



Bloodlines

*Newsletter of the Atlantic Province
Spring 2021*

From the Provincial and Council

The provincial council met on Monday, February 8 by Zoom with all members present, including the provincial treasurer. The meeting began with a prayer by Fr. Sam.

Approval of the Agenda/Minutes of the Last Council Meeting

The agenda and minutes were approved unanimously.

Financial Report

Fr. Peter presented a financial report focused primarily on the costs of the new house of formation. The price of the property plus renovations, furnishings and interest on a \$450,000 loan was approximately \$1,750,000 CAN. Some landscaping remains to be done. Fr. Peter is of the opinion this is not the best time to move forward on the sale of the Bathurst property.

Formation and Vocation Report

The respective directors had nothing to report.

Development Office

Jerome Hologa has put out two issues of the *Precious Blood Family* magazine. Fr. John recommended an editorial board be formed to assist with this project.

Personnel

Jerome Hologa, upon written request, was approved for definitive incorporation and ordination to the diaconate. Deacon Gerardo LaGuartilla, upon written request, was approved for ordination to the priesthood. Dates and venues were suggested.

Other Business

Fr. Mario reported there is going to be a MSM meeting April 26-29, 2021 by Zoom. He solicited assistance from council members in preparing a 30-minute presentation focusing on how the province has been implementing the core values from the last General Assembly.

Because we have people in different countries coming to the business assembly, it is likely impossible for at least some to be present due to travel restrictions imposed by the Canadian government. The provincial will contact the Moderator General for guidance in this matter to see if the assembly could be a “hybrid” with some members attending by Zoom and if any dispensations would be needed. The question is urgent since a final agenda needs to be sent out to the membership by March 7.

Fr. Sam also thought members should be reminded about their annual retreat and that many opportunities are available online.

Date for the Next Council Meeting

The next meeting will also be by Zoom and arranged after Fr. Mario talks with the Moderator General.

Closing

The meeting ended at 3:05p.m with a closing prayer by Fr. Sam.

Addendum

After speaking with the Moderator General, the provincial recommended to the council that the business assembly be cancelled. All were in agreement and the membership will be informed by the provincial secretary.



Voice of the Founder

What is most important to our being successful in this great undertaking is the exact execution of those ordinary and common daily actions which God wants us to do in the state of life in which he, in his loving kindness, has placed us. In my opinion, this constitutes the very essence of a holy and virtuous life. (*Letter 43*)

UPCOMING EVENTS

Provincial Assembly/Retreat June 13-17, 2022

*Mt. Carmel Spiritual Centre
Niagara Falls, Ontario*



*Patricia Gilmurray (+January 27)
Mother of Fr. Patrick*

Provincial Calendar

MARCH

- 3 (B) John Colacino (1956)
- 12 (B) Gregorio Hernandez Cortes (1975)
- 25 (O) Ronald Mahon (1977)
- 26 (B) Josephat Msuya (1967)

APRIL

- 15 (D) Carlo Della Vecchia (2020)
- 17 (I) Gary Luiz (1974)
- 18 (D) Carl Longenback (1999)
- 23 (A) Atlantic Province founded (1987)
- 23 (O) Gary Luiz (1977)

MAY

- 2 (O) Brendan Doherty (1981)
- 4 (O) James Reposkey (1974)
- 4 (O) Mario Cafarelli (1985)
- 8 (I) – Jeffrey Finley (1990)
- 9 (D) Angelo Della Vecchia (1992)
- 10 (O) Peter Nobili (1969)
- 12 Mary, Mother of Mercy (*Optional memorial*)
- 21 (O) Phillip Smith (1977)
- 24 Mary, Help of Christians (*Obligatory memorial*)
- 24 (O) German Santiago Esteves (2014)
- 25 (O) Rene Cerecedo (1985)
- 27 (B) Anthony Canterucci (1929)
- 28 (B) German Santiago Esteves (1974)

From Around the Province

Gerardo Laguartilla was definitively incorporated on December 3, 2020 by Fr. Dionicio Alberca, director of the Peruvian district of the Latin American Province and ordained to the diaconate on December 26, 2020 by Mons. Lino Panizza Richero, O.F.M. at San Francisco de Borja Parish in Lima, Peru where Gerardo has been studying Spanish and ministering since October, 2019. Our best wishes to Gerardo in his new ministry and prayers that he be able to return to Canada as soon as possible.



Scenes from the new Merlini Center



Pollack *History of the Atlantic Province* (cont'd)

In 1965 a new arrival from Italy, Fr. Mario Bufalini, went to Toronto to take the place of Fr. Quaranta who, for reasons of health, returned to take up residence at the House of Studies in Rochester. Shortly afterwards, he returned to Italy where in 1966 he was chosen to be a counselor on the Provincial Board and, in 1971, a member of the General Council. He died suddenly in 1974.

