

PRESENZA AGOSTINIANA



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SERVANT OF GOD FR. ANGELO POSSIDIO CARÙ

100th Anniversary
of His Birth

SPECIAL ISSUE



JOURNEY TOWARD HOLINESS

Life of Fr. Angelo

SIMPLICITY THAT SPEAKS OF GOD

Spirituality of Fr. Angelo

POVERTY AS A VOCATION

Ministry and Self-Giving

PROVIDENCE AND VOCATIONS

Testimony left by Fr. Angelo





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Cover

Fr. Angelo Possidio Carù confers First Communion on Fr. Osmar Antonio Ferreira, still a boy, in the Parish church of Ouro Verde d'Oeste.

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EDITORIAL

100th anniversary of the birth of the Servant of God Fr. Angelo Possidio Carù

Dear Readers,

this special issue of *Presenza Agostiniana* is dedicated to the 100th anniversary of the birth of our confrere, the Servant of God Fr. Angelo Possidio Carù (17 February 1925).

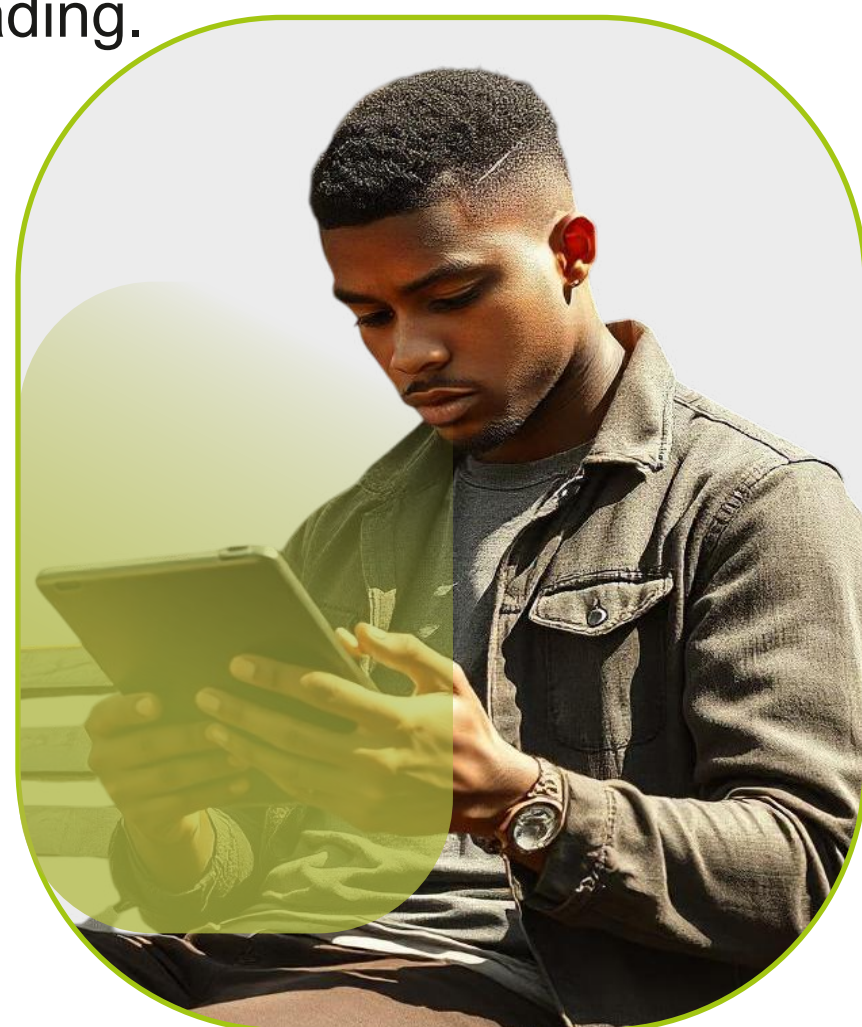
The articles gathered in this issue trace a unified path. *A Journey toward Holiness* retraces the essential stages of his life; *The Simplicity that Speaks of God* outlines his most authentic spiritual traits; *Poverty as a Vocation* highlights the radically evangelical heart of his choices; *Educator, Father, and Friend* recounts his pastoral fruitfulness; *Providence and Vocations* shows how trust in God has generated many fruits for the Order and for the Church.

This anniversary seeks to foster knowledge, nourish prayer, and support the

progress of the cause of beatification and canonization.

Remembering Fr. Angelo Possidio Carù thirty years after his death ultimately means allowing ourselves to be challenged by the most essential question: is it possible to live the Gospel with radicality today, in the simplicity of ordinary life? His story tells us that it is not only possible, but that it is the surest path for allowing God to act.

Enjoy your reading.





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Fr. Vilmar Potrick, oad
@freivilmar

A JOURNEY TOWARD HOLINESS

The Life of Fr. Angelo Possidio Carù



Abstract: the article retraces the life of Angelo Carlo Carù, born in 1925 into a Christian family, highlighting his human and spiritual formation. Having entered the Discalced Augustinians, he lived the formative journey with fidelity, also facing the hardships of the Second World War, and was ordained a priest in 1951. After

formative assignments in Italy, he arrived in Brazil in 1966, where he carried out an intense pastoral and missionary ministry, dedicating himself in a particular way to the poor and to vocations. Fr. Angelo lived as a father and guide for many. On account of his reputation for holiness, the Cause of Canonization has been opened.

1. The Family

Angelo Carlo was born on 17 February 1925 into a family of farmers in **Gallarate**, in northern Italy. His parents, Giovanni Giuseppe Carù and Giuseppina Macchi, were married on 4 April 1920. From this union were born five children: Mario, Paolina (Sr. Stefania), the twins Enrico and Angelo Carlo, and Luigia.

Angelo received Baptism on 28 February of the same year in the Parish Church of Santa Maria Assunta. In the same church he was confirmed on 9 October 1932 and made his First Communion the following year.

Before entering religious life, he had an experience as a worker, employed in an aircraft factory. His parents were

deeply religious and led the family to love God and to follow the principles of the Church. This Christian family—fervent and industrious—constituted the foundation of the human and spiritual formation of Angelo Carlo Carù.

2. Religious Life

1940: at the age of fifteen, on 31 December, the young Angelo entered the Order of Discalced Augustinians in the Santuario della Madonnetta in **Genoa**.

In this community he completed his entire formative journey with great dedication, zeal, and availability, facing every stage with the utmost attention and care, and being approved in all the evaluations of his Superiors.

