



# Jubilaem.cp

Communication Bulletin: The Passionist Jubilee

07

1720-2020



*Prophets*  
of love of the Crucified...  
**'branded'**  
by the mission rooted in  
the memoria passionis.

POPE FRANCIS, message  
for the Passionist Jubilee

OCTOBER 15, 2020





# prophets

*On October 15, 2020, Pope Francis sent a message to the Superior General for the Passionist Congregation on the occasion of the Third Centenary of its Foundation. In the euphoria of the opening of the Jubilee, perhaps the Pope's message did not get the attention it deserves. Therefore, we would like to present, once again, a few passages from this text.*

---

**Jubilee Message of Pope Francis**

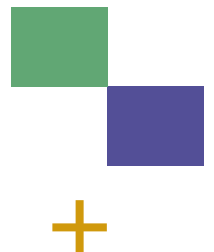
# of Francis

# love



- ✦ “The Jubilee celebrations for the third centenary of your Congregation offer me the **opportunity to spiritually join in your joy at the gift of the vocation to live and proclaim the memory of Christ’s Passion**, making the Paschal Mystery the centre of your life (cf. *Constitutions* 64).”
- ✦ “This significant centennial anniversary represents a providential opportunity to move towards new apostolic goals, without giving in to the temptation to ‘leave things as they are’ (Ap. Exhort. *Evangelii gaudium*, 25).”
- ✦ “Contact with the Word of God in prayer and reading the signs of the times in daily events will enable you to perceive the creative presence of the Spirit whose outpouring over time, points out the answers to humanity’s expectations. No one can escape the fact that today we live in a world where nothing is the same as before.”
- ✦ “Humanity is in a spiral of changes that call into question not only the value of the cultural currents that have enriched it so far, but also the intimate constitution of its being. Nature and the cosmos, subject to pain and decay due to human manipulation (cf. *Rm* 8:20), take on worrying degenerative traits. You too are asked to identify new lifestyles and new forms of language in order to proclaim the love of the Crucified One, thus giving witness to the heart of your identity.”
- ✦ ——— “**Gratitude** is the experience of remembering the past within the context of the *Magnificat* and walking toward the future with a Eucharistic attitude. Your gratitude is the result of the *memoria passionis*. [...] **Hope** means rejoicing in what exists, instead of complaining about what is missing. In any case, do not allow yourselves to ‘be robbed of the joy of evangelization’ (Ap. Exhort. *Evangelii gaudium*, 83).”

**PROPHECY IS THINKING AND SPEAKING IN THE SPIRIT. [...] HOPE IS THE ABILITY TO SEE IN THE SEED THAT DIES THE SPROUT OF WHEAT, WHICH YIELDS THIRTY, SIXTY, ONE HUNDRED FOLD. [...]**
- ✦ “I hope that the members of your Institute will feel ‘branded’ (*ibid.*, 273) **by the mission rooted in the memoria passionis**. Your Founder, Saint Paul of the Cross, calls the Passion of Jesus ‘the greatest and most overwhelming work of God’s love’ (*Letters II*, 499). He felt consumed by that love and wanted to set the world on fire with his personal missionary activity and that of his companions.”
- ✦ “It is very important to remember that ‘mission is at once a passion for Jesus and a passion for his people.’” (Ap. Exhort. *Evangelii gaudium*, 268).
- ✦ “Do not tire of accentuating your commitment to the needs of humanity. [...] above all towards the crucified of our age – the poor, the weak, the oppressed and those discarded by many forms of injustice. The implementation of this task will require a sincere effort of inner renewal on your part, which derives from your personal relationship with the Crucified-Risen One. Only those crucified by love, as Jesus was on the cross, are able to help the crucified of history with effective words and actions. In fact, it is not possible to convince others of God’s love only through a verbal and informative proclamation. Concrete gestures are needed to make us experience this love in our own love that is offered by sharing the situations of the crucified [...].”





# It seemed to be a “flop”, it became a “boom”

**Fr. Gabriele Cingolani cp**  
(MAPRAES)

The development of the Congregation under Paul's aegis since 1741 is impressive. In a decade, eight retreats were founded. The number of religious grew from five to over one hundred.

