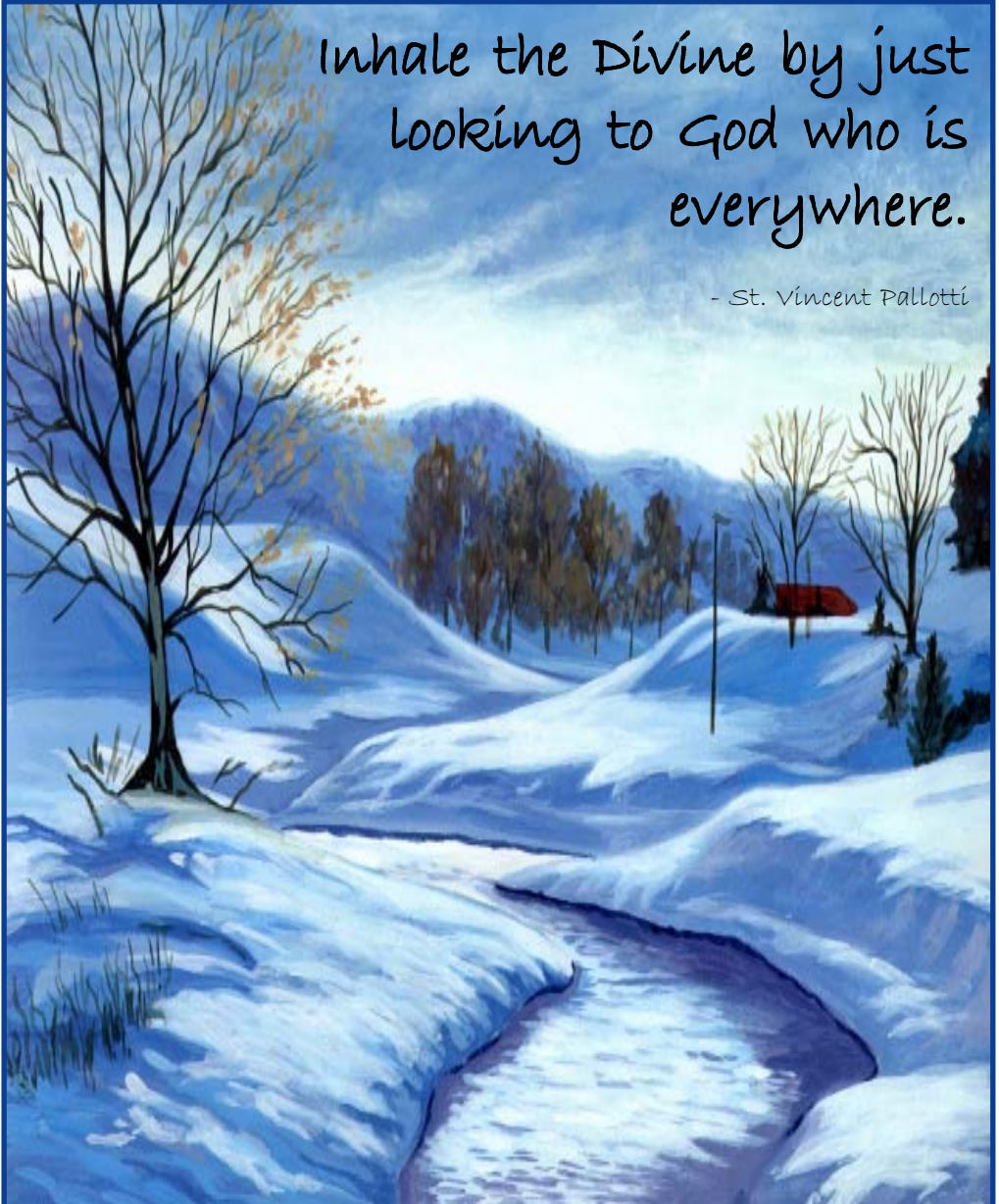


PEOPLE OF GOD NEWSLETTER

LAITY RELIGIOUS AND CLERGY LIVING THE VISION OF ST. VINCENT PALLOTTI

Inhale the Divine by just
looking to God who is
everywhere.

