

Historic Smatterings

US PROVINCE: 1940 - 2004

A DRAFT PRESENTED AT THE XII PROV. CHAPTER, APR. 2004
IN VIEW OF A PAMPHLETE ON THE HISTORY OF THE US PROVINCE

Purpose of this report

Memories are short-lived, newcomers often are taken up with current issues, impressions of what we are a part of is often unknown, not owned, and easily looked on less than positively. This brief presentation offers some "smatterings" about the Province and its dreams, hopes - past and present - we are part of it all.

1940 -1946: Humble Beginnings

From China

It was 1940. Fr J. Henry Frassinetti left China, via USA, to return to Italy (World War II was on). The Xaverians founded in 1895 by Blessed Guido Maria Conforti, numbered 211 worldwide (priests, brothers, students). The Xaverians were located in China and Italy only. It was the final year of Fr. Amatore Dagnino, 1st successor of the Founder, as Superior General.¹

The Foundation

The Foundation in America was fortuitous at best. The times were uncertain. Contact with China was limited. War destruction excessive... poverty in China and Italy extensive. The arrival of Fr. Frassinetti presented a dilemma to a General Direction, which did not have adequate information about the status of the Congregation, nor direct contact with all players in this crucial moment.

Fr. Henry Frassinetti, who turned 35 (in April of 1941) was impeded on his homeward voyage, and a "lone" protagonist in a foreign land with ideas new, and "baggage" from his 1929-1940 experience in China. The General Direction wanted him back in Italy, for a well-deserved rest, but he believed his truncated journey to be providential. It opened doors to his earlier expressed ideas of a Xaverian expansion.

Fr. Henry Frassinetti had talked of an apostolate among the blacks and of the possibility of working with the Chinese in Chicago, to send their children back to China as missionaries, of an aid to the China missions. Of wider horizon in formation, of a post war, of a new strategy and vocation work in the USA, and of the subtle issues of internationalization.

Correspondence was minimal and not continuous, but his "*foundation*" ideas were persistent, and China mission needs were paramount. The General Direction was in a war zone, and the Holy See had authorized Procurator Generals in Rome with "directive authority" in religious Congregations worldwide, when communication was interrupted.

Hence, Fr. Bonardi became the guiding hand in the US foundation. He did keep the General Direction informed of what was taking place.

A fortuitous singular presence - A Foundation - No small task - Pre-foundation period

After hundred of letters on the topic of a foundation, and failed attempts at getting acceptance in a diocese in the USA, Fr. Frassinetti was accepted into Boston in early 1946, with the intervention of

¹ Fr. Amatore Dagnino was elected Superior General on April 17, 1932 for ten years. The war extended his term. On March 2, 1944, he resigned and was succeeded by Fr. Tissot until the General Chapter of 1946.

Fr. Maschi, a Sacalabrinian, who was originally from the hills of Parma, knew our Society well and was now pastor of St. Tarcisius Church, Framingham, MA. The General Direction gave the approval.

Two Xaverians - Illuminati and Begheldo - were assigned to the United States in August 1946 to "preach missions" in Italian parishes in New England and New York. They arrived on August 13, 1946.

The Fathers stayed with the Marists in Framingham and the Stigmatines in Wellesly, Massachusetts until a property was purchased on Summer Street: 20 acres of land and a 12-room house, at a cost of \$16,000.00. On November 23rd the three Xaverian Fathers took possession of the house and the *corporation* title was legally recognized as "st. Francis Xavier Foreign Mission Society, Inc."

The house of Holliston was officially open as a seminary on September 14, 1947, the day of its dedication during an incessant rain.

Setting up Priorities

1. Pre-foundation period - priorities were: money for China and foundation - permission to open a Foundation - justification of Fr. Frassinetti's presence in USA - some needed companions
2. Foundation: lay groundwork for future (prepare personnel). Vocations, finances a general overall plan using facilities of seminary and Marists ... get backing in Europe for foundation - a possible novitiate - the shrine (to make us known) - Question of location, a wooden structure or stone building, a rural location or not - taken up with so many decisions, decisions, decisions the community decided, unbeknown to the vocation prospects, to put aside vocation work, for better times - the magazine was started, and mission exhibits were attended.
3. Formation: After the opening of the house, was to start a program of recruiting and formation of American candidates for the Xaverian congregation. In 1946 - in spite of the financial difficulties - two vocation booklets were printed (a gift of Count Della Chiesa of New York). In 1947 a vocation ad was placed in the Boston Pilot with the caption "Trailblazers for Christ". Considering the experiences of other congregations, Fr. Frassinetti felt it was necessary to have a number of young priests and students from Italy to form a community into which American young men would be admitted. Their presence would continue the Xaverian tradition and, at the same time, accelerate the formation process.
4. Assignment of students to USA from Italy - needed residential space - formation personnel - "priorities" - issues were money, formation, apostolic school - sound formation/unsound - dreams - finances for China (closing down), new openings developing - in mission and non-mission lands.

1947 -1956: The US Foundation

First steps

In 1947 two Fathers (Francesco Cavallo and Rocco Serra) and a theology student (Angelo Frosi) were assigned to the U.S.A. All three completed their theological studies at St. John's Seminary, Boston, where they also learned the language.

Father Frosi was the first Xaverian ordained *in* the USA. Fathers Serra and Frosi pursued further studies at Boston College and Fordham University, earning their M.A. degrees.

In the meantime, the first two American students (Bob Maloney and Carl Todaro) joined the Holliston Community and were enrolled in St. Clement Hall College, Brighton, MA commuting each day via train, bus or through hitchhiking. Several others followed (J. Kidd, R. McNair).

Vocation work was sporadic, mainly through ads - and there was no real formation program as yet. In 1949, the upper part of the barn was fixed as a dormitory and study hall. Next to it a small chapel was built.

Father Lino Accarini and Brother Eugene Cumerlato arrived from Italy. Prior to 1952 a series of problems arose regarding the financial well being of the *community* and also the difficulty of *recruiting* good candidates. It was felt that the small number of candidates was due, in part, to the

fact that in Massachusetts there were many and better equipped religious communities who were already established.

In order to overcome the difficulties, two initiatives were born: **the Shrine of Our Lady of Fatima** which was dedicated by Archbishop Cushing in 1950 as a means to make the Xaverians known, the Our Lady of Fatima Mission League, an organization whose purpose was to raise funds for the Xaverians. The Shrine became known as a center for pilgrimages, particularly children. The first children pilgrimage was held on September 9, 1951, attended by 10,000 children and people. The first reunion of the Xaverian friends (about 50) took place at Copley Plaza, Boston, on October 5, 1951.

1952-1955: Consolidation

The fifth General Chapter, held in Italy in 1951, proposed the sending of additional personnel to the USA, including a group of professed students to study in America.

A group of students from Italy was then requested and sent to the U.S.A. to give more consistency to the community and to prepare themselves for more effective work in America by learning the language and receiving their training in loco.

In order to support the foundation and the formation program, fund-raising activities were expanded. The leagues were established. Also the Shrine was established in 1949 with this end in mind. Much energy was devoted to the establishment of internal programs for the development of the foundation. A new building was constructed in Holliston, with a dining room, library, chapel and 12 private rooms. The Shrine and Calvary Hill were expanded and work for vocations exhibits continued. It was decided to open a house, which would serve as a Novitiate.

