
❖ The Passionist Heritage Newsletter ❖

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Newsprint Gospel: The Passionists and the New York Times 1855-1886

by Father Rob Carbonneau, C.P.

Introduction:

Founded in 1851, the *New York Times* quickly covered New York City and international news. Having been fortunate to reside five different times in the greater New York metro area since 1973, I gained a discerning appreciation of the *Times* coverage of religion, especially the Catholic Church.

Building on this point, this introductory essay—with others to follow in time—examines *New York Times* (*NYT*) coverage of the Passionists. Based on a Proquest search of the word “Passionist,” the found articles make interesting reading. I encourage general readers—historians and archivists in particular—to mull over the story details. Foremost is the dominant presence of the Passionists in West Hoboken, New Jersey, known today as Union City. Living at St. Michael’s Monastery (since the 1860s, the public has used the term “the monastery” interchangeably so as to represent the same site yet distinct ministries of the Parish Church and the monastery), their rhythms of contemplative prayer, solitude, common religious life and ministry are covered in the *NYT* with respect and distant awe like that of an outsider. At the same time, news coverage of the West Hoboken monastery as a local devotional and Passionist preaching site throughout greater New York City reaffirms these representatives of Italian founder St. Paul of the Cross were participants in the vibrant and divergent pulse of late nineteenth century United States, especially in their efforts to then English, Italian and German speaking urban Catholic immigrants. Taken together, the facts show the slow and steady growth in the number of Passionist monasteries in the United States to seven from 1852 to 1886.

However, the following narrative invites questions for further study. How was the Passionist image in the *NYT* different from that of diocesan priests or, for that matter, other religious orders of men or women? What,

also, does the news suggest about Passionist-lay relations in the later part of the nineteenth century? From another perspective, *NYT* articles show the international face of the Passionists. We find news of them in London, Rome, Paris, Mexico, and Argentina.



Fr. John Baptist Baudinelli, CP

Furthermore, it is clear that popular Passionist preachers, such as the Baudinelli brothers, made good press whenever they left the prayer and solitude of their monastery to preach a parish mission. In conclusion, Passionist coverage in the *NYT* is another way to create the historical narrative and serves as a reminder of power of the press and public relations to create a kind of newsprint Gospel.

Passionist Beginnings:

Three years after their 1852 establishment in Pittsburgh, Pennsylvania, Passionist Father and present-day designated Servant of God Ignatius Spencer of England became the first mention of Passionists in the *NYT* on January 22, 1855. Spencer’s favorable point of view offered on the Vatican I dogma of the Immaculate Conception to Dr. John Cumming, a naysayer, was included in a republished letter by the latter to the *NYT* and serves as a reminder of Passionist participation in the then hot theological debates in Europe, especially in conjunction with the life of John Henry Newman in England. Recall Newman was welcomed into the Roman Catholic Church on October 9, 1845 in Littlemore, England by then Passionist priest and now Blessed Dominic Barberi.

Newsprint Gospel: The Passionists and the New York Times 1855-1886 by Father Rob Carbonneau, C.P.

Working at the Passionist Historical Archives - A Reflection: August 1996 to November 2008 by Anita Lewis

From the 1860s through the 1880s, readers got news about the Passionists as they established themselves at St. Michael's Monastery on the Palisades in then West Hoboken, New Jersey. The August 10, 1863 *NYT* carried the announcement: "Interesting Religious Ceremony - Laying of Corner-Stone - 'the Order, its Character and Peculiarities.'" The ceremonial procession started from St. Mary's Catholic Church in West Hoboken. A year after this cornerstone ceremony for St. Michael's Monastery, the September 26, 1864 *NYT* carried news of the monastery dedication. By the early 1870s, pilgrims had made the Passionist monastery built by architect Patrick C. Keely into an important devotional site in New Jersey and just a ferry ride away from Manhattan.

