

To His Eminence João Cardinal Braz de Aviz,
Prefect of the Congregation for the Institutes of Consecrated Life and
Societies of Apostolic Life.
Piazza Pio XII, 3
00193 Rome.
Italy

04.08.2014

Re: Examination of the Inefficiencies, Inadequacies and Biases of the Methodology, Calculations and Conflicts involved in the Investigation of the Franciscan Friars of the Immaculate

Your Eminence,

In accordance with Canon Law [Can. 208-223, especially Can. 212/2, Can. 213 and Can. 214] we are writing to you after careful examination of the process used for the determination of facts and the subsequent report prepared by the Apostolic Visitor, Msgr. Vito Angelo Todisco, concerning the Franciscans of the Immaculate (F.F.I.).

One year has passed since the publication of the decree applied to the Franciscans following this process, protocol number 52742/2012, by the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life (CICL), which was confirmed by His Holiness Pope Francis. Because this decree of July 11th, 2013 is based on the report of Msgr. Todisco in his capacity of Apostolic Visitor we have examined the process used by him to produce the conclusions drawn and presented in his report.

Our conclusions, which we shall substantiate, are that the methodology was incorrect and the process used was inadequate for its intended purposes. It was deeply flawed and incapable of determining the root cause of any problems authentic or otherwise within the institute. Consequently both the CICL and the Holy Father were misled into concluding that serious problems existed where in fact the study could neither establish nor draw such a conclusion and the decree of July 11th 2013 was not only unjust but unwarranted.

The examination, which we have conducted is based on our professional knowledge and experience which can be viewed in Appendix I.

The first problem we wish to highlight is the fact that the complaint lodged against the F.F.I. came from a very small number of individuals — five, to be exact, which constitutes 1.3% ($5 \times 100 / 384$) of the friars who make up the institute. If the complaints of such a very small number of individuals are going to warrant an investigation then the starting point should obviously be the individuals themselves and whether they had any ulterior motives in issuing the complaint and if they stood to gain in any particular way.

This examination of those doing the complaining should have been conducted first and foremost as a matter of justice and because Christ has already indicated the manner of judgment to be applied in judging the F.F.I. when he said ‘by their fruits you shall know them’ (Mat. 7:16).

In 1990 the F.F.I. was recognized at the diocesan level, and in 1998 received the approval of John Paul II. Today there are more than 384 friars of which about 235 are priests, and there are about 400 nuns, as well as two tertiary societies composed of lay people. By any measure or standard this Institute is one of the few highly successful organizations in the Church which was not only growing but attracting the young and serving in dioceses. This institute is already judged by Christ’s own criteria.

Appendix II and III show no substantial cause for complaint, as the PCED had already been informed and had ruled on the issue. In a response to Marco Tossati in ‘La Stampa’ 05/12/13 Father Volpi wrote: “The founder and ex- Minister General, Father Stefano Maria Manelli, in January 2012, had already evaded constructive dialogue with the religious who had complained of a crypto-lefebvrian and definitely traditionalist drift [in the community]”. Such a loosely worded unsubstantiated and inarticulate accusation is not even worthy of a reply.

In juxtaposition to the above complaint it is worth noting that the board of directors wrote to CICL on 29/05/13 (c.f. Appendix IV) expressing their dissatisfaction and grave concerns with the process of the visitation. This letter was never answered unlike the complaints of 1.3% of friars.

The second significant problem is one of perception and the fact that Msgr. Vito Angelo Todisco is a long-time friend of those who have lodged the complaint, sharing with them their long held criticisms of the Founder (c.f. Appendix IV). This fact alone certainly makes it clear that it would be very difficult if not actually impossible to be an impartial participant in the process. Because of this possible lack of impartiality and/or the perceived perception of bias and complete conflict of interest the Apostolic Visitor in justice should have declined his appointment to this position with an explanation of the necessity to do so.

The third problem concerns the methodology employed to study or ascertain the root causes of the perceived problems. At the very least the information gathered should have been factual, not based on opinions, emotions, feelings or perceptions. Every house of the F.F.I. should have been visited and over 80% of the total community personally interviewed. Instead we find that an opinion based survey was employed which by its very nature is problematic.

The fourth problem lies in the content of the questionnaire (Appendix VI) as it relies heavily on opinions surrounding the Extraordinary Form of the Mass whereas this in fact does not fall under the jurisdiction of the Apostolic Visitor and has no bearing on the issue and no place in the questionnaire. Any question surrounding or concerning the Extraordinary Form of the Mass falls under the jurisdiction of the PCED and the Signatura. The PCED in their 14 Apr 2012, Prot. 39/2011L found conformity between the letter (Prot. 77/2011) issued by Fr. Bernardino M. Abate F.F.I. Secretary General and the “mens” of Holy Father Benedict XVI, expressed in the instruction *Universae Ecclesiae*, n° 8a (Appendix III and V).

This ruling by the PCED gives the green light to proceed and can only be legally contested as stated in *Universae Ecclesiae* **10. § 2**. The decrees by which the Pontifical Commission decides recourses may be challenged “ad normam iuris” before the Supreme Tribunal of the Apostolic Signatura (c.f. Appendix III and V).

It appears that the Apostolic Visitor is unaware of the legal binding status of the Motu Proprio *Summorum Pontificum* and the legal power and authority held by the PCED and the Signatura as explained in *Universae Ecclesiae* (c.f. Appendix V).

The fifth very serious problem lies with the statistical calculations employed. The detailed analysis can be found in Appendix VII and the released data stating that between 73—85% wished to have an Extraordinary General Chapter called or an Apostolic Commissioner appointed is incorrect and misleading. In fact the calculated numbers are between 38—49% of those who voted and since this corresponds to 21 Friars (21*100/384) or 5.5% at the very most. When we take into consideration that this number also includes those simply suggesting that an Extraordinary General Chapter could solve the perceived problems we realise that those calling for the appointment of an Apostolic Commissioner are possibly far less than the 38—49%.