- St. Vincent Pallotti



Society of the Catholic Apostolate
Winter 2007



The Pallottines

Christmas Novena



You and your family are personally
invited to pray with us

December 16th - 24th

during our

Christmas Novena

at the
St. Vincent Pallotti Shrine

located inside

St. Vincent Pallotti Church East
5424 W. Bluemound Rd.
Milwaukee, WI 53208

Weekdays at 5 pm
Saturdays & Sundays at 1 pm

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Cover Painting: Artist unknown.
Country Scene reflective of the
peaceful beauty of God's creative
spirit in our world if only we take the
time to look for it and gaze upon it.

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Fr. Leon Martin, SAC, editor.

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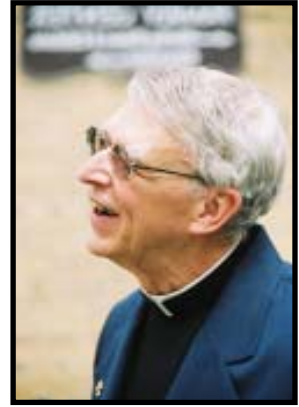
Members On The Move

by Gladys Williams, Friend of the Pallottines

Life is a series of journeys and adventures as our Pallottine members know only too well.

At the end of April 2007, Fr. Bruce retraced his steps to the United States, our province and Milwaukee, Wisconsin after ministering more than seven years in Calgary, Alberta, Canada. Fr. Bruce had been on an extended "loan" to our German Canadian Pallottines helping out at St. Cecilia Parish. He says he misses the many wonderful people he served with

and ministered to. Now that he is back home, he has been a great blessing to us as he ministers at Mount Mary College, the Carmelite Sisters, St. Vincent Pallotti Parish and various retirement homes in the Milwaukee area.



Fr. Bruce Schute



Fr. Steve Varghese

Fr. Steve, one of six Pallottine Fathers from India, is settling into his new position at Divine Mercy Parish in South Milwaukee. Since 2003 Father Steve had been ministering at Holy Rosary Parish in Kenosha. He was recently called to work along with diocesan priest Fr. Bob Betz at the newly merged parishes of St. John's, St. Mary's, St. Sylvester's and St. Adelbert's. While he misses the parishioners at Holy Rosary, he says that he is happy that his new assignment brings him closer to his larger Pallottine Community in Milwaukee. We too are very happy to see his smiling face around Pallotti House more often!

Since his ordination in May of 2006 Fr. Sergio has been "getting his feet wet" in parish ministry at St. Vincent Pallotti Parish on the near west side of Milwaukee. Recently a position became available in the Milwaukee Archdiocese for a priest to minister to the growing Hispanic community on the south side of Milwaukee. Fr. Sergio is now working with diocesan priest, Fr. Jim Dammeir, at Prince of Peace Parish, a newly formed parish from the merged parishes of St. Lawrence and St. Matthew. We wish you well, Fr. Sergio, and ask God's blessings on you in your new ministry!



Fr. Sergio Lizama

God Always and in Everything...

Praying for All Souls

by Fr. Leon Martin, SAC
Provincial, Mother of God Province



“Not the goods of the world, but God. Not riches, but God. Not honors, but God. Not distinction, but God. Not dignities, but God. Not advancement, but God. God always and in everything.” ~St. Vincent Pallotti

Spoken in Rome more than a century ago, St. Vincent’s words, “...God always and in everything,” helped me through one of the most difficult times in my life—the death of my parents.

When my parents passed away, I experienced a range of emotions. Overjoyed that my parents were in the Kingdom of God...Elated that they were granted Eternal Life where they would live forever with Jesus Christ...

However, a deep sadness also crept into my life. I was heartbroken with the realization that my parents did not walk this earth anymore...I could no longer touch, hear or see them. The taste of my mother’s home cooking was becoming a distant memory as was the echo of my father’s laughter.

