



for from the

FRIENDS of

Walter Ciszek S.J.

www.ciszek.org

2012 Issue III

fwccenter@verizon.net

You were there last year and we want to see you again this year!



FATHER WALTER CISZEK DAY
October 21, 2012
St. Casimir's Church
Shenandoah, Pennsylvania
2:00 P.M.

The Most Reverend John O. Barres, S.T.D., J.C.L., D.D. Homilist & Main Celebrant

Bishop Barres was born on September 20, 1960 and is a native of Larchmont, New York. His parents, Marjorie (Catchpole) Barres and the late Oliver Barres (a native of Bethlehem), were Protestant ministers who met each other at the Yale Divinity School, and subsequently converted to Catholicism, entering the Catholic Church in 1955. The story of their conversion is told in Oliver Barres' book, *One Shepherd, One Flock*. Bishop Barres is the fifth of six children and has seven nephews and four nieces.

Bishop Barres is a graduate of Princeton University (BA in English Literature), where he played three years of junior varsity basketball during the Coach Pete Carril era, and the New York University Graduate School of Business Administration (MBA in Management). His theological education includes an STB and an STL in Systematic Theology from the Catholic University of America (where he received seminary formation at Theological College), and a JCL in Canon Law and an STD in Spiritual theology from the Pontifical University of the Holy Cross in Rome.

Bishop Barres was baptized by Bishop Fulton Sheen in 1960 while his father was working for the Bishop at the Propagation of the Faith in New York City. He was ordained a priest of the Diocese of Wilmington on October 21, 1989 by Bishop Robert Mulvee. He began his priesthood as an associate pastor at churches in Newark and Wilmington. After further study in Rome he served as Vice-Chancellor and then Chancellor of the Wilmington Diocese.

Pope John Paul II named him a "Chaplain to His Holiness" in July 2000 with the title of "Monsignor." Pope Benedict XVI named him a "Prelate of Honor" in November 2005.

Bishop Barres was ordained a Bishop and installed as the fourth Bishop of Allentown by His Eminence, Justin Cardinal Rigali, Archbishop of Philadelphia at the Cathedral of Saint Catharine of Siena in Allentown on July 30, 2009.

He was the first priest ordained a bishop within the Diocese of Allentown.

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Annual Fundraiser
Raffle Tickets Enclosed

DRAWING
SUNDAY, OCTOBER 21, 2012



REPORT FROM THE BOARD OF DIRECTORS

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

Father Sable moved to accept the minutes; Kathie Pulubinsky seconded that motion; and all members present gave their "aye".

Sister Doris gave an update on progress for the Cause of Father Walter:

1) The decree for closing the Diocesan phase and opening the Roman phase was signed on February 16.

During the Roman phase, the "position paper" has to be written up; that has to be read and approved by nine theologians; after it would later be approved by a committee of Cardinals, the Holy Father would pronounce Father Ciszek to be given the title "Venerable".

2) An e-mail from John Dejak was read, sharing progress he has made in gathering material for the biography of Father Ciszek that he will be writing,

3) A Facebook page, titled "Father Walter J. Ciszek", has been created to introduce him to young folks. A request has been made to enlist the help of the Prayer League's webmaster in maintaining the site.

Monsignor Bocian emphasized the need to draw up a list of names of persons willing to speak on Father Ciszek, to accommodate requests by groups in their geographical area. Msg. Bocian would like to give greater exposure in the Allentown Diocese to Father Ciszek's life, virtues, and missionary activity.

Msgr. Bocian will inquire what the role of the Prayer League might be in helping the diocese prepare for the "big day" of beatification, whether and when we should take action toward fundraising.

Sister Mary Ann motioned to adjourn and Kathie Palubinsky seconded the motion.

Msgr. Bocian offered the closing prayer.

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

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

What is this among so many?

The disciples and apostles asked Jesus this question when He told them to give the gathered crowd something to eat. The five loaves and two fish did not seem to be enough. They began to share the bread and the fish despite their misgivings.

