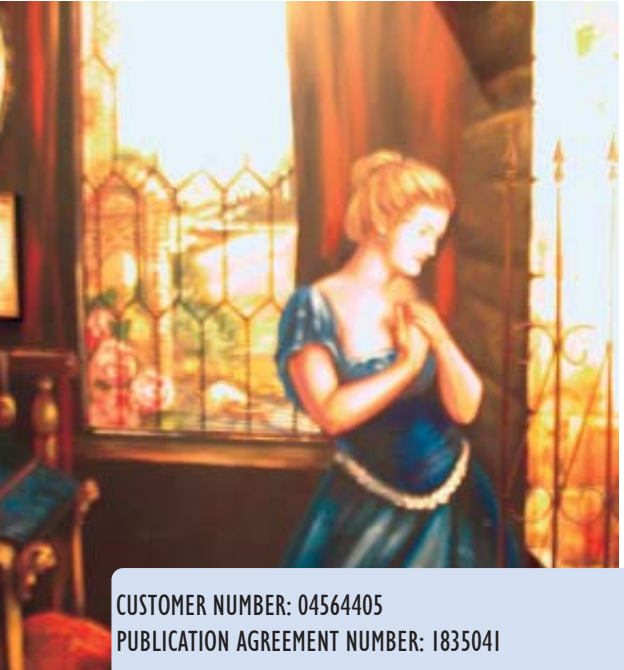
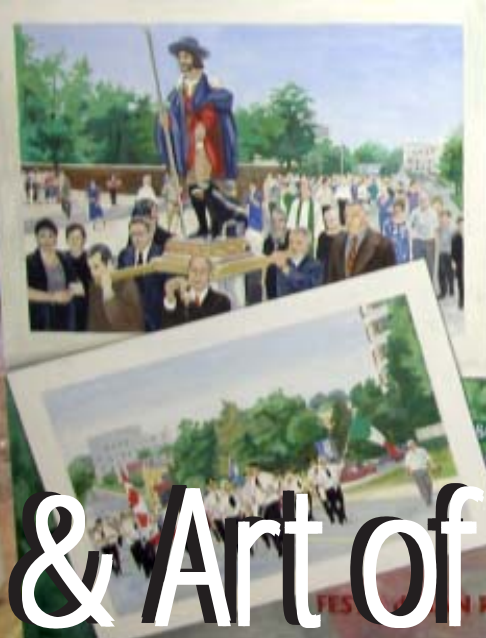
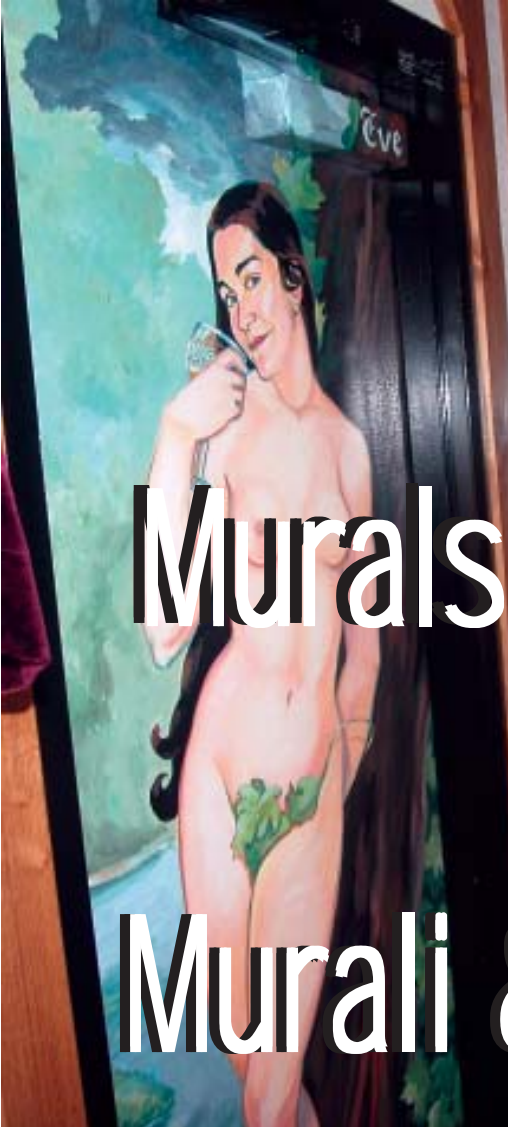




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Murali & Arte di Corso Italia



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Executive Editor

Angelo Filoso

Managing Editor

Oliviana Mingarelli

Associate Editor

Jennifer Filoso

Advertising Director

Lillian Franovic

Graphic Designer

Vlado Franovic

Layout & Design

Oliviana Mingarelli

Web site Manager

Wen Yi Que

Printing

Winchester Print & Stationary

Contributors for this issue

(in alphabetical order)

Carletto Caccia, Gianni Cacciotti, Carmine De Luca, Melanie Denofrio, Tessa Derksen, Nicolas Frate, Ariella Hostetter, Ermanno La Riccia, Antonio Maglio, Dino Piovesan, Renato Rizzuti, Nicole Valentinuzzi

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Letters / Lettere

Nostro lettore Luciano Pradal scrive:

Sgn. Mingarelli:

Desidero congratularti per la prima edizione dell' anno 2003 de Il Postino; tutta l' edizione rifletteva la filosofia della cultura italo-canadese e dei suoi unici valori!

Le lettere al giornale, gli articoli di Ermanno La Riccia sulla cultura italo-canadese e sulla Madonna Della Difesa ora riconosciuta come Monumento Nazionale Canadese, l'articolo sulla lingua Italiana e soprattutto l'articolo sul Signor Italo Tiezzi, articolo che trovo vero, attuale, valorizzante e stimolante per molti di noi.

Brava! a tu che sei una giovane italo-canadese permettemi di dirti ancora una volta Brava! continua cosi'e tanti auguri in tutto quello che farai per la tua comunit .

Nostro lettore Mario Bousiguore scrive:

Caro Editore:

Per primo voglio dire grazie! Avete mandato il giornale (Il Postino) e ho notato ci  che avete pubblicato riguardo del coro del Club Roma, a cui io faccio parte.

E cos  anch'io voglio dire due parole per farvi sapere che sono rimasto molto contento dell'esperienza in Ottawa. L'accoglienze molto calda e affettuosa, sia a Villa Marconi che a casa Abruzzo e anche le visite al Parlamento sono state meravigliose. Per  in ultimo quando si sono uniti le due gruppi insieme per cantare "va pensiero" si   sentito un'emozione che non si pu  descrivere, ed   rimasto in me un senso di fratellanze.

E con tanto affetto mando i miei saluti a Lei ed la congregazione.

Guerra o diplomazia?

di Carletto Caccia

Il Parlamento riapre alla vigilia di un conflitto mondiale che sembra inevitabile e che rischia di dividere il mondo occidentale. Il rapporto degli ispettori, che da un mese e pi  stanno indagando in Iraq alla ricerca di armi nucleari e di distruzione di massa, viene ora studiato a fondo dal Consiglio di Sicurezza delle Nazioni Unite e in ogni capitale.

A Ottawa il Primo Ministro e il Ministro degli Affari Esteri Bill Graham hanno espresso il parere che, se ci dovesse essere una guerra, il Canada non vi parteciperebbe a meno che essa non fosse appoggiata dal Consiglio di Sicurezza delle Nazioni Unite. Del Consiglio fanno parte nazioni come gli Stati Uniti e l'Inghilterra che favoriscono l'intervento armato ed altre come la Francia, la Cina, la Russia e la Germania che si oppongono al conflitto e raccomandano invece una soluzione politica. Merita inoltre notare che in questi giorni il capo di governo della Germania, Gerhard Schroeder, ha dichiarato che il suo paese e il governo tedesco si opporrebbero anche qualora il Consiglio di Sicurezza dovesse raccomandare una guerra.



Anche l'opinione pubblica mondiale sembra che stia cambiando idea in merito, un fatto che   stato osservato con un certo nervosismo anche dal Governo statunitense. Ma resta da veder se un'opinione pubblica contraria possa fermare il presidente Bush e la sua intenzione di entrare in guerra con o senza il benessere del consiglio di sicurezza, con o senza alleati.

In Parlamento si prevedono diversi dibattiti: uno sulla sanit  e i servizi ospedalieri, sull'Iraq e sul finanziamento dei partiti politici e l'imposizione di limiti alle donazioni. Da qui alla prossima estate si voter  su un progetto di legge che provocher  un notevole dibattito: come e fino a che punto i partiti politici potranno contare sul finanziamento pubblico e ridurre, possibilmente eliminare, l'attuale dipendenza dai contributi alquanto sostanziosi dei grossi interessi industriali e finanziari.

A giudicare dall'ordine del giorno parlamentare, nelle settimane a venire ci sar  poco tempo per sonnecchiare e molte occasioni per partecipare a discussioni importanti.

Il presepio e l'Anno Nuovo: Ricordo o Memoria

Il semplice ricordo ci fa ripensare al passato; ci rammenta situazioni tristi o felici; ci richiama fatti della storia.

D'altra parte, la memoria viva, o meglio, in linguaggio cristiano, il Memoriale, rende presente e operativo, oggi per noi i segni e i misteri della nostra fede. Pensiamo specialmente ai Sacramenti e alla Chiesa stessa!

Ricordo della civilt  cristiana, e pi  precisamente, richiamo dell'intervento di Dio nella persona del Bambino Ges , in seno alla Sua famiglia, Maria e Giuseppe.

Memoria viva, per il credente, del pi  stupendo evento della storia umana; Memoriale operativo che rende presente, oggi, per il seguace di Cristo, il dinamismo salvifico portatoci dal Figlio di Dio.

Davanti al Presepio: Siamo invitati a varcare il passaggio dal passato storico al Memoriale di oggi, ci , all'esempio dei Pastori, di incontrare

personalmente Ges  come l'Emmanuele ("Dio con noi") e Salvatore del mondo...e portare agli altri intorno a noi questa Buona Novella. Memoria viva per il 2003!



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Community / Comunità

"Facciamo la nostra parte. E la comunità?"

Intervista a Domenico Pietropaolo, direttore del Dipartimento di Italianistica della University of Toronto

di Antonio Maglio
pubblicato nel *Corriere Canadese*,
2002-12-28

La generazione di mezzo aveva tagliato i ponti con l'Italia. La generazione di mezzo oggi ha 40 o 50 anni, ed è quella dei figli dei primi immigrati italiani in Canada negli anni Cinquanta e Sessanta. I quali avevano tagliato i ponti per tanti motivi: per sentirsi canadesi a tutti gli effetti, e non essere vittime di stereotipi ed epiteti offensivi, "ginos" o "wop" per esempio; per reazione alle abitudini familiari della "baccaiarda" da coltivare a pomodori e dei pomeriggi d'estate passati a fare la conserva; per ostilità alle rumorose riunioni tra compaesani la domenica e nelle feste comandate; ai piattoni di pasta.

Sono in molti a ricordare ancora con fastidio il divano del salotto foderato di plastica, sul quale non ci si doveva sedere per non consumarlo. E poi la messa la domenica, le processioni, la Prima Comunione con l'immancabile fotografia da mandare ai parenti in Calabria o in Sicilia o in Friuli. Tutte usanze che i loro coetanei canadesi non avevano e che non capivano, e perciò li sbeffeggiavano. E allora, dissero, basta con l'Italia. A cominciare dalla lingua.

Quei ponti oggi vengono lentamente ricostruiti dai loro figli. Vissuti da canadesi e tra i canadesi, un giorno hanno improvvisamente scoperto le loro radici. Hanno prima sorriso, poi si sono incuriositi. Si sono accorti che coltivare la "baccaiarda" a pomodori e farne conserva non era poi una cosa tremenda; che le riunioni familiari davano calore e colore ai formalissimi rapporti di marca anglosassone; che l'intoccabile divano dei loro nonni non era un totem, ma il segno di un benessere conquistato a fatica e che perciò andava rispettato. E poi che la pasta era buona davvero, come erano belle le Ferrari e le Lamborghini, com'erano fascinosi il cinema italiano, il teatro e la moda. Andati in Italia per studio o per vacanza si sono resi conto di quant'è diversa da quella dei racconti sentiti in famiglia: dinamica, moderna, anche spregiudicata ma brillante. E ne hanno riscoperto la lingua.

