



# Jubilaemum.cp

Communication Bulletin: The Passionist Jubilee

04

1720-2020



## hope

Man's great, true hope which holds firm in spite of all disappointments can only be God - God who has loved us and who continues to love us "to the end," until all "is accomplished" (cf. Jn 13:1 and 19:30). Spe Salvi 27, Benedict XVI.



Who  
peace

*"I know the plans I have  
in mind for you... plans  
for peace, not disaster,  
a future full of hope for  
you" (Jer. 29:11).*

Christian  
hope, a light  
for action

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Fr. Joachim Rego cp [General Superior]



The virtue of hope responds to the deepest human desire for happiness which has been placed in our hearts by God. Hope takes up the human desire for happiness and purifies and shapes that desire towards God. The virtue of Christian hope, then, directs our minds and hearts to God. As such, a world without God is a world without hope.

In his beautiful encyclical on Hope, "*Spe Salvi*" (Saved by Hope), Pope Benedict XVI's opening claim is that "*a distinguishing mark of Christians is the fact that they have a future.*" They do not know the details of that future, but they know that "*their life will not end in emptiness.*"

In the Scriptures, hope is the virtue that keeps us from discouragement in the face of life's anxieties and challenges. Hope re-directs our tired, troubled hearts towards God, opening our hearts in expectation of eternal happiness with God. In the NT, the virtue of hope is linked to the life, death and resurrection of Jesus Christ. Those who place their trust in the saving power of Jesus' life, death and resurrection, are filled with renewed hope which comes from the Father. The virtue of hope is also linked to faith. In the Letter to the Hebrews we read: "*...faith is the realization of what is hoped for and evidence of things not seen*" (Heb. 11:1).

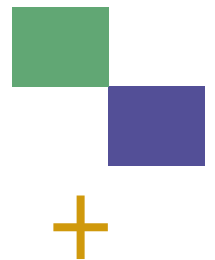
Christian hope is very realistic. It is built on the realization of our weakness, the limitations of human nature, the many difficulties of human life, and the absolute necessity of God's grace. The Christian's hope is not in himself/herself, but in Jesus Christ. Christian hope is not a wish or a feeling; it is a rock-solid certainty, a guarantee, an anchor - "*the hope set before us...a sure and steadfast anchor of the soul*" (Heb. 6:18-19).

As Passionists - people on mission - we must reflect a hopeful spirituality, i.e. a spirituality trusting in God's help: "*Unless the Lord builds the house its builders labour in vain*"...a spirituality hoping in the One who made the promise. Such hope is beyond rationality; it allows us to take steps beyond what is purely secure and reliable, trusting only in the One who calls us. The foundation stone of a spirituality of hope is surrender.

A spirituality of hope and trust lived to the full is a witness that the Gospel is Good News, and that Jesus is not a moral reformer of humanity but a manifestation of the unlimited and boundless love of God. ("*The Passion is the greatest and most overwhelming work of God's love*" ~ Paul of the Cross).

A spirituality of hope is a conviction that in any human situation there is a profound thirst for truth, justice and brotherhood, and that at the foundation of all, there is a genuine thirst for God. This means that we, ministers, must be above all individuals of deep living faith.

**OUR FAITH DEEPENS WHEN WE PLACE OUR HOPE IN GOD; AND OUR HOPE IS STRENGTHENED AND FULFILLED WHEN WE SEE THE WORLD AROUND US WITH THE EYES OF FAITH. HOPE IS ALSO LINKED TO A PEACEFUL CONFIDENCE, AN ENDURING PATIENCE, A DEEP-SEATED CONVICTION WHICH IS THE FUNDAMENTAL ATTITUDE OF A CHRISTIAN.**



God must be the very heart and centre of our lives; we must sincerely believe what we preach. Pope St. Paul VI articulated this well in *Evangelii Nuntiandi*: “Our age is thirsting for sincerity and honesty. Young people in particular are said to have a horror of falsity and hypocrisy.”

We can be prone to confuse Christian hope with a worldly/secular optimism which believes that things are going to get better in a worldly sense. For example, we feel optimistic when we see many new vocations, our ministries expand, our churches full, when people sing our praises. We tend to measure our ministries by how successful we’ve been. But even Jesus’ ministry did not end on an optimistic note.

