

Bloodlines



Newsletter of the Atlantic Province Autumn 2019

From the Provincial and Council

The provincial council met on Monday, October 7, at the Centre House in Niagara Falls, Ontario at 10:00 a.m. All members were present. The meeting began with a prayer by Fr. Mario.

Approval of the Minutes of the Last Council Meeting

With one correction, the minutes were approved.

Report on the House of Formation

Given Fr. Augusto's election it was decided that in the interim the formation program would be conducted by a team consisting of Fr. Peter (on-site), Fr. Alarey and Fr. John with oversight provided by the Formation/Vocations Committee and Fr. Sam as liaison to the provincial council.

Gerardo Laguartilla will be spending time in Peru for his cross-cultural experience from October 22, 2019, until April, 2020. Jerome Hologa will be finishing his degree this school year.

Mr. Gabriel Faraone has secured permits for construction and plumbing on the new house of formation. He is still waiting for the bids to come in to choose a contractor. Four companies have been looking at the plans.

Financial Report

Fr. Peter reported that the final sale of the Bathurst property has been postponed until January.

The expenses at Niagara Centre are for the salary of cook and for the handyman are being paid by the province.

The expenses at Pelmo will be funded from the people who live and work out of there. There will be a change of usage and that may end up being a problem.

The people living in the Niagara rental property have been asked to vacate at the end of the month of October.

Final Approval of Provincial Customary

The customary, incorporating changes made at the assembly as well as those made subsequently by the provincial council were given final approval. They will be distributed along with the next provincial newsletter and uploaded to the provincial website.

Contract Template

A template for contracts between the province and members from other units working in the province was approved and will be made an addendum to the Provincial Customary.

Sabbatical for Fr. Patrick Gilmurray

Fr. Patrick requested and received approval for a three-month sabbatical.

Update of the Five-Year Plan for 2020-2021

The provincial presented a number of scenarios for implementing the plan, some of which need implementation next year and others in 2021. These include changes in assignments and appointments to committees. He will be in touch with those who may be affected.

Revision of the Formation Program

Fr. Sam will present to the Formation/Vocation Committee a proposed change to the program concerning protocol for dismissals.

Update on 2020 Retreat

Fr. Ron has been trying to contact Carmelite Fr. Leo to provide us with a morning conference during the retreat and availability for a penance service. The retreat is scheduled for June 8-12, 2020 at the Carmelite Centre in Niagara Falls.

Announcements

The next Major Superior's Meeting will be held at Niagara Falls at the Carmelite Centre from August 30 through September 7, 2020. There will be approximately 18 people coming.

Fr. Ron informed the Council that three of the zones of the Mexico City Archdiocese have now become independent dioceses one of which is Iztapalapa where our men are located. The zonal bishop has now become the first local ordinary of the Diocese.

Fr. Mario indicated he would be visiting Tanzania in order to clarify and finalize what our responsibilities will be going forward.

Next Meeting

The next Council Meeting is scheduled for Monday, January 13, 2020 at 10:00 a.m. at the Niagara Centre.

Voice of the Founder



*We are pilgrims, we live in a temporary inn,
We are in transit and this is not our homeland (Letter #3785)*



In your charity, please remember

*Evangeline N. Lauroza (+September 10, 2019)
Member of the USC*

*Rosa Marta Cerecedo Alarcon (+October 13, 2019)
Sister of Fr. Rene*

Provincial Calendar

NOVEMBER

- 4 I – Ronald Mahon (1975)
- 9 D – Oreste Cerbara (1990)
- 10 D - Patrick Sena (2012)
- 18 B – Gary Luiz (1950)
- 20 B – William Mnyagatwa (1946)

DECEMBER

- 3 – Feast of St. Francis Xavier, Patron of the Congregation
- 3 - I – Brendan Doherty (1979)
- 3 - I – John Colacino (1979)
- 3 - I – Mario Cafarelli (1983)
- 3 - I – Lui Santi (1983)
- 3 - I – William Mnyagatwa (1992)
- 3 - I – Sam D’ Angelo (1998)
- 3 - I – Alarey Abella (2006)
- 3 – I – Michael Mateyk (2010)
- 3 – I – Patrick Gilmurray (2011)
- 5 – O – Augusto Menichelli (2005)
- 19 - D – Richard Masciangelo (1994)
- 22 - B – Alarey Abella (1969)
- 28 - D – St. Gaspar Del Bufalo (1837)