The charism of the Passion blossomed in the heart of the Founder at the peak of his youth, formally we can say during the Lenten experience of Castellazzo. However, establishing deep roots as an institution in the Church would take twenty years, along a path filled with difficulties. Paul never doubted that the enterprise would succeed, while sometimes complaining that the devil “railed noisily” against him and his work. Misunderstandings hindered his rapport with some ecclesiastical authorities, beginning with his bishop, Arborio Gattinara. Setbacks hindered his plans at Monte Argentario, Gaeta, and Troia; again Gaeta, Madonna della Civita, and San Gallicano in Rome-- finally arriving at Monte Argentario. However, he did not relent, but was determined to go “even to the ends of the earth” in order to realize the project. What tormented him most was his continuing failure to retain “companions” with whom to share the adventure. With each attempt to assemble a decent number of men in order to get approval, the candidates dispersed like autumn leaves. Even at the decisive moment of the rewritten approval of the Rule in 1741, only five professed vows.

However, from that point on, the “ship” moved with the wind in its sails. In June 1742 Paul announced— “The [number of] subjects is growing, and soon we will be without rooms”. In July 1743, the retreat of the Presentation was full. The four Brothers had to sleep in a small room. Paul noted-- “There are seventeen of us and we are waiting for four more. May God be praised!” Often the candidates were already priests, so only a fair amount of Passionist formation was enough and they were ready for community life and the apostolate. From 1741 to 1744 there were seventeen Vestitions, and there were others waiting. Between 1746 and 1747 there were eighteen Vestitions. Another thirty-five religious. Candidates from the Italian regions of Tuscany, Umbria and Lazio arrived, usually the fruit of missions, but also from Piedmont, Liguria and Campania, guided by good friends. Paul had to tell them to wait— “We are like anchovies”. In summary-- in 1748 there were seventy religious. In 1750 the novitiate was filled to the brim. If they did not open other retreats they would not be able to accommodate the fifteen to twenty postulants who were waiting to enter. On 1 September 1752 Paul wrote-- “We are one hundred and ten religious”, including novices. “We have eight retreats, but because they are full we cannot receive everyone who asks to be admitted.”

After the retreat of the Presentation, the retreats of Sant'Angelo or St. Michael the Archangel on Monte Fogliano (Viterbo) was founded together with Sant'Eutizio in Soriano del Cimino (Viterbo). Departing Monte Argentario with eight religious, Paul left





four at Sant'Angelo with the superior Fr. Giambattista, settling them on 6 March 1744. He continued with the other four and inaugurated the retreat of Sant'Eutizio two days later on 8 March, with Fr. Marcaurelio Pastorelli as Superior. The opening ceremony became typical for all the other foundations: procession from the village to the retreat; the presence of the bishop; civil authorities and the people; Holy Mass; the singing of the *Te Deum* and Paul's speech; and another procession to bring the Eucharist to the tabernacle, a gesture that Paul considered to be the founding of the community.

On 14 January 1748, the retreat of Santa Maria of Corniano opened in Ceccano (Frosinone), which caused the Founder and his children tremendous grief on their arrival and in the initial period of their presence due to delays in the completion of the building. Paul arrived there from Monte Argentario with eight additional religious for the new foundation. It was an adventurous journey due to the cold and inclement winter weather. Searching for food and staying overnight in the homes of friends, they descended via the cities of Civita Castellana, Monterotondo, Tivoli, Paliano, Anagni and Ferentino. During the journey Paul fell while jumping over a ditch and was injured by a large thorn that cut into the calf of his leg. He commented— "The devil really tackled me." When he received them, the local bishop was extremely excited to see the Founder and his zealous group. The people flocked enthusiastically to the retreat for the event, even if the initial procession took place in the freezing cold and in a swirl of snow that turned the roads into mud trails.

On 27 March 1748 it was the turn of the retreat of Our Lady of Cerro, Tuscania (Viterbo, at that time Toscanella). It lasted for only about fifty years, in part due to the support of a lady that Paolo directed,

Lucia Burlini. However, it did not take root perhaps because of the people's lack of enthusiasm.