*“A first essential setting for learning hope is prayer. When no one listens to me any more, God still listens to me. When I can no longer talk to anyone or call upon anyone, I can always talk to God. When there is no longer anyone to help me deal with a need or expectation that goes beyond the human capacity for hope, he can help me. When I have been plunged into complete solitude ...; if I pray I am never totally alone”.*

Benedict XVI, *Spe Salvi*, n. 32)





Jesus did not ask us to be 'successful'; he asked us to be 'fruitful'. Christianity does not promise success. In fact, Jesus only promised his disciples that the cup he drank of, we would drink. He promised us the Cross: *"If anyone wants to be a follower of mine, let him/her take up their cross every day and follow me."* So, I guess, if we are to measure ourselves, it should be on how we have shared in Jesus' Cross. On the other hand, if we trade true hope for a secular optimism, the Cross of Christ will become a stumbling block for us.

There is an important distinction between the virtue of Christian hope and optimism. Hope encompasses more than wishful thinking. It must be solidly rooted in reality. Hope remains steadfast even when things are not going well. Hope drives us to action, even in the darkest times. Hope does not dwell on the moment, but clings to God's promise of a better future. Hope is rooted in a blessed future promised by God, secured by Jesus' sacrifice on the cross, guaranteed by Jesus' resurrection, and sealed by the gift of the Holy Spirit. Hope allows us to remember that no good deed is done in vain, rather our efforts will bear eternal fruit. The theologian Jurgen Moltmann has said it well: *"Genuine hope is not blind optimism. It is hope with open eyes, which sees the suffering and yet believes in the future."*

**POPE ST. JOHN PAUL II EXPRESSED IT LIKE THIS: "THE BASIC ATTITUDE OF HOPE, ON THE ONE HAND ENCOURAGES THE CHRISTIAN NOT TO LOSE SIGHT OF THE FINAL GOAL WHICH GIVES MEANING AND VALUE TO LIFE, AND ON THE OTHER, OFFERS SOLID AND PROFOUND REASONS FOR A DAILY COMMITMENT TO TRANSFORM REALITY IN ORDER TO MAKE IT CORRESPOND TO GOD'S PLAN."**

The virtue of hope is a call to action; it impels us to get to work rather than simply to hope in a shallow and passive manner. When Jesus teaches us to pray in the *'Our Father'*: *"thy will be done on earth as it is in heaven"*, when he says that *"the kingdom of heaven is at hand"*, he is inviting us to join with God, in partnership, to make God's dream for our world come true. The virtue of hope demands human effort. We must work as if it all depends on us and hope as if it all depends upon God.

As we commemorate our Congregation's 300 years of foundation in a historical moment which presents great challenges for the church and religious life, we must re-find hope. Without true hope, we will not feel energized; we will not feel excitingly alive; we will lack energy and a compelling vision.

When we re-find true Christian hope, when we experience the powerful presence and work of God all around and in us, we will become alive with the Spirit, we will bring life to others and be generators of life in its many forms, and we will be united in a joy that is attractive and convincing.





# "It should have been the first to be born"

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

When a charism seeks a place in institutions it encounters contrasts and failures, because it is a divine inspiration sent to fit into human limitations characterized by sin. It is analogous and associated with the incarnation of the Word and with the work of the Church, a human community divinely instituted.

After searching for years for a starting point in various dioceses of Italy, Paolo Danei experienced the turning point that put him in the right direction. On the advice of Bishop Cavalieri of Troia, he went back to Rome where he met the people who would support him to the end. When he visited St. Peter's Basilica in March of the Holy Year 1725, he attracted the attention of a young bishop who, intrigued by his attire and devotion, struck up a conversation with him. Paul intrigued him with the story of his experience and his project, for which he sought the approval of the Pope, but he did not know how to proceed. The interlocutor is Marcello Crescenzi who, at that moment, was not powerful enough to contact the pontiff. However, he was a friend of a cardinal, Marcello Corradini, who could do so. Both were enthusiastic about the inspiration of this hermit who was infused with love for the Crucified and would like to set Christians on fire. That said, on May 21, 1725, Paul was presented and recommended to Benedict XIII. He spoke to him of his desire to gather companions to meditate and preach the Passion of Christ. The Pope





was impressed with the fervor of this pilgrim. He blessed him and "orally" approved his project. Paul happily proceeded without worrying about documentation.