People coming to the monastery symbolized Catholicism taking root. For instance, the January 12, 1871 *NYT* told of brass bands playing during the Feast of Corpus Christi Procession. Progress continued. The January 16, 1873 *NYT* stated: "New Church of the Passionist Fathers at West Hoboken" was completed "with the exception of the towers." Building of the Church also helped the local economy. The edifice trimmings were made of "Newark brown stone." At that time, two-thirds of the then total cost of \$150,000 had been paid. Interior decorations to the monastery church included several paintings—one of the Twelve Apostles and another of the Four Evangelists were expected to cost more than \$100,000. Devotional healing at the West Hoboken site must have been the talk of the town because a May 4, 1877 piece and a follow up article on May 12, 1877 told of the attention being paid to the holy relics of "Saint Benedict's Bones." The September 14, 1879 *NYT* announced "A Timely Miracle" and went on to describe how Louise Lateau was healed after being blessed by Passionist Father Victor Carunchio. The paper declared, "West Hoboken should become a shrine as famous as Lourdes itself."

Sometimes, Passionists of the late nineteenth century faced interlopers who tried to exploit the brick and mortar era of Catholicism and raise money in their name. The April 30, 1880 *NYT* reported that John Sinnott and James McDermott had been charged with collecting money under false pretenses and representing the Passionists in West Hoboken. As a result, they were convicted in a Brooklyn, New York Court and sent to prison for three years and one year, respectively.

Passionists: Diverse Voices 1880–1884:

More and more Passionists were also making a name for themselves beyond New Jersey. A March 20, 1880 *NYT*

story told of two Passionist Fathers from West Hoboken named James and John (their family names were not printed as was often a Passionist custom). They were present at the closing ceremony of their parish mission at St. Peter's Church, Barclay Street, Manhattan when, at the same time, Cardinal John McCloskey of New York confirmed some of the 1,000 people.

The May 7, 1880 *NYT* obituary notice of renowned 75-year-old James Alexander Simpson, a Baltimore resident and over twenty years the Professor of Painting and Drawing at Georgetown College, reveals how proactive was the desire of the Passionists to seek to develop in their monasteries and churches a then contemporary sign of sacred and religious space. Notable was his last effort: a Scriptural painting named "The Entombment of Christ" located at St. Joseph's Passionist monastery opposite Loudon Park Cemetery, Baltimore, Maryland.

International news was also of interest. The struggles of Passionists in anti-clerical France were in the *NYT* on September 28, 1880. The story told of the decision of Mr. Constans, French Minister of the Interior and Worship, to begin "breaking up orders, like the Passionist Fathers which are not recognized by the Vatican."

Still, West Hoboken was the Passionist anchor. Passionists and Catholics no doubt rejoiced when they read the news in the December 22, 1880 *NYT* that Archbishop Michael A. Corrigan of Newark, New Jersey had ordained at St. Michael's Passionist Monastery Matthais A. Brown, a native of Scotland and former Presbyterian, and Rev. Cyril Ross, who was formerly an Episcopalian minister in Philadelphia. About a month later, on January 21, 1882, was the notice that the next day was the start of a Passionist mission at the Church of St. Teresa at Henry and Rutgers Street, Manhattan. June 16, 1883 saw an invitation to *NYT* readers to attend the following summer day "sacred concert and organ recital" at 4 pm held by Mille. Rosa d'Erina at the Monastery Church of the Passionists in West Hoboken.

