



Jubilaeum.cp

Communication Bulletin: The Passionist Jubilee

05

1720-2020

Jubilee

"Glad tidings ... a year of the Lord's grace" (Cf Lk 4:18-19), an overabundance of God's mercy to renew you and offer you a new beginning.



jubilee

What is
it for me?
What are my
expectations?

Fr. Joachim Rego cp [Superior General]

For me, the Jubilee is the commemoration of a significant anniversary: in this case, the 300th year of the foundation of the Passionist Congregation. Therefore, like all anniversaries in life, we **remember**, we **appreciate**, we **look back and reflect** on the past from the standpoint of the present with a critical view to the future, and, hopefully, we find good reasons to **celebrate**.

However, while we can justly feel a sense of pride in celebrating this auspicious event, for me, the Jubilee is not about glorifying ourselves by focusing solely on the Congregation's growth and achievements (also failures) over these years, even though we, naturally, acknowledge and appreciate this history and story of our Congregation.

Rather, in a truly humble manner, the Jubilee, for me, is about giving glory to God whom we recognize as the Source of our Congregation's life and mission, and by whose grace and power we continue (300 years after its founding) to respond by our evangelical witness to bring about God's kingdom in accordance with the specific mission entrusted to us by the Church. Therefore, my expectations for the Jubilee are:

Celebrations in gratitude and joy: recounting the blessings of the Lord – emphasized by liturgical actions in prayer and the Eucharist. We remember, however, that the blessings of God have been 'incarnated' in the real lives of people: our holy founder St Paul of the Cross, and the countless Passionists who have gone before us. Therefore, we wish to recognize their fidelity and repentance, appreciating with gratitude their witness and creative fidelity to the charism as we stand on their shoulders today, learning from their example and response, and looking to the future with hope.

A continuing discovery: by making the opportunity to return once again to the sources of our Congregation's foundation – the person of St Paul of the Cross; his response to the Spirit and the signs of the times; his spirituality and teachings; the history of the Congregation's mission and development. It is hoped that this will open us to new discoveries and will deepen and enrich our understanding of the charism and its promotion as we profess to do.

Personal and communal renewal: by seeking God's grace and responding to God's call to follow Christ more authentically within the vocation of the Passionist consecrated lifestyle. The motivation promoted by the Congregation during this Jubilee year is: "Renewing our Mission" by which is presupposed the renewal of ourselves. It is my hope that this time of Jubilee will give us a new impetus to reflect upon and seek the ongoing change of mind (metanoia) demanded by the Gospel. As part of our renewal, we seek to identify and cultivate the 'seeds' which will produce core values for our life today: prayer (contemplation, meditation, solitude), community life, solidarity, inclusion, hospitality, dialogue, compassion, option for the poor, hope and reconciliation.

A renewed enthusiasm to be contemplative-apostolic missionaries: the twin poles of standing at the foot of the Crucified contemplating the mystery and keeping memory of the Passion; and the consequent gaze and reaching out to the crucified world with compassion and hope arising from the power God's love for the world exhibited in the Passion of Jesus. While this is the core mission of every Passionist, my hope is that this Jubilee can truly inspire us with a renewed missionary outlook and enthusiasm that responds to the signs of our times by letting go of our comforts in obedience and service to God's salvific mission.

THE OUTGOING PEOPLE OF GOD IS CALLED TO LEAVE THEIR COMFORTS BEHIND AND TAKE THE STEP TOWARDS THE OTHER, TRYING TO GIVE A REASON FOR HOPE, NOT WITH PREFABRICATED ANSWERS, BUT WITH INCARNATED AND CONTEXTUALIZED ANSWERS, TO MAKE UNDERSTANDABLE AND ACCESSIBLE THE TRUTH THAT, AS CHRISTIANS, MOVES US AND MAKES US HAPPY. "POPE FRANCIS' MESSAGE TO NATIONAL LAITY CONFERENCE", MADRID, 14-16 FEB. 2020



The Biblical Jubilee and the Jubilee of the Congregation

Fr. Tarcisio Gaitán cp

According to the Gospel of Luke, Jesus begins his public life with a visit to the synagogue of his hometown, Nazareth, where he reads the well-known passage of Is.61:1-2: *"The Spirit of the Lord is upon me..."* Luke intentionally concludes the reading at the moment the prophet announces the Lord's year of grace. This tells the reader that the messianic era of salvation begins with Jesus. Several commentators point out how the author of the text of Is. 61 had in mind all the entities that should be recipients of grace in the jubilee year ordained in Lv. 25: the liberation of slaves, the forgiveness of debts and the recovery of land sold out of necessity. In this sense, the *"year of grace"* is par excellence the Jubilee year.