Gallarate



Genoa



Marsala



3. Activities in Italy

1951-1964: a few months after his priestly ordination, he was entrusted with the office of Master of Aspirants to religious life: until 1961 at the House of Scoffera and subsequently at the Madonnetta, until 1964, in **Genoa**.

From the very beginning, he gave himself without reserve for the good of all and for the proper functioning of the community. In order to contribute to the sustenance of the house, with great simplicity, he traveled—at times asking for rides—throughout northern Italy, creating a network of benefactors for the Genoese Province.

It is fitting to recall the numerous difficulties faced during the period of the Second World War: fear, insecurity, and at times even hunger; none of these, however, led the young aspirant to abandon his vocation.

1942-1951: upon entering the Novitiate on 26 September, he took the name **Fra Possidio Francesco of Jesus Crucified**. On 1 November 1943 he made his religious profession, consecrating himself totally to God. His solemn profession took place on 24 December 1946. On 24 March 1951 he was ordained a priest through the laying on of hands of the Cardinal of Genoa, Giuseppe Siri.



His family was always at the forefront of this collaboration, in particular Sr. Stefania.

1964-1966: in July 1964 he was appointed Master of Novices in **Marsala**. He remained there only for a short time, but he left an excellent impression both on the formandi and on the People of God, as a virtuous priest devoted to his ministry.





Family of Fr. Angelo Possidio Carù in 1951



Solemn Profession



Young Priest



On a Mission

4. Activities in Brazil

a) The early years in Rio de Janeiro

1966-1968: Fr. Angelo arrived in Brazil on 1 April 1966 and was assigned to the Parish of Santa Rita, in the neighborhood of Ramos, in the city of **Rio de Janeiro** (RJ), where the Discalced Augustinians had been present since 1948. As a true missionary, obeying the words of Jesus not to take many things along the way, he arrived with only a small leather bag and a cardboard box tied with a piece of string. He owned very few clothes, which he washed and mended personally. He initially carried out his ministry in the Parish of Santa Rita of the Impossible Causes as Vicar.

1968-1973: Fr. Angelo was a member of the Community of **Bom Jardim** (RJ) and exercised the priestly ministry as Vicar Econome of the Parish of Santa Rita of **Euclidelândia** (RJ) from December 1969 to 1 August 1971. Leaving the Community of Bom Jardim temporarily, he served as Substitute Vicar of the Parish of Santa Rita of Ramos from 4 August 1971 to 17 March

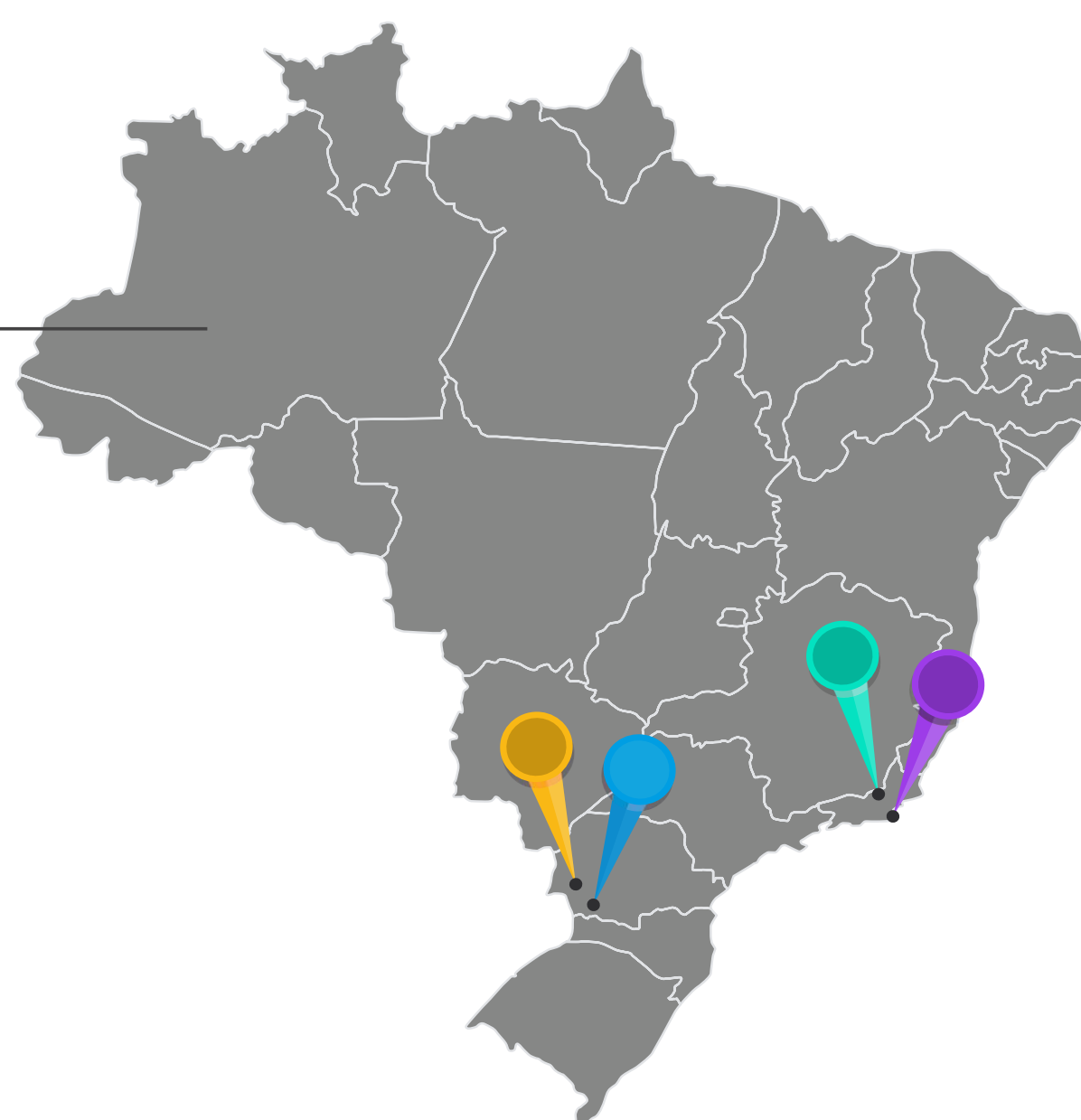
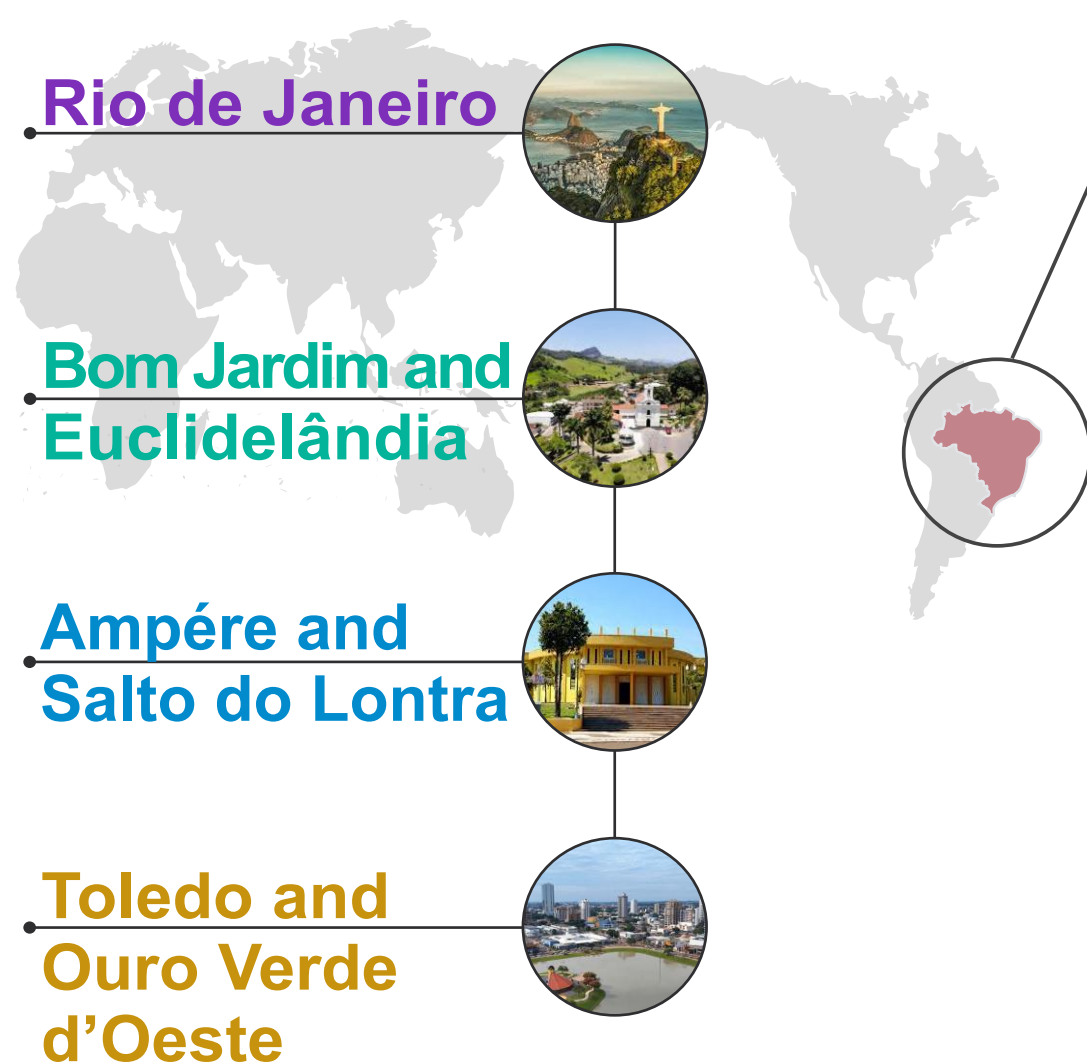
1972. In Ramos he also carried out the office of Master of the Professed from May to September 1972. Having returned to Bom Jardim, he assumed the Parish of Euclidelândia for the second time, from 29 October 1972 to 19 February 1973.

