



Bloodlines

Newsletter of the Atlantic Province
Spring 2018

From the Provincial and Council

The Council met at the Niagara mission house on March 8. All members were present as well as Fr. Peter, the Provincial Treasurer, and Fr. Augusto, the Director of Formation.

The meeting opened with a prayer followed by approval of the minutes from the previous council meeting.

Fr. Augusto gave a lengthy written report on matters related to formation. These included the status of our current candidates and applicants; an update on the revision of the formation program and the program for inquirers and initial formation that will be held in Niagara Falls; a proposed budget for the formation program and related financial issues.

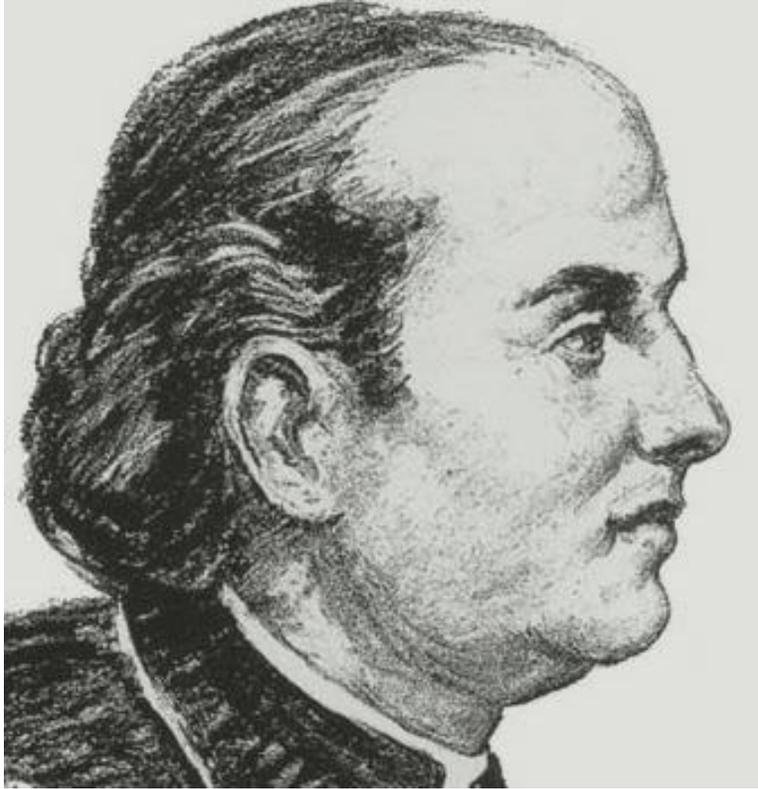
Fr. Peter then updated the council on the proposed sale of the Bathurst St. property which he is in the process of negotiating. The council was amenable in principle to its sale and the subsequent purchase of the Dufferin property which would be used as a house of formation with necessary modifications. The Pelmo property would then serve as the provincial centre. The Generalate will be consulted as to the necessary permissions given the amounts involved.

A number of personnel issues were discussed including the feasibility of using the Niagara house for retirees with special needs.

The situation in Tanzania was discussed including recent fundraising efforts and the continuing need for an exit strategy whereby the Tanzanian Province would become responsible for the water project and schools.

Ongoing concerns for the vitality of our members in Mexico and ways to ensure the viability of our presence there were also raised.

The next council meeting is scheduled for the afternoon of June 15 at the conclusion of our retreat.



Voice of the Founder

O you faithful, to adore the inestimable price of our redemption is the most moving theme that I can propose to you! From that price, the treasures of Wisdom and Sanctification have come to us; from that price, liberation from the pains of hell. Through that price and by the love of Jesus one can, by the power of the Divine Blood, possess the holy glory of Heaven! (*You Have Been Bought at a Great Price II*)



Provincial Retreat

June 11-15, 2018

Mt. Carmel Centre; Niagara Falls, ON

Provincial Electoral Assembly

June 10-14, 2019

Mt. Carmel Centre; Niagara Falls, ON

Provincial Calendar



APRIL

- 17 (I) Gary Luiz (1974)
- 18 (D) Carl Longenback (1999)
- 23 Foundation of the Atlantic Province (1987)
- 23 (O) Gary Luiz (1977)

