

Chapter 1 : Alphonsus' Music

(Trujillo, Peru) The fourth meeting of the Lay Redemptorist Missionaries of the Vice Province of Peru North took place with the theme: "Vocation and Identity of the Lay Redemptorist Missionaries", on September 22nd and 23rd in the city of Trujillo, Peru. There were 44 lay people participated.

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things. May this sacrifice, O Lord, we pray, So then, my brothers and dear friends, do cleanse us of our faults not give way but remain faithful in the Lord. The word of the Lord. Thanks be to God. Hope in him, hold firm and take heart. Hope in the Lord! Star of light Code breake baby Jesus! Jesus took with him Peter and John and River. Edited by Denis McBride C. Bless Thanks be to God. Suddenly there were two charity. The Lord is my light and my help. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? O Lord, hear my voice when I call; have mercy and answer. Of you my heart has spoken: It is your face, O Lord, that I seek; hide not your face. Dismiss not your servant in anger; you have been my help. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing with him. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. The disciples kept silence and, at that time, told no one what they had seen. Through Christ our Lord. The Gospel of the Lord. Praise to you, Lord Jesus Christ. Registered in England Additional material, cum permissu: Commentary by Fr Anthony Cassidy. Work out the code to discover what Jesus offers us all.

Chapter 2 : Transalpine Redemptorists at home: For John: Considerations on Sedevacantism II

Since , the Redemptorists "a congregation of missionary priests and brothers" have followed in Jesus' footsteps, preaching the Word and serving the poor and most abandoned.

Venice passed two laws obnoxious to Paul, one forbidding the alienation of real estate in favour of the clergy, the second demanding approval of the civil power for the building of new churches in essence, a Venetian stance that the powers of the church must remain separate from those of the state. Two priests charged by the Venetian state with cruelty, wholesale poisoning, murder and licentiousness, were arrested by the Senate and put in dungeons for trial. Having been found guilty, they were committed to prison. Paul V insisted that they be released to the Church. He demanded the release of the priests as not being amenable to the secular law. When this was refused, the Pope threatened an interdict on account of the property laws and the imprisonment of ecclesiastics, which threat was presented to the Senate on Christmas. The Venetian position was ably defended by a canon lawyer, Paolo Sarpi, who extended the matter to general principles defining separate secular and ecclesiastical spheres. In April the Pope excommunicated the entire government of Venice and placed an interdict on the city. The rest of the Catholic clergy sided with the city, with the exception of the Jesuits, the Theatines, and the Capuchins. The dissenting clergy were forthwith expelled from Venetian territories. Masses continued to be said in Venice, and the feast of Corpus Christi was celebrated with displays of public pomp and "magnificence", in defiance of the Pope. Within a year March the disagreement was mediated by France and Spain. The Most Serene Republic refused to retract the laws, but asserted that Venice would conduct herself "with her accustomed piety. No more could be expected. Paul withdrew his censure. The Venetian Republic rewarded Fra Paolo Sarpi, its successful canon lawyer, with the distinction of state counsellor in jurisprudence and the liberty of access to the state archives, which infuriated Pope Paul. In September, after unsuccessfully attempting to lure Father Sarpi to Rome, the Pope responded by putting out a contract on his life. His letter of 9 July to congratulate James I on his accession to the throne was three years late and seemed to English eyes merely a preamble to what followed, and his reference to the Gunpowder Plot, made against the life of the monarch and all the members of Parliament the previous November, was unfortunate for the papal cause, for papal agents were considered by the English to have been involved the effigy of Pope Paul V is still burnt every year during the Lewes Bonfire celebrations. However, the Pope in that letter pleaded with James not to make the innocent Catholics suffer for the crime of a few, and Paul V also promised to exhort all the Catholics of the realm to be submissive and loyal to their sovereign "in all things not opposed to the honour of God. The oath of allegiance James demanded of his subjects, however contained clauses to which no 17th-century Catholic could in conscience subscribe: This condemnation served only to divide English Catholics. Japanese painting, 17th century. The letter also asked for Christian missionaries to be sent to Japan. The Pope agreed to the dispatch of missionaries, but left the decision for trade to the King of Spain. Constructions[edit] In Rome, the pope financed the completion of St. He restored the Aqua Traiana, an ancient Roman Aqueduct named after him Acqua Paola, bringing water to the rioni located on right bank of the Tiber Trastevere and Borgo using materials from his demolition of the Forum of Nerva. He had always encouraged Guido Reni. Like many Popes of the time he was also allegedly guilty of nepotism, and his nephew Scipione Borghese wielded enormous power on his behalf, consolidating the rise of the Borghese family.