1973-1976: upon his definitive return to Ramos, during this second period, the Parish Priest, Fr. Luis Bernetti, expressed himself as follows:

He will take care of the poor and the sick: this is his field of work; he has always shown a very special love and an affectionate dedication toward the poor and those who suffer.

During these ten years of activity in the State of Rio de Janeiro, he made several trips to Italy and Argentina to collect funds for the construction of the College of Saint Augustine in Bom Jardim, which was also intended to be a seminary; however, due to the lack of vocations, this dream was realized only in 1995.

The principal concern of his life was always priestly and religious vocations. When he realized that new **vocations** were not arising in Rio de Janeiro, he began to insist with his Superiors that a new Religious House be opened in southern Brazil.





Parishes of Ramos/Rio de Janeiro and Euclidelândia

b) Transfer to Paraná

1976: on 14 March, Fr. Antonio Desideri and Fr. Angelo Possidio Carù took possession of the Parish of Saint Thérèse in **Ampére** (PR), and in the following year they began the construction of the Seminary of Saint Augustine, which welcomed its first aspirants in 1978.

1980: on 3 May, he assumed the office of Parish Priest of the Parish of Nossa Senhora Aparecida in **Salto do Lontra** (PR), where he carried out an intense work of evangelization, dedicating himself tirelessly to the promotion of vocations, both by identifying new candidates

and by supporting the Seminary of Ampére. In addition, he initiated and brought almost to completion the construction of the new parish church.

1988: leaving Salto do Lontra, he assumed the office of Parish Priest of the Parish of Nossa Senhora Aparecida in **Ouro Verde d'Oeste** (PR), a function he exercised until the end of his life.

Once again, he devoted himself with great commitment to evangelization and, in the time free from Parish duties, he was constantly present at the Seminary of Santa Monica in **Toledo** (PR).

Arrival at Ampére





Welcome to Ampère

1991: on 13 April, in addition to the office of parish priest, he assumed the Office of **Delegate of the Delegation of the Discalced Augustinians in Brazil**, a task he carried out until his death on 23 May 1995.

During these four years as Delegated Superior, his greatest joy was to visit the various seminaries in order to be close to the vocations, to live with them, to pray together, and to work together. He always sought to encourage everyone



Construction of the Seminary at Ampère

with his contagious smile and his extraordinary determination. He was regarded by all as a father and a grandfather who, at the same time, knew how to correct, encourage, and console.

It can be affirmed that Fr. Angelo lived an exemplary life as a Christian, as a religious, and as a priest. He lived his vocation with great commitment, bearing witness to all the Christian virtues. His



Vocational Promotion



First Communion in Salto do Lontra



Construction of the Seminary at Toledo



Opening Session

entire existence was an uninterrupted and tireless journey toward holiness.