But my bond with God grew even stronger during this time. I remembered St. Vincent’s words, “...God always and in everything,” and I re-dedicated my time to God through prayer and quiet reflection. It was during these times that

I could once again “touch, hear and see” my parents around me.

We must never forget those who have passed on before us, for they have shaped our very existence. My prayers to God gave me consolation. It is through my prayers that I am helping all departed souls, including my parents. I believe the deceased are in turn helping us in our daily lives too.

As you know, with the death of a loved one—perhaps a spouse, child, parent or friend—we are all reminded “...God always and in everything.” It is by turning to God and praying for those departed souls that we continue to bring them to life.

As a community of Pallottine Fathers and Brothers, we remember the deceased through a month of Masses, highlighted by All Souls Day on November 2. We believe the greatest poverty is to be unwanted, to have no one to care for you—in this life and in the next. We offer up prayers for those faithfully departed souls

so that they feel wanted, loved and cared for. We ask that God grant them peace in their eternal life.

In celebration and in honor of all souls, we have created a *Book of Remembrance* at our Pallotti House Chapel. We have written the names of departed souls into the book, including my parents, who need our prayers. I invite you to send your names to include in our *Book of Remembrance* and each

day in November your loved ones will be remembered in a special Mass.

Please join the Pallottines as we give thanks for our loved ones and praise to Our Savior as we remember, "...God always and in everything." May those loved ones who have gone before us rest in peace and be welcomed into paradise; and may you enjoy God's blessings in this life, and his peace and comfort in the next.



Portrait of Fr. Leon's Dad and Mom, Sylvester and Julia Martin, taken for their 50th Wedding Anniversary Celebration.



And Now You Know!

Excerpts from the book: *Like An Evangelical Trumpet: A History of the Mother of God Province of the Society of the Catholic Apostolate*, by Steven M. Avella.

Question # 21: What is the Story of Queen of Apostles Seminary? Part III

Trouble at the Madison seminary began to develop as well, as certain Madison clergy began to take a dim view of the "Germanic" piety being propagated at the site where they were sending the future priests of the diocese. Although Fr. Brell had resigned as Rector in 1953 as was replaced by Father John Haas (also a native of Germany and brother of Joseph Haas), Wilwers blamed Brell for the public relations difficulties.

"He [Fr. Brell] is not in high favor with the Bishop and Chancery Office; nor with the secular clergy, for under his Rectorship the public relations between them and the seminary diminished to a vanishing point; your Brother [Father John Haas] can tell you about it."

Problems, some of them relating to the skepticism of the Madison clergy, continued to grow. The house consultants of the seminary worried that the bad feelings were also affecting the recruitment of Pallottine seminarians as well, complaining that their efforts to recruit new members to the community "are greatly hindered by the openly expressed fear of some men at the Chancery that we 'are

trying to get Pallottine students rather than diocesan vocations'." Eventually tension and misunderstandings boiled to a point where Bishop O'Connor appointed a committee to look into the "status of things" at the seminary. The results of this report were shared at a June 13-15, 1955 meeting

among the Pallottine leadership, the seminary faculty, now headed by Haas's brother John, Bishop O'Connor and his Vicar General, Monsignor Jerome Hastrich. [Hastrich raised questions:]

"What type of priest is actually

being developed at Queen of Apostles?" and "Is not the type of the diocesan priesthood overshadowed or even minimized by the Fathers' consistent stressing of what at times appears to suggest a superior type of priest when almost exclusively the Pallottine priesthood is spoken of?"

The Province launched into an elaborate discussion of Pallotti's ideas and the need for an Apostolic thrust for the community which was essentially diocesan in character and established to render service to clergy and laity at this level. In this context he sought to reassure the worried Madison officials that the community and



The old Seminary sign at the main entrance hidden in later years by the high school sign.

its emphasis were not moving in an elitist or specialized direction... O'Connor and Hastrich seemed mollified by the discussion, but pressed for the appointment of an American-born Rector and a more active recruiting strategy. The next year, John Haas would be replaced as head of the seminary by Fr. Harold Liebl, an American-born member.

