THIRTEENTH ISSUE
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Redemptorist North American Historical Bulletin

Dear reader,

We present issue #13 of our Redemptorist History bulletin. In this issue we offer three articles about the Rule that we hope will catch your interest. The first article is a talk given at the October 1999 History Conference in Glenview II. In it Father Francesco Chiovaro sketches for us the history of the Congregation using the rule as his organizing principle.

This may be a timely reflection because of the present various conditions of our Congregation around the world. Rules, or ways of life, evolve as they are tested against the tempers of the times.

Father Chiovaro speaks of the Rule as an **organizing principle**, which I take to mean, that the Rule is the thing that guides our spirituality, our attitudes and our daily living, and focuses our apostolates. This raises an interesting question - how is our present rule doing as an organizing principle in our lives?

The second article on **Forbidden Games** is an example of the rule as an organizing principle and how it evolved in just one area of our life in the most recent past - the games we played.

The third article, a short biography of **Cyril Dodsworth**, CSsR, a translator of the Rule into English, is the story of an outsider who had to adapt to his new homeland and religious community in a pioneering time in North America.

ANNUAL MEETING in SAN ANTONIO

Our small group was hosted by the Redemptorists at St. Gerard's/Our Lady of Perpetual Help Parish in San Antonio, Texas. Gil Enderle, the pastor of OLPH parish and a member of our group, led the way. Our grateful thanks to all the confreres in San Antonio.

Since our conference in Glenview covered the study section of our annual meeting, we gathered in San Antonio mainly to do business. Some results of this meeting follow.

2001 HISTORY CONFERENCE

After reviewing the October 1999 Conference, we made starter plans for a second Conference in October 2001. Time and place will be announced. A tentative schedule of papers and speakers was drawn up.

In our 1999 Conference we explored the contribution Redemptorists have made in North America to the world of sacred music. In the 2001 Conference we hope to explore the contribution Redemptorists have made to the world of poetry.

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GRILE PAPER

Harry Grile presented a draft paper of the history of Redemptorists in North America 1832-1855. It was well received. Because Harry is now President of Liguori Publications he asked to be relieved of finishing this paper. Carl Hoegerl has accepted to finish the project.

NEW CHAIR

Carl Hoegerl was chosen as the new chair of the Institute. Carl has been working for the past ten years on the Seelos cause. Since the meeting his hopes of having Seelos beatified have been realized. On April 16 John Paul II beatified Seelos in Rome.

NEW BIOGRAPHIES

Since our meeting a new biography: *A Life of Blessed Francis Xavier Seelos,* coauthored by Carl W. Hoegerl and Alicia Von Stamwitz, has been published by Liguori Publications. In the immediate future we hope to sponsor new English biographies of Otto Weiss' *Blessed Kasper Stranggassinger* and Francisco Chiovaro's short life of *Blessed Gennaro Sarnelli.*

PARIS JULY 1-9, 2000

A meeting of the General History Project is to take place in Paris, France from July 1-9, 2000 wherein plans for the next section of our general history, the period 1855-1893, or the Mauron period, will be drawn up. Two of our members will attend.

VIDEOS OF 1999 CONFERENCE

Videos of the main talks given at the Glenview History Conference in October 1999 will be available in the early Fall. If you wish to have a copy of these videos, please phone (416-789-3217), fax (416-789-9266) or email me at: redempt@netcom.ca

ANNUAL MEETING 2000

Plans are to hold the annual meeting for 2000 in Toronto November 3,4,5.

As always we appreciate your comments and suggestions and welcome any materials you may have for consideration in the Bulletin.

Our thanks to Paul Laverdure who edited the three articles appearing in this issue.

Present in San Antonio were: Francesco Chiovaro, Harry Grile, Gil Enderle, Carl Hoegerl, George Rassley, Jim Mason and Paul Laverdure.

Jim Mason, CSsR

THE RULE OF REDEMPTORIST HISTORY

Francesco Chiovaro, C.Ss.R.
First given at the INRS-NA Conference, Chicago, October 12, 1999

The talk around Rome near the end of 1969 was that one General Chapter of a religious congregation thought it would never be able to rewrite its constitutions, as the apostolic decree, *Sedes Sapientiae* (1967), required. Members of the Chapter appealed to the Holy See for help. In reply they were told, "Ask the Redemptorists. We don't know how they did it, but they are the only institute that has been able to draw up a new text of their constitutions."

I remembered this little story when Fr. Harry Grile asked me to present an overview of the history of the Redemptorists. It seemed to me there were two choices. The first would be to take the word "overview" literally, as defined in the Oxford dictionary: "A short general description or account of something without much detail." There was a problem here: what could I say in a short description that you do not already know? The second was to look for a main theme, an Ariadne's thread, around which it would be possible to organize the main events of our history which would, somehow, explain them. The Roman anecdote led me to take the Rule as the main point of my exposé. So, here we are, thirty years later, and I will try to answer the question, "Why are the CSSR considered specialists in the drawing up of constitutions?"This is a risky question but, as you perhaps know, I like to take risks.

I. ORIGINS

The Rule as an organizing principle obliges me to give particular attention to three moments in the history of the Congregation: 1. the Origins, of course; 2. the formation of the Congregation outside of Italy, better known as the transalpine period; and 3. the universal expansion of the Congregation after the General Chapter of 1855 with the attempts made by the Institute to adapt to the modern world.

I shall make only a few comments on these last two points. As an historian I place the greatest importance on the origins, because the founding moment, in a religious institute, as in the Church, becomes the reference point for the story that follows.

1. A nun, a bishop and five men (1732-1733)

November 9 in the Catholic liturgy was, and is, the celebration of the dedication of the Lateran Basilica of the Holy Savior, better known as the Basilica of St. John. On that day in 1732, a new religious institute began and took the name of the Congregation of the Holy Savior, the same name given to a monastery of sisters in Scala near Amalfi. After the Mass, in a room near the monastery, Tommaso Falcoia, bishop of Castellammare, took over the chairmanship of a small group of five men: Alfonso de Liguori, Vincenzo

Mannarini, Giovanni Battista di Donato, Pietro Romano and Silvestro Tosquez. Tosquez was a laymen, the others were priests. The bishop chose each of them to be the founding members of the new Institute. For a week they tried to define the main lines of the community and of the apostolic mission of the Institute. They found it impossible to come to an agreement. Little by little, the five men separated. Within a few weeks the Scala group disbanded. The first attempt was a fiasco.

The stumbling block was a *Regola* (a Rule) written by a nun of the Scala monastery. Maria Celeste Crostarosa was her name, and she claimed that a rule, almost the whole outline, had been revealed to her for the use not only of the nuns but also the men of the new missionary institute. Falcoia and the five men took different positions toward Crostarosa's rule. Falcoia, the nun's spiritual director, in general admitted the divine inspiration of the rule but he did not accept its details and, moreover, he wanted a free hand at modifying the rule of the missionaries as he had already done with the sisters. This was also, *grosso modo*, the position of de Liguori and of Romano, the monastery's official confessor. Di Donato, the oldest of the group, had been the founder of a little congregation, and he hoped that his new companions would accept the rule of his now extinct institution. Mannarini declared that he would keep the Crostarosa rule without the amendments proposed by Falcoia. Finally, Tosquez pushed to accept the rule of the nun as it was; he did not recognize Falcoia's authority and also suggested that Celeste ought to chair the group. Celeste, of course, never dreamt of being the leader of the new institute, but like all visionaries, she never doubted the truth of her revelation. She had the opportunity to speak with the five men, received daily news of the discussions, and firmly defended the divine origin of her rule. Poor Celeste paid dearly for her conviction: some months after, she was expelled from the monastery at Scala, persecuted by Falcoia, and left to found a conservatorio of the Holy Savior in Foggia. Exit Crostarosa.

