



for from the FRIENDS of

Walter Cizek S.J.

Father Cizek Day Mass includes Panachida memorial service

By: John E. Usalis

The 27th annual Father J. Cizek Day Liturgy was concelebrated Sunday in St. Casimir Roman Catholic Church in Shenandoah, PA by nine priests, including three Byzantine Catholic Rite clerics.

For the first time in St. Carimir's during the annual Liturgy, a Panachida Service – a service to remember the deceased in Eastern Catholic churches was conducted at the conclusion of Mass for Father Cizek, a Shenandoah native whose cause for canonization is under investigation in the Catholic Church. Father Cizek was baptized a Roman Catholic and served his priesthood in the Byzantine Rite.

The Panachida service was celebrated by the Rev. Thomas Sable, S.J., co-postulator for the cause of canonization of Father Cizek; Monsignor Nicholas I. Puhak, pastor of St. Mary Ruthenian Byzantine Catholic Church, Freeland PA, the oldest Ruthenian Byzantine church in America; and Monsignor Myron Grabowski, pastor of St. Michael Ukrainian Byzantine Catholic Church, Shenandoah, PA, the oldest Eastern Rite Catholic church in the United States.

The main celebrant of the Liturgy was the Monsignor Ronald C. Bocian, pastor of the Roman Catholic parishes in Shenandoah and Lost Creek.

Other concelebrants were Monsignor John S. Mraz, guest homilist and pastor of St. Ann Roman Catholic Church, Emmaus, and the director of the Allentown Diocese Office of Ecumenism and Interreligious Dialogue; the Rev. J. Michael Beers, pastor of St Anthony of Padua Roman Catholic Church, Easton, and the president of the Historical Commission for the Cause of the Servant of God, Father Walter J. Cizek, S.J; the Rev. Paul Magyar, pastor of St. Barnabas Roman Catholic Church, Toronto, Canada; the Rev. Michael Paris, parochial vicar of St. Patrick Roman Catholic Church, Rockville, MD; and the Rev. Michael Desjardins, S.J., a Pennsylvania native serving in Russia.

The St. Casimir Community Choir provided the music during the Liturgy with more than 300 people in attendance.

A reception was held in the parish hall after the Liturgy.



Rev. Walter J. Cizek, S.J.

PRAYER FOR A FAVOR THROUGH THE INTERCESSION OF FATHER WALTER CISZEK, S.J.

Almighty God, we love, adore and praise You as our Creator and Loving Father. Look with compassion and mercy upon us. Hear our prayer in this time of special need and through the intercession of Father Walter Cizek, grant the following favor if it is Your Holy Will.

(Mention the Request)

Most loving God, accept our gratitude for hearing this prayer. May the knowledge of the virtues and holiness of Father Walter be recognized and known to provide a lasting example to draw sinners to reconciliation and to lead souls to sanctity.

For You are our God and we are Your people and we glorify You, Father, Son and Holy Spirit, now and ever and forever. Amen.

Please inform the Prayer League of any special favors from Father Walter Cizek.

“Wondering if you paid your membership?”

Please look at the expiration date on your mailing label to make sure you are paid up for 2011 and 2012 so you don't miss any issues.



REPORT FROM THE BOARD OF DIRECTORS JUNE 22, 2011 MEETING

The meeting began with the prayer for the cause of canonization of Father Walter Ciszek.

Kathie Palubinsky motioned to accept the minutes and report from the Board, and Elaine Cusat seconded that motion; all present gave sign of their approval.

Msgr. Bocian reported that he has already invited Msgr. John Mraz to be homilist for Fr. Ciszek Day, and will ask for his biographical information.

Msgr. Bocian requested of Elaine to compile a report on monies paid by the League to the parish in past years.

Bishop John Barres will be at Annunciation Church for a Mass with the school children on November 1, 2011. We will invite the Bishop to be present at Fr. Ciszek Day on October 21, 2012 and on December 7, 2012.

A financial report for the period from March to the end of May was approved by a motion from Sr. Mary Ann Spaetti and seconded by Kathie Palubinsky.

Sister Doris presented an article written by Fr. Leo Manglaviti for publication in our newsletter.

A request for someone to speak on Father Ciszek to a group of Jesuit Associates in the Baltimore area was received with interest. Fr. Sable will make arrangements with Chip Cooke.