If the seminary were to succeed and the Pallottines fulfill the hopes they had in founding the institution, a more concerted effort at vocations would have to be made. Up until 1954 vocational recruitment efforts were haphazard and inconsistent. A few pieces of literature were generated and a few ads appeared in Catholic newspapers and periodicals urging interested young men to "Write to the Very Rev. Provincial -- Bluemound Road." This rather passive approach changed dramatically in the mid 1950s. Under the influence of marketing and advertising techniques advanced by a number of Apostolic orders and displayed at meetings of Superiors, a more aggressive approach was adopted involving extensive corre-

spondence with prospective candidates providing a more personal touch to helping them discern their vocations. Father Theodore Matel undertook these efforts for the brother's program, while Father Richard Gunderman did similar work for Queen of Apostles Seminary. Correspondence was also augmented by appearance at popular vocation fairs and the construction of a Pallottine exhibit by Brother James Freund that was displayed on many occasions.

In 1956, the Mother of God Province appointed its first full-time vocational recruiter in the person of Father Edward Tobijanski who was assigned to residence in Milwaukee. Father "Toby" built on the previous efforts and pushed them forward by designing new literature and posters which he distributed to hundreds of schools. He expanded out of the relatively small Madison market into the vocation-rich centers of Milwaukee and Chicago where he received permission to enter grade schools and pitch the Pallottine message. He eventually was able to enter Michigan as well. Unfortunately Tobijanski was loaded with

other ministerial duties which made even fuller efforts impossible. However, his hard work paid off with about thirty men entering as either clerics or brothers. When Tobijanski was assigned to the Novitiate in 1959, the job was open until June 1960 when Father Edmund Kurth was given the position. Working for a time alone and later with



A visit to the past: Science class with Fr. Gunderman some 40 years ago.

(Continues on pg. 14)

Ask Father

How Do I Get Them to Go to Church?

Dear Father,

I've tried to be a good mother, and from the time my kids were little I always took them to church with me on Sunday. I sent them to Catholic grade school and to CCD instructions when they were in high school. Well, now they are all grown up and none of them goes to Mass anymore on Sundays or Holydays. How do I get them to go to Church again?

Frustrated,
Jill

Dear Jill,

Your letter reminds me of the story of St. Monica and her son. Her son was a wild kind of man in his youth, lived with a woman, had an illegitimate son, drank and moved far away from his mother so that he wouldn't have to listen to her nagging after him to change his ways. Poor Monica prayed and prayed that her son would become a Christian. Finally after many, many years he was converted, lived an exemplary Christian life and ended up becoming a saint, St. Augustine.

I know "old" stories like that always sound so good, but leave us asking, "But what about my situation NOW?"

Well, a lady I know told me her story of how after she was married, she and her husband went to Mass every Sunday. Then suddenly without explanation he just stopped going. She couldn't convince him otherwise, but insisted that he at least drive her to Mass, which he did.

As the kids came along and started going to Church with her they began



asking, "Why doesn't Daddy go to church?" This was her reply: "Yes, I know he doesn't go. That's why we have to go and pray for him every Sunday so that one day he will come to Mass with us. So pray hard for him today when you are in church." Some twenty years later, and six months before he died, he happened to talk to a priest while in the hospital, and from that point on he went back to church, much to her delight.

My Point? If you try the screaming, threatening, punishment routine to try and force your "adult kids" to go back to church, you will probably drive them further away. You can invite them to go with you, let them know you are going and above all pray to God about them. I sincerely believe God will answer your prayers to get them back to Church. It may not happen right away, but as in my two stories, I don't believe God can resist the fervent prayers of a mother for the spiritual welfare of her family. Peace.

**Send your "Ask Father" letters to:
Ask Father
5424 W. Bluemound Rd.
Milwaukee, WI 53208**

If you wish, you can also write to us and receive a reply without your letter being published.

Pumpkin Apple Streusel Muffins

Just in time for the Holidays!

by *The Pallotti House Chef*

When Fall comes around, I start thinking about pumpkins, or should I say foods made with pumpkin. In our last issue of the newsletter I shared with you the "Impossible Pumpkin Pie" recipe. (You might want to pull that one out for Thanksgiving!) This time let's try something a little smaller - Muffins!