But it is perhaps enlightening to show a chronology of the main events.

August 24, 1732:
Giulio Torni, superior of the Apostolic Missions in Naples, is consulted by Alphonsus about the "intento" (purpose) of the future congregation.

September 5th 1732:
Falcoia doesn't like Torni's intervention in the matter of the Rule.

November 9th, 1732:
Foundation in Scala.

November 15, 1732:
Alphonsus's first vow of perseverance.

November 28, 1732:
Alphonsus claims the right to establish the rule.

December 20th, 1732:
Torni sends a Rule to Alphonsus.

February 28th, 1733:
Torni refuses to speak any more about the Rule.

March ? 1733:
Alphonsus sends Falcoia a draft (sbozzo) of the Rule.

March 13, 1733:
Falcoia meets Torni in Naples.

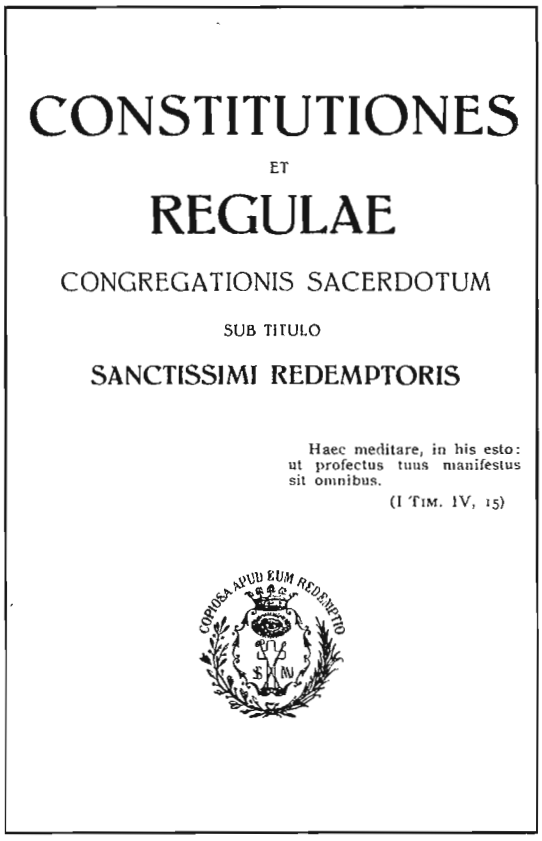
March 1733:
Alphonsus's letter to Crostarosa about the Rule, revelations and interpretations.

April 1st, 1733:
Mannarini, Di Donato and Tosquez formally abandon the Congregation.

April 13-20, 1733:
Alphonsus and Torni work on the Rule in Naples.

May 25th, 1733:
Crostarosa is expelled from the convent at Scala.

June 3, 1733:
Alphonsus's vow: he will remain despite problems with Falcoia. Falcoia has a free hand in drawing up the Rule.


CONSTITUTIONES
ET
REGULAE
CONGREGATIONIS SACERDOTUM
SUB TITULO
SANCTISSIMI REDEMPTORIS
Haec meditare, in his esto: ut profectus tuus manifestus sit omnibus.
(I Tim. IV, 15)
COPIOSA APUD EUM REDEMPTIO

The attempt at Scala is an extraordinary event in the history of religious institutes in the Catholic Church. Usually an institute's growth can be summarized by the following: a charismatic personality or group participates in the first experiences of a new form of Christian life or of apostolic activity. The drawing up of a Rule is secondary to this and is like a report on the experience in mystical, legal or narrative terms. In Scala, on the contrary, the bishop and each of the five men had experiences that were quite different, or had no experience of community at all (Liguori, Romano and Tosquez), or no experience of apostolic activity (Romano and Tosquez). They honestly thought that a Rule (Di Donato), or better Crostrosa'a revealed Rule (Mannerini and Tosquez), with Falcoia'a necessary accomodations (Romano and Liguori) was enough to begin a new institute. The battle over the Rule clarified the situation. Of the primitive Scala group, Alphonsus de Liguori alone remained; he was the only one of the five who had a charismatic experience of the evangelization of the poor. The Rule could wait. We're back to square one.

2. Twelve Cornerstones (1733-1742)

Square one was the experience of apostolic work: *evangelizare pauperibus*. Without a Rule but with an apostolic purpose, a second group grew around Alphonsus between 1733 and 1742. If you travel to Ciorani, you can see the portraits of most of them in the *sala del capitolo* (chapter room). They are eight Fathers and four brothers. When I talk about the origins of the Congregation, I like to name them as the founding members of the Institute: Alphonsus Maria de Liguori, Gennaro Maria Sarnelli, Cesare Sportelli, Francesco Saverio Rossi, Giovanni Mazzini, Andrea Villani, Benigno

Giodarno and Paolo Cafaro were the Fathers; Vito Curzio, Gennaro Rendina, Gioacchino Gaudiello and Francesco Tartaglione were the Brothers. Many others, Fathers and Brothers, were members of the Congregation during the first ten years, but they didn't persevere. Fr. Paolo Cafaro, who took the vow of perseverance on November 9th, 1742, closed the list. A half century later, Tannoia wrote (II, 134): "Then in the Congregation were Fathers Sportelli, Mazzini, Sarnelli, Rossi, Villani, Cafaro (He leaves out the name of Benigno Giordano, the first Father to die, on January 21, 1744 in Pagani. He was 39 years old.) These members must be considered the pillars of the rising Congregation." They formed the first missionary group working hard in the parish missions in southern Italy.

3. A Working Text (1732-1748)

And the Rule? We have many documents relating to the Rule during the period between 1733 and 1742. Perhaps too many. Father Carl Hoegerl published the most important of these documents in a precious book, *The Founding Texts of Redemptorists: Early Rules and Allied Documents* (Rome 1986), introducing a chronological order. Father Sabatino Majorano gave a good synthesis in the general *History of the Congregation* (I, 1, Rome 1993, 431-451, American Edition, 1996, 401-419). We do not have a *stemma codicum*, that is, a genealogical tree of the documents, and perhaps it is impossible to draw one up in the strict sense because the chronology of each of them is often doubtful. Anyway, after many readings, I propose the following *stemma* based on internal criticism.

