



the passionate

ORBIT



Christ fully reveals man to himself

Letter from the Provincial

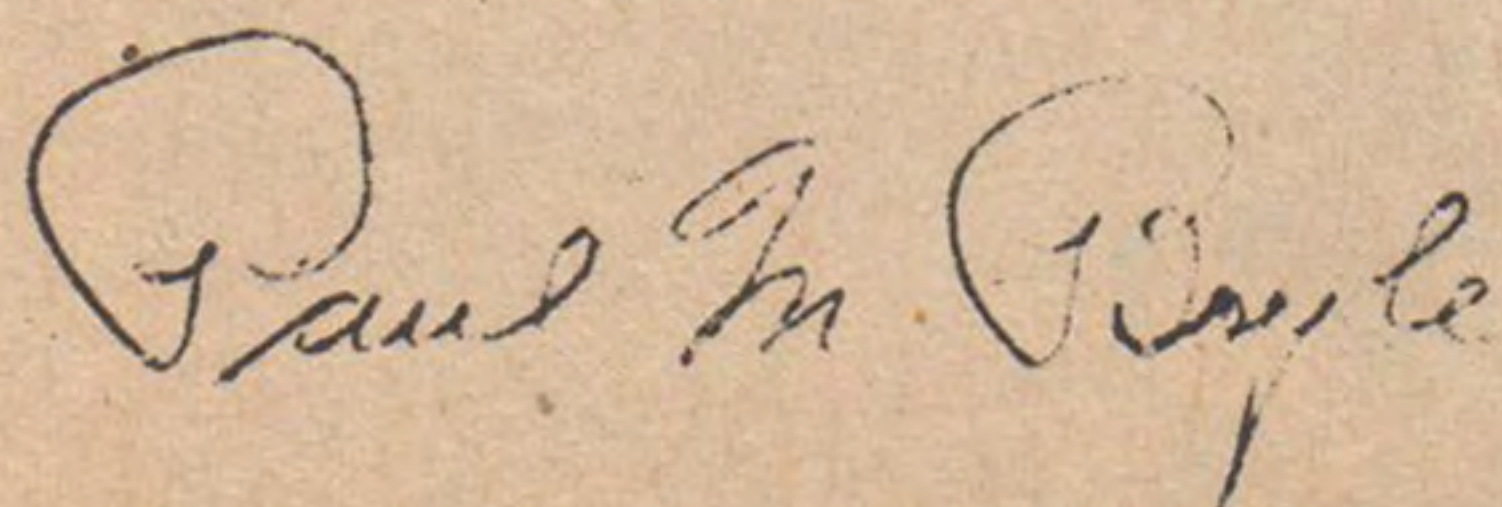
Dear Friends:

Most of you have made one or more retreats; some of you have made them repeatedly. The retreat movement, as you know, has been one of our strongest apostolates in the Passionist Community. We are convinced it still is. In this issue the Retreat Roundup is expanded to let you know what some of our retreat leaders are thinking and doing. I commend to you their stories in the lead section.

A retreat helps us become aware of God's Spirit—in ourselves and in others. A retreat encourages us to discover what our Father wants us to do in our day-to-day activities at home, at work, in the market place. A retreat shows us how to practice the brotherhood of man under the Fatherhood of God. Consistent with this practice, the retreat directors of Holy Cross Province endorsed the United Farm Workers boycott of lettuce and grapes. Their statement is worth your consideration.

The Passionists have tried to relate the things of the Spirit—prayer, meditation, faith, hope, love—with the things of the world—service to the poor, the sick, the prisoners, and justice in our society. We have tried to make that relationship from the cover picture of Father Henry Vetter's homeless children in Tijuana to Father Conleth Overman's homily on the Cross to Robert Moll's article about Dismas House of Louisville and the letter from prison near the back of *The Orbit*.