The Russian famine of 1921, which began in the early spring of that year and lasted through 1922, was a severe famine that occurred in Bolshevik Russia. The famine, which killed an estimated 5 million, affected mostly the Volga-Ural region. The famine resulted from the combined effect of economic disturbance, which had already started during World War I, and continued through the disturbances of the Russian Revolution of 1917 and the Russian Civil War. One of Russia's intermittent droughts that occurred in 1921 aggravated the situation to the level of the national catastrophe. International relief efforts, though they tried valiantly, were not able to lessen the suffering much.

When Father Ciszek went to Russia before and during World War II, there was another famine, a spiritual famine. He tried to bring the spiritual relief of the sacraments to all in need, but what was one man to do? He describes his great joy when he was able to give his little to the many after so many obstacles and sufferings.

"When I reached the prison camps of Siberia, I learned to my great joy that it was possible to say Mass daily once again. In every camp, the priests and prisoners would go to great lengths, run risks willingly, just to have the consolation of this sacrament. For those who could not get to Mass, we daily consecrated hosts and arranged for the distribution of Communion to those who wished to receive. Our risk of discovery, of course, was greater in the barracks, because of the lack of privacy and the presence of informers. Most often, therefore, we said our daily Mass somewhere at the work site during the noon break. Despite this added hardship, everyone observed a strict Eucharistic fast from the night before, passing up a chance for breakfast and working all morning on an empty stomach. Yet no one complained. In small groups the prisoners would shuffle into the assigned place, and there the priest would say Mass in his working clothes, unwashed, disheveled, bundled up against the cold. We said Mass in drafty storage shacks, or huddled in mud and slush in the corner of a building site foundation underground. The intensity of devotion of both priests and prisoners made up for everything; there were no altars, candles, bells, flowers, music, snow-white linens, stained glass or the warmth that even the simplest parish church could offer. Yet in these primitive conditions, the Mass brought you closer to God than anyone might conceivably imagine. The realization of what was happening on the board, box, or stone used in the place of an altar penetrated deep into the soul. Distractions caused by the fear of discovery, which accompanied each saying of the Mass under such conditions, took nothing away from the effect that the tiny bit of bread and few drops of consecrated wine produced upon the soul."

"Many a time, as I folded up the handkerchief on which the body of our Lord had lain, and dried the glass or tin cup used as a chalice, the feeling of having performed something tremendously valuable for the people of this Godless country was overpowering. Just the thought of having celebrated Mass here, in this spot, made my journey to the Soviet Union and the sufferings I endured seem totally worthwhile and necessary. No other inspiration could have deepened my faith more, could have given me spiritual courage in greater abundance, than the privilege of saying Mass for these poorest and most deprived members of Christ the Good Shepherd's flock. I was occasionally overcome with emotion for a moment as I thought of how he had found a way to follow and to feed these lost and straying sheep in this most desolate land.

So I never let a day pass without saying Mass; it was my primary concern each new day. I would go to any length, suffer any inconvenience, run any risk to make the bread of life available to these men." "He Leadeth Me. . . The Lord has entrusted us with everything necessary for salvation." The prophet Amos described a famine "not of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11). One could reasonably suggest that today, even though the Church is at work on the earth, a famine continues. It is a famine in lives of individual Christians as evidenced in commitment to, and living of, all the divine and essential doctrines of salvation. It is a famine of unwillingness to take seriously - and apply every day - the principles that will lead us to become like the Savior, to nourish ourselves on prayer and Scripture and Sacrament.

Each day, every day, we should strive to make a deliberate and conscious decision to learn, study, understand, embrace, apply, live and internalize all of the principles and doctrines of the gospel and the vibrant life of the Church. Whatever little we do will feed so many. Daily filling our hearts and minds with the things of the Spirit will bring nourishment to those who are starved in the spirit.

