



Most Rev. Paul M. Boyle, C.P.

Born: May 28, 1926

Professed: July 9, 1946

Ordained: May 30, 1953

Bishop of Mandeville: 1991

Died: January 10, 2008



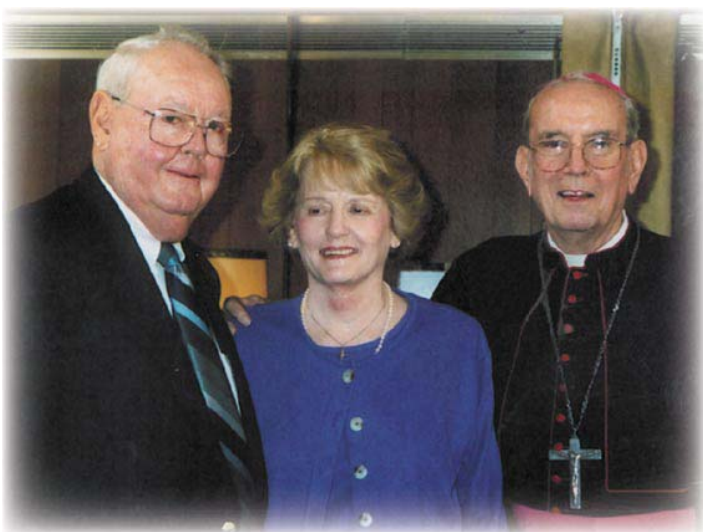
Profession day at St. Paul, Kansas, with Father and Mother.



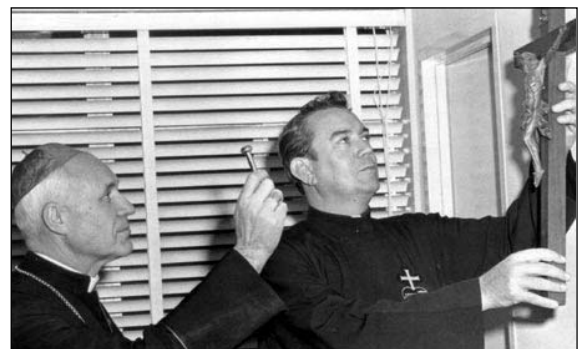
Joachim Gemperline (L), Paul Boyle, Frank Cumiskey, Thomas Doyle, Jude Monteith and Rian Clancy during student life.



Class in 1953, Louisville: Rian Clancy (Front/L), Roger Mercurio (director/teacher), Joachim Gemperline, Bede Doyle (Back/L), Paul Boyle and Jude Monteith.



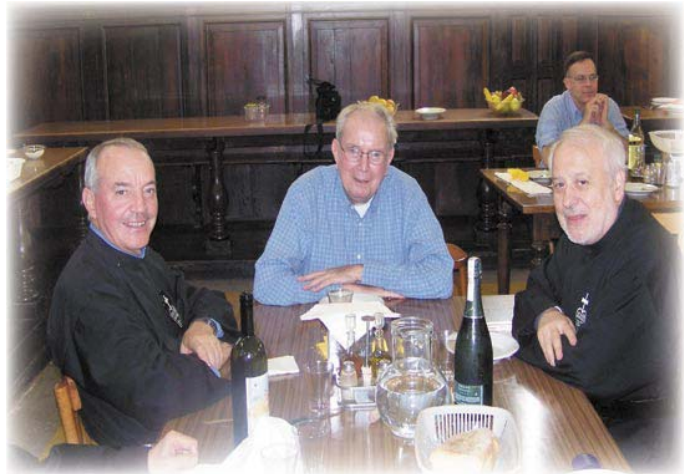
Paul with brother Jim and sister Mary in 2003.



Paul with Card. Luigi Raimondi at CMSM Office in 1972.