Sincerely yours in Christ,



Paul M. Boyle, C.P.
Provincial Superior

the passionist



ORBIT

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In this issue (among other things):

- *Become 'a son of God in Him who is the only Son of God.'* —pg. 3
- *Be 'an active member of mankind's great pilgrimage to God.'* —pg. 6
- *Boycott: 'witness together to the Christian message of justice.'* —pg. 7
- *On 'taking up our day-by-day cross.'* —pp. 12-13
- *'The goal of our missions is to . . . give a solid, updated and adult understanding of the faith.'* —pp. 12-16

Cover: Father Henry Vetter, C.P. and his "family" at Rancho Nazareth near Tijuana, Mexico. See the Brethren column on page 11 for story on new ranch in Baja California. Cover caption from article on page 3.

Retreat Roundup

HOUSTON



by Fr. James Busch, C.P.

Each weekend at the Retreat Center, here in Space City, there is an uncanny, unpredictable, yet unmistakable awareness of the presence of the Spirit of God. His approach is not that loud, "sock-it-to-em," "do-it-or-be-damned" sort of thing, but a quiet, personal, yet discernible experience. With it, there is a deep sense of gratitude. Best expressed, perhaps, by the meaningful phrase: "It was given to me."

There was this young man, once a practicing Catholic, but he gave up on his religion. He blew his mind on drugs. Life no longer had any meaning. But something happened. He found Life. His way of telling it expresses his experience best. He gratefully claims: "It was given to me to read a passage from St. Paul, Gal. 2:20: 'It is now no longer I that live, but it is Christ who lives in me' ".

Retreatants today are looking to the person of Christ. "It is being given" to them—many of them—to find Christ for the first time. They are realizing more and more that Christianity is Life. Something that is given to them through Christ and his Spirit. "I am come that they may have life, and have more of it." (John 10:10) Something, indeed, that comes undeserved: "We can't even say his name, except in the Spirit." (1 Cor. 12:7) All one can say: "It is given to me"—with a "thank you" in one's heart.

The Spirit of Christ is opening

retreatants' minds to look at Christ as Someone in their lives to whom they want to relate; whose viewpoint they wish to know; whose values they care to assimilate. Through reading the gospels and their shared faith with others, they are finding great interest in Jesus Christ as man. Of course, there is no denying the divinity of Christ. But they feel a corrective need of removing the many distortions concerning the Mystery of Christ. They are learning to live with mystery—and liking it; to live more by faith in Christ. In fact, no one can fully understand what it means to be divine.

Christ simply reveals that through Him man can become more fully what he is and even more—a son of God in Him who is the only Son of God. Whatever may be said about the ambiguities of Bonhoeffer's thought, he was not too ambiguous when he wrote: "One is not a man in order to be a Christian, but a Christian in order to be a man . . . Since God

'What difference does Christ make in my life?'

became man in Christ all thought about man without Christ is a barren abstraction."

Concretely, existentially and sacramentally, the approach to Christ's divinity is through his humanity. Vatican II was most clear and insistent on this truth: "Only in the mystery of the Incarnate Word does the mystery of man take on light . . . By the revelation of the mystery of the Father and His love, Christ fully reveals man to himself and makes his supreme calling clear . . . He who is the image of the invisible God (Col. 1:15) is himself the perfect man." (Church Today, Art. 22)

While retreatants are not overly enthusiastic about the Jesus movement, they do not

(cont'd next page)

dismiss it. They hope that it is not just a passing fad. They understand that the movement is meaningful to a lot of people and to a tired culture. The fact that so many frustrated, disillusioned people can reach into the gospels and touch Someone who can give meaning to their lives confirms their own faith in Jesus Christ. Indeed, what kind of Christians are they, if they too are not moving toward Jesus—if they too are not finding Jesus Christ as a real Someone in their lives!!! There is always that searching question, confronting anyone who calls himself Christian: What difference does Christ make in my life?

Here at the Retreat Center in Houston that question is faced. Each retreatant is given the opportunity to decide what answer he is going to give, and having given the answer, he must decide what difference this makes in his life. The Spirit of Christ is busy helping the retreatants to decide. And it is with a "thank you" in the

hearts of our Texan retreatants that they are finding their faith in Jesus Christ revived—a faith that is based on conviction and free choice. "It is given to them" to have that conviction about what Jesus Christ is and the free decision to put Him at the center of their lives in the midst of a believing, worshipping community which is the Roman Catholic Church.