5. Opening of the Cause of Canonization

In view of his exemplary life and his reputation for holiness, the Order of Discalced Augustinians decided to initiate the Cause of Canonization.

2022: on 23 May, in the Parish of Ampère, in the presence of Msgr. Edgar Xavier Ertl, Bishop of Palmas and Francisco Beltrão (PR), and of the Ecclesiastical Tribunal, the Solemn Opening Session of the Cause of

Canonization of Fr. Angelo Possidio Carù of Jesus Crucified was held.

2024: the Closing Session took place on 3 May, and all the documentation and testimonies collected were sent to the Dicastery for the Causes of Saints. This Dicastery approved the Diocesan Phase of the Cause by a document dated 26 February 2025 and appointed Msgr. Maurizio Tagliaferri as Relator of the Cause, so that, together with the Postulator General and the external collaborator, he may prepare the *Positio* to be presented to the Dicastery.



Closing Session



Dom Edgar Xavier Ertl - SAC
Bispo Diocesano
Palmas - Francisco Beltrão

EDITAL

PROCESSO DIOCESANO SOBRE A VIDA E VIRTUDES DO FREI ANGELO CARÚ

Por mandato do Exmo. e Revmo. Dom Edgar Xavier Ertl, Bispo Diocesano de Palmas-Francisco Beltrão e, persistindo entre o povo de Deus a fama de santidade do religioso sacerdote Frei Angelo Carú de Jesus Crucificado, morto santamente aos 23 de maio de 1995, em Toledo/PR.

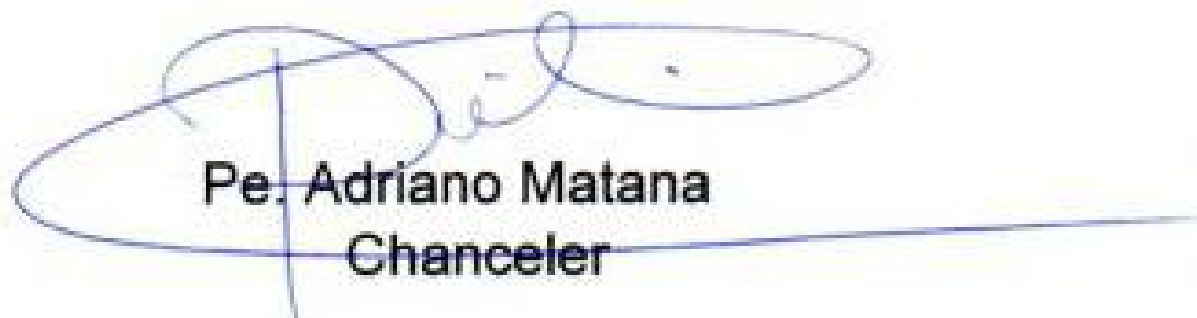
Sendo necessária uma pesquisa para dar início ao Processo Diocesano sobre a vida, as virtudes e a fama de santidade do dito religioso e sacerdote, e levar ao conhecimento da Comunidade Eclesial, convidamos a todos, e aos fiéis em particular, a comunicar-nos diretamente todas aquelas notícias das quais se possam de qualquer modo conseguir elementos favoráveis ou contrários à fama de santidade do dito Servo de Deus.

Devendo-se, portanto, recolher, segundo as disposições legais, todos os escritos a ele atribuídos, ordenamos com o presente **EDITO**, aos quantos os tenham em sua posse, de encaminharem com a devida urgência à Cúria Diocesana qualquer escrito que tenha como autor o Servo de Deus.

Determinamos, por fim, que o presente **EDITO** seja fixado pelo prazo de dois meses na porta da Cúria Diocesana, como também, de todas as Igrejas da Diocese, após esta publicação.

Dado e passado na Cúria Diocesana de Palmas-Francisco Beltrão, no dia 17 de outubro de 2019.


 Dom Edgar Xavier Ertl
 Bispo Diocesano


 Pe. Adriano Matana
 Chanceler

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PRAYER

**to ask for the intercession
of the Servant of God
Fr. Angelo Possidio Carù**

*Almighty God the Father,
I humbly ask You
for the grace to glorify
Your servant
Fr. Angelo Possidio Carù
of Jesus Crucified,
and to grant me,
through his intercession,
the grace that
I fervently ask for
(requested grace).*

*Our Father...
Hail Mary...
Glory be to the Father...*

To share the graces received

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THE SIMPLICITY THAT SPEAKS OF GOD

Outlines of the Spirituality of Fr. Angelo Possidio Carù



Abstract: *the article offers a choral synthesis of the figure of Fr. Angelo, grounded not in theoretical constructions but in the convergent testimonies of confreres, friends, family members, faithful, and benefactors who knew him personally. From these memories there emerges the profile of an essential man, humble and interiorly free, capable of rendering the Gospel*

credible through a sober and coherent style of life. His poverty was not a sterile renunciation, but evangelical freedom and a daily trust in Providence. A priest without fractures between life and ministry, he lived service as a silent choice, guiding without imposing and assuming responsibilities with meekness. A lived spirituality that always remained popular and accessible to all.

It is important to clarify from the outset that the reflections gathered here do not arise from a theoretical construction or from a distant reading, but take shape from the **shared memory** of those who knew Fr. Angelo Possidio Carù: confreres who lived with him, friends who associated with him, relatives who perceived his most human side, simple

faithful and benefactors who experienced his spiritual fatherhood and keep his memory alive.

Different voices, different contexts, yet a surprising convergence in describing him as an essential man—humble, interiorly free—capable of rendering God credible through a sober and coherent **style of life**.



In the texts written about him, the same refrain often returns, expressed in different words but with the same meaning: *“he was content with little,” “he never asked anything for himself,” “he knew how to listen without haste and without judging.”* These are not constructed phrases, but concrete memories born of experience. In Fr. Angelo, many recognized—almost without realizing it—the simple truth of Scripture: *“If we have food and clothing, we shall be content with that”* (1 Tm 6:8).

1. Poverty Lived as the Incarnate Gospel

His poverty, as it emerges from the testimonies, had nothing sad or rigid about it. It was not a bitter renunciation, but evangelical freedom. Those who encountered him speak of a **man light of heart**, not weighed down by possessions, nor by the need to appear or to assert himself. He lived with naturalness what Jesus proclaims in the Gospel: *“Blessed are the poor in spirit, for theirs is the kingdom of heaven”* (Mt 5:3).