Liberation and Joy: The Jubilee in the Bible

The word Jubilee comes from the Latin term *iubilaeus*, which means joy, overflowing joy. This term was used by Saint Jerome to translate the Hebrew *yobel*, of similar pronunciation, but with

what's jubilee



different meaning. Yobel was the ram horn that sounded at the beginning of certain festivities, especially at the beginning of the Jubilee year.

The Jubilee Year is specified in Lv.25:8-22 and was closely related to the sabbatical year (Lv. 25:1-7). However, while it [the sabbatical year] was celebrated every seven years, the Jubilee should only be celebrated every 50 years. Both were years of rest for the earth. Additionally, during the Jubilee year, land that was sold was reclaimed, properties such as rural [holiday] houses were recovered, debts were forgiven, and Jewish slaves were freed.

The Jubilee was a year of liberation and profound structural transformations, always in favor of the poor of the land, who had lost land and homes due to unpaid debts. It sought to protect the life of a family [clan] from over-exploitation, hoarding land and accumulating wealth. The tradition of the Jubilee demanded a rupture in the cumulative process and allowed the earth and people to regain their freedom. The basic conviction is that the earth and people belong

to God and no one can appropriate them unlimitedly or unjustly. The celebration of the Jubilee was the backdrop against which Jesus proclaimed the coming of the Kingdom of God, a cause he embraced with total fidelity.

Liberation and Joy: of the Congregation for the Church and the world

The celebration of the Passionist Jubilee invites us to recover the spirituality of the Biblical Jubilee. The God of the Bible resists reducing faith to only a ritual dimension. In Scripture, the great religious festivals recalled and celebrated the power of God and his liberating will that intervenes in our history for the poor, the indebted, slaves, and all those crushed and broken by the structures of domination.

In order to return to salvation history in all its radical novelty we must confront the evils of this world with the same prophetic spirit of Jesus, whose fidelity to the Father and whose service to humanity led him to the Cross. Our Founder accurately said that *"forgetting the Passion of the Lord is the cause of all evils."*

The celebration of our Jubilee coincides with the experience of the harsh consequences of a pandemic that is most cruelly striking those who have less chance of access to public health, food and home security. In such circumstances, celebrating the Jubilee demands that we return to our charismatic sources in order to use our history as an opportunity for conversion and reaffirmation, as a grateful and committed memory of the victims of global disorder and as a source of hope that is capable of transforming all that is inhuman in society.

In our local communities and with all those who walk the Passionist journey, we need to absorb the spirit of the laws and Jubilee ideals of the people of Israel in order to relive them in the concrete context of our neighborhood, our parish, society and in the world in which we live. This will be an opportunity to appreciate what Pope Benedict XIV said in 1740-- *"this Congregation should have been the first to be founded in the Church."*



God's "crooked lines"

Fr. Gabriele Cingolani cp
(MAPRAES)

The will of God is the most difficult subject of spiritual theology. It is God himself who communicates through the history and the life of people, on the level of revelation, of the Incarnation, of the Easter mystery. This will is present in all things, but it does not coincide with the things that happen. The failure of even holy human projects can be the fulfillment of God's will. This happened to Paul of the Cross when he saw his dream of having his community approved as a religious order in the Church, fade away.

On May 15, 1741, Benedict XIV officially approved the Rule of the Passionists. It was a simple approval, for a simple association, with simple vows. It was a remarkable step; but Paul wanted solemn approval of both the Rule and the Institute, which implied the profession of solemn Vows and the title of a religious Order. Paul wanted this not for prestige, but in order to feel rooted in a more intimate way in the body of the Church, with a more radical style of poverty, with exemption from episcopal authority in internal matters, and with the possibility of founding a female branch of the family. For Paul, these were essential elements of the original inspiration. Additionally, according to the doctrinal currents of the time, these elements could create closer ties with God and with the Church, which only the Pope could dispense—and, according to some, not even the Pope! Therefore, he was determined to commit himself to this goal with all his might so that his work would have these characteristics.