PROBABLE DEVELOPMENT OF THE RULES

A. SOURCES (1731 - 1743):

[Crostarosa's rule or draft (1731-1732)]:

Directory of Missions (1733):

Falcoia's interpretations and modifications (Lettere, ed. by Oreste Gregorio, Roma 1963):

[Torni's Rule and suggestions]:

Alphonsus's and the group's notes

Decrees of General Congregation (1743 - 1747)

Idea e Complesso dell'Istituto

B. FIRST ORGANIC TEXTS

Regole Grandi (1743?) -▸
Compendio
↓
Regola de Conza (1745/1747) -▸
di Nocera(1742/44)

di Bovina(1745)

C. CONCISE ACCOUNTS

Ristretto (1747 - 1748)
↓
Breve Ristretto (1748)
↓
Trascrizione Cossali (1748)

We have three types of documents. First, those that I call "sources," which are all of the documents we know which precede the first formulation of a complete text. They include notably the *Directory of Community Acts*, the *Constitutions on the Missions* and the *Idea and Whole* (complesso) *of the Institute*, which Carl Hoergerl names rightly as the "working text." Then comes the first and more extensive elaboration of a Rule: *Regole Grande* (The Great Rules), probably in great part by Falcoia, and the *Regola de Conza*, presented for the foundation of Materdomini, where Alphonsus's personality is more present. To this group also belong the syntheses prepared by Alphonsus and his group (namely Sportelli, Mazzini, Cafaro and Villani): four *Compendios* which summarize the text of the *Regole Grandi* and which were presented to the bishop for the foundation of the Pagani and Deliceto monasteries. Finally, three concise exposes: *Ristretto* (abridgement or résumé), *Breve Ristretto* (short résumé), and the *Trascrizione Cossali*. How valuable are these texts?

It seems at first that what we have here is a search for an identity by a group whose character is not yet well defined. Let us not forget, however, that all of the protagonists of this history gave great importance to the Rule. Let us not forget that the point of departure remains Crostarosa's Rule and its adaptation to a missionary group. Nobody, neither Falcoia nor Alphonsus, thought of writing a new Rule. Only with pontifical approval does the Crostarosian Rule (and the Crostarosian schema) disappear. This explains in great part the enormous editorial work groups organized by Alphonsus after the death of Falcoia in 1743. We can see the search for identity especially in the *Regola Grande* and the *Regola di Conza*.

To this internal need of identity we must add the obligation to present a picture of the Institute to clerical and civil authority; their permission was indispensable to conducting the work of the missions. This seems to be the origin of the *Compendios* that have been handed down to us. The *Ristretto* and the *Breve Ristretto*, like the *Transcrizione Cossali*, are nothing more than attempts to write a synopsis to present the Congregation to the King or to the Pope for approval. They are interesting because the effort to be concise obliged the writers to express the foundational ideas of the Institute.

The legal value of these rules is much debated. A text in continuous development could not constitute a ready reference for every day practice. Daily order was based on a multitude of suggestions from Falcoia's correspondence with Alphonsus and with other members of the Institute, and, after the death of Falcoia (1743), by decisions of the general assemblies. In my opinion, when Villani testifies: "We were living together in community without a written rule", he is right. There are many written texts but not yet a "written rule."

4. What Kind of Rule?

The *Trascrizione Cossali* is the outcome of seventeen years of work and reflection. It depends strictly on the *Breve Ristretto*, but one can also see the hand of Torni, and the hand of other advisers of Cardinal Giuseppe Spinelli, the Archbishop of Naples.

It was the text presented to Rome to obtain papal approval.

Father Andrea Villani and Brother Francesco Tartaglione were chosen to deal with the Roman Curia. In *The History of the Congregation* Father Fabriciano Ferrero treated of these Roman events in great detail. Thanks to the letters Villani sent to Alphonsus between November 1748 and February 1749 we are well informed.

I would like to underline two aspects of this history. In the first place, we see the Roman Curia's surprise at the text of the Rule, which appeared more as a treatise of spirituality rather than as a Rule. In spite of one rewrite after another, despite the intervention of a Neapolitan canonist, the Rule presented to Rome was unlike the Rule of any other apostolic institute. "What kind of rule is this?", exclaimed a member of the Congregation of the Council. The first impression was negative. But Pope Benedict XIV's good opinion (he may have heard something about Sarnelli and Liguori), Cardinal Spinelli's influence and Villani's tenacity overcame this first hurdle.

My second point is that the two months rewriting process changed the structure of the Rule. The Pontifical Rule overlooked the twelve (or nine) monthly virtues, did not consider spiritual motivation, and placed missionary work in first place. Fr. Villani had to submit to the authority of the Curia. At the same time, he wrote to Alphonsus: "There are some changes, but essentially the Rule is the same." This was also the opinion of Alphonsus: "Gloria Patri", he exclaimed when the news of approval came to Pagani. He never expressed regret for the loss of the ancient Rule. In the final analysis, the work of the missions to the poor had been saved. That had been the mistake made seventeen years before in Scala. During all those years Alphonsus had been fighting for an apostolic work - not for a text. On October 1, 1749 a general assembly of all the members of the Congregation in Ciorani accepted the Pontifical Rule and elected Alfonsus Rector Major of the "new born" Congregation.

The approval of the Rule, on February 25, 1749, happened some months before the celebration of Holy Year of 1750. At the time, the Holy Year jubilee was celebrated in two parts: first in Rome, the second year in the other dioceses of the Catholic Church. The coming of the holy year encouraged the bishops to ask for missions. In the Kingdom of Naples, the Congregation of the Most Holy Redeemer, recently approved by the Pope, was first in line. Redemptorists were not numerous (about forty Fathers and fourteen Brothers), but their zeal had increased with the papal approval. We have a list of the apostolic works of this period, drawn up by the Founder: 113 names of villages are reported. Alphonsus had to intervene to moderate the enthusiasm of his Confreres. Already in January 1750, he noticed: "The Fathers are worn out by the hard work." (Lettere, I, 169). For Alphonsus it was the last great season of missionary work. Between 1752 and 1762 he participated only in four missions; most of his time was taken up by his writing activity.

5. The Generation Gap

March 19, 1762 Alphonsus was appointed bishop of Sant'Agata dei Goti. He was sixty six. Here was an excellent occasion to renew the leadership of the Congregation. The old group of "corner stones" was reduced. Giordano, Sarnelli, Sportelli, Cafaro, Rossi were dead. With Alphonsus only Mazzini and Villani

survived. The new generation was represented by great personalities like Pedro Paulo Blasucci, Francesco Antonio De Paola, Alessandro di Meo, Antonio Maria Tannoia, Gaspare Caione, Giuseppe Landi, Franscesco di Leo, Giovanni Rizzo. and many others. The nomination of Alphonsus was a good occasion, but it was lost. At the initiative of Fr. Villani, the General Council suggested that all the confreres ask the Pope that Alphonsus remain general superior and at the same time bishop. Two good reasons seemed to motivate this proposition: in the first place this was owed to the founder (*un atto dovuto* -- an act of filial piety), secondly the name of Alphonsus de Liguori was the surest defence against the enemies of the Congregation. But along with Alphonsus, the same people would stay on to lead the Congregation. There was no place for the new generation.

