



for from the **FRIENDS** of *Walter Ciszek S.J.*

www.ciszek.org

2011 Issue III

fwccenter@verizon.net



Monsignor John S. Mraz

John Mraz was born in Bethlehem in 1950 and educated at SS. Cyril and Methodius School, Bethlehem Catholic High School and Lehigh University in his hometown before entering Mt. St. Mary's Seminary in Emmitsburg, Maryland to begin preparing for the priesthood.

He was ordained by Bishop Joseph McShea at the Cathedral of Saint Catharine of Siena on February 8, 1975. He spent the first four months of his priesthood as assistant pastor at the Cathedral and then served in Catholic education.

He was appointed a professor at Central Catholic High School in Reading in June of 1975. He served there until 1980 when he was appointed professor at Allentown Central Catholic High School. In 1983 he became Vice Principal at Marian High School in Tamaqua. For all but the first six months of his years at Marian Father Mraz was also the pastor of St. Bertha's parish in Tuscarora. The last two years at Marian Father was also the school's Director of Spiritual Activities.

He joined the Diocese of Allentown's Office of Education as Assistant Superintendent in June of 1989. For his first five years in that office he was also the chaplain at the Newman Center at his alma mater Lehigh University.

From 1994-2002 he was a fulltime Assistant Superintendent in the Education Office.

During his years in education he was in residence at St. Joseph's and St. Paul's in Reading; Immaculate Conception, Birdsboro; St. Ignatius Loyola, Sinking Spring; St. Joseph's, Limeport; St. Michael's, Lansford and for eight years at St. Thomas More, Allentown.

From 2002-2008 he was pastor of Assumption B.V.M. parish in Northampton. On July 15, 2008, he became pastor of St. Ann Church in Emmaus.

Since July 2005 he has also been Director of the Diocesan Office of Ecumenism and Interreligious Dialogue.

Pope Benedict XVI named a Chaplain to His Holiness with the title of Monsignor in February 2008.

Social will follow liturgy in the Saint Casimir Church Hall.

*We really want to see you on
Father Ciszek Day 2011*

Date: **October 16, 2011**
Time: **2:00 PM**
Place: **Saint Casimir Church**
108 West Cherry Street, Shenandoah, PA 17976

Celebrants: **Rev. Msgr. Ronald Bocian**
Rev. Msgr. John S. Mraz, Rev. Msgr. Nicholas I. Puhak

Homilist: **Rev. Msg. John Mraz**

*Father Walter Ciszek
Day 2011*
October 16, 2011
Raffle tickets enclosed



**REPORT FROM THE BOARD OF DIRECTORS
MARCH 2, 2011 MEETING**

The meeting began with "Prayer for the Cause of Canonization of Father Walter Ciszek."

Minutes of the December meeting were reviewed; upon the motion made by Sister Mary Ann Spaetti and seconded by Elaine Cusat, they were approved by all members present. The report from the Board was also approved by all after a motion made by Elaine Cusat and seconded by Father Sable.

As suggested by the Board in December, an e-mail was sent to Father Desjardins in Novosibirsk with a request for estimates and descriptions of the projects planned, in order to see what we might contribute to that cause.

In communication with Msgr. Muntone, Sister Doris learned that he would be overseeing the project in Russia. Monsignor also stated should the Prayer League be contacted, we should inform him. It is better for all to go through one channel, to avoid misunderstandings or duplication.

There were two nominations made for volunteers for a speaker's bureau.

Sister Doris reported on a request, followed by a visit to the Center by Ken Ramsey, who was working on an audio book version of "With God in Russia", to be published by Ignatius Press.

With reference to word of favors received, Sister Doris shared news of several persons who claim to have had favors through the intercession of Father Ciszek; these were referred to Msgr. Muntone.

Preparation for Ciszek Day in October were discussed.

There was much mail in January, with a good number of renewals and quite a few requests for relics and cards, mainly from outside the country.

Elaine Cusat gave the treasurer's report; this was followed by a motion to adjourn, and a closing prayer by Father Sable.

"For/From the Friends of Walter Ciszek, S.J."

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By Rev. Thomas J. Sable, S.J.

The Incredible Lightness of Being

Milan Kundera wrote a great book entitled "The Unbearable Lightness of Being." The book centers on the theory that existence is full of unbearable lightness, because each of us has only one life to live: Einmal ist keimnal (once is nonce: "what happened once might never have happened at all"). Therefore, each life is, ultimately, insignificant; every decision, ultimately, does not matter. Since decisions do not matter, they are light: they do not bind, yet simultaneously, the insignificance of our decisions — our lives, our being — is unbearably light, hence, the unbearable lightness of being.

