



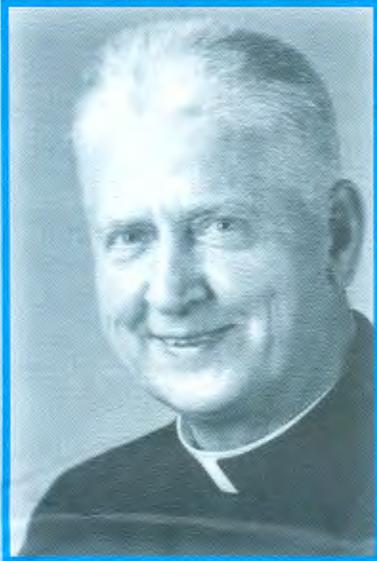
for from the FRIENDS of

Walter Ciszek S.J.

www.ciszek.org

2012 Issue II

fwccenter@verizon.net



Rev. Walter J. Ciszek, 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 Ciszek, 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 Ciszek.



CONGREGAZIONE DELLE CAUSE DEI SANTI

Prot. N. 1749-4/06

ALANOPOLITANA ET PASSAICENSIS RUTHENORUM Beatificationis et Canonizationis Servi Dei Valtheri Ciszek Sacerdotis professi Societatis Iesu.

In Ordinario Congressu, die 16 mensis Februarii huius anni 2012 celebrato, haec Congregatio de Causis Sanctorum sequens dubium disceptavit, nimirum: "An constet de validitate Inquisitionis Dioecesanae, apud Curiam ecclesiasticam Alanopolitanam peractae, super vita et virtutibus necnon fama sanctitatis et signorum Servi Dei Valtheri Ciszek, Sacerdotis professi Societatis Iesu: testes sint rite recteque examinati et iura producta legitime compulsata in casu et ad effectum de quo agitur".

Haec Congregatio, attento voto ex officio redacto reque diligenter perpensa, rescripsit: AFFIRMATIVE, seu constare de validitate praeftatae Inquisitionis Dioecesanae in casu et ad effectum de quo agitur, sanatis de iure sanandis. Contrariis non obstantibus quibuslibet.

Datum Romae, ex actibus eiusdem Congregationis, die 16 mensis Februarii A.D. 2012.

Angelus Card. Amato, S.D.B. Praefectus

Marcellus Bartolucci, Archiepiscopus tit. Mevaniensis, a Secretis

In a meeting which took place on February 16, 2012, this Congregation for the Causes of Saints considered the following dubium, that is, "Whether there is agreement on the validity of the Diocesan Investigation undertaken by the Allentown Diocesan Curia on the life and virtues, as well as the reputation and signs of sanctity of the Servant of God, Walter Ciszek, a professed priest of the Society of Jesus, and also as to whether the witnesses were properly examined, and the oaths given were legitimately required both as to the cause and the effect of the matter with which we are here dealing."

This Congregation, being aware of the duty ascribed to it ex officio, and having diligently considered the matter, declares in response, Affirmative, that is, there is agreement concerning the validity of the aforesaid. Diocesan Investigation both as to the the cause and the effect with which it treats, all things being made right by law which may need to be made right, notwithstanding anything to the contrary.

Given in Rome at the Offices of the same Congregation on the 16th day of the month of February, 2012 A.D.

Angelo Cardinal Amato, S.D.B. Prefect

Marcello Bartolucci Archbishop of Mevaniensis Secretary

Father Walter Ciszek Day 2012 October 21, 2012



**REPORT FROM THE BOARD OF DIRECTORS  
DECEMBER 14, 2011 MEETING**

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

Msgr. Bocian motioned to accept the minutes and the report from the Board. Kathie Palubinsky seconded the motion and all gave their "aye".

The pre-Thanksgiving visit of a large group of seminarians from St. Charles Borromeo Seminary in Overbrook, Pennsylvania was recalled by Msgr. Bocian. The seminarians visited the church and the Father Ciszek Center; they also viewed an interview with Father Ciszek, as well as his appearance on "To Tell the Truth" back in the 1960's. Kathie Palubinsky brought in photos of the seminarians taken during their visit.