The General Chapter of 1764 offered an opportunity for the young Fathers to speak up. They began to ask under which title Monsignor Alfonso e Liguori continued to govern the Institute? The papal brief was read. The small group of young Fathers asked then why General Consultors were present in the Chapter: the papal decision concerned only the General Superior. The consultors had to resign. They were re-elected because the old guard had the majority in the assembly. But it was a sign that the beautiful harmony of the previous years was ended.

This Chapter was also going to become a bone of contention because of the Statutes (Constitutions, they were formerly called) which were promulgated. The Papal Rule seemed excessively dry. It had been asked that commentaries be included that would give a greater prominence to the spirituality and to the traditions of the Congregation. Fr. Paolo Cafaro was delegated to prepare a text for the General Chapter. Fr. Cafaro died in 1756. The task was passed on to Fr. Antonio Maria Tannoia, then master of novices. The Tannoia text was too long and too detailed, much more than Crostarosa and Falcoia's text. The Chapter voted it in, but many of the confreres did not at all like it.

6. The Regolamento

The crisis which began to spread out in the sixties, exploded in 1779. It carries a name: *Regolamento*. You know this story. Alphonsus and the General Council overestimated the favorable disposition of the the Royal Court to the Congregation, and asked for public acknowledgment of the Institute. The King granted it, and at the same time, imposed a new Rule. This royal rule was the *Regolamento*. Many voices of protest rose up in Naples, in Sicily and in the Papal States. Strangely, it was those in the Papal States, who were not affected by the *Regolamento* of the King, who shouted the loudest. The *Regolamento* was a sign of a deeper uneasiness. The Pope intervened in the quarrel, and he pronounced in favor of the Redemptorists in the Papal States. Fr.Francesco Antonio de Paola, the leader of the disapproval, was appointed as general superior of the only legitimate Congregation, that of the Papal States. It was schism until 1793.

The Chapter of unity was celebrated in Pagani in 1793. As we know, Alphonsus died on August 1, 1787, Villani on April 11, 1792, Mazzini on December 7 of the same year. Di Paola resigned on March 12, 1793 during the first session of the General Chapter, which then elected Fr.

Pietro Paolo Blasucci as the new General of all the Redemptorists. This Chapter formally abrogated the Constitutions of 1764.

II. TRANSALPINE PERIOD (1793-1855)

In 1785, during the schism, Clement Mary Hofbauer entered the Congregation. His entry does not seem to have been affected by the deep crisis which was rocking the Institute. The future will demonstrate that he profited from the tension between Naples and Rome, to elaborate a new vision of the Congregation for the countries of northern Europe. His formation was short and quick under the direction of Fr. Giuseppe Landi, the first historian of the Institute. He was ordained a priest almost in secret, and sent to Vienna with his companion Thadeus Hüble. Di Paola appointed him Vicar General with such extensive powers that de facto he was his own boss. Di Paola's initiative was perhaps risky, but it was the only way to be open to the future.

1. The Scifelli Rule

Scifelli was and still is a village, where the Redemptorists established a foundation in April 1773, and where they held the first General Chapter after the schism of 1785. There are many things we could say about this chapter. I mention it because the chapter attempted to modify the Papal Rule. One of the changes proposed was to introduce the grammar school education of young people in our houses. This was one of the initiatives in apostolic work Clement was introducing in Warsaw. The changes introduced at Scifelli did not receive the approval of the Holy See: Clement probably never heard of the papal veto.

On the other hand, Clement Maria, as well as Gennaro Maria Sarnelli, was a man whose zeal could not be contained. His passion was to evangelize by all available means. He was always moved by apostolic zeal in face of the immediate circumstances. Circumstances in Warsaw in his time were very different from those at the birth of the Congregation. Besides, the suppression of the Jesuits left a great vacuum that helps us understand the concerns of the chapter at Scifelli and of Clement in Warsaw. However the only argument that needs to be cited in favor of the bustling activity Clement conducted in Warsaw lies in the miseries he wanted to relieve. Saint Benno's in Warsaw reminds me of a beehive because of the personality of Clement, and because of the young people who gathered around him charmed by his fresh approach.

There were 'popular missions', when possible; otherwise Redemptorists would become involved with the poor and the abandoned in a variety of ways that differed from country to country. Although he never preached a mission Clement promoted parish missions in the countries of northern Europe. During the schism the Rule of Scifelli was a justification and a protecting wall.

When the Congregation again recovered its unity, Blasucci had the intelligence and the common sense to leave Clement to work as he wished. The Neapolitan superiors would probably not have given prior permission for the Warsaw experience, but they were rather tolerant of the work in progress and allowed it to be carried on, and accepted Clement's way of life in Vienna.

Clement's Viennese years were the last years of his life. He was as Moses on

Mount Nebo (Deuteronomy 34). He animated everything, he prayed for everyone, he urged the acceptance of new foundations in Germany, Switzerland and France; he was also planning to travel as far as Canada; but he limited his activities to preaching in the Ursaline chapel and to the formation of a team of young aspirants who would enter the Congregation when this became possible.

2. Return of the 1764 constitution

After Clement's death (March 15, 1820) everyone expected that his successor as Vicar General would be chosen from among his closest pupils. To everyone's great surprise, Fr. Joseph-Amand Passerat was named by the General, Nicola Mansione. Passerat stood for the inner spirit of the Congregation. Austere as a Carthusian monk, this Frenchman, a deserter from Napoleon's army, had clear ideas of his own on the Institute; his ideas, however, were not those of Clement. The Congregation had only a single purpose: the parish mission. All other activities had to be banished. When missionary work did not keep the confreres occupied, regular observance prevailed over everything.

Passerat was not loved in the Viennese circles of the Institute. The fact that he was French, and that he never managed to speak German well did not help either. But it was his style of government especially that aroused the greatest opposition. Clement's Viennese followers dreamed of a many-faceted Congregation where the religious culture and its diffusion held the dominant place. They hoped in this way to make the Congregation a meeting ground for Church and the contemporary culture. Don't forget that Vienna was one of the principal centers of the developing romantic culture.

Passerat's appointment was cause for alarm among these enthusiastic dreamers. Passerat, on his part, perceived the danger. Such a turn in the history of the Congregation would change its nature. The Institute risked losing its missionary soul. His greatest merit is that of having saved the missionary soul of the Congregation. Against the innovations that seemed dangerous to him, Passerat wanted to be a man of the tradition. Many of Clement's disciples left the Congregation. The superiors in Pagani had chosen their man well. It did not mean that he followed all their directions. This was clear on two occasions: The foundation of the American mission and the restoration of the rule of 1764.

You know the history of the American foundation. The other speakers will also deal with it. I want to limit myself to observing that this foundation was possible thanks to Passerat's missionary spirit, and that it was able to continue because, against the opinion of his advisers he refused to call the American pioneers back to Europe.

Now then the first of Father Passerat's preoccupations was regular observance. In St. Clement's time it was based on the Papal Rule and on the traditions that Clement Hofbauer had brought from Italy. It was sufficient for all, but not for Fr. Passerat. He had heard of a former text, written by St. Alphonsus himself, where the regular life was minutely described. He looked for this text from the beginning of his mandate. He asked the General for it, but got no answer. And for a reason. Alphonsus had not written the Constitutions of 1764 and they had been overruled. Passerat repeated the demand with the same negative results. Finally, in

1823, he sent Fr. Franz Springer to Pagani and Springer was able to copy the text of the Constitutions of 1764 and bring it back to Austria. Some years later Passerat had it translated into Latin, a translation which was published in Liege in 1849.