There followed two more years of restless zigzags in places that were already familiar to him and also with some unexpected variations. With the blessing of Bishop Pignatelli, the Danei brothers renewed their attempt to establish themselves in Gaeta, where they resided in the Shrine of Our Lady of Civita. There they resisted the call of Bishop Cavalieri who would have liked them to make their foundation in his city of Troia. To settle themselves more definitively in Rome, they very successfully ministered on several occasions in the pious work of caring for the sick poor founded by Cardinal Corradini. It is here that they were ordained priests as everyone had advised them to do. The Passionist charism moved among those crucified by disease, but it did not stop there. At the beginning of 1728, the two brothers left everything and returned to Monte Argentario never to leave there again. The mountain won once again. Paolo was 34 years old, full of energy and now also with experience and perspective. Since he now was a priest and had papal approval and good Roman curial support, it would be easier for him to gather companions. Finding the hermitage of the Annunciation occupied, they moved on to the adjacent one of St. Anthony. Between 1730 and 1733 they found themselves with 7-8 companions; however, by the end of the year the group dispersed. Paul spoke of "weeds sown in the field", but it was also a matter of a lifestyle that was too severe, "more celestial than human, more to admire than to imitate".

Meanwhile, the new Bishop of Soana and Pitigliano, Cristoforo Palmieri, offered the Danei brothers his full support. Not only did he grant them faculties for ministry, but he paved the way for the kind of missions they wanted to elaborate. Thanks to the Roman support, he designated them as apostolic missionaries throughout the country. Thus, in the institutional Church, the Passionists were born first as missionaries rather than as religious. Paul was first a preacher and then a Founder. The first Passionist mission, which took place in Talamone, Orbetello in 1730, was an overwhelming success.

At the end of that year Paul embarked on the adventure of building the first house for the companions to be gathered. It took seven attempts, but it had to proceed. Strange ecclesiastical bureaucracy placed the territory of Monte Argentario under

the jurisdiction of the Roman cardinal of The Three Fountains, Lorenzo Altieri, which created innumerable difficulties for licensing and inspections. In addition, the opposing factions of the cities of Portercole and Orbetello teamed up to tear down the building still under construction; however, they had to contend with the counter-offensive of Saint Michael the Archangel.

Although the first stone was laid in 1733, the work had to be suspended because of the war between Spain and Austria vying for the State of the Presidios of Tuscany to which Monte Argentario belonged. The Spaniards won, but both generals asked Paul for spiritual assistance for their soldiers. For over a year he became everyone's military chaplain, often risking his life helping the wounded and dying amidst the whistle of bullets and the explosion of bombs. The Passionist charism was right beside the crucified of wars. The first home of the Passionists, the retreat of the Presentation, was opened with the blessing of the Church on September 14, 1737, the feast of the Exaltation of the Cross.

Now Paul's entire energy was focused on seeking approval for the Rule. After it was revised and adapted according to the instructions of Bishop Cavalieri, it had to be submitted to the competence and the scrutiny of the commission chaired by Cardinal Altieri, who was now more benevolent with Paul, who had survived the test of time. However, he pointed out that they would not be approved because they were too strict. Additionally, the institute would need to have at least twelve religious whereas there were only three. Finally, they could not claim exemption from episcopal authority. Paul went to Rome several times to defend his approach. He even had to defend himself against suspected Jansenists and secret societies. However, the powerful Cardinal Carlo Rezzonico was joined by other well-known Roman supporters and finally, the new Pope Benedict XIV, appointed a commission to smooth the way. When the Pope saw the Rule he exclaimed, "This family of the Passion of Jesus Christ should have been the first to be born in the Church, whereas it arrives as the last." On May 15, 1741, he signed the rescript of approval. It did not yet have solemn status, but it was an essential step. Paul was forty-seven years old. It took more than 20 years for him to reach land. There were experiences of death, but also of resurrection. On June 11, five priests and a brother professed vows, taking new religious names. **Paul is no longer "Danei", but "of the Cross."**



## \*Passionist hope

**Fr. Rafael Vivanco cp**

In celebrating the *Third Centenary of the Congregation of the Passion*, the Passionists together with the entire Passionist Family, want to reaffirm our identity of being in the Church and in the world in order to *be and remember the Passion of Christ*, from within the context of our Congregational Values: Prayer, Solitude, Poverty and Penance. Our charism has the power and strength to renew our life and mission.