Sister Doris shared communications with the Board: from Father Marc Lindeijer, Joanne Wright, Mimi Lembo, Margaret Welsh, and a thank-you card from the seminarians who visited. She also noted some current activity in behalf of the Cause.

Elaine Cusat presented the treasurer's report from July to December. She then brought up the recurring problem of lack of pictures from occasions like Father Ciszek Day, and the need to have someone hired for the occasion in order to have a library of pictures to choose from, as well as an ongoing record of activities.

Monsignor Bocian expressed concern about the need for fundraising for the Prayer League—both to take care of running expenses as also to prepare for the eventual beatification of Father Ciszek, which will take place in Shenandoah when the time comes.

Dates were set for the scheduled meetings of the Board during 2012; those selected are as follows: March 7, June 20, August 22, and November 7.

The Board opted to increase the yearly amount given to St. Casimir's Parish to help defray expenses for the Center. Elaine Cusat made the motion, and Father Sable seconded the motion.

The meeting closed with a prayer by Father Sable.

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

A Publication of the Father Walter Ciszek Prayer League  
Official Organization for the Promotion of the Cause of  
Canonization of Father Walter Ciszek, S.J.  
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Shenandoah, PA 17976

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"Friends of Walter Ciszek, S.J." is published four times a year for friends and contributors to the Father Walter Ciszek Prayer League. Copies mailed from Shenandoah, PA. For a subscription, write: The Prayer League, 231 N. Jardin Street, Shenandoah, PA 17976. Current cost is \$10 a year. Manuscripts should be sent to: Editor, Prayer League, 231 N. Jardin Street, Shenandoah, PA 17976; please include a stamped, self-addressed return envelope. For changes of address or problems with your subscription write: Circulation Manager, The Prayer League, 231 N. Jardin Street, Shenandoah, PA 17976. Postmaster, please return undeliverable copies to The Prayer League, 231 N. Jardin Street, Shenandoah, PA 17976.

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

In the third chapter of *With God in Russia*, Father Ciszek describes in great detail the revolt of the prisoners as rumors about the sickness and death of Stalin spread through the camps. The moments of crisis come when the troops surround the camp, force the rebels to march out the camp gates and aim their guns at the prisoners standing helpless in the clay pits. Father Ciszek remembers the depths of his experience: "I thought for the last time of my family at home, my friends, my fellow Jesuits, who would never know what happened to me or where I died—out here some place in a clay quarry in the wastes of Siberia...I was immediately flooded with confidence in God's providence and a strong faith."

In the midst of suffering and pain, it is hard for us to see the power of God at work in His providence. The psalmist has known suffering and pain. Yet he continues to pray to God:

"To you, O Lord, I lift up my soul, my God, in you I trust; do not let me be disgraced; do not let my enemies gloat over me. No one is disgraced who waits for you, but only those who are treacherous without cause. Make known to me your ways, Lord; teach me your paths. Guide me by your fidelity and teach me, for you are God my savior, for you I wait all the day long." (Ps. 25:1-5)

The psalmist prays to God, but feels defeated. Asking for help, the psalmist begs to be taught and blessed with kindness and the faithful love of God. Trusting in God even in the midst of defeat, the psalmist knows that God is good and trustworthy. When we are down, we need to allow God to teach us how to see from God's perspective.

A good pitcher in the game of baseball tries to keep the batter off balance. When life throws us a curve ball, we often find ourselves out of balance. Our faith can be challenged, our peace compromised, and our perspective short-sighted. In the game of life when we lack skills, we often seek education in order to open up new opportunities. We need to do the same in our spiritual life. The psalmist indicates that the teacher we need is God. Only God can teach us how to see from God's perspective.

To move forward, we must leave the vision of the past behind and trust that God has a vision for our future. Even if evil has interfered with our life, God is endlessly creative and can dream a future for us. With the psalmist let us ask God to teach us to see from God's perspective and to try to open ourselves to the possibilities of a new future.