Father James was a member of the Retreat Team at Houston when he wrote this article. He recently was assigned to the Passionist Retreat Center at Citrus Heights, California.

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Retreat Roundup

(cont'd from page 3)

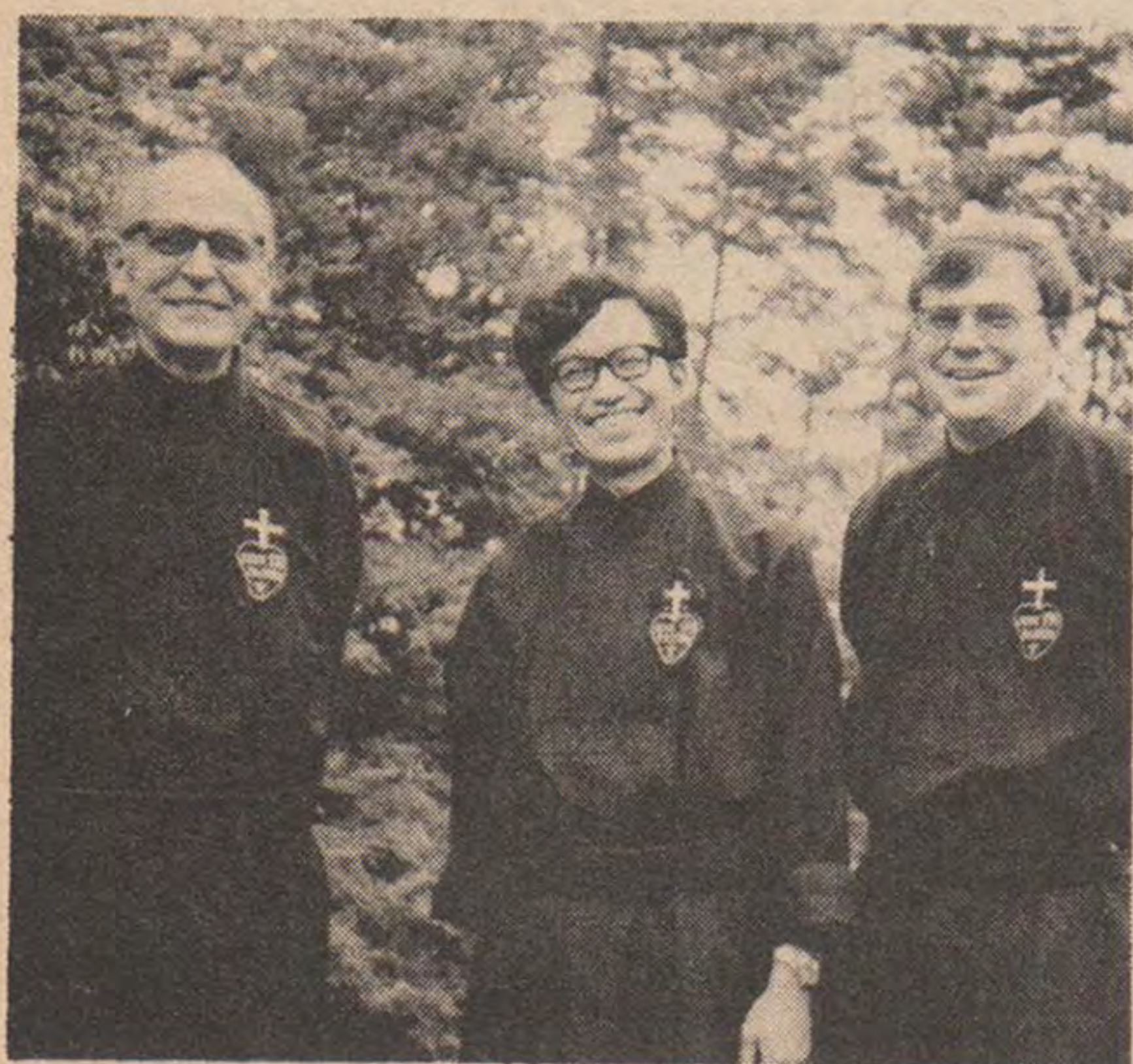


JAPAN