So Your Eminence to sum up and conclude we see that:

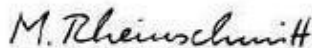
- 1.3% of the friars issued a complaint whilst the board of directors issued a rebuttal but the complaint was acted upon and the rebuttal ignored and never disproved nor answered;
- there was/is a complete lack of competence in the methodology employed which resulted in a highly biased report based on a deeply flawed analysis and consequently the treatment meted out to the FFI was/is both unjust and unwarranted;
- not a shred of actual factual evidence was ever produced indicating that those in charge were guilty of any wrongdoing;
- the appointed Apostolic Visitor could not be objective/unbiased as he had a relationship to the plaintiffs and consequently he should have recused himself;
- the released mathematical calculations were incorrectly performed and consequently the conclusion they appear to indicate is totally false and if instead they had been performed correctly as indicated (Appendix VII) then the conclusion would be diametrically opposed to the one drawn;
- the Apostolic Visitor appears to be completely ignorant of the legally binding status of the motu proprio *Summorum Pontificum* and the follow up in *Universae Ecclesiae* and the authority invested in PCED and the Signatura, which not only outweighs his own but gives him no authority to either ask questions on the *Vetus Ordo* or act on the answers and
- Lastly, if all of this is not due to incompetence, then the alternative is terrible to contemplate as it would indicate a vendetta, a hidden agenda, or some hatred of the Extraordinary Form of the Mass and a successful growing community.

We ask that the F.F.I. be permitted to call an Extraordinary General Chapter and solve in-house any remaining difficulties and that they be permitted to return to their normal operations.

With our heartfelt gratitude for your consideration and hope for your help regarding this matter, we offer the assurance of our filial support and prayers for your work, for His Holiness, and in hope of a speedy and just resolution of the present matter. We ask for the kindness of your blessing.



Mr. Jack Oostveen



Mrs. Monika Rheinschmitt



Mr. David Reid



Mrs. Diane Taylor



Mr. Joseph-Henri Fradet



Mr. Benedikt Hensellek



Mr. David L. Sonnier

c.c.

1. Cardinal Pietro Parolin Secretary of State;
2. Cardinal Gerhard Ludwig Müller Prefect for The Congregation for the Doctrine of the Faith and Pontifical Commission "Ecclesia Dei";
3. Cardinal Antonio Cañizares Llovera Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

REPORT

EXAMINATION OF THE INEFFICIENCIES, INADEQUACIES AND BIASES OF THE METHODOLOGY, CALCULATIONS AND CONFLICTS INVOLVED IN THE INVESTIGATION OF THE FRANCISCAN FRIARS OF THE IMMACULATE

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APPENDIX I

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APPENDIX II

Root cause of supposed problem

From all reports it seems to be that the cause of the complaint was the fact that the F.F.I. began to offer the Extraordinary Form of the Mass in some of their houses. Below is a copy of the Protocol 77/2011, to all the Marian Houses of the Franciscan Friars of the Immaculate, concerning 'Liturgical provisions for the "Vetus Ordo"' issued by Fr. Bernardino M. Abate FI Secretary General.

It should be specifically stressed that it begins in point #1 with:

'Every priest is allowed to celebrate both the Vetus and Novus Ordo forms for the celebration of the Holy Mass.'

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Prot. N. 77/2011

Rome, November 21, 2011

To all the Marian Houses of the Franciscan Friars of the Immaculate

Subject: LITURGICAL PROVISIONS FOR THE "VETUS ORDO"

Dearest brothers,

In view of the publication of the instruction *Universae Ecclesiae* on the implementation of the *Motu Proprio Summorum Pontificum*, our General Council, which met at Casalucense on November 7th, 2011, deemed fit to decide the position to be assumed with respect to the use of the *Vetus Ordo*.

Already at the General Chapter of 2008, when the Benedict XVI's *Motu Proprio Summorum Pontificum* was examined, it was decided to postpone any provisions for the Institute until the arrival of the second document, *Universae Ecclesiae*, which was issued on May 13, 2011.

During these waiting years, through the General Ministry letters, only an exhortation - never an imposition - was received to acquire knowledge of the *Vetus Ordo*, both for the celebration of the Holy Mass and the Divine Office.

The great majority of our houses generously received this exhortation recognizing, as His Holiness Benedict XVI affirms, that "There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place". (see Letter of Benedict XVI to the Bishops of the all world to introduce the "*Motu Proprio*").

The document *Universae Ecclesiae* that reaffirms the character of the universal law of the *Summorum Pontificum* - and not at all the character of an indult - has given the provisions for the use of the old roman liturgy. It is indeed in view of these provisions that the General Counsel can now take the following decisions which currently appear the most adequate for our Institute while waiting for other possible developments:

Every priest is allowed to celebrate both the *Vetus* and *Novus Ordo* forms for the celebration of the Holy Mass. Wherever possible, however, in every Marian House, the conventual Holy Mass is to be celebrated in the extraordinary form (see *Summorum Pontificum*, 3).

In our formation houses let us provide for adequate learning of the celebrations, even in the extraordinary form, both for the Holy Mass and the Divine Office (see *Universae Ecclesiae*, 21).

Let there be commitment – as Pope Benedict XVI says – to offer to all faithful the Roman Liturgy of the *Usus Antiquior*, which is considered a precious treasure to be preserved (see *Universae Ecclesiae*, 8a).

With respect to the Divine Office, it is recommended that in every Marian House, wherever possible, the best method be found to introduce even the recitation of the *Breviarum Romanum* that was in effect in 1962 (see *Universae Ecclesiae*, n.32).