Backdrop (1947-56):

China closed, Japan, Britain, Sierra, Brazil, Indonesia, Pakistan - great movement of personnel occurred - expansion in Italy was a priority to meet vocation possibilities...

The USA developed the shrine, prepared people for mission, tried to remain "a missionary community." - the failure of the mission presence in Corpus Christi, Texas.

Leadership questions were a priority. Fr. Frassinetti did not see himself as the person-in-charge of the formation. The General Direction had misgivings about his leadership qualities. The newly arrived Xaverians, as was natural, had the answers before they completely understood the questions, and Fr. Frassinetti was familiar with China and America, he found himself pulled between his convictions and the directions he was given and measured by. The foundation was pulled hither and yon. Time passed and tensions reflected a lessened stance of unity of purpose.

1952: Fr. Henry Frassinetti was appointed General Treasurer of the Congregation, and later Delegate of the Superior General for the United States.

The priorities were: internal guidelines, house rights, separation of the student community from the community of the Fathers.

The Shrine needed following and Fr. Frassinetti, although assigned to Europe, was in the US directing initiatives at the Shrine in Holliston, MA.

Students were sent to America, a novitiate was planned; attempts for better understanding were still not fully successful. The Congregation faced the gradual extinction of the China mission, the opening of new missions in Japan, Pakistan, Sierra Leone, and Indonesia. Even though issues of the expansion outside of Italy were not peaceful nor resolved, students were sent to Brazil, where a new apostolate was opened for expatriates from China, and Britain was opened to prepare personnel for an English speaking mission in Africa.

Personnel was provided to the USA: Pelerzi came from China via Italy; Galeazzi came from China, via Japan and Indonesia; Gigliotta, newly ordained, arrived from Italy as well as Mondin who became the first to be sent to America specifically for a planned course in specialization (Frosi and Serra - already in the USA - had earlier obtained Master Degrees in New York and Boston).

Petersham, MA: Novitiate House

Thirty-five acres of land, a house with 15 rooms and a barn was purchased in Petersham, Massachusetts for \$27,500.00. In August 1952 the house was legally erected and Fr. Alphonse Begheldo became the first Master of Novices. A majestic Lourdes grotto was later built on the

premises by Fr. Oddo Galeazzi. The house served as a Novitiate for about 40 Novices until 1966, when it was closed. It was sold in 1967. Petersham was also the first home in the U.S.A. for the Xaverian Sisters.

Early Publications

In February 1952 the first issue of the bi-monthly *Xaverian Missions* was published, the first regular Xaverian publication in English. The Constitutions and the Directory were translated into English with the help of the Venerini Sisters in Worcester. An effort to consolidate was also made in the area of formation and religious life with occasional differences of opinion regarding culture/adaptation. Students from Scotland (some 6 or 7 in all) joined the Novices and the process of blending the different mentalities was not any easy one (American, Italian, Scottish). In October 1952 Fr. Frassinetti left for Italy to become "*General Econom*" of the Society, succeeding his brother.

Expanding the Structures

The great effort in the founding of the Province and in its expansion demanded and produced qualified seminary training to the student community and it allowed the younger priests to acquire advanced specialization.

"Priorities" during this time were: a new theology house, ordinations/destinations - the dream of a minor seminary.

There was a lot of wood on the fire - urgent immediate and close issues needed attention.... the "fortuitous foundation" decisions and events took place by happenstance. The backdrop of the Congregation absorbed the attention, and U.S. needs were resolved by the passage of time.

Nonetheless, the Xaverians were "missionary" (the world was unfolding before our eyes), congregational choices were supported, and US personnel, once ordained or after minimal service, was released for overseas mission. The "foundation" remained "fortuitous".... and it received pro-forma acknowledgement... while the focus was directed to the overall expansion and financial consolidation of the Congregation. The USA existed, and it was still entangled in internal issues, logistics, and keeping the chance foundation moving.

1956 -1976: Getting Established

Backdrop(1956-66) - Frassinetti was out of the conversation, Vaccari, and Frosi succeeded Pelerzi. Fr. Frosi tried to move the "chance foundation" forward with a Provincial residence, a Mission Procure, the building of the Minor Seminary (and all that that entailed.)

In 1955 the General Direction had erected a General Delegation for the U.S. and Mexico. Two questions were discussed and approved by Fr. Giovanni Gazza, the Superior General, during his 1955 visit: the opening of an apostolic school; the transferring of the college and theology students from Holliston to another place. The Marists were moving their theology from Framingham and we were to find other facilities for schooling.

Five entered the Novitiate in 1955: W. Cardy, A. Walker, J. Ruggeri, D. Vass. Russell Hibbs and P. Conway joined them later.

In 1956 three students were ordained in Holliston, Massachusetts: Joe Zanardi, Guido Zamponi, Romano Rolli.

Fathers Cavallo and Vanzin were given the responsibility to find the new place. After a long search in Ohio and Wisconsin, they found understanding in Archbishop Meyer of Milwaukee.

Franklin: Pre-Novitiate & Theology

On Sept. 8, 1956, 10 theology students and four priests arrived from our community in Holliston, to Milwaukee, and settled in a house temporarily offered by the Archdiocese of Milwaukee on 1639 N. 5th Street.

The Theology students were to study at Saint. Francis Seminary, Milwaukee. It was 1957.

Searching for a more permanent and adequate residence, it was decided by settle in the town of

Franklin, on the outskirts of the city of Milwaukee, and not too far from St. Francis Diocesan Seminary and the local airport. A 60-acre piece of land, with farm buildings on it, was purchased through the convincing efforts of Fr. Francis Gugliotta for about \$ 125,000.00 from the Vander Heyden family. On Dec. 9, 1957 the community moved to Franklin (at 51 st Street and Rawson Ave.). On May 14, 1956 the community became incorporated under the legal title of Xaverian Missionary Fathers Society, Inc. of Wisconsin.

Two of the three small houses were adapted to meet the needs of the community. The "*white house*" became the kitchen, dining, office and chapel area, while the other house with the addition of a small dormitory served as quarters for the students and three priests. The first Christmas Midnight Mass was celebrated in the renovated subterranean chapel referred to as the "*catcombs*."

On March 22, 1958, Bishop Albert Meyer ordains the first 2 Xaverians: Fr. Larry Crosara and Fr. Jerry Furlan. In fact, the years 1957 to 1959 saw 15 Xaverians being ordained to the priesthood.

In July 1961, the first part of the Xaverian seminary was completed. The additions of 1967-1968 provided for more adequate facilities for the theology and philosophy students of those years.

Up to 1973, the house of Franklin becomes the sole center of training and apostolic activity for the College and Theology students. In 1973, the Theology students moved to CTU, while Xavier Knoll served as college and pre-novitiate facility.

Fr. Francis Cavallo was the first Rector in Franklin, followed by Frs. Lino Pelerzi, Natale Vaccari, Bob Maloney, Francis Signorelli, Joe Ruggeri, Ivan Marchesin, Natale Tommasi, Vasco Milani, Rocco Puopolo, Alfredo Turco.

In 1957, Fr. Lino Pelerzi had been appointed "*Delegate General*."

In July 1959, Fr. Giacomo Spagnolo arrived in America as "*Visitor General*." He referred to the spiritualistic approach of Fr. Pelerzi and the humanistic approach of Fr. Henri Frassinetti and asserted: Xaverians are neither one or the other. They are to seek and follow a sound balance.