Fr. Passerat was a holy man. He governed the CSSR transalpine world from 1820 to 1848, one of the tensest periods in the history of the Congregation. He managed to pass on his spirit in the Institute more than did Clement Hofbauer. In 1848 he handed in his resignation. For the last ten years of his life he realized the dream of a contemplative life.

III. WORLD EXPANSION

The tension between Neapolitans and Transalpines resulted in a second division of the Congregation in 1853. Other religious Institutes went through the same experience. This was due in great part to the Italian political situation. Two General Chapters took place in 1855: one in Pagani and another one in Rome. In Pagani the Redemptorists in the Kingdom of Naples elected Fr. Giuseppe Lordi as Rector Major (Lordi died six months later and his successor, Celestino Berruti, was the last Rector Major of the Neapolitan Congregation until 1869); in Rome the new Superior General was Fr. Nicolas Mauron.

1. A Rule cast in concrete (1855)

When we read the proceedings of the Chapter in Rome, we have the impression that the greatest concern of this Chapter was to represent truly the authentic Congregation of the Most Holy Redeemer. Before the Chapter, Rudolph Smetana(Vicar General since 1850)1212 obtained permission from the Holy See to incorporate the Italian houses, except those in the Kingdom of Naples, into the Transalpine Congregation; at the beginning of the Chapter the twenty seven delegates made a solemn statement of legitimacy: they removed the expression "Transalpine Congregation of the Holy Redeemer" adopting simply "Congregation of the Holy Redeemer"; finally they adopted the Constitutions of 1764 as the most ancient and, as they believed, the most authentic text. The basic text was the Latin edition of Liege. It was established that the Chapter would make only those modification made necessary for a Congregation that had spread far beyond the borders of the Kingdom of Naples.

The adoption of the Constitutions of 1764 fixed the label of identity for Redemptorists for a century. This was not a merely theoretical label. The standard of judgement was the observance or non-observance of the Constitutions. I can summarize the notion of *regularis observantia* with words I heard often in our seminary: "The Christian will be judged on the grounds of the Gospel, we Redemptorists will be judged on the grounds of the Constitutions." Between 1855 and 1963 the Congregation continued its expansion in the world in a breathtaking rhythm. Geographically we notice a progressive diffusion: South America, Oceania, Africa and Asia experienced the arrival of Redemptorists. I cannot enumerate all these countries. I want only to note that, at the same time as this dispersal was taking place, three elements contributed to forging the unity of the Congregation. I have already spoken about the Constitutions, I have to add something more now about centralization and language.

2. *Regularis observantia*: Unity and uniformity

With the election of Nicolas Mauron the government of the Congregation assumed the face of an absolute monarchy.

The Congregation tried consciously to adopt the structure of the Roman Catholic Church. We all know that the years of Pius IX's pontifical reign are decisive years for the organization of the Church. In the Congregation, too, Rome had to decide everything. The only authority able to moderate the power of the Roman Superior was the General Chapter, but no Chapter was convoked during a period of thirty eight years. This central power reached out into the various provinces through visitors, appointed by the General; but the *longa manus* of the General Government were the provincial superiors who often stayed in office all their lives. De facto, a ruling elite was formed in the Congregation, which collaborated strictly with the general government.

The third element which contributed strongly to the unity of the Congregation was the language. As in the Church, Latin was the universal language of the Congregation; the acts of the general government were drawn up in Latin; everybody in all parts of the world prayed in Latin; in the international meetings and the General Chapters Latin was the official language.

Naturally, there was a high price paid sometimes for this monolithic structure of the Congregation: the adventures of Frs. Gillet and Hecker in the United States are famous but are not the only ones. It is obvious that the function and first preoccupation of the General Government is to protect the tradition and prevent abnormalities. The apostolic dynamism of the Congregation is to be found especially in the Provinces. This peripheral dynamism imposed the two main changes that took place during this long period: the re-introduction of the foreign missions into the purposes of the Congregation (General Chapter 1894) and the opening towards the Oriental Church in 1912.

3. A new Rule (1963-1969)

After the Second World War, it was obvious that the Congregation had to complete its adaptation to a rapidly changing world. The ground had been prepared for it by the General Chapter of 1922, which established courses in history of the Congregation in our seminaries. The internal magazine, *Analecta CSSR*, began to publish documents of our previous history, especially the texts of the primitive rules. The resignation of the Irish Superior General Patrick Murray (in 1947) and the election of Dutch Leonard Buijs (1947--1953) accelerated the process. The first congress of historians of the Congregation (1948), the foundation of the Historical Institute and its magazine *Spicilegium Historicum CSSR* (1952) made possible the publication of several hitherto unpublished documents and studies with regard to many aspects of our history. The result, of this movement was the withdrawal of the Constitutions of 1855 and the approbation *ad experimentum* of new constitutions by the General Chapter of 1963.

The II Vatican Council completely changed the perspective of the General Chapter convoked for 1967. The Holy See transformed it into a Special Chapter with wide powers to once more write a Constitutional text, more in accord with the evangelical principles and apostolic

vision of Vatican II.

It was not easy. There were more than a hundred of us and we were meeting for the first time. With a courage beyond audacity we decided to write a new text. The difficulties were enormous but we had faith. Besides, the climate of Vatican II gave us a lot of hope. We were convinced that a revival of the Congregation was possible. And we had a long tradition behind us; it was not the first time that the Redemptorists drew up a rule. It was also the longest chapter of our history; it began in September 1967 and ended in June 1969. We managed to write a text. The General Chapters of 1973 and 1979 introduced some further modifications and the Holy See approved it in 1982. This is the current Rule of the Congregation, in which we managed to condense more than two centuries of aspirations and of experience of both religious and apostolic life.

Conclusions

To finish, I would like to add two personal comments. My first observation is merely formal; it is connected with the point of departure. In 1969 we managed to draw up a new Rule, because the whole internal history of the Congregation seemed centered on the problem of the Rule. We were prepared to discuss the texts. That is why we managed to draw up a text. My second observation is more substantial. The history of the Congregation after 1969 proves once more that a Rule is not enough. At the time I was one of those who believed that a new rule, better adapted to the Church and to the modern world, would be *the* point of departure for the revival of the Congregation. I was young, and gave great importance to the texts. Really, the crisis which has affected the Congregation (and many other Institutes) proved that a text is not enough. We need people willing to commit their lives unconditionally to the cause of the poor and of the abandoned, people like Alfonso de Liguori, Clement Hofbauer, John Neumanm, Peter Donders and many others. We need saints.

Forbidden Games
by
François Bouchard, CSsR

The editors of the Bulletin present yet another slice of life in the Ste-Anne-de-Beaupré Province. Originally published in French in Charles Bolduc, CSsR, et al., La Province Rédemptoriste de Ste-Anne-de-Beaupré. En marche 1878-1967 (1993) pp. 343-9.