MAY

- 2 (O) Brendan Doherty (1981)
- 4 (O) James Reposkey (1974)
- 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)

JUNE

- 3 (B) Mario Cafarelli (1956)
- 9 (B) Jeffrey Finley (1969)
- 12 *Canonization of St. Gaspar del Bufalo (1954)*
- 20 (D) Mario Bufalini (2010)
- 21 (B) Luigino Santi (1961)
- 22 *John Merlini declared Venerable (1972)*
- 23 (B) Phillip Smith (1950)
- 25 (O) Michael Mateyk (2011)
- 26 (O) Ronald Wiecek (1971)
- 27 (O) Luciano Baiocchi (1954)
- 29 (O) William Mnyagatwa (1973)

Vocation/Formation Committee Meetings

January 25, 2018

Present: Sam D'Angelo (secretary), Augusto Menichelli (chairperson), Alarey Abella, Michael Mateyk. Regrets: Luigino Santi.

Augusto opened the meeting with a prayer.

A. Vocation Director's Report

Alarey has moved to the Gaspar Mission House in Niagara Falls. He is currently visiting the various CPPS churches in Toronto to introduce himself to the parishioners and his ministry. Luigino has invited him to speak to the confirmation students at St. Roch's.

1. Current Discerners

There are three persons in Canada who are either discerning or inquiring.

2. Filipino Applicants

Augusto summarized the issues that have delayed the processing of the student visas for Two applicants. Our lawyer has recommended that we proceed with a visitor's visa for the two applicants and then have it converted to a student visa later which would be an easier process.

B. Formation Director's Report

1. House of Formation

Augusto relayed that both Gerry and Jerome are doing well. A cook comes on 3 days and Gerry and Jerome cook on 2 days per week. Because of the schedule at school, Mass is celebrated in the evenings. English classes have begun for pronunciation and diction. The life of St. Gaspar is being read at the House of Formation and the spirituality of the Precious Blood is being studied with Fr. Peter as he leads a group on our spirituality at Precious Blood Church in Scarborough.

Augusto recommended that Jerome enter Special Formation on May 24 and the committee was in favor.

2. Summer time schedule for Jerome and Gerry

It was discussed that perhaps the students take a part time job for part of the summer and that they might also benefit from being enrolled in CPE. Augusto will investigate further.

C. Revision of Formation Policies

1. Title III

17. To read as follows: Candidates preparing for brotherhood and seminarians preparing for priesthood go on a five day retreat approved beforehand by the Director of Formation before Definitive Incorporation.

19. To read as follows: Incorporated members preparing for the Transitional Diaconate go on a five day retreat, approved beforehand by the Provincial Director.

2. Title IV

20. To read as follows: The Provincial Director and Council will determine the date of ordination to the Diaconate.

21. Remove 21 as it is already in canon law.

22. To read as follows: Transitional deacons preparing for priesthood ordination go on A five day retreat, approved beforehand by the Provincial Director.

3. Title V

No changes recommended.

March 14, 2018

Present: Augusto Menichelli (chairperson), Luigino Santi, Michael Mateyk. Regrets: Sam D'Angelo (secretary), Alarey Abella

Augusto opened the meeting with a prayer.

The Director of Formation summarized the report he gave at the council meeting.

He informed the members of the Vocation/Formation Committee that the budget of the house of formation was presented and approved by the council and that there is a plan to move the house of formation to a new location on Dufferin Street in Toronto, though negotiations are ongoing.

Augusto explained the immigration situation of the two inquirers from the Philippines; as soon as all the documentation is ready, they should be able to apply.

The following changes to the Program of Formation were discussed, hopefully in time for a presentation to the council in June.

PART II

VENERABLE JOHN MERLINI **HOUSE OF FORMATION** instead of HOUSE OF STUDIES.

TITLE I: COMMUNITY LIFE

1. Community Life centers on the ways we come together, as brothers in Christ, to support, nurture and encourage one another in our Christian vocations. As such, it fundamentally involves respect for the rights of others in the house, a commitment to meals and prayers in common, hospitality towards visitors, and a commitment to participating in the monthly House Congressus. The Director of Formation approves any absence from any community events, particularly meals and prayers.