This recipe will give you 18 muffins to offer family and friends as Halloween, Thanksgiving and Christmas come along. One can never have enough treats on hand during the holidays.

Also, I like this recipe because it is two recipes in one. I like to keep this one on hand just for the Streusel Topping. Sometimes I like to "jazz up" my pies or quick breads and put a little streusel on top instead of cool whip or whipped cream. You know what people say: "Variety is the spice of life!"

Here's What You'll Need:

FOR THE MUFFINS:

2½ cups all-purpose flour
2 cups sugar
1 tblsp. pumpkin pie spice
1 teasp. baking soda
½ teasp. salt
2 eggs, lightly beaten
1 cup Libby's Solid Pack Pumpkin
½ cup vegetable oil
2 cups peeled finely chopped apples



FOR THE STREUSEL TOPPING:*

2 tblsp. all-purpose flour
¼ cup sugar
½ teasp. ground cinnamon
4 teasp. butter

Here's What You Do:

In a large bowl, combine first five ingredients; set aside. In a medium bowl, combine eggs, pumpkin, and oil.

Add liquid ingredients to dry ingredients; stir just until moistened. Stir in apple pieces.

Spoon batter into greased or paper-lined muffin cups, filling ¾ full. Sprinkle Streusel Topping* over batter. Bake in preheated 350° F oven for 35 to 40 minutes or until toothpick comes out clean.

***STREUSEL TOPPING:**

In a small bowl, combine flour, sugar and ground cinnamon. Cut in the 4 teaspoons butter, until mixture is crumbly. Makes 18 muffins.

A Look at the World

by Fr. Bruce Schute, SAC

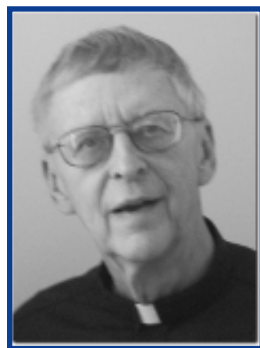
Over the past two years a parish seminarian of St. Cecilia, Calgary Canada has been sending references by email on the "Theology of the Body" to all interested people in the Calgary diocese.

Pope John Paul II devoted the first major teaching project of his pontificate – 129 short talks between September of 1979 and November of 1984 – to providing a profoundly beautiful vision of human embodiment and erotic love. He gave this project the working title "Theology of the Body."

The central thesis of John Paul's Theology of the Body, according to author Christopher West, is that "the body, and it alone, is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world, the mystery hidden since time immemorial in God, and thus to be a sign of it."

As a priest, especially in the parish ministry, I often baptize babies and even older people coming through the Rite of Christian Initiation of Adults (RCIA). As I pour water or immerse the person in water, the baptism is done to the body, not bypassing the body as if only on the soul. This is a sign that through the redemption of the body comes the meaning for our whole existence tied into the whole gospel and mission of Christ.

We often say that our culture has a fascination with the body and sex. If this tendency is directed rightly, it leads us into God's plan for human life and for the



universe itself. The body has a central place in our creation, redemption and even in eternal life.

In this brief article I can only point to the ideas of John Paul. This particular thought of the "Theology of the Body" has come across with greater force in recent times, due in large measure, by writers and speakers such as Christopher West (*Theology of the Body Explained*), and more recently the writings of the Austrian theologian and scholar, Michael Waldstein, ("*Man and Woman He Created Them: A Theology of the Body.*")

My personal experience is not with either of these books but from the many articles published on the Internet on this exciting topic about our faith. The ideas of the importance of our bodies as a way to God not as hindrance to spirituality are very important. The people getting married will have a much more inviting look at their sexuality as expressions of God's love. But these ideas are not just for the married but for all of us.