Chapter 3 : CQOD Title Index A-C

Sunrise at RRC. Here is a list of retreat and renewal programs at the Redemptorist Renewal Center. The list includes programs that are directed or sponsored by RRC as well as hosted programs.

First Section Evangelization of the Poor 3. At the same time the Congregation directs its apostolic zeal towards the faithful who enjoy ordinary pastoral care; for they need to be strengthened in faith, continually converted to God, and bear witness to the faith in everyday life. Among groups of people more in need of spiritual help, they will give special attention to the poor, the deprived and the oppressed. The evangelization of these is a sign of messianic activity cf. Preference for situations where there is pastoral need, that is, for evangelization in the strict sense together with the choice in favour of the poor is the very reason why the Congregation exists in the Church, and is the badge of its fidelity to the vocation it has received. The members have the duty of preaching the Gospel explicitly and of showing solidarity with the poor by promoting their fundamental rights to justice and freedom. The means employed must be effective and at the same time consistent with the Gospel. The Gospel of Salvation 6. All Redemptorists, ever following the magisterium of the Church, must be humble and courageous servants among people of the Gospel of Christ, the Redeemer and Lord, who is the head and model of the new humanity. It brings to perfection and transforms all human values, so as to unite all things in Christ cf. As witnesses of the Good News of the grace of God cf. They know very well that all are sinners, but equally they know that, at a deeper level, all have been chosen, redeemed and gathered together in Christ cf. According to the situations in which they find themselves, they will eagerly try to discover what they should do or say: Should circumstances make it impossible for them at times to proclaim the Gospel directly and immediately or to preach it fully, then the missionaries, with patience and prudence, but at the same time with great confidence, must give witness to the charity of Christ and do all in their power to make themselves neighbours to everybody. This form of evangelization gradually prepares the ways of the Lord, and is a true exercise of the Redemptorist missionary vocation. Witness of life and charity opens the way to the testimony of the word cf. Indeed Redemptorists have as their special mission in the Church the explicit proclamation of the word of God to bring about fundamental conversion. When the opportune time comes, and the Lord opens the door to them for the preaching of the word cf. They bring to completion the silent witness of their brotherly presence by preaching the mystery of Christ with confidence and constancy cf. They will never grow weary of invoking the Holy Spirit, so that they may always be able to co-operate more wholeheartedly in bringing the mystery of redemption in Christ to full effect. For the Spirit has command of every situation, puts the appropriate word on the lips of the preacher and opens hearts to receive it. The Purpose of the Missionary Work Blessed by God with the ministry of reconciliation cf. The conversion of the individual, however, is brought about in the ecclesial community. And therefore the object of their whole missionary activity is to raise up and develop communities that will walk worthily in the vocation to which they are called, and exercise the priestly, prophetic and royal offices with which God has endowed them. For, nourished by the word of God, it bears witness to Christ and continually passes with him to the Father in the mystery of the Eucharist. As a result it walks in love, aflame with the apostolic spirit. Dynamism in Mission Work The Congregation strives earnestly to carry out its mission with bold initiative and wholehearted dedication. Since it is called to perform faithfully the missionary work entrusted to it by God from one age to another, the Congregation develops and adapts the form of its missionary activity. Indeed the apostolic work of the Congregation is distinguished more by its missionary dynamism than by any particular forms of activity; in other words, by evangelization in the true sense, and by service of persons and groups who are poor and more neglected within the Church and society cf. The mission of the Congregation, then, demands of the members that they be free and unimpeded in their choice of the peoples to be evangelized and the means to be employed in the mission of salvation. Since they are always obliged to seek new apostolic initiatives under the guidance of legitimate authority, they cannot allow themselves to settle down in surroundings and structures in which their work would no longer be missionary. On the contrary, they will diligently pioneer new ways of preaching the Gospel to every creature Mark For this reason they hold in high esteem the