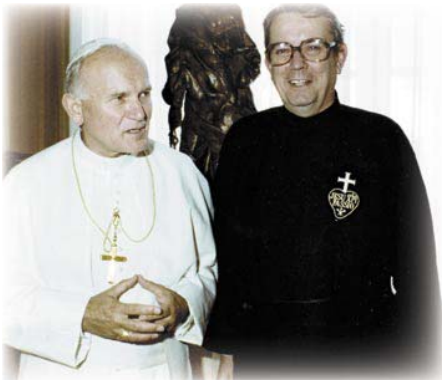


General Superior Theodore Foley (center) invited Paul to be a member of General Chapter Preparation Committee. Paul is second from left.



Paul attended the most recent General Chapter of 2006. He is seated with Jose Orbegozo (former Superior General) and Otaviano D'Egidio (present Superior General).

IT'S GOOD TO KNOW PEOPLE IN HIGH PLACES!

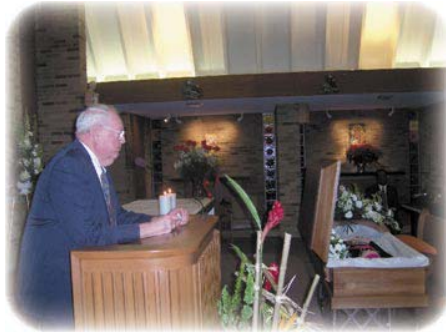


THE MANY FACES OF PAUL BOYLE, C.P.





Bishop Boyle's body is received at St. Paul's Retreat Center Chapel, Detroit. Jim Strommer placed the Passionist Profession cross in Paul's hands.



Jim Boyle, Paul's brother, shared some of his memories at the wake.



Mary Ansman, Paul's sister, shared some of her memories.



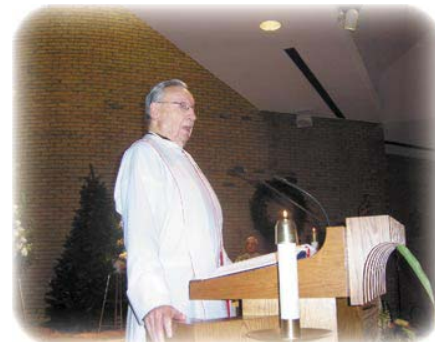
Family members placed the pall on the coffin at the beginning of the Funeral Mass at St. Catherine of Siena Church.



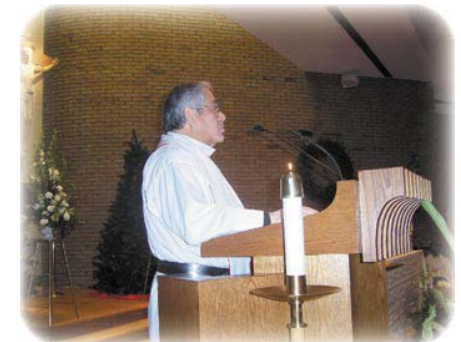
Bishops at the Rite of Final Commendation of the Funeral Mass.



Bishop Charles Dufour of Montego Bay was principal celebrant.



Columkille Regan delivered the homily and eulogy.



Clemente Barron read the Superior General's message.



What would an Irish funeral be without bagpipes.



Burial was at the Passionist Cemetery in Detroit.

Bishop Paul M Boyle, C.P.
1926 – 2008

Bishop Paul M Boyle, C.P., was born in Detroit on May 28, 1926, the oldest of three children. His father was an Irish Police Officer until about 1935. He received a disability retirement for an injury received in the line of duty. Then he went to work at Ford Motor Company. His mother was a devout person, hard working and cheerful. She had been a school teacher before marriage. She loved to play practical jokes and tell stories. His brother James Martin is two years younger than Paul and his sister, Mary Camilla, was born in 1933.

The family and all their friends were Irish or Scottish. Boyle grew up with great pride in being Irish. His father was a very prejudiced man, especially against the English. While he was not a man to use profanity, “damn-English” was one word for him. Paul was convinced that all non-Irish felt slightly ashamed of their nationality. It was not until the seminary, when he was about 17, that he discovered from a Polish classmate, Valentine Viavody, that he was proud of being Polish. This was a revelation to Paul!

Paul grew up during the depression and recalled that every penny counted. But his father always made sure that the family was well provided for and he was generous to others. Like other boys of his day, Paul earned spending money by cutting the grass or shoveling the snow for neighbors. Later he had a paper route and then worked in a grocery store. For a short time, during the summer, he worked in a small factory as assistant time-keeper.