No doubt building on their success, details of West Hoboken Passionist preachers in New York City were found in the October 1, 1883 notification of them giving parish missions again at St. Peter's Roman Catholic Church in Barclay Street and St. Teresa's Church at Henry and Rutgers Street. The St. Peter's mission was to last three weeks. "The first week will be devoted to married women, the second to the married men, and the

third to the single man and the single woman.” On October 5, 1883 more news was offered on the St. Theresa’s mission: There were to be “seven [Passionist] Fathers, who will devote their attention during the present week to the women of the parish exclusively, and the next week the men will receive their ministrations. There will be seven masses celebrated each day of the mission, the first to begin at 5 o’clock in the morning, and the priests will be in the confessionals all day. Sermons by the Passionists will be preached at the masses at 5 and 8:30 o’clock, and also at the vespers, which will be held every evening at 7:30 o’clock.” Details surrounding the closing of the mission were published on October 19, 1883. At 3:30 pm that day, the women received a solemn papal benediction while the previous evening some 4,000 men who had received the sacraments knelt to gain the solemn blessing. Passionist Father Alexis on the 19th delivered a lecture there entitled “The Church and the American Republic.” December 17, 1883 cited a Passionist mission at St. Patrick’s Church, Mott Street on the previous day.

NYT readers on April 20, 1884 learned then Passionist Provincial Father Thomas Stefanini was on his way to participate at the Passionist General Chapter in Rome and that Bishop Winand M. Wigger of Newark was to be at St. Michael’s Monastery Church in West Hoboken for First Vespers of the feast of St. Paul of the Cross in conjunction with the delivery of the panegyric of the saint by Reverend James H. McGean, Rector of St. Peter’s Church, Barclay Street, New York.

The Passionist expansion to the Mississippi River was made known February 28, 1884 with news that West Hoboken based priests and brothers had purchased land on Lindell Ave in St. Louis, Missouri for the purpose of building a monastery. The article then told readers that the Passionist “rule is austere, and their public work consists in preaching and administering the sacrament.” Passionist growth was balanced with local care for the poor. A September 28, 1884 *NYT* piece promoted news that Mgr. Capel was to deliver lecture at 4 pm that day at St. Michael’s Passionist Monastery in West Hoboken with the proceeds to be distributed to the poor by way of the St. Michael’s Conference Society of St. Vincent de Paul. Also, the Feast of St. Michael on September 29, 1884 would have Mgr. Capel say solemn high mass and give sermon at 10:30 am with solemn vespers held on that same feast day at 4 pm. Furthermore, it was learned that Provincial Stefanini was visiting Passionist houses in the western United States and hoped to return to West Hoboken in December.

A November 6, 1884 article on “Monastic Houses in England” included a reference to the Passionist’s London monastery. Attention shifted again to Baltimore on November 17, 1884 when a report was given on the previous afternoon’s laying of the new cornerstone of the St. Joseph’s Passionist Monastery in that city. Some 5,000 people attended. Redemptorist Bishop William Gross of Savannah, Georgia made an address in English while Benedictine Bishop Martin Marty of Sioux Falls, South Dakota made an address in German. The previous Passionist monastery had earlier been destroyed by fire and the rebuilding used that same stone. Archbishop Patrick John Ryan of Philadelphia actually laid the cornerstone in the presence of many religious dignitaries. Also, “a large amount of money was collected to aid in the completion of the building.”

Back in New York City, the December 7, 1884 *NYT* mentioned the following December 8, 1884 feast of the Immaculate Conception was to be the opening of “new church of Our Lady of Mount Carmel” on E. 115th Street. The next Sunday was to have more celebrations when, in the evening, two Italian Passionist Fathers from West Hoboken opened missions for Italians.

Likewise, December 14, 1884 reported the beginning of a nine day Novena for Christmas festival at St. Michael’s Monastery, West Hoboken and more news was learned on the Our Lady of Mount Carmel parish mission. Preachers were to be Passionist Fathers John Phillip Baudinelli and his brother John Baptist Baudinelli who came from the Passionist Monastery, Dunkirk, New York. The previous Sunday, Very Rev. Benedict Murnane, a Passionist of West Hoboken, concluded “a very successful mission” at the Church of St. Rome of Lima, Parkville, Kings County and at St. Mark’s Church, Sheepshead Bay, Brooklyn. Back in Baltimore, Father Alexis and priests of the Passionist community were giving a mission at St. Gregory’s Church parish. Passionist Father Stefanini was to return to West Hoboken that week. December 15, 1884 issued a follow up on the Our Lady of Mount Carmel mission: “the brothers Baudinelli commenced a two weeks’ mission in the church last night. The attendance was large, and the mission promises to be a great success.” More was included on December 22, 1884: “All the exercises are very largely attended, and numbers are receiving the sacraments. At the request of some of these poor people, the priests are giving all those who attend the mission a card stating that the bearer [giving the name] received the sacraments of the Catholic Church at such a time and place.”