The sixth Passionist retreat was San Sosio in Falvaterra (Frosinone) the fruit of a mission of Fr. Thomas Struzzieri. In part this was also the motivation for the opening of the other retreats in the area. It opened on 2 April 1751. Paul was enchanted by its geographical location on a hill, among lush vegetation and in solitude.

On 6 February 1752, a community of eleven religious settled in Terracina (Latina). Paul wrote of the "mild climate that in winter seems like Spring" -- so much so that Paul himself would sometimes go there to spend the winter. However, during the summer the humidity of the Pontine marshes became a health issue. The retreat ceased in 1816 with the Napoleonic Suppression.

The retreat of Santa Maria of Pugliano in Paliano (Frosinone) was inaugurated on 23 November 1755. Twelve religious arrived. Since most were young men in formation, Paul had the confessional for women removed from the church, which Fr. Struzzieri had installed. This geographical location also enchanted the Founder. Located among the hills, it dominates a valley with about thirty villages, and overlooks beautiful mountain scenery.

During his lifetime, the Founder saw his sons implanted again on Monte Argentario in the retreat of St. Joseph as the novitiate, on 6 July 1761, and at Tarquinia (Viterbo) founded on 7 March 1769 with seventeen religious. In his desire to establish a house in or around Rome attempts were made at Montecavo (19 March 1758) and in the Hospice of the Most Holy Crucified, near the Basilica of St. John Lateran (9 January 1767). However, the Roman dream was only realized due to his friend, Pope Clement XIV, who called Paul "My father", with the gift of a residence in the complex of Saints John and Paul on the Celian hill, where the Founder, his General Curia and the first community arrived on 9 December 1773.







## Beneath the banner of the Holy

# Crucifix

**Fr. Cristiano Massimo cp**  
(MAPRAES)

“Paul does not surpass the Cross, he almost lacks the courage to arrive at the Cross until the Resurrection which, together with the Cross, constitutes the only Paschal Mystery [...]. We partake of the Cross when we realize the impossibility of totally reaching it. Now it is precisely this participation that yields the fullest fruits of the apostolate.” \* These phrases, which are undoubtedly thought-provoking, need to be understood correctly. There is no doubt that in the Cross, Paul contemplates the Father’s work of love and bases his life and teaching on it— to promote devotion to its grateful memory. Our Founder, therefore, chooses to be crucified. In this way he participates in the sufferings of the world and, through the message of the Cross, leads people to the fullness of the Christian vocation. However, it is also true



that in the magisterium of the Founder of the Passionists, there is no lack of explicit references to the dimension of the Resurrection, expressed, more often than not, in the phrases “resurrect with Christ”, “sanctified new life” and other similar expressions. Apart from the linguistic references and the conceptual value which they contain, the idea of the Resurrection is inherent in the very concept of participation in the Passion, of dying in Christ. However, it is also true that Paul insists on the staurological dimension because he considers it a necessary condition to understand the Father’s Love and to live a new and holy life in Christ. In other words, being a living memory of the Passion of Christ means becoming like Him in death in order to share in his glory. It is from this privileged perspective, that is, from our way of being and living the grateful memory, that we are Passionists, from which springs our common life in solitude, poverty, and penance. All the members of the Passionist Family are called to embark on this journey, and all are called to dedicate themselves to this apostolate.

Precisely because Paul knew how to “perceptively identify the evils of his time”, one of the first graces associated with the charism of the Founder is to be able to read the signs of the times. The Spirit, who scrutinizes and knows the secrets of God, also knows the poverty of man’s heart and the social ills of every age and He reveals them to those He calls to a special form of collaboration in his work of salvation. Since we have not only “a glorious history to recall and retell, but also *a great history yet to be written*”, the passion of humanity and the contemporary reality must be present in the process of the renewal of religious life.