Statistics Canada ha registrato il calo dell'italiano parlato negli ultimi cinque anni, non poteva registrare l'interesse che esso sta progressivamente riscuotendo. Ma i sintomi sono evidenti. Al St. Michael's College, per esempio, ha ripreso vigore l'University of Toronto Italian Club: dai cento soci di qualche anno fa è passato agli attuali quattrocento, e i suoi dirigenti stanno lavorando per riunire in un'unica grande federazione gli altri Italian Club che si sono formati nelle principali università canadesi. «Sappiamo bene», dice il presidente del club, Nicholas Pappalardo, «quali sono gli stereotipi che ancora volteggiano sulla comunità italo-canadese: noi vogliamo fare la nostra parte per eliminarli. La strada obbligata è il dialogo costante con i nostri coetanei delle altre comunità».

Domenico Pietropaolo è il direttore del Dipartimento di Italianistica dell'Università di Toronto, il più importante e frequentato

centro di studi italiani fuori dall'Italia. Prende le distanze sia da Statistics Canada sia dall'indagine condotta da Tullio De Mauro secondo la quale l'italiano è la quinta lingua più studiata nel mondo.

Dice: «I numeri di Statistics Canada riguardano l'italiano parlato, non quello studiato. L'indagine del prof. De Mauro prende in esame i dati relativi ai corsi promossi dagli Istituti Italiani di Cultura. Noi qui registriamo un sostanziale mantenimento: nel 1997 le iscrizioni ai corsi di italiano della University of Toronto erano 1.060, nel 2002 sono state 1.050. In questi sette anni abbiamo registrato oscillazioni, in più o in meno, nell'ordine del tre per cento».

Per quanto riguarda il futuro lei è ottimista o pessimista?

«Cautamente ottimista perché sta per verificarsi un fatto nuovo».

Quale?

«Nel 2003, per la prima volta nella storia di questa Provincia, avranno accesso all'università anche gli studenti con solo quattro anni di scuola superiore: è il frutto della riforma del sistema scolastico. Questo vuol dire che gli studenti che attualmente si trovano al quarto anno delle superiori e quelli che invece sono al quinto anno formeranno un unico gruppo. Ci sarà allora un aumento delle iscrizioni ai corsi universitari del primo anno, inclusi quelli di italiano».

Mi sembra uno scenario consolante. Perché si definisce ottimista sì, ma cautamente?

«Perché quel prevedibile incremento delle iscrizioni sarà stato sollecitato dalla riforma del sistema scolastico dell'Ontario, non da un aumentato interesse per l'italiano. Dall'anno venturo, anzi, si dovrà prestare molta attenzione al fenomeno: si dovrà verificare se l'aumento dello studio della lingua italiana continuerà negli anni successivi e se sarà dello stesso livello di quello ottenuto dalle altre discipline. Noi comunque faremo in modo di non perdere gli studenti che si iscriveranno ai nostri corsi in numero prevedibilmente sostanzioso».

Chi si iscrive ai corsi di lingua italiana del suo Dipartimento: solo giovani italo-canadesi o anche non-italiani?

«In maggioranza sono giovani italo-canadesi, i quali sono incuriositi dalla cultura dei loro genitori o dei loro nonni, anche se il campo in cui intendono laurearsi non è poi l'italianistica. La maggioranza dei nostri studenti, infatti, segue tre o quattro corsi di italiano in tutta la carriera universitaria».

E quanti sono gli studenti che scelgono l'italiano come specializzazione?

«Questi sono relativamente pochi, come pochi sono gli studenti non-italiani. Generalmente, quando arrivano all'università gli studenti decidono di frequentare un corso anziché un altro a seconda del contatto che hanno avuto, a scuola o in famiglia, con la disciplina che li interessa. Purtroppo, l'italiano si insegna ormai in poche scuole superiori in Canada - e lì dove lo si insegna il prof. Mollica ha

registrato un calo di iscrizioni - per cui i giovani non-italiani hanno poche possibilità di un contatto significativo con la cultura italiana prima di iscriversi all'università».

Incontra difficoltà nell'allargare l'offerta di lingua e cultura italiana?

«Sì, e la difficoltà maggiore sta nell'insufficienza del numero dei docenti rispetto al numero dei corsi con cui vorremmo arricchire la nostra offerta didattica».

E quali sono le caratteristiche della vostra offerta didattica?

«Attualmente portiamo avanti un programma piuttosto complesso: corsi di lingua, di linguistica, di cinema e teatro, di letteratura. Ma proprio a causa della carenza di docenti possiamo metterlo in pratica solo offrendo corsi a rotazione, ogni due anni. Poi c'è un'altra robusta difficoltà».

Quale?

«Le borse di studio. Esse non consentono agli studenti meritevoli di vivere decorosamente, in particolar modo durante il dottorato di ricerca, che è il programma accademico più avanzato. Questi studenti hanno in media 27 anni, e alcuni sono anche sposati. Il programma richiede l'impegno di cinque anni, spesso con viaggi di studio in Italia: come si può sostenere questo peso con borse di studio che dal punto di vista economico sono assolutamente insufficienti?».

Cosa fare per uscire da queste strettoie?

«Bisognerebbe anzitutto fare pressioni presso le scuole superiori perché l'italiano venga offerto come disciplina regolare».

Chi dovrebbe esercitare queste pressioni?

«Tutti. La comunità attraverso i propri organismi rappresentativi dovrebbe essere in prima linea in questa campagna e in quella dell'istituzione di un sistema di borse di studio per premiare i giovani che studiano l'italiano. Poi c'è un'altra strada da seguire».

Me la indichi.

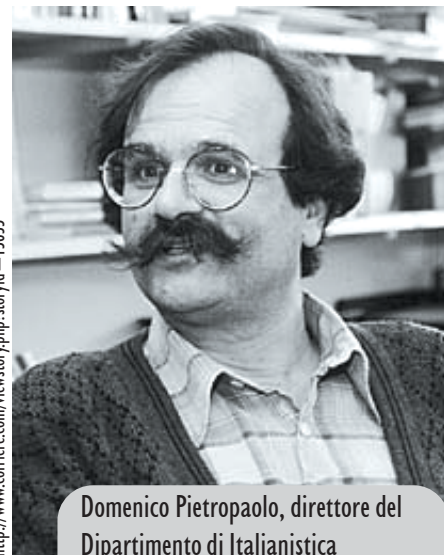
«Introdurre la filantropia culturale nella nostra comunità. Abbiamo grandi imprenditori alcuni dei quali sono a capo di aziende leader non solo in Canada ma anche nel mondo. Essi potrebbero sostenere le cattedre universitarie, offrire borse di studio per gli studenti iscritti ai corsi più impegnativi, finanziare progetti di portata internazionale. Ne avrebbero un portentoso ritorno di immagine».

Crede che gli imprenditori italo-canadesi siano sensibili a questo discorso?

«Alcuni di loro lo sono già stati. È evidente che il loro esempio potrà essere seguito da altri solo se la cultura diventerà finalmente una priorità tra gli italo-canadesi. Penso che i loro organismi rappresentativi, dai club alle associazioni regionali, dal Congresso ai Comites al Cgie, debbano fare di più in questa direzione».

E chi, dal di fuori, dovrebbe sostenere questa strategia dell'attenzione verso la lingua e la cultura italiana promossa dalla nostra comunità: il Canada o l'Italia?

«Entrambi i Paesi. Il Canada dovrebbe



Domenico Pietropaolo, direttore del Dipartimento di Italianistica dell'università di Toronto

farlo perché l'italiano è la lingua di un Paese, l'Italia, che svolge un ruolo di grande rilievo nell'economia e nella politica internazionale. Il Canada ha tutto l'interesse a mantenere rapporti costanti con l'Italia, perciò l'importanza di studiare l'italiano in Canada mi pare ovvia».

E l'Italia?

«L'Italia dovrebbe sostenere l'italiano all'estero non solo per un dovere storico che ha verso la propria cultura ma anche per tornaconto: promuovere lo studio della lingua italiana significa promuovere e sostenere anche l'economia italiana. Cosa possono fare Italia e Canada? Ho spiegato le nostre emergenze: dovrebbero aiutarci a fronteggiare. C'è bisogno di cattedre e di borse di studio, ma soprattutto c'è bisogno, qui, di una maggiore collaborazione tra le università canadesi e quelle italiane».

Ma la collaborazione tra università italiane e università canadesi esiste già. In che modo dovrebbe essere maggiore?

«Il problema è che nella maggior parte dei casi la collaborazione si limita a rapporti personali tra docenti ed è orientata soprattutto all'organizzazione di convegni. Ciò è senz'altro utile ai singoli professori, ma non ha molto a che fare con gli studenti, i quali hanno invece bisogno di guida e di assistenza quando vanno in Italia per periodi brevi di studio».

Che genere di guida e di assistenza?

«Le faccio un esempio: per quanto preparato sia, chi va a fare ricerche d'archivio per la prima volta in Italia deve affrontare difficoltà accademiche e burocratiche non indifferenti. Le sue tre o quattro settimane di studio sarebbero molto più proficue se egli potesse avere accesso ad archivi e biblioteche attraverso le strutture accademiche ed amministrative delle università italiane alle quali si appoggia, e soprattutto se potesse, all'occorrenza, consultarsi con un professore italiano».

Questo ora non accade?

«Accade solo se c'è già un rapporto personale, e allora si tratta di collaborazione fra due persone non fra due istituti. La collaborazione fra università canadesi e università italiane richiede accordi culturali e strutture organizzative che purtroppo ancora non ci sono».

Opinion/Opinione

Il Silenzio di Dio

di Ermanno La Riccia
pubblicato nel Corriere Italiano

Con queste parole, Giovanni Paolo II, denuncia la gravità e la drammaticità di una situazione che, oggi, vive tutta l'umanità e che la tiene sempre più lontana da Dio. E non importa quale Dio: il Dio dei cristiani come noi o il Dio degli ebrei, Allah o Budda, è sempre lo stesso Dio di tutti gli uomini che secondo il Sovrano Pontefice, « non si rivela più, sembra essersi rinchiuso nel suo cielo, disgustato dall'agire dell'umanità.»

Queste parole le ha pronunciate il Papa in un passaggio della catechesi, cioè insegnamento della fede e dei suoi misteri, sul profeta Geremia, durante l'udienza generale dell'11 dicembre scorso, svoltasi nell'aula Paolo VI del Vaticano alla presenza di migliaia di fedeli.

« Di fronte al silenzio di Dio », ha proseguito Giovanni Paolo II « ci si sente soli ed abbandonati, privi di pace, di salvezza, di speranza. Il popolo lasciato a se stesso si trova come sperduto e invaso dal terrore. Non è questa solitudine esistenziale la sorgente profonda di tanta insoddisfazione che cogliamo anche nei giorni nostri? Tanta insicurezza e tante reazioni sconsiderate hanno la loro origine nell'aver abbandonato Dio, roccia di salvezza.»

Molti di coloro, presenti a quell'udienza, erano andati dal Vicario di Cristo in cerca di conforto, e si sono trovati invece di fronte ad una rivelazione inattesa che parlava della corrucciata e sdegnata assenza del Signore. Si trovavano di fronte ad un drammatico rimprovero che non parlava di perdono e di carità : un vero e proprio rifiuto di intervenire per confortare i puri di cuore e innalzare il muro della Provvidenza davanti alla invasione del Male.

Sono anni che questo Papa percorre, instancabile, le vie del mondo nonostante la sua salute precaria e dovunque si è fatto il difensore degli uomini e dei poveri denunciando i mali che affliggono questa travagliata umanità, ma mai aveva reso testimonianza, prima d'ora, del ritiro di Dio dalla scena del mondo. E lui, che è l'intermediario tra gli uomini e Dio, ha trovato la forza di dire che il Padre non vuole ascoltare le sue creature perché i loro gravi peccati lo hanno allontanato da loro.

Ma quali sono questi peccati che ci tengono lontani da Dio?