The recitation of the Psalmody, to be carried out while standing, and the nocturnal rising for the recitation of the Matins (to be determined with “discretion”), correspond to the origins and the most constant Franciscan tradition that goes back to the Seraphic Father and that lasted eight centuries (see Ff 137, 264 (n.1), 405, 445, 1651, 1837, 2087-2088, 3200). For the great gatherings of the friars on various occasions, the Father Superior will decide the use of the old or new form in the recitation of the Divine Office based on the majority.

For our Marian Retreat in Amandola – the contemplative Marian House for the friars – there is surely a possibility to fully implement the *Usus antiquior* both for the celebration of the Holy Mass and the recitation of the Divine Office (while the possibility of also adopting the *Novus Ordo* will remain valid).

Even for the Houses of the Immaculate, the Colombai of the Franciscan Sisters of the Immaculate, and the Roseti of the Clarisse of the Immaculate, while recognizing differences and necessary “discretion”, may adopt the same implementation of the provisions for the Liturgy of the *Vetus* and *Novus Ordo*, with respect to the Holy Mass and the Divine Office, according to the document *Universae Ecclesiae* (see n. 34. where it states that all the “associates” of a religious family – thus also the religious brothers, nuns, and cloister nuns – are allowed the use of the *Breviarum Romanum* of 1962).

In conclusion, one cannot but strongly recommend that all friars and nuns always exercise fraternal charity from the part of those people who prefer one or the other liturgical form while avoiding contrast or contempt but always respecting the nobility of one or the other form.

It appears clear, indeed, that we are now in a period of adjustment for the best and solid implementation of these provisions. This will require time and patience for the gradualness of the implementation, neither with haste nor forcefulness.

May the Immaculate Conception grant us the utmost patience and trust for the obstacles or difficulties that can be encountered in supporting the will and desire of the Holy Father.

Oremus ad invicem! Fr. Bernardino M. Abate FI Secretary General

APPENDIX III

After the letter, shown in Appendix II various communities peacefully continued to give pride of place to the Vetus or the Novus Ordo. The Extraordinary Form of the Mass was never imposed on anyone or on any community.

Some Friars, however, contested the letter. Therefore, the F.F.I. consulted the Pontifical Commission “Ecclesia Dei”, which responded on 14 Apr 2012, Prot. 39/2011L, that it found conformity between this letter (Prot. 77/2011) and the “mens” of Holy Father Benedict XVI, expressed in the Instruction *Universae Ecclesiae*, n° 8a.

APPENDIX IV

Ave Maria!

To the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

Object: observations concerning the Apostolic Visitation to the Franciscan Friars of the Immaculate led by Msgr. Vito Todisco

Several months have passed since Msgr. Vito Angelo Todisco started the Apostolic Visitation to our Institute, after the decree of this Congregation (Decree of July 5th 2012). Time is certainly ripe to express our negative considerations regarding the above said visitation that we accepted in spirit of franciscan deference towards the Ecclesiastical Authority.

The most relevant negative points are therefore outlined in the following points:

- 1) The formation of the Visitor proved to be inadequate in understanding the real problems of the Institute for several reasons: he is not a regular, he is not an expert of liturgy, he is not an expert of administrative right. Furthermore he is long-time friend of some of the “critical” brothers, sharing with them since long-time their critics to the Founder, thus implying that his judgment could hardly be *super partes*;
- 2) The decision to proceed ONLY through a written questionnaire, completely omitting the visitation of the communities, even of the seminaries, despite our invitations.
- 3) The content of the questionnaire that, beyond the intent to depict a “tendentious” outline of the situation of the Institute, was full of questions not easily understandable by the majority of our brothers.
- 4) The prohibition to the Superiors to explain the meaning of those questions to the less learned brothers, in order to avoid “any interference” (see the letter of the Apostolic Visitor of Nov. 12th), definitely favored the interference of the critical brothers on them, thus negatively influencing their answers.

From all these evidences it is clear that the Apostolic Visitation has not yet been able to pursue the objectives set in the decree of appointment of the Apostolic Visitor, who received the duty *ad inquirendum et referendum* “above all regarding the status of the visited communities and of the life of fraternal communion... the formation of the young religious and of the candidates to priesthood...”. All that has not been achieved in *primis* since there was a complete lack of knowledge of the real situation of our communities, above all of the seminaries. The results of the questionnaire, alone, without verifying that what is written in it actually corresponds to the thoughts of each friar, are unreliable, for the above said reasons. Our only clear perspective is to reach the next General Chapter scheduled for June 2014, in order to fraternally solve the problems of the actual question, in reverent listening to our Holy Father Francis.

Rome, May 29th 2013

Signed by the Members of the General Council together with the Procurator

APPENDIX V

Motu Proprio ‘Summorum Pontificum’

Some of the questions indicate that the Apostolic Visitor is not well informed about liturgical matters concerning the Extraordinary Form of the Roman Rite, for example:

Summorum Pontificum article 1: The Roman Missal promulgated by Pope Paul VI is the ordinary expression of the *lex orandi* (rule of prayer) of the Catholic Church of the Latin rite. The Roman Missal promulgated by Saint Pius V and revised by Blessed John XXIII is nonetheless to be considered an extraordinary expression of the same *lex orandi* of the Church and duly honoured for its venerable and ancient usage. These two expressions of the Church’s *lex orandi* will in no way lead to a division in the Church’s *lex credendi* (rule of faith); for they are two usages of the one Roman rite.