Passionists: Diverse Voices 1885-1886:

April 27, 1885 published information that the recent mission given at St. Joseph, Rossville, Staten Island by Passionist Fathers was “a great success.” Still, the Passionists could bring the Gospel to high society as well as the immigrants. An October 2, 1885 *NYT* column alerted readers that on the previous day, famed American opera singer Emma Nevada married Dr. Raymond Palmer of Birmingham England at St. Joseph’s Passionist Church in Paris, France. Notables of the music world were present. Passionist Father Michael Watts-Russell of the Passionist community at Highgate, England “delivered an eloquent oration” with the wedding breakfast served to bridal party guests at the Hotel Athenee.

October 11, 1885 provided news on the Passionist Mission at Church of the Transfiguration on Mott St. in Lower Manhattan. The ceremonies for women were to close that day. Fathers Robert, Leo, John and Andrew were the preachers. The men’s mission there was to commence that evening.

Noted convert to Catholicism, Passionist Father Fidelis—the former Kent Stone—was cited on October 25, 1885 to be “a guest at St. Michael’s Monastery at West Hoboken. He has been to Rome on business with the General of the order, and is now on his way to his monastery at Rio de Janiero, South America.” On that same day was the news about the Baudinelli brothers at the Church of the Transfiguration Mott Street for the last week for Italian mission: “Their labors have been very successful.” October 29, 1885 told of the ordination of five priests at St. Michael’s, West Hoboken a day earlier. November 8, 1885 had news of a Passionist mission at St. Teresa’s Church, Rutgers Street, New York.

Social news was also of interest. February 21, 1886 published “The many friends in this city of the Rev. Edmund Hill, now associated with the Rev. Father Fidelis (Dr. Kent Stone) in the Passionist Monastery at Beunos Ayres, will be pleased to learn that his brother, Mr. Percival G. Hill, was lately received into the church in that city. Father Hill was formerly a member of the Paulist Community in this city. Recently, the Passionists opened their new monastery in Calle Carinod, Beunos Ayres. They have now in South America a retreat, as their monasteries are called, which will stand in comparison with the houses of their North American province, and is worthy to be numbered with those they possess in Italy, France, Spain, Belgium, England, and Ireland.”

An April 4, 1886 contribution to the *NYT* made known that Passionist Father Stefanini preached for Brother Facile of the Order of the Brotherhood of the Christian Schools. The same story went on to also state Passionist Father Robert and other priests from West Hoboken were preaching a mission at St. John the Evangelist, 55th St. and First Ave. “The exercises for women will be closed this afternoon, and in the evening the men’s mission will be begun with the usual ceremonies.”

As in years past, financial swindlers were made known to the public on April 19, 1886. The “public is cautioned against giving money to persons representing themselves as belonging to St. Michael’s Passionist Monastery, at West Hoboken, N.J. The fathers of the Monastery will be grateful to any one causing the arrest of these imposters.”

May 3, 1886 reminded the public of the Passionist love for liturgy and celebration when it was announced that First Vespers of the feast of St. Paul of the Cross was to be celebrated 3 pm May 2, 1886 at St. Michael’s Monastery, West Hoboken, N.J. Passionist Father Benedict Murnane officiated with 20 priests and seminarians assisting. After “Regina Cailli” was sung, the panegyric of St. Paul of the Cross was delivered by Rev. Dr. John Loughran of St. Stephen’s Church, New York. Passionist Provincial Father Thomas Stefanini was to celebrate Second Vespers May 3, 1886.