different forms of missionary activity born of the missionary zeal of the members in the past, in their efforts to meet the needs of various places. Likewise, in time to come the Congregation will adopt any new form which, in its judgment, corresponds to its pastoral charity. The decision whether certain priorities, established or to be established in relation to apostolic works in the vice province correspond to the missionary character of the Congregation, belongs to the vice provincial chapter, with the consent of the general council. And so it is evident that all the members, especially when assembled in chapters, must periodically ask themselves whether the means of evangelization employed in their region answer to what is expected of them by the Church and the world. They should examine, too, whether their missionary methods need to be renewed and how this should be done. They should then retain whatever methods have proved successful modify those which are inadequate and abandon those no longer useful.

Co-operation in the Church Because of the particular nature of their pastoral charity, communities and individual members shall do all in their power to harmonize their own work with the enterprises of the universal and local Church. Because their ministry is directed towards the good of the universal Church, the members are primarily subject to the Supreme Pontiff, even by virtue of the vow of obedience. Nevertheless, according to the principles of exemption, they are also subject to the local ordinary in what relates to their particular ministry in the local church. In working out and maintaining fraternal co-operation, the members shall keep in view both the pastoral programme of the territory they work in and the charism proper to the Congregation. With a sincere desire to be of service, and a generous availability, they shall fit in with the missionary works and structures which the diocese or the region has established to meet the more urgent needs of the Church and the times.

Dialogue with the World In order that missionary work may develop and be really successful, adequate knowledge and practical familiarity with conditions in the world are essential as well as co-operation within the Church. For this reason the members of the Congregation confidently engage in missionary dialogue with the world. With this knowledge they reveal the all-embracing nature of redemption, and give witness to the truth that whoever follows Christ, the perfect human being, becomes more human. Strong in faith, rejoicing in hope, burning with charity, on fire with zeal, in humility of heart and persevering in prayer, Redemptorists as apostolic men and genuine disciples of Saint Alphonsus follow Christ the Redeemer with hearts full of joy; denying themselves and always ready to undertake what is demanding, they share in the mystery of Christ and proclaim it in Gospel simplicity of life and language, that they may bring to people plentiful redemption.

The Community Itself To fulfil their mission in the Church, Redemptorists perform their missionary work as a community. For apostolic life in common paves the way most effectively for the life of pastoral charity. Therefore, an essential law of life for the members is this: For this reason the community aspect must always be kept in mind when any missionary work is being accepted. Community does not truly exist when members merely live together; it requires as well genuine sharing on the human and spiritual level. The whole purpose of community life is to have members, like the apostles cf. *The Presence of Christ in the Community*

Since the members are called to continue the presence of Christ and his mission of redemption in the world, they choose the person of Christ as the centre of their life, and strive day by day to enter ever more intimately into personal union with him. Thus, at the heart of the community, to form it and sustain it, is the Redeemer himself and his Spirit of love. And the closer their union with Christ, the stronger will become their union with each other. So as to share truly in the love of the Son for his Father and for people, they will cultivate the spirit of contemplation which deepens and strengthens their faith. They will see his plan of salvation in its true light, and be able to distinguish between what is real and what is illusory. They will be docile to the Holy Spirit who works without ceasing to conform them to Christ, so that they learn to view all things as Christ does cf. *This same Spirit moves them interiorly through a variety of ministries for the work of the apostolate.*