It is therefore permitted to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal, which was promulgated by Blessed John XXIII in 1962 and never abrogated, as an extraordinary form of the Church’s Liturgy. The conditions for the use of this Missal laid down by the previous documents *Quattuor Abhinc Annos* and *Ecclesia Dei* are now replaced as follows:

Summorum Pontificum article 2: In Masses celebrated without a congregation, any Catholic priest of the Latin rite, whether secular or regular, may use either the Roman Missal published in 1962 by Blessed Pope John XXIII or the Roman Missal promulgated in 1970 by Pope Paul VI, and may do so on any day, with the exception of the Easter Triduum. For such a celebration with either Missal, the priest needs no permission from the Apostolic See or from his own Ordinary;

Summorum Pontificum article 3: If communities of Institutes of Consecrated Life and Societies of Apostolic Life, whether of pontifical or diocesan right, wish to celebrate the conventual or community Mass in their own oratories according to the 1962 edition of the Roman Missal, they are permitted to do so. If an individual community or an entire Institute or Society wishes to have such celebrations frequently, habitually or permanently, the matter is to be decided by the Major Superiors according to the norm of law and their particular laws and statutes.

UNIVERSAE ECCLESIAE

Pontifical Commission Ecclesia Dei instruction on the application of the Apostolic Letter Summorum Pontificum of Holiness Benedict XVI given Motu Proprio

I. Introduction

8. The Motu Proprio Summorum Pontificum constitutes an important expression of the Magisterium of the Roman Pontiff and of his munus of regulating and ordering the Church’s Sacred Liturgy. The Motu Proprio manifests his solicitude as Vicar of Christ and Supreme Pastor of the Universal Church, and has the aim of:

- a. offering to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved;

II. The Responsibilities of the Pontifical Commission Ecclesia Dei

9. The Sovereign Pontiff has conferred upon the Pontifical Commission Ecclesia Dei ordinary vicarious power for the matters within its competence, in a particular way for monitoring the observance and application of the provisions of the Motu Proprio Summorum Pontificum (cf. art. 12).

10. § 1. The Pontifical Commission exercises this power, beyond the faculties previously granted by Pope John Paul II and confirmed by Pope Benedict XVI (cf. Motu Proprio Summorum Pontificum, artt. 11-12), also by means of the power to decide upon recourses legitimately sent to it, as hierarchical Superior, against any possible singular administrative provision of an Ordinary which appears to be contrary to the Motu Proprio.

§ 2. The decrees by which the Pontifical Commission decides recourses may be challenged *ad normam iuris* before the Supreme Tribunal of the Apostolic Signatura.

Continued on Page # 11

11. After having received the approval from the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Commission Ecclesia Dei will have the task of looking after future editions of liturgical texts pertaining to the forma extraordinaria of the Roman Rite.

NOTES

Art. 10, § 1 of the Instruction — encapsulating, practically speaking, the most important section of the Instruction — treats of this new “power to decide upon recourses legitimately sent to it, as hierarchical Superior, against any possible singular administrative provision of an Ordinary which appears to be contrary to the Motu Proprio.” For all practical purposes, the Pope may be said to have created a new tribunal within the Catholic Church — without technically doing so — inasmuch as he has empowered the Pontifical Commission Ecclesia Dei to exercise an administrative tribunal’s role and decide administrative canonical lawsuits filed before it.

APPENDIX VI

QUESTIONI PARTICOLARI

(sulle seguenti questioni, oltre allo spazio riservato in questi fogli, puoi allegarmi e/o inviarmi tutte le tue considerazioni anche in <http://www.ecclesiadei.nl/docs/FFI-enquete-v1.html>[7/20/2014 5:11:48 PM])

QUESTIONNAIRE SENT TO THE FRANCISCAN FRIARS OF THE IMMACULATE

1	Qual è la tua opinione sullo stile di governo del Superiore Generale?	What is your opinion of the Superior General’s style of government?
2	Qual è la tua opinione sulle decisioni del Superiore Generale in materia liturgica?	What is your opinion of the Superior General’s decisions in liturgical matters?
3	Qual è la tua opinione sulle decisioni del Superiore Generale in riferimento alla formazione dei giovani religiosi e dei candidati al sacerdozio?	What is your opinion about the Superior General’s decisions regarding the formation of the young religious and the candidates to the priesthood?
4	Qual è la tua opinione sui rapporti del Superiore Generale con la Congregazione delle Suore Francescane dell’Immacolata?	What is your opinion on the relations between the Superior General and the Congregation of the Franciscan Sisters of the Immaculate?
5	Qual è la tua opinione sui rapporti del Superiore Generale con il Consiglio Generale?	What is your opinion on the relations between the Superior General and the General Council?
6	Qual è la tua opinione sulla collaborazione nel governo dell’Istituto tra il Superiore Generale e il Consiglio Generale?	What is your opinion regarding the collaboration in the governing of the Institute between the Superior General and the General Council?
7	Che frequenza di contatti hai con il Superiore Generale ed i membri del Consiglio Generale?	How often are you in contact with the Superior General and the members of the General Council?