His simplicity was born of a deep and daily trust in God, similar to that of the

psalmist who needs no explanations: *“The Lord is my shepherd; there is nothing I lack”* (Ps 23:1).

For this reason, his poverty did not close him in upon himself, but made him approachable. Those who drew near to him never felt ill at ease: there were no barriers, no distances, no roles to defend. His presence communicated **peace** because he asked nothing in return.

2. Happy to Serve the Most High in Spirit of Humility

Confreres and friends agree in saying that Fr. Angelo lived the **charism** of the Discalced Augustinians not as an ideal to be proclaimed, but as a concrete, daily choice: to serve without noise, to accept hiddenness, to allow Christ to remain at the center. In this, his life confirmed the word of Jesus: *“For the one who is least among all of you is the one who is the greatest”* (Lk 9:48).

His humility was neither weakness nor insecurity. It was a gentle strength, rooted in truth, as the Apostle recalls: *“Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves”* (Phil 2:3).



Fr. Angelo after a Baptism



Fr. Angelo in the Sanctuary of Santa Izabel d'Oeste (PR)

Many texts emphasize how he was able to **assume responsibilities** without imposing them, to lead without dominating, and to serve without drawing attention to himself. The joy that accompanied him arose precisely from this: he did not have to defend an image, because he knew that he belonged to God.

3. Priest and Man: A Single Witness

Those who knew him more closely insist on a decisive aspect: there was no fracture between the priest and the man. The same Fr. Angelo who celebrated the Eucharist with sobriety was the one who knew how to pause, to listen, to share time or a simple word. He did not play a role: **he lived what he celebrated**.

In him one spontaneously recognized the affirmation of Saint Paul: *“For we do not preach ourselves but Jesus Christ as Lord”* (2 Cor 4:5).

His word proved credible because it sprang from a coherent life, faithful to the Gospel: *“Be doers of the word and not*

hearers only” (Jas 1:22).

4. A Marian Spirituality Shared by the People

The testimonies also recall with affection his filial devotion to Our Lady of Aparecida, lived in **a simple, popular way**, never ostentatious. In Mary, a humble Mother close to the little ones,



Fr. Angelo and the Eucharist

Fr. Angelo recognized a mirror of his own vocation. Sacred Scripture clearly illuminates this harmony: *“For he has looked upon the lowliness of his servant”* (Lk 1:48). Entrusting himself to Mary’s intercession meant, for him, learning to keep Christ in silence, to hold nothing back for himself, to give without clamor, as the Gospel teaches: *“Mary kept all these things, reflecting on them in her heart”* (Lk 2:19).

This Marian spirituality—so concrete and popular—kept him rooted in the faith of the people and strengthened his style of humble and joyful service.

5. A Memory That Challenges

The voices of those who knew him converge in recognizing in Fr. Angelo Possidio Carù a life that spoke of God without raising its voice. His **simplicity** continues to challenge our time, reminding us that *“God chose the weak of the world to shame the strong”* (1 Cor 1:27).

Through the testimonies of confreres, friends, relatives, and benefactors, there

thus emerges the profile of a man who allowed God to speak through his life. A simple, poor, humble life—and precisely for this reason profoundly fruitful, still capable today of generating questions, awakening a desire for the Gospel, and fostering trust in the God who loves to pass along the small paths.



Fr. Angelo at a Wedding



Fr. Vilmar Potrick and Fr. Dennis Ruiz



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POVERTY AS A VOCATION

The Life offered by Fr. Angelo Possidio Carù



Abstract: *the article presents the figure of Fr. Angelo Possidio Carù as a luminous witness of a life given to God, marked by evangelical poverty, missionary availability, and spiritual fruitfulness.*

His radical choice of poverty, lived as a simple and humble style of life, is rooted

in his family origins and is strengthened in the following of Christ according to the Rule of Saint Augustine.

A formator and a missionary, he knew how to educate above all through example, living the mission as a concrete obedience to the Church and to the Order, first in Italy and then in Brazil.

Writing about the life of Fr. Angelo Possidio Carù is always a deep and enriching pleasure, because it means not only remembering, but also making better known a Discalced Augustinian confrere who, through the concrete and faithful simplicity of his daily life, was able to offer an authentic, coherent, and silent witness to the evangelical values that Christ has left to us.

1. The Radical Choice of Poverty

In addressing the theme of evangelical poverty in the life of Fr. Angelo Possidio Carù, it can be summarized with the words of Msgr. Agostino José Sartori, Bishop of Palmas and Francisco Beltrão (PR) – Brazil, spoken in the funeral homily of Fr. Angelo:



Parish Church of Salto do Lontra

Fr. Angelo Carù was poor in dress, in food—poor by choice.

The evangelical poverty lived by Fr. Angelo was an **integral part of his personality**. One could say that it was part of his very DNA. His origins in a family of farmers helped him to develop this virtue in an evangelical sense. Indeed, from adolescence and youth, he himself helped his family with farm work, later moving on, as a young man, to work as a laborer in a factory.

Having entered the Order at the Santuario della Madonnetta in Genoa, during the Second World War, he experienced the following of Christ—poor, obedient, chaste, and humble—who called him to follow Him in this style of life within the Order of Discalced Augustinians

From the *Rule of Saint Augustine*, he learned to stand out not so much by the manner of dress as by the holiness of life (Reg. 19). Likewise, according to the thought of the Holy Founder, the religious must learn to discipline the flesh insofar as health conditions permit (Reg. 14).

In this regard, from the very beginning of his religious life, Fr. Angelo made the

choice to live as **Christ, poor**, practicing a simple and humble life, without display, even in his manner of dress.

He mortified his body through fasting and other mortifications, eating what was served at table, never complaining about food, and knowing how **to share** with the poor the little that he had.

2. Availability to Give Himself Without Reserve

Fr. Angelo knew how to give himself to the mission that the Church and the Order entrusted to him throughout his religious and priestly life—first as Formator of Aspirants in Genoa, then as Master of Novices in Marsala, and finally as a missionary in Brazil, where he served various communities in the States of Rio de Janeiro and Paraná.

As Master of Aspirants in Genoa, he knew how to educate adolescents and young men called to religious life in the Order of Discalced Augustinians not so much through his words as through his **example and the witness** of his life in the concrete practice of the small things that make up daily life.

He was able to communicate to the young that ardor and enthusiasm which he himself lived. His way of educating was not that of an educator trained at a university through books of psychology and pedagogy, but that of a **good father of a family**, who taught his “spiritual sons” what he himself believed in and practiced.