2. Meals

Each resident of the house will take a turn cooking per week. Items needed for the meal must be clearly written on the grocery list before the shopping day arrives. The Director of Formation is responsible for the grocery shopping. Food shopping will be bought weekly. A schedule will be set up for cleaning the pots, pans and dinnerware. Should a student or candidate be absent for a community meal, he must inform the cook of the day. **It is not permitted answer the cellphone during meals unless permission is granted by the Director of Formation.**

3. Hospitality

Guests are welcome at the house of formation. A general spirit of hospitality always prevails.

4. Common Rooms

Since there are rooms in the house which everyone utilizes, those rooms should be kept clean at all times. and at no time should anyone enter a community room with bare feet. A schedule will be made which will assign each house resident a common area to be cleaned on a weekly basis.

5. Laundry Room

The laundry room floor should be kept clean from lint and the lint trap in the dryer should be emptied after each load of laundry. Laundry should only be done once a week and between 9:00am and 9:00pm.

6. Kitchen

Counter tops, sinks, and floor should be kept clean and free from crumbs, debris, and dirty dishes, glasses when the kitchen is not in use. The dishwasher should be run and emptied once a day.

7. Sacristy

The sacristan is responsible for preparing all the liturgies in the house chapel, cleaning the counter tops and the sacred vessels. Counter tops and the sacred vessels should be kept clean at all times. The sacristan is responsible for cleaning and ironing the purificators and corporals each week.

8. Living Room/TV Room

The coffee table should be clean of crumbs and the magazines should be kept arranged. The TV/DVD should NOT be used after 10:00pm unless permission has been given by the Director of Formation.

9. Personal Computers

Excessive use of computer, iPad or any other device time is not recommended encouraged and will be questioned by the Director of Formation.

10. Chapel

The chapel is to be kept clean at all times. An atmosphere conducive to reflection should be maintained at all times, before and after common prayer. Cellphones are forbidden in the chapel and iPads are to be kept in silent mode.

11. Library

Any faxes received in the library should be given to the person to whom the fax is addressed. Any junk mail faxes should be thrown in the garbage. All the students and candidates must share the house computer. The books in the library should be returned to the library after use as soon as possible. The books bought by the Community belong to the House of Formation and have to be kept in the library available to the usage of the future seminarians.

12. Household maintenance

- a. Visitor Restrooms and Guestrooms should be cleaned on weekly basis. Whoever is the host for a guest(s) is responsible for preparing the rooms(s) and for cleaning the room(s) after the visit is concluded.
- b. Appliances in the event of the household appliances should break, the Director of Formation should be informed so that the appliance may be repaired or replaced.
- c. Garbage in the common rooms should be collected on a weekly basis and disposed of outside. Kitchen garbage should be collected daily and disposed in the large trashcan. Garbage containers should be brought outside according to the city schedule.
- d. Security for the House of Studies Formation must be turned on at all times when no one is in the house. When and if everyone is out of the house, all windows should be closed.

TITLE II - ACADEMIC LIFE

13. Academic Life Centre on obtaining the necessary skills and training to be an

effective minister of the Church and the Missionaries of the Precious Blood. As such, academic studies should be undertaken with diligence and dedication to learning as much as possible about a given area.

14. Finances

- a. Those students in Initial Formation who are preparing for admission to a Master of Divinity degree but have not completed the philosophy requirements, or have not yet completed their under-graduate degree are fully responsible for their school tuition/fees and book expenses. The same applies to those in the theology program during the Initial Formation year. **Exceptions can be made on case by case basis.**¹
- b. All brother candidates are responsible for their school tuition and fees while in Initial Formation. Should a student not have sufficient financial resources to pay for the courses to be undertaken in Initial Formation, they may request the funds in writing from the Director of Formation. **Exceptions can be made on case by case basis.**¹
- c. The Missionaries of the Precious Blood pay for tuition, school fees and book expenses for all brother candidates **and seminarians** in Special Formation.
- d. The Missionaries of the Precious Blood pay for tuition, school fees and book expenses for all **seminarians** priesthood candidates enrolled in the Master of Divinity degree.
- e. All students and ~~candidates~~ **candidates and seminarians** who have an automobile are responsible for paying their car insurance and fuel.
- f. All **brother candidates and seminarians in special formation** receive a monthly stipend as determined by the customary of the Atlantic Province.³
- g. All students and ~~candidates~~ **candidates and seminarians** receive an allowance per month for public transportation, in addition.⁴

15. Study Time

1 If and when the request is granted, the student will be required to sign a Promissory Note, indicating that, should he no longer remain in the formation program in the future, that is legally responsible to reimburse the Atlantic Province of the Missionaries of the Precious Blood for any loans which were granted to him.