<p>8</p>	<p>Ritieni che l'introduzione definitiva della forma straordinaria nell'Istituto:</p> <p>a. e un bene SI (perché:.....) NO (perché:)</p> <p>b. aiuta la comunione tra i membri SI (perché:.....) NO (perché:)</p> <p>c. risponde alle esigenze dell'evangelizzazione SI (perché:.....) NO (perché:)</p> <p>d. risponde alle esigenze di spiritualità dell'uomo contemporaneo SI (perché:.....) NO (perché:)</p> <p>e. risponde ai desideri del Superiore Generale SI (perché:.....) NO (perché:)</p> <p>f. è richiesta dal Concilio Vaticano II SI (perché:.....) NO (perché:)</p> <p>g. Risponde alla "mens" del Santo Padre SI (perché:.....) NO (perché:)</p>	<p>Do you consider that the introduction of the Extraordinary Form in the Institute:</p> <p>a. is a good thing? YES (because:.....) NO (because:)</p> <p>b. it helps communion among the members: YES (because:.....) NO (because:)</p> <p>c. it meets the needs of evangelization: YES (because:.....) NO (because:)</p> <p>d. it meets the spiritual needs of contemporary man: YES (because:.....) NO (because:)</p> <p>e. it satisfies the desires of the Superior General: YES (because:.....) NO (because:)</p> <p>f. it is requested by the Second Vatican Council: YES (because:.....) NO (because:)</p> <p>g. it responds to the "mens" of the Holy Father: YES (because:.....) NO (because:)</p>
<p>9</p>	<p>Ritieni che l'introduzione della forma straordinaria nell'Istituto sia voluta:</p> <p>a. dal Papa? SI (perché:.....) NO (perché:)</p> <p>b. dal Capitolo Generale? SI (perché:.....) NO (perché:)</p> <p>c. dal Superiore Generale? SI (perché:.....) NO (perché:)</p>	<p>Do you think the introduction of the Extraordinary Form is desired:</p> <p>a. by the Pope? YES (because:.....) NO (because:)</p> <p>b. by the General Chapter? YES (because:.....) NO (because:)</p> <p>c. by the Superior General? YES (because:.....) NO (because:)</p> <p style="text-align: right;"><i>(Continued on page #13)</i></p>

9	<p>d. dal Consiglio Generale? SI (perché:.....) NO (perché:</p> <p>e. dal Capitolo della tua Comunità? SI (perché:.....) NO (perché:</p>	<p>d. by the General Council? YES (because:.....) NO (because:</p> <p>e. by the Chapter of your Community? YES (because:.....) NO (because:</p>
10	<p>Ritieni che l'introduzione della forma straordinaria nell'Istituto soddisfi la tua spiritualità?</p> <p>SI (perché:.....) NO (perché:</p>	<p>Do you think that the introduction of the Extraordinary Form in the Institute suits your spirituality?</p> <p>YES (because:.....) NO (because:</p>
11	<p>Se dovessi scegliere tu tra le due forme (Ordinaria e straordinaria), per tutti membri dell'Istituto, quale e perché sceglieresti?</p>	<p>If you had to choose between the two forms (Ordinary and extraordinary) for all the members of the Institute, which one would you choose and why?</p>
12	<p>Qual è secondo te l'Organo di Governo preposto dalle Costituzioni dei F.I. per l'introduzione della forma straordinaria nell'Istituto?</p> <p>A proposito dell'introduzione della forma straordinaria nell'Istituto, il libro dei Verbali alle pagine 49-50 (allegate integralmente alla fine del questionario) del Capitolo Generale affermano quanto segue:</p> <p>“ [...] Viene chiesto poi se l'applicazione del Motu proprio” di Benedetto XVI sulla Messa Tridentina comparirà nel Direttorio e quale dovrà essere la frequenza, nella settimana, della sua celebrazione.</p> <p>Padre Stefano risponde che si dovrebbe arrivare ad una stabilità quotidiana ove fosse possibile. Viene poi chiesto come procedere nelle parrocchie o diocesi dove non c'è la sensibilità a questo rito e come risolvere la ritrasmissione radiofonica di questa Messa che prevede molte preghiere silenziose. I capitolari convengono sulla superabilità di questi problemi e p. Stefano sottolinea la convenienza soprattutto per la Messa conventuale, dove possibile. Per la differenza del calendario liturgico, infine, si aspetta un nuovo documento del Papa. Riguardo le direttive di ordine interno, il Consiglio Generale redigerà un protocollo applicativo in funzione di questo documento pontificio.”</p>	<p>In your view, what is the Body of Government put in charge by the Constitution of the F.I for the introduction of the Extraordinary form in the Institute?</p> <p>With regard to the introduction of the extraordinary form in the Institute, the book of Minutes of the General Chapter on pages 49-50 (see below at the end of the questionnaire) affirms what follows:</p> <p>“[...] It was asked if the application of the “Motu Proprio” by Benedict XVI on the Tridentine Mass would appear in the Directory and how frequent the celebration would it have to be in the week.</p> <p>Father Stefano responded that stability, wherever possible, should be arrived at on a daily basis. Then it was asked how to proceed in the parishes and dioceses where there was no sensitivity to this rite and how to resolve its transmission on the radio as it foresaw many silent prayers. The capitularies agreed on the superability of these problems and Padre Stefano stressed the importance, above all, of the conventual Mass wherever possible. Finally, on the differences of the liturgical calendars, a new document is expected from the Pope. Regarding the directives of internal order, the General Council would draw up an applicative protocol in function of this pontifical document.”</p>