Feeling heavy, carrying a burden, reflecting on the harder parts of life is part of living. No one escapes feeling this way at various times in their lives. Yet life is also about lightness, about good moments and fun ones, laughter and joy, hope and courage. I don't believe lightness is unbearable; it is rather incredible because in spite of, or perhaps because of, our troubles, we are creatures who can laugh.

There's enough sadness to go around to make us feel heavy. But there is also enough joy to make us feel light. If we can laugh with others, we can form a deeper bond. And if we can laugh at ourselves, we can remain sane. Father Walter Ciszek explains our modern day difficulties: "There are moments of crisis in every life, moments of anxiety and fear, moments of frustration and opposition, moments sometimes even of terror. The Kingdom of Christ — that kingdom of justice and peace, of love and of truth — has not yet been achieved here on earth; it has begun, but much remains to be done before it can reach its fullness and all creation will have again been made new according to the mind of the Father. Evil still exists alongside justice..., hatred alongside love, the good with the bad, the sinner along with the saint. None of us, then, can escape the tensions of this imperfect world — neither sinner nor saint, good or bad, the weak or the strong, the healthy or the sick, the learned or the simple, the dedicated or the indifferent. Only by a lively faith can a man learn to live in peace among the tensions of this world, secure in his ability (with God's help) to weather the crises of life, whenever they come and whatever they may be, for he knows that God is with him." (He Leadeth Me, p. 200 Doubleday, 1973 edition.)

"The reasons angels can fly," wrote G.K. Chesterton, "is that they take themselves so lightly." So, today, be an angel and experience the incredible lightness of being.

We might be tempted to think that this heaviness versus lightness is the body versus the soul. The Catholic Church follows the first section of the book of Genesis to teach that the material world and the human body are masterpieces of God's loving creativity. The human body is not a machine that the soul can trade in for another when it wears out. In fact, that is why re-incarnation cannot be right. No, the body is integral to who we are. We are enfleshed spirits. Jesus did not come to save souls but to save human beings. He fed the bodies of the hungry and healed the bodies of the sick even as his forgave their sins and taught them sublime spiritual truths. In fact we believe not just in the immortality of the soul but in the resurrection of the body.

Jesus says: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves. Matthew 11:28-29 NAB.

The yoke was a negative image. A yoke is a means of governing an animal and linking two or more animals for greater strength. We have to go to Third World countries to see a real yoke. And when I have seen the real thing, I cannot imagine willingly taking on a yoke. The idea is totally counter to my love of personal freedom. I want to do it all my way. I resist bondage, and to consider going under a yoke is a stretch that challenges me. "Take my yoke upon you." The yoke has many implications.

There's a story of a man who once met a boy carrying a smaller crippled lad on his back. "That's a heavy load you are carrying there," exclaimed the man. "He ain't heavy; he's my brother!" responded the boy. No burden is too heavy when it's given in love and carried in love. Jesus offers us a new kingdom of righteousness, peace, and joy. In his kingdom sins are not only forgiven but removed, and eternal life is poured out for all its citizens. This is not a political kingdom, but a spiritual one. The yoke of Christ's kingdom, his kingly rule and way of life, liberates us from the burden of guilt and from the oppression of sin and hurtful desires. Only Jesus can lift the burden of sin and the weight of hopelessness from us. Jesus used the analogy of a yoke to explain how we can exchange the burden of sin and despair for a burden of glory and yoke of freedom from sin. The yoke which Jesus invites us to embrace is his way of grace and freedom from the power of sin.

The yoke becomes light by the sacraments. Confession removes the burden of sin and the Eucharist puts the love of Jesus and the love for our brothers and sisters in our hearts.

Father Walter Ciszek, S.J.: A Saint for Our Times

by Fr. Leo Manglaviti, S.J.

(former Director of Ignatian Spiritual Formation, University of Scranton)

“Christos Anesti! Christ is Risen! This Easter greeting exchanged among Eastern Rite Catholics was very familiar to Father Walter Ciszek, S.J. (1904-1984), whose canonization cause is proceeding. At the University of Scranton he was well known, as a visitor and honorary degree recipient. A legacy is Ciszek Hall, the former Center for Eastern Christian Studies. A friend of Ciszek’s, Fr. Thomas Sable, S.J., a fellow Byzantine priest who helps publish this newsletter, celebrates the Divine Liturgy weekly in the beautiful chapel of Ciszek Hall.