2 Ibidem

3 Customary Title II, Allowances, Previsions and Gifts, b, i)

4 Customary Title II, Allowances, Previsions and Gifts, b, ii) - c, ii)

- a. All ~~students and candidates~~ **candidates and seminarians** are expected to spend sufficient time studying for their courses and researching topics for assigned papers.
- b. Food is NOT allowed in bedrooms, as it may encourage insects.
- c. To foster an atmosphere of study, a period of general silence is observed in the house from 10:00pm- 9:00am. This period of silence means that no loud music is to be played and that the community TV/DVD must be turned off during the aforementioned times. The Director of Formation can make exceptions.

Next and last meeting: May 16.



News from around the Province....

Kamloops, British Columbia Fundraiser

On February 16, Father Peter Nobili and I departed for the city of Kamloops, British Columbia, Canada. We were invited by the mission group to attend their fundraiser for the Mission Projects in Tanzania. This group has enjoyed a long and vibrant tradition thanks to the guidance of Kelly Tries. In spite of a continuous snowfall the next day, the dinner for the fundraising went off without any major hurdles or difficulties. All in all, it was a successful and delightful affair. It became very obvious to us that the people who had participated in this event had a deep awareness and concern of the needs and efforts made in Tanzania.

The next day, being Sunday, we concelebrated at a local parish and after lunch met with members of the committee for the mission group. We discussed and clarified our commitment to the Mission Projects and eased their concerns for the future. This group of adults is a true witness of the call we all have to help our brothers and sisters who are less fortunate. They also possess the desire to live out their calling and witness of the Christian life. One area they felt to be underdeveloped and/or nonexistent was the need for a “spirituality” that would further ground them in the work that they were doing. Their belief was that if the effort were only inspired by the work, then when the work was done the group would slowly dissolve. In fact, it was noted that once the young people had made their experience in Tanzania, once back in Canada they would quickly fall away.

At this point we informed them of the USC (our lay association) and the wealth of Precious Blood Spirituality. It was received with great enthusiasm and we are preparing to train a core group who will instill this mission group with our spirituality. It is my hope and Father Peter, that we will continue to maintain contact and interest with them as they grow to further appreciate and embrace the Spirituality of the Precious Blood. It is also hoped that we can invite one or two from this group to participate at the up-coming meeting for the lay associations (MERLAP) in Rome. The future does indeed look promising. -- *Mario Cafarelli*

New Horizons for the USC

Nothing is more rewarding coming from pastoral leadership and the faithful themselves than the request to begin the formation program to become USC members. After 16 years of association with us in our endeavors on behalf of our Tanzanian Water Project, the group from Kamloops, BC has formally requested to become members of the USC. They view it as a tool to enrich their Christian life, their ministries at their parish and their missionary work with Province. I flew there to deliver the formation program and to spend quality time with them. The group has a deacon member just as enthusiastic for this initiative as I and our Provincial were. The two of us spent 5 days with them and attended their annual fund raising event for the youth trip to Tanzania in 2019.

Most Precious Blood parish in Toronto, at the request of the pastor, is also halfway through the formation program. A group of 35 people will be given the USC pin on July 1, Feast of the Most Precious Blood. Even more meaningful is the attitude of our students willing and eager to learn and promote our spirituality and lay association. For some this might be the proverbial light at the end of the tunnel; for me it is a new dawn for the Province! – *Peter Nobili*

Drinking from the Well: Precious Blood Spirituality at St. Alphonsus

Precious Blood spirituality has not been far from the life and mission of our members since their arrival here in 1968. The lives of Sts. Gaspar, Maria De Matthias, and Ven. John Merlini have been part of the parishioners DNA and these holy people have intimate relationships with these saints. Precious Blood prayers continue to this day. The USC, as far as I recall, had its inception here during the 1980s due in no small measure to the work of John Colacino. Symbols of the Precious Blood grace the windows in St. Gaspar Chapel and Communion from the chalice for those who wish is readily available to this day at all Masses. As the demographics of the parish have changed, many don't know a great deal about our spirituality, history or the people involved. So I do what I can to introduce the various topics and more often than not questions abound and so time is given for response.