At the age of forty-one, Fr. Angelo, responding to the call of Christ—“*Go into the whole world and proclaim the gospel to every creature*” (Mk 16:15), as well as “*Carry no money bag, no sack, no sandals; and greet no one along the way*” (Lk 10:4)—left Italy, his family members, relatives, and friends, to be a missionary in Brazil, at the service of the Church and of the Order.

In the Brazilian mission, Fr. Angelo knew how to broaden the horizons of his heart and of his apostolic zeal in order to proclaim the Gospel with his simple word, strengthened by his example and by the witness of his life, serving the Church and the Order wherever there was need:

- in the Parish of Santa Rita in Ramos/Rio de Janeiro (RJ), in Bom Jardim (RJ), and in Euclidelândia (RJ);
- in the Parish of Ampére (PR), in Salto do Lontra (PR), and in Ouro Verde d’Oeste (PR).

As a religious, he was **always willing** to go to the community where his presence was needed. In this regard, he used to say that the religious is a citizen of the world and must extend his charity wherever there is need.

He served the Order as Prior in various Communities—Rio de Janeiro, Bom Jardim, Ampére, and Toledo—and finally as Delegate (Regional Superior) of the mission in Brazil.

3. The Fruitfulness of a Life Offered to God

Without any doubt, the interior life of Fr. Angelo, his formative work with young seminarians in Italy, and his missionary activity in the various Brazilian communities and parishes through which he passed, left an **indelible mark** on the

Fr. Angelo with a group of Novices and Professed in Toledo





Fr. Angelo with a group of Professed in Nova Londrina

hearts of the aspirants who had him as a formator and of the faithful who had him as parish priest or parochial vicar, producing abundant spiritual fruits.

Everyone turned to him as to a father, a friend, and a brother, to ask for a blessing, a piece of advice, a word of comfort, or to confess their sins. All returned from their encounter with him with a smile on their lips, having been welcomed, counseled, or forgiven by him. Fr. Angelo always showed everyone **the merciful**

face of the Father who welcomes and embraces the lost son who returns home.

Even today, thirty years after his departure for the House of the Father, many people continue to remember him with deep admiration and sincere devotion, faithfully preserving his memory and example, and confidently asking the Lord, through his intercession, for the graces they need in their daily lives and spiritual journeys.



Burial of Fr. Angelo in Ampère



Saint Augustine Reading the Epistles of Saint Paul - Conversion, Benozzo Gozzoli (1465), Church of Sant'Agostino (detail, fresco painting), San Gimignano - Italy



Fr. Getulio Freire Pereira, oad

EDUCATOR, FATHER, AND FRIEND

The Ministry of Fr. Angelo Possidio Carù



Abstract: *the article describes the ministry of Fr. Angelo as that of an educator, father, and friend, highlighting a pedagogy founded more on example than on words. His discipline, austerity of life, and freely chosen poverty endowed him with authority and credibility. An untiring man in ser-*

vice, he taught through daily gestures, faithful prayer, and a coherent life. His preaching—simple yet incisive—touched hearts by the way it was proclaimed. He lived a spirituality accessible to all and, as a spiritual father, left a lasting mark on both formandi and the faithful.

1. The Pedagogy of Witness

The pedagogy of Fr. Angelo was deeply convincing: *“he taught what he himself first believed in and lived,”* also thanks to frequent repetition and to the emphasis with which he expressed what he wished to convey.

His discipline and austerity of life gave him authority and charisma, such that he was able to teach everyone, in

one way or another. He knew how to reassure anyone, whether by saying, “Well, you are still young,” or by simply repeating, “Patience.”

His words convinced, but **his examples**—beyond attracting—placed many in a certain embarrassment. Fr. Angelo never refused to carry out any service: it was common to see him sweeping the sidewalk or washing carpets; he was never idle.

2. Poverty, Purity, and Interior Life

Poverty was the distinguishing mark of Fr. Angelo. Two changes of clothes, a jacket, and a pair of shoes made up his entire wardrobe. He never concerned himself with his own needs. When he traveled, his food consisted of bread and bananas. Fr. Angelo was truly poor by choice.

When correcting someone's rude behavior or coarse language, he could appeal to the **witness** of his own speech, from which no vulgar word was ever heard, not even in jest.

When he was asked whether he had ever felt the urge to utter a curse after crushing a finger in the church door, he replied: every suffering and every pain I offer to Our Lord; there is no need for vulgar words.

Always preceded by the phrase, *"I have never allowed myself..."*, his statements elevated not only the **value of chastity** but also that of purity, and his life was its confirmation. This not only

aroused admiration in everyone but was also an encouragement to seek a pure and chaste life. He never left any doubt, in any way, regarding his chastity and purity.

His **homilies** *"were always the same,"* simple and certain. He spoke—at times he would raise his voice—gestured, and made very clear what he wished to communicate. Once, in response to praise directed at one of his homilies, an aspirant, curious, asked: *"What did you see? He always says the same things."* And he received this reply: *"It is not so much what he says, but how he says it, that touches us; one cannot explain it."*

3. Prayer, Fatherhood, and Pastoral Charity

In **prayer** he taught how to pray by praying. There is no record that anyone ever saw Fr. Angelo in mystical raptures; his prayer was accessible to everyone. The way he prayed was truly impressive: nothing seemed tedious to him, and every prayer made him vibrate interiorly.



Fr. Angelo on pilgrimage



The manner in which he knelt before the Most Blessed Sacrament was moving and striking: from where did such intimacy with Christ Jesus come?

The **Liturgy of the Hours** was his constant companion, and he never omitted it. He prayed faithfully with the Church and for the Church. When he lived in community, he required from everyone an attitude of body and voice such that the celebration might be carried out in the most dignified and beautiful manner.

When speaking of **Our Lady**, he spoke of someone extremely familiar. He

always concluded celebrations with the hymn *Dai-nos a benção*, dedicated to Our Lady of Aparecida. “*How many rosaries did you pray?*” was a very frequent question when someone returned from a journey with Fr. Angelo. His devotion to the saints was simple and clear; he had complete trust in their intercession.

In the **Sacrament of Reconciliation**, together with absolution and penance, there was never lacking a sure and practical counsel from Fr. Angelo for living and persevering in the new life.

His **fatherhood** toward the formandi was manifested in small, daily gestures. Every morning he would pass through the rooms exhorting everyone to get up. As soon as the signal sounded, Fr. Angelo was already at the doorway: “*Get up, the birds are already singing to praise Our Lord.*” When he found someone in prayer, he would draw near to pray together or offer his help in the services that were being carried out.