Although Paul was small until his teens, he was a good athlete in grammar school. He was especially good at hockey and football as a child. In his first two years of high school, because he was not tall enough for basketball, he took up boxing, but was not good at it. He said he lost most of his fights!

First Communion was in Precious Blood Parish in Detroit in May of 1932. Confirmation was in the same parish. A Great Uncle was his sponsor. All the boys took “Joseph” as their name, and that was written on the card the sponsor was to present. But Paul wanted to be a Dominican Priest (“Order of Preachers”), so persuaded his Great Uncle to write DOMINIC on the reverse side of the card. When Bishop Gallagher saw Paul’s card, he checked with the Great Uncle if this was the correct name. The family was surprised when they heard the Bishop call him Dominic as he confirmed Paul. When Paul was around 13, the family moved to a new neighborhood in St. Mary of Redford Parish. Paul went to Catholic schools all his life, except for one year.

Paul always wanted to be a priest. His father admired the Redemptorists; his mother had several friends in the Basilians. But Paul wanted to be a Dominican because they were preachers! Toward the end of grammar school Paul wrote each Dominican Provincial in the USA inquiring about a minor seminary, but they had none. There was serious discussion at home about going to Chicago, to a Dominican High School which served as a sort of Preparatory School for the OP’s. But the family could not afford the extremely high tuition. One day a Dominican, visiting his parish of St. Mary of Redford, gave him a book about the Dominicans. The book stressed the teaching role of Dominicans, men of scholarship and research. That changed his view. “I didn’t want to teach; I wanted to preach.” After reading that book Paul became interested in the Passionists, who were preachers. A friend went to the Passionist Seminary. When he came home at the end of his first year, he introduced Paul to the Passionist Monastery on Schoolcraft in Detroit.

In 1941 Paul made a private three-day retreat at the Passionist Monastery, under Fr. Cornelius McGraw. As a result of that, he applied to enter the Passionists. His years in Normandy (1941 - 1945) were very happy. The day before he went to the Novitiate, he went to Elmer Sandman. He told Paul the Novitiate would be the happiest year of his life. It wasn’t!

Only four of the eight who began novitiate finished the year: Boyle, Cumiskey, Doyle and Gemperline. The four others in the novitiate class were George Ward, William Wetterer, Robert Crider and Louis McCorkle. The

four took first vows on July 9, 1945, in St. Paul, Kansas. Later, during student life the class was joined by Rian Clancy and Jude Monteith.

Shortly after profession of vows the class took the train to Detroit to begin three years of Philosophy. For the third year Philosophy they moved to Des Moines, as Detroit was to become a Retreat House. They made Perpetual Profession in Des Moines in 1949 and moved to Chicago for two years of Dogma. Paul enjoyed student life especially the two years of theology in Louisville. The house was very comfortable and the studies were fascinating. He enjoyed the classes in New Testament, Morals and Canon Law.

The class was ordained on May 30, 1953. When the appointment came to go to Rome to study Theology, Paul was disappointed. His heart had been set on the missions. Nevertheless, he soon became excited about the trip. Neil Parsons was Provincial and, wisely, wanted him to obtain a degree in Theology before continuing with Canon Law.

Back in the United States Paul found that he enjoyed teaching very much. He taught Canon Law as well as Pastoral Theology and Homiletics. For several summers he took summer courses in Speech and Drama at Northwestern University; then in Pastoral Counseling at St. John's University in Collegeville. One summer he took a course in Moral Problems at Regis College in Toronto. During several summers he taught at Xavier College in Chicago. He taught Theology of Religious Life and Modern Moral Problems. One summer Father Bernard Haring and Paul gave several workshops together for priests in different cities.

As much as he loved teaching, Paul found that he enjoyed preaching even more. He became very active around Louisville, then in the Tri-State area. Much of this work was with Pre-Cana and Cana groups. He also gave many high school retreats, especially in Chicago, Louisville and Birmingham. Each year he had two missions, most of them in Alabama. Then he became active in preaching Mission Appeals and the Sign magazine. Whenever he didn't have a Cana Conference, he would fly around the mid-West making Mission Appeals or Sign Appeals.