The recent 47<sup>th</sup> General Chapter focus on "*Renewing our mission: Gratitude, Prophecy, Hope*", has invited us to keep our dreams and hopes high as a Congregation during this time:

Be a contemplative community, gathered around the Cross of Jesus Crucified, in constant memory of

Him, as missionary disciples, witnesses of his love, in order to bring the Good News of the Passion to the many "Calvaries" and existential peripheries of our time.

Be bold in living and proclaiming the Passion of Jesus to counteract the obliviousness of the reality that God exists today in the Church and in the world.

Be a human and simple Community, in mutual listening, knowledge, respect and esteem; freed from heavy structures; non self-referential; willing to move according to what the Spirit asks of us.

Be a community open to the signs of the times, the challenges, and the missionary endeavor. Listening sensitively to the world and the cry of the poor and the vulnerable-- migrants, refugees, the wounded earth.

Be a multicultural Congregation, opening ourselves to fraternal communion and communication with different people.

Be people who are open to on-going formation, conversion and learning throughout life.



# what is hope?



Evaluate the current structures in which we are organized the Configurations, seeking consolidation and promoting solidarity within each of them and with the other Configurations.

Share with the faithful lay Christians the charism of the Passion of Christ and open ourselves to a rich sharing of gifts with them.

In this Jubilee, we trust that the power of the Holy Spirit will fill us with his gifts in order to see our hopes realized.

### \* Three centuries of enduring hope

#### Fr. Francis Owanoh cp

In the Sacred Scriptures, Hope has always occurred along Faith, to the extent that it's sometimes almost impossible to define Faith without Hope, and vice versa.

Without hope, Paul of the Cross couldn't have founded the Congregation. Even when he set out to follow this call, several setbacks befell Paul. He neither despaired nor gave up, but still believed and hoped that the One who had called him would fulfil the mission.

It's important to observe that the challenges which the Congregation has overcome through this undying hope were not only unique to the distant past, but have always evolved with the Congregation through the many stages of its growth and development.

Hope is even more relevant today against the backdrop of the new global mega trends challenging the authenticity of our charism,

vocation and mission: e.g. globalization, industrialization, fashion, neoliberalism, materialism, technology, neo-colonization, neo-slavery, etc. We have to be authentic Passionists, prophets of our time, and witnesses to the great love of God manifest in the Passion of His Son.

These challenges cannot be overcome only through formation, study, experience, etc, but most importantly through an ardent and enduring hope in the One who willed the Congregation through St. Paul of the Cross, and is still enabling it to flourish into new frontiers.

### \* What do I expect as a Passionist from the third centenary?

#### Fr. Johnson Emmanuel cp

Nothing gives me more hope than the gaze at my Crucified Savior. On the Cross I find answers to all my problems and struggles and the problems of this broken world. My hope is on the Cross. On the Cross I find life, love, meaning and hope.

On the third centenary of my Congregation, I expect that my Congregation becomes a beacon of hope and salvation for the crucified ones of today. Deeply grounded and moored in the spirit and charism of our founder St. Paul of the Cross, I hope that my Congregation and its members would become a refuge for those who are in the clutches of various forms of suffering. I hope that my Congregation and its members deeply live and proclaim the wisdom of the Crucified love to our

wounded and broken planet and its residents, thereby keeping alive the Memoria Passionis.

### \* A Call to Action

#### Fr. Einstein Felix cp

India is a Land of spirituality and religion has a strong faith in Karma Theory, that is that every action has consequences. A conscious choice-making is the most effective way of making our future bright and hopeful. In the text of the 47th General Chapter (*"my dream for the Congregation"*), we read a sharing that says, *"I feel gratitude for 300 years of Passionist life, and dream of Passionists moving into the future as signs of the kingdom and messengers of hope."* This 'moving into the future,' 'becoming signs of the kingdom' and 'messengers of hope,' invite each Indian Passionist to wake into action, because the Indian spirituality tells us that 'Karma creates future.' The Manifesto that came out of the General Chapter bears a very captivating title; "Call To Action." For an Indian Passionist it is a call to become a Karma Yogi. Bhagavat Gita says *"Do your best always, do not be utterly selfish and have no ego."* I believe this indeed is the art of Karma Yoga. The very heart of a Passionist's life is the memory of this Karma, the action of selfless love on the Cross. Our call to action is a process requiring the involvement of everyone with an attitude of self-sacrificing love. It is a challenge which demands a lot of attention, and seeks much more energy, creativity and unity among the members. May the memory of the passion of Jesus Christ give us the hope to move forward as a congregation of karma yogis (people in action).