In times past when a young man came to the novitiate wishing to become a Redemptorist he was clearly warned that from that moment on he could no longer take part in sports and games. All forms of sports and games were included, even jogging. Most especially included were all competitive games such as card games. Suddenly, from that day on, he had to suppress all the vital energies bubbling up in him, and break with his past sporting activities and games, in which he may have excelled.

Was this requirement beyond the postulant's natural abilities, even if it was willingly accepted like the other requirements for becoming a Redemptorist? In any event, we will see the ingenious, not to say perverse, lengths some people's natural abilities went in facing the problem of forbidden games.

Memories of a Novice in 1937

Our garden in Sherbrooke had two distinct and well defined parts. The first part consisted of the garden properly speaking, with its wide and beautiful ways with trees and flowers on each side, with its vegetable garden and with its orchard. This area, a forerunner of Disneyland, was open to the view of the Novice Master and his *socius* who discreetly supervised the conduct of the novices. But there was also a second part, a huge underbrush, criss-crossed with trails hidden from view. During their time off the novices would spread out one by one in this dream scape to pray and meditate. As long as they were still in the open part of the garden they walked slowly, seriously, rosary in hand. But as soon as they got into the other part, the devil got hold of some of them. They would tuck up their habits, speed up their pace more and more until they were running like hunted deer. When they came out of the underbrush again, they went back to walking slowly and resumed the serious mein of novices. They then came back into the house, rosary in hand, like angels. They may have had pangs of conscience, but their muscles were relaxed.

Snowshoeing was allowed on recreation days in the winter. Only in groups, of course, and no running. One day, however, the temptation was just too great. We decided by common consent to

organize a little marathon. All the contestants lined up, but we needed a volunteer to give the starting signal and to judge the race. One of the novices in the group was ill, suffering from phthisis (he died a saintly death of this disease a few months later). Since he was unable to participate, he offered his services as a referee. The race was going well--competitive but fair--when, suddenly, one of the participants fell and tragically broke a snowshoe. The following day the misdemeanour had to be brought before Father Novice Master at the weekly Chapter of Faults. The Master posed the fateful question to the guilty party who was on his knees before him: "Were you by any chance running?" The answer was, of course: yes. Then followed another question that sowed panic amongst the group: "Were there other novices who were running yesterday?" They all fell to their knees. All, that is, but one--the one who had been the referee. The Master's word was pitiless, "Out of twenty-two novices, only one was obedient."

A few years later, however, one man slightly reduced this rule against novices running. He was a pioneer. His name was Clement. He had a good heart and a slow pace. He was the Master's *socius*. One day, finding himself unable to keep pace with his young flock during an outing, he told them, "You don't have to wait for me. Run if you wish, and I will catch up with you later." This time the starting signal had been given by a person in authority. All the novices obeyed.

The practice of the Sherbrooke novices with respect to sports became more and more liberal, as we shall see.

Memories of a Novice in 1950

"After some manual labour or at the close of a hot afternoon, we sometimes went to cool off in the garden pool, which was the handiwork of Father Theodore Roy." Several generations of novices had worked under his direction to dig and complete this pool. This was done by means of their physical force and a horse. Father Roy was the sole architect, the sole head worker, and the sole decorator of this work. It was an octagonal pool, decorated with white stones, and was appropriately called "the Royal Pool." It not only had an inscription to this effect, but it also looked royal. The work was begun in 1943 only to be completed in 1947. A huge condominium which now stands on the site has hidden all traces of the pool.

Novices who were fans of winter sports could also practice their favourite sports to their hearts' content. After breakfast they could put on army skis and ski in the garden. Our bold predecessors even built a fifteen-foot ski ramp in front of the former cemetery. With a push off from this, a skier could glide as far as the embankment by the monastery. The novices were not allowed to "jump" to the bottom of the embankment, but some were unable ... or unwilling ... to stop. They plunged dangerously over the edge. Some afternoons the group of novices went to the steeper slopes on the property of Mr. Rogeau, about a mile from the monastery. There they could give free reign to their skills, while some practised the less dangerous sport of sliding in toboggans.

From time to time the novices worked on the tennis court, which had been under construction for some years. They were able to start playing tennis on it in 1951.

Walking, however, remained the most commonly practised sport, and the sport best adapted to our status as novices. We "walked" the whole city of Sherbrooke, from north to south and from east to west. We visited all of the churches, all of the monasteries, and all of the pilgrimage sites. We climbed Mount Orford. We were well familiar with "Participaction" long before it became a Canadian government programme. (Gérard Côté, C.Ss.R.)

Memories of a Student at Aylmer in 1949

In 1949 some indoor games were tolerated in our communities. But only games which excluded all competition, such as patience and dominos. These games interested the students at Aylmer not at all. Card games, on the other hand, interested them greatly. Many had retained their taste for "nine," "500," and even "ox." But, as a competitive activity, card games came under the interdict.

The question of abolishing the interdict was raised seriously in 1951. The question was formally submitted to the Father General in September of that year when he was passing through our Province. He answered:

... in Italy, card playing is seen in a very bad light. It is an activity for inns and nightclubs. Priests can only be involved by lowering themselves ... The gift of conversation is not given to every person ... even if conversation is a very refined pastime, of the greatest propriety.

Did the students at Aylmer have an "inn and nightclub" mentality? In any event the Devil, himself a great card player, gave them a golden opportunity one day to surreptitiously bring in card playing. One of these students dreamed up and even made, in good faith, a card game that was legal, harmless and even pious. The new game got quick authorization. The game was about the history of our Congregation, with a series of questions and answers written on little cards. It helped the students to learn their history better. The game at first encouraged quiet and edifying competition. The superiors were very pleased and satisfied to note that these cards were more and more in demand. They had not yet grasped the subtlety of some of the students. The superiors eventually discovered that these cards all had the classic playing card symbols printed at the bottom. It was from the time that these symbols were printed on the cards that the game began to be popular. The history of our Congregation was certainly not the subject when hands slapped the table to cries of: "Eight no trump," "nine of spades," "nine no trump," etc.

A Harbinger

Skiing was not authorized in Aylmer before 1943. But there was a harbinger in the person of one of our venerable professors, Father Ferdinand Bourret. One afternoon in 1940, he was seen, cap pulled down, hunched over, gliding like a surrealist shadow over the white covered

ground of the farm. He was trying out his new creation: a pair of skis built entirely by himself from old barrel staves. When he got back, Father Bourret was greeted like an astronaut coming back from outer space. While his masterpiece was of doubtful elegance and safety, it did slide over the snow.

The students immediately got to work copying this prototype, and shortly fourteen pairs of skis were ready to be launched into space. But, before their launching, the priest prefect took care to call down a safety blessing on these makeshift vehicles. Then dare-devils in habits started storming down the wildest slopes in the area. Many students broke something: sometimes a finger, sometimes a toe, and even at least in one case a fibula. But at least there was no accidental death--a miracle in itself!

Were the Aylmer Students Pioneers?