Readers on July 18, 1886 learned of the ten day retreat given at Manhattan College, Bronx, New York to 150 members of that order by Passionists from West Hoboken. Similarly, the closing of a fifteen day retreat for Brothers of Christian Schools St. Joseph’s Novitiate at Amawalk, Westchester, New York was given by Passionist John Philip Baudinelli. Fifty Junior Brothers were present there.

A week later, July 25, 1886 identified once again the increasing reach of the Passionists beyond the United States. It was reported that Passionist Provincial Thomas Stefanini was visiting members of the Passionist order in Tacubaya and Toluca, Mexico. Plans were for him to return home about August 15.

The Baudinellis continued to be popular. On August 1, 1886, the *NYT* told how Passionist John Baptiste Baudinelli, vice-rector of Dunkirk, New York was giving retreat to Brothers of Christian Schools at Manhattan College till August 9.

Working at the Passionist Historical Archives A Reflection: August 1996 to November 2008

by Anita Lewis

(Upon her retirement, Anita takes a moment to reflect on her 12 years at the Passionist Historical Archives)

Fr. Morgan Hanlon, C.P., the archivist at the Passionist Historical Archives (PHA), hired me as his assistant in August, 1996. The extent of my experience in the archival field was the few months I had worked part-time at PHA in 1991. My degree is in Medical Technology with additional courses in computer programming. Fr. Morgan and people working in other offices in the building helped me learn Windows and the Microsoft office programs which were new to me.

My initial duties were to type correspondence, keep the financial books, manage the office, layout the newsletter, and answer requests for information. I worked with Fr. Morgan who taught me how to process the small amount of material that was coming into the archives at that time. We determined what material was to be kept, put it in order if required, removed metal such as staples, and put it into acid-free folders and boxes.

Within a couple months of being hired, Fr. Morgan took me to a local meeting of the Archivists of Religious Institutions (ARI). The topic that day was oral history. Over the years I have gone to many ARI meetings where I have learned about the archival field and met people who have helped me. At that first meeting I was very quiet, trying not to let anyone know how little I knew.

November 6-8, 1997, I attended the Mid-Atlantic Regional Archives Conference (MARAC) meeting in Wilmington, Delaware. I learned a lot from a day-long workshop on the basics of preservation and another session on accessioning and describing material. At other sessions I felt frustrated by discussions using vocabulary I did not know. The meeting of religious archivists which followed encouraged me again. The conference was an excellent foundation for the work I did in years ahead. I was off to a good start.

During 1997 Fr. Morgan went on vacation. Before he



Anita Lewis receives the Fr. Fred O'Brien, SJ award. With Sean Peragine (l) and Fr. Rob Carbonneau, CP (r).

left he gave me an America Online (AOL) disk and asked me to install it and try it out. I told him that I saw no possible use for the Internet, but I did as I was told. We continued using AOL and I soon bought my own computer at home and got online there as well.

In January, 1998, a little more than a year after I was hired, Fr. Morgan had surgery and was not able to return to work at the Archives. He remained the archivist after his transfer to Holy Family at West Hartford, Connecticut, but his health did not allow him to be very active. Luckily, he had taught me a lot in that year we had together and was available to give advice on major problems. Thankfully, there were other Passionists nearby who could answer the many questions I had about the Passionists. The research I did to answer requests also taught me a lot.

Prior to my arrival, Fr. Morgan and his assistant had been looking into setting up a database to hold the information about the contents of the Archives. He had purchased a program designed especially for archives and had begun testing it. We determined after using it for a while, that it would be better to use a more powerful database which was relational, meaning that several tables of data could be linked together. The computer we had recently purchase had Microsoft Access installed. Access had the power we wanted, but there was one small problem—learning to use it well enough to actually create the database system we needed.