Minor Seminary in Holliston

Plans were discussed and finalized for the building of an apostolic school in Holliston, even though other Congregations, like the Marists, the Divine Word, the Stigmatines, and the Oblates were pursuing a strategy of closing their own minor seminaries.

Father Spagnolo returned to Italy on August 27th with plans for the realization of a seminary building on land to be acquired across the street from the present Holliston property. Cardinal Cushing limited the size of the building and donated \$ 100,000.00 for its construction.

On May 22, 1960 Cardinal Agagianian broke ground and the construction of the new seminary was started. The new building was completed in September 1962 at a cost of about \$750,000.00. Cardinal Cushing blessed it on August 4 ; 1962.

In September 1959 approval was received to operate a high school, affiliated to the Catholic University of America. There were 20 students in our high school in 1959. In 1960 there were 16 high school boys and 6 college students in Holliston. All the structures for the formation cycle were now completed, inclusive of a summer camp in New Hampshire, bought in June 1961 and sold in 1989.

On June 24, 1962 the region of the U.S.A. and Mexico was erected and the first Regional Superior was Fr. Angelo Frosi, who set up his headquarters in the old building in Holliston separate from the high school community.

On August 31, 1963 ten young men entered the Novitiate in Petersham (Edward Landry, David Dolan, F. Hall, Thomas Haslam, G. Corso, German F. Tapia, G. Pittsley, John Gerardo, G. Burkowski, Ai Boulet); five made their profession the following September in a ceremony in front of the Petersham Grotto presided over by the Superior General, Fr. Giovanni Castelli. Eight new Novices entered the Novitiate in 1964 (D. Haight, C. Fisher, A. Fair, E. Sirois, G. English, H. Flor, S. Dolan). On August 29, 1965 eleven young men entered the Novitiate; six made the profession the following August 30th (J. Tully, J. McDermott, L. Lalli, M. O'Brien, P. Pagnotta, C. Finn). This was the last Novitiate class in Petersham.

Mission Procure - California

In 1964, Fr. Frassinetti, after a brief stay in Indonesia and Japan, came back to America. He was given permission to open a house in California called "The Xaverian Procure and A House of study". The new house was built in San Jose for about \$170,000.00. The house was rented to the Volunteers of America in 1970 and eventually sold to them in 1978.

Once the California house no longer served as "Procure," the house of Wayne became the "Mission Procure - USA."

By 1965 the U.S.A. region was more indebted than the entire Society put together.

As the students from Italy were ordained, the confrontation with the American scene became more direct and necessary. An average of 15 to 18 boys were entering the Holliston minor seminary each September. Some other young men entered college directly in Franklin. In 1965 the Xaverians were present in the USA with four houses, 50 aspirants in the Apostolic School, some Novices, 16 theology and college students and 24 Fathers.

There was enthusiasm and dedication on the part of the Confreres: initiatives of various kinds to create a good environment in the students' communities were taking place, such as sports, apostolic experience (Kentucky experience, nursing homes, CCD), the school Year Book, The Missioner, an active Mission Club, etc. Fund raising activities included leagues, various appeals and banquets. The 11th Annual Banquet at the Monticello was attended by 1100 in 1963 - by 1700 in 1964. By that time the US Province was burdened with a debt of over three quarter million dollars, which became the major focus of the community's apostolate, attention and concern. It would take many years, great efforts, and the surprising assistance of Divine Providence to pay off this burden.

Wayne, NJ: Provincial House

The desire to have a house within the greater New York area was fulfilled in 1967, when the Wayne House was established as Provincial headquarters - later as Mission Procure also.

The opening of the Regional headquarters seemed to be a natural outcome of the growth of the Region. New York was judged to be the religious, cultural, business center of the United States. In late 1966-early 1967 Fr. Gugliotta was asked to scout the possibility for a foundation in the New York area.

Mr. and Mrs. William Kearns, owners of the house on Helene Ct., were transferring their family to Florida. Since they were not sure if their move would be definitive, they offered the use of their newly built house to the Comboni Fathers in Montclair, N.J. The Comboni missionaries did not see any need to have two houses in New Jersey.

The Kearns family then offered their house "in use" to the diocese of Paterson. Mons. Rodimer, then Chancellor of the diocese, informed the Kearns family that the Xaverian Missionaries were looking for a house in the N.Y. area.

After a meeting with Fr. Gugliotta, the Provincial council accepted to open the house of Wayne as a regional residence "in use." The house was completely furnished, and the Kearns family provided a new altar for the Chapel, which was established in the family dining room. It was a gift of Divine Providence. Bill Kearns' father was named Francis Xavier, and one of the Kearns boys also bore that name. Rose Kearns came from a family with Italian ties. The house was given "in use." A plaque indicated that it was a gift in "memory of Francis Xavier Kearns."

Frs. Frosi, Gugliotta, Grappoli, Caldognetto, Peterlini, Tomassi and Bro. John Gerardo were assigned to the house of Wayne. The house provided an office for vocation work, for fund-raising, follow up of the Kearny and Brooklyn leagues, the Berceto group, and Knights of Charity. Ministry was sought but little or no ministry was available in Paterson, since the Salesians and Franciscans had large communities in the diocese. All of the regional activity that had been carried out in Holliston (old house) was moved to Wayne.

On December 21, 1967 Fr. Frosi was chosen to be the Apostolic Administrator of the Diocese of Abaetetuba in Brazil.

Monsignor Gazza and Fr. Pugnoli visited the USA in February 1968.

On September 9, 1967 Fr. Angelo Frosi, S.X., Provincial Superior wrote:

"Questa mattina, festa de/la Nativita' de/la Madonna, abbiamo celebrato la nostra Santa Messa nella nuova Casa Regionale di Wayne. Con me hanno conce/ebrato i Padri Tomasi, Gugliotta, Ca/dognetto e Forcellini- La Santa Messa venne servita dal nostro nuovo fratello, John Gerardo ed assistita da William Keams, proprietario de/la casa e da suo fratello Joseph. Tutti hanno ricevuto ii Signore che risiede ora anche sacramentalmente nella nostra casa - la Comunita'e' comp/eta e con la benedizione di Gesu'e la Sua, carissimo Padre Generate, noi iniziamo la nostra vita di comunita' e la nostra opera net giorno dedicato al/a Madre di Gesu'..... Il Cancelliere de/la Diocesi di Paterson ci ha mandala questo messaggio a name de/la Diocesi: " Un Benvenuto Ufficiale nella Diocesi di Paterson. Prego che ii Signore benedica I vostri giorni ed I vostri anni in mezza noi."

Fr. Angelo Frosi was named "*Prelatus Nullius*" in February 1970 and consecrated Bishop on May 1, of that year.

Fr. Maloney, the vice regional, was appointed Regional Superior in December 1967. He took up residence in Wayne in April 1968.

Fr. Frosi had begun preparations for the First Regional Chapter. The first Regional Chapter was held in Holliston 12/30/68 -1/7/69 and a second session was held there as well from 6/16/69 - 6/20/69.

Among the many matters discussed in the Regional Chapter were duties of the mission procurator, relation between the US region and Missions, visiting missionaries and student missionaries, departure of US personnel for the Missions.