The establishment of the House of studies in 1962 and the expansion into Canada in 1964 prepared the way for the new juridical status of the Delegation. On September 1, 1966, by a decision of the General Curia, it became the Atlantic Vicariate. After about four months, on January 26, 1967, Fr. Arioli was elected Vicar-provincial Director with a board of four consultants. Fr. Arioli then returned to Mount Carmel in Niles, this time as pastor, assigning Fr. De Pascale as Director of the House of studies. From June 17-July 30th the new vicariate was honored by a visitation from its Provincial Superior Ernesto Guerrieri.

Finally, in 1968, the vicariate was able to put its feet under its own table in Canada. On May 11 Fr. Baiocchi and Fr. Bufalini took charge of St. Alphonsus parish, 540 St Clair Ave West, Toronto, Ontario, Canada. In June of that same year, Archbishop Pocock of Toronto entrusted the care of a new up and coming section in Weston to Fr. Oreste Cerbara. Fr. Cerbara immediately got permission to move into the rectory of the neighborhood St. Jude parish to begin his work among the Italian people of the area assigned to him. On September 22, the gymnasium was hardly finished and Masses were begun to be celebrated. On December 11 the Archbishop erected canonically the parish of Saint Roch and named Fr. Cerbara as pastor.

Finally, during the year 1968 three members of the Cincinnati Province transferred to the Atlantic Vicariate – Fr. Carl Longanback, Br. Lawrence Convery and student Thomas Ratterman.

During 1969, the total number of missionaries rose to 14 by the ordination on April 26 of a native of Niles, Richard Masciangelo, and on May 10, that of Peter Nobili, a native of Italy who had completed his theological studies in the States with the students of the Cincinnati Province. Fr. Masciangelo was assigned to Weston, Canada, to assist Fr. Cerbara and Fr. Nobili went to Precious Blood Church in Rochester, thus releasing Fr. La Favia for the directorship of the House of Studies.

During the succeeding decade, the number of missionaries went up to 18 with the ordination of the following: David Bonin of Rochester on April 27, 1974; Michael Norton of N. Youngstown, OH on February 6, 1971 (2 others were ordained with him, but they left the Society very shortly afterwards); James Reposkey of Uniontown PA on May 4, 1974, and Ronald Mahon, a son of Mount Carmel in Chicago in 1977.

Two fathers retired, Fr. Angelo Della Vecchia, after 47 years of pastorship, handed over the direction of Mount Carmel in Chicago to Fr. Gentili in 1970; however due to the fact that the Italian population moved out of the area and their place was taken up by a predominantly non-Catholic population, the parish had to be closed on June 13, 1976. On November 1, 1970, Fr. Sebastian Contegiacomo, in connection with the dedication of the new parish of the Precious Blood in Rochester anticipated the celebration of his golden jubilee of his ordination and in 1973 retired. His assistant, Fr. Peter Nobili, became pastor and Fr. Sebastian remained in residence to be of assistance to him. During the same period, Fr. La Favia attended and received his degree at Cambridge University and began to teach Italian literature at the Catholic University in Washington, D.C.

(Here ends the narrative).

From the Web

Visiting St. Alphonsus Church, St. Clair Avenue, Toronto, Ontario: A Statement in Neo-Gothic, Dating From 1911

A building with a sense of solidity; with a history of multiple church usage

This church building does not look like a typical Roman Catholic parish church building: while the tower and Neo-Gothic styling are not in question, the fact that its functionality incorporates various rooms into the main design of the structure would in some ways set it apart from other, typically Roman Catholic buildings.

Well, the short explanation is that originally it was not a Roman Catholic building.

It has, in fact, a somewhat complex history from its inception in 1911.

Firstly, the building was erected for the use of a Presbyterian congregation.

Subsequently it became a United Church building, after many (not all) Presbyterian congregations in Canada joined with many Methodists and formed the United Church of Canada.

Only after 1966, when the United Church vacated the building did what is now St Alphonsus Church become Roman Catholic. Hence a design which is perhaps a little unusual for Roman Catholic parish churches. The crucifix over the main entrance is highly likely an addition since the days of the United Church or Presbyterian use of the building, since such an object would be historically unusual among church circles with Protestant roots.

Executed in brick, with stone facing, the building exhibits a strong sense of solidity and monumentality. The pronounced sense of Neo-Gothic styling includes large pointed window arches and a pointed arch main entrance at the building's St. Clair Avenue elevation; many, very visible flying buttresses only reinforce the style.

The building underwent modification in 1929.

Often a church tower is by far the most conspicuous feature of the building; here at what is now St. Alphonsus' Church the tower is both very conspicuous but also because the remainder of the building is almost as tall as the tower itself, the tower's profile is not uniquely preponderant. In combination the lines of the many flying buttresses, the overall profile of the building has a stronger sense of rectangularity than is sometimes the case. While in some Neo-Gothic buildings, a profusion of pinnacles is present also, this is not the case at St. Alphonsus' Church.

St Alphonsus Roman Catholic Church is at 448 St. Clair Avenue West, Toronto, Ontario. One side of the building is also highly visible from the adjoining Vaughan Road, since the building its located at a corner plot. To traffic both on St. Clair Avenue West and on Vaughan Road, the building is indeed truly hard to miss.