At the end of 1744, when vocations began to increase and, in addition to Monte Argentario, other retreats were founded, Paul went to Rome to aim for this goal. On December 19, 1744, Pope Benedict XIV appointed a commission of cardinals for the new approval of the Rule. Two years of tug-of-war, that included exhausting discussions, followed. The respected members of the commission, though friends and allies, found it difficult to validate the matter of extreme poverty. At least they wanted that those retreats destined for the formation of young religious would have stable possessions. In February 1746 Paul bounded back to Rome, where he stayed for two months to try to resolve these contentious issues. With all his strength he defended these principles, admonishing "*dire consequences*" if they were mitigated. He only obtained a new approval of the Rule with a short papal brief, which was more solemn than a rescript. It was signed by Benedict XIV on April 18, 1746. It was a step forward, but not what Paul wanted. The editors did not yield either on the matter of solemn vows or on the approval of the Institute as such, because it was still very miniscule. Through a friend in the Curia he learned that the Pope was displeased with the inflexibility of the Commission; but he did not dare to override it. He would have liked to please Paul, but he sent him a message stating-- "*At the moment, I cannot do any more than this.*"

Upon the death of Benedict XIV (May 3, 1758), his friend, Paolo Carlo Cardinal Rezzonico, who took the name Clement XIII, was elected Pope. Needless to say, Paul's hopes of realizing his dream were re-kindled. Two weeks before the election, Paul was

already in Rome to offer best wishes to the new pope, with the ulterior motive of making the official request for solemn vows. Now among his fellow religious there were figures like Tommaso Struzzieri, who helped him in legal matters and was already preparing the proper liturgies for the future religious order. The Pope accepted the request. However, the new commission for the new examination of the situation could only begin its work on February 24, 1760, because they had to wait for an increase in the number of cardinals appointed by the Pope in the consistory of September 1759. The commission was composed of competent new experts in every field of law and theology. Paul remained hopeful but without illusions. He wrote-- *"Things have been unblocked in Rome. The successful outcome will be difficult for many reasons. May God's will be done. I feel equally happy with positive as well as negative results."*

Beyond any doubt, the results would be negative. To prevent any impasse, the Pope suggested that a petition be signed and submitted by all the Passionist religious, not only by the superiors. With a great sense of conviction, the signatures were collected in the communities. On 23 November 1760, the committee was convened to issue the final decision. Paul waited nervously in the anteroom. He was like a new father waiting for news of the birth of his child. He was summoned twice for clarification. The extreme austerity of the Rule suggested that many would not persevere, and the dispensation from vows would be very complicated. The exaggerated poverty issue would create problems for the Church, as well as the Institute. Paul opposed any change with such passion and shrewdness that the Curia members felt somewhat intimidated and were inclined to please him. However, when the moment came to verify the result of the referendum among the religious, it appeared that not everyone signed the document. Some even appealed to the pope, imploring him not to accept it. Hence the decisive question—Do the religious want to profess solemn vows? Paul assumed they did. Then how do you explain these appeals? He *"immediately calmed down and said he would be content with the simple vows and that he did not want to discuss the matter any further."*

It was the most dramatic moment of this experience. It was a stab in the back by his sons, to whom he thought he was giving a very precious gift.

However, the event can be interpreted as an extension of the charism from the Founder to those called to the same mission. In the light of today's theology of charism, we understand that everyone who is called to the same salvific project becomes jointly responsible and in part is a co-founder. Those early Passionist *"snipers"* contributed in their own way to settling the charism within the structure of the Church. Paul was convinced that it was God's will that he put his Institute on a par with the great religious orders that had already been founded; however, he later realized that this was a *"stroke of providence."* Since then requests and approval for solemn vows have disappeared and the new figure of religious, clerics regular, with simple vows appeared. Today from the point of view of the Church there are no significant differences between the two entities.