While I was Secretary General, one of my predecessors who was alive at the time was the famous Italian missionary, Pietro Mercurio. I learned from him that a spirituality that is not incarnated in the very being of a person simply remains an ideology. It was at that point that I myself began to see that the message and the spirituality of the Precious Blood was both personal and communitarian. It is available to all, whether or not they incarnate it. The Lord offers it to us as gift.

A small band of contemporary pilgrims throughout Lent has been meeting once a week to deepen their own awareness of our spirituality and its importance for us today. These sessions will then continue throughout the Easter season. After that we will see where the Spirit takes us.

Topics thus far discussed have been:

- 1) Background and Introduction to the overall topic

- 2) Covenant
- 3) Life of St. Gaspar:
 - a) the small film by Bob and Penny Lord was shown
 - b) discussion on the life and times of St. Gaspar, points not covered by the film

Future topics to be discussed:

- 4) Cross
- 5) Chalice
- 6) Important persons and their influence on the development of the CPPS: Francesco Albertini, Gaetano Bonnani, Bellisario Cardinal Cristaldi, John Merlini, Maria De Mattias, Valentini, Brunner
- 7) History of the CPPS : from Italy to the ends of the earth and current places
- 8) Charisms of the CPPS today
- 9) A look at our symbols and their significance

Topics are numerous but not overly academic as this small group of 4-6 people is on pilgrimage and doesn't need an overabundance of scholarly material. I use contemporary sources found on the Internet and various web sites. We meet on Thursday evenings after the evening Mass until 9:00 pm or so. Pray for us! – *Phil Smith*

What follows is a little-known resource that might prove helpful to guide the formation programs mentioned above – *John Colacino*



From the *Directory on Popular Piety and the Liturgy*; Congregation for Divine Worship and the Discipline of the Sacraments; December, 2001

The Most Precious Blood of Christ

175. Biblical revelation, both in its figurative stage in the Old Testament and in its perfect and fulfilled stage in the New Testament, connects blood very closely with life, and authentically with death, exodus and the Pasch, with the priesthood and sacrificial cult, with redemption and the covenant.

The Old Testament figures associated with blood and its redemptive significance are fulfilled perfectly in Christ, especially in his Passion, Death and Resurrection. Thus the mystery of the Blood of Christ is to be found at the very centre of the faith and of our salvation.

The mystery of the Saving Blood of Christ recalls and refers to:

- the Incarnation of the Word (cf. John 1, 14) and Christ's becoming a member of the people of the Old Testament through circumcision (Lk 2,21);
- the Biblical image of the Lamb abounds with implication: "The Lamb of God who takes away the sins of the world" (John 1,29), in which Isaiah's Suffering Servant image (Is 53) is also to be found, carries upon himself the sins of mankind (cf Is 53, 4-5); the "Paschal Lamb", symbol of Israel's redemption (cf. At 8, 31-35; 1 Cor 5, 7; 1 Pet 1, 18-20);
- the "chalice of the passion" of which Jesus spoke in allusion to his imminent redemptive death, when he asked the sons of Zebede: "Can you drink this chalice that I must drink?" (Mt 20, 22; cf Mk 10, 38) and the chalice of the agony in the garden of olives (cf Lk 22, 42-43) which was accompanied by the Lord's sweating blood (cf. Lk 22, 44);
- the Eucharistic chalice, under the form of wine, contains the Blood of the New Covenant poured out for the remission of sins; is a memorial of the Lord's Pasch (1 Cor 11, 25); and the drink of salvation according to the Lord's own words: "he who eats my flesh and drinks my blood shall have life eternal and I shall raise him up on the last day" (John 6, 54);
- the event of the Lord's death, since by pouring out his Blood on the Cross, Christ reconciled heaven and earth (cf Col 1, 20);
- the lance which transfixes the immolated Lamb, from whose open side flowed blood and water (cf John 19, 34), a sign of the redemption that had been achieved, and of the sacramental life of the Church -blood and water, Baptism and Eucharist-, symbol of the Church born from the side of Christ dying on the Cross(191).