Interview and Statement of Dr. Marvin Makinen

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

PART 2

Our first flight was on British European Airlines from Moscow to London. Because of our appearance and being placed in the back of the plane--I don't remember all the details--some people were (I would say) suspicious of who we might be. Once on the plane, I noticed that there was a person who came and tried to sit near us to catch any conversation. I'm not sure whether he may have been a journalist--journalists are always out with their ears to hear and see what's going on. Fr. Cizek and I just spoke to each other in rather low tones. We exchanged experiences of where we had been and what prisons we had been in. One thing that struck me immediately about Fr. Cizek was that it was obvious that he was a good person. I never heard him speak badly of anyone. Even in talking about his experiences--and as far as I recall he was in a labor camp where a mutiny by prisoners had taken place--indicative of how wretched conditions must have been. He was lucky to have come out of that alive because the Soviet way of handling those situations was just to execute the leaders and many of the prisoners.

Control of the Soviet Union was through fear--that was basis of controlling the whole society. But Cizek didn't complain, he didn't criticize, he didn't swear about them; he just stated matter of factly how things were and what he did in response. Consequently it was a very even-tempered discussion at the time. Having spent 23 years in exile and in prison -- surviving the austere conditions of Soviet society and Norilsk, a city above the Arctic Circle -- I could see that Fr. Cizek was very taken with the luxury of the aircraft. The quality of the covers of the chairs on the airplane and the seats fascinated him. Later on that flight, we were brought a meal. I saw it as a reasonable kind of airplane meal at the time. Having been out of society for only slightly more than 2.5 years, I thought it was an appropriate meal and one that one would expect on a plane, but nothing really special. Fr. Cizek, on the other hand, was very much taken by it. After he had finished it, he said, "This is much better than I would have expected," or something to that extent.

When we arrived in London we were kept isolated from other travelers. A representative from the American Embassy and his wife came to accompany us, and it was then that we learned that we were being traded. But the officials still wanted to keep this quiet. The agreement was apparently that we--Cizek and I and the two Soviets leaving from Idlewild Airport--could speak publicly only after we reached our respective, final destinations. I must say that I am thankful for the fact that the Soviets for whom we were being traded, Mr. and Mrs. (Ivan and Alexandra) Egorov, who worked at the Soviet Embassy at the United Nations, did not have diplomatic immunity and that is why they were in court after having been apprehended and presumably interrogated. I do not know what happened to them after returning to the Soviet Union.

What was rather interesting on the way coming from London to New York -- as many flights had to -- we stopped in Shannon, Ireland, to refuel. We were able to get off the aircraft and walk around the tax-free shop. I forgot how much time we had--maybe an hour or an hour and a half--I had heard of the tax-free shop earlier as being special at that time although I was not planning on buying anything--I didn't have any money to begin with! But as we walked around, I could see that Fr. Cizek was just totally taken back by the apparent luxury of the items for sale--cameras, Scottish blankets and sweaters, books of all types, chocolates, liquor, and wine, etc. and that all of these items were for sale for anyone who wanted to buy them. He did not say anything, but I could just see it in his eyes. And I realized that I had to guide him a bit. I, at least, had not been out of free society as long as he had been.

An interesting point while walking around the tax-free shop in Shannon was that there was a request over the PA system "for Mr. Makinen and Mr. Cizek to come to the information desk." I thought that we had mis-estimated the time for walking around the tax-free shop and that we had to get on board the airplane. Taken as he was with the sights, Fr. Cizek actually did not even notice the announcement. I told him that we better get over to the information desk because of the announcement requesting us to go there. As we approached the information desk, the person said, "There's a reporter from New York who wants to talk to you." I just refused to make any statement because of the agreement that was explained to us in London. This incident upset me somewhat, because my understanding -- as I understood the situation both in Moscow and in London -- was that there was to be no announcement of our trade until we arrived at our destination.

When we got back on board, I told the stewardess that I would like to speak with the captain. The stewardesses knew who we were--they had been informed. And so the captain came over to see me, and before sitting in my assigned seat I quietly explained to him about the PA announcement in the tax-free shop. I told him that I was concerned about this because our instructions were not to talk to anyone and that I did not understand why there was already a reporter from New York calling us. I told him that I just wanted to be sure that when we arrived there were not going to be any further problems. The captain told me that he would check into the matter.