In the meantime, new mission areas had been opened by the general Direction: in Congo and Burundi.

Here in the States, vocation work was followed also from Wayne. Mission appeals were coordinated in Wayne. Following the initiative started by Fr. Frosi, the monies of the houses of the province were deposited together to obtain a better rate of interest or investment gain.

An attempt was made to set up a provincial promotion office in Holliston for fund raising. The question of the Magazine was studied and upgraded. A Vocation magazine was published and thanks to Fr. Domenic Caldognetto we began to seek and have pastoral ministry in Newark (Roseland) and other dioceses where there seemed to be a greater need.

The house of Wayne is available to the whole province and served the missions as well. In 1978 it became a full service **mission procure**, it works in collaboration with the Parma procure as well. Shipments of goods were made, requests for materials answered, magazine and book purchases provided for confreres the world over, banking facilities offered, mission appeals organized. Procure services are offered freely.

The house of Wayne welcomed Xaverian students from Mexico, Brazil and Italy over the years for language studies.

In 1992, the Province purchased property on Long Beach Island, NJ.

This property was sold on March 10, 2004.

Backdrop 1966-1976: Bishop Gazza was elected Superior General. Formosa was reopened; the meeting of Regional Superiors was introduced. Efforts to write a constitution were initiated ...and Vatican II had a detrimental effect on vocation activity in the United States.

Closing of the Minor Seminary, Holliston

As time went by, the difficulties of recruiting qualified candidates for the seminaries became more apparent. The growth envisioned years earlier was slow in coming and it became confounded in the turmoil taking place in society and the Church. Student's perseverance, at all levels, was decreasing and became a source of frustration and questioning. The high expenditure of the educational process, which came on top of a monthly mortgage, was confronted with the meager results and fed the questioning. In the late sixties minor seminaries either changed drastically their character or closed altogether.

After much soul searching and debate, the Regional Council on March 12, 1971 made the following decision:

"The Regional Council, after consultation with the Holliston Community and other members of the Region, unanimously decided to put into effect the decision of the first Regional Chapter regarding the minor seminary in Holliston; namely, to discontinue to present high school programs, with effect from the end of the present school year 1970-71. This move is primarily taken in view of affording ever greater effort and renewed intensity to our recruiting endeavors" (Reg. Council Minutes 3/11, 12/71).

The 20 students were helped to find other places and were asked to keep in touch with the Vocation Directory. The Fathers moved back to an extremely cramped space in the old building across the street, and were given various assignments, mainly vocation work.

Activities had taken place, but it still seemed as though the "fortuitous foundation" remained as something not adequately defined, and a foundation which was suffering for want of due and expected success. The steady trickle of vocations lessened and some questioning of structures continued. Was it an American phenomenon, or a Church issue?

From Region to Province

Following the IX General Chapter of the Congregation, the U.S. Xaverian Region was erected into Province, with the election of the first Provincial at the first Provincial Chapter. In January 1972 there were 24 Xaverians in the U.S.A. - eight in Holliston, six in Wayne, two in California, eight in Franklin. There were eight professed students and nine non-professed (5 were new students). For the first time an American Xaverian (Fr. Maloney) was elected to be a member of the General Direction.

It took a while for the community to absorb the full impact of the closing of the minor seminary and to develop new methods of recruiting candidates at an older age. The Vocation Directors went to work right away. New slide shows were put together in Franklin and Wayne, new flyers, posters and a vocation booklet were published.

The Fathers who worked in vocational activity during the seventies were: Fathers Beeny Sgaggero, Dominic Rollino, Dominic Caldognetto, Gratian Rossato, Bruno Orru', Luciano Peterlini, Frank Qualizza, Vicotr Mosele, Joe Gallo, Claude Luppi, Adolph Menendez, Danilo Lago and James Tully.

In 1972 there were three Vocation Directors in Wayne, two in Holliston, two in Franklin. There were six professed students in Franklin and 13 non-professed college students. In 1973 two men were ordained (Joe Gallo, Nick Colasuonno), four Novices were professed, there were 11 non-professed students.

Chicago. 1973: Theology House

In 1973, following the 1st Provincial Chapter decision, the professed students of theology and Fr. Ivan Marchesin moved from Franklin and St. Francis de Sales Major Seminary to Chicago and joined the Catholic Theological Union, a developing young collaborative school of Religious Communities, with a particular focus on mission studies.

For the first three years the Xaverian community lived in the CTU building at 5401 S. Cornell with seven or eight other communities, each having a floor or part of a floor for individual living areas (bedrooms, chapels and common rooms. Meals were taken together with the others in a common dining room on the first floor.

Four years later the community moved to 3 apartments owned by the Claretian Missionaries, four blocks away, in an attempt to see if it could have a better control of living costs. By the end of that year we purchased our first residence on E. 54th Street, a small six fiat building, at a cost of \$ 65,000.00, and could accommodate 12 persons and necessary common areas. The community in those years was composed of confreres from Italy, USA and by the early 80's Mexico.

In 1984 Britain decided to send their theology students from Scotland to CTU. The Chicago community that year would consist of 18 confreres and necessitated a larger house. Our present home at 1347 E. Hyde Park Boulevard was purchased and restructured through the generosity of Mr. & Mrs. William Tiernan, of Milwaukee. The total cost of purchase and remodeling was \$ 450,000.00. The community moved into the new residence on November 2, 1985.

Besides graduate students, the community has been home to many confreres who have returned for On Going Formation, Language Studies, higher degrees and sabbaticals. Also in 1979 and in the mid 80's it served as Novitiate.

Holliston: 1973-...

In 1973, the agreement for a 10-year lease of the seminary building in Holliston was concluded with the N.E.E.C. The old quarters, on 101 Summer St., Holliston, were renovated and refurbished at a cost of about \$48,000.00.

1974 was a "year of drought", when no student entered the Franklin Seminary; in 1975 eight new students entered Franklin; in 1976 seven were accepted; in 1977, three; in 1978, four; in 1979, five; in 1980, five.

A foundation between the east coast and the mid-west was discussed and a tentative approach was made with the Bishop of Cleveland, Ohio. When the question was more seriously considered by the Provincial Council of assigning Fathers to a new house or to allow them to leave for the missions, it was felt that the Fathers should first be given the mission experience.

"Fatima Shrine" Chapel

The II Provincial Chapter held in January 1975 decided to implement the I Provincial Chapter resolution to build the Shrine Chapel. The Chapel and hall complex was inaugurated on August 15, 1976. It was built at a cost of about \$350,000.00 and paid up without any loans from banks.

Backdrop of 1977 - 1987

From 1972 the Xaverians were resolving priesthood issues, the 1977 questionnaire gave us a detailed look at the spirit of the Congregation. The "fortuitous foundation" had not defined itself, initiatives were based on momentary decisions to solve problems of the moment, yet the busy-ness kept activity going but it did not help our focus, nor provide a strategy for times singular and demanding. The Society espoused "mission animation" as the slogan empowering words for the future. Our mission education, and the invitation to become animators...left us empty handed. The congregational documents changed us the more, and we felt somewhat empty. Answers do not seem to be discoverable in "old and tried" techniques, but new insights must need produce a driving force urging us to be truly "trail-blazers," as we professed to be in our 1946 vocation ads.

Numerical diminishing of personnel necessitates a close look at who we are and what we are about.