Provincial's Report on the General Assembly

I and Fr. Augusto arrived in Warsaw on the morning of September 1 for the 21st General Assembly of the Congregation. We were then taken to our mission house and in the late afternoon we made our way toward Czestochowa where the Polish Province would be hosting the Assembly. The meeting began the next day. Everyone was represented except the Peruvian Mission as Fr. Aurelio had difficulties at the airport in Toronto and could not procure the required visas. Ex officio members and delegates were also joined by four lay associates from Chile and Kansas City. The facilitator was Fr. Ben Berinti from the Cincinnati Province and who was also a delegate to the Assembly. Every day of the Assembly began with a *lectio divina* designed to create an atmosphere of recollection and discernment. He helped us identify and clarify core values and critical concerns of the Congregation which emerged from small group discussions. Some of the core values were community life, ongoing formation, and conversion. Critical concerns included ways to facilitate life-long formation, how to make community life more intentional, finding practical measures for promoting renewal and conversion in light of our spirituality and charism, shaping a clear identity in distinction from diocesan priests and promoting love for our community. These topics occupied our first week together.

During the second week we travelled to Krakow for a guided tour of the old city and then to a retreat house in Zakopane where we began a more deliberate process of discernment for choosing the next leadership of the Congregation in a retreat setting -- the outcome of which was the election of Fr. Emanuele Lupi as the Moderator General, Fr. Angelo Anthony as the Vice Moderator General, our own Fr. Augusto Menichelli as Second Councilor, Br. Juan Acuña as Third Councilor (the first brother ever elected to the General Curia) and Fr. Alois Schlacter as Fourth Councilor. After the elections we made our way to Auschwitz/Birkenau for a very moving experience of the concentration and extermination camps. From here we returned to Czestochowa.

The third week was comprised of discussions about practical ways to implement the core values and critical concerns mentioned above in light of the imagery surrounding the symbols of “new wine” and “living chalices.”

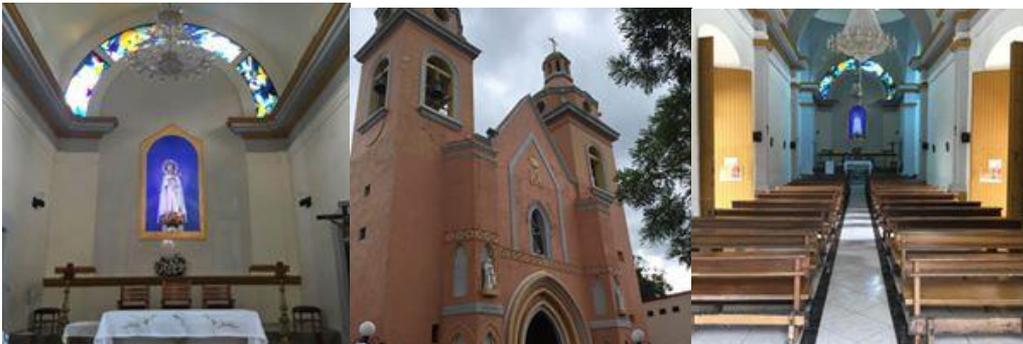
These three weeks together helped us become more impassioned leaders committed to renewing and enlivening our respective units in ways that are unique and specific to each sector of the Congregation. What this means for the Atlantic Province will depend on the willingness of each member to incorporate the values and concerns highlighted by the Assembly both in the province as a whole and in our individual houses and ministries. I and the Provincial Council will also be undertaking the task of implementing this vision of the global C.P.P.S. community further animated and overseen by our new general leadership.





From Around the Province

Fr. Rene Cerecedo has assumed pastoral responsibility for the parish of Nuestra Señora de la Salud in Colima, Mexico.



Fr. Pollack's History of the Atlantic Province (cont'd)

The following installment of the Pollard history of the Province focuses on some of our antecedents who worked in Mexico itself as well as with Mexican immigrants to the United States. The work of Fr. Octavius Zappata is especially interesting as further research I unearthed demonstrates in the Addendum below.