Fr. Sable contacted Msgr. Nicholas Puhak about giving a witness testimonial on October 16, Father Ciszek Day.

Msgr. Bocian will get in touch with the director of prison ministry to see if they would be willing to spread information on Fr. Ciszek.

Msgr. Bocian closed the meeting with a prayer.

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

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Editor:	Daniel L. Flaherty, S.J.
Executive Editor :	Elaine Cusat
Staff:	Msgr. Anthony D. Muntone, Rev. Thomas F. Sable, S.J.,
Circulation Manager	Sister Doris Burkot, O.S.F.
Business Manager	Elaine Cusat

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

“Freedom” in Norilsk

An industrial city founded in 1935 as a slave labor camp, the Siberian city of Norilsk, Russia is the northernmost major city in Russia. On June 23, 1935 the Council of Peoples’ Commissars of the USSR passed a resolution “On Building the Norilsk Combine” and passed the project to execute over to the Commissariat of Home Affairs (NKVD), i.e. the Soviet security services. That was the beginning of the country’s biggest mining and metallurgical complex, nearly 1200 miles to the north of Krasnoyarsk on the Taimyr Peninsula. After Murmansk, it is the largest city above the Arctic Circle. It’s also the most polluted. The sun practically disappears during the winter months, but the furnaces in the Nadezhda Metallurgical plant run round the clock all year long, smelting nickel and other ores and spouting a steady fountain of toxic, sulfurous smoke. Health experts say that if you move to Norilsk to work, your life expectancy will drop by ten years. When Father Ciszek returned to Norilsk to work at the factory and serve as a sort of parish priest, he was happy to have survived his long imprisonment and to enjoy his “limited” freedom in Siberia.

St. Paul in his letter to the Galatians says: “You were called to freedom” (Gal. 5:13), not to a blind and arbitrary freedom, a freedom according to the flesh, as Paul would say, but to a “Seeing” freedom, anchored in communion of will with Jesus and so with God himself. It is a freedom, that as a result of this new way of seeing, is able to build not the factories and mines in Siberia, but the very thing that is at the heart of God’s law. The law of the godless did not give Father Ciszek true freedom, but the Law of God gave him freedom to build the Kingdom of God. Peering through the smoke of the factories, he could look into the hearts of the faithful and see their hunger and thirst for the life in God.

In our day this freedom has been wrenched away from any godly perspective or from any communion with Jesus. Freedom for universality and so for the legitimate secularity of the state has been transformed into an absolute secularism, for which forgetfulness of God and exclusive concern with success seem to have become guiding principles. For the believing Christian, the commandments of the Law remain a decisive point of reference that must be constantly kept in view. The search for God’s will in communion with Jesus is above all a signpost for human reason that is always in danger of being dazzled and blinded. As we gaze through the smoke and pollution of our present culture, we too can see the hunger and thirst for the life in God. We too must be missionaries of freedom in what seems like a dark and desolate wasteland.

Father Walter Cizek Mass

Rev. Msgr John S. Mraz homily

When I was asked to preach at this annual Mass in honor of Father Walter Cizek, I initially hesitated because I am no expert on Fr. Cizek. But as I reflected on the privilege being offered to me, I realized that the majority of people attending the Mass were already well acquainted with the life of Father Cizek. I understood that I was being invited because of my devotion to Father Cizek and my peripheral involvement with his cause for canonization. Allow me to explain:

In 4th Grade, Sister Kenneth, OSF of the School Sisters of Saint Francis, required us to purchase a Lives of the Saints book because we would be reading about the saints in religion class every day. I found the stories of the saints fascinating, especially the martyrs in ancient Rome. Once I got the book, I decided to look up my patron saint, St. John Bosco and was surprised to learn that he lived in the 19th Century. I thought all saints lived more than a thousand years ago, or at least a couple of hundred years ago. To realize that there was a saint alive less than 60 years before my birth was exciting. Then I learned about St. Maria Goretti who died in the 20th Century. It never occurred to me back in the 4th grade that saints could be living today.

In high school and college, my awareness of the saints grew. While I was in the seminary in the early 1970's I learned about the heroic virtue and saintly life of a native of Shenandoah, PA, Father Walter Cizek who suffered for decades in the Stalinist Gulags of Soviet Russia, and the strange "spy swap" that returned him to his family and the Society of Jesus in Pennsylvania.