The Aylmer students were also destined to open up many other new paths in the world of forbidden games. After skiing, they eyed soft-ball. They drew up a paper on this subject in the spring of 1943. This paper looked like a paragraph from the Summa Theologica, which they knew by heart. It included a *history of the problem* which clearly defined the essential difference between soft-ball and *a simple and traditional game of ball.* Addressing "the ill-informed," the paper pointed out that a review of the history of the problem was essential since some people do not make this distinction. The tone of the paper became somewhat presumptuous: the future of the Aylmer studendate could be decided over the question of soft-ball. The paper even included nearly incendiary declarations such as the following:

"Any educator who does not highly value sports would be poorly placed to wish to educate the young."The students won their game, of course.

Their appetite, however, did not stop there and they eventually wanted to taste ice hockey as well. Again, this revolutionary innovation was introduced slowly and insidiously, skating on the edge of strict legality. The students' overactive imaginations one day invented a sort of ice hockey which, strictly speaking, was not hockey. They pushed a wooden puck, made in the workshop, along the ice with big bent sticks made from tree branches. A witness of those prehistoric times describes the scene:

Seeing these players in habits bumping into each other and whacking each other with these "sticks" brought to mind an image from the dawn of time, when Neanderthal men were smashing each other's shins on the ice of the Laurentian plateau. (Raymond Tremblay, C.Ss.R.)

The students soon wanted to play a more civilized version of hockey so as to avoid general carnage. Once again they drew up a paper which stressed the urgency of the situation. The paper won the accord of the local council, but not of the Provincial council which required a more convincing argument. The prefect himself contributed his authority and his talent for a second paper which also consisted of a very scholastic text, this time ten pages long. Once again the students won their game. The first regular hockey game was played in Aylmer on 25 December 1953. Peace really did descend upon Aylmer that day.

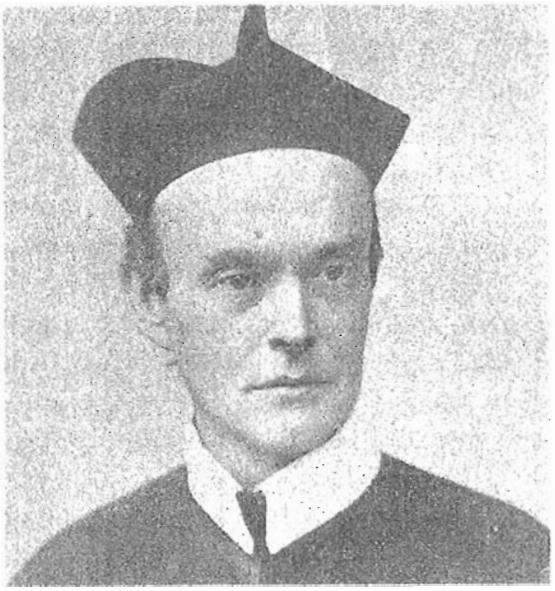
Were the Aylmer Students Pioneers? They were able, with the blessing of their

Superiors, to get around the letter of our former *Constitution* which forbade *all forms of hunting*. But if a student simply went for an innocent walk in the forest and here and there--at strategic points--left a trap for hares, could that be called "hunting"? This type of hunting was very popular. There were even ferocious and not always fair competitions between the various groups of hunters, even including the professors. Sometimes some hunters "found" game in the traps of other hunters and took it shamelessly.

Were the Aylmer Students Pioneers? They managed to build the first and only indoor swimming pool in our Province. While it is true that space for a pool had been included in the original plans for the monastery, this space had been used for coal storage until the 1950s. The students dedicated their energy and their creativity to this project for a period of two years. They even built a home-made filter which worked for several years. The pool was solemnly inaugurated in 1952. *

*Editor's note: the impact of this privilege was so great that a tour by potential students of the minor seminary buildings adjacent to the Beaupré monastery by proud Redemptorists in the mid-1970s could not be complete without a lingering look at the pool. I well remember how the pool was saved for last and then the door flung open and the pool indicated with a proud, proprietary flourish. **

Biography of Cyril Dodsworth, C.Ss.R.
By
Paul Laverdure



Dodsworth, Cyril. Born 7 July 1844, London, England, professed 7 May 1866, ordained 14 October 1870, died 26 July 1907.

Cyril Dodsworth's name appears in the chronicles of several Redemptorist provinces around the world - English, Belgian, Roman, Baltimore, St. Louis, and Toronto. This brief biography is an attempt to bring together some of the information available in North America and to ask readers to send any information they find to the author. A corrected biography will eventually appear in the multi-volume Dictionary of Redemptorist Biography now being prepared for the Edmonton-Toronto Province.

Cyril was the youngest son of an Anglican minister, himself the youngest son of a noble family. The family was caught up in the Tractarian movement and Cyril's father was one of the clergy involved in bringing weekly communion back into the Anglican Church. When Cyril was eight, his father refused the bishopric of Glasgow in order to become a Catholic at the time of Cardinal Newman's conversion; young Cyril became a Catholic with his parents. The family was extraordinarily prominent and wealthy, and counted Westminster Cathedral as one of its accomplishments, but to be a Roman Catholic in England in that decade was to suffer social ostracism and the family left to travel on the continent, naturally settling in Rome where they and other English expatriates found a congenial home. Cardinal Wiseman became Cyril's godfather and wrote the letter of recommendation in 1854 that allowed him to enter school. After completing his education at Oscott and the old Downside College, Cyril also travelled extensively throughout Europe with his parents and acquired great facility in speaking Italian.

He and other young English Catholic men of similar noble wealth and Romantic temperament decided to embrace holy poverty. His friend, Manning, recommended the Redemptorists. Cyril entered the novitiate at Bishop Eton. He then made his philosophy and his theological studies in the famous seminary at Wittem where he was ordained. While working in England he

was a noted missionary speaker and one life of Cardinal Manning stated that Dodsworth's preaching at St. Margaret's Roman Catholic Church was a drawing point for many of the young educated Anglicans of the day. Dodsworth's sisters became wards of Cardinal Manning when the parents died. One married an Anglican minister, Canon Drummond; two other older sisters joined religious communities.

Since Father Cyril Dodsworth was a man with a large patrimony and many benefactors, his superiors decided to place him in those places of the world where his generosity could find room. While preaching missions in the West Indies, Father Dodsworth transferred from the English Province to the Belgian Province in 1876 to be sent further into poverty. He worked zealously in St. Thomas in the Danish West Indies where he contracted yellow fever. His health seriously compromised, he was sent to the United States in 1880. He was assigned to the cooler climate of North East Pennsylvania, to the quieter task of teaching the high school boys, and of translating texts, books, manuscripts, and documents into English. His translation of the Redemptorist Constitutions and Rule was widely used in the English-speaking world. When his health improved and he formally joined the Baltimore Province in 1882, his American superiors called upon his preaching skills and sent him on the missions.

The Saint Louis Province in the western United States was rapidly becoming an overwhelmingly English-speaking Province, unlike the Baltimore Province which still had a strong German contingent. In 1883 Dodsworth was loaned to the Saint Louis Province. He became rector in Saint Louis, Missouri, over his protests that he was a foreigner in the United States, with no knowledge of the country, its customs, or of the people. As an Englishman, he doubted he would be accepted by the Irish and German priests and parishioners and, furthermore, he had never had any experience in parish or administrative work. Nonetheless, as in all of his appointments, he obeyed. He proved himself an able parish worker by organizing a number of parish societies and an able rector by reorganizing the academies and conferences in the monastery itself. He also worked to provide the parish with the financial means of building and maintaining the many buildings necessary: a convent, schools, and churches. In a time of rapid immigration, the parish was doubling in size. Once the community and parish were working smoothly, he found time to give missions throughout the United States and Canada.