# Jubilaem

## For a new Passionist Springtime



It's official! The Holy See has granted us a Holy Year, a Jubilee, on the occasion of the Third Centenary of the Foundation of our Congregation. It is the first Passionist Holy Year in the history of the Congregation (November 22, 2020 – January 1, 2022).

What's so good about the Jubilee? Ultimately-- **what is a Jubilee?** It's good to start thinking about it.

### THE JEWISH JUBILEE

The starting point is Holy Scripture-- Leviticus 25: 8-17. "You shall treat this fiftieth year as sacred. You shall proclaim liberty in the land for all its inhabitants. It shall be a jubilee for you, when each of you shall return to your own property, each of you to your own family."

**Essentially involved: the restitution of land to its original owners, the remission of debts, the liberation of slaves and prisoners and the land left fallow.** All in the name and recogni-

tion of God's lordship and holiness: "Because I am the Lord, your God."

### \*Therefore, its scope was:

**A general amnesty**, that is, the liberation of people and goods. Liberation from any situation contrary to human freedom and dignity. Liberation of the earth from intensive exploitation and allowing it to rest for a year;

### \*The radical renewal of relations with neighbours and nature;

### \*The restoration of justice and social equality and the establishment of a kind of solidarity not only among people but also with nature;

### \*Offering everyone, even the earth, a new possibility, the opportunity for a new beginning.

Jesus alludes to the Jubilee and re-interprets it when, in the synagogue of Nazareth, he applies to himself the passage of Isaiah (Is 61:1-2), which he had just proclaimed: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed, go free, and to proclaim a year acceptable to the Lord." (Lk. 4:18-19)

**"A year acceptable to the Lord."** – the most beautiful description of the Christian Jubilee.

Briefly, the Biblical Jubilee was to be a kind of general purification, in order to offer a new beginning, almost an attempt to reproduce the conditions of man's earthly Paradise, in acknowledgement of God's lordship over people and nature.

### THE CHRISTIAN JUBILEE YEAR,

Started by Pope Boniface VIII in 1300 A.D., grafted onto the Jewish one, assumes the Hebrew spirit, but emphasizes spiritual **amnes-**

**ty**, i.e. the **mercy** (indulgence) of God, which **renews humanity** through forgiveness. It also proposes some Jubilee actions-- pilgrimage and the Sacrament of Reconciliation (penitential acts), crowned by the Eucharistic banquet. Ultimately, the Christian Jubilee is nothing more than a solemn, extraordinary appeal to conversion and holiness.

This Jubilee dynamism, renewal, new beginning, mercy, conversion, is well summarized by the slogan/Jubilee program chosen by the General Council for the Passionist Jubilee-- **Renewing our mission: gratitude, prophecy, hope.** The 47<sup>th</sup> General Chapter emphasized that the starting point of the renewal of the mission is personal and community renewal, which also involves deepening and re-appropriating our charism, expressing it in creative fidelity in ways that are most suitable for new situations.

### Therefore, the Passionist Jubilee is:

① A special year of grace, of mercy and of renewal; ② A year to express our gratitude to God for the charism that inspired St. Paul of the Cross, in order to deepen our understanding of who we are and to renew the Memoria Passionis; ③ A year to give new fruitfulness to the Passionist charism, to seek new ways to witness and proclaim to today's world that the Passion of Jesus Christ is the greatest and most stupendous work of divine love; ④ A year to listen to the cry of the poor, to grow closer to and in solidarity with the crucified of today; ⑤ A year to grow in respect and care for creation; ⑥ Ultimately: a year of renewal, a new beginning, a search for new opportunities for life and relationships with God, neighbour and nature. ⑦ Possibly the beginning of a new Passionist Springtime in the Church.