After Fr. Morgan had left, I continued to pursue making the database. I got a book on Access and studied it a few hours a week trying out each thing I learned. Russell Gasero, a computer-savvy member of ARI,

made a trip to our archives to look at our collections and give me ideas about how to design the system. After several months, it took shape and I began entering data. It was functional by early 1999. It took much longer than that to enter data on most of the material we have. As new material came in, I had to judge whether it was more important to process that or continue with entering data. Much of the new material was very significant, so I decided to be satisfied with having all the boxes listed on the database and spend time processing new material and taking care of other things. Then as time allowed, more folder information was added to the database.

As I write this, we have over 18,300 entries on our folder listing. In addition there is a listing of our books and of the original archives of Fr. Clement Buckley, C.P. which is a separate collection and which has been an invaluable source of information over the years.

In June, 1999, I started the archives website. AOL provided a small amount of space to their subscribers for web pages and I thought it would be good to put up a little information including how to contact us. At this point in time I knew nothing about how to make web pages, but AOL had a gadget to do the job and I muddled through it. Soon it was time to buy another book—this one on making web pages. In the beginning, the pages were articles I found in the archives about the various foundations and missions. Later we would put much more on it.

In Spring 2000, I went to another MARAC meeting in New Brunswick, New Jersey. I took workshops on Access database and making webpages. I learned that I had done some things pretty well on both ventures as well as how to correct some of my mistakes.

In August, 2000, the website was moved to another place, <http://cprovince.org/archives>, where it is today. Currently there are over 2,700 files on it. Most of the ideas and writing for the site have not been mine, but I've enjoyed doing the technical part of creating the pages.

In January, 2001, Fr. Rob Carbonneau, C.P. became Director of the Archives. I had been in communication with Fr. Rob over the years. He had been co-editor of the newsletter, and when he came to visit me in April, 1999 to talk about my work in the archives, it looked like he might eventually take over for Fr. Morgan when he retired. It was a relief when Fr. Rob assumed leadership, because I had felt somewhat like I had been treading water for three years. In retrospect, I can see

two things about this change. One, I really had not been treading water, but had accomplished a lot. Two, this time of relief also marked the time when our work would greatly increase.

In preparation for the Sesquicentennial of the Passionists in the United States, Fr. Rob began to summarize the obituaries of each deceased Passionist from both U.S. provinces. It was my job to put all of them on the website. Fr. Rob also began the process of evaluating the documents kept at each foundation site to determine what material needed to be brought to the PHA for preservation. Much of this arrived at the archives to be processed. The first priority was storing it and keeping an account of the work that had to be done. It couldn't all be processed at once; so Fr. Rob established the priority for the order in which the material was to be processed.

Meanwhile a large number of boxes containing the files of Fr. Luis Dolan, C.P., who had died suddenly, were being kept in storage by his brother and needed to be moved to the PHA. Fr. Dolan was not a member of St. Paul of the Cross Province, but Fr. Rob wanted to make sure that these records of his important work were kept safe until a more suitable repository could be found. By this time we had a large extra room to contain the volume of material we were getting.

In July, 2002, Fr. Rob and I went to St. Paul of the Cross Monastery in Pittsburgh, Pennsylvania to pack the material in that archives and bring it to the PHA. This was over 80 large boxes of material.

In a nutshell, the last six years have had more requests due to the website, more to process than I thought we could ever do, and lots of new information to put on the website. With all the work, there has been very little that I have not thoroughly enjoyed. Each morning I came to work not knowing what the day would bring. I had a sense of excitement to see what would turn up. The surprise could be something new coming in. Sometimes it was an interesting tidbit that turned up while fulfilling a request or processing documents. Once, it was over \$600 in cash tucked away in some personal papers I was processing! The Province financial officer informed me that even though the money wouldn't go into our collection, it would not go into my pocket either.