Since November 1898, the Society of the Precious Blood had a house, Casa del Sol, in Carceres in the Estremadura region of Spain. It was established by the General Curia and staffed by missionaries from Italy. On November 26, 1911, two missionaries left Carceres for Mexico. One of them was Fr. Joseph Arrache, a priest of the diocese of Buenos Aires, Argentina. He had become acquainted with the Society while studying in Rome and later joined it in 1909. The other missionary was Fr. Octavius Zavatta, an Italian who had spent about seven years in Spain. They arrived in Mexico City and received a great welcome from various members of the hierarchy. Three other missionaries arrived soon to help the two trailblazers, viz., Fr. Nicholas Santoro (an Italian in Spain since 1903), Fr. Richard Tantozzi (an Italian in Spain since May 1911) and Fr. Matteo Main Blas (a Spaniard who joined the Society in February 1911).

More missionaries could have been used and the American Province was asked to send help. Fortunately, that help did not come because in 1913 revolutions and persecution of the Church became the order of the day. Then when foreign priests were ordered to leave the country, one by one the Fathers had no choice but to leave. Fr. Tantozzi (sic) was the first to leave in mid-spring 1914. He stayed for a while with Fr. Fridolin Schneider of the American Province at the Incarnate Word Sisters' convent in San Antonio, Texas where Fr. Fridolin was chaplain. Around June, he left for Chicago and stayed with Fr. Mullen at Holy Rosary parish. By the middle of August, however, he left and went to stay with Fr. Renzullo at St. Rocco's parish in Chicago Heights.

Fr. Zavatta left Mexico shortly after Fr. Fantozzi and stayed with the Oblate Fathers in Brownsville, Texas from May until he was joined by Fr. Santoro on July, 3, 1914. The two of them then left for Cartagena,

Ohio, arriving there on July 27. They remained there for a month. On August 27 they left for Cleveland, Ohio where they stayed at the Mission House of the American Province at Our Lady of Good Counsel parish (at that time it was still called Sacred Heart of Mary which was changed on March 19, 1917). Here they continued their English lessons and helped out in Italian parishes. About the end of September, Fr. Zavatta went to Niles, Ohio to take over the floundering parish of Our Lady of Mt. Carmel. He did not stay there long, but had to go to Chicago to take care of some business. On November 14, 1914 Fr. Santoro was appointed pastor of that parish in Niles with a mission station at Mineral Ridge where he remained until he died in 1941.

In 1915, in mid-spring, Fr. Arrache and Maris Blas (sic) had to leave Mexico. Fr. Maris Blas returned immediately to Spain. Fr. Arrache joined his friend, Fr. Zavatta, in Cleveland where they remained, it seems, during 1915-1916 learning English and giving missions and helping out in Italian parishes.

In late spring of 1915, Fr. Fantozzi was given charge of the Italian-speaking people in East Chicago which developed into St. Mary's parish with residence at 4711 Olcott Ave (actually, the people wanted the title of Sacred Heart, but the bishop opted for the Blessed Virgin Mary). In 1917, he was joined by Fr. Arrache. In 1918 Fr. Zavatta took charge of this East Chicago church with a new residence at 4720 Todd Avenue and Fr. Arrache continued to reside there. The refugee archbishop, F. Plancarte of Monterey, Mexico asked to stay there and was gladly received. That same year, 1918, Fr. Fantozzi took charge of St. Joseph's, an Italian parish in Gary, Indiana, with residence at 1734 Washington St. He remained there until he returned to Spain in January of 1920. During the Fall of 1920, Fr. Zavatta was requested by the Moderator General to conduct a visitation of the Society in Spain. He gave an account of it at a General Curia meeting in Rome on January 19, 1921. Soon afterward he returned to his parish in East Chicago where his place had been taken by Fr. Martiniano who continued to remain there as his assistant for the next five years.