<p>13</p>	<p>Il Superiore Generale unitamente al Consiglio Generale, con la “NORMATIVA LITURGICA PER IL VETUS ORDO” del 21 novembre 2011, allegata al presente questionario, secondo te hanno agito andando al di là delle decisioni del Capitolo Generale del 2008 e creando qualche malcontento nell’Istituto, o hanno attuato nell’Istituto quanto previsto e dal Motu proprio Summorum Pontificum (“Si communitates Institutorum vitae consecratae atque Societatum vitae apostolicae iuris sive pontificii sive dioecesani quae in celebratione conventuali seu “communitatis” in oratoriis propriis celebrationem sanctae Missae iuxta editionem Missalis Romani anno 1962 promulgatam habere cupiunt, id eis licet. Si singula communitas aut totum Institutum vel Societas tales celebrationes saepe vel plerumque vel permanentemente perficere vult, res a Superioribus maioribus ad normam iuris et secundum leges et statuta particularia decernatur.”), dell’Istruzione della Pontificia Commissione Ecclesia Dei Universae Ecclesia sull’applicazione della Lettera Apostolica Motu Proprio data Summorum Pontificum di S.S. BENEDETTO PP. XVI e dalle direttive date dal Capitolo Generale?</p>	<p>In your view, did the Superior General in union with the General Council on the 21st of November 2011, with the “LITURGICAL NORMATIVE FOR THE VETUS ORDO” (attached to this questionnaire) act by going beyond the decisions of the General Chapter in 2008, and [thus] creating some discontent in the Institute or did they actuate in the Institute, that which was foreseen, and by the Motu Proprio Summorum Pontificum (“Communities of Institutes of consecrated life and of Societies of apostolic life of diocesan right or which is in the celebration of the conventual or “community” celebration in their oratories Mass in accordance with the edition of the Roman Missal promulgated in 1962, they meet, this are allowed. If an individual community or an entire Institute or Society wishes to undertake such celebrations often, habitually or permanently, the matter is taken by the Superiors major, in accordance with the law and following their own specific decrees and statutes.”), by the Instruction of the Pontifical Commission, Ecclesia Dei Universae Ecclesia on the application of the Apostolic Letter, Motu Proprio given by Summorum Pontificum by His Holiness Pope Benedict XVI and by the directives given by the General Chapter?</p>
<p>14</p>	<p>Se il Superiore Generale e il Consiglio Generale, con la “NORMATIVA LITURGICA PER IL VETUS ORDO” del 21 novembre 2011 fossero andati al di là di quanto stabilito nel Capitolo Generale del 2008 quale dovrebbe essere secondo te l’atteggiamento dei membri dell’Istituto?</p> <p>a. Obbedire ciecamente, perché</p> <p>b. Disubbidire, perché</p> <p>c. Ritenerne la Normativa non vincolante, perché</p> <p>d. Chiedere la convocazione di un Capitolo Generale straordinario, perché</p>	<p>If the Superior General and the General Council, with Letters from the Apostolic Visitor and the “LITURGICAL NORMATIVE FOR THE VETUS ORDO” of the 21st November 2011 had gone beyond what was established by the General Chapter in 2008, in your view, what should the response of the members of the Institute be?</p> <p>a. Obey blindly, because.....</p> <p>b. Disobey, because.....</p> <p>c. Retain the Normative not binding, because.....</p> <p>d. of a General Chapter, because.....</p>

**IN SINTESI BARRA LA VOCE CHE RITIENI PIÙ VALIDA IN RIFERIMENTO
AGLI ARGOMENTI SOTTOSTANTI
IN BRIEF, TICK THE HEADINGS THAT YOU RETAIN THE MOST VALID WITH
REFERENCE TO THE ISSUES BELOW**

LO STILE DI GOVERNO DEL SUPERIORE GENERALE	THE SUPERIOR GENERAL'S STYLE OF GOVERNMENT	---
Tutto va sostanzialmente bene	Everything goes fundamentally well	---
Esistono problemi risolvibili dal Capitolo Generale Ordinario	Problems exist resolvable by the Ordinary General Chapter	---
Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario	Serious problems exist resolvable by an Extraordinary General Chapter	---
Esistono problemi gravissimi che richiedono il Commissariamento dell'Istituto	Very serious problems exist that require an external Commissioner of the Institute	---
LE DECISIONI DEL SUPERIORE GENERALE IN MATERIA LITURGICA	THE DECISIONS OF THE SUPERIOR GENERAL ON LITURGICAL MATTERS	---
Tutto va sostanzialmente bene	Everything goes fundamentally well	---
Esistono problemi risolvibili dal Capitolo Generale Ordinario	Problems exist resolvable by the Ordinary General Chapter	---
Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario	Serious problems exist resolvable by an Extraordinary General Chapter	---
Esistono problemi gravissimi che richiedono il Commissariamento dell'Istituto	Very serious problems exist that require an external Commissioner of the Institute	---
LE DECISIONI DEL SUPERIORE GENERALE IN RIFERIMENTO ALLA FORMAZIONE DEI GIOVANI RELIGIOSI E DEI CANDIDATI AL SACERDOZIO	THE DECISIONS OF THE SUPERIOR GENERAL IN REFERENCE TO THE FORMATION OF YOUNG RELIGIOUS AND CANDIDATES TO THE PRIESTHOOD	---
Tutto va sostanzialmente bene	Everything goes fundamentally well	---
Esistono problemi risolvibili dal Capitolo Generale Ordinario	Problems exist resolvable by the Ordinary General Chapter	---
Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario	Serious problems exist resolvable by an Extraordinary General Chapter	---
Esistono problemi gravissimi che richiedono il Commissariamento dell'Istituto	Very serious problems exist that require an external Commissioner of the Institute	---

I RAPPORTI DEL SUPERIORE GENERALE CON LA CONGREGAZIONE DELLE SUORE FRANCISCANE DELL'IMMACOLATA	THE RELATIONS OF THE SUPERIOR GENERAL WITH THE CONGREGATION OF THE FRANCISCAN SISTERS OF THE IMMACULATE	---
Tutto va sostanzialmente bene	Everything goes fundamentally well	---
Esistono problemi risolvibili dal Capitolo Generale Ordinario	Problems exist resolvable by the Ordinary General Chapter	---
Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario	Serious problems exist resolvable by an Extraordinary General Chapter	---
Esistono problemi gravissimi che richiedono il Commissariamento dell'Istituto	Very serious problems exist that require an external Commissioner of the Institute	---

Luogo e data di compilazione

(Dopo aver giurato tacto pectore di aver risposto secondo coscienza e in verità)

Firma

P.S. Apponi la tua firma anche su ogni foglio del presente questionario.

APPENDIX VII

The errors in these calculations, which biased the entire process and consequently resulted in the appointment of Fr. Volpi, are presented on pages 18—19.