1977 - 2004: New Trends ... New Future

Vocation/Mission Ed & Formation

The I Provincial Chapter in January 1975 had this to say about vocations: *"The 2nd Prov. Chapter earnestly endorses all that was stated by the First Provincial Chapter. It acknowledges that:*

- a) All our Communities are extending all possible help to the Vocation Directors.*
- b) There is in the Xaverians in the U.S.A. a live awareness that the primary goal of the Society in this country is that of finding and forming religious missionary vocations.*
- c) The present Directors of Vocations are engaged in their perlinent activity. Furthermore, this Chapter reiterates the commission entrusted to the Provincial Administration to always 'provide sufficient and qualified number of full time Vocation Directors.'*

This is the vocation-mission policy that has guided the US Province to this day.

Regarding Formation, there was published already in 1976 a Chapter report on the *Ratio Studiorum*, entitled *"Guidelines of Formation"*. The "Guidelines" are 19 pages long and outlines the Working Assumptions, ongoing formation, college level formation, postulancy, the novitiate and formation at the theology level.

Guided by the experience of the Congregation, the *Ratio Missionis* and the *Guidelines on Priestly Formation by the US Bishops*, we are now in the process of rewriting our formation documents.

Some of the Fathers who worked in formation through the years were: Frs. Cavallo, Pelerzi, Signorelli, Biguzzi, Pezzotti, Ruggeri, Marchesin, Colasuonno, Vasco, Sgarbossa, Montesi, Puopolo, Davitti, Salicone, Kasanziki and Turco.

1998: St. Therese Chinese Mission

From the earliest days of our foundation, the primary goals of our being in USA have been Mission Education and Vocation Animation. As time passed, we began to consider assuming a pastoral site of our own in order to gain entrance into the diocesan structure and offer a new way of missionary presence and service for the Xaverian community. In the midst of our discernment process the Archdiocese of Chicago in 1997 first, and then in 1997, approached us to take the pastoral responsibilities of St. Therese Chinese Mission in Chicago.

The Province could envision an effective Xaverian presence articulated in this way:

- First, a Xaverian confrere would act as Pastor of the community and assume the pastoral responsibility of the parishioners, and, in particular, of the Chinese and Oriental constituents.
- Secondly, the other confrere(s) would be engaged in mission education and vocation ministry within the parish, the Archdiocese and the neighboring States.
- Thirdly, this community of ours would be directly connected with our International Theology House, contributing in the formation program and offering St. Therese to our Theology students as a place for pastoral service in a cross-cultural, non-Christian setting.

We have been present in St. Therese since 1998 when Fr. Dario Maso was appointed pastor of St. Therese. Fr. Jesus Euan Garcia joined in to be in charge of vocations, mission ministry and Youth animator. The relationship with the Archdiocese has been more than cordial. Cardinal Francis George and the Local Bishops have followed our work with keen interest, voiced support and warm appreciation.

The Archdiocese of Chicago is proud to have the only "full time" Catholic Chinese Parish and Catholic Chinese School between the two coasts. They are equally proud to have the Xaverian Community to take good care of them.

The Chinese Mission was established by Rev. John Mao in 1940 at the old "St. John Church", where the first group of Chinese converts were baptized by Archbishop Samuel Stritch on August 25, 1940. The Holy See granted the mission the status of "national parish" for the Chinese in the Archdiocese of Chicago in 1947.

Today the parish is actually international. There are Italians, Filipinos, Vietnamese, Koreans and Chinese. Less than 25% of the Chinese can read English. This is one of the reasons for the Catholic Church to promote the Chinese Culture and Language through the support of St. Therese Chinese School. Chinese Catholics from Chicago, Joliet, Wisconsin and Indiana come to attend Masses. Although there are only 250 registered families, in reality in many effective ways, we serve the entire Mid-West.

Fr. Carl Chudy was the first Xaverian at St. Therese Catholic Chinese Mission in 1985 - 1986, followed by many more fathers and Xaverian students alike.

Presently Fr. Michael Davitti and Aniello Salicone are carrying out the work at St. Therese and have been instrumental in getting other missionary Congregations to be involved in a variety of ministries at the service of many Oriental non-Christians.

As we had hoped for, St Therese Chinese Mission offers to us a good method for insertion in the local Church, and has helped our confreres to organize an effective experiential laboratory for preparing missionaries for service to non-Christians.

"Trail Blazers" still.. ?

From 1946 onward, the U.S. Province, had to claim its family rights. We were measuring up. We had to make options, which would resonate with programs in other parts of the congregation. We had limited means, and we carried the burden, which resulted from the path, which was outlined for us. The debt became our claim to fame, and a strong unifying factor. We dealt with the Camp - was it a real felt need? We gathered around the "apostolic school" and in less than two decades no

enthusiasm could reawaken the dying embers of an age more idealistic than the realism of the day would have us.

There was a moment of steady growth, even though we were being urged forward without clear vision. We experienced the generosity of the Mid-west, and the vocation prospects of the east vanished. Years passed, and we were left staring with a less than perfect game plan, and diminished energies to sustain initiatives born late amid so many often-scrutinized trials. For some 50+ years we have tried the new, switched easily from one to another initiative. We have been able to look within and discover significant meaning in any given historic moment to force ourselves forward, often lifting ourselves up by our bootstraps.

Today. we are asked to look at our "fortuitous foundation" and determine what did take place. We are to look at our small contingency, and older members, lessened stamina and strength. The living faith of the Founder kept us moving, today the living faith is called on once more, ...but we must now discover core values, and mutually accepted strategies, and committed and respectful oneness of purpose if we are to see, appreciate, value and count the steps forward which mark the past, and the accumulated successes which we can claim. Today, the times are changed, there is no room for the dispersive generic and aimless forward motion. There is need for clear answers, choices, determination to attain every step forward as a conquest on the way to a new tomorrow, greater than that which preceded, greater because the grace of the Lord enables us to set aside the "generic slogans" the generous but oft uninformed "yes" of the past and embrace the new challenge wholeheartedly and with total dedication and determination.

We recall and remember: 61 years, the 363 Xaverians who visited, the 65 Xaverians ordained or prepared for ordination here, the well over 100 degrees or certificates obtained by more than 84 Xaverians, 35+ American professed our debt payments... Mission procure and services, 38+ Xaverians from overseas missions who came to lend a hand - the apostolic school and procure mandated by the wishes of the society - our pioneering efforts with plenary assemblies and a 1st Regional Chapter - our professed students being sent to mission or service in America years before OTP became a Xaverian choice. We recall and remember! The foundation of the Xaverian Sisters here in 1954-1972 or so is recalled with a sense of gratitude.

We recall and remember!

- **1946 - A** General Chapter was held Sept 1-12, 1946 in Italy, no mention was made about the United States.
1947 - Two American students entered Holliston in September: Maloney and Todaro. Fathers Serra, Cavallo, Frosi arrived later. They studied at St. John's Seminary in Boston.
- **1948-** Frosi is the first Xaverian ordained in USA (May, 1948).
1948 - Fr. Frassinetti went to Italy, after an absence of 19 years, to clarify misunderstandings regarding the "foundation" to "seek personnel" to staff the activity, to assure financial cooperation and support the expansion of the congregation in Italy and rebuilding of missions in China.
1949 - Fr. Lino Accarini, (1949-1952) and Bro. Cumerlato arrived (1949-1955).
1949 - The Fatima shrine was built.
1951 - Frassinetti had to go to the General Chapter, as a non-elected, non-voting delegate to encourage and affirm the "foundation." In 1959 Fr. Spagnolo made a visit to the USA. He referred to the spiritualistic approach of Pelerzi, and the humanistic approach of Frassinetti and asserted: Xaverians are neither one nor the other but they are to seek and follow a sound balance.