How he did it and how he informed us was most interesting--it was the best type of British cleverness that one could imagine. After about a half hour--we were already in flight--the captain came down the aisle and stopped at our row. He stood by our row and as if talking to everyone but really to me, he said, "The weather report in New York is excellent; the weather is fine, and everything is cleared for landing." It was so clever of him because he could not really bend over and speak just to us, it would have brought notice to us immediately. Fr. Cizek did not realize why he said that, so I explained it to him. But he was still so taken with where he was--re-entry into the free world again--I could see the state he was in. I felt that my job was to make sure that I guide him and that this is the best thing I could do and to help him wherever possible.

The way we were situated on the plane was that there were three seats on our side of the plane: Fr. Cizek sat in the window

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seat, I was next to him in the middle, and there was a woman sitting on the other side of me. I remember a humorous situation with this woman. I began talking with her a bit. I asked her why she was going to New York, and I remember that she told me that she was answering an ad to be an au pair. She asked me (referring to Fr. Ciszek and myself): "Have you been long in Europe?" I said, "Oh, we've just been traveling a bit." Father didn't actually hear that. But I think it would have been rather startling to her if I said that we had been just released from prison. That situation was humorous. (I should like to add another incident although it has nothing directly to do with our return from the Soviet Union. I was on a plane to Detroit to visit my sister and her family and was seated next to a person who was reading an article about our trade in the Saturday Evening Post. I leaned over a bit and asked the person, "What do you think about these people and the article?" Although the person had the article opened to a page that had my picture prominently displayed, the person simply answered, "Oh, this is rather interesting! To think that these two people survived Soviet prisons!" Although the person was looking directly at me, he did not correlate that he was talking to the person whose picture was on the open page. I did not inform him who I was and just made some non-committal comment and smiled inside of myself.)

I suppose that everyone realized at the end of the flight that we were somewhat special because when we landed in New York, before any of the passengers could disembark, a person came onto the plane and said: "Would Mr. Ciszek and Mr. Makinen, please, come to the front of the plane." And so we got out and onto the tarmac. Everyone on the plane could see that there were reporters taking our pictures. We were both inoculated for smallpox, according to the Public Health requirement for re-entry to the United States at the time. We had our passports stamped, and we were interviewed together for a short time by the press. There was a person from the State Department who unobtrusively was able to talk to me, and I just let him know that I would like to talk to someone in the State Department about whom I had seen and about what I had experienced in prison--I had met certain prisoners whom I had wanted to try to help. Fr. Ciszek's sister was there at the airport and other relatives whom I did not get to meet. I departed from the airport with my family after the press conference.

Over the years after our return on Columbus Day, 1963, I met with Fr. Ciszek several times. The first of those times was in the fall of 1964. I had started medical school in Philadelphia at the University of Pennsylvania, having been accepted already several years earlier. A good Ukrainian friend, Leo Rudnytzky, who had studied with me in Berlin and taught at LaSalle University in Philadelphia, arranged through LaSalle University and the local Ukrainian Catholic Church, for Fr. Ciszek to give a talk. Fr. Ciszek gave the talk and afterwards, Fr. Ciszek and I had dinner at my friend's home with his wife and mother-in-law who had immigrated from Latvia and were fluent in Russian. I recall the conversation being rather general but we all conversed in Russian. I talked about what I was doing and my interests of being in the university environment and research. I don't recall anything very specific.

I saw Fr. Ciszek at Fordham University several times. During medical school I did occasionally go to New York City and I called Fr. Ciszek beforehand to make arrangements to see him. I always found the experience pleasant and uplifting. Each time I met him at the John XXIII Center, and once or twice I had lunch with him and the other priests who were on the staff at the John XXIII Center.

I think I may have seen him about four times over the years at Fordham. Our conversations generally revolved around what each of us was doing. He would talk to me about the operation and administration of the John XXIII Center. I recall that he told me about suggestions he made to his colleagues for administrative matters at the Center--I don't remember the specific details--when they were trying to decide on some of the issues, and he based his suggestions on his experiences and what he thought was the best thing to do. As I recall, some of the organizational aspects at issue at the time were similar to what he experienced in the Soviet Union that he saw his suggestions as more effective or efficient than their counterpart at the John XXIII Center. Despite the resistance he told me that he would simply point out that the important issue was the efficacy of the method and not the political system it came from.