A few years ago while on retreat, I decided to read Father Cizek's first book, *With God in Russia*. I rejoiced to read Father's description of himself:

...you have to know I was born stubborn...I was a bully, the leader of a gang, a street fighter – and most of the fights I picked on purpose, just for devilment. I had no use for school, except insofar as it had a playground where I could fight or wrestle, or play sports – any sport...I spent so much time playing hooky that I had to repeat one whole year at St. Casimir's parish school. Things were so bad, in fact, that while I was still in grammar school my father actually took me to the police station and insisted that they send me to a reform school.

In recounting the events of his childhood and seminary days, Father Cizek describes his rebelliousness, his pride, and his stubborn self-sufficiency, none of which are characteristic of the heroic virtue necessary for sainthood, but all of them providing the seed ground for potential virtue. Once Father Walter was able to surrender his life, his vocation, and his future to Christ, his stubbornness became determination in the face of Communist oppression, his pride became courage in the midst of religious repression, and his self-sufficiency became reliance upon Christ's grace in the decades' long isolation from family, friends, and Religious Community.

In that self description by Fr. Walter I found fertile ground for talks about sanctity with children and parents alike. Around this time, a dear friend of mine from high school was diagnosed with breast cancer. I stopped by the house and prayed with her and for her. Her husband told me that she was so overcome with fear about the disease that she seldom slept through the night. I knew about the Walter Cizek Prayer League and called Sister Albertine for help. Sister mentioned that in addition to the prayer cards, sister could also lend me the use of the afghan that Father Walter was wrapped in when he died on December 8, 1984. I received the afghan in the mail and took it to my friend and we prayed for a miracle through the intercession of Fr. Walter.

My friend eventually succumbed to the cancer, but her husband told me that once she wrapped herself in the afghan, she was at peace. She slept through the night and was no longer afraid of dying. After her death, I returned the afghan to Sister Albertine and sister gave me a floor board memento from the Cizek home in Shenandoah. Sister said that this particular piece of board she gave me was special be-

cause there was paint on it. Poorer families in those days, who could not afford carpeting, frequently painted their floors to avoid splinters, and there was a possibility that Fr. Walter could have walked on that section of the floor as a child. Sister was very clear that this was not a relic, just a memento to help me connect with Father Cizek's life in Shenandoah.

In October 2002 while pastor of Assumption BVM Church in Northampton, I learned that Gregory Bankos, our parish deacon and a cancer survivor, learned that a recent PET scan showed spots in his lung and brain that appeared to be a metastasis of the cancer thought to have been in remission. At a parish rosary later that month I asked Deacon Greg if he wouldn't mind being prayed with for a healing. I handed Greg the floorboard and invited the people at the rosary to come forward and gather around Deacon Greg. As Greg held the floorboard, we all prayed the "Prayer for a Favor through the Intercession of Father Walter Cizek." Greg described a feeling of warmth and peace that spread through his body during the prayer. That week Greg was admitted to Lehigh Valley Health Network's Muhlenberg Hospital for a biopsy of the spots that appeared on the PET scan. After the biopsy was scheduled, Greg's wife called me from the hospital. There were no spots visible on the repeated scan. After thanking and praising God for hearing our prayer through Fr. Cizek's intercession, we requested a copy of the report from the radiologist and oncologist for each scan and in May 2003, Greg and I submitted our report of the incident, together with both physicians' reports to the Cause for Canonization of Fr. Cizek.

Buoyed on by that experience, I began to use the "Prayer for a Favor through the Intercession of Father Walter Cizek" more frequently. A woman in my parish who had been trying for over ten years to have a second child, came to me after the baby's birth in tears because the child's skull had not grown since birth and the doctor wanted to implant titanium spacers at the growth ridges in the baby's skull to encourage growth and to prevent damage to the baby's brain. Several friends came to the rectory with the woman and her infant son. We placed the floorboard near the child and together prayed the "Prayer for a Favor through the Intercession of Father Walter Cizek." Later that week, the woman called me at the rectory very excited. She had just returned from the pediatrician where the doctor had informed her, that the baby's skull had inexplicably grown since the last visit and the surgery was unnecessary.

In the years since, I have answered requests from family and friends to pray with them through the intercession of Fr. Cizek. I have prayed with people in Maryland, Florida, and California – and everywhere I have witnessed about the heroic virtue of this bully from Shenandoah who became a saint of immense courage and humility.