In August of 1921, Fr. Pascal Renzullo returned to Italy and the direction of the parish of St. Rocco in Chicago Heights was taken over by the Conventual Franciscans who are still in charge. Early in the year 1922, Fr. Vincent Tripi came to the U.S.A. but he remained in New York as an assistant in St. Ann's parish which was administered by the Pallotti Fathers. In April of that same year, Fr. Angelo Della Vecchia of Segni, Italy, left Spain (where he had been assigned in 1916) and came to the U.S.A. After a three-month stay in New York at St. Ann's Church helping out in the parish and going out to preach occasional sermons, he went to East Chicago to be Fr. Zavatta's assistant at St. Mary's parish. This same year, mission stations in Hammond and Indiana Harbor (for Mexicans) were added to the care of the East Chicago parish.

Addendum: Fr. Octavius Zavatta C.P.P.S. and Mexican Immigration to the United States

The following information is taken from several online sources:

East Chicago, Indiana had many industrial foundations upon its incorporation in 1893, considered to be the twin city with another mid-western metropolitan Chicago city; Indiana Harbor. The city of East Chicago and Indiana Harbor's community is anchored in two main areas; their unwavering faith in Our Lady of Guadalupe, patroness of the Americas and the Roman Catholic religion and the industry that has sustained them for many generations over, the local steel mill industry.... A significant era of growth in the Latino community of Northwest Indiana originated around the beginning of the 20th century (1919 to the early 1920s). When the United States Congress stringently reduced the flow of immigrants in 1921 by placing a quota system for European immigration, the area Steel Mills were in need for laborers. With the rise of technology of the Industrial Revolution, so did the means of travel. Many early Mexican immigrants came to East Chicago from the West and Southwest by way of the railroad industry as laborers. The majority of new Mexican immigrant workers came to find work in the United States to seek refuge from the turbulent political uprising of the Revolutionary War in their homeland. In East Chicago their newfound settlements were called Colonies or *Las Colonias*, where Mexican immigrants first began appearing in the Northwest Indiana region as early as 1916.... One of the first and most exclusive social class groups to emerge in the colonia was *El Círculo de Obreros Católicos de San José* (The Circle of Catholic Workers of St. Joseph) in 1925.... Social life in the *colonia* was replicated in the values and ideals of its inhabitants. Although in this large group of immigrants, all seemingly of the same social class as wage laborers of the local steel mills, there was a notion of

disparity between the social classes within this ethnic group. Social groups soon formed in the community, with each group incorporating ideals of social class, brought with them from their homeland.... In the early 1920's the newly immigrated Mexicans of this area attended mass in different parishes in different cities to satisfy their commitment to their Roman Catholic faith. At the time there were no Roman Catholic Churches specifically for the new migrant population. They sought out masses in Spanish at churches in nearby Gary, Indiana, or in East or South Chicago, Illinois.... With the growing population and the need for a mass in Spanish in the *Colonia*, an Italian Priest by the name of Father Octavius Zavatta of the Italian Parish of the Precious Blood (sic), made arrangements to offer mass spoken in Spanish in the basement of the Demetrius Romanian Catholic Church in Indiana Harbor (Nicole Martinez; <https://nicolemarti-blog.tumblr.com/post/552470456/industrious-colonias-industrious-immigrants-and>)

The desire to instill the Mexican community in Indiana Harbor with the proper values was a major impetus for organizing *El Círculo de Obreros Católicos de "San José,"* which was established on April 12, 1925. The founders emanated from the small but influential element of Catholic refugees who had begun arriving in the region during the early 1920s. Deeply committed to religious principles and to promoting the moral well-being of the community, Los Obreros expressed deep concern about the lack of wholesome recreational outlets and the apparent lack of leadership among Mexicans in Indiana Harbor.... The catalyst for the formation of Los Obreros occurred when the local priest, Reverend Octavius Zavatta, invited the Reverend José Muñoz to speak to his congregation. Muñoz had been instrumental in the construction of El Templo de Nuestra Señora de Guadalupe in Kansas City, Missouri. Zavatta hoped that his visit would galvanize people in Indiana Harbor to undertake a similar project. His idea bore fruit when members of his congregation began to discuss ways in which to strengthen the parish (James B. Lane, Edward J. Escobar, eds., *Forging a Community: The Latino Experience in Northwest Indiana, 1919-1975*; cf. Juan R. Garcia, *Mexicans in the Midwest, 1900-1942*)