The Holy Founders applaud

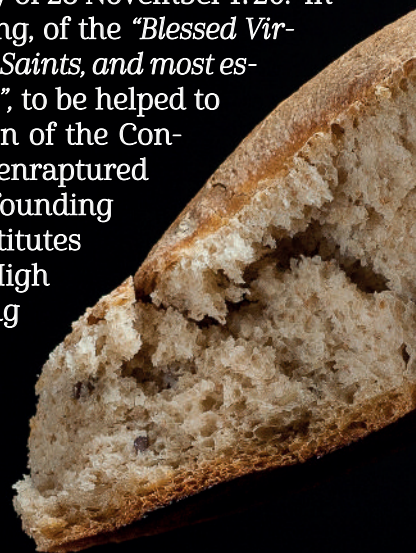
Fr. Max Anselmi cp

I have decided to celebrate the Third Centenary of the Passionist foundation in the same way that I do every day—by personally renewing the Vows of the Congregation; however, perhaps in an even more personal way, I will try to revisit and make my own the mind of the Founder himself. This event inspires me again to study especially the origins and history of the foundation of the Congregation and the Retreats. Paul of the Cross himself wanted our history to be written in such a way that it would be accessible to everyone, especially those of his Congregation.

In the letter of 15 July 1749 that he wrote to the Bishop of Terracina (Italy), the Carmelite Bishop Gioacchino Maria Oldo, he recalled that in the foundation of the Retreats there were many things that merited attention; however, “most” of the “great things accomplished” still remained “very secret”. Evidently, Paul wanted us to make known the history of the foundation of the Congregation because for him it had great theological value! Therefore, understanding this path of humble conversion and theological enlightenment that became history, will awaken certain fruits of jubilation, interest

and enthusiasm, so that this will be an occasion for celebrating a great grace.

For years this has fascinated me. Studying the origin of the Passionists is not like studying the origin of another religious institute. We must develop a greater interior devotion to the spirit of our origins. It is Paul himself who strongly highlights this in the account of the Diary of 28 November 1720. In his prayer he asks, weeping, of the “Blessed Virgin with all the Angels and Saints, and most especially the Holy Founders”, to be helped to accomplish the foundation of the Congregation. At this point, enraptured in ecstasy, he “saw” the founding Saints of all religious institutes prostrate before the High Majesty of God, praying “for the happy outcome of his holy inspiration.” Considering this majestic scene that takes place before the throne of the Most High, one wonders-- Is this Con-





+ jubilee +

gregation really so important, as the beseeching of all the Founders seems to imply; or is it the result of Paul's imagination? If all the Founders wanted it, what will ever become of this work? It is certainly something unspeakably magnificent and unprecedented. It is up to us to beg to be worthy of it today.

We must do all this while carefully avoiding distorting the facts. There is no place here for pride, as if the Passionate Congregation is to be understood as the best in the world. The esteem that the Founders have and truly express with their intercession is truly a singular grace-- it is the urgent need for the contemplation of the Passion for the salvation and sanctification of humanity that they completely share with Paul of the Cross!

Being attentive to the history of the Passionists is by no means a waste of time or an empty exercise. The historical dimension is a matter of essential importance both for pedagogy and for learning and living the spirituality of the Founder. It ensures that the charism of the humble wisdom of the Cross will be lived today in us and through us.

New creativity and missionary initiative

P. Dennis Murickanamkuzhiyil cp

The Jubilee year calls on us to be both grateful in hindsight and judicious in foresight. A trip down memory lane of a three hundred years long magnificent journey would duly fill our hearts with an overwhelming sense of pride and joy. Looking from afar-from present to past, one could only be astounded by the ubiquitous trail of God's guiding hand along those exotic and yet once obscure pastures.

Looking back into the past makes sense only if it serves the future. Let this historical juncture reignite in us a spirit of adventure to explore the untraversed territories with creative ideas and ingenious missionary devices, even to the extent of a reinterpretation of our message if needed, to make ourselves more relevant and intelligible particularly in the light of contemporary cultural, environmental, scientific and technological phenomena.

Passio *news*

REPRODUCTIONS OF THE JUBILEE ICON ON WOOD AND ON CARD-BOARD

Reproductions of the Jubilee Icon are available in several formats.

On wood in two sizes

Format 17,2 x 14 (open):

8 x 14 (closed)

Cost: 6,00 Euros

Format 30,4 x 25 (open);

15 x 24 (closed)

Cost: 13,00 Euros

On cardboard

Format 18,5 x 15 (with

the logo and the Jubilee prayers in Italian, English, Spanish)

Cost 0,30 Euros

*Plus shipping fees

To order

Jubilaum2020cp@passiocristi.org



THE JUBILEE EVENTS IN ROME

The Passionist Jubilee has undergone modifications due to the Covid-19 pandemic. The opening date has been re-confirmed, whereas other dates have been changed:

* 22 November 2020

Opening of the Holy Door followed by the inaugural celebration of the Eucharist. Live transmission via streaming.

* 9-18 August 2021

Meeting of young Passionist religious.

* 21-24 September 2021

International Congress "The wisdom of the Cross in a pluralistic world" (Lateran University)

* 18-22 October 2021

Meeting of Passionist bishops during the General Synod of the Congregation, including the communal celebration of the feast of St. Paul of the Cross.

* 01-22 November 2021

Meeting of Passionist formators

* 01 January 2022

Conclusion of the Jubilee



icon&relic itinerary

JULY - DECEMBER 2020
PRESENTATION OF MARY
PROVINCE (MAPRAES)
ITALY, PORTUGAL, FRANCE
AND BULGARIA.

ITALY

NETTUNO (RM)

3 -7 July 2020

ROME, SCALA SANTA

8-13 July

BULGARIA

14-19 July

(Deferred due to Covid-19)

ITALY

ALGHERO (SARDEGNA)

20-22 July

MORICONE (RM)

23-26 July

VETRALLA (VT)

27-30 July

AUGUST: AGAZZI (AR)

31 July-2 august

FORROTOLI (PT)

3-4 August

LUCCA

5-9 August

CASALECCHIO (BO)

10-12 August

SEZANO (VR)

13-15 August

BASELLA (BG)

16-19 August

CAMERI (NO)

20-22 August

CARAVATE (VA)

23-26 August

CARPESINO (CO)

27-30 August

MOLARE (AL)

31 August-3 September

PIANEZZA (TO)

4-7 September

CASALE (RN)

8-11 September

RECANATI (MC)

12-15 September

MORROVALLE (MC)

16-20 September

MADONNA DELLA

STELLA (PG)

20-24 September

SHRINE OF S

T. GABRIEL (TE)

25 September- 01 October

FOSSACESIA (CH)

2-4 October

BARI

5-11 October

CEGLIE MESSAPICA (BR)

12-14 October

NOVOLI (LE)

15-17 October

MANDURIA (TA)

18-20 October

CIRÒ MARINA (KR)

21-23 October

LAURIGNANO (CS)

24-27 October

CASTELLAMARE (TR)

28-30 October

PALERMO

31 October-5 November

BORGETTO

ROMITELLO (PA)

6-8 November

MASCALUCIA (CT)

9-13 November

FORINO (AV)

14-15 November

AIROLA (BN)

16-18 November

NAPOLI

19-24 November:

MONDRAGONE (CE)

25-27 November

CASAMICCIOLA (NA)

28-29 November

ITRI-CIVITA (LT)

30 November-2 December

SORA (FR)

3-5 December

CECCANO (FR)

6-8 December

PALIANO (FR)

9-11 December

CASALOTTI, ROME

12-14 December

PORTUGAL-ANGOLA

15-31 December

JANUARY - JUNE 2021

PASSIONIST OF AFRICA
CONFIGURATION (CPA)

CONGO, TANZANIA,
BOTSWANA, ZAMBIA,
SOUTH AFRICA, KENYA
AND MOZAMBIQUE.

JULY - DECEMBER 2021

ASIA - PACIFIC
CONFIGURATION (PASPAC)

AUSTRALIA, NEW
ZEALAND, PAPUA
NEW GUINEA, THE
PHILIPPINES, KOREA,
CHINA, INDONESIA, JAPAN,
INDIA, VIETNAM.

ROME CLOSING

1 January 2022





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