In the life of Father Walter Cizek, I see hope for all of us. Maybe the immature rebellious spirit present in that son or daughter is actually the raw material, awaiting your encouragement and God's grace to blossom into the virtue of courage to ignore our contemporary notions of what characterizes a successful life and choose a religious vocation. With a little effort and positive encouragement, the stubbornness we see in a student in our classrooms can develop into the conviction needed to defend the Church against attack or the fortitude of a parent willing to fight for the good of his/her children.

The point is that Saints are made, not born – and they are made from your children and grandchildren, from your sisters and brothers, from your husbands and wives, from you yourself. Remember that stubborn, rebellious boy, a poor student in school who became a passionate pastor of souls and kept the spark of faith alive in Siberia during the darkest days of Stalinist Russia. Seize every opportunity to surrender to the transforming power of God's grace in Jesus Christ, and do not give up hope in yourselves or others.



This article was written by Paul Kurmay, a deacon and a judge, as well as a friend of Fr. Cizek's sister, Sister Evangeline.

During the past year there have been many fits of Mother Nature which have left tragic consequences for many hundreds of thousands of persons around the world. In all of them the terror, suffering, and pain cannot be adequately described or remotely imagined. Yet, we all know that they could just as easily have happened to any of us.

Like the friends of Job in the Old Testament, we might wonder what these poor people ever did to deserve such wretched experiences. What did they ever do to God to warrant such punishment? Jesus was asked the same question once regarding smaller tragedies in his own country. He answered the loaded question: "Do you think they were more guilty than anyone else who lived in Jerusalem? No. Certainly not. But I tell you, you will all come to the same end unless you begin to reform."

If you think about it, life might be compared to a minefield, in which are hidden all kinds of explosives: some are small yet painful, but do little permanent harm; others are larger and not only hurt but leave scars that never totally heal; and then there are a few larger explosives—those that kill on contact. Most travelers through life are fortunate and manage to avoid the worst ones, but very few manage to escape them all. Most of us, even the young, have stepped on the smaller ones. We have felt the pain of rejection, the fear of self-doubt, and the anguish of feeling alone. Others have stumbled onto larger ones, and have experienced the terror of alcoholism or drug addiction, the sudden death of a friend or a relative, the pain and anxiety of serious illness, or the emotional pain of divorce, separation, or other family disintegration. And we all know people who were the most unfortunate of all, those who stepped squarely on the largest of mines, and lost their very lives. And yet in all of these episodes, throughout this treacherous minefield, no one deserved to suffer more than anyone else; and, in the future, none of us is immune to the worst possible tragedy. (These are not cheerful thoughts, but they can bring us to a greater reality that is full of hope and even joy.)

On the 24th day of June 1937, in the ancient city of Rome, a young man from a small town in Pennsylvania was ordained a Jesuit priest. Like most young priests, he had a dream—some would say it was an impossible dream—a dream of bringing God into Communist Russia. The fact that Stalin had ruthlessly burned or defiled thousands of churches and had brutally tortured, executed, or imprisoned thousands of priests, religious, and other faithful, did not deter him. The fact that Nazi Germany was in the process of swallowing up most of Eastern Europe did not concern him; and the thought that he might not make it back alive never entered his mind. His name was Walter Cizek, and yes, he was a dreamer.

He began his pilgrimage from Poland in 1938. After Germany and Russia seized Poland by force, Father Cizek convinced his superiors to allow him to slip quietly into the heart of Russia, incognito. Hiding his true identity as a priest and changing his name, he pretended to be a Polish widower—a ruse that didn't fool the Russian secret police for very long. Almost immediately, he came under the suspicion of the dreaded NKVD, who placed him under strict surveillance. Soon he was being interrogated, then detained, and finally imprisoned in Moscow's infamous Lubyanka prison. Many more walked into that hellish nightmare than walked out. He was thought to be a Vatican spy, since they knew he was an American priest.