The *Círculo's* leaders were formally educated migrants, but they set out to create a Catholic organization that would include Mexicans of all educational and occupational backgrounds.... While Mexican liberals in Chicago formed partnerships with Hispanic Protestants, the *Círculo* secured its allies among white ethnic priests in Northwest Indiana. The *Círculo* quickly identified an Italian priest named Octavius Zavatta as an ally. Zavatta said Mass at St. Demetrius, a local Romanian Catholic church, and opened the church to new Mexican migrants as they settled in East Chicago. After meeting with the *Círculo's* leaders, Zavatta was so moved by their zeal and plans to construct their own church that he decided he would support them wholeheartedly even if it meant irritating some of his Polish and Lithuanian parishioners who were less welcoming toward Mexican migrants. Father Zavatta allowed the *Círculo* to use St. Demetrius as their headquarters, he delivered numerous Masses in favor of the *Círculo's* agenda, and he ultimately assisted the *Círculo* with the actual purchase of the land they used to build their own church (John H. Flores, *The Mexican Revolution in Chicago: Immigration Politics from the Early Twentieth Century to the Cold War*)

On January 30, 1927 when the church was completed and dedicated...on the program of dedication *El Círculo*...expressed their satisfaction that their desires for a church dedicated to "the Queen of the Mexicans, Holy Mary of Guadalupe," had been realized. They congratulated their pastor, the members of *Los Obreros*, and all who cooperated in the work. They felicitated the Mexican colony in general upon the erection of a religious and patriotic monument where they could satisfy their spiritual needs. At the same time they invited "all men of good will to join *El Círculo* and cooperate in the work of Catholic social action in favor of the colony in general....On the day of dedication, the first Mass was celebrated by His Excellency, Bishop Noll. Members of *Los Obreros* carrying their banner and wearing their badges of membership filled the front pews of the church. A Mexican band entertained with music outside the church until noon. A parade, made up of some eight Mexican societies and a few local American groups, was held in the neighborhood. All families living along the line of march had been invited to decorate their homes as a "manifestation of joy." The parade terminated at the church with Benediction of the Blessed Sacrament (Mary Helen Rogers, *The Role of Our Lady of Guadalupe Parish in the Adjustment of the Mexican Community to Life in the Indiana Harbor Area*).



The original and present-day Church of Our Lady of Guadalupe; East Chicago, IN; Diocese of Gary

Interestingly, the parish history notes that a “Father Leo Huber, C.P.P.S. arrived on September 1, 1986. His successor would be Father Juan Gonzalez, C.P.P.S. who came to this country from Chile in 1990 and would serve the community until July of 2013” -- though I could find no record of a Missionary of the Precious Blood by the name of Leo Huber. As for Fr. Octavius Zavatta, the C.P.P.S. Necrology lists April 19, 1993 as the date of death of a Fr. Ottavio Zavattaro of the Italian Province though I doubt this is the same person given the age discrepancy.

Canadian Thanksgiving Celebration



Feast of St. Gaspar



Gerardo Viaguartilla Arrives in Peru for his Cross-cultural Experience

I arrived at 2 o'clock in the morning Wednesday, October 23. Padre Maximo fetched me at the airport. He gave me a warm welcome. The CPPS house in San Borja is almost an hour's drive from the airport. Besides me, there are 3 missionaries and 1 diocesan priest living in the house. They have a big and beautiful church -- *Paroquia de San Francisco de Borja* and a college school behind the church. There are 2 daily Masses and 5 on Sunday. Padre Maximo is the pastor of the parish. The CPPS house is an old building. There is a common bathroom at the end of a hallway; the bed is a single with one table and chair and a drawer for clothes. There is no heat in the house -- a real mission house. Great experience!

On Thursday P. Maximo and I went to another suburb to meet P. Gerardo, a 91-year old missionary from Chicago. I had a great time talking, sharing and reflecting with him in my broken Spanish and of course from time to time switching to English. He is ministering to the poor of the area. There is indeed a very big gap between the poor and the middle class of Peru. The theology of the peripheries is very important here. Now I understand where Pope Francis is coming from and his love for Jesus through the poor and the abandoned.