Basta guardarci intorno per comprendere verso quale baratro ci stiamo avviando. Ormai la pace tra gli uomini, che è la stessa che viene da Dio, è compromessa da una serie di clamorose quanto disumane attività che l'uomo stesso inventa tutti i giorni. Ma come si può pensare alla benevolenza di un Dio che ci ama quando ci sono uomini che deliberatamente danno in olocausto la propria vita per distruggere ed annientare altri uomini ? Il caso delle due torri gemelle di New York distrutte, insieme a circa tre mila persone che vi hanno perso la vita, è un valido esempio di come la malvagità umana possa raggiungere livelli demenziali senza attenuanti.

Qualcuno dopo quella tragedia si è chiesto: ma quando quei kamikaze del terrore, si sono catapultati con gli aerei sulle Torri Gemelle e sul Pentagono di Washington, dov'era Dio? Ed interrogativi come questi incominciano a farsi strada nelle coscienze e sulle labbra di tanta gente.

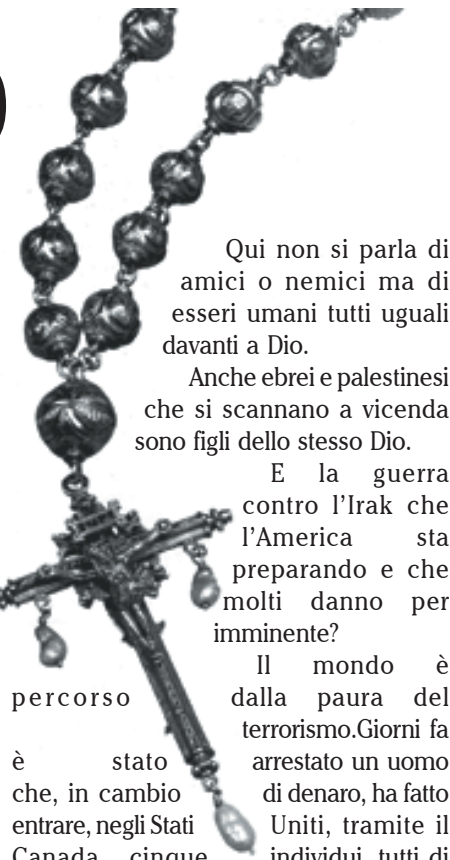
Nel corso del recente terremoto che ha distrutto San Giuliano di Puglia ove

hanno trovato la morte sotto le macerie della loro scuola ben 28 bambini, un prete, i famigliari dei bambini e tant'altra gente che ha pianto su quelle povere salme, si è chiesta: dov' era Dio in quel momento?

E proprio in questi giorni un'altra bomba disastrosa e micidiale si sta abbattendo su questa nostra umanità compromettendo addirittura il futuro della vita umana: la clonazione di un essere umano, per la cronaca, di una bambina, annunciata dalla signora Brigitte Boisseller responsabile della società della clonazione umana, Clonaid, che ha sede a Las Vegas nel Nevada, USA. Con la clonazione una donna può dar vita ad un bambino senza l'apporto di un uomo. Nel passato sono stati clonati animali.Famosa è diventata la pecora Dolly che non ha avuto lunga vita. Gli stessi scienziati ammettono che con la clonazione insorgono molte gravi malattie che rendono menomati i nascituri. Ed a procedere a questa annunciata clonazione è una setta religiosa, quella degli ufologi denominata dei Raelien, la quale, per bocca del suo santone pontifica dicendo che l'umanità è nata in laboratorio per clonazione e con la clonazione si ottiene la vita eterna.

Ed oggi molti si chiedono: dov'è il nostro Dio che permette obbrobri del genere?

E non è finita con questo interrogativo. Il dottor Gino Strada, che ha fondato gli ospedali di Emergency ed è corso in aiuto degli afgani durante la recente guerra ed ora si prepara per correre in Irak denuncia: l'embargo all'Iraq decretato dall'America ha provocato fin'ora la morte di un milione e 600 mila irakeni, in gran parte bambini.



Qui non si parla di amici o nemici ma di esseri umani tutti uguali davanti a Dio.

Anche ebrei e palestinesi che si scannano a vicenda sono figli dello stesso Dio.

E la guerra contro l'Irak che l'America sta preparando e che molti danno per imminente?

Il mondo è percorso dalla paura del terrorismo.Giorni fa

è stato arrestato un uomo che, in cambio di denaro, ha fatto entrare, negli Stati Uniti, tramite il Canada, cinque individui, tutti di origine mussulmana, definiti potenziali terroristi.Ed è scattato l'allarme.

E i milioni di miserabili che affollano le tante favellas del Brasile, dell'Argentina, del Venezuela, del Messico e di molti paesi del sud-America non sono esseri umani come noi fatti a sembianza di Dio?

E' vero, Dio ci ha dato la libertà di nascere, crescere e moltiplicarci ma anche il comandamento di amarci gli uni con gli altri e vivere in pace. Invece noi, schiavi dei nostri istinti, delle nostre velleità e dei nostri vizi, lo tradiamo tutti i giorni. Ci culliamo con l'illusione di essere perdonati ma Papa Wojtyla ci dice che non è così.Il male ci sta divorando , va trionfando sul bene e Dio si allontana sempre più da noi fino a nascondersi. E un mondo senza Dio è condannato alla dannazione eterna

Ed oggi molti, davanti a tanti obbrobri, si chiedono: dov'è il nostro Dio ?

Community / Comunità

Searching for “Spiritual” Enlightenment at Preston Street’s Abbey

by Tessa Derksen

There are two definitions of an abbey: the first, “a building occupied by a community of monks,” and the second, “the community itself.” Preston Street’s newest, in fact only, abbey seems to most closely resemble the second definition. That is if you’re talking about a community of Belgian monks.

“Eighteenth-century Belgian monasteries always brewed their own beer,” explains Joe Cotroneo, owner of Pub Italia and the creative mind behind the pub’s latest addition: “The Abbey.” “So that’s where the idea came from, and it fits with the gothic, churchy look of the rest of the pub.”

It took a full year to transform the enclave into the sanctuary it is now. Cotroneo subcontracted much of the work out, but did all the wiring himself as he’s a trained electrician. A second floor was knocked out to create the high ceilings from which old church lights now hang. Paintings depicting the Madonna and Child and Jesus adorn the walls.

Karole Marois, a Florentine-trained artist who painted all of Pub Italia’s murals, inside and out, painted Adam and Eve on the respective washroom doors. Cotroneo designed the pew-like wooden booths. And, overlooking it all, the stain-glass windows with their Latin inscription: *In Fermentum Veritas*. “In beer there’s truth.”

“The Abbey” serves the same menu as the rest of Pub Italia, with a few exceptions. The most notable one being that “The Abbey” specializes in Belgian beer. Serving a Belgian beer involves a five-step process including rinsing the glass properly and ensuring that the “skirt” at that bottom of the glass is facing the correct way.

“Beer is to Belgians what wine is to Italians,” says Cotroneo in explanation of the meticulous way in which Pub Italia’s Belgian beer is served. “There’s such

a variety, like a cherry beer, the perfect dessert beer to go with your cheesecake.”

Cotroneo’s attention to detail has earned “The Abbey” the moniker of “Official Showcase Belgium Bar.” The next closest one is in Kingston.

Joe Cotroneo concedes that perhaps there might be another reason behind his general “spiritual” theme for the Pub Italia. After all, there’s already “The Chapel,” now “The Abbey,” and coming this summer, “The Village Sanctuary.”



Pub Italia has always been a must see spot on Preston however, now it's earned the moniker of "Official Showcase Belgium Bar"

photos: Angelo Filoso

Interview / Intervista

The Social Conscience of the Community!

by Nicolas Frate



Lucio Appolloni

“I remember when I was in Italy people would say ‘go to Canada, the streets are paved in gold there.’ But when I came, I realized the streets weren’t even paved with asphalt. It was many of the immigrants who paved those streets.”

I had the privilege of meeting Mr. Lucio Appolloni at his residence where, in traditional Italian hospitality, he offered me espresso and lunch. He gazed briefly at his windows that were slightly frosted and fogged up due to the unbearable cold the city was experiencing.

Born in Rome, Italy, seventy years ago, Appolloni does not appear overly interested in fleeing to warmer climates; he has a sort of personal love for this country. He is definitely a keen and educated individual.

Since his immigration to Toronto in 1965, he has made many noteworthy contributions to both this country and the immigrants that occupy it. Born in 1932, Appolloni scarcely remembers the trials of World War II. He does recollect the first bombing in Rome and the food rations that followed. His father, who was in the Ministry of Foreign Affairs in Lisbon, Portugal, was too old to fight in the war but Appolloni acknowledges uncles of his whom were taken prisoners during the war. He admits that he was sheltered during this time, but his father could only shelter him so much from the devastating impacts of war.

“When the war had ended and we went back to Italy, the food rations were even worse then they were during the war.”

It was between 1952 and 1954 that Appolloni would find true love. During this time he was in Liverpool, England. It was here that, among other things, Appolloni gave Italian language lessons to an Irish-born woman named Ursula with whom he fell in love with and had a “good romance,” as he describes it with a boyish grin. At the time, Appolloni’s parents were not overly pleased with this foreign girl. Appolloni laughs heartily as he remembers the old saying that, “Women and cattle must be from your own place.” I laugh along as he continues to explain that in the end his parents were quite happy with Ursula who was a very passionate and intelligent woman.

In 1958 Appolloni received his degree in law from the University of Rome. He would later marry Ursula and they would go on to have four children: Luisa, Suzanne, Andrew and Simon. From 1958 to 1961 Appolloni was employed in exports and imports with British and Canadian firms in Rome. From 1961 to 1965 he was employed by the Commercial Section of the Canadian Embassy in Rome where he conducted market research for import opportunities of Canadian products to Italy.

Appolloni explains, “While I was doing this work, I was very frequently approached by businessmen who gave me their cards and told me to come to Canada, the land of opportunity.”

He arrived in Toronto with his four children and under fifteen hundred dollars to his name. For roughly a year Appolloni sold himself as a trades manager and during those trying years he and his family would estab-

lish themselves. Appolloni was convinced by certain individuals to switch from the commercial framework to social work.

In the fall of 1966, Appolloni became the Executive Director of COSTI (*Centro Organizzativo Scuole Tecniche Italiane*) in Toronto. The Centre was formed in 1962 to help immigrants, mainly Italians, to integrate into Canadian society through education. COSTI became an Agency of the United Community Fund of Toronto. Then, in October of 1970, all the members of Appolloni’s family had acquired Canadian citizenship. Appolloni insists that, “Immigrants must approach the government not with cup in hand, but with an assertive tongue- the Canadians will listen.” COSTI had grown significantly during Appolloni’s time there, going from an eighty thousand dollar establishment, to a three-hundred and sixty thousand dollar establishment at his departure in 1971. Today COSTI has skyrocketed into an astonishing fourteen million dollar establishment. Appolloni explains that COSTI’s key to success was in “giving crash courses for the English language or trades terminology” to participating immigrants.

From 1971 to 1973, Appolloni was a Field Liaison Officer of the Ontario Government Citizenship Branch and later the Citizenship Bureau of the Ministry of Culture and Recreation. It was here that he implemented various programs to facilitate the integration of immigrants in Ontario.

In September of 1972, Appolloni took a leave of absence to run in the Federal Elections as a Liberal Candidate in the riding of York South in Toronto. Unfortunately, Appolloni was defeated in the election- a defeat he acknowledges with his head high. In the late fall of 1973, Appolloni became a member of the Immigration Appeal Board. For the two following years he had to abandon his social conscience, a requirement when dealing with judicial matters. Judging both in law and facts, Appolloni had to deport people when ordered to do so by the Department of Immigration.

Aside from having the burden of such duties, Appolloni also commuted to Ottawa from Toronto on weekends to see his wife and children. Finally in May of 1976, Appolloni moved to Ottawa where he worked for the Ontario Ministry of Culture, Citizenship and Recreation, with the mandate of setting up an immigrant settlement agency in the city. In 1977, Appolloni would set up OCISO (Ottawa-Carleton Immigrant Services Organization), which is now known as the Ottawa Community Immigrant Services Organization. Appolloni notes that this United Appeal Agency has recently celebrated 25 years of successful services to the various immigrant communities in Ottawa.