During the Canon Law Society Convention of 1961, Paul was elected Recording Secretary. The next year, in San Francisco, a group of Midwestern canonists decided to have him elected President. When Paul was elected, many of the "old guard" thought it was a disgrace to reject the official candidate who was a bishop. The out-going President gave interviews about the "Young Turks" who had taken over the CLSA.

Father Kevin O'Rourke, O.P., and Paul organized a National Congress on Renewal of Religious Life at Rosary College in Chicago. They planned a meeting for Chancery people who would be dealing with religious, calling it a meeting of Vicars for Religious. They asked the Detroit Auxiliary, Bishop Joe Brietenback, if he would send a letter in his name asking Bishops to appoint someone to this meeting. As a result, many Bishops appointed their first Vicar for Religious and the organization of Vicars for Religious began. After that initial meeting, the Vicars took care of their own organization.

At the end of his term as President, the Society saw that someone was needed for an office of Executive Secretary, so Paul was elected as the first Executive Coordinator of the CLSA. He held this for 5 years, until he became Provincial.

During the preparations for the extraordinary General Chapter following the Vatican Council, Father General, Theodore Foley, called Paul to Rome and asked him to prepare a draft of the revised structures of government for the Passionist Congregation. One of the elements Paul introduced was a Synod of Provincials. Father General also asked Paul to prepare a Manual for the Chapter, in which he proposed the idea of a Central Coordinating Committee and Moderators other than the President.

In 1968, at his first meeting as a member of the Conference of Major Superiors of Men (CMSM), his name was placed in nomination from the floor for membership on the National Board. He was elected. A few months later, when the Vice President of the Conference left, Paul was elected Vice President. The next year he was elected President of the CMSM. At the end of that year as President, the Annual Meeting changed the Constitution, making him eligible for reelection to a two year term. He served for five years as President of CMSM.

When Paul became Provincial in 1968, the Passionists of Holy Cross Province had an enviable reputation of not having lost any priests, despite the turmoil in other institutes. But three months after his election, a young priest left the priesthood. Within about two years the Province had caught up with the rest of the church!

My first three years as Provincial were extremely difficult. During those years I wept more than all the years of my life since infancy. The changes in religious life, the new attitudes, brought confusion and tensions. It was a learning process for all of us and, gradually, I learned how to deal with people and situations a bit better. ...A whole book could be written about those early years as Provincial. But after the first two or three years, I began to enjoy the work very much. As the Province began to settle down, there continued to be many challenges and many rewards. ...I was continually surprised and delighted at the goodness and simplicity of the vast majority of the religious. The combination of selfishness and sinfulness in notably good and holy men was a constant source of fascination and edification for me.

Other challenges faced Paul during his leadership of Holy Cross Province: Passionist formation at Catholic Theological Union, the Stonebridge period, the resignation of his First Consultor, the separation of the Provincial Council from the rest of the community, the introduction of women into the monastery for the Provincial Office on the third floor, and the closing of several religious houses

The first house I closed was the Preparatory School in Warrenton. In the next few years I had the unhappy responsibility of closing a number of monasteries: St. Paul, Kansas; the Stonebridge Seven Resident; the Prayer Center at Hinsdale; the St. Louis Sensitivity Center; Birmingham, Alabama; San Anselmo, California. There was also a formation house in Los Angeles which I had to close.

During his time as Provincial, Paul, with two other major superiors, helped establish Catholic Theological Union in 1968 and was instrumental in shaping the present governance structure. Paul also approved the Spanish Ministry House in San Antonio, Texas. Paul felt blessed that during this time he had an excellent provincial council, saying that all could discuss freely and express difference of opinions quite openly.

From 1974 to 1976 he served as president of Stewardship Services Inc., an organization established by the CMSM to give financial assistance to religious communities. During these years he began working on another project to help religious communities with financial management. In 1976 he founded and became the president of Religious Communities Trust (RCT) set up to instruct religious organizations on short term investments.