# Big Step Forward

BY JOHN E. USALIS

*"The Republican-Herald" With Permission to reprint*

ALLENTOWN – The cause for canonization for Father Walter J. Cizek, S.J., still has a long way to go, but an announcement by the Vatican Congregation for the Causes of Saints (CCS) has the cause taking a major step forward.

The CCS issued a "decree of validity" in the Diocese of Allentown's investigation into the life, virtues and reputation for sanctity of Father Cizek, a native of Shenandoah who is buried at the Jesuit Center at Wernersville in Berks County.

"This is excellent news and a big step forward," said Monsignor Anthony D. Muntone, a Shenandoah native and one of two co-postulators for the cause. "Now that this (decree of validity) has been done, I think there will be a great momentum forward because all the real spade work has been done. It's all now in those documents in Rome.

A postulator is the promoter of the cause, conducts the investigation into the life of the candidate for sainthood for the diocese that is sponsoring the cause, and gathering the materials necessary for review by the CCS. Working with Msgr. Muntone is co-postulator is the Rev. Thomas Sable, S.J. of the Ruthenian Byzantine Catholic Eparchy of Passaic.

"There was a voluminous amount of pages that we worked so hard on and put it all together," said Msgr. Muntone. "All of that had to be accepted before anything was done to move forward."

Born on Nov. 4, 1904, Walter Joseph Cizek entered the seminary and became the first American Byzantine Rite Jesuit priest in order to do missionary work in the Soviet Union. Shortly after entering the Soviet Union from Poland under an assumed name in 1940, he was captured and accused of being a spy. After spending five years in the infamous Lubianka Gulag in Moscow, he was sent to Siberia for a time in hard labor. Throughout the ordeal, however, he continued to celebrate Mass and

hear confessions of the faithful at considerable personal risk. Overall, he spent 23 years in the Soviet Union.

When he was finally released in 1963 in a prisoner exchange between the U.S. and Soviet Union, he returned to his native parish, St. Casimir's in Shenandoah, to celebrate a Mass of Thanksgiving. Father Cizek spent the last 21 years of his life working with the American family, clergy and religious communities through counseling and retreat work. He wrote two books, "With God in Russia" and "He Leadeth Me," with co-author Rev. Daniel Flaherty, S.J.

He died on Dec. 8, 1984, the Feast of the Immaculate Conception.

The diocesan investigation took more than a decade to complete. In August 1996, the CCS granted a request for a change of responsibility for pursuing Father Cizek's cause from the Passaic Eparchy, where the cause had begun several years earlier to the Allentown Diocese.

During the next 10 years, the diocese completed the diocesan phase of the inquiry into Father Cizek's life and reputation for holiness and forwarded all the documents pertaining to the investigation to the CCS in Rome in 2006.

Materials and documentation bolstering the cause included testimony from 45 witnesses, Father Cizek's published and unpublished works, and transcription of hundreds of his handwritten documents.

In 2011, the Vatican requested additional documents, with 4,000 pages of documentation obtained from the Jesuit archives in the United States and Rome, an original store of documents archived at the Father Walter Cizek Center in Shenandoah, and other important documents obtained from state records in Russia.

Msgr. Muntone learned about the CCS decree about two weeks ago in an e-mail message, but the announcement was not made until the diocese received a copy of the official decree of validity.

*continued on page 4*

He said the next phase of the process involves presenting a summary of the documents by the Roman postulator, directed by an official of the CCS, together with a biography and information proving the heroic virtue of Father Cizek, followed by an examination by nine theologians to determine if Father Cizek exhibited the theological virtues of faith, hope and charity and the cardinal virtues of prudence, justice, fortitude and temperance to a heroic degree in his life, Muntone explained.

"If the theologians agree that his virtue was indeed heroic, the cause will be passed on to the bishops and cardinals who are members of the congregation for their study," he said.

If their judgment is favorable, the prefect of the congregation will present the results of the entire process to the pope for his consideration, and if he approves it, the pope will direct the CCS to publish a decree declaring Father Cizek "venerable," which is two steps from sainthood.