The Jubilee, in synthesis, is a “year of grace”, an extraordinary occasion and impulse for spiritual conversion and renewal. Historically it is linked to the plenary indulgence granted to those who, having gone to Confession and received the Eucharist, perform the Jubilee acts (the pilgrimage to one of the Jubilee sites and the recitation of a prayer for the intention of the Pope).

**JUBILEE WILL BE CELEBRATED EVERY DAY** of the Jubilee year in the following locations related to the presence of St. Paul of the Cross: **The city of Ovada**, visiting the Founder’s birthplace; **The monastery of the Presentation** of the B.M.V, on Monte Argentario, the first retreat founded by St. Paul of the Cross, where he lived from 1727 to 1744; **The monastery of Sant’Angelo of Vetralla** (VT), founded by St. Paul, where he lived from 1744 to 1772; **The monastery of Sts. John and Paul, Rome**, where the Founder lived during the last two years of his life and where he died (October 18, 1775) and where his body rests;

**ONE DAY** chosen on four different occasions during the Jubilee year in all the monasteries of the Passionists and the Passionist nuns;

**ONE DAY** during Chapters, Assemblies and Congresses of the Congregation, Passionist Formation Meetings, Retreats Preached in our facilities or preached by Passionists, as well as at spiritual, theological or pastoral formation meetings organized by the Congregation.

What do I intend to do personally to better appreciate and enhance the Passionist Jubilee? What do I suggest we do as a community to celebrate the Jubilee? What do I think would be a good way to share the Jubilee with the Passionist Family and the laity?

## icon&relic itinerary

### JANUARY-JUNE 2020 CONFIGURATION OF JESUS CRUCIFIED

#### PROVINCE OF ST. PAUL OF THE CROSS - PAUL EE.UU, CANADA, JAMAICA, HAITI & PUERTO RICO

January 1 to 25, 2020  
and June 20 to 27

(Provincial Assembly)

#### PROVINCE OF HOLY CROSS - CRUC EE.UU.

BALTIMORE, MD  
January 27

NASHVILLE, TN,  
January 29

LOUISVILLE, KY  
January 30-31

PARK RIDGE, ILLINOIS  
February 1

SAN ANTONIO, TX  
February 4

HOUSTON, TX  
February 6-9

CITRUS HEIGHTS, CA  
February 12-16

SIERRA MADRE, CA  
February 19-23

DETROIT, MICHIGAN  
PROVINCIAL ASSEMBLY  
CRUC

February 9-19

#### PROVINCE OF CHRIST THE KING - REG MEXICO

GUADALAJARA, JALISCO  
February 25-29

EL PUEBLITO, QUERETARO  
February 28 to March 2

QUERÉTARO.  
PASSIONIST NUNS

March 1

TEQUISQUIAPAN,  
QUERÉTARO

March 2-3

MEXICO CITY.  
INMACULADA CONCEPCIÓN  
March 3-5

CUERNAVACA, MORELOS  
March 5-8

FILO DE CABALLO,  
GUERRERO  
March 8-10

MEXICO CITY.  
SAN JOSÉ, TLALPAN  
March 10-11

MEXICO CITY.  
ESPÍRITU SANTO  
March 12-15

MEXICO CITY. GENERAL  
HOUSE OF THE DAUGHTERS  
OF THE PASSION  
March 14

DOMINICAN REPUBLIC  
LA PEÑA  
March 16-17

LA PAZ  
March 18-22

ESTADO DE MÉXICO  
PROVINCIAL CHAPTER  
(REG)  
From May 30 to June 6

#### PROVINCE OF GETHSEMANE (GETH) BRASIL

SAN PAULO, CALVARIO  
From March 24 to April 2

COLOMBO, SANTA  
TERESINHA DE LLISIEUX  
April 3-12

ARGENTINA  
BUENOS AIRES,  
SANTA CRUZ  
April 13-22

NOTE: The other communities of the Province will join one of these three.

#### PROVINCE OF EXALTATION OF THE HOLY CROSS - EXALT BRASIL

From April 28 to 28 May 2020





300  
1720 | years | 2020

# Jubilaenum

GRATITUDE | PROPHECY | HOPE

Renewing our Mission

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