I think the other priests and others at the Center saw him as a little too conservative and thrifty. I remember thinking at the time that what he was suggesting was very appropriate. At the time, my sense was that he was being very truthful but also appropriate. I remember that when I had lunch occasionally with him those few times at the John XXIII Center, he would use some Russian word for something. It was only between him and me. It was a special relationship -- something that only he and I could share. For instance, we would have tea, and in the Russian tradition of making tea, one would make a very strong tea and add hot water to it in a special small glass. In Russian the word for hot water was *kipyatok*, and so he would say to me, "*Kipyatok?*" and pour the hot water for my tea.

After my medical studies, I carried out my internship training at the Columbia-Presbyterian Medical Center in New York City. After I had been there about a month, I called him from the hospital. I recall him responding: "Where are you?" I don't think he quite realized what I had become, but I told him that I was at the Columbia-Presbyterian Medical Center. And he said: "Oh, are you sick? Let me come down and see you!" I said, "No, I'm not sick. I'm on the staff here as an intern!" So that was a little humorous. My wife and I invited him to dinner. He had dinner with us at our apartment not far from the Medical Center. My wife was just fascinated with him because he was so intense but nonetheless a very personable human. This is what I loved about him, he just focused on what he was thinking or describing while eating. I could see that he enjoyed the food, but there was intense focus on the discussion.

The last time I saw him at the John XXIII Center, I must say I left rather saddened about what had happened. I remember calling him and asking to come and see him. I must have already relocated to Chicago at that time. The Center was by no means in the state like it was the previous times that I had visited him. Funds had dried up. The support from Fordham University must have been severely depleted. I believe that he was the last remaining priest of the Center, as far as I could tell. What saddened me was

the dilapidated state of the building and how funds for supporting it had been taken away.

At that visit, he introduced me to a newly married couple whom he was counseling. He had just married them. I could see that they were young. It was very clear that as a priest he was guiding and counseling them and they were staying there overnight (I did not learn for how many days.) During this visit I remember one matter that took me a little by surprise. Somehow they had asked me why I had been imprisoned and arrested. And I said, "Well like Fr. Ciszek, I was accused of spying." And I said, "He was a Vatican spy!" And then they said, "Who was the real spy?" That took me aback a bit because I had not yet begun talking about my previous association with U. S. Army Intelligence. Not that I had any formal association, but I did go to the Soviet Union at their request. Anyway it was a bit of a laugh. I did wonder what happened to them. That was the last time I saw Fr. Ciszek. Although I said nothing to Fr. Ciszek, as I walked away, I recall feeling angry that Fordham University let the John XXIII Center essentially die away.

It seemed to me earlier that there was a real need for the Center and its purpose and what they could teach. I have no idea why they let it die away but that is what happened. Even then, however, I never heard Fr. Ciszek speak harshly about it. He just said, "Well this is the way it is." It just constantly amazed me-- his constant, even, and pleasant approach to everything. He truly was the most kind person one could have ever imagined, always accepting and giving without rancor or ill feelings.

We did not keep up any correspondence except for Christmas cards. We wrote occasional notes in them. I still keep the last Christmas card from Fr. Ciszek at my office desk at the University of Chicago.

Over the years I did occasionally get letters from people inquiring whether I had heard of or saw a specific individual or groups of people who had been imprisoned in the Soviet Union. I remember one from a priest in Italy asking me if I had ever learned of any Italian soldiers who had been taken prisoner. I had not, but I forwarded the letter to Fr. Ciszek and I had encouraged the priest to write to Fr. Ciszek because, through his experiences, which were considerably more significant than mine, he might have. In the early years of my starting to work with the late Professor Guy von Dardel, the maternal brother of Raoul Wallenberg, in search of Wallenberg, I remember encouraging Guy to write to Fr. Ciszek to inquire whether he had ever heard of his brother. I remember writing to Guy about Fr. Ciszek, "He is a kind and good man and will share with you any knowledge that he might have." Fr. Ciszek had no knowledge of Wallenberg, but he answered in a sensitive way being mindful of the disappointment that Guy would have to experience. There were several such letters that I forwarded to Fr. Ciszek just in case he might have known something. I never doubted that Fr. Ciszek would answer honestly and provide whatever information he might have had.