We know the public and private sides of Walter Ciszek, this saintly man, who as an alleged “Vatican spy” was sentenced by Stalin to hard labor for nearly 23 years. He recounted everything after returning to the U.S. Ciszek’s personal story is truly a resurrection, for he was presumed dead until allowed to write letters home in 1955. For his family and Jesuit brothers Ciszek truly had returned from the dead.

I was privileged to meet Walter Ciszek after he was released from Soviet imprisonment in October 1963. I was a first-year novice on the “long retreat” in Wernersville, PA, the novitiate where he had professed his vows in 1930 and where he is now buried. News of his release through a prisoner exchange had come earlier, and we eagerly awaited his arrival. All we knew was that he had entered Russia from Poland in 1940 in his aspiration to minister to Russian Catholics.

The man who joined our retreat silence came to life during a “break day” in the month-long Spiritual Exercises. Gathered near him, around an afternoon fire, we felt the warmth that characterized Walter Ciszek. Tranquility radiated from the glow of God’s love in his heart.

That can be said easily in retrospect, but my feeling then, for those few silent days he shared with us, was the same as now: this is a living saint.

Ciszek had grown up in nearby Shenandoah. After brief family visits the rigors would begin in New York: extensive CIA debriefing and narrating that extraordinary adventure. The resulting books, written with newsletter editor Fr. Daniel Flaherty, S.J., still make for truly inspired reading. Anyone picking up *With God in Russia* (1964) and the more meditative *He Leadeth Me* (1973) is touched by the unfailing abundance of God’s grace. How else can this man not only survive the particularly brutalizing Gulag camps, but also lovingly minister the sacraments to his fellow prisoners, mostly undercover and at great risk? Ciszek wrote unceasingly of his enduring belief: God was leading his mission and would never abandon him in the darkness no matter how grueling the trial – a faith that enabled him to live each bleak day as devoted pastor of an endangered flock.

Ciszek’s simple, loving first account shared with us on retreat never included anger, hatred, or recrimination. The most memorable aspects of his fireside chat were his disarming smile, jocularly, and constant thankfulness to God for rescuing him, mixed with a sorrow for leaving parishioners behind. For us and grateful fellow Jesuits, he was truly back from the dead.

Walter Ciszek forgave all of that brutality, those decades while exiled from his American and Jesuit roots. Ironically, in depriving him of freedom in Russia, Stalin had allowed him to do what had inspired him even as a novice: become a missionary to preserve and advance the faith in that officially atheistic country. Today the Catholic Church and the Society of Jesus are growing in Russia. Together with an American Jesuit superior, there has been a Jesuit bishop in the Siberian diocese where Father Walter so painfully ministered, as slave laborer-priest and then as a continually harassed pastor in internal exile. A documentary film on Ciszek is also in production in Russia. Father Walter is certainly looking down from heaven in awe!

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The world has changed dramatically since Ciszek died in 1984. We had little hope back in 1963 that within 30 years the communists would fall and the Soviet Union would break into republics, with Eastern Europe rising in revolt. The Poland of Ciszek's ancestors led the way. A Pole on the Chair of Peter proved to Stalin's successors just "how many divisions does the Pope have" – the dictator's usual jibe. Even Mikhail Gorbachev, in a 1992 article, credited John Paul II with the new order in the former Soviet empire: "Everything that happened in Eastern Europe in the last few years would have been impossible without the presence of this Pope."

We add to that a legion of selfless, courageous people like Walter Ciszek, men and women often unsung, anonymous, but no less living saints in the struggle against any system that would deny God's place in creation. Here is a visible martyr of our time, and his current cause for canonization will, as his friends personally pray each day, bring the Church's official recognition to the first of many saints of that valiant struggle. At Wernersville, one can easily spot Fr. Walter Ciszek's grave. His space is usually framed with flowers left by pilgrims inspired by his life and witness, floral tributes to one who helped the flowers of faith bloom again in Russia. Christos Anesti!

(A version of this essay appeared on May 5, 2011, in The Aquinas, the student newspaper of the University of Scranton. It has been revised for the Ciszek Prayer League newsletter.)