When he was elected Superior General in 1976, it was hard for him to leave a well-organized Provincial office and staff, but he was excited by the prospect of helping the Congregation during a time of renewal and adaptation. He wrote that:

The twelve years as General were a great grace. My prayer life deepened and became a really important part of my life. As I came to know the Congregation better, my appreciation of the magnificent variety of cultures and services grew. The men were marvelous and I was frequently deeply impressed by their simplicity, their generosity and their great faith. I very much enjoyed my years as General.

During his years in Rome Paul had many opportunities to become acquainted with the universal church. He served on a number of different committees, both of the Union of Superiors General and for the Holy See. He was

a member of the committee drafting the Final Document, after the international meeting on Vocations. In fact, it was during one of these committee meetings, while he was standing outside on the roof off of the Synod Hall, that Pope John Paul II was shot.

He was a member of the Council of 16 that met with the Congregation for Religious. Likewise, he was a member of the Council of 18 that met with the Congregation for the Propagation of the Faith. For five years Paul was a Consultor to the Congregation for the Propagation of the Faith. In his last years in Rome he was a member of the Plenarium of the Congregation for Religious, the body which votes to establish policy (subject to the approval of the Holy Father). For two terms he was a member of the Board of the Union of Superiors General. Three times he was elected to represent Religious in the Synods on Christian Family in the World Today, Penance and Reconciliation, and on the Laity.

His sabbatical semester at Berkeley was delightful. He learned how to use a computer, took some daily exercise by walking the beautiful hills and worked hard with the courses

Paul spent two years in Puerto Rico with the Passionist Community at La Piedad. “While I don’t think I had found responsibility difficult, I realized in Puerto Rico that life without responsibility is much more relaxing.” Paul did a fair amount of preaching, in both Spanish and English. Several times he was invited to preach retreats in the Dominican Republic and the Virgin Islands. He accepted a few invitations to preach retreats in the United States, but was reluctant to accept many of these. He did not want to be living in Puerto Rico and working in the USA. Also, he conducted classes in Canon Law for the deacon candidates in the Virgin Islands.

The appointment to Mandeville was a new challenge and brought new excitement. In many ways, this was the most challenging job he had. As Provincial and General there was some structure in place, even though in both places he substantially re-organized the offices. But he began in Mandeville with nothing. No house, no office, no car and no money. His father had left him a substantial amount of money. Basically it was this money which supported him and the Vicariate for the first couple of years. There were only four Passionist priests assigned to the Apostolic Vicariate. There were four other priests working temporarily in the Vicariate but they were scheduled to leave shortly after his ordination. By the time Mandeville became a diocese and Paul was installed as Bishop, there were 29 Priests, 10 Deacons, 11 Brothers, 40 Sisters, 4 seminarians, 13 lay missionaries. Paul worked tirelessly in raising funds for the personnel needs of the diocese, for the construction of churches and parish centers, for educational opportunities for the poor, for social services, orphanages, clinics, etc.

Paul retired in 2004 and moved to the Passionist Community in Louisville, Kentucky. This decision was probably based upon his early reflection regarding his life as a bishop in Mandeville:

Part of my problem is that I live alone. I miss community life, both from the point of view of companionship and that of a rhythm of life. Being alone, the only thing I have to do is work. So I spend all day long in my office, from early morning until late a night. But despite this, I rarely catch up on my work.

During his time in Louisville and right up to the time of his hip replacement, Paul continued an exhausting schedule of sacramental ministry and conducting appeals for Food for the Poor, preaching at weekend Masses at parishes through the United States. He never stopped being a preacher for the poor in the Caribbean world.

Paul’s moto on his coat of arms as Bishop of Mandeville was “*His cross is our hope.*” His life was centered on the Passion and Death of Jesus Christ. By rendering service to others, by asking “What can I give?” over “What can I get?” Paul was a man for all seasons inspiring hope in all who came to know him.