Appolloni reaffirms the COSTI philosophy and essentially his own philosophy, “With immigrants, they want to be helped, but they want the education to learn on their own.”

He then continues to say, “I commend those people who came to this country with a grade three education and established themselves so well.”

After the formation of OCISO, Appolloni

went on to become supervisor of the Ministry of Culture, Citizenship and Recreation where he was responsible for the implementation of the Ministry’s cultural, sports and recreational programs in several counties of Eastern Ontario. Then from 1982 to 1994 he was a Recreation Consultant for the Ontario Ministry of Culture, Tourism and Recreation. During these 12 years Appolloni helped establish many recreation and sport facilities in Renfrew County using Wintario lottery grants. Many innovative programs were implemented and many communities greatly benefited.

In 1989 Appolloni obtained a diploma in Gerontology from Algonquin college after two years of part-time study. He wanted to master in Gerontology but it was not offered. It was during his studies that he became interested in immigrant seniors and in his private time focused his energy on learning about people who were retiring and aging. In 1990, Appolloni became the co-founder and first President of Villa Marconi Long Term Care Centre.

Appolloni recalls the rocky start the Villa Marconi experienced in the early nineties. From 1995 to 1997, he participated in the first Fundraising Campaign for Villa Marconi, 2 years later the first sixty beds of the nursing home became operational. After stepping down as President of Villa Marconi in June of 2000, he was elected to the board of the Somerset West Community Health and Social Services Centre, a community based Primary Health Care Facility.

Appolloni states, “This Centre is considered fundamental and beneficial because you have so many services under one roof.”

Later in September 2001, Appolloni retired from all activities and responsibilities at Villa Marconi, but within a year found himself active once again at Villa Marconi for its second fundraising campaign.

As of this January Appolloni will be in his third year at the Somerset Community Centre. At seventy years of age, this man certainly deserves credit for his many wonderful contributions and accomplishments. Appolloni was among the first few individuals to set the standard for the “educated immigrant.” With a glowing expression he exclaims, “take charge of your life, don’t be afraid. People then and even people now sometimes need that nudge.”

As I sat across from Appolloni, listening to stories from his past, I felt overwhelmed simply knowing that he had so much desire to help his fellow man.

“Immigrants needed to learn how to navigate in this more complex Canadian environment,” he tells me.

As I thanked Appolloni for his time he gazed off for a bit, “You know...,” he says. “I remember when I was in Italy people would say ‘go to Canada, the streets are paved in gold there.’ But when I came, I realized the streets weren’t even paved with asphalt. It was many of the immigrants who paved those streets.”

As I walked out into the unrelenting cold, I took a careful look at the streets and buildings of this city. I gradually came to the realization that there is far more culture in this city than most people realize. Immigrants enriched this city and people like Lucio Appolloni are not even really immigrants or foreigners. Rather, they are pioneers who had an enormous part in establishing this country- the land of opportunity.



Left: Co-founder of Villa Marconi, Lucio Appolloni, and other supporters at the official opening of the Long Term Care Centre. Right: Appolloni at his 70th birthday with his family and friends.



In the Name of Love

by Melanie Denofrio

The day of chocolates, cards and candy kisses dates back to the Roman Empire. For centuries Valentine's Day has been a celebration of love. There are many beliefs as to the origin of the celebration, the two most popular beliefs originating in Rome.

Saint Valentino, Bishop of Interamna (now known as Terni), Christian martyr and also a physician, was believed to have helped fellow martyrs who were thrown in jail. By doing this, he directly disobeyed the orders of Emperor Claudius. The Emperor heard of Valentino's doings and gave further orders to capture the Bishop and throw him in jail.

While in jail Valentino befriended the daughter of one of the prison guards. The girl had impaired vision, and, feeling sorry for his new friend, Valentino cured the girl and gave her back her sight. The Emperor was not pleased with Valentino for the Bishop was loved more the Emperor himself. Valentino was sentenced to death by decapitation after a violent beating.

Many people came from all over to throw flowers and supportive letters up to Valentino's cell window. His little friend, that he had so miraculously cured, was also very supportive. She was allowed to go and see Valentino because her father was Valentino's prison guard during the day. She would go and sit and talk with Valentino.

On the day that his sentence was to be carried out the Bishop left the girl a note saying that he was thankful and he signed it "Love From Your Valentine." It is said that this is how the tradition of signing love letters given on Valentine's day came to be.

The second most popular story is slightly similar to the first. The Christian martyr, St. Valentino, was allegedly a priest in Rome. His parish was very close

to the palace where the terrible Emperor Claudius ruled. In this story it was not martyrs that were the cause of his imprisonment but a fight for the freedom of love.

Emperor Claudius wanted a very large army. To the dismay of the Emperor hardly any men signed up to join the army. After sending out soldiers to find out why men weren't signing up for the army, the men said that they did not want to leave their families. Many of the men were wed and had children. It is said that the men also would never fight for the Emperor because of their profound hatred of the cruel man, but they could not tell the surveying officers this for fear that they would be severely punished.

When hearing the reason that the men would not join the army, the Emperor ordered that any form of marriage was to be outlawed. The Romans were appalled at such a law. News came around to the Roman people that there was still a way to get married. All they had to do was visit a priest named Father Valentino late at night and he would wed any young couple. It would be just the couple and the priest in a romantic candlelit room.

One night while Father Valentino was in the middle of a marriage ceremony when the footsteps of soldiers were heard coming towards the residence of the rebellious priest. The couple and the priest held their breath in order not to be heard, but it was no use. The soldiers barged into the small candlelit room and caught the elderly priest. The couple, being young and fit, managed to escape the hands of the soldiers and the priest was happy for this.

Dragged off to his cold prison cell, the priest never gave up faith that the Lord his God would take care of him. The one thing that the priest feared was being alone and alone he never was. Like the

first story, the priest had many people throwing letters of support and beautiful flowers of all kinds.

Also similar with the former story, Valentino befriended the daughter of a prison guard. He did not cure the girl of blindness in this story, for the girl was not blind, but she was very beautiful. The girl and the priest had many long talks in his prison cell and, despite their age difference, the two began to develop strong feelings for each other.

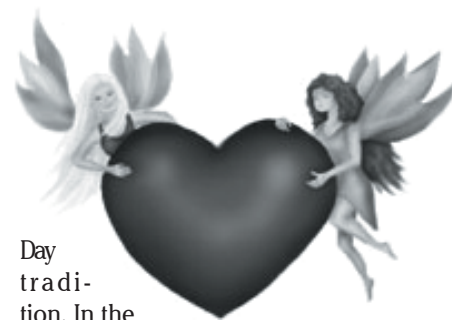
The Emperor was, as one can imagine, very displeased with Valentino for being quite content in jail and also because Valentino had so many supporters and the Emperor himself had none. The Emperor sentenced Valentino to a severe beating as a punishment. For disobeying Emperor Claudius's law forbidding couples to get married, Father Valentino was sentenced to death by decapitation.

On the day of his death the priest left a letter exclaiming his feelings for the girl, also signed "Love From Your Valentine." Though Valentino's God did not save him from death, He did show him what it was to love, a virtue that every man should experience in his life.

In memory of Valentino, Pope Julius I built a church called Porta Valentini. The church is now called Porta Popolo. Also in memory of St. Valentine the day before is the feast of the Queen of Roman Gods and Goddesses, Juno.

There are many other traditions that were extracted from Valentine's Day customs of long ago. Hearts, keys and keyholes symbolizing Valentine's Day originated in Wales. Wooden spoons were hand carved with little hearts, keys and keyholes on them. The decorations were meant to say "You unlock my heart."

The saying "You wear your heart on your sleeve" also came from a Valentine's



Day

tradi-

tion. In the Middle Ages, young men would draw the names of young women out of a bowl. He would court the lady that he chose, and wear her name on his sleeve, for as long as a year. The young couples would often fall in love and would be married. This also accounts for people to choose someone to "Be Their Valentine."

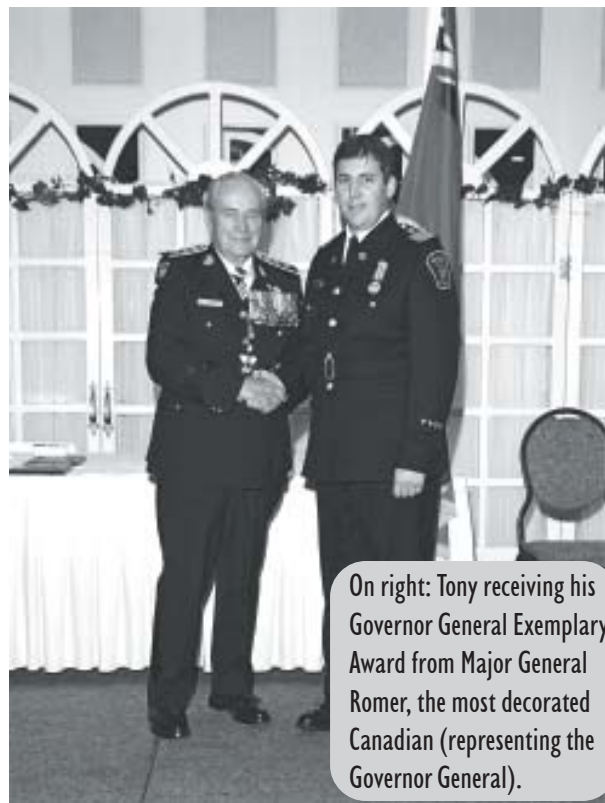
The day of chocolates, love letters and flowers will forever be celebrated in the name of St. Valentino. He fought for the freedom of love and compassion and he will be forever remembered for this, for love is the greatest virtue of them all.



Priest Valentino committing the crime that eventually lead to his death at the command of Emperor Claudius.

Anthony Di Monte awarded 2002 Governor General Exemplary Service Award

by Dino Piovesan



On right: Tony receiving his Governor General Exemplary Award from Major General Romer, the most decorated Canadian (representing the Governor General).

Mr. Anthony Di Monte received the Governor General Exemplary Service Award on Wednesday October 2, 2002. The Governor General of Canada awards this to people engaged in the provision of pre-hospital Emergency Medical Services who have contributed greatly in terms of length of service and commitment to the advancement of the industry.

The award recognizes employees of Emergency Medical Services serving with Canadian ambulance services that have performed their duties in meritorious manner, characterized by good conduct, industry and efficiency rather than only a prescribed number of years in uniform.

Ottawa EMS is very proud of the accomplishments and the subsequent commendations that Mr. Di Monte has received: Decorated by the Montreal Fire Department with the Bronze Medal of Bravery for Heroic conduct at Francon Quarry and a Citation award from the Ontario Provincial Police for an accident on Highway 401 in the City of Port Hope.

Mr. Anthony Di Monte has been the Director of Emergency Medical Services for the City of Ottawa since December, 2000. He has been involved in EMS for the past 22 years beginning his career as an Advanced Care Paramedic in 1979. This award has only supplemented

to the recognition that Mr. Di Monte has received during his distinguished 22 years. The following is a highlight of Mr. Di Monte's achievements:

He was a keynote speaker and guest lecturer at numerous EMS conferences and colleges throughout Canada, a member of the board of Governors of the Emergency Medical Services Chiefs of Canada, Treasurer of the Emergency Medical Services Chiefs of Canada, Chair of the Counter Terrorism and Disaster Working Group of the Canadian EMS Chiefs, EMS Chair for the Ontario Municipal Chief Administrative Officer's Benchmarking Initiative, a member of the Association of Municipal Emergency Medical Services of Ontario, and the Land Ambulance Implementation Steering Committee (LAISC).

He has been a member of the Ontario EMS directors association EMS Incident Commander in:

Shooting at Montreal University (December 6, 1989)

Shooting at Concordia University (August 24, 1992)

Papal Visit in Montreal June 1984

Central Station Bombing in Montreal 1984

Ottawa EMS's future looks bright with the committed professional and quality care to the citizens of Ottawa that the paramedics deliver under the guidance of its director Mr. Anthony Di Monte.

Arts / Arte

Between the Pipes:

The Story of John Ceci

by Gianni Cacciotti

Three years ago the Ottawa 67's took a chance on a young goalie in the second round on the second day of the 1999 Priority Selection. His listed name was Johnny Ceci and the hope was that he would one day follow in the paths of other Ottawa netminders such as Craig Hillier, Tim Keyes, Seamus Kotyk and Levente Szuper, to name a few.