In closing this document about my experiences with Fr. Ciszek, I state, without hesitation or qualification of any kind, that in my limited experience of the world and its human inhabitants, he was the closest of anyone I knew who could be considered a saint.

The Most Reverend John O. Barres *continued*

In his first three years as shepherd of the Diocese, Bishop Barres has initiated a vibrant diocesan-wide St. Thomas More Society for lawyers, which is very active in local efforts to educate the faithful on the need to protect our religious liberty. He's also established an aspirancy program for young men considering a call to the priesthood and expanded ministry to people of Hispanic descent, the fastest growing population group in the diocese.

Bishop Barres appointed a 13-member Bishop's Commission on Catholic Schools that is charged with helping to significantly strengthen the Diocese's 38 elementary and seven high schools. He engaged the services of former Honeywell Chairman and CEO Larry Bossidy to consult on the Diocese's first strategic plan, which in less than a year has led to a plan to enhance pastoral ministries and help to strengthen the financial condition of the Diocese. He helped to revitalize youth ministry in the Diocese with an innovative program called "Catechism Alive," which combines catechesis, prayer, Eucharistic Adoration and confessions and drew hundreds of young people to seven separate sessions in its first two years.

Nationally, Bishop Barres has been an active member of the United States Conference of Catholic Bishops Ad Hoc Committee for Religious Liberty. He has spoken out forcefully on the issue telling the faithful at the closing Mass of the Diocese's 50th Anniversary celebration, "Under our Constitution, it is government power that is limited and subject to regulation, not the conscience rights of Americans. Those rights were granted to us by God, not by the government, and no government agency may lawfully infringe upon them. Neither we, nor the American people generally, will silently acquiesce as the right to religious liberty is whittled down by regulatory fiat."

The Bishop also serves on two other USCCB committees: the Committee on Laity, Marriage, Family Life, and Youth; and the Committee on Evangelization and Catechesis. He also serves on the Board of Trustees at St. Charles Borromeo Seminary outside Philadelphia.

Local institutions of higher education have recognized Bishop Barres' impact on the community. De Sales University in Center Valley and Alvernia University in Reading have awarded the Bishop honorary doctor of humane letters degrees. Albright College in Reading has awarded Bishop Barres an honorary doctor of divinity degree.

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



Father Walter's Life of Prayer

People whom Father Walter had counseled spoke of how he had helped them to learn to pray and relate to God. He was able to do this for others because his life and actions constituted continuous recourse to prayer. Likewise, his prayers grew more intense for they were seasoned with humility, mortification, and deep sorrow for sins. His humble trust brought about responses from God as he sought Him in prayer. His denial of natural appetites gave strength to his prayer contacts with God. His heart was ever full of sorrow for sins as he spoke to God so that forgiveness and cleansing of soul dubbed his prayer life. His very attitude of mind became in itself a prayer—an unending attention to God.

Father Walter had a way of uniting prayer and service so essential in one's devoutness. He understood well that we are created not only to praise God but also to serve Him. However, just as he once noted a lack of spirit in so much of modern religious literature, so too, he schooled himself to add an inner spirit to all prayer, for he was assured that without it, one lost the significance and the effect that it should actually produce.

Amongst other matters, I know that Holy Scripture became his life. It played a decisive role in his contemplations. It not only gave him a fuller knowledge of God but it also brought him into deep communication with God—God living in Him, and he living in God. In his Scriptural transfers into contemplation, no Biblical words of images crowded his immersion into the very heart of God—there was only a throbbing love of God and a human being. Father Walter knew that it was all the work of grace, a combination of Living Love.

This oneness with the Almighty ramified his life in entirety. Just to consider two of the blessings it was responsible for: As a rule man regards aging as a period of his own uselessness since it accosts him with a loss of health, strength, and all else that he cherished in his days of accomplishments. Father Walter regarded aging as a "wonderful thing—a privilege." He added that old age enables a person to experience a kind of understanding that is deeper than academic knowledge of a subject or a person or a matter of faith. It also gave him no fear of death as was seen in his acceptance of it at the very time God was calling him.