DECEASED – Rev. Paul Lalic, Eleanor Talerico, Emily Crofton, Frances McSpedon

HEALTH – Rose Mary Bermejo, Betty Candela, Constance Anczarski, Gary Karpowicz, Barbara S., Barbara Kluta, Natalie, Lindsay Haupt, Paul Grabish, Mary Lashinsky, Kayla Kelly, Lorraine Anderson, Mary Ann Selvocki, Steve Boris, Rachel Cicioni, Lenie Foley, Betty Kowalonek, Mary Kozluskey, Thomas Kelly, Karen Mandi, Mary Scholefield, Anthony Balinski, Steve and Richard Zawrotny, Darlene Garrett, Sister Sponsa, OSF, Florence Steele, Kim Masack.

IN THANKSGIVING – Suzanne Wickersham

SPECIAL INTENTIONS – Darlene P., Eddie Klem, Agnes Lorah

For all whose names were previously on our list, but who are still in need of our prayers; for all those who have requested prayers of the League; for all prayer league members, for all those who are praying through the intercession of Fr. Walter Ciszek; and for all who need our prayers.

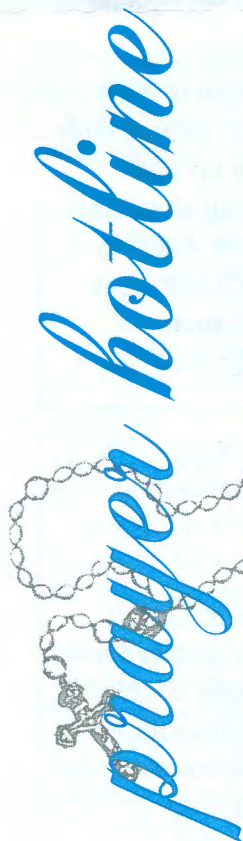
MEMORIALS: In loving memory of Leonard Klocek by wife, Rose

In loving memory of Leonard Klocek by daughter, Karen

In memory of Frances McSpedon by Joan Gourin

In memory of the Buczek and Stofko Families, living and deceased, also Relatives and Friends

DONATIONS: In honor of Alfred Kielbasa by son Martin and daughter-in-law Tami



Father Walter Ciszek's Spirituality as seen by his sister – *Sister Mary Evangeline* (Fifth Installment)



Faith – a Way of Life

Father Walter spoke to me more of faith than of any other virtue. Faith for my brother was not only a compilation of beliefs, but a WAY OF LIFE completely dependent on LOVE. Saint Thomas said "It is through a faith vivified by love that the will is infallibly directed toward good." Father adopted this way of life as his post-Lubianka mode of living. It had helped him to solve problems that came up endlessly in the camps. Faith alone provided him with understanding and kindness toward all those who caused all his atrocities. Faith also directed him in his priestly ministrations, both in secret and in public in Russia. As he stated, "I was ahead of Vatican II. I was saying Mass, and baptizing, and marrying, and all that because I had to be pope; I had to be bishop; I had to be priest." All this was possible because the prayers he sent God's way before making a decision evolved from a deep faith. He further says, "Let Him plan. It is His plan. And what does that—or what has that given me? Well, it has given me purity of thought, simplicity of thought, deep faith and deep incentive for prayer, and a great respect for others." In other words, it gave him the core for gaining other virtues. This light of faith gave him acceptable solutions in his priestly ministrations in Russia, and then in his counseling procedures in America. Faith coupled with great love also gave him the heroic stamina of courage in all his trials.

Faith taught Father Walter to act always with a "warm love". Both calm and joy accompany the actions of a person endowed with "warm love" since they flow from one's faith that "proclaims God as our Father, Who is love." During the process of canonization Holy Mother Church exacts proof of joy in the candidate. In social conversation Father Walter's true joyfulness came to the fore—always dubbed with humor. He related humorous anecdotes from his earlier days as a boy; he spoke of his "faux pas" incidents with hilarity—incidents which, if they happened to the high-classed, would bring embarrassment. He shared jocular accounts of happenings from his earlier days after joining the Jesuit Order; those accounts bubbled with

pleasantry and provoked smiles and laughter. In fact, he was known to be ever in good humor—so well balanced that even occasions of severe trials could not dim or wipe it out. As Saint Thomas put it, calm and joy both bubble up and flow from faith that God is a Father of Love.

This most evident humaneness was the first impression he gave to all. It did not, however, stop at that. One soon saw an added characteristic in Father's human personality. They noted his peaceful and regulated bearing, yet saw that it was made most accessible by a cheerful disposition. He was able to create joy because he himself was full of inner joy.