The funny thing was this particular young goalie didn't even know that Ottawa was interested in him until they drafted him on that Sunday afternoon in June.

"I was surprised that Ottawa had drafted me at all," says current Ottawa 67's goaltender John Ceci. "I had had other teams from the OHL approach me and ask if I wanted to play with them, but Ottawa was never one of the teams that called."

Which isn't to say that John wasn't happy about the sudden twist of fate.

"I was really excited to learn that they had drafted me, after all, they had just won the Memorial Cup and I knew that they had a great team and a great organization. It made me feel good that they wanted me," he says.

John grew up in King City, Ontario, and had a pretty normal upbringing by today's standards.

John grew up with the notion of playing hockey thanks to a few of his first cousins that played the game as well. They wanted to get John involved early and thought it was a great way to keep busy during the long and sometimes boring winter months. And of course, he always had the support of his parents through thick and thin. They would chauffeur him to all of the early morning practices and games, some of which began as early as 5:30 a.m.

"I was always out of bed and ready to go to practice," he says. "Looking back now, I realize what my parents went through to get me here and it means a lot that they sacrificed their sleep so that I could have fun."

John went to Holy Name School in King City and really enjoyed the social aspect more than anything. School was a place to go and meet new people and have new experiences away from the friendly confines of his own home. One other element that helped John in meeting many new people was the fact that not many players from his House League team were enrolled at the same school, so he had to make new friends, many of which he still has today and they come out to cheer him on when he's in town.

Like many young hockey players, John began his career in House League hockey and his switch to goalie was a natural progression.

"In House League, when you start out, they switch everyone around so that we all play net at least once," John recalls. "One game we were playing one of the best teams in our league at the time and I was playing goalie and we ended up winning 5-4. Ever since that game my team wanted me to play goalie, and I agreed to do it because I enjoyed it and because I got to stay on the ice for the whole game."

That year John was presented with the League's top goaltending honour as Goalie of the Year. He was awarded the trophy (which was almost bigger than he was) and accolades on the same day from his first communion.

"It was a great day for me," he says. "I got this huge trophy as goalie of the year and then went back to my house for a party after my first communion. I was tired out after everything, but it was a lot of fun."

Since then, John has grown and developed into a steady, agile athlete that will go all out to ensure the team gets the win. But coming into the Ontario Hockey League took a little bit of getting used to.

"My first day of training camp was a little weird because the League didn't want the Bantams practising with the older guys at first, so it was me and three other players on the ice for an hour, and they worked us pretty hard," Ceci recalls. "But then halfway through they threw us all together and it was a great experience."

John's fondest memory of coming to his first training camp was the fact that he got so excited in the car coming to Ottawa on the way to training camp that he was practically dressed by the time he got to Landsdowne Park.

He wasn't intimidated so much at the training camp as he was nervous about playing on a bigger ice surface with older guys and more fans in the stands. He knew there



photo: Giovanni for Capital Style Magazine

John Ceci

would be an adjustment period and is thankful that the other guys on the team were great and helped him feel comfortable and really enjoy his stay in Ottawa.

Once John learned that he had made the team, he was really excited at the opportunity.

"It was great playing with a guy like Seamus Kotyk in front of you," John says. "He helped me adjust to the game here and gave me tips on different things and helped me prepare for the season."

Throughout training camp, Kotyk and the coaches continually offered John advice on how to leave the puck behind the net for players coming in, to concentrate on his angles as the rinks are bigger, and to always know where you are in the net.

John started his first game for Ottawa in Sudbury on September 22, 2000, and was subsequently pulled after the second period in a 5-3 loss to the Wolves. He chalks it all up to experience.

"It's never nice to get pulled, but the first game is always the toughest," he says. "I calmed down after that and just went out and played my game and everything worked out."

Indeed. That season the Ottawa 67's won the OHL Championship and represented the Ontario Hockey League in Regina at the 2001 MasterCard Memorial Cup, and John couldn't have been happier to have been along for that incredible ride.

"Going all the way in the first year was amazing. To see how hard everyone worked to get to that level really showed me a lot and has taught me how to prepare properly for my games now. I'll never forget my first year," John says.

John's second season with the 67's was a little tougher than what he expected. Coming into that season, Seamus Kotyk had graduated and it appeared as though Ceci would be the main man in goal for the 67's. However, a few games into the season with a chance to make a bid to bring the Memorial Cup to Ottawa again and a few too many goals allowed, Ottawa Head Coach and General Manager, Brian Kilrea, was prompted to pull off a trade that brought in over-age goaltender and Ottawa native J.F. Perras to be the starter.

"That second season it felt good to know that I was going to be number one, but I still knew I had to earn it," Ceci explains. "I had a few bad breaks early on and they kind of threw me off my stride. I knew we could have a chance to make a bid again for the Cup and there was a lot of pressure on the team in general to perform."

John admits that it wasn't a pleasant experience to have been relegated to a backup role again in his second year, but he chose to take the high road and work hard and make

the best of his chances, which translated into a 12-game unbeaten streak for him during the season.

"It was great to rebound with a performance like that. It was a great confidence builder and that whole season taught me that no job is guaranteed."

Now in his third season in the OHL, John is ready to take the next step and lead his team by example. He is in the gym at least twice a week and runs three times a week. He is determined to keep fit, keep his legs loose and his strength up, because come playoff time, it is often the team that is more in shape that can go the distance.

Assistant Coach Bert O'Brien is very pleased with the strides that Ceci has made over the past two seasons.

"Every year he's gotten better for us," he says. "The first years he didn't have enough confidence to be a number one goalie, but now he does and he's playing unbelievable. He can start against any team now and handle the pressure they throw at him."

One of the most important things for a goalie is stretching and that fact is definitely not lost on John Ceci.

"The guys bug me a lot because I'm always stretching," he says. "But that's the key thing when you're a goaltender. If you go into a game cold, you're bound to pull something and then you can't play."

John has learned a lot over the years and has prepared himself for this season. He is confident he is in the best shape of his career and ready to fight for his position. Even with the distraction of having highly touted rookie goaltender Lukas Mensator on the roster, John knows that this year it's his job to lose. He is not going to worry about anything except his performance this season. He knows that the only thing he can do is play well and not read too much into what the media is saying or how his goaltending partner Mensator is playing.

So far, it's worked.

Ceci recorded his first career shutout in October against the Guelph Storm in a game that saw him make some spectacular saves to keep the 67's in the game in the early going. He admits that the thought of a shutout does cross every goalie's mind when you're up 2- or 3-0 going into the third period.

"It was a great thrill to finally get it," he says. "It took me a couple of years to do it, but the guys were great in supporting me and bailing me out of a few jams. I'll always remember that game."

Coach O'Brien credits Ceci's quickness for a lot of that shutout win.

"John has tremendous lateral movements and quickness. He reacts really well to the puck and has a great glove hand and covers his angles extremely well," he explains.

Although Ceci does concentrate on hockey for ninety-five percent of the season, he always makes sure he has time to give back to the fans that come out and cheer him on. He is often awestruck that he does have a kind of celebrity status in the Nation's Capital as more and more people begin to recognize his face.

"It's great to have so much support, so the least I can do is stop and chat and sign a few autographs," he explains. "I've had fans come to skates just to see me, and I had two young players recognize me when I was picking my parents up to take them to dinner while they were visiting. It's pretty cool and I appreciate all of their support."

Although Ceci is not from Ottawa originally, he does rank the Civic Centre as his favourite place to play because of the tremendous fan support and the energy in the building when it's full.

"I love playing here, but I also like playing in some of the rinks closer to home like Toronto, Brampton and Mississauga because my family and friends can come out and watch too," he explains.

Ceci also enjoys playing in the big games against division rivals where the intensity is at an all-time high. He likes the challenge of playing a team like the Belleville Bulls, Oshawa Generals, Peterborough Petes or the crosstown rival Hull Olympiques. What he is looking forward to the most is being the go-to guy come playoff time and giving the 67's another shot at an OHL Championship and possibly a Memorial Cup. The fans are behind you and the 67's John. Good luck!

Community / Comunità

Association Rapinese holds annual meeting in style!

by Ettore Buttafuoco

The evening was full of sparkles and photonic light augmented by the familial spirit of the members of The Association Rapinese of Ottawa. La Contessa Banquet Hall was dressed to receive nobles of the countryside from the Rapino Region of Abruzzo. Approximately one hundred members of the association were present to enjoy the Mediterranean five-course meal prepared exquisitely by the chefs for this occasion.

The only formality of the evening occurred when the association's President, Lorenzo Micucci, called upon the treasurer to present his yearly financial report.

The report demonstrated the stability and longevity of this successful association, which has a membership comprised of four generations.

At the end of the speeches, birthdays were celebrated and cakes cut, in particular the lead singer of the group *Melodia*, Tony Disipio, and his mother-in-law to be, who flew in from Vancouver for the occasion.

I congratulate the President, Lorenzo Micucci, and members of the executive for making The Association Rapinese of Ottawa one of the most successful Italian Associations in Eastern Ontario.



Members of the Association Rapinese of Ottawa gathered for an evening of dancing and celebrating at La Contessa Banquet Hall.

photos: Angelo Filoso



A Few Drops of Sugar The tradition of bonboniere making

by Ariella (DalFarra) Hostetter

As I walked down the steps in front of Ines' house, she said, "Yes, they were made out of paper, the kind used for party decorations. Crepe paper, that's it! The sheet would be folded in four like a napkin and then folded in three diagonally. Three confetti were inserted and the top twisted closed. On a visible corner you would be able to see the word "Nozze" stamped in gold."

Over a strong aromatic cup of espresso coffee, Ines and I had spent the good part of the morning talking about the ubiquitous Italian-Canadian dining room credenza decoration- the bomboniera. Ines had shown me the delicate metal filigree basket decorated with a silk flower and tulle circle that she made for her daughter's wedding in Ottawa and the chubby pewter bear attached to pink net that was given out at her granddaughter's baptism a few years back.

They were pretty, fluffy and evocative. The bomboniera has got to be the quintessential symbol of our irrepressible desire to share the joy of being together.

So why did I feel a tinge of sadness when we discussed the crepe paper bomboniera that were common in Italy after the Second World War? In the foothills of the Dolomites, where Ines was married in the late 1940's and where I was born at roughly the same time, life was hard and demanding. To be able to give each wedding guest a bomboniera containing three sugar-coated almond candies was sheer luxury. Today, it's hard to imagine how giving away a few sugar-coated nuts rolled up in a piece of paper could be an extravagant gesture.

I thought about that as I recreated a paper bomboniera from a roll of crisp white crepe paper bought at the art

supply store. Casually, I popped a few confetti in my mouth at the same time. Looking down on my hands, I thought about the generations of women in my family before me whose work-worn hands had used the same motions. Open, pull, close and twist. The same hands used in hulling heaps of corn or wringing out wet laundry by hand at the communal fountain. Movements that marked the endless repetition, everyday household jobs.

We lived on the edge then, in a part of the Veneto that in the short span of 31 years had been dragged through two devastating wars and economic recession. The bomboniera was important; it showed that we could still celebrate.

I spoke to my mother on the phone and yes, confetti was hard to come by in 1946. Their best man Dal Cin found a source somewhere and mom and dad were married in style. They had bomboniere wrapped in paper. In those days you had to have a source for everything. Someone knew someone who could get it.

Not like today when I can go to the Bulk Barn and load up on as much confetti as I want and in a rainbow



of colours to boot.

My research to date, consisting of internet searches on bomboniere artigianali and consultations with women in the Ottawa community, all points the way to Sulmona in Abruzzo.

Since the 1500's this small city, whose air is perfumed with the aroma of vanilla and almonds, has led the way in the production of fine quality almonds and bomboniere. Inspired by what I learned, I offered to make friends special bomboniere for their 50th wedding anniversary.

Louie who is a second-generation Italian, had never heard of them and his wife Connie, who hails from Spencerville, Ontario, had not heard of them either. Rather than making them all one style, Connie suggested that I make a selection, so I did. Yards of tulle, wire, ribbon and several pounds of confetti later, the bomboniere were presented to guests at the 50th anniversary dinner.