A Community of Prayer Let the members ever take to themselves the exhortation of Christ the Redeemer: Let them imitate the disciples of the first community in the Church: They will find Christ especially in the principal signs of salvation. For this reason their community life must be nourished by the teaching of the Gospel and the sacred liturgy, particularly the Eucharist. The word of God gives support and energy to the Church, strengthens the faith of her children, nourishes the soul and is the pure and never-failing wellspring of the spiritual life. With faith enlivened in this way, they become more effective apostles in every good work cf. *In the liturgy they discover and live the*

mystery of Christ and of salvation. This is true in a special way of the Eucharist, which they recognize as the summit and source of their whole apostolic life, and the sign of their missionary solidarity. Other members who are not priests will participate every day in the eucharistic sacrifice, taking account of the circumstances of life and work in their own community. Since the members must live and work in community, they will come together for prayer in common. Each community will discover forms of community prayer, to be approved by the competent superior, which will give expression to the unity of the members and foster their missionary zeal. This prayer can be made either in private or in common. The general statutes, however, will decide how often the members must come together to pray in common each day, and the arrangement will be included in the order of the day for each community. In order to participate more deeply and fruitfully in the most holy mystery of the Eucharist and the liturgical life, and to nourish more abundantly their entire spiritual life, the members, both in the religious house and outside, will attach the greatest importance to mental prayer cf. They will direct it principally to the contemplation of the mysteries of redemption. Let them take the Blessed Virgin Mary as their model and helper. For she went on her pilgrim way in faith, and embraced with her whole heart the saving will of God. She dedicated herself completely as a handmaid of the Lord to the person of her Son and to his work, and thus served the mystery of redemption. Therefore, let them relate to her as a mother with all the love and veneration they owe her as sons. To all is recommended the recitation of the holy rosary, so that with grateful hearts they may reflect upon and imitate the mysteries of Christ in which Mary had a share. They will try to reproduce in their lives the apostolic zeal of their founder in ways that are accommodated to the needs of our times. They will have very much at heart the development in their own lives of his way of thinking with the Church, for this is a sound criterion of their missionary service. To achieve this, let them carefully study his life, and make frequent use of his writings. A Community of Persons Christian community truly exists in every personal relationship which is formed between the members: This gathering together in the name of Christ brings into being that Gospel friendship which gives life to the apostolic community even in its juridic and administrative dimension; it is this Gospel friendship which also maintains and gives growth to the community life of the members. Therefore, in community all the members are of themselves equal. Through the exercise of co-responsibility each in his own way plays his part in living the life and carrying out the mission to which they have dedicated themselves. The community must further the personal growth of its members, develop interpersonal relations and build up genuine brotherhood. This will demand that persons, with their values and qualities, be highly esteemed. Moreover, opportunities must be given the members to make their own personal decisions, in order to promote real development of maturity and responsibility. In this way the life and vigour of the community is maintained and strengthened, whether it be its internal life as a community or the work of evangelization entrusted to its members.

Chapter 4 : Sons of the Most Holy Redeemer - Wikipedia

IV Meeting of the Lay Redemptorist Missionaries of the Vice Province of North Peru. September 28, are known as Redemptorists, who are often associated with.