Evermore United in Hope... For Mission

From the earliest days of the Foundation of the Xaverians in USA, the Xaverians have spent much effort and energy in effectively orientating, rethinking, searching, for new ways to grow as a Province and fulfill our vocation in the service of evangelization. The Provincial goals of the Xaverian Congregation in the US ... vocation, formation and mission... were spelled out quite clearly in our documents. The principles seemed clear. Applying them to daily living and activities, finding a common approach and executing well thought-out decisions, for various reasons, proved

to be a difficult task. The variables had been many, totally unpredictable and beyond any one's control.

Vocation recruitment was hit with diminished numbers of candidates and lack of perseverance and commitment.

Formation appeared as complex as vocation activity: candidates came to the seminary reflecting *in* themselves the symptoms of their society, culture and country.

Dealing effectively and professionally with their needs, dreams and hopes was a task demanding adequate preparation, continuity and consistency. The ability to strike the balance between firmness on principles, discipline on one hand and freedom and self-expression on the other were real difficulties.

The problems of recruiting, formation, lack of perseverance and commitment, were (are) not just "*Xaverian problems*". They were more or less common to all religious Congregations in the U.S.A, as well as in many other countries. We do admit that the Xaverian vocation is unique in very many ways. It is special... a rare gift of the Holy Spirit. We trust the Holy Spirit will give it to those who have been providentially chosen for this necessary service to the Gospel.

In the true spirit of our Congregation, our best intuition and creativity we are continuing with great hope our work of evangelization, mission and vocation ministry, all for the glory and praise of the Lord, whom we want to serve to the end of our life.

IN APPENDIX

I. STRUCTURAL NEEDS

Holliston barn building seminary:

By 1948, the barn provided a study hall, dormitory, besides the earlier 1947 original Chapel. Among the US students who entered in Holliston were: Amadeo (1952-1953); Beauchamp (1952); Custer (1952); Hibbs (1955-1956); Kidd (1948-1950); Maloney (1947 -); McNair (1949-1950); Ruggeri (1954); Smyth (1949-1950); Todaro (1947-1948); Zicchella (1955) and many more ...

Holliston annex to original white house:

In 1952 the cement block annex was built on the original house to house our Seminary, students from Italy and professed from USA. Students attended classes at the Maris! Seminary in Framingham, MA.

Novitiate in Petersham:

The novitiate was opened in 1952, served until 1966, and was sold 1967.

Petersham was purchased for about \$28,000.00. It had 35 acres of land, a house and a carriage house. It served as Novitiate for about 40 novices (Americans and Scots), as well as a house for language studies for some students from Italy.

The carriage house was the first residence of the Xaverian Sisters in the USA, from 1954 to 1966.

In 1954, the house of Petersham was a house of study for Scots (Cardy, 1954-1957), Conway (1955-1959), Vass (1954-1955), A. Walker (1954-1957), G. Walker (1956-1957) and Americans preparing for Novitiate, and for Italian professed students learning English.

The Novices who made their profession (in the USA and abroad) were: Maloney and McCrossan (1953); Ruggeri, Cardy, A. Walker (1956); Lalli, Menendez, Scantlebery, Wood, P. Smith (1962); Favila Tapia, Corso, Lardry, Pittsley, Gerardo (1964); G. Smith, Dolan, Flor (1965); O'Brien, Pagnotta, C. Finn, N. Lalli, Mc.Dermot, Tully (1966); Sullivan (1969); Puopolo, Vernon (1971); Gartside, Perry, DiCristina, Fusco (1974); LaBarge (1978); Chudy, Nicholas (1980); Holm (1983); Cannon (1984); Chevalier (1985; Ngo, Funk (1990) and Gannon (2000).

Holliston Minor Seminary:

The Minor Seminary was completed and dedicated in 1962. Minor Seminary students originally lived in the old barn-building seminary on the original property. The seminary was accredited with the Catholic University. It was close in 1971. The Seminary building was rented by the Newbury College and by the Holliston College... both, however, went bankrupt... Duence College rented, destroyed the building, and did not pay its obligations but left... We were able, however, to collect the security deposit, which had been transferred to and deposited in Ireland. When the Minor Seminary was built, most religious in Massachusetts had closed theirs...

Camp Xavier:

The "Barnstead, NH" property was purchased in June 1961. It served as a Summer Camp for second part of the summer vacation of Holliston students, then as a Retreat Summer Camp, and a Camp for boys until 1987. The great part of the land was sold off in 1966 and the money was put on the Holliston debt. The Camp and property was sold in 1990 and the Xaverian NH Corporation was dissolved.

Milwaukee: The theology community moved from Holliston to Milwaukee, in 1957.

The community resided in a house on North 5th Street. And then in a house and dormitory on our newly acquired property in Franklin, WI. Students attended the St. Francis Seminary from 1957 to 1973. The building in Franklin was built in the late 1950s. The building was enlarged in 1966-1967 and lately (2004) "retouched."

Theology House in Chicago: Students transferred to CTU Chicago from Milwaukee in 1973.

The land was divided and sold as lots after the 1993 Chapter. In Chicago, at the beginning, the community lived in the CTU (Catholic Theological Union) building. And then, our community was at

a building we remodeled on South 54 Street. In 1984, we moved to our present location: 1347 E Hyde Park Blvd.

San Jose Mission Procure: The General Chapter 1961 requested to have a mission procure in the USA. A Mission Procure was established on North 13th Street, San Jose', CA and the in a building constructed on San Antonio Street in 1965. It functioned as a house of study for confreres going to Missions and as a Procure until 1969. The building was sold after years of discussion and numerous relocations (the Volunteers of America merely paid the rent). Our presence in California was terminated in 1970 and our property at Skylark, San Jose' was then sold.

Wayne Provincial house: The house was given in use (1966) and then donated in 1969 by the Kearns family. The Wayne house was enlarged in 1986, at the time of the illness of Fr. Zannoni.

LBI Beach house: The Beach house was bought in 1992 using in part the funds from the sale of Summer Camp in New Hampshire. It was sold on March 10, 2004 for \$630,000.00 (net received: \$593,080.28).

I II. SIGNIFICANT EVENTS: 1947 - 2004

1946: Beginning of the US Foundation.

The Permission to open in Boston was given in February of 1946.

US Delegates, Regional/Provincial Superiors:

1946 - 1956	Frassinetti	1956 - 1959	Pelerzi
1959 - 1962	Vaccari	1962 - 1967	Frosi (for USA and Mexico)
1967- 1971	Maloney	1971 - 1978	Zannoni
1978 - 1984	Laval	1984 - 1993	Maloney
1993 - 2000	Signorelli	2000 - 2004	Marchesin

Provincial Chapters

The U.S. Province held Provincial assemblies in 1967 and 1968 and before Provincial Chapters were instituted, the province held a two session Regional Chapter in 1967-1968 and 1969 at which the temporary professed students took part. The only Regional Chapter was held in 1968 - 1967 (in two sessions). Provincial Chapters were held in 1973; 1975; 1978; 1981; 1984; 1987; 1989; 1990; 1993; 1996; 2000 and 2004.