Caritas Christi Urget nos (Loved by Christ - we tingle with excitement)

Fr Bruce Schute

Finding the God Who Seeks You

Journeying with St. Vincent Pallotti, The Prophet of Communion

Fr. Vensius George, SAC, Pallottine from the Assumption of the Blessed Virgin Mary Province in India, has written a book of reflections based on the thoughts of our founder, St. Vincent Pallotti. We would like to share some of these reflections to help you on your spiritual journey.

Reflection: Launching into the Deep

For St. Vincent Pallotti, God's presence is real and active in the world. He is present as the God, who is infinite, immense, incomprehensible, and unlimited in His attributes. By the incarnation, the presence of God is real in and through the life of Jesus here on earth. By his birth as a human being, Jesus manifests the love of God for the world in the concrete. The immense love of Jesus for every human person is specially manifested in the Eucharist. In the Eucharist, Jesus presents Himself as the nourishment of divine life and as the Purity in essence, purifying the human person from every evil, and making him worthy of God. According to St. Vincent, the world is filled with the Divine Presence. It is up to the human person to seek and find the presence of God as present and active in the diverse ways of the world. Hence, he advises his followers to launch into the deep, and to go deep within themselves seeking for the presence of God. When a person plunges himself into God in this manner, he will find God everywhere. St. Vincent adds that a person will find God as the Infinite Love and Mercy, ever ready to shower His mercy and love towards the one who seeks Him. He invites every human person to be the seeker of God, seeking Him in every situation, in every event, in every trouble, in every good

thing, and in whatever happens in his life. The more one seeks God, the more he will find God; the more he finds God the more he will find Him as Infinite Love and Mercy.

Questions for Reflection:

- 1) Do I believe that God's Presence is real and active in the world?
- 2) Do I open myself in finding God who is present in ever so many ways?
- 3) Do I seek God in the concrete situations of everyday life?
- 4) Do I find God as the Infinite Love and Mercy?

*You are a hiding place for me; you preserve me from trouble; you have encompassed me with deliverance.
(Ps. 32: 7)*



Pope Benedict XVI's First Encyclical

"Deus Caritas Est"

(Continued from our Summer Issue)

Even if "eros" is at first mainly covetous and ascending, a fascination for the great promise of happiness, in drawing near to the other it is less and less concerned with itself, increasingly seeks the happiness of the other, is concerned more and more with the beloved, bestows itself and wants to "be there for" the other. The element of "agape" thus enters into this love, for otherwise "eros" is impoverished and even loses its own nature. On the other hand, man cannot live by oblation, descending love alone. He cannot always give; he must also receive. Anyone who wishes to give love must also receive love as a gift. Certainly, as the Lord tells us, one can become a source from which rivers of living water flow (cf. Jn. 7:37-38). Yet to become such a source, one must constantly drink anew from the original source, which is Jesus Christ, from whose pierced heart flows the love of God (cf. Jn. 19:34).

In the account of Jacob's ladder, the fathers of the church saw this inseparable connection between ascending and descending love, between "eros" which seeks God and "agape" which passes on the gift received, symbolized in various ways. In that biblical passage we read how the patriarch Jacob saw in a dream, above the stone which was his pillow, a ladder reaching up to heaven on which the angels of God were ascending and descending.

A particularly striking interpretation of this vision is presented by Pope Gregory the Great in his "Pastoral Rule." He tells us that the good pastor must be rooted in contemplation. Only in this way will he be able to take upon himself the needs of others and

make them his own: "Per pietatis viscera in se infirmitatem caeterorum transferat." St. Gregory speaks in this context of St. Paul, who was borne aloft to the most exalted mysteries of God, and hence, having descended once more, he was able to become all things to all men (cf. 2 Cor. 12:2-4; I Cor. 9:22). He also points to the example of Moses, who entered the tabernacle time and again, remaining in dialogue with God, so that when he emerged he could be at the service of his people. "Within [the tent] he is borne aloft through contemplation, while without he is completely engaged in helping those who suffer: Intus in contemplationem rapitur, foris infirmantium negotiis urgetur."