A few days after the dinner, Connie gave me a call and she took me up on an offer to make more in case there weren't enough left over to send to relatives and friends who could not attend the dinner. I then proceeded to make another twelve.

The great thing about bomboniere is that each carries a story. This is a great tradition. Let's share it. I would like to add that without the generosity and support of members of the Italian-Canadian community of Ottawa, research into bomboniere making and its traditions for the upcoming Canadian Museum of Civilization exhibit would not have been possible. Thank you for sharing your bomboniere and stories.

Our Little Italy:

A new look at Italian-Canadian heritage

by Nicole Valentinuzzi

The Canadian Museum of Civilization is getting ready to unveil their new exhibit that hits home for the Italian-Canadian community here in Ottawa. The new exhibit will explore what it means to be a part of this distinct Italian-Canadian culture. According to people contributing to the exhibit, it is going to be “the most innovative and exciting exhibit” the museum has ever put on.

Ariella Hostetter is a contract consultant for the museum and was involved in the primary research for the exhibit. The exhibit started with very few artifacts, so all the research is fresh. Hostetter and another contract consultant, Luciano Pradal, interviewed around 50 people for the exhibit, took pictures and then submitted them to the museum for selection.

That is where Mauro Peressini comes in. He is the curator of the South-American and South-European Program at the Museum, and was placed in charge of the Italian-Canadian exhibit. Peressini is well known for his on-going work within the Italian community. He ultimately decided what would go in the exhibit and what would not. Hostetter says he bases these difficult decisions on what he has learned from his Ph.D. studies.

The exhibit will feature the core values that Italians brought with them to Canada when they arrived from Italy. It is a particularly poignant exhibit because it gives Italian-Canadians a chance to explore the meaning behind long-held traditions and stereotypes.

Hostetter says, “Italian-Canadians were always seen as being mainly rural people who thrived on doing unskilled labour.”

That is just one of the many stereotypes the Italian-Canadian exhibit investigates. According to her, what people didn’t realize was that Italians are very meticulous and talented with their work—it was just language that held them back. On the whole, Italians are very proud of their work and have an unmatched eye for quality and detail.

Hostetter brings up the image of the Italian bricklayers as they stand back and admire their work. While it may seem like simple unskilled labour to others, it is that willingness to do hard work and a desire for perfection in every aspect of life that makes Italian-Canadians who they are. The exhibit hopes to show the impression our Italian parents and grandparents have made on Canada as a whole.

Hostetter says, “Collectively, all [Italian-Canadians] have made a contribution to this society.”

One of the things Italians are most praised for is their love of food, drink and celebration. Other cultures might not grasp the importance food represents to an Italian and how it is another reflection of their devotion to slow and careful work. Hostetter says Italian-Canadians may be criticized for not being modern when it comes to food, particularly in its preparation. The best way to make gnocchi for an Italian-Canadian is still with homemade



A photo of Angela Ierullo, Maria Ierullo and Maria Bonacci. Items from Maria Ierullo’s office when she owned a Real Estate Broker’s firm in the Preston Street area will be featured in the Museum exhibit.

dough and a fork, instead of the quick prepackaged version.

The exhibit is hoping to get the point across that Italian-Canadians carried with them from Italy a mentality that something not done right is not really worth doing. And what better way to portray this than through Italian food.

Food creates a sense of community and family: more than anything, it brings people together. The importance of food to Italian culture also acts as a stereotype of the Italian-Canadian community.

As Hostetter says, “Italians do have a long history of enjoying food, being sociable, and just enjoying life.”

And there is nothing wrong with that.

Another staple of the Italian-Canadian community is their strong faith and sense of religion. This is another aspect of Italian-Canadians that the exhibit hopes to display.

Hostetter is quick to point out that “The exhibition is not meant to be a history of the rich and famous—it’s the history of everyone.”

It is going to focus on all the things people have brought with them from Italy—actual objects, old traditions and instilled values. All the things that have made the Italian-Canadian community what it is today.

What makes the exhibit so unique is that so many people being highlighted are still alive today, and they will be able to admire the finished product. Hostetter says it is “going to be a fun, positive reflection on the Italian-Canadian community,” and will show what it means to be a part this community.



photo courtesy of Maria Martino Bonacci

Top: A bomboniere from Italy that belong to Maria Martino-Bonacci, which she has generously loaned to the Museum for exhibit purposes. Bottom: Mauro and Luciano (one of the researchers for the exhibit) toasting the acceptance of the proposal for the exhibition by the Executive Committee of the Museum of Civilization.



photo courtesy of Ariella Hostetter

Canadian Museum of Civilization, Gatineau, Quebec

•June 13, 2003 to August 8, 2004

The Canadian Museum of Civilization — Canada’s national museum of cultures — is preparing the first major national exhibition on the heritage of Italian-Canadians as lived in day-to-day life. The exhibition gives voice to Italian-Canadian immigrants from right across Canada, using interviews and personal objects gathered together for the first time by the Canadian Museum of Civilization.

The focus is on the traditions, values and skills that contribute to a rich social, spiritual and working life. The exhibition shows how these cherished traditions are relevant for new generations of Canadians. The rich cultural heritage of Italian-Canadians is experienced through evocative settings from everyday life, dramatizations, video testimonials and over 250 artifacts.

The themes explored in the exhibition include food preparation, work, social life and spiritual life. An introductory section evokes both the history of Italian immigration to Canada and the complexity and diversity of this community today.

Don’t miss this special exhibition. Come to hear, see and experience living testimonials of the contributions made by Italian immigrants to Canada’s way of life.

Special Events

June 4-15, 2003	Italian Week: Special events on Ottawa’s Corso Italia, Preston Street
July 12, 2003	At the Museum: Sicilian-born entertainer Charly Chiarelli Arts and crafts of Veneto presented by Le Arti per Via of Montréal
January 31, February 1, 7 and 8, 2004	Carnevale Celebration

Contact us for the full programme: www.civilization.ca

Canadian Museum of Civilization

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The Museum is specially equipped to handle groups and group tours of all sizes. We have special group rates (20 people and over), free bus parking nearby and a dedicated group entrance. Our services include boutiques, a cafeteria, a restaurant, and knowledgeable guides. Please call **1-800-555-5621** or **(819) 776-7014** for more information or to book your group visit.

General Information

Hours

May 1 to June 30, 2003 and September 2 to October 13, 2003	Open seven days a week 9 a.m. to 6 p.m. Thursdays* until 9 p.m.
July 1 to September 1, 2003	9 a.m. to 6 p.m. Thursdays and Fridays until 9 p.m.
October 14, 2003 to April 30, 2004	Closed Mondays. Tuesday to Sunday, 9 a.m. to 5 p.m. Thursdays* until 9 p.m.

* Except the Canadian Children’s Museum. Please call (819) 776-7001 for Children’s Museum hours. Please note that IMAX® Theatre schedules do not always correspond to Museum hours.

An Attack Strategy for Italian Language

Study of “la bella lingua” is on the increase in the universities of the United States of America

by Antonio Maglio

Originally published in *Tandem News*

Let's pick a few random quotes from U.S. newspapers.

“There has never been, ever since New York's foundation, such a lowly and ignorant class of immigrants as Southern Italians.” (*New York Times*, March 5, 1882)

“These Sicilian spies and cowards, descendants of gangsters and murderers, who brought to this country the institutes of outlaws, the customs of cut-throats, the secrecy of the societies of their country, are a scourge without remission for us.” (*New York Times*, March 12, 1891)

“There is a quantity of organic diseases in Italy, and many deformities, many lame and blind, many people with sick eyes. These children are displayed by their parents or relatives to elicit pity and charity from passers-by.” (*Leslie's Illustrated*, March 23, 1901)

“It is well known that Italians are great criminals. Italy is first in Europe for violent crimes.” (*New York Times*, May 14, 1909).

“This country does not need the man with the spade, dirty of the soil he's digging and driven by a mind marginally superior to that of the ox his brother.” (*North American Review*, May 1925).

A couple of years ago the Italic Studies Institute of New York examined over 1,000 Hollywood movies dating from 1928 to the present, portraying Italian characters or scenes about Italians. Only 27 percent of the films send a positive image; the remaining 73 percent show Italians as mostly criminals, and then unrefined buffoons, stupid and bigoted.

Although the *New York Times* of today would not dream (we hope) of printing the same words it did one century ago, the collective imagination of the Americans long included the negative stereotypes about Italian immigrants. Cinema, a very faithful probe of collective minds, shows it clearly. For instance, in *Avanti!*, the 1972 movie set in Ischia, one can find an unctuous hotel manager, a blackmailing Sicilian valet, peasant accomplices that dispose of corpses, and the unavoidable Southern-Italian moustached chambermaid. Also, in *Harlem Nights* (1989) the very corrupt police sergeant bears the name of Phil Cantone, hardly a Scandinavian surname.

We wonder how it was that, against such heavy and resistant stereotypes, and with the melting pot policy of Americanizing all those who landed at Ellis Island, the Italian language managed to survive. How is it that, out of the 20 million people living in New York City's metropolitan area, 1.5 million can speak Italian?

Simone Marchesi, who teaches Italian Language and Literature at Sarah Lawrence College in Broxville, New York, shows little wonder.

“We can say that Italy has acquired, in the last 10-15 years, a relevant role in the international community, and that the presence of Italian companies and insti-

tutions in the USA has grown increasingly massive and visible. In my opinion, another aspect of the problem must be considered.”

Which aspect?

“The people of the United States now know more about Italy than in the past. No big efforts are required, walking around is enough to find something Italian even without looking for it. But interesting things are going on in the universities as well.”

Such as?

“A great differentiation is under way within Italian Studies. On the one hand you have the traditional professors with their ‘classical’ approach to Italy- monuments, literature, opera- on the other you have a more modern approach due to visits, movies, books, TV programmes. However, there is no conflict, and here lies the interesting part. The most successful departments are those that manage to integrate both approaches to Italy. Let's also add that these courses are attended by students who have rid themselves of the anti-Italian stereotypes of their forefathers, and so now they regard Italy and its language with a previously unknown interest.”

As far as I know, until recently the U.S. education system seemed hostile towards its Italian counterpart. Bolstered by their technological primacy, Americans dismissed the humanistic approach Italian universities reserved even to scientific disciplines. Has anything changed from this standpoint?

“Much has changed. I would call that attitude a sort of awe. Hostility was a consequence. Actually, U.S. universities were upset by the fact that Italian researchers were perfectly able to work here, while U.S. researchers had much more trouble adjusting to Italian universities. This generated uneasiness that expressed itself with hostility and occasionally a refusal of Italian education methods. Nowadays this has disappeared.”

Why?

“Because now U.S. universities are turning out people who can easily work in Italy, both in universities and companies. Also, the constant exchange of students and teachers has led to openings that were inconceivable until recently. Posturing has been discarded, replaced by a peer-to-peer relation. Parity isn't restricted to euros and dollars. This balanced situation is favouring the diffusion of Italian. Take my students, 80 percent of them have already visited Italy, and most of them want to go there to complete their training. Now, I cannot quantify this situation, but I feel confident in

The knee-jerk association ‘Italians-equals-mafiosi’ that plagued us for so long has broken down. Moreover, as I said, my students go back and forth from Italy and can distinguish fiction from fact.”

saying that the trend has consolidated.”

How much can this be due to a ‘Benigni effect’?

“You know, I don't believe such an effect can boost the study of Italian. *Life Is Beautiful* is undoubtedly an excellent movie that had a great success even here, but it was shot and set in Italy, or anyway in Europe. In short, there is no connection to American reality. On the other hand, in recent years nine films out of 10 include elements recalling present-

day Italy- a classy store, a Ferrari car, a brand-name suit- and this is really what boosts the image of Italy.”

Are the *Sopranos* a boost or a hindrance?

“I don't believe the *Sopranos* have a negative impact on the image of Italians abroad either; at least judging from my students. They smile like with every

hyperbole, removed from reality. They are aware that some depictions can include a pinch of truth, but they also know that generalizing is wrong: such situations do not depict all Italian-Americans. The knee-jerk association ‘Italians-equals-mafiosi’ that plagued us for so long has broken down. Moreover, as I said, my students go back and forth from Italy and can distinguish fiction from fact.”