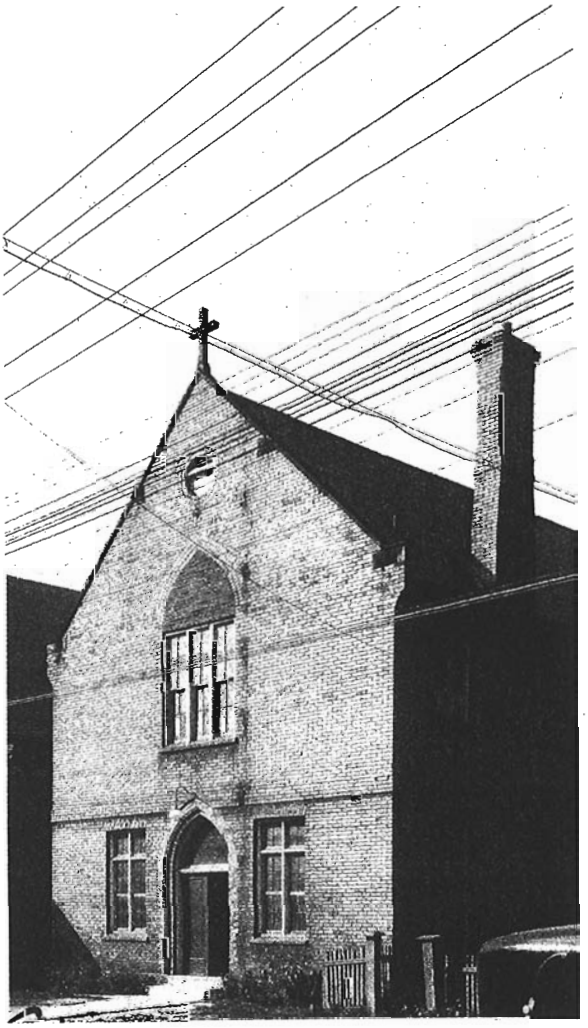
After his three-year stint in St. Alphonsus, Saint Louis, in 1887 he was assigned to the mission band working out of New Orleans. Unfortunately, the heat of the New Orleans climate brought a relapse in his health and he spent a short time in Toronto's St. Patrick's monastery, beginning in 1888, although he was officially assigned to Saratoga, the province's infirmary and mission house. His knowledge of languages was again brought into use; when well enough to travel, he worked as a missionary among the French speaking Catholics in the United States, Canada, and the West Indies, resting in Saratoga between missions.

He was seriously considered for the bishopric of Roseau in 1900, but the Redemptorists worked hard to keep such a valuable man in their ranks and begged Roman authorities to consider appointing a man from another religious

congregation. He was preaching missions in St. Thomas at the time, and his superiors immediately recalled him to St. Alphonsus Church, New York, removing him from the West Indies' limelight. In 1892 he was sent to Toronto, again, for a short period, and then again he joined the mission band at St. Clement's College, Saratoga.

In 1894, Father Cyril Dodsworth returned once and for all to Toronto. His English accent, his manners, his family connections, and his facility with languages made him a valuable member of the community in what was still very much a British colonial city with a cosmopolitan immigrant population. He was first employed in missions but in 1895 was forced to retire from the strenuous travelling they entailed because of his declining health. He took on the pastoral care of the Church of St. John the Evangelist in East Toronto. Serving at times as minister or treasurer of St. Patrick's, in 1902 he was also assigned the care of the Italians in the city, becoming the first Redemptorist to do so, working with some seventy families between 1902 and 1906. He also took care of St. Patrick's parish sodalities, for example, St. Clement's Club, and was a popular chaplain to many children's outings, since he was able to dip into his private funds to help pay for transportation and food.

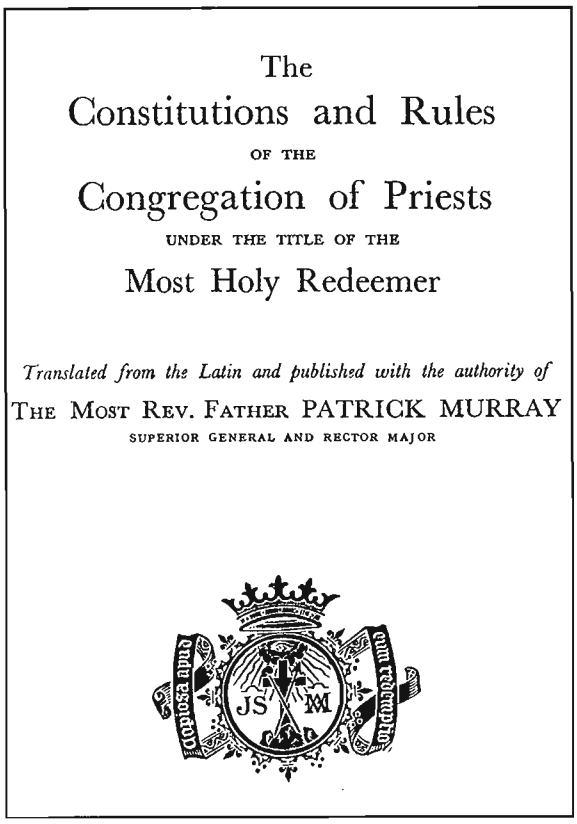
Never afraid to speak his mind, sometimes wounding his confreres with his critical wit and an apt turn of phrase, Father Cyril could rely on a vast knowledge of the Redemptorist world, wide reading and great learning. His letters to Rome in 1897 were instrumental in convincing the authorities that the Baltimore Province, which then included English Canada, was too large for one provincial administration



to handle. In 1898, the first, short-lived Toronto Vice-Province, which included houses around the Great Lakes, was established. Although awkward, premature, and suppressed three years later, the Toronto Vice-Province was revived in 1912 with only Canadian houses and Cyril Dodsworth's opinions were vindicated.

He did not live to see it happen. While walking home from the St. John's Industrial School in Blantyre, where he was a well-liked chaplain, he suffered a bad fall, fracturing his ankle. The next day he was sent to St. Michael's hospital, but he never improved and lingered with advancing blood poisoning and gangrene for over seven months. He

died at the age of 63. With many priests, brothers, and diocesan clergy and Archbishop O'Connor of Toronto in attendance, he was placed in St. Michael's cemetery. Family members from England and other prominent members of Toronto's Protestant community arrived some days later and attended a solemn requiem mass and libera at St. John's Church on Kingston Road.



The
Constitutions and Rules
OF THE
Congregation of Priests
UNDER THE TITLE OF THE
Most Holy Redeemer

Translated from the Latin and published with the authority of
THE MOST REV. FATHER PATRICK MURRAY
SUPERIOR GENERAL AND RECTOR MAJOR

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