Always attentive, he knew how to perceive changes in the mood and behavior of others and always found a discreet and fatherly way to approach each person.





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PROVIDENCE AND VOCATIONS

The Testimony of Fr. Angelo Possidio Carù



Abstract: *the profile of the Servant of God Fr. Angelo Possidio Carù highlights a life marked by a radical love for evangelical poverty and by an unshakable trust in divine Providence. Convinced that in order to “receive” it was necessary to make an effort, he always lived in an attitude of industriousness and dedication, especially in favor of vocations and the con-*

struction of seminaries and formative works. His poverty was lived without complaint and with complete detachment from material goods. Fr. Angelo educated through example and urged young people to responsibility, nurturing a profound trust in persons, certain that trust—even when not reciprocated—was an occasion for human and spiritual growth.

1. Trust in Providence

One of the most evident characteristics of the life of the Servant of God was his profound love for evangelical poverty. He nourished an immense trust in **divine Providence**, which he liked to describe with a popular and incisive expression, stating that it “gave us a

push,” in the sense that it urged us to move forward, especially in investments for vocations. This conviction accompanied him in a particular way at moments when it was a matter of building new seminaries or expanding them, as happened in the case of the third floor of the Seminary of Santa Rita in Rio de Janeiro.

He was the religious who contributed most economically to the **construction** of the College of Saint Augustine in Bom Jardim (RJ), also taking part personally in the manual work, and later to the construction of the Seminaries of Ampére (PR), Toledo (PR), and Nova Londrina (PR).

His earthly life came to an end precisely while the construction of the Seminary of Bom Jardim was being completed, almost as if to seal an existence entirely spent for vocations.

2. Tireless Industriousness

He was deeply convinced that, in order “to have,” it was necessary “to go” and “to make an effort” in order “to receive.” For this reason, **he was always on the move.**

Nothing bothered him more than seeing seminarians idle: in such cases, he would take them by the arm and immediately find them a task to carry out, just as he habitually did for himself. It was not uncommon to see him hanging out or gathering laundry, offering a concrete example of industriousness and humility.

For his periods of “vacation” in **Italy**, he always chose the months of December and January—thus the depth of winter—even though he did not have clothing suitable for the European cold. He explained this choice by stating that, during the Christmas season, people are more generous and also receive a thirteenth-month salary.

Several months before the journey, he would send handwritten letters to those he intended to visit and who would assist him, especially parish priests and families he knew.

His wardrobe was extremely poor: **few garments**, one shirt, an old jacket, and a few worn pieces of linen. He certainly felt the cold, but he endured it without ever complaining. He traveled with his customary leather bag, also quite worn, and on his return journeys to Brazil he always wore the religious habit. Upon returning, he handed over the proceeds of the collection to the community bursar, often without even knowing the amount that had been collected.



Fr. Angelo with a group of Aspirants in Ampére



Inauguration of the Seminary at Ampère

3. Hope in Youth

He nourished and bestowed a profound trust upon young people, both seminarians and religious, and this attitude was clearly perceptible in the way he related to each of them, marked by respect, attentiveness, and sincere benevolence.

Fr. Angelo was in fact deeply convinced that trust, even when it is not fully

reciprocated or seems to be betrayed, always possesses an educational and transforming power, capable of fostering interior and human growth. According to his vision, it contributed to the maturation of all, even of those who, because of certain behaviors or attitudes, might appear undeserving of such confidence, but who precisely through this trust could rediscover a sense of responsibility and of their own vocational journey..



Fr. Angelo with young priests



SOME PICTURES

Sharing a Bit of Our Life



Convention of Rectors and Shrine Workers in Turin



November 3–7: Fr. Alex Candido da Silva took part in the 59th National Convention of Rectors and Shrine Workers of Italy. In harmony with the Jubilee Year of Hope, the meeting reflected on the role of shrines as places of consolation and welcome. Among the presentations were those of Card. Roberto Repole on secularization and Fr. Rossano Sala on the challenges facing young people. The conference strengthened communion and the pastoral mission of the Shrines.



Tribute to the Augustinian Heritage in Rio de Janeiro



November 10: the Assembleia Legislativa do Estado do Rio de Janeiro dedicated a solemn session to the Order of Discalced Augustinians, the Order of Saint Augustine, and the Order of Augustinian Recollects, conferring a Motion of Congratulations and Applause. Proposed by Alan Lopes, the initiative recognized more than a century of pastoral, educational, and social commitment of the Augustinian families in the State. Those in attendance included the Prior Provincial, Fr. José Valnir da Silva, along with confreres from the Community of Rio de Janeiro.



Canonical Visit in Marsala



November 7–10: Fr. Nei Márcio Simon, Prior General, initiated the canonical visitation of the communities of the Provincia Madre del Buon Consiglio (Italy and Cameroon), beginning with the Santa Maria dell'Itria House. The visit constituted a time of prayer, dialogue, and discernment regarding fraternal and apostolic life. The Prior General was accompanied by Fr. Diones Rafael Paganotto, Secretary General, entrusted with collaborating in the various aspects of the visitation, including the review of the community registers.



Retreat in Cebu City



November 10–14: at the Tabor Hill College, the annual retreat of the Province of Saint Nicholas of Tolentino was held. Guided by Fr. Maximilian Stefano Tremocha, the confreres lived a week of prayer and silence centered on the theme of hope, in preparation for the Jubilee 2025. The gathering fostered vocational renewal and fraternal communion.



Diaconal Ordination in Cebu City



November 13: at St. Joseph Chapel at Tabor Hill College, the Diaconal Ordination of eight confreres was celebrated. The liturgy was presided over by Msgr. José Palma, Archbishop Emeritus of Cebu, who conferred the first degree of Holy Orders upon candidates from various nations of Asia. The Mass drew the presence of religious, family members, friends, and members of the pastoral communities connected to the newly ordained deacons, in a climate of ecclesial joy and profound gratitude for the gift of vocation. The confreres ordained deacons are: Fra Patrick Geneblaza, Fra Silvianus Tapehen, Fra Nguyen Van Quoc, Fra Vu Van Linh, Fra Nguyen Van Ngoc, Fra Tibertius Rangga Bedi, Fra Falerianus Tapehen, and Fra Reynoso Perez.