For five years, that seemed like fifty, he was kept in Lubyanka, in solitary confinement, subjected to harsh and prolonged interrogations and brutal beatings; fed on bread, water, and gruel; and given the bare minimum of clothing to keep from freezing. His strength, his resolve, and his spirit were slowly bled from him until he became desperate, drugged, and depressed; he finally signed a false confession which condemned him to fifteen years of hard labor in Siberian prison camps. (Fr. Walter later recalled that that confession marked a turning point in his life.) Suddenly, with blinding clarity and simplicity, he realized—not just in his mind, but in his very core—that he would no longer live by his own will power. The power of his ego, of his self, was bankrupt; his only hope for living was to live not his own life but that of God—to carry out not his own will, but only that of the Father. In a flash of light, it was as if he

continued on page 5

had died and been reborn. For the first time, he saw his cross not as a symbol of fear, but as a means of liberation. With every fiber of his being and from the very depths of his heart, he cried out to God in joy: Thy Will, not mine, be done.

From that moment on, he was a changed man. Neither the bone-chilling cold of forty to fifty degrees below zero, nor the sharp pangs of hunger, nor the exhausting 12-hour days of hard labor, nor the cruel and brutal treatment by the prison guards, would ever depress or weaken his resolve. In the harshest of conditions, he saw only the presence of God, and our Lord's invitation to serve Him. He would secretly hear confessions, offering love and compassion to those starving for it. He'd say Mass whenever he could, with wine distilled from a few raisins, or smuggled in from the outside, this despite the ever-present danger of the secret police and their omnipresent informers.

After he was released from the labor camps, but while he was still confined in Russia, he'd work back-breaking hours by walking all over the countryside, saying Masses, performing baptisms and marriages, and hearing confessions, often going days on end without a bit of sleep. He had spent 23 years in Russia and aged fifty. It was truly a miracle that he survived at all; and it was an even greater miracle that he fulfilled his dream of bringing God to his Russian brothers and sisters; but the greatest miracle of all was that he discovered God in the most horrible of conditions, in the most dreadful parts of Russia, inviting him to receive that precious gift, that priceless jewel, the gift of becoming one with Our Lord.

None of us may become the victims of Mother Nature's worst behavior; and none of us may be asked to suffer what Fr. Ciszek endured. But this much is certain. All of us will suffer in life. It is simply the way life is. Whether our hurts are large or small, the pain will still be real, and we will constantly be tempted to believe that God has somehow caused them and has left us alone when we need Him most. But Our Lord reminds us that despite the worst the world can throw at us, despite occasional feelings of loneliness and despair, we are never alone. Jesus, Our Lord, and best friend, is always with us, not just to be with us through our suffering, but also to share in and become part of our suffering. That's how much He loves us. He doesn't just identify with us, as we might with a friend in need. He enters us, becomes us, actually sharing our pain, so that we can share His strength and His peace.

"Empty yourselves of all your cares," He tells us. "Let go of all that holds you to this world. Do not be afraid of anything, for I am with you always, even in your darkest hour. Throw away your fears and your worries, empty yourselves of all that you desire of the world and let me fill you with my grace and my love. Then my precious, precious children, I will give to you that perfect pearl beyond all price, that sacred gift that no one can ever take away from you: the gift of lasting peace and true joy. Then, and only then, will you have reached your soul's impossible dream—to be with Me forever."

REFLECTION ON FATHER CISZEK DAY 2010

*In the silence of Autumn, time seemed endless
In the song of Prayer, where a Symphony of holiness
became the Afternoon Sun.*

*God brushed colors
All intermingled thru
Stained-glass windows
Upon us. —
All in love
With His Presence.*

— By Geraldine Palokas

Father Walter Ciszek Day 2011

Grand Drawing Winners

\$500.00 . . . Dennis Maloney:

*Dennis Maloney returned his winnings
to the Prayer League*

\$250.00 . . . Jeanne McArdle

\$100.00 . . . Elizabeth Ziolkowska

\$50.00 . . . Marybeth Sedlak:

*Marybeth Sedlak returned her winnings
to the Prayer League*

\$25.00 . . . Judy Wagner

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



The Will of God

Just as St. Francis said, "God, make me know You so that I may fulfill Your true and holy will", in like manner, Father Walter depended on the Lord's inspirations that reached him in Russia by total reliance on the Lord, and in the States through Scripture. In the foreign country prayer and trust pointed out God's will to him in the moves he made at Mass and in administering the Sacraments. In America, his orders from his superiors and especially the Gospels were the key to his actions, and he most willingly took upon himself the yoke of obedience when it came to abiding by commands of those in authority.