"This breakthrough in the process is very encouraging and a testimony to the commitment and dedication of all those involved," said the Most Rev. John O. Barres, bishop of Allentown.

In the Mahanoy Township village of Bowmans, Anna Kielbasa, 90, the widow of Anthony Kielbasa, the nephew of Father Cizek, was thrilled to learn the news last Friday.

"Hey, I had goose-pimples," said Kielbasa with excitement. "You don't know how that feels to have somebody in the family who could become a saint. I'm so happy that this is a good step."

Kielbasa knew her uncle by marriage very well when he returned to the United States, spending much time at the Kielbasas' home.

"Father Walter told me an awful lot when he visited. Every time he was here he told me another story that wasn't in the books," she said. "I honored him so much because he told me he forgave the Russians for what they did to him. I can't believe what he went through when he told us. The things he told Tony and

me stuck in my head."

She added, "I know he was a holy man, but I never thought this would happen (cause for sainthood)."

Msgr. Muntone noted that there have been many "coincidences" as the cause has progressed, giving the nod to Father Cizek's intervention along the way.

"Since Father Cizek has been arranging things so nicely thus, we expect him to continue to do it," said Msgr. Muntone with a chuckle.

## Notes from Sister Doris



In this Spring newsletter, we are delighted to be able to present a copy of the decree that was signed in Rome on February 16, which officially closes the diocesan phase of the process toward the canonization of Father Walter Cizek. In our last issue, our readers were able to get acquainted with Fr. Marc Lindeijer, who holds a key role in moving the cause forward in the second phase of that process. Fr. Marc needs our prayerful help in writing the position paper mentioned in Msgr. Muntone's article.

We are also very pleased to offer testimony of Dr. Marvin Makinen, whose story adds greatly to the value and the interest of this issue.

In our last issue, we had asked all of our members to check your mailing labels and, as necessary, to update membership or to risk being dropped from our mailing list. If the expiration date on your mailing list reflects payment of dues for all of 2012, you have no reason for concern; however, if you see a circle around your expiration date, you need to act at once.

May you enjoy a happy summer that is filled with God's blessings.

# Interview and Statement of Dr. Marvin Makinen

Monday, December 5, 2011, 1800-1930 CST,  
University of Chicago, Chicago, Illinois 60637

PART 1

I was studying in Europe as an exchange student through a program between the University of Pennsylvania and the Free University of Berlin. While traveling in Eastern Europe and the Soviet Union, I was arrested in Kiev and was sentenced by a Military Tribunal in a closed court to 8 years loss of freedom. I spent 28 months in prisons and labor camps in the Soviet Union, most of which was in the Vladimir Prison No. 2 of the MVD in the city of Vladimir, approximately 200 km east of Moscow. From there I had been transferred to a labor camp in the Mordvanian Autonomous Soviet Socialist Republic, located about 600 km southeast of Moscow. I had been in labor camp since August of 1963. About mid-September of 1963 I knew something was up. An officer came to see me on the site where I worked with other prisoners--we were building houses and I worked as a mason constructing brick chimneys--and asked me if I had any complaints. This was rather unusual. So I told him of all the complaints that I had since I had arrived there. At the time, I was not supposed to have been transported from the Vladimir Prison because I was quite ill and very jaundiced. Previously, I had a month-long transport by train in prisoner cars (on the outside the sign said mail wagon). The trip required transfers from train to train, staying anywhere from a few days to a week in different transit camps and prisons, including Gorkii and Perm. I told him about the various medical problems to which no one had paid attention upon my arrival in labor camp. So I asked him, "Why are you asking me now?"