PRESENTED DATA ERRONEOUSLY CALCULATED

<p>presentazione dati visita apostolica Nel corso dell'udienza di S.E. Mons. José Rodriguez Carballo, Segretario della Congregazione per gli Istituti di Vita Consacrata e le società di Vita Apostolica, al Commissario Apostolico e al Segretario Generale dei Frati Francescani dell'Immacolata, il 19 settembre 2013, è stata tra l'altro autorizzata la pubblicazione dei dati statistici del risultato del Questionario sottoposto da mons. Vito Angelo Todisco, Visitatore Apostolico, a tutti i frati di voti perpetui dell'Istituto religioso.</p> <p>Esso si esprime, rispetto alle quattro domande a scelta multipla, suggerite dall'allora Procuratore Generale FI, nei termini seguenti:</p>	<p>presentation of data from the apostolic visit At the hearing of S.E. Archbishop José Rodriguez Carballo, Secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Apostolic Commissioner and the Secretary-General of the Franciscan Friars of the Immaculate, September 19, 2013, was among other things authorized for issue statistical data of the result of the Questionnaire submitted by Msgr. Vito Angelo Todisco, Apostolic Visitor to all the brothers in perpetual vows religious institute.</p> <p>It is expressed with respect to the four multiple-choice questions, suggested by the then Attorney General FI in the following terms:</p>
<p>Lo Stile di Governos del Superiore Generale: Tutto va sostanzialmente bene: 39% Esistono problemi: 61% risolvibili dal Capitolo Generale Ordinario: 26% risolvibili da un Capitolo Generale Straordinario/Commissariamento: 74%</p>	<p>The Superior General's Style of Government: Substantially all goes well: 39% There are problems: 61% Problems exist resolvable by the Ordinary General Chapter: 26% Serious problems exist resolvable by an Extraordinary General Chapter/Commissioner: 74%</p>
<p>Le Ddcisioni del Superiore Generale in Materia Liturgica: Tutto va sostanzialmente bene: 36% Esistono problemi: 64% risolvibili dal Capitolo Generale Ordinario: 23% risolvibili da un Capitolo Generale Straordinario/Commissariamento: 77%</p>	<p>The Decisions of the Superior General in Liturgical Matters: Substantially all goes well: 36% There are problems: 64% Problems exist resolvable by the Ordinary General Chapter: 23% Serious problems exist resolvable by an Extraordinary General Chapter/Commissioner: 77%</p>
<p>Le Decisioni del Superiore Generale in Riferimento alla Formazione dei Giovani Religiosi e dei Candidati al Sacerdozio: Tutto va sostanzialmente bene: 48% Esistono problemi: 52% risolvibili dal Capitolo Generale Ordinario: 27% risolvibili da un Capitolo Generale Straordinario/Commissariamento: 73%</p>	<p>The Decisions of the Superior General in Reference to the Formation of Young Religious and Candidates to the Priesthood: Substantially all goes well: 48% There are problems: 52% Problems exist resolvable by the Ordinary General Chapter: 27% Serious problems exist resolvable by an Extraordinary General Chapter/Commissioner: 73%</p>

<p>I Rapporti del Superiore Generale con la Congregazione delle Suore Francescane dell'Immacolata: Tutto va sostanzialmente bene: 47% Esistono problemi: 53% risolvibili dal Capitolo Generale Ordinario: 15% risolvibili da un Capitolo Generale Straordinario/Commissariamento: 85%</p>	<p>The Relations of the Superior General with the Congregation of the Franciscan Sisters of the Immaculate: Substantially all goes well: 47% There are problems: 53% Problems exist resolvable by the Ordinary General Chapter: 15% Serious problems exist resolvable by an Extraordinary General Chapter/Commissioner: 85%</p>
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DATA PRESENTED AT CONFERENCE^{1,2}

At the end of the press conference held in the Vatican on January 31, Cardinal João Braz de Aviz, Prefect of the Congregation for Religious along with the Secretary from the same congregation, José Rodriguez Carballo, delivered two brief notes regarding the two hottest cases of the moment: the Legionaries of Christ and the Franciscans of the Immaculate^{1,2}.

Regarding the latter, who were placed under an external commissioner last summer, the note began thus:

“The appointment of an external commissioner to the Franciscans of the Immaculate started after an apostolic visit, during which, 74% of the members declared, an urgent intervention from the Holy See in order to resolve the internal problems of the Institute, by proposing an extraordinary General Chapter (presided by a representative of the ministry), or the appointment of an external commissioner to the Institute by the Holy See...”^{1,2}

The note diffused on January 31 by the Congregation for Religious added that the apostolic visit was made because “it was requested by 21 members of the Institute.”

References:

1. English <http://rorate-caeli.blogspot.com/2014/02/the-not-so-immaculate-curia-they-dont.html>
2. Italian <http://magister.blogautore.espresso.repubblica.it/2014/01/31/curia-non-immacolata-nemmeno-sa-la-matematica/>

ANALYSIS OF ABOVE DATA

1. The numbers of individuals responding to the questionnaire is not directly given but can be approximated by the data supplied:
 - if the apostolic visit was made because “it was requested by 21 members of the institute” and
 - the first case in the above table notes that 61% reported that there are problems, then
 - the 21 individuals correspond to the above 61% or to the 45% shown in the corrected tables below of those who believe that “problems exist resolvable by an Extraordinary General Chapter/Commissioner”
2. The conclusions suggested by the above are that:
 - 5.5% $[(21/384) \times 100]$ of the friars complaining of problems resulted in the appointment of an apostolic visitor and
 - between 35 $[(21/61) \times 100]$ to 47 $[21/45] \times 100$ individuals actually completed the survey or **9.0%** $\{[21 \times 100 / (61 \times 384)] \times 100\}$ to **12%** $\{[21 \times 100 / (45 \times 384)] \times 100\}$ of the approximately 384 friars. Two reasons for this very low participation are cited on the next page*.