There were many times when I felt awe and even tears when I handled the records of real people and saw their

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stories. There were photos of young men and then pictures of the same men when they were much older after having lived their lives following a call from God. Receiving the records of deceased Passionists whom I had met was particularly moving for me.

I loved the detective work needed to respond to some requests and got better at it the more I did it. A good part of the success seems to have been intuition. For example, there was a photo of a group of Passionists with three dignitaries that I had for over a year trying to figure out what it was. It was obviously a big event, but I couldn't figure it out. Then one day I was in the stacks and glanced over at a box of unprocessed photos knowing I should look in it. I did, and there was that same photo, but this copy had the identification on the back.

A lot of work has been done in twelve years. Fr. Rob has a deep commitment to gather and keep the historical record of the Passionists of St. Paul of the Cross Province. Over the past 8 years he has created an atmosphere in which people seem more aware of the value of documents that should be given to the archives. I'm grateful to have been able to assist him in processing what has come in. I'm especially grateful that the leadership of this province was willing to fund the hiring of Sean Peragine a couple years ago to help with the processing. Then we were given the grace to have him work full-time a year in advance of my leaving so that he could train to take my place. Sean has far exceeded my expectations of what a new person would be able to learn and do even in that period of time. And if that were not enough, more grace has come in these past years as a result of Passionists and others who have had a keen interest in Passionist history. These people have volunteered on site and collected much documentation for the PHA.

I feel total peace leaving this job. I feel I've done well and I know that those who are left here will do well, too.

Editor's note: *Anita Lewis is a great person. I think of her presence every time I seek something in the archives stacks or look on the archives website. She still has the respect of the Passionist Congregation and public which she served so well. May she enjoy peace, good health, blessings and enjoyment in her retirement.*



Archives Notes

Fr. Rob's Recent Publications:

- "Murder, Memory and Inspiration in Hunan, China," *The Passionists Compassion* (No. 88 Winter 2009): 3-7. Read online at www.cptryon.org/compassion/88/1.html
- "Social Issues: China and the World Economic Crisis." *China Church Quarterly* (Issue Number 76 Quarterly Fall 2008): 5. Read online at www.usccb.net/CCQ/CCQ_76.pdf go to p. 5

Recent Lectures:

- January 26, 2009 Chinese New Year Presentation to the Passionist priest and brothers: Immaculate Conception Monastery, Jamaica, Queens NY: "Understanding the Contemporary Passionist Presence in China, Vietnam, Philippines."
- On March 9, 2009. Historical Reflection at the St. Gabriel's Thank You Event for Donors at Our Lady of Florida Passionist Spiritual Center, North Palm Beach, Florida.
- Guest Monday Novena Homilist March 16, 2009 at St. Paul of the Cross Monastery, Pittsburgh, Pennsylvania. Theme of Preaching: Do We See Compassion in the World Today?
- The Catholic Church In China Today: Understanding Relationships of Prayer, Teaching, & Business March 18, 2009 at Bon Secours Spiritual Center, Marriottsville, Maryland.

Additional News:

- Passionist Historical Archives 2009 Intern: Ms. Kerry Erlanger, a junior year history major from the University of Scranton, Scranton, PA did a week long internship for credit during her intersession archives study program in January 2009. She is from Katonah, New York.



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Editor: Rob Carbonneau, C.P., Ph.D., Province Historian and Director of the Archives.
Layout: Sean Peragine

It is the intention of the Commission to present material that will be both interesting and informative. We want to make better known the story of our Congregation and especially of our own Province; the Passionists, lay people and benefactors who made it, the immense labors they undertook in proclaiming the Gospel of Christ's Passion, and their successes and failures. We also want to look at the present situation of the Province through the eyes of Faith to try to ascertain what lessons, if any, history may be able to teach us as we try to understand our present moment and the future.

We hope to make this an **international** newsletter and so we welcome contributions from our readers of **any** Province. If you have any interesting stories or reflections or even questions that you are willing to share with us, we beg you to do so.

The Passionist Heritage Newsletter

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