I knew something was up and unusual because he took out a papirossi (in Cyrillic: папирoссы ) to smoke--these are Russian cigarettes with a long tube--and I could see that he felt very uncomfortable in this position because he then offered me one. Now a Russian officer never, never does that to a prisoner. So I just said, "Thank you", and took the whole pack, took one out to smoke, and put the pack in my pocket--to see what he would do. He was upset but he didn't know what to do. The next day I was told to collect my belongings and I was taken by a small tworail train system to the labor camp hospital. This hospital served all of the labor camps in that part of the Mordvanian Autonomous Soviet Socialist Republic, in the vicinity of Ruzayevka (Рузаевка). After about 10 days in the camp hospital where I was placed in the ward for gastro-intestinal/general medicine problems, I was returned to the labor camp, known as Labor Camp 5 annex (Пятый лагпункт), about a kilometer from the main and larger Camp 5. The smaller camp to which I had been originally transferred in August from the Vladimir Prison was for foreign and stateless prisoners, divided into two sections—one for criminals and one for political prisoners. In the section for political prisoners, there were 38 men including myself. I realized upon being returned from the hospital that I was to be freed because I heard prisoners talking about it as a guard, with a rifle, accompanied me back to the section for political prisoners. Apparently a prisoner working in an office adjacent to that of the camp's chief officer overheard the officer exclaim, "...to be freed!?" when the warden received the telephone call from Moscow. To enter the section for political prisoners, one had to walk through the section for criminals. That was one of the few times I was glad to be accompanied by a guard with a rifle because some of the inmates would have attacked me out of hate that I was going to be freed before the end of my sentence. I was told upon returning to the labor camp that I was to be brought to Moscow the next day (again by the same type of prisoner wagon as part of a train). They would not give a reason for the transfer.

Upon arrival in Moscow, I was brought to the Lefortovo Prison for about 2 weeks. This was a most horrible prison in appearance both on the outside as well as the inside. During an earlier transfer to Moscow from Vladimir, I had been incarcerated there for a brief time and, therefore, was familiar with it. Each cell had its own toilet that invariably was dirty, smelly, and unclean. I hated it. Earlier in the labor camp hospital, I had learned from a prisoner that it was a prison for political-military crimes.

*continued on page 7*

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



## Father Walter's Mysticism

I will now attempt to present the mysticism that I observed in my brother during the last stages of his life. I understand that he experienced visions but never did he disclose this to me. The vision reports reached me through my cousin Rev. Msgr. John A. Naja and then through disclosures made by Mary Zentkovich, who availed herself of his spiritual direction. I paid little heed to the vision angle and if I associate Fr. Walter with mysticism I base it all on his most evident union with God and his very great love of Him. St. John of the Cross says in his *Spiritual Canticle* (Vol. 11) that "In the mystical stage everything is reduced to the exercise of love." He also explains that "In the mystical state the soul is conscious of but one operation or one act, which is essentially an act of love and which absorbs the soul's entire being and life. It includes all the virtues and all perfection, for this love is such that it is at the same time virtue and sanctity, wisdom and fortitude. It is a synthesis of all perfection."

In my estimation, it was Fr. Walter's great love of God and his self-abnegation that gave birth to his humility and his charity toward others, that places him in the category of mystics. He was deeply and sincerely imbued with the conviction, after his Lubianka conversion, that he was nothing and God is All. I know definitely that he gave God alone credit for all his good actions while he regarded himself as sinful mere debris. I also saw that he was prompted in all his endeavors by love for God and by abiding with His will.

It may seem ironical, that his nature remained human despite this, that there was the touch of the divine in him. As I had mentioned before about his humaneness, it was this characteristic that others first noticed, but their impression changed in a short time and they saw the admixture of the divine with the human. They concluded, with no misgivings, that Fr. Walter was well absorbed into the realm of living in God. Such was not their worded explanation—instead they used the word "different", and not even the mystic himself could offer a full explanation that involves the mystery connected with God's Allness in an individual merging with the person's nothingness. The very variety of virtues that Father Walter showed, at least as I saw it, pointed to the fact that he was truly a priest who lived in God so that, in all reality just from

conversations with him, one deduced that nothing was his property and every virtue was that of God. It is a known fact that mystics experience God in a supernatural way so that in all matters they are moved by God Himself.