Best of all, in his rapport with those whom he helped, his faith vivified the fact that he saw bad people to be in the lesser count, while all others were more plentiful simply because they were unaware of procedures to be followed in striving for goodness, or else they were merely weak in their efforts.

In addition, faith made him know himself better in that he was even happy about his nothingness. Faith helped him to place all his hope in God and to love Him with his whole heart, mind, soul, and strength. Faith made him see that all that had happened to him, good or bad, always manifested Our Lord's loving concern for him. Faith, coupled with prayer and trust in God, gave him a spirit of discernment by which he perceived all matters in light of eternity. Faith taught him all that kept his life in thorough preparation for death. Finally, faith taught him to be always "simply disposed" so that, as he himself stated, "Our whole life is really to do the will of God; that's all that we are here for."



For the Mass and Eucharist - What are you willing to sacrifice?

By: Kathy Prieto

In the United States, we are privileged to have the opportunity to attend Mass daily. Everyday, we can receive the body, blood, soul and divinity of Our Lord with minimal sacrifice. We are only required to fast for 1 hour before receiving Jesus in the Eucharist. We drive to church in our air-conditioned or heated car wearing temperature appropriate clothes. But...

We may not have slept well the night before, and may want to stay in bed instead of getting up for Mass. We may not have enough time to put on makeup or shower before Mass, so will opt to stay home. We did not get up early enough to eat breakfast before the 1 hour fast, so we decide to skip Mass that day. We feel a little down or have those nagging arthritic pains, so we stay home instead of going to Church.

How little Christ asks of us in return for receiving his humbled loveable self present for us in the Eucharist.

Fr. Walter and the people he ministered to while in Russia can teach us a lot. Despite being held captives, they freely chose some risks to receive Jesus in the Eucharist. They were not imprisoned by their feelings of being in pain, tired, hungry, or feeling down. They were not imprisoned by their circumstances to miss out on the opportunity to receive our Lord in the Eucharist.

In *He Leadeth Me*, Fr. Walter recalls that if he was not able to say Mass in the morning, the men would “actually fast all day long and do exhausting physical labor without a bite to eat since dinner the evening before, just to be able to receive the Holy Eucharist- that was how much the sacrament meant to them in this otherwise God-forsaken place” (pg. 130).

- **Do I let minor issues hinder me from going to Mass?**
- **Do I really believe that Christ is present in the Eucharist or do I think of it as a symbol?**
- **Do I take Jesus at His word or do I believe He was using a metaphor when he talked about eating His flesh and drinking His blood?**
- **Have I meditated on the reality that this is GOD, that He humbled himself to be present in the host so that I can have him in intimate union with me?**
- **Do I understand and believe, that Christ is the “bread of life?” Do I meditate on this reality or pray for the faith to believe this truth?**
- **Do I look at the Blessed Sacrament as my source of consolation, strength, joy?**
- **Do I crave that Spiritual sustenance that the Eucharist provides or am I too far away from Christ to feel this craving? If I am far from Christ, do I pray to be closer to Him?**

Fr. Walter brought the bread of life to those in the prison camps and they, unknowingly, have shown us a great example of faith.

It was to such men as these that I had been chosen, and was privileged, to bring the bread of life. “ Unless you eat my flesh and drink my blood,” Christ said to his disciples, “you shall not have life in you. He who eats my flesh and drinks my blood shall have life and have it more abundantly.” These men, with simple and direct faith, grasped this truth and they believed in it. They could not explain it as a theologian might, but they accepted it and lived by it and were willing to make voluntary sacrifices even in a life of almost total deprivation, in order to receive this bread of life. Mass and the Blessed Sacrament were a source of great consolation to me; they were the source of my strength and joy and spiritual sustenance. But it was when I realized what the Holy Eucharist meant to these men, what sacrifices they were willing to make for it, that I felt animated, privileged, driven to make it possible for them to receive this bread of life as often as they wished. No danger, no risk, no retaliation could prevent my saying Mass each day for them. “As often as you do this, do it in memory of me.” Life in the labor camps was Calvary for these men in many ways every day; there was nothing I would not do to offer the sacrifice of Calvary again for them each day in the Mass. (pg. 132).

Let us thank God for the example of these men. Let us thank God for their simple faith, courage, and perseverance in the daily struggles and sacrifices made in order to receive our Lord. We pray for these same virtues in order to grow in our love of Jesus in the Eucharist.