Paul of the Cross offered a response that has always been present in the Church-- the

grateful memory of the Passion of Christ. This is always a timely response in order to address new situations. However, to the timeliness of the response was added, from the very beginning, a degree of creativity by which the first companions exerted their best apostolic energy, their deep ecclesial understanding, their creative pastoral initiatives, and their love for the poor from which so many pastoral works have originated. Paul of the Cross was an expert in human nature and gave a face to the Gospel of the Passion, first of all through his life and witness. He also ministered on a social level, being very attentive to all aspects of the human person. Today, to us his sons, all humanity is always present as it cries out in need—in its spiritual and material abandonment, its thirst for truth and true life. We might wonder what the Founder would do today to recall that the Passion of Christ is and will always be the greatest and most wonderful work of Divine Love. He would re-read the charism he received in light of contemporary events and, at the same time, re-read

*Courage, poor of Christ, because paradise is for the poor.*

the signs of the times starting from the initial charismatic inspiration and then seek appropriate responses. By means of this hermeneutic circularity the prophetic gaze of the Founder will continue and we will be able to understand the *kairos* dimension of the present moment in history and in the places where we will be called to live and minister. Only in this way will the charism enable us to respond to the promptings of the Spirit, and continue to be a communal creative force, capable of leaving a perennial mark on the history of humanity.

\* WOJTYLA, Karol, *La spiritualità della Passione e il mistero pasquale*, in “La Sapienza della Croce”, 16 (2001) 3-4, 240.







# A Day in the life of a Passionist

## at the Time of Saint Paul of the Cross

**Fr. Tito Paolo Zecca cp**  
(MAPRAES)

The muffled, agitated noise of two iron clappers beating on the sides of a wooden tablet (the “rattle”), which rumbled throughout the corridors, together with the sound of the outside bell, was the wake up alarm for the recitation of the “Matins” prayer and “Lauds”, about 1:30 in the morning, which was followed by a period of mental prayer. Thus began, in the loudest way possible, the long day of a Passionist, that consisted mainly of silence, prayer and fervent hard work.

After the brief night’s rest (lasting about five hours), the time devoted to prayer was no less than an hour and a half. On appointed days there was also the custom of the “discipline”.

After the time of personal and community prayer in the morning, each religious dedicated himself to his work assignments (“offices”). In the novitiate, the master of novices gathered the young novices for a formation class. The young religious were carefully taught how to pray mental prayer. This was the same method that the Passionists used for teaching lay people how to pray during their mission preaching.

At that time there was no breakfast. In particular cases, a “frustulum” (piece of toasted bread) was allowed with a glass of wine. The use of “orzio” [a hot beverage of toasted barley] and/or coffee was quite common towards the end of the 18th century (the consumption of milk began after the First World

War). The use of snuff, at that time considered a good medicine for the bronchial arteries, was also allowed.

The morning was spent in one’s room, each one dedicating himself to study, to spiritual reading or to preparing material for preaching. On a given day, the priests gathered to study a “moral case” or to discuss some aspect of community life. Both lunch and dinner took place in total silence. Cutlery and drinking glasses (a ceramic cup with two handles) were used. Except on Wednesdays and Friday nights (days of fasting), reading was used during the meal. Biographies of saints or other documents of the Magisterium were read. Until the concession granted by Pope Pius VI in 1785 no meat was eaten. Meals, therefore, were mainly vegetarian although eggs and dairy products (with some measure of frugality) were allowed. Only when the religious were away from the retreat for preaching or for any other reason, other types of food, including meat, could be eaten. For the sick there could be a special diet that might also include meat.

The religious Brothers took care of the kitchen, the refectory, the wine cellar, the bakery, and the cleaning of the house. The Brothers also carried out the ministry of hospitality at the main door of the monastery, especially the reception of the poor and the needy. They also cared for the orchard and vegetable garden. The care of the archives and the library was entrusted to a religious cleric or priest, under the supervision of the superior.