8. We have thus come to an initial, albeit still somewhat generic, response to the two questions raised earlier. Fundamentally, "love" is a single reality but with different dimensions; at different times, one or other dimension may emerge more clearly. Yet when the two dimensions are totally cut off from one another, the result is a caricature or at least an impoverished form of love. And we have also seen, synthetically, that biblical faith does not set up a parallel universe or one opposed to that primordial human phenomenon which is love, but rather accepts the whole man; it intervenes in his search for love in order to purify it and to reveal new dimensions of it. This newness of biblical faith is shown chiefly in two elements which deserve to be highlighted: the image of God and the image of man.

(Continued on page 15)

Back to the Basics!

by *Fr. Leon Martin, SAC*
Provincial, Mother of God Province

This past summer found many different opportunities of pastoral service, growth in community and relaxation.

Already in May, the parish Mission Appeals began and extended into September. Each year they are a vital support to the mission of the Nagpur Province in India.

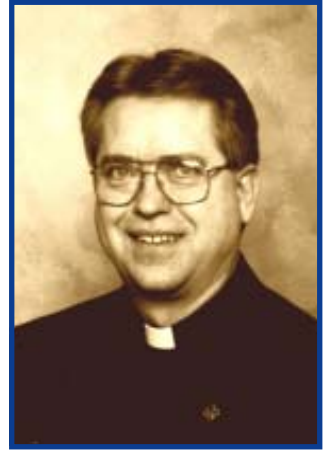
Our province retreat in mid-June was another chance for our members to renew their faith in Jesus and to renew our community life.

At the end of July, I flew to Central America and gave retreats to the Pallottine Sisters and UAC members in Belize.

In mid-August I traveled back to Michigan to officiate at the wedding of my nephew, Doug, and his new wife, Kendall.

The end of August found our community members gathered at Immaculate Conception Seminary, Huntington, NY for a national gathering of Pallottine Fathers and Brothers to share our concerns for the present and future Church.

Coming back to our local scene,



the fall activities of the parishes and schools come back to life. One newspaper gave a wake-up call for the human needs of the Milwaukee area. The report said that Milwaukee was ranked 11th in the poverty level of our nation. For all these concerns, many gifts and talents are needed to confront this situation.

While we have much to be thankful for, there is more ahead!

Fr. Leon Martin, SAC



And Now You Know! (continued from pg. 7)

Fathers Raymond Naglett and Donald Rauterberg, the office of vocations soared. Literature and displays were updated and upgraded, office procedures were stepped up, and the number of contacts doubled. At one point, when files of inquiries hit twelve hundred, Kurth introduced a newsletter that was mailed to fifty four-hundred names. Cooperative ventures with the

Eastern Province were begun and continued even after Kurth stepped down in June 1964. The growing numbers of applicants at Queen of Apostles and the promising numbers entering the Novitiate seemed to validate the efforts. However, difficulties with the Province continued unabated ...

BUT THAT'S A STORY FOR NEXT TIME!

Next Time: What is the story of Queen of Apostles Seminary? Part IV

*If you want to learn more about the Pallottines of the Mother of God Province, the book **Like an Evangelical Trumpet** is now available in a 335 page soft-cover edition, complete with 33 pages of nostalgic pictures and photographs, for the price of \$19.95 plus \$3.50 postage and handling. To receive your copy, send your name, address and payment to:*

**Pallottine Development Office 5424 W. Bluemound Rd.
Milwaukee, WI 53208**

Pallottine Gift Memorials:

January 2007 thru August 2007

In Memory of the Deceased

Rex Abriam

Narciso & Ophelia Baculi

Emma Bell

Dolores Janus

Regina E. Brunner

Peggie Phillips

Fr. Bob Carney, SAC

Mrs. Charlotte Dhein

Agnes Draeger

Tom & Vivian Gawin

Sheila M. Dunn

Frank & Monica Canestrini

Marion H. Eckert

Robert C. Eckert

Father Eugene Gilles

Jeanette E. Schwarz

Jean Gullo

Dorothy Woods

Sylvester Hapka

Dick & Betty Reichertz

Robert Heinz

Sandy & Jim Kula

Robert Hepp

Patricia C. Hepp

Robert Hepp

Mr. & Mrs. Dick Reichertz

Mrs. Mary King

George J. King

Don Latter

Jim & Sandy Kula

Jack Marchese

Grace Marchese

Barbara Martin - 8/07

Marie Schoewe

Clement Martin

Family and Friends

Clem Martin

Dick & Betty Reichertz

Mr. & Mrs. Louis Maurer

John Wolf Jr.