Father Walter J. Cizek Goes to Prison – Again

By: Rhina L. Carmona

(My friend Mrs. Marie Siriani asked me to write an article about my involvement with prisoners. I respectfully submit this article telling of the involvement of my husband Bill and me for the cause of canonization of Rev. Walter J. Cizek, S.J.)

My name is Rhina L. Carmona, born in Santo Domingo, Dominican Republic but living in the U.S. since I was 11 years of age. We lived in New York City in the West Side of Manhattan in an area called Hell's Kitchen--I believe that Hell's Kitchen was the inspiration for the play West Side Story. We lived it!

My Mom died when I was a year old. Dad, who suddenly became a widower in his early thirties moved with all his five children, ranging in ages from one to eight, to his Mother's big house--my grandmother lived with my Dad's sister and the house was too big for her. Dad had a good job but he needed help to raise the children; our Aunt a very devout and holy woman was the one who took over the mother role in raising the children. It was Mama Didi who instilled in all of us love for the church. And, I am sure it was in God's plan that I would meet my husband at one of the functions at Our Lady of Guadalupe Church in New York City--we were married there in 1954. Because he was working in Connecticut, we settled there, had three children and the rest is history. We were never far from the Church and the values we both learned as children. My husband, Bill, Mexican by birth, is a very devout Catholic.

After experiencing the Cursillo Movement Retreat in the late eighties, we were compelled to use our talents to build the Kingdom. In 1990 we joined a group of Catholic Volunteers who ministered at the Danbury Federal Prison. Bill and I formed a strong friendship with the Chaplain, a Methodist Minister. In 1993 Chaplain Gail Paul changed jobs and went to work for the State of Connecticut at Garner Correctional Institution, Newtown, CT. She asked Bill and me to volunteer at the prison to start a Catholic ministry there. We did that and it was a challenge--we had been ministering in the Women's Prison wing in Danbury, but at Garner would be ministering to men in a High Security Prison. However, the commuting from Stratford, where we lived, to Newtown was a closer commute.

We volunteered twice a week. On Tuesday nights we invited the residents to join in for a Catholic Sharing Hour where the few volunteers at the time took turns sharing Scripture and basic Catholic teachings. On Sundays Bill and I would attend Sunday Mass with them. By 1995 we recruited more Cursillo people and we offered a Catholic Retreat, patterned after the Emmaus Retreat offered to teenagers. We named our group the Emmaus Prison Ministry and changed some of the talks of the retreat to fit the environment. We added other rituals to enhance what the attendees knew about the Catholic religion and to teach them about the beauty of our faith. The retreats were a huge success and we offered them every year. The climate in our prisons now is very different as the administration has many barriers for any type of volunteer work.

About seven years ago I met some friends who were faithful visitors of the Eucharistic Adoration Chapel that we have in our parish. Although they belong to a parish in another town, I soon learned that they were very special people, the kind you want to have as friends—who take you and love you just the way you are. In conversation one day, we told them about our Prison ministry and that was the beginning of a beautiful friendship. They told us about their friendship with Father Walter Cizek, a Jesuit priest who had been imprisoned in Russia for 23 years. He already gone to meet the lord and they missed him terribly. We had many things in common--both husbands were 4th Degree Knights of Columbus.

One day they told us about the Prayer League in Pennsylvania for the cause of Father Cizek's canonization and lent us a couple of books on his life. I was deeply touched by Father Cizek's biography, his courage, and the "crucifixion" he experienced in Russia, and knew I had to do something toward his canonization.

At one Tuesday evening Catholic Sharing Hour it was my time to share, and I decided to tell Father Cizek's story. I gave each of the prisoners and volunteers in attendance, a prayer card and a rosary, and showed them how to pray the chaplet. Many times after that, I would repeat the talk so that the newly imprisoned men would learn about Father Cizek, and they would promise to begin praying for his canonization. I also encouraged them to pray the chaplet and to ask Father Cizek to intercede in their own situations.

Knowing of the limitations of "the golden years", we now only go when retreats are offered and occasionally on a Sunday when the regulars are away. There is a group that continues to be involved and goes every Tuesday night and a few that go to the Sunday Mass.

Sharing my story of how I got some of the prisoners in Connecticut to know about Father Cizek has energized me to go back from time to time to make sure that the prisoners continue to offer prayers for Father's cause of canonization. I'd like to leave you with a thought. Pray that I can keep on sharing Father Cizek's story from time to time, with the prisoners of Garner Prison and pray also that they may continue to pray for his cause. I pray that Father Walter Cizek may soon join the ranks of Holy Saints of the Catholic Church.