Alphonsus Maria Liguori, 9 Nov. The Redemptorists are essentially and by their specific vocation a missionary society. According to their rule they are "to strive to imitate the virtues and examples of Jesus Christ, Our Redeemer, consecrating themselves especially to the preaching of the word of God to the poor ". They take the simple vows of poverty, chastity, and obedience, and by the vows of poverty they are bound to refuse all ecclesiastical dignities outside of the congregation. To these vows they add the vow and oath of perseverance to live in the congregation until death. Their labours consist principally in missions, retreats, and similar exercises. In order to render these labours most effective, all their sermons and instructions should be solid, simple, and persuasive. On all their missions they are obliged to preach a sermon on prayer and one on the intercession of the Blessed Virgin Mary. In order to secure the salutary effects of their missions, they should, after four or five months, return to the places where they have given missions, and preach another, shorter course of sermons. On missions proper the rule obliges them to hear all the confessions themselves. Wherever the Redemptorists have parishes they labour in the same spirit, both in the pulpit and in the confessional. One of the great means of preserving truly religious fervour among all classes of the faithful is the Archconfraternity of the Holy Family, which they establish in all their parishes. They are also most solicitous in providing well-equipped parochial schools, and they take special care of growing youth. Royalism, however, caused the greatest obstacle to the development of the new congregation. An effort to obtain the royal exequatur to the papal approbation proved disastrous, and brought about a temporary separation of the Neapolitan houses and those which had been founded in the Papal States. In a reunion was at last effected under the new superior general, Pietro Paulo Blasucci, who governed the congregation until In the next six years several houses were opened in different parts of Southern Italy and Sicily, and the society flourished, though subjected to many grave trials. It was destined, however, to take on an international character. There they were deeply impressed by the fervour of the Fathers of the church of St. Julian, and applied for admission into the community. After profession and ordination, their chief desire was to transplant the congregation to northern countries. They received permission from the general to establish a house in Vienna or in any other Austrian city. But the Government was unfriendly, and Father Hofbauer offered his services to the Congregation of the Propaganda at Rome. He was sent to labour for a time in Courland Russia. Their apostolic zeal and untiring efforts procured the salvation of many souls, and effected the conversion of many heretics and Jews, while their church presented the spectacle of an uninterrupted mission. In Father Blasucci, the rector major , then residing at Nocera, appointed Father Hofbauer his vicar-general with all necessary authority. His first thoughts turned to Germany, though the time seemed inopportune, since Febronianism, Josephinism, Freemasonry, and infidelity held sway all over Europe. He succeeded, however, in establishing three foundations in Southern Germany, at Jestetten, Triberg, and Babenhausen, which he confided to the care of his favourite disciple, Father Passerat. These foundations were eventually suppressed, and the members banished. Father Passerat then betook himself to Switzerland, where in he organized a community at Valsainte in a dilapidated Carthusian monastery. In the meantime, owing to opposition, the house at Warsaw was suppressed. In the Fathers were expelled from St. His influence was soon felt on all sides, even in the Congress of Vienna , where the destinies of the Church in Germany were then being shaped. In the meantime he kept up a constant correspondence with his former companions, did all in his power to find for them suitable fields of labour, and predicted that after his death a brighter future was in store for the congregation, a prophecy that was soon fulfilled. He died 15 March, In accordance with the request of the Emperor Francis I, the first house of the Redemptorists was canonically established in Vienna on Christmas Day, In May several prominent young men, former disciples of Father Hofbauer, had already received the religious habit. Father Passerat succeeded Hofbauer as vicar-general ; the onerous and trying duties of his office were rendered more difficult by the prevalent spirit of Josephinism. The years intervening between and