Recreation, after lunch and after dinner, was observed in common until the beginning of the hour of strict silence during which one would retire to his room. On Thursday and Sunday afternoons, an excursion from the retreat was planned that consisted of a long walk. The “solitary” walk, on the other hand, was programmed every day before community

prayer. The rest of the afternoon was spent doing the same occupations as in the morning. The day ended with an exhortation (“sentiment”) of the Superior (the whole community gathered around him in the recreation room on their knees), the recitation of the rosary and a blessing with holy water. Compline was prayed before supper. Shortly afterward, “absolute” silence began, and so the religious quickly retreated to their rooms and went to sleep, in order to make the best use of the hours available for the necessary rest. The bed, or rather the straw mattress, was composed of two cross axes and a few horizontal pieces of wood, on which was placed a bag full of straw. Even the pillow was stuffed with straw. Only one sheet was used. The religious would sleep in their Habit. A bed, with metal framework, was used for the sick.

In the winter there was no heating in any room of the retreat. A stove was available only in one room. For this reason, it was called the “warming room”. Both in summer and winter, leather sandals were used, without socks.

The ringing of the outside bell before dawn, together with the noise of the “rattle”, alerted both the religious and the inhabitants of the area surrounding the monastery that a new day in the life of the Passionist community was about to begin.

**NOTE.** This article is just a very small sampling of a 184-page book written by Fr. Tito Paolo Zecca C.P. (MAPRAES) on the life of the Passionists at the time of the Founder until the reform of 1970. It is an exciting book for a Passionist. It is not only a list of past practices and regulations, but also illustrates the historical, ascetic, and religious motivations that determined them. Is there anyone who would like to translate it into his own language?





# Passio news

## JUBILEE: EVERY DAY IN ALL PASSIONIST MONASTERIES

Every day in all Passionist monasteries the Passionist Jubilee is celebrated. This has been the case since 10 December 2020, following the decision of the Apostolic Penitentiary. As you know, the Covid 19 pandemic has resulted in many travel restrictions everywhere, including full lockdowns. Consequently, it has been impossible to plan pilgrimages which are an important component of a Jubilee. More than one provincial superior wrote to the Superior General who, in turn, wrote to the Penitentiary on 8 December 2020. On 10 December, on behalf of the Holy Father, the Penitentiary responded — ***“This Apostolic Penitentiary has received a request that was submitted to it (Prot.n. 2020.110) and is happy to respond that what was kindly requested is granted and therefore the Indulgence can be publicly announced. As soon as possible, the ordinary transmission of the decree will follow.”***

## THE PASSIONIST NUNS CELEBRATE THE 250TH ANNIVERSARY OF THEIR FOUNDATION

A double Jubilee for the Passionist nuns. In fact, in addition to sharing the Jubilee of the 300 years of the Foundation of the Congregation of the Passion, this year they also celebrate the 250th anniversary of their foundation, which took place on May 3, 1771, the feast of the discovery of the Holy Cross, in Tarquinia (Tuscany, Italy). St. Paul was ill and not able to be present. Present were the first 10 postulants, led by the superior, the Venerable Maria Crocifissa Costantini, a former Benedictine nun. The 11 nuns dressed in the Passionist Habit during Mass in the cathedral and then continued in procession, with the cross on their shoulders and the crown of thorns on their heads, among crowds of people, to the new monastery. On 29 June 2018, the Congregation of the Nuns of the Passion of Jesus Christ was erected as a structure of inter-communion and government. There are currently 285 nuns distributed in 32 monasteries.

## POSTAGE STAMPS OF THE JUBILEE

In September, the Philatelic office of the Vatican will issue a stamp dedicated to the Third Centenary of the Foundation of the Passionist Congregation. The image chosen is that of Saint Paul of the Cross writing the Rule in the retreat of Castellazzo. Brazil has already issued a centennial stamp.



## THE JUBILEE ICON

The ICON continues its “pilgrimage” throughout the Passionist monasteries to meet our religious and the faithful. From July to December 2020 it visited the MAPRAES monasteries (with a nice excursion to Portugal). The Anti-covid restrictions which forbade gatherings, limited attendance but not the warm welcome, devotion and enthusiasm. Due to Covid, it was not possible to fly the Icon to Bulgaria and Angola. However, in Bulgaria the Bishop of Russe, because of the association between the diocese and the Passionists (the Passionists were the founders of the diocese that includes the martyred bishop Blessed Eugene Bossilkov) decreed that the year 2021 would be the “Year of Saint Paul of the Cross”. A copy of the icon will travel to all the parishes of the diocese.