**Funeral Homily for
Most Rev. Paul M. Boyle, C.P.
January 16, 2008
St. Catherine of Siena Church
Detroit, Michigan
Rev. Columkille Regan, C.P.**

Mt.25: 31-40

This morning I begin my remarks extending a warm and heartfelt expression of sympathy to Jim and Mary, Paul's brother and sister, Jim's wife Mary, his many nieces and nephews, on the sudden death of Paul. Eight weeks ago he was at a parish preaching for Food for the Poor. As we Passionists come together with you, his beloved family and friends, we mourn and celebrate the life of our brother, Bishop Paul Boyle. I am honored to have been invited to preach at this Mass and pay tribute to this good man with whom I shared a long and great friendship.

Paul's motto on his episcopal coat of arms was "*His cross is our hope.*" From his ordination to his dying day the Passion and death of Jesus was his hope, his inspiration. The mystery of the Cross was his support in the remarkable journey to his Calvary.

Ordained in 1953 Paul was sent for graduate studies in Rome. There he earned Master's degrees in Theology and Canon Law. Returning to the United States, he taught our seminarians in Louisville and St. Meinrad Abbey. He was an active member of the Catholic Theological Society and the Canon Law Society of America. This brilliant man, recognized as a leader by his colleagues, was elected president of the Canon Law Society, where he was influential in making it a highly respected society.

I first met Paul at a Canon Law Convention at the Americana Hotel in Miami Beach. For those of you who don't know too much about canon law, the Society chooses comfortable spots so that we can think better. Two of us from the Eastern Province attended and Paul came from the Western Province. Now you must understand we are all Passionists – East and West. We have great theological and spiritual similarities and some interesting differences. The East drinks scotch and the West bourbon. This piece of wisdom I learned as we gathered in the lounge before dinner. We Easterners ordered a simple drink of scotch. Paul began a discussion with the bar tender impatiently requesting a variety of bourbons that no one outside of Kentucky ever heard about.

Our friendship began in that setting. I saw his humanity, his humor, his impatience and basically the goodness and brilliance that would be appreciated worldwide in the years to come.

In 1968 Paul was elected provincial superior. Soon after assuming his new office he faced the crisis many provincials faced: the exodus of fellow religious from the community. Thus did he learn that religious leadership is servant leadership.

When he was elected to be president of the Conference of Religious Superiors he faced a new problem: bankruptcy. Several religious communities and one diocese were in dire straits. This financially and astute compassionate man was inspired to create Stewardship Services to assist these communities. Later he co-founded Religious Community Trust, an investment trust to help congregations of men and women manage their funds. Not only did he have a great insight into the financial health of religious communities, but he was in great demand as an expert on the whole world of religious life. In those years he was a regular contributor to "Sisters Today" - a periodical on religious life.

Paul had a knack of responding quickly and effectively to problems. Just as he moved to help bankrupted communities, he also recognized the need that Sisters' communities had for legal advice after Vatican II. The Council had ordered all communities to update and modernize their constitutions. To serve this need he put together a group of canonists to help hundreds of Sister communities. I had the privilege of being part of this group as we traveled from coast to coast lecturing to groups or sitting in as advisors at their Chapters.

Then it was time for our Constitutions to be updated. Paul was part of a small group that prepared the working documents for the extraordinary Chapter in the early 70s. He was a significant presence at those sessions and sometimes controversial. I forgot to mention that his coat of arms had not only the motto, but also three shamrocks. And the spark of that Irishness showed itself on occasion. Paul was not the most patient man. I have sat beside him at conferences and lectures. If the session was to begin at 9:00 and didn't . . . Paul was out of the room by 9:05. He would lean over to me and say "I am out of here; they are amateurs." He was gone.

In 1974 our saintly General Superior, Theodore Foley, died. A year and a half later a special Chapter was convoked in Rome and Paul was elected our Superior General. As such, he became a world traveler visiting Passionists in Europe, Africa, Asia, South and Central America as well as our country. It sounds romantic, but it was dangerous and for Paul costly. He contracted malaria in Brazil, and in New Guinea he lost the medicine that kept his glaucoma under control. Consequently he lost one of his eyes.

At a time when provinces were experiencing diminishment, he proceeded boldly to establish a new foundation in India. In 1991 Holy Cross Province assumed the care of this venture. The Provincial, Fr. Don Weber, is there as we talk, visiting the India community.