found some of the Fathers labouring in Bulgaria, but, owing to the hostility of the schismatics, they were compelled to abandon this field. A number of flourishing foundations were established between and In , at the request of the Austrian Government, a foundation was started at Lisbon, Portugal, for the benefit of German Catholics, but it did not last long. In the Redemptorists acquired the convent of Bischenberg, Alsace. The new community was sent from Valsainte. In the Fathers exchanged their poorly furnished home at Valsainte for the commodious Convent of Fribourg, which proved to be a fruitful nursery for the congregation until the Revolution of Prior to six houses had been established in Austria: Frohnleiten in ; Mautern in , the present house of studies; Innsbruck in ; Marburg and Eggenburg in ; and Leoben in A foundation was also opened at Wittem, Holland, where, in , an old Capuchin monastery became the house of studies. During the same period another important mission was begun in North America. While at Vienna he applied to Passerat, from whom he secured three priests and three lay brothers ; they arrived in New York 20 June, Two other Fathers followed in For seven years they laboured heroically among the whites and the Indians of northern Michigan and northern Ohio. Though they took charge of many stations in both states, they did not secure a permanent footing in any of these places, with the exception of Detroit. In the Fathers were called to Pittsburg to assume charge of the German congregation, which was then without a priest, and torn with party strife. In a short time they made it a model congregation. Scattered throughout the surrounding country were many Catholic settlers, to whom they preached the Word of God and administered the sacraments. This species of mission inaugurated by them wherever they were established was the beginning of many a well-organized parish of today. From this time the care of German congregations, often in a deplorable condition on account of factions, became a prominent element of the apostolate of the Redemptorists in North America. Their first concern, however, was to establish, wherever feasible, parochial schools, which are in a flourishing condition to this day. When the success of the Fathers at Pittsburg became known, applications were made to them for other foundations. In a German congregation had been organized at Rochester by Father Prost, but the Fathers did not take permanent charge until Meanwhile the congregation gained a permanent footing in new countries of Europe. During this period four houses were founded in France: The congregation suffered great losses through the revolution that swept over Europe in In the Fathers were expelled from Switzerland and in from Austria, to which, however, they returned. Important developments were now taking place within the congregation itself. Although the Transalpine portion of the congregation was subject to the rector major at Nocera in Italy, this superior left its government almost exclusively in the hands of a vicar-general resident at Vienna. As the congregation had spread far beyond its original boundaries, it was deemed necessary to create the office of provincial between the rector major and the local superiors. Father Passerat, weighed down by age and infirmities, resigned his office in After a series of deliberations conducted by the Holy See with the superior general and the Fathers of the Transalpine provinces, Father Rudolph Smetana was appointed vicar-general in Pius IX was now persuaded that it would be advantageous to have the superior general resident in Rome. Fearing the opposition of the King of Naples, he did all in his power to convince him of the benefits arising from this step, but in vain; thereupon he decided. At the same time he made special regulations for the Redemptorists in the Kingdom of Naples. On the disappearance of the latter, the Neapolitan houses were united to the body of the congregation in In pursuance of orders from the Holy See , Father Smetana convoked a general chapter. It was opened 26 April, The result of this chapter was the election of Father Nicholas Mauron, a native of Switzerland, as superior general. He was the first rector major to take up his abode at Rome. The number of provinces in " not including Naples and Sicily " was four; in they had increased to twelve. The French-Swiss province, presided over by Father Desurmont for twenty-two years , gained admission into Spain and South America. A few years later the congregation gained a foothold in Peru, Chile, and Colombia. The original Belgian province, having grown very rapidly, was divided into the provinces of Belgium and Holland. The Lower German province found a new field of labour in the eastern part of South America. The province of Holland received charge of the mission at Surinam; South America, a settlement colonized partly by lepers. The American province of the congregation, erected in , has had a striking development. Its first provincial was the Rev. One of his first cares was the establishment of a seminary and the selection of a suitable place for a novitiate. He chose Cumberland, Maryland, for the future

house of studies. From this nursery of study and piety many able and zealous missionaries went forth. In the novitiate, which had been located since at Baltimore, was removed to Annapolis, Maryland. Here the heirs of Charles Carroll of Carrollton had donated their entire estate to the Redemptorist Fathers. This house remained the novitiate until , with the exception of the years , when it was at Cumberland, and the students at Annapolis. In the present church and convent were built at Annapolis. In the students were transferred to the new house of studies at Ilchester, Maryland, which remained the Alma Mater of the Redemptorists until In that year the faculty and the students, forty-eight in number, took up their abode at Esopus, on the Hudson, where a more spacious scholasticate had been erected. From the first house of St. Alphonsus in Baltimore sprang other communities: In , owing to difficulties in the Bohemian parish, the Fathers, at the earnest request of Cardinal, then Archbishop, Gibbons, assumed charge of the Bohemians. In this diocese five other parishes, one in the city of Washington, were originally founded by the Redemptorists. In the congregation was called to Chicago, Illinois, to take charge of St.

Chapter 5 : RRC Calendar, Registration and Payment - calendrierdelascience.com

+ IV Sunday after Easter - The Holy Ghost will convince the world + St. Teresa of Ávila 28 Mar. 23 Mar. Redemptorist Martyr Born in the.