Canonical Visit in Palermo



November 11–14: Fr. Nei Márcio Simon, Prior General, accompanied by Fr. Diones Rafael Paganotto, Secretary General, carried out the Canonical Visit to the San Gregorio Papa House. As the second stage of the visit to the Provincia Madre del Buon Consiglio, the encounter included the review of community, liturgical, and administrative life, as well as dialogue with local pastoral realities, concluding with the final indications of the Visitors.

Convention in the Vatican



November 10–13: at the Pontifical Urbaniana University, the Convention “Mysticism, Mystical Phenomena, and Holiness” was held, organized by the Dicastery for the Causes of Saints. Taking part in the event were Fr. Renan Ilustrisimo, Vicar General, and Fr. Dennis Ruiz, General Postulator, together with collaborators involved in the various active causes of the Order from the Philippines, Australia, and England. The days were enriched by moments of qualified formation, fraternal exchange, and in-depth reflection on the dynamics of holiness and mystical phenomena within the ecclesial tradition. A particularly significant moment of the conference was the private audience with Pope Leo XIV, who encouraged the participants to continue, with renewed zeal, their service to the Church through the discernment and promotion of the causes of the saints throughout the world.





25th Anniversary of the Province Madre del Buon Consiglio

November 12–14: the Province Madre del Buon Consiglio (Italy and Cameroon) celebrated, with joy and gratitude, the 25th anniversary of its foundation. For this occasion, a representation of the religious gathered at the Community of Santa Maria Nuova, in San Gregorio da Sassola. The gathering offered the opportunity to share moments of communal prayer, fraternal dialogue, and reflection on the journey undertaken over these twenty-five years of life and apostolic service in the two regions of the world where the Province is present.

Among the most significant moments of the commemoration was the pilgrimage to the Shrine of Our Lady of Good Counsel, a place deeply linked to Augustinian spirituality. The religious participated in a Mass of thanksgiving that marked this important milestone for the Province.



Convention in Rome

November 15–16: the Convention “The Rule of Saint Augustine for the Augustinian Family: IN ILLO UNO UNUM” took place, bringing together members of the various Augustinian institutes for a time of formation and communion. The presentations by Msgr. Giovanni Pagazzi, Fr. Kolawole Chabi, and Fr. Rinaldo Ottone explored the theological and spiritual value of the motto of Pope Leo XIV. The concluding celebration was presided over by Fr. Nei Márcio Simon, Prior General.



Canonical Visit in Valverde



November 18–24: the Prior General carried out the Canonical Visit to the Community of Santa Maria di Valverde. This was the third community of the Province Madre del Buon Consiglio to receive the visitation within the program initiated in 2025, which will resume in February with the subsequent planned stages. Throughout the entire week, the Visitors shared in the daily life of the religious community, participating in the fundamental moments of fraternity: communal prayer, meals, pastoral activities, as well as the Prior General's personal meetings with each religious. As indicated by proper law, the various aspects of community life were examined: the persons, the places, and the Registers.



Assembly of Major Superiors in Sacrofano



November 26–28: the Prior General, Fr. Nei Márcio Simon, took part in the 104th Assembly of the Union of Superiors General, which brought together approximately 160 Major Superiors on the theme “Connected Faith: Living Prayer in the Digital Age.” Pope Leo XIV met with the participants, expressing his gratitude and imparting the Apostolic Blessing. The proceedings continued at the Fraterna Domus, with moments of dialogue, formation, decision-making, and prayer.



Meeting with Members of the Student Houses in Rome

November 21: Fr. Harold Toledano, Prior of the Community of the International College Fra Luigi Chmel, took part in the meeting promoted by the Rector of the Pontifical Gregorian University, together with the Presidents of the Pontifical Biblical Institute, the Pontifical Oriental Institute, and the Collegium Maximum, as well as the Rectors of the International Colleges and Student Houses. The event opened with the celebration of the Holy Mass, followed by a moment of institutional dialogue.

Taking Possession of Cardinal Radcliffe in Rome

November 30: at 10:00 a.m., the Dominican Cardinal Timothy Peter Joseph Radcliffe took canonical possession of the Diaconia of the Most Holy Names of Jesus and Mary in Via Lata, in our historic Church of Jesus and Mary on Via del Corso, which is also the seat of our International Student House Fra Luigi Chmel.





Regional Meetings

December: the confreres of the communities in Italy gathered for fraternal meetings in preparation for Advent. The religious of the North met at the Santuario della Madonnetta, those of the Center in Acquaviva Picena, while the confreres of the South gathered in Marsala. The meetings offered a time of prayer, formation, and fraternal sharing at table.



Consecration of the Altar in San Gregorio da Sassola

December 7: at the Sanctuary of Santa Maria Nuova, during the Mass of the Second Sunday of Advent, Msgr. Mauro Parmeggiani presided over the consecration of the altar on the 350th anniversary of the erection of the sanctuary. In his homily, the Diocesan Bishop linked the meaning of the altar to the season of Advent, inviting the faithful to conversion, fraternal communion, and Christian witness. Relics of Saint Lucy and Saint Vincent the Martyr were placed within the altar.



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Prot. Reg. V; fol. 258/14
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Dear confreres, affiliates, and friends, the season of Holy Christmas invites us to contemplate with wonder and gratitude the mystery of the Incarnation: God becomes man, draws near to our fragilities, and gives us the light that illuminates every darkness. In this atmosphere of joy, I wish to address each one of you with an affectionate thought that embraces your communities and all those who share in the beauty of the Discalced Augustinian charism.

Our Father Saint Augustine, in his profound reflection on the mystery of the Incarnate Word, exhorts us: *“Consider, O man, what God has become for you: learn to receive the teaching of such great humility, even in a teacher who does not yet speak”* (Sermo 188,3,3). These words invite us to live Christmas not merely as an outward celebration, but as an opportunity

MESSAGE FROM THE PRIOR GENERAL Christmas Greetings

to allow ourselves to be touched by God who makes himself small, humble, and near. The birth of Jesus teaches us that true greatness is revealed in self-giving love and in the sincere welcome of others.

This year, our hearts also open to a grateful remembrance of the 100th anniversary of the birth of the Servant of God Fr. Angelo Possidio Carù. His example of dedication and faith, rooted in Augustinian spirituality, remains for all of us a star that illumines the path.

Fr. Angelo lived the service of others with generosity and intensity, showing how it is possible—even today—to translate the message of Christ into concrete gestures. We pray that the Servant of God may be recognized as Venerable, Blessed and Saint, if this is the divine will.

I wish you all a Holy Christmas, rich in the peace and joy that only God can bestow. And may your hearts be the cradle of Jesus.