Definitely, Father Walter lives on in the hearts of

those he helped and those who read his books. More than this there are countless evidences of adopting god's way of life occasioned by the messages that came from Father Walter—spoken or unspoken—so typical of true contemplatives.

One of my high school students of thirty-five years ago who is now a pastor wrote me a letter on March 4, 1988. The following is an excerpt from his communication: "Mom and I read Walter's book over the past few months. (I read it aloud each night.) We've begun to read the second book the second time. How much we derive from his life and example!"

"At this time I join him in my 'prison' to practice resignation, to discover the will of God as never before, to perceive the elementary awareness of self in us--God, no sophistication. In short, I am inspired, to say the least, to live my life as he lived his. Though hurrying to tell you this, I say I simply must! I pray that he be proclaimed a saint, for he can help many people in their difficulty of finding and trusting God."

Many others who have read his books, particularly He Leadeth Me, were touched by his exemplary life. I can only say, as his sister, that I noted his deep dedication to God, his very living in God and God in him, and it is to God that I leave the verdict of raising him to the realms of sainthood.

Concerning the Blessed Virgin Mary

As Father Joseph, S.M. said, "To bring Jesus more fully into our own life we have no better way than that used by Christ Himself—go to Mary and with confidence." Devotion to the Heart of Jesus and that of Mary started at our family home. Already Father Walter's concealed altar that he rigged had Jesus and Mary as the Ones to Whom one referred all needs and to Whom one expressed love. As in his early years and then in adult life he himself claimed that She never failed him. For him she was the "Gateway to Her Son." Father Walter not once found that gate barred with lock and key. She inspired him to love Her Son and because his response showed fullness of abiding by Her inspirations She must have been with him when he expired on Her feast day of the Immaculate Conception.

DECEASED – Theresa Chesla, Josephine Zitka, Frank Yarnitsky, Joseph Womer, Mary Lashinsky, Deborah Pikus, Kerrick, Smetana, Danchack, and Krusinsky Families, Rose Kaleda, Rev. Henry Zapotocki, Les Kornecki, Dolly Carrier.

HEALTH – Tristyn Naphan, Barbara Murphy, Ashley Polubinsky, Barbara Buchanan, Elizabeth McBride, Baby Atticus, Anna Smetana, Eugene Horanzy, Rocco Stigliano.

SPECIAL INTENTIONS – Bishop John Barres, Msgr. Ronald Bocian, Moira Coogan, Marco and Ludmila Flores, Michael and Lita Uilaghare, Ann O’Pake, Nicole Smolen, Coyle Family, Mr. and Mrs. Mark Winek, Heather and Phil.

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 Theresa O’Connor req. by Paul and Patricia Domalakes.
- In memory of Josephine Zitka req. by Alicia Kyle.
- In memory of Rose Kaleda req. by Enes Greco.
- In memory of Rose Kaleda req. by Maryann Bruni.
- In memory of Rose Kaleda req. by Bernice Kibbe.
- In memory of Rose Kaleda req. by Mary Macleary.
- In memory of Rose Kaleda req. by Dorothy Pantano.

FINAL NOTE *from Sister Doris*



For the past six years I have been privileged to work at the Father Ciszek Center, taking care of the newsletter mailings, e-mails, orders and correspondence, and all on-site duties. I have thoroughly enjoyed being such an important part of promoting the cause of Fr. Walter Ciszek.

Though it was sometimes frustrating, with persons forgetting to renew membership and my having to remove names from the list, I strove to be as accountable as I could be, and fair toward all while remaining mindful, amid rising costs, to minimize expenses of the Prayer League. If I have offended anyone, or neglected anything regarding any of you, I sincerely apologize for all.

For personal reasons, I am now no longer at the Center, but will still be a member of the Board.

God bless all of our membership, and most especially those with whom I have had more frequent and pleasant contact--you will all remain in my prayers, and I shall remain with you in spirit.