176. The Christological titles associated with the *Redeemer* are particularly associated with the mystery of the Blood of Christ: Christ has redeemed us from an ancient slavery by his most precious and innocent Blood (cf. 1 Pt 1, 19) and "purifies us of sin" (1 John 1, 17); *High Priest* "of all blessings to come" since Christ "has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us"; *faithful Witness* vindicating the blood of the martyrs (cf Ap 6, 10) "who were slain on account of the word of God, for witnessing to it" (cf. Aps 6, 9); of *King*, who as God, "reigns from the wood of the Cross", which is adorned with the purple of his own

Blood; *Spouse* and *Lamb of God* in whose Blood the members of the Church -the Bride- have washed their garments (cf. Ap 7, 14; Eph 5, 25-27).

177. The extraordinary importance of the saving Blood of Christ has ensured a central place for its memorial in the celebration of this cultic mystery: At the centre of the Eucharistic assembly, in which the Church raises up to God in thanksgiving "the cup of blessing" (1 Cor 10, 16; cf 115-116, 13) and offers it to the faithful as a "real communion with the Blood of Christ" (1 Cor 10, 16); and throughout the Liturgical Year. The Church celebrates the saving Blood of Christ not only on the Solemnity of the Body and Blood of Christ, but also on many other occasions, such that the cultic remembrance of the Blood of our redemption (cf. 1 Pt 1, 18) pervades the entire Liturgical Year. Hence, at Vespers during Christmastide, the Church, addressing Christ, sings: "*Nos quoque, qui sancto tuo redempti sumus sanguine, ob diem natalis tui hymnum novum concinimus*"(192). In the Paschal Triduum, the redemptive significance and efficacy of the Blood of Christ is continuously recalled in adoration. During the adoration of the Cross on Good Friday the Church sings the hymn: "*Mite corpus perforatur, sanguis unde profluit; terra, pontus, astra, mundus quo lavantur flumine*"(193), and again on Easter Sunday, "*Cuius corpus sanctissimum in ara crucis torridum, sed et cruorem roesum gustando, Deo vivimus*"(194).

In Some places and in certain particular calendars, the feast of the Most Precious Blood of Christ is still observed on 1 July. This feast recalls the various titles of the Redeemer.

178. The veneration of the Blood of Christ has passed from the Liturgy into popular piety where it has been widely diffused in numerous forms of devotional practices. Among these mention can be made of the following:

- the *Chaplet of the Most Precious Blood*, in which the seven "effusions of the Blood of Christ", implicitly or explicitly mentioned in the Gospels, are recalled in a series of biblical meditations and devotional prayers: the Blood of the Circumcision, the Blood of the Garden of Gethsemane, the Blood of the Flagellation, the Blood of the Crowning of Thorns, the Blood of the Ascent to Calvary, the Blood flowing from Christ's side pierced by the lance;
- the *Litany of the Blood of Christ*, which clearly traces the line of salvation history through a series of biblical references and passages. In its present form it was approved by the Blessed John XXIII on 24 February 1960(195);
- *Adoration of the Most Precious Blood of Christ* takes a great variety of forms, all of which have a common end: adoration and praise of the Precious Blood of Christ in the Eucharist, thanksgiving for the gift of Redemption, intercession for mercy and pardon; and offering of the Precious Blood of Christ for the good of the Church;
- the *Via Sanguinis*: a recently instituted pious devotion, practised in many Christian communities, whose anthropological and cultural roots are African. In this devotion, the faithful move from place to place, as in the *Via Crucis*, reliving the various moments in which Christ shed his blood for our salvation.

179. Veneration of the Precious Blood of Christ, shed for our salvation, and a realization of its immense significance have produced many iconographical representations which have been approved by the Church. Among these two types can be identified: those representing the

Eucharistic cup, containing the Blood of the New Covenant, and those representing the crucified Christ, from whose hands, feet and side flows the Blood of our Salvation. Sometimes, the Blood flows down copiously over the earth, representing a torrent of grace cleansing it of sin; such representations sometimes feature five Angels, each holding a chalice to collect the Blood flowing from the five wounds of Christ; this task is sometimes given to a female figure representing the Church, the spouse of the Lamb.