(Continued on page 19)

3. The results immediately indicate that the survey does not appear to be the opinion of a representative number of the friars. This together with all the other inherent problems, specified in our covering letter, needs to be resolved to restore credibility in the impartiality, fairness and justice of the whole process of Apostolic Visitations by either having a proper apostolic visitation conducted or since in fact there are so few complaints the process immediately stopped and reversed.
4. The calculations presented by the Apostolic Visitor are erroneous, biased and self-serving. He indicates that the 'Problems resolvable by an Extraordinary General Chapter/Commissioner' in the first question was 74% whereas this is in reality [74% of the 61%] or 45%.
5. The corrected numbers are shown in all the tables below and the figures released showing a request for an Extraordinary General Chapter or a Commissioner between 73% and 85% are in fact incorrect and when calculated correctly are between **38% and 49%** and **are in fact below 50% of the number of friars who actually voted**. In absolute numbers only 21 individuals requested a Commissioner or an Extraordinary General Chapter.
6. The original questionnaire distinguishes between those asking for an Extraordinary General Chapter and an external Commissioner however the stats presented combine the two presumably to make a more compelling argument.

The only reasonable conclusion one can draw is that:

1. either the data was presented in this manner to mislead CICL and obtain the appointment of a Commissioner or
2. the Apostolic Visitor has absolutely no mathematical abilities whatsoever.

Reference:

* <http://rorate-caeli.blogspot.com/2013/12/franciscans-of-immaculate-part-2-from.html>

one reason why this was less than the whole of the Institute is because the questionnaire was sent only to solemnly professed friars. Another reason why it was less than the whole Institute was—according to my FFI sources—because not all of the solemnly professed friars responded. What happened is that the Visitor stopped counting questionnaires one day without having ever informed the friars that there would be a deadline, much less what it was.

CORRECTION OF ERRONEOUS CALCULATIONS

LO STILE DI GOVERNO DEL SUPERIORE GENERALE	THE SUPERIOR GENERAL'S STYLE OF GOVERNMENT	RESPONSES	
		Erroneous	Correct
a. Tutto va sostanzialmente bene:	a. Everything goes fundamentally well:	39%	39%
b. Esistono problemi:	b. Problems exist:	61%	61%
b1. Esistono problem risolvibili dal Capitolo Generale Ordinario:	b1. Problems exist resolvable by the Ordinary General Chapter:	26%	[61x0.26] 16%
b2. Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario/Commissariamento	b2. problems exist resolvable by an Extraordinary General Chapter/Commissioner	74%	[61x0.74] 45%

(Continued on page #20)

LO STILE DI GOVERNO DEL SUPERIORE GENERALE	THE DECISIONS OF THE SUPERIOR GENERAL IN LITURGICAL MATTERS:	RESPONSES	
		Erroneous	Correct
<p>a. Tutto va sostanzialmente bene:</p> <p>b. Esistono problemi:</p> <p>b1. Esistono problem risolvibili dal Capitolo Generale Ordinario:</p> <p>b2. Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario/Commissariamento</p>	<p>a. Everything goes fundamentally well:</p> <p>b. Problems exist:</p> <p>b1. Problems exist resolvable by the Ordinary General Chapter:</p> <p>b2. problems exist resolvable by an Extraordinary General Chapter/Commissioner</p>	36%	36%
		64%	64%
		23%	[64x0.23] 15%
		77%	[64x0.77] 49%
LE DECISIONI DEL SUPERIORE GENERALE IN RIFERIMENTO ALLA FORMAZIONE DEI GIOVANI RELIGIOSI E DEI CANDIDATI AL SACERDOZIO	THE DECISIONS OF THE SUPERIOR GENERAL IN REFERENCE TO THE FORMATION OF YOUNG RELIGIOUS AND CANDIDATES TO THE PRIESTHOOD	RESPONSES	
<p>a. Tutto va sostanzialmente bene:</p> <p>b. Esistono problemi:</p> <p>b1. Esistono problem risolvibili dal Capitolo Generale Ordinario:</p> <p>b2. Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario/Commissariamento</p>	<p>a. Everything goes fundamentally well:</p> <p>b. Problems exist:</p> <p>b1. Problems exist resolvable by the Ordinary General Chapter:</p> <p>b2. problems exist resolvable by an Extraordinary General Chapter/Commissioner</p>	48%	48%
		52%	52%
		27%	[52x0.27] 14%
		73%	[52x0.73] 38%
I RAPPORTI DEL SUPERIORE GENERALE CON LA CONGREGAZIONE DELLE SUORE FRANCESCANE DELL'IMMACOLATA	THE RELATIONS OF THE SUPERIOR GENERAL WITH THE CONGREGATION OF THE FRANCISCAN SISTERS OF THE IMMACULATE	RESPONSES	
<p>a. Tutto va sostanzialmente bene:</p> <p>b. Esistono problemi:</p> <p>b1. Esistono problem risolvibili dal Capitolo Generale Ordinario:</p> <p>b2. Esistono problemi gravi risolvibili da un Capitolo Generale Straordinario/Commissariamento</p>	<p>a. Everything goes fundamentally well:</p> <p>b. Problems exist:</p> <p>b1. Problems exist resolvable by the Ordinary General Chapter:</p> <p>b2. problems exist resolvable by an Extraordinary General Chapter/Commissioner</p>	47%	47%
		53%	53%
		15%	[53x0.15] 8%
		85%	[53x0.85] 45%

NOMENCLATURE

CICL :- Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life

F.F.I. :- Congregatio Fratrum Franciscanorum Immaculatae; Franciscan Friars of the Immaculate

PCED :- Pontifical Commission Ecclesia Dei