[MJFenn; May 14, 2020](#)



St. Roch Church; Toronto





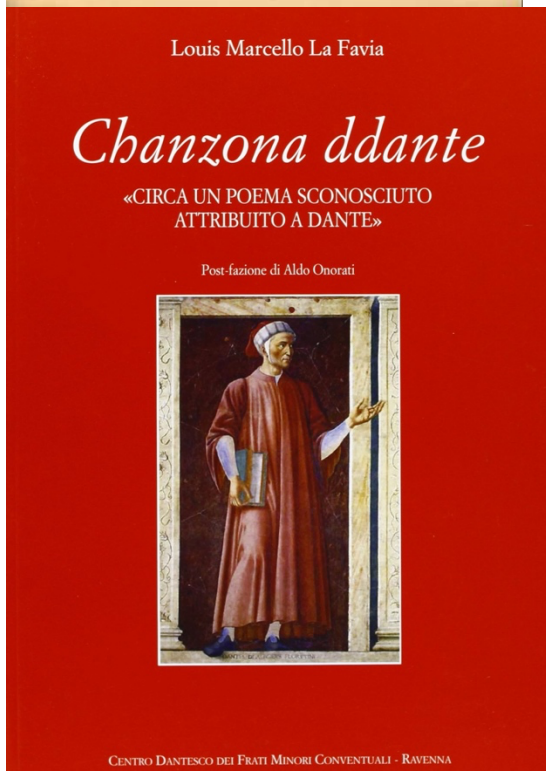
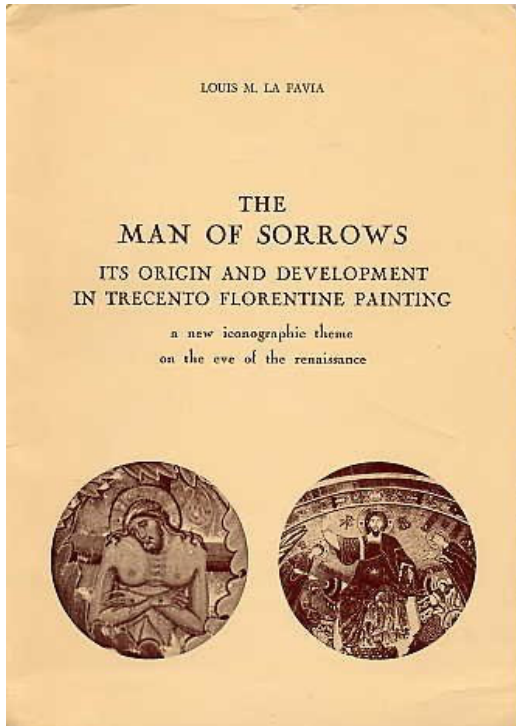


www.alamy.com - K081R4



Fr. Luigi La Favia C.PP.S.

WORLDCAT lists 19 works in 38 publications by Louis Marcello LaFavia (<http://worldcat.org/identities/lccn-n79118550/>) among which are:



The following article appeared in the New York Times on August 21, 1989

SCHOLAR MAKES CASE THAT POEM MAY BE BY DANTE

By RICHARD BERNSTEIN

A scholar in Washington, D.C., believes that a long and pessimistic poem about the untrustworthiness of mankind is very likely a previously unrecognized work by Dante Alighieri, the 14th century author of *The Divine Comedy*.

The scholar, the Rev. Louis La Favia, who teaches Italian literature at Catholic University, said he came upon the badly copied, five-stanza, 80-line poem in an obscure manuscript in the British Museum in London, where he was doing research on the commentaries on *The Divine Comedy* in 1987.

Down through the years, other scholars apparently have examined the manuscript that includes the poem, but none seem to have left any record indicating they thought it was a work by Dante.

Some scholars who were consulted about La Favia's opinion said a similar poem, drawn from a later manuscript than the one used by the professor, was published in Italy in the 19th century and attributed to a Sienese poet, Pinto Bonichi.

But La Favia, acknowledged by other specialists to be an important expert on Dante, says the attribution is incorrect.

He argues that it contains personal details consistent with what is known of Dante but contradictory to the biography of Bonichi.

The work shows the poet in a despondent mood, one in which he complains about his bad fortune and laments the deceitfulness of mankind. It includes verses, roughly translated by La Favia, like this one:

Grievous it is for me to remain silent

When I find myself by fraud betrayed.

Mad was I when I gave my truth to false men.

He who wants to flee from evil men

Must live alone.

If the work is eventually accepted by scholars as Dante's, it would be the only known case in which a previously unrecognized poem by the Italian master had come to light.

La Favia found the poem appended to a handwritten book of commentary on *The Divine Comedy* transcribed by an anonymous scribe from some unknown earlier manuscript.

The poem is labeled Chanzona ddante, which La Favia believes is an erroneous transcription of the Italian phrase Canzone di Dante.

La Favia theorizes that the scribe was accustomed to writing in Latin, rather than Italian, and thus made numerous mistakes.