Ordinations

1948: 1st ordination of a Xaverian in the USA: Fr. Frosi (May 1948) ... the first of many:

1956, Zanardi, Rolli,	1966, Rossato,	1988, Anzoategui Turco
Zamponi	Caldognetto, Lalli,	1989 Robledo, Clarke
1957, Cobbe, Laval,	Marchesin	1990, Bathgate
Maloney	1968, Panozzo, Menendez	1991, Mendoza, Convery
1958, Furlan, Crosara	1969, LaRosa, Rollino	1992, Olvera, Tonini
1959, Signorelli,	1971, Qualizza, Tavera	1993, Vignato
Sottocornolo, Pezzotti,	1973, Colasuonno, Gallo	1994, Gobbo, Turozi
Zannoni, McCrossan	1075, Tully	1995, Nieves
1960, Tomasi, Mosele	1976, Tullivan	1996, Gonzalez, Euan,
1963, Grappoli, Orru,	1977, Puopolo	Filippini
Peterlini, Zgaggero,	1982, Maso, Perozzi	1999, Cannon
Zucchinelli	1984, Marangone,	1997, Cerratos
1965, Nasini, Ruggeri	Matteucig	1999, Loda
	1986, Chudy	2003, Perez, H
	1987, Del la Torre, Holm	

Personnel prepared in USA

From 1947-2004 numerous confreres obtained 100 + certificates or degrees in some way connected with the USA. Some were granted by seminaries, many by CTU, and others by Universities. Xaverians studied at Assumption, Angelicum, Boston College, Fordham, San Francisco U, Santa Clara, Sanose City, Loyola, St. Louis U, Marquette, Harvard U Of Chicago, seton Hall, Loyola.

This list is approximative. Degrees were obtained in Philosophy, Theology, History, Classics, Formation, Education, Counseling, Psychology, English as a second language, Journalism, Business administration, Modern languages, Religion, Communication etc. and courses of aggiornamento.

Some of those who obtained degrees for mission service or roles within the provincial structures were:

Anzoategui, Basili, Bathgate, Bertocchi, Bertozzi, Biguzzi, Birello, Brioni, Calarco, Caldognetto, Cannon, Cerratos, Chudy, Clarke, Cobbe, Colasuonno, Contarini, Convery, Crosara, Custodio, De la Torre, Sessi, Domine, Euan, Falsina, Filippini, Fiori, Frosi, Funk, Furlan, Gallo, Grant, Grappoli, Holm, La Rosa, Lalli, Loda, Lovat, Luppi, Maloney, Marangone, Marchesin, Matteucig, McCrossan, Mendoza, Menendez, Mondin, Mosele, Nasini, Nicholas, Nieves, Nonnis, Olvera, Orru, Panozzo, Paolucci, Perrozzi, Peterlini, Pezzotti, Puopolo, Qualizza, Rigodanzo, Rolli, Rollino, Rossato, Ruggeri, Ryan, Salicone, Serra, Sgaggero, Signorelli, Sottocornola, Sullivan, Tavera, Tomaso, Tonini, Tully, Turco, Turozi, Welsh, Zanardi, Mannoni, Zucchinelli

Xaverians who came to... visit, study, specialize, attend meetings, sabbatical or other programs the USA have been numerous: 363+ ...! (see name list in the **APPENDIX** below).

Personnel that Returned to the USA

Personnel from our missions abroad was assigned here from the very beginning:

Frassinetti JH, Frassinetti M,	Pasini, Grappoli, Ruggeri,	Zani, Maso, Young,
Pelerzi, Galeazzi, Timolina,	Caldognetto, Lalli,	Martevi, Devoti,
Vaccari, Olivani, Gugliotta,	Marchesin, Menendez,	Sgarbossa ...
Vanzin, Rolli, Lovat,	Puopolo, Cannon, Milani,	
Maloney, Crosara, Furlan,	Guarniero, Colasuonno,	... and many more.
Pezzotti, Mosele, Brioni,	Tully, Belon S., Calza,	

Personnel from the USA to the Missions

The US always encouraged the mission assignment of all those assigned here for service. All of American Xaverians have had mission service. All of the students from other nations have also been assigned to mission, with the exception of Frs. Zannoni and Turco.

Even when funds were low and needs critical, we gave Congregational priorities first place.

Some of our students who went to one of our missions were:

Zannoni, Tomasi,	Marangone,	Qualizza,	Tonini, Tully,
Biguzzi, Chudy,	Matteucig, Olvera,	Rigodanzo,	Velazco, Vernon,
Clarke, La Barge,	Pilarski, Puopolo,	Rollino, B. Ruaro,	Vignato.
La Rosa,	Perez Horacio,	Sullivan, Tavera,	

Unexpected transfers

1952: Frassinetti to Italy	1964: Zanardi to Mexico
1967: Frosi to North Brazil	1971: Maloney, 1 st non-Italian in the Gen. Direction

j 111. XAVERIANS ASSIGNED TO THE US PROVINCE (1946 - 2004)

1. Bishop Biguzzi, George
2. Bishop Frosi, Angelo
3. Fr. Accarini, Lino
4. Fr. Anzoategui, Paco
5. Fr. Basili, Evelina (student@ Procura)
6. Fr. Begheldo, Alphonse
7. Fr. Bertocchi, Stan (Costantino)
8. Fr. Berton, Stefano
9. Fr. Birello, Walter
10. Fr. Bongiovanni, Victor
11. Fr. Boschetto, Danilo
12. Fr. Brioni, Luigi
13. Fr. Calarco, Domenic
14. Fr. Caldognetto, Domenic
15. Fr. Colombara, Pietro
16. Fr. Calza, Peter
17. Fr. Cannon, Ken
18. Fr. Cavallo, Francesco