Edoardo Lebano, Professor Emeritus of Italian Language and Literature at Indiana University, prepared an important research paper on behalf of the American Association of Teachers of Italian (AATI) that was later published by Soleil Publishing House, Report on the Teaching of Italian in American Institutions of Higher Learning (1983-1996). In order to collect the data, professor Lebano sent a questionnaire to 650 U.S. colleges and universities that offer courses in Italian, a significant number even for the United States. The research, in summary, found that in the fall of 1996 (the most recent covered by the survey) over 45,000 students were studying the Italian language in those education institutions.

“No more than 30 percent of them were of Italian heritage,” clarifies Lebano. “Italian in the USA is therefore studied by more people from other ethnic groups than from our own.”

Why is this, professor?

“Because Italian is the language of sophisticated culture, and also for the

other reasons highlighted by Tullio De Mauro in his survey, first of all its so-called social expendability.”

In which States in particular is Italian being studied?

“In 44 of them. The area around New York City has the highest number of students enrolled in Italian Studies. We might say that those are areas where the Italian community has historically been present longer. But an interesting phenomenon is that the study of Italian is expanding in some regions- the South-east, the Prairies, the Rockies, the West - where Italian-American communities are very small or non-existent. Nowadays a student of Italian has endless opportunities for perfecting it, not just in the USA but also in Italy, thanks to joint programmes between American and Italian universities. The possibility of studying Italian in Italy, a perennial favourite of Americans regardless of stereotypes, and having the courses validated, are an added value of Italian language. Its success can also be attributed to ‘subjective’ elements.”

What do you mean by that?

“Take the university where I teach, Indiana University, for instance. Its Department of Italian Studies is among the largest and most important of the United States and yet Italian is not taught in the high schools of the State of Indiana. Therefore our students encounter our language only in university, when they aren't children anymore. They choose a course of Italian because they want to, not because their parents enrol them. However, I also believe that Italian Studies in Indiana have been favoured also by the good work done by our Department. What I mean is that course attendance increases or decreases according to who's teaching.”

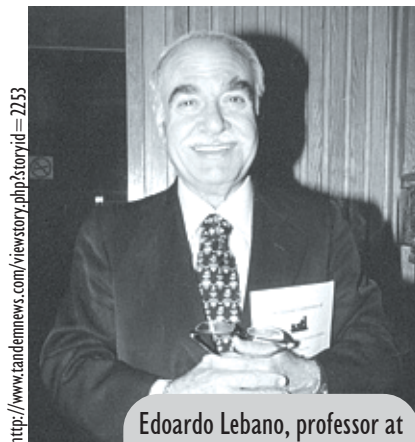
From your position as ‘professor emeritus,’ can you tell us whether the average level of the teachers of Italian in the USA is good or mediocre?

“The United States is quite big, and I would be presumptuous if I dared to give an objective judgement valid for all the States. Anyway, I can say that if the teaching holds and even increases this implies that the teachers are good. More could, and should, be done to help them improve further.”

Who should do more, Italy or the United States?

“They should each do their part. The USA should create the conditions for the study of foreign languages, including Italian, to become an organic education choice. Italy should devise a real strategy for promoting its language abroad,

Continued on page 12...



Edoardo Lebano, professor at Indiana University

The importance to be...Franco

di Carmine De Luca

Ma secondo voi l'importante è essere *Earnest* come diceva Oscar Wilde oppure essere Franco? Personalmente ritengo che l'importante è comunque essere Franco, e vi spiegherò anche il perché.

Apro il dizionario d'italiano più celebre, lo "Zingarelli", alla ricerca del significato della parola "franco". Oltre alle note accezioni relative all'origine geografica, ce n'è una che mi colpisce più delle altre. Recita esattamente: Schietto e sincero nel carattere e nelle parole, che rivela franchezza, lealtà. Da ciò si evince che in Italia di un uomo franco ci si può fidare e si può riporre, nei suoi confronti, tutta la nostra stima. Ed io conosco un uomo "schietto e sincero" verso il quale ho il massimo rispetto; inoltre egli ha come nome di battesimo proprio quello di Franco. Beh è il caso di dirlo: Franco di nome e di fatto!

Vi voglio parlare di una persona anziana che passeggia ogni mattina davanti casa mia per recarsi nella piazza della mia città: Vasto. Con fierezza, una certa eleganza e signorilità, lo si vede districarsi per le stradine tortuose del centro storico in cerca di quel vicolo che poi lo condurrà dritto verso la loggia Amblinigh, zona panoramica della città da dove si può ammirare il mare. E Franco ama il mare. Ha trascorso tantissimi anni a largo della costa vastese sopra quella barca, che in principio era del padre, e che ha raccolto tanto pesce finito poi nei brodetti e nelle ricette succulenti dei vastesi. Si ferma incantato ad ammirare quella sua seconda pelle, a sentire l'odore del mare che per tanti anni ha creduto fosse più ammaliante di Chanel numero

5. A volte lo prendevo in giro per quel peculiare odore di pesce che portava con sé dopo essere uscito in barca e lui mi rispondeva in dialetto: "l fammn kanda sentn s'addor m zombn ngoll" (le donne quando sentono questo profumo mi saltano addosso). Franco è spiritoso, simpatico, gioviale e mai noioso. Ama ridere e far ridere. Dopo aver osservato il mare si reca in piazza dove lo attendono altri suoi coetanei pronti ad ascoltare le sue ultime barzellette e i suoi più recenti aneddoti.

Una volta terminate le chiacchiere, torna a casa sempre a piedi; ama a tal punto camminare col suo bastone, che più di una volta ho cercato di dargli un passaggio con la mia macchina, soprattutto nelle giornate più inclementi, ma ha spesso rifiutato. Dice a tal proposito: "kanda n me naffid kiù a kamnà purtatem a Sand Onofrio" che tradotto in italiano significa: quando non ce la farò più a camminare portatemi a Sant'Onofrio (Sant'Onofrio è il nome di una casa di riposo che si trova sulle dolci colline della città del Vasto.)

Ama andare a piedi perché ama ogni angolo della sua città e crede che ogni marciapiede, ogni strada, ogni vicolo vada osservato e vissuto in quanto, anche se apparentemente insignificante, è parte della nostra vita.

Franco ha vissuto anni difficili caratterizzati da povertà e duro lavoro ma

ha sempre affrontato le sue giornate con impegno ed onestà. Non ha mai potuto

studiare ma l'esperienza di vita lo ha portato ad essere un uomo saggio, al quale mi sono rivolto anche per avere consigli sulla vita.



Io lo considero un amico del tutto speciale anche se ci dividono diversi decenni d'età. Eppure con lui non ho mai risentito questa differenza generazionale. Ricordo che sin dalle prime volte in cui mi recavo a casa sua trovavo quelle visite come un'esperienza formativa. Era piacevolissimo sentire l'entusiasmo nella sua voce quando si parlava della Vasto degli anni 40 e della sua popolazione che veniva identificata non dal cognome bensì dal soprannome che un abitante, suo malgrado, doveva sopportare e con cui doveva convivere per poter essere parte integrante della comunità. Tuttora mi domando quale significato fosse attribuito a stranissimi soprannomi quali "cappell tort", "cellacchio", "sto bben" e "chicoccia".

Probabilmente a causa della mia passione per ogni forma di lingua, amavo

ascoltare i suoi proverbi e le sue storie in dialetto; mi piaceva capire come gli abitanti di Vasto Marina, dove si trova la stazione ferroviaria, parlavano un dialetto "italianizzato" grazie alla presenza dei passeggeri che si fermavano per soggiornare e apportavano notevoli influenze sulla parlata locale. Con sorrisi e gesti completavamo il senso mentre parlava con la fierezza dell'età.

Ammiro questa persona anche per la dignità con la quale ha saputo accettare il dolore; ha visto un figlio appassire e poi sparire. Ma il suo essere savio lo ha portato ad una conclusione che tradotta in inglese suona all'incirca così: "God never shuts one door without opening another."

Franco è un uomo che ha poco ma riesce ad essere felice di ciò che ha e di ciò che il destino gli ha riservato.

L'ultima volta che l'ho visto era appoggiato su quello scoglio, con le mani bilanciate esattamente sulla punta del bastone, a guardare la gente che passeggiava lungo la riva e i pescatori che gettavano le reti a largo. Il suo sorriso era velato ma traspariva un senso profondo di appagamento per la sua semplice, ma pur meravigliosa, vita vissuta. Se Franco avesse avuto la possibilità di studiare molto probabilmente sarebbe arrivato alla stessa conclusione di Albert Camus: *"l'errore è credere che si debba scegliere, che si debba fare quello che si vuole, che ci sono delle condizioni della felicità, una specie di enorme coscienza sempre presente. Il resto, donne, opere d'arte o successo mondano sono soltanto pretesti. Un canovaccio che aspetta il nostro ricamo."*

Opinion / Opinione

Baldness is not such a big hairy deal

by Renato Rizzuti



I am bald. I am undeniably bald. My head is an attention getting, shiny example of baldness. I have a gloriously naked head. I am bald and proud of it.

I was not born bald and I had great hair as a little boy growing up in Calabria, Italy. A Calabrese person is referred to

as a "testa dura" by Italians from different regions of Italy. The translation is "hard head." Was I born with a head that was too hard to nourish hair growth in my adult years?

My Aunt Rosina used to comb my hair for me and she would make a big "sausage curl" on the top of my head. As I grew older my hair got quite long. I refused to get a haircut and so my parents indulged me and let me go around with my chosen hairstyle. There was some confusion among strangers who could not tell at first glance if I was a boy or a girl. I was ahead of my time. I thought that long hair was cool before the Beatles did.

We moved to Ottawa when I was four-years-old and I continued to have great hair. I eventually did get a haircut while strongly protesting. In grade school there was a girl named Wanda who would chase me home after school so that she could pull on my curls. I am not sure if this would equate to a bizarre form of "mating ritual" or not. The cliché is that the caveman use to pull the cavewoman around by her hair. Wanda had the story backwards!

In high school, I went to extremes during part of grade

thirteen when I grew my hair long and also grew a beard. My Aunt Emelia said I looked like Jesus Christ. This "Jesus phase" started to fade when I started going a bit thin on top. Our neighbor recommended this "doctor" who specialized in hair rejuvenation. After a period of treatment this "doctor" said my hair was growing back like wildfire! I could not see the difference and was angry at the hefty fee that he charged for his potions.

During university I developed a bald spot at the back of my head. This spot grew in size as my studies went on. Did the heat from my brain burn off my hair? Some guys use the saying, "Grass does not grow on a busy street" as a defense and explanation for their baldness. The old "male pattern baldness" is the logical explanation in my case.

I started to notice the strange phenomenon that occurs between some women and balding men. For some strange reason, some women just love to feel a man's bald spot. Susan, a fellow student at Carleton University, used to indulge herself in "bald spot touching." Maybe Susan thought that if she rubbed my bald spot I would turn into a Genie. In my case, I would be an Italian Genie, which would make me a Gino. Obviously, there are women who find bald men sexy. Lucky for me, I married one.

The look of my increasingly bald head made me resort to "hair tricks." The first trick that I tried was to get an "afro" hairstyle. My mother's cousin, Maricella, used to do my mother's hair and she suggested that if I got an "afro" the hairs on my head would sort of mat and mesh together. I agreed to this and it did sort of work as a "hair trick" for my bald spot. I kept this "afro" hairstyle during teacher's college. The "cover up" aspect of the hairstyle started to lose its effectiveness as my baldness won out over any "hair trick." An associate teacher that I was assigned to remarked that it looked like I had a bird's nest

on my head when he first met me. This was a rather nasty reminder that the "afro" effect was not working any more. I gave up on that hairstyle. I then resorted to the "tricky combing method" of cover up. This involved combing over extra hair from one side of my head to cover my bald spot. I had to sort of "glue" that hair down by using a fair amount of hairspray to keep it in place. This was rather dangerous since I was a heavy smoker at the time and there was the strong lurking possibility that my hair would catch on fire every time I lit a cigarette. This hairstyle would not stand up in the rain and I would get quite embarrassed if I was caught in a downpour and the rain "unglued" my "tricky combing." I eventually realized that it was futile trying to cover up that way since anybody that would take a close look at my hairstyle would notice something fishy.