Alfonso de Liguori, , lived during the Baroque era, a contemporary of Bach and Handel. Like them Alfonso was a composer. His main works were classical chorales, popular hymns and carols. An original Alphonsian chorale is housed in the London Museum. In his warm Neapolitan melodies, St. Alphonsus sets out to move the emotions of people in regard to their faith, while at the same time, through his librettos, assisting them to open their minds and be of resolute will. It was a holistic approach to leading the human person in faith. In the music of St Alphonsus the medium is the message. He crafted his music as an expression of the Gospel of Jesus Christ and the power of his love. Perhaps the best example of this fact is the Christmas carol, Tu scendi dalle stelle. Alphonsus wrote this quite long carol during the summer of while he was living in the Redemptorist house at Diliceto, in the Proviance of Foggia. The original Neapolitan title was Quanno nascette Ninno. Alphonsus composed on the harpsichord. Listen to a harpsichord in the video below Tom Kopman playing J. Pastorale di Natale Over the years S. Arrangements of Tu scendi dalle stelle are as many as the sands on the Amalfi Coast. Here are some to which you may care to listen. Tu scendi dalle stelle Tu scendi dalle stelle, originally the property of the peasants on their bagpipes and shawns, over the years became the property of every street musician, especially those who played the popular button accordion and piano accordion. Tu scendi dalle stelle Tu scendi dalle stelle is here sung by the mixed choir at St. Quanno nascette Ninno These are the words used is St. Here they are sung by Mina in the style of the day. This style reveals some influence of Arabic music upon the music of southern Italy at that time. Contrastingly, the accompaniment is a contemporary blues arrangement.

Chapter 6 : IV Meeting of the Lay Redemptorist Missionaries of the Vice Province of North Peru | english

The Redemptorists are essentially and by their specific vocation a missionary society. According to their rule they are "to strive to imitate the virtues and examples of Jesus Christ, Our Redeemer, consecrating themselves especially to the preaching of the word of God to the poor".

They draw their arguments from the statements of Saints, Canon Law, Papal Bulls and historical examples to name but a few sources. The sheer volume of information that they present on this important subject needs to be accepted or investigated. Most people do not have the time nor the qualifications to critically evaluate the historical, theological or canonical sources. But this is not the way to go. There is another simpler, sharper way to cut to the chase and arrive at the truth. Here is the issue: The leaders of Sedevacantism propose that we believe their teaching that there is no Pope. And The Pope of the Day proposes that we believe that he is a true Pope. Here is how the Trial by Death works: For the Sedevacantist leaders to be right they must have died: From heaven God could lend them support after death by granting through their intercession an extraordinary miracle but one thing is clear: God could never grant miracles to a dead anti-pope. For the Pope to be right he must have died: From heaven God could lend him support after death by granting through his intercession an extraordinary miracle but one thing is clear: God could never grant miracles to a dead sedevacantist leader. The Trial by Death: The miracle was instant and extraordinary. The miracle took place 25 May, The miracle was recorded 5 years before the Sedevacantist theory was first published. God has raised him in glory and works wonders for him. The Sedevacantist Leaders fail the Trial by Death. He lies in a silent grave and God works him no wonders. There is no extraordinary miracle to support the Cassiciacum thesis of Bishop Guerard des Lauriers, O. He lies in a silent grave and God works him no wonders either. Amen, I say to you: Unless you be converted and become as little children, ye shall not enter into the kingdom of heaven. I would like you to read the following. When you do, remember how Our Lord rebuked the Jews because even with miracles they would not accept Him: I speak to you, and you believe not: But you do not believe, because you are not of my sheep.

Chapter 7 : Pope Paul V - Wikipedia

The congregation was founded as The Transalpine Congregation of the Most Holy Redeemer (calendrierdelascience.comR.) on 2 August by Father Michael Mary Sim calendrierdelascience.comR. as a traditionalist Catholic Redemptorist religious community affiliated with Society of St. Pius X, and were called the Transalpine Redemptorists.

Chapter 8 : Redemptorist Publications / Catalogue by Redemptorist Publications - Issuu

For John: Considerations on Sedevacantism II Dear John and all who have written to us about Sedevacantism, The leaders of the Sedevacantist movement have many seemingly convincing arguments to demonstrate that the Popes after Pope Pius XII are not true Popes and have fallen from the Catholic faith.

Chapter 9 : Transalpine Redemptorists at home: Rejoice with us!

REDEMPTORISTS (CONGREGATION OF THE MOST HOLY REDEEMER) Community of St. Mary's of the Assumption, Whittier, CA calendrierdelascience.com Lauenstein, calendrierdelascience.comR. - Rector of the community; works in parish.