Pat Exrance, who was under Father Walter's direction, asked him what was the difference that she now sensed in him. His response dated August 26, 1984 stated the following: The difference in me now is what is simply happening—because of God integrating me into the mystical—which means sharing His goodness and holiness personally. It's all His gift, grace, and blessing—a gesture of His love for me, permitting me to be centered on Him and to see everything else in creation as it is in Him, i.e., to see God in all things and His love saving all, through, with, and in Christ in infused prayer while contemplating Him as He is, the eternal loving Christ; and filled with His love returning to earth and sharing that heavenly love received with others whom He sends. It is a confirmation in His love changing one's being into something new within." (I do not understand one part of the statement "...and sharing that heavenly love received with others whom He sends." Did he mean his clients?)

His profound love of God at times made it seem that during the course of a conversation he would detour with a theme that was alien to the one at hand. This was to be expected at times. His strong love of God sent his discourse onto a Godly path showing that God's presence was coming to the fore. In other words, it manifested his deep union with God that was exposed when one least expected it to crop up.

Because of the gift of mysticism granted him by God, he became detached from all things, for in his nothingness he could not possibly possess a single thing. Yet, he continued to display his own character, his own uneasiness, but all in such a way that he was not upset when they assailed him. Hence, this was the reason for his equilibrium in all events of life—good or distressing. More than this he gave the impression that he was so detached from self that already here on earth he was experiencing eternity because of the purity of his heart.

DECEASED – Ricky Johnson, Jim Stauffer, Oliver Morgan Barres, Margaret Burkot, Florence Kline, John Egan, Paul Grabish, Anna Yockochonis, Helen Chernetsky, Alfons Sobolesky.

HEALTH – Delia Vittori, John Callahan, Geraldine Galowitch, Joe Long, Donna Bizek, Jackie Murray, Ann Majewski, Virginia and Candy S. David Michael Lubinsky, Edward Miskie, Mrs. Alfons Sobolesky, Ron Bulsavage, Tillie Chonskie.

SPECIAL INTENTIONS – Bishop John Barres, Msgr. Ronald Bocian, Mark Connolly, Danny Paltjon, Jennifer Rafter, Williams Family, Susan Burkot, Ashley, Hartnett Family, Assunta Karamelas, Helen Bulsavage, Jennifer Little.

*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 Julia Wapinsky, req. by husband Joseph Wapinsky and sons.

In memory of Rita McTamney, req. by Tom McCreesh.

In memory of Jack Thomas, req. by wife Agnes Thomas.

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## *Interview of Dr. Marvin Makinen* continued from page 5

After the two-week period, during which I could buy Bulgarian papirossi from the prison store (I could only order them from my cell but not walk to the “store”), I was brought to the airport by automobile. Because the automobile was parked adjacent to another car, I could see that there was a short man in the back seat of the car. To me he did not seem Russian, and it turned out to be Fr. Ciszek. At some point we were both taken into the terminal building and brought to a place where we sat at a table in the departure lounge. There were representatives of the American Embassy and of the Soviet Ministry of Foreign Affairs accompanying us. I had earlier met the Soviet person because he attended earlier a meeting I had with a representative of the American Embassy. (Later I learned that according to the original agreement of consulates and embassies signed by Stalin and Roosevelt in 1933, each had the right to meet periodically with its respective imprisoned nationals. Although the Soviet government did not honor this agreement automatically for Americans — I had learned from my former cellmate in Vladimir that this privilege was not allowed for Gary Francis Powers, the U-2 pilot, it was definitely an advantage for me because slightly better food rations were given to me for about a week prior to each interview in Moscow. Nonetheless, having entered the prison system with a body weight of about 155 lbs, I weighed about 100 when I returned home. I still can recall how shocked I felt when I witnessed the pointer on the scale.)

This was the first time I was introduced to Fr. Ciszek. I had not known of him prior to that time. (Fr. Ciszek did tell me at a later time that when he saw me from the other car, he knew I was an American.) The officials told us that we were being sent home. They did not state specifically that we were being traded for Soviet spies, but we were told that the agreement was that we were not to speak to anyone enroute about what was happening. (I mention this because of a humorous incident that later came up.)

*To Be Continued . . .*