Paul loved living in Rome, and he was highly respected. The Union of Superior Generals elected him as their representative at every Synod of Bishops. He was also a member of the Congregation of Consecrated Life at the Vatican. That in a nutshell was his life for 12 years in Rome. Then his term of office ended.

What does a person do when exciting experiences come to an end? What does a man do who has been a leader in church law, in religious life, in the financial world? How does he get back to the farm? If you are Paul Boyle, you go to Berkeley for a theological update, go to Mayo Clinic for a checkup and be surprised as they operate to remove a cancerous prostate. Then you decide to go to Puerto Rico and work quietly in a Passionist parish.

Three years later in 1991, he was plucked out of this hidden life, and ordained a bishop in our mission in Mandeville, Jamaica, West Indies. Our province had assumed the care of this mission territory in 1955, now, 36 years later we had a bishop. But the bishop had his work cut out. The mission had only three Priests, one Deacon, one Brother and 12 Sisters.

Some of us who are here today traveled to Jamaica for Paul's ordination. Bishop Norbert Dorsey was a co-consecrator and singing homilist. The next day as we boarded the bus to leave Jamaica, Jim Boyle summed up the mood: "Then they rolled the rock and sealed the tomb" Paul looked terribly lonely and we all felt terrible as we left him. But Paul was resilient. He was strong. Had loving support from his family. Our province always was happy when he came to visit our houses. And he was usually the first to start a poker game. I had gone on many vacations with him, but now it seemed that we had lost him in a big dark hole.

But he turned it all around in six years. So, in 1998 the Holy See recognized the extraordinary work he had achieved in those few years. The mission territory was created as a diocese. Paul became the first bishop. And now there were 29 Priests, 10 Deacons, 11 Brothers, 40 Sisters, 4 seminarians, 13 lay missionaries.

You can only imagine the mighty effort that populated the diocese with spiritual leadership. The demands were great. Every priest needed a car, a rectory, a subsidy. Money was a constant worry. But rectories were built, cars were purchased, orphanages were opened, senior citizen facilities provided, high schools were opened. And, with the leadership of Sister Una, a Passionist Sister, an accredited college came into being to prepare qualified teachers for a needy, poverty stricken population. "His Cross is our hope".

The Gospel reading that was proclaimed today is the mantra of Bishop Paul: "When did I see you hungry, thirsty, naked, in need of food, clothing, housing?" Paul was indefatigable. But it wasn't all Paul. Paul was a man of prayer. All through his life, he rose early and spent at least an hour in conversation with his Lord. He was where he belonged. He was at home with the poor, the neglected, the handicapped.

Given an opportunity to move to a more affluent and easier diocese, he opted to remain in Jamaica. He truly believed the Lord would help him in this ministry. "His cross is our hope". And, I suspect there are men and women in the church today, whom the Lord tweaked to donate the money that the bishop prayed for.

When the bishop retired three and half years ago he decided to live with his brother Passionists in Louisville. He also decided to be a full time preacher for Food for the Poor, the wonderful organization that helped him as Bishop of Mandeville. He became a tireless preacher for the poor in the Caribbean world. Week after week, up until just 7-8 weeks ago, he went all over the country preaching, convinced as "long as you did it to one of these least ones, you did it to me." Now his voice is silent.

What was Paul's finest time? Teacher? Preacher? Canonist? Helping religious communities? Provincial? General? Oh, they were all great times, challenging, successful. But for me, being Bishop of Mandeville was Paul's greatest time. He grew in that poor land. He was humble, holy, compassionate and patient. As this humble man lay dying in his hospital bed last week, unable to speak, it is not hard for us to hear the words of St. Paul's prayer:

"I am being poured out like a libation, and the time of my departure is at hand. I have competed well, I have finished the race, I have kept the faith, From now on the crown of righteousness awaits me, which the Lord, the just judge will award to me on that day, and not only to me, but to all who have longed for his appearance" (2 Tim 4: 6-8).

"Eye has not seen, ear has not heard, [nor has it] entered the human heart, what God has prepared for those who love him" (I Cor.2: 9).

Good bye dear friend, until we meet again.