Father Walter saw the will of God not only in the joyful happenings in his life but also in distress, in hardships, in apprehensions of his own misery, and likewise in bodily pain. He felt imbedded in God's sanctity but he also felt misery present in himself. He made reference to this by regarding himself as "garbage" and even wondered why people showed him respect of any kind since he sincerely felt that he was most undeserving of it. Despite this feeling of self-condemnation, Father Walter believed it to be God's will that he share something of his life with every person he met, and it always resulted in gratifying benefits for the individual. This took place because he was fully conformed to Our Lord in all things.

Father Walter was deeply conscious of the indwelling of God whose will guided him continually. He now realized that it was God's will that permitted him to dote on his own strength and prudence in his earlier life and then have this self-reliance disintegrate totally. From then on his every exercise and occupation was to love God by doing his will. In other words, his self-will vanished and was substituted with that of God's will so that Father Walter now sought to do only what God wished. This working with God consisted above all in faith, hope, and love which led him to a total abandonment to God's will.

Once he was no longer drawn by his own will, he was now able to reap an unbiased view of all that was taking place. For instance, the pursuit for Eastern studies seemed

a failure at the John XXIII Ecumenical Center in Bronx, New York, just as Calvary seemed a failure. Yet, the seeming failure at the Center was a victory for saving souls who flocked in great numbers to seek conversion, by other help through the Sacrament of Reconciliation, and counseling from Father Walter. He was assured that such was God's will and he acquiesced to it with fidelity and love. Even his own Superior sought spiritual direction from this saintly priest in whom he saw part of Christ. When his Major Superior suggested that the Center be transferred and that he choose any place that would afford him proper rest in his fast failing health, he wrote to me that God will take care of the move. The good Lord willed that Father Walter breathe his last at the Center, and he was aware that his demise was approaching. He told his sister Loretta, who had phoned him, that the Lord was summoning him for departure from this earth and it was "all right" with him since such was God's will. He returned to his Maker on December 8, 1984.



Christmas
"A time for giving!"

Father Ciszek's books are wonderful gift ideas not only to the individuals on your shopping list but a donation of a set of his books to your parish, college, school or hometown libraries. An assistant living facility, retired priests home.....the places are endless. Truly a beautiful gift!

DECEASED – Alvin Gunkel, Dolores Higgins, Megan Kenealy, Dr. Wm Byrne, Michael O'Connor, Isabelle Forrest, Lucy DeStefano, Frances Bases, Dorothy Burkot, Marybeth Burkot, Stephen Chyko, Joan O'Connor, Jean McLaughlin-Boos, Alfons Sobolesky, Joan Bonomo

HEALTH – Stacy Salata, Neyle Theriault, Logan Tanner, Ken Frank, Don & Mary R., Dana S., Anna Fabics, Clara Siddall, Tillie Chonskie, Martha Picciano, Mrs. Alfons Sobolesky, Betty Sable, Charniak Family, Cathy Bambrough, Mary Fumo

SPECIAL INTENTIONS – Zawrotny Family, Mokrzycki & Serafin Families, Francis Poslosky, employment and peace with father, all prayer intentions submitted on Fr. Ciszek Day

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 memory of Jack Thomas by Wife, Agnes
In memory of Julie Wapinsky by Husband, Joseph Wapinsky

Notes from Sister Doris



With the Christmas season and a new year just around the bend, we want all our members to know that you are remembered in prayer at every holy hour through the intercession of Fr. Ciszek. We pray that you will be greatly blessed during this holy time.

Perhaps you can give someone a gift of membership for Christmas, or order from our stock of Father Ciszek materials.

We are happy to include in this issue an article by Paul Kurmay with reference to Fr. Ciszek, and we thank Marie Siriani for sending it to us.

We realize that many of our members are senior citizens, and could plead various excuses for lapses in attention to details, such as on the mailing label on your newsletter with the expiration date of your membership. We beg you to look at where you stand with regard to your membership. It is quite possible for us to make a mistake in keeping your record; however, we do try to be very careful in that regard.

If your label reads January 2011, that means you have not paid for 2011—it does mean that your membership expired as of January 2011. We urge all members to update your membership to 2012 by April 1, at the latest, if you wish to continue receiving the newsletter and to benefit from our prayers for you. We thank you sincerely for helping us to cut down on expenses in every way possible.