- | | |
|---|--|
| 19. Fr. Chudy, Carl | 56. Fr. Mondin, Giobatta @ Harvard Un. |
| 20. Fr. Colasuonno, Nick | 57. Fr. Montesi, Eugenio |
| 21. Fr. Cobbe, Valeriano | 58. Fr. Mosele, Victor |
| 22. Fr. Contarini, Renzo @ Univ. of CA. | 59. Fr. Nasini, Gino |
| 23. Fr. Crosara, Larry | 60. Fr. Ngo, Chin |
| 24. Fr. Cruder, Mario | 61. Fr. Camillo Olivani |
| 25. Bro. Cumerlato, Eugene | 62. Fr. Orru, Bruno. |
| 26. Fr. Devoti, Pio | 63. Fr. Carl Panozzo |
| 27. Fr. Domine, Umberto | 64. Fr. Pasini, Pio |
| 28. Fr. Euan, Jesus | 65. Fr. Pelerzi, Lino |
| 29. Fr. Falsina, Vittorio | 66. Fr. Pennati, Riccardo |
| 30. Fr. Fernandes, Herondi | 67. Fr. Perozzi, Julian |
| 31. Fr. Forcellin, Renato | 68. Fr. Peterlini, Lucky |
| 32. Fr. Fransolin, Roberto | 69. Fr. Pezzetti, Mario |
| 33. Fr. Frassinetti, Henry | 70. Fr. Puopolo, Rocco |
| 34. Fr. Frassinetti, Mario | 71. Fr. Qualizza, Frank |
| 35. Fr. Furlan, Jerry | 72. Fr. Rolli, Romano |
| 36. Fr. Galeazzi, Oddo | 73. Fr. Rollino, Domenic |
| 37. Fr. Gallo, Joseph | 74. Fr. Rossato, Gratian |
| 38. Fr. Gobbo, Paolo | 75. Fr. Ruggeri, Joseph |
| 39. Fr. Grappoli, Frank | 76. Fr. Salicone, Aniello |
| 40. Fr. Guarniero, Bruno | 77. Fr. Serra, Rocco |
| 41. Fr. Gugliotta, Francis | 78. Fr. Sgaggero, Benny |
| 42. Fr. Illumnati, Paolo | 79. Fr. Sgarbossa, Lino |
| 43. Fr. Kasanziki, Pascal | 80. Fr. Signorelli, Francis |
| 44. Fr. Lago, Danilo | 81. Fr. Tavera, Joe |
| 45. Fr. Lalli, Anthony | 82. Fr. Timolina, Giov |
| 46. Fr. LaRosa, Michael | 83. Fr. Tomasi, Natalina |
| 47. Fr. Laval, Italo | 84. Fr. Tully, James |
| 48. Fr. Luppi, Claude | 85. Fr. Turco, Alfredo |
| 49. Fr. Maloney, Bob | 86. Fr. Vaccari, Natale |
| 50. Fr. Marchesin, Ivan | 87. Fr. Callisto Vanzin |
| 51. Fr. Maso, Dario | 88. Fr. Young, Augustine |
| 52. Fr. Mateucig, Joe | 89. Fr. Zanardi, Joseph |
| 53. Fr. Mattevi, Pio | 90. Fr. Zannoni, Edward |
| 54. Fr. Menendez, Adolph | 91. Fr. Zoni, Pietro |
| 55. Fr. Milani, Vasco | |

IV. XAVERIANS WHO CAME IN USA (1946 - 2004)

Abei	Battaglierin	Birello	Cannon	Cobbe
Accarini L.	Begheldo	Bonardi	Capriulo	Codini
Albor	Bello Do	Bongiovanni	Cardy	Colasuonno
Alvarado	Benzoni	Borghesi	Casalucci	Colombara
Ambrico	Berdini	Baro	Casey	Coni
Antonello	Bernacchi	Boschetto	Cassidy	Contarini
Anzoategui	Bertocchi	Braganca	Castelli	Convery
Aresi	Bertocchi C.	Bresciani	Casual	Conway
Atumissi	Bertoli	Briioni	Cattenati	Crosara L.
Audisio	Berton A.	Brunelle	Cavallo	Corso
Azzolini	Berton G.	Bucari	Ceresoli	Costalungo
Bacchin	Berton S.	Caballero	Chamtcheu	Costella
Badillo	Bertozzi	Gaglione S.	Chevalier	Crestani
Basili	Bicego C.	Calarco	Chiiarel	Cruder G.
Basuwa	Bideri	Calza S	Chuddy	Cruder M
Bathgate	Biguzzi	Camorani	Clarke	Cumerlato

Custodio	Gazza	Mares	Pelizzari	Smith P.
Davitti	Gianni	Marin	Pennati	Sottocornola
De LaTorre	Gazza Giov.	Marini	Perazzolo	Spagnolo G.
DeVidi	German	Martinelli	Perez H.	Stocco L.
Delgado	Germano	Masi G	Perozzi	Storgato
Delrio	Gerson	Masin	Perry	Stradiotto
Dessi	Ghiotto	Maso	Peterlini	Succo
Devoti	Ghirardi O.	Matteucig	Pettenuzzo	Sullivan
Dharmawan	Ghizzo	Mattevi	Pezzetti	Tavera
Dharmawan	Giuia	Mauro	Piacere L.	Tedesco
Diaz	Gobbo	McCrossan	Picci	Terzoni
DiCristina	Gonzalez	McDermott!	Pilarski	Timolina
Dolan	Gonzo	Medina	Pini	Tognali
Domine	Grant	Mendoza	Pisani F.	Toledo
Doneda	Grappoli F.	Menegazzo	Pisanu A.	Tomaselli F.
Dri	Grappoli P.	Menendez	Pittsley	Tomasi
Elia	Grasso	Milani G	Pugnoli	Torozi
Escobedo S	Grazzi	MilaniV.	Puopolo	Trettel
Euan	Guarniero	Mitidieri	Qualizza	Trevisan
Falcone	Guerrero J.	Mogliani	Raffo	Tully
Faloschi	Gugliotta	Mondin	Ribeiro	Turco A.
Falsina	Guiotto	Mongardi	Rigali	Vaccari
Fantini	Hardiyanto	Montesi E	Rigodanza	Vanzin
Favila	Hattie	Morales J	Rigodanzo	Velazco
Felotti	Heri	Mosele	Rigon	Veniero
Feminella	Holm	Munari M.	Roia M	Venturini
Fernandes	Ibba A.	Murazzo	Robledo	Vernon
Ferrari G.	Ibba G.	Murguia	Rodriguez	Veronesi F.
Ferrari L	Illuminati	Murphy	Rodriguez A.	Vieira
Figini	Irman	Nasini	Rodriguez G.	Vignato G.
Fillipini	Izzo	Nieves	Rolli	Vignato R
Finn	Juarez	Ngo	Rollino	Vigolo
Flor	Kasanziki P.	Nicholas	Romagnoli	Villa F.
Flores	La Barge	Nicoliello	Romero	Volta
Forcellini	La Rosa	Nonnis	Rossato	Wahyudi
Foschiatto	Lago	Ntamabyalira	Rossetto	Walker A.
Framarin P.	Lalli A.	O'Brien	Roteglia	Wang
Fransolin	Lalli N.	Occhio	Ruaro B.	Welsh
Frassinetti G.	Lamanna G.	Olivant	Rubini	Wood
Frassinetti M	Lanaro	Olvera	Ruggeri	Young
Frigo	Landry	Oprandi	Ruiz A.	(Yang)
Frosi	Lazzarini	Orru	Ruiz E	Zallejo N.
Funk	Lizzit	Orsi	Ryan	Zaluchu I
Furlan	Loda	Paganelli A.	Salicone	Zamponi
Fusco	Lorenzato	Paganelli N.	Sanchez G.	Zanardi
Gabrielli	Lovat	Pagnotta	Scantlebury	Zanchi F.
Galeani	Lupi	Panozzo	Scremin	Zannini
Galeazzi	Luppi	Pansa	Senno	Zannoni
Gallo Joe	Maggioni	Paolucci A.	Serra R	Zene
Gannon	Magurn	Paolucci G.	Sgaggero	Zoni
Garbero	Mainini	Parise	Sgarbossa L.	Zordanello
Gardini	Maloney	Pasini G.	Shaw	Zucchinelli
Garello	Marangone	Pasini P.	Signorelli	Zurlo M.
Garia	Marcelli	Pataconi	Silva da	Zurlo P.
Gartside	Marchesin	Peguero J.	Pedro	
Gaudenzi	Marchetti D.	Pelerzi	Smith G.	