From Portugal the icon was flown to Kenya, then Tanzania (“attending” the Congresses of the two Vice Provinces) and then to Congo. From there it went to Zambia and to Botswana. It will spend July in the Philippines and then in the extensive PASPAC (Asia and Oceania) Configuration. In Italy, some do not want the icon’s visit to be a transitory event. For this reason, in the monasteries of the Presentation on Monte Argentario and Pianeza (Torino), exact copies of the Icon have been made so that it can be brought to parishes and families and remain as a sign of the Jubilee. A similar initiative was undertaken in the Abruzzo region of Italy, by Claudio Size, a layman linked to the Passionist family. His copy of the Icon will visit the families of the L’Aquila mountain region.



# Treat yourself with Jubilaeum

Key chain  
**4,00**  
EURO/UD.

Bracelet  
**1,00**  
EURO/UD.

Pen  
**3,00**  
EURO/UD.

Handmade cross  
**3,00**  
EURO/UD.

Shirt  
**10,00**  
EURO/UD.

Cap  
**5,00**  
EURO/UD.

Bag  
**6,00**  
EURO/UD.

Icon  
Largue  
15x24 cm  
chiuso  
**14,00**  
EURO/UD.

Icon  
Small  
8x14 cm  
chiuso  
**7,00**  
EURO/UD.

Icon  
Paper size  
**0,30**  
EURO/UD.

Medal  
gold  
**80,00**  
EURO/UD.

Medal  
silver  
**30,00**  
EURO/UD.

Medal  
bronze  
**20,00**  
EURO/UD.

Kit Bag+Icon 17,2x14 cm+Shirt  
Cap+Pen+Key chain+Handmade cross  
Bracelet+sticker **20,00**  
EURO/UD.

Stampa  
foundator  
**0,03**  
EURO/UD.







# The Wisdom of the Cross in a pluralistic World



INTERNATIONAL THEOLOGICAL CONGRESS



The topic of the Wisdom of the Cross will be examined by numerous scholars from many cultural and academic fields according to four trajectories: the challenges of various cultures; the development of humanism and interreligious dialogue; the new scenarios of evangelization; and the charisma of Saint Paul of the Cross for the present and future of the world. The Congress will be divided into plenary sessions and language sections.

The Congress, sponsored by the Gloria Crucis Chair of the Pontifical Lateran University, is one of the initiatives of the Congregation of the Passion of Jesus Christ (Passionists) to celebrate the Third Centenary of its foundation (22 November 2020 - 1 January 2022).

**Simultaneous translation** in Italian, Spanish, English. Live streaming on the Youtube and Facebook channels of [www.passiochristi.org](http://www.passiochristi.org)



PONTIFICAL LATERAN UNIVERSITY  
FROM SEPTEMBER 21 TO 24, 2021

**September 4,** 2021 opening of 2 exhibitions in the *Centro di Arte Contemporanea* (Piazza di Porta S. Giovanni, 10):

**Sala 1:** Stauros exhibition of modern sacred art on the Passion of Jesus. **Sala Gildea:** Photographic exhibition by Stefano Guidani on the ministry among the poorest of Fr. Richard Frechette, Passionist priest and medical doctor in Haiti (Fondazione Francesca Rava).

**September 16,** press conference for the presentation of the Congress at the *Centro Internazionale Arte Contemporanea* (Piazza di Porta S. Giovanni, 10).



# Rome Jubilaecum

[www.congressopassionista2021.eu](http://www.congressopassionista2021.eu)

[congressopassionista@gmail.com](mailto:congressopassionista@gmail.com)

Supplemento a L'eco di san Gabriele n. 7-8, luglio-agosto 2021, spedizione in abbonamento post. -45%, art.2, comma 20c, legge 662/96.

Reg.Trib. Teramo 22.04.1960. Direttore: Ciro Benedettini