
13. Campagnano (Italia)	1933	14	8	22	1	—	—	—	—	—	—
14. Sao Paulo (Brasilia) (1)	1936	16	7	23	2	1	3	—	—	—	42
15. Sittard (Hollandia)	1938	21	9	30	—	—	—	—	—	—	—
16. Loreto (Italia)	1938	13	5	18	—	1	1	—	—	—	—
17. Genova-Quarto (Italia)	1941	16	10	26	1	—	—	—	—	—	135
18. Madrid (Hispania)	1942	19	6	25	1	—	—	—	—	—	—
19. Owensboro (Amer. Sept.)	1946	14	5	19	—	—	2	—	—	—	666
20. Ellisville (Amer. Sept.)	1947	8	1	9	1	—	1	—	—	—	—
21. Erlanger (Amer. Sept.)	1947	15	—	15	—	—	2	—	—	—	—
22. Beccar (Argentina)	1951	6	1	7	—	—	—	—	—	—	352
23. Kortrijk-Heule (Belgium)	1953	18	5	23	1	—	—	—	—	—	—
24. Hiogo-Ken (Iaponia)	1957	10	1	11	3	—	3	—	—	—	599
25. Daventry (Anglia)	1964	5	—	5	—	—	—	—	—	—	3
Summa		404	153	557	17	3	23	—	5	2	3.954

(1) Educandae: 4. — (2) A die 1 Ianuarii 1964 ad diem 1 Ian. 1965.