It was quite liberating when I decided to stop trying to cover up. I grew increasingly confident about my baldness. After all, one explanation for baldness is that a bald man has an excess of the male hormone known as testosterone that causes baldness. Obviously, an excess of male hormones may cause a lack of hairy activity at one end of the body but may cause an increased amount of potent activity in the male "lower" area. A man that is naturally bald is also naturally virile.

I am naturally and confidently bald. I will never wear a toupee. I will never get hair transplants. I will wear my baldness as a "chrome dome of success." In the Calabrese dialect I am known as a "capu spinnatu." The literal translation is "a head that has had the feathers plucked out." So who needs feathers on one's head anyway? Yes, my baldness used to be a big hairy deal. No, my baldness is not a big hairy deal any more. My mission in life is to be bald and boldly and baldly go where no bald man has gone before. Bold, bald and brave in the face of hairy adversity.

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COOK AND DIETARY AIDES
Current Cook's designation or equivalent experience required. Dietary Aides required.

PART TIME MAINTENANCE
Multi-task, general maintenance person with an understanding of HVAC and preventative maintenance program. Ideal for semi-retired person.

For all positions, preference will be given to those who are fluent in Italian, or have previous experience in LTC but these are not essential to apply.

We offer competitive wage and benefits packages.

APPLY IN WRITING TO:

Human Resources
Villa Marconi Long Term Care Centre
1026 Baseline Rd
Ottawa, Ont
K2C 0A6

We thank all interested candidates for applying, only those selected for an interview will be contacted no telephone inquiries or faxes please.

VILLA MARCONI CASA DI CURA A LUNGA DEGENZA

Cerchiamo persone dinamiche per le seguenti posizioni:

INFERMIERA/E "MANAGERS"
Infermiere/i con diploma di "R.N" ed iscritti all' "Ontario College of Nurses".

INFERMIERE/I
Infermiere/i co certificato di "R.P.N" ed iscritti all "Ontario College of Nurses".

ASSISTENTI-INFERMIERE/I
Assistenti infermiere/i con qualifica di "Health Care Aid" o "Personal Support Worker".

CUOCA/O E ASSISTENTI IN CUCINA
Cuoca/o con qualifica di "Red Seal".
Assistenti in cucina con certificato di "Food Safety".

Per tutte le posizioni si darà preferenza ai candidati che hanno conoscenza dell'italiano ed esperienza in cure a lunga degenza, tuttavia anche le candidature senza queste qualifiche saranno prese in considerazione.

INDIRIZZARE LE DOMANDE PER ISCRITTO A:

Human Resources
Villa Marconi Long Term Care Centre
1026 Baseline Rd
Ottawa, Ontario
K2C 0A6

Ringraziamo tutti coloro che inoltreranno domanda, tuttavia ci limiteremo a contattare soltanto le persone selezionate per un'intervista.

An Attack Strategy for Italian Language...continued from page 10.

not relying on sporadic initiatives. Maybe in Italy the return, not only in terms of image, of a widespread diffusion of Italian, is underestimated. Business would profit from it as well as culture."

In addition to devising this linguistic strategy, what could Italy do?

"I'd say that a strategy of attack, not only from a linguistic standpoint. Italy should aggressively pursue the same policy of the last decade. It should support the professional training of teachers of Italian abroad, in particular of those teaching in secondary schools; assisting Italian teachers willing to come and teach on this shore of the Atlantic; further expanding the role of the Istituti Italiani di Cultura, whose action is precious even with their tight budgets. Finally, it should captivate the youth by satisfying their cultural needs."

Please clarify.

"They need more Italian cinema, music, theatre. Folklore companies should be helped to bring outside of Italy the cultural patrimony of the regions, a largely unexplored field. Here, much is known about Italy, but much less about its greatest variety, i.e. the regions. I've been away from Italy for the past 45 years, even though I frequently go back, but every time I say these things to Italian colleagues or directors of Istituti di Cultura the bureaucracy rears its head and puts the brakes on every promotional effort. Often, I've been told that there is no money for funding those initiatives. There is so much red tape and so little money because there is no strategy and Italy should devise one before it is too late."

Too late?

"We're missing a golden opportunity. Italy, its culture and its language are under the spotlight today. Will this last forever? I don't think so. We need to rise to the occasion. I must add, however, that much more could be done, at least in the United States, if we had the support of the families."

Isn't it so?

"Actually, if every Italian-American family encouraged its children to study Italian, ours would be the second most numerous linguistic group of the United States. This is no paradox, trust me. Our own community refuses to support it, contenting itself with spaghetti, pizza, Columbus Day. In many cases something very strange occurs: many students of Italian heritage who studied Italian in high school drop the subject in university. They think that what they learned, in addition to their heritage, is more than enough. Don't you agree that's far too little?"

DIRECTORY / INDIRIZZI E TELEFONI UTILI

Embassy of Italy Ambasciata d'Italia Floor 21- 275 Slater Street 232- 2401 • 232- 2403 • (fax) 233- 1484 Italian Telephone Directory /Elenco telefonico italiano: 738-0003	HOSPITALS / OSPEDALI Children's Hospital of Eastern Ontario: 401 Smyth Road • 737- 7600 Ottawa Hospital - Civic Campus: 1053 Carling Avenue • 761- 4000 Ottawa Hospital - General Campus: 501 Smyth Road • 737- 7777 Ottawa Hospital - Riverside Campus: 1967 Riverside Road • 738-7100 SCHOOLS / SCUOLE Saint Paul University, 223 Main Street School of St. Rita: 1 Inverness Avenue, Nepean • 224- 6341 TRAVEL / VIAGGI Via Rail Canada (informazioni- prenotazioni): 244- 8289 Voyageur Colonial: 265 Catherine Street • 238- 5900 ALITALIA: Ufficio prenotazioni: (numero verde) 1 800 361- 8336 Informazioni su arrivi e partenze: 1 800 625- 4825	OTHER IMPORTANT NUMBERS / ALTRI NUMERI DA RICORDARE Italian- Canadian Community Centre of the National Capital Region / Centro Comunitario Italiano-Canadese della Capitale Nazionale: 865 Gladstone Avenue, Suite 101 567- 4532 • (fax) 236- 6545 Italian Cultural Centre of Eastern Ontario Inc. Centro Culturale Italiano dell'Ontario dell'Est: 865 Gladstone Avenue, Suite 101 567-4532 OC Transpo: 741- 4390 Postal Code Information: 1 900 565- 2633 Villa Marconi Long Term Care Centre: 1026 Baseline Road 727- 6201 • (fax) 727- 9352
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Avviso importante per i cittadini italiani iscritti all'anagrafe consolare

AMBASCIATA D'ITALIA
OTTAWA

Gli Uffici consolari italiani stanno iniziando ad inviare a tutti i cittadini italiani residenti in Canada ed iscritti all'Anagrafe Consolare un plico contenente un modulo per l'aggiornamento dei dati anagrafici e di residenza ed una busta affrancata con l'indirizzo dell'Ufficio consolare competente.

I connazionali che lo riceveranno sono pregati di rispedire la busta già affrancata contenente il modulo entro trenta giorni dalla data di ricevimento, dopo aver eventualmente corretto i dati anagrafici e di residenza se inesatti o insufficienti.

Nello stesso plico viene inviato ai connazionali un testo in italiano ed in inglese e/o francese che spiega come è previsto che si svolgano le votazioni per il Parlamento italiano e per i referendum, a seguito dell'entrata in vigore della legge italiana sul voto degli Italiani residenti all'estero.

Tale voto si svolgerà per corrispondenza. Questo non sarà però l'unico mezzo consentito per partecipare alle votazioni italiane. Come in passato, chi lo vorrà potrà recarsi in Italia a votare presso il proprio Comune di appartenenza, e dovrà in tal caso completare ed inviare all'Ufficio consolare, entro sessanta giorni dal ricevimento, il modulo di opzione per il voto in Italia, che troverà nel plico citato.

Tale opzione vale solo per la prima votazione e dovrà essere ripetuta per ognuna delle volte successive. Chi opterà per votare in Italia non avrà alcun rimborso per le spese di viaggio.

Riassumendo: tutti dovranno restituire il modulo per l'aggiornamento anagrafico, entro trenta giorni dal ricevimento, nella busta già affrancata; mentre solo coloro che preferiscono andare a votare in Italia potranno rispedire, a loro spese, entro sessanta giorni dal ricevimento, il modulo per l'opzione.

Si sottolinea l'importanza di questa iniziativa, il cui successo consentirà di disporre di dati attendibili per l'effettuazione anche in Canada del Secondo Censimento degli Italiani residenti all'estero, che avrà luogo il 21 marzo 2003.

Gli Uffici consolari italiani in Canada ringraziano in anticipo i connazionali per la collaborazione che vorranno dimostrare nella esatta compilazione dei moduli e nel rispetto dei tempi prescritti.



EVENTI COMMUNITARI

February 1st

St. Anthony's Fundraiser
Dinner \$35.00 per person
St. Anthony's Soccer Club
for more information call:
567-4532 or 236-2305

February 23rd

Incontro sociale con Prof.ssa Marina Maccari
Associazione Trevisani nel Mondo
Chiesa S. Antonio, 427 Booth St.
Per ulteriori informazioni siete pregati di
contattare i membri del Direttivo.

February 27th

L'Eta D'Oro luncheon celebraing seniors
birthday's in February
Villa Marconi

March 15

Cena de Soci
Centro Abruzzese Inc.
St. Anthony's Soccer Club
for more information call:
230-9754

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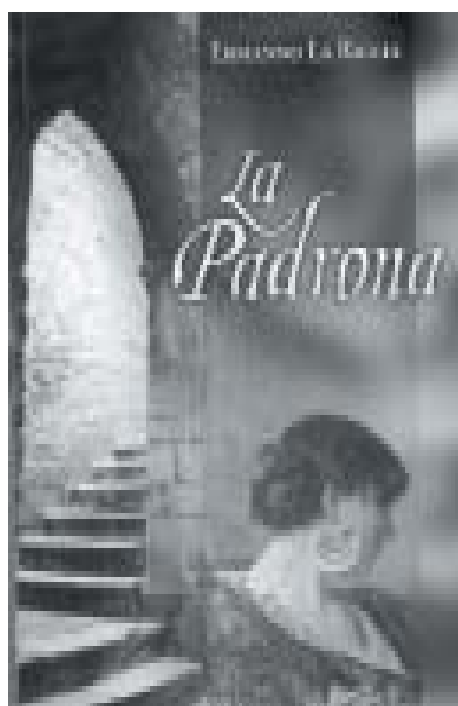
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Angela Casagrande Leonforte enjoys reading "Il Postino"

**FOR MORE INFORMATION CALL
OUR MANAGING EDITOR:**

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Un Nuovo Libro di Ermanno La Riccia

La Padrona

In occasione delle feste natalizie regalate ai vostri cari "La Padrona", un libro appassionante, ove si racconta una bella storia d'amore e la lotta di due giovani per conquistarsi la libertà di volersi bene.

Dopo i successi dei due libri di racconti "Terra Mia" e "Viaggio in Paradiso", Ermanno La Riccia torna nelle librerie con un romanzo, "La Padrona", una drammatica storia d'amore, piena di colpi di scena, scritta con un linguaggio semplice che si legge tutta di un fiato.

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City 24 Hour Call Centre / Centre d'appel 580-2400

Primo Anniversario di morte



Juliette Licari
3 Marzo, 2002 - 3 Marzo 2003

Una messa sarà celebrata lunedì, 3 marzo alle ore 8:00 p.m. nella chiesa S. Antonio. La famiglia ringrazia anticipatamente tutti coloro vi parteciperanno. Raccomandata dal marito Angelo Licari e figli; Paula e Fernando Blasioli, Dominic e Marcella Licari, Stella e Emilio Panetta, Michael e Kelly Licari, Laurie e Claudio Santurbano, Angela e Mario Santurbano, Nancy e Carlo Vial.



Salvatore Burbera supports
Villa Marconi



Newly elected Villa Marconi Executive Committee 2002-2003:

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New Year's Eve at Villa Marconi!