Mary Minash

Marge Pinahs

Joseph Mueller

Jim & Sandy Kula

Marjorie Radke

Joan M. Ziehr

Kenneth Roulette

George J. King

Peter Steffan

Rose Mary Steffan

Felicia E. Wilhelm

Thomas & Vivian Gawin

Mr. & Mrs. John H. Wolf, Sr.

John H. Wolf Jr.

Tammy Young

Tom & Vivian Gawin

Gustine Zahumensky

Peggie Phillips



In Honor of the Living

50th Wedding Anniversary

Jim & Lucille Hornung

Jim & Jean Rebholz

Wedding Anniversary

Mr. & Mrs. Frank Boucher

Gordon & Bernice Boucher

Birthday

Lorraine Klamert (90th)

Chuck & Eileen Wolf

Successful Operation

Mary Margaret Hanson

Mr. & Mrs. Gordon Boucher

Pope Benedict XVI's First Encyclical (continued from pg. 10)

The Newness of Biblical Faith

9. First, the world of the Bible presents us with a new image of God. In surrounding cultures the image of God and of the gods ultimately remained unclear and contradictory. In the development of biblical faith, however, the content of the prayer fundamental to Israel, the "Shema," became increasingly clear and unequivocal: "Hear, O Israel, the Lord our God is one Lord" (Dt. 6:4). There is only one God, the Creator of heaven and earth, who is thus the God of all. Two facts are significant about this statement: All other gods are not God, and the universe in which we live has its source in God and was created by Him. Certainly, the notion of creation is found elsewhere, yet only here does it become absolutely clear that it is not one god among many, but the one true God himself who is the source of all that exists; the whole world comes into existence by the power of his creative

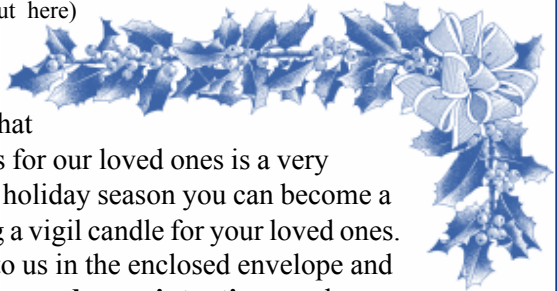
word. Consequently, his creation is dear to him, for it was willed by him and "made" by him.

The second important element now emerges: This God loves man. The divine power that Aristotle at the height of Greek philosophy sought to grasp through reflection is indeed for every being an object of desire and of love -- and as the object of love this divinity moves the world -- but in itself it lacks nothing and does not love: It is solely the object of love. The one God in whom Israel believes, on the other hand, loves with a personal love. His love, moreover, is an elective love: Among all the nations he chooses Israel and loves her -- but he does so precisely with a view to healing the whole human race. God loves, and his love may certainly be called "eros", yet it is also totally "agape."

This encyclical will be continued in the next issue of our newsletter.

(Cut here)

Loving Vigil Lights



There are many Christmas traditions that we Pallottines enjoy. Lighting candles for our loved ones is a very important act in our community. This holiday season you can become a part of our Pallottine family by lighting a vigil candle for your loved ones. Complete the form below and send it to us in the enclosed envelope and we will light a **7 day vigil light for you and your intentions** at the statue of St. Joseph in our house chapel during this holiday season.

Please light a vigil candle for my holiday intentions:

(circle a month and a Monday you would like us to start the 7 day vigil light for you.)

Oct.	01	08	15	22	29
Nov.	05	12	19	26	
Dec.	03	10	17	24	31
Jan.	07	14	21	28	

I would like to make a donation of: \$3 \$5 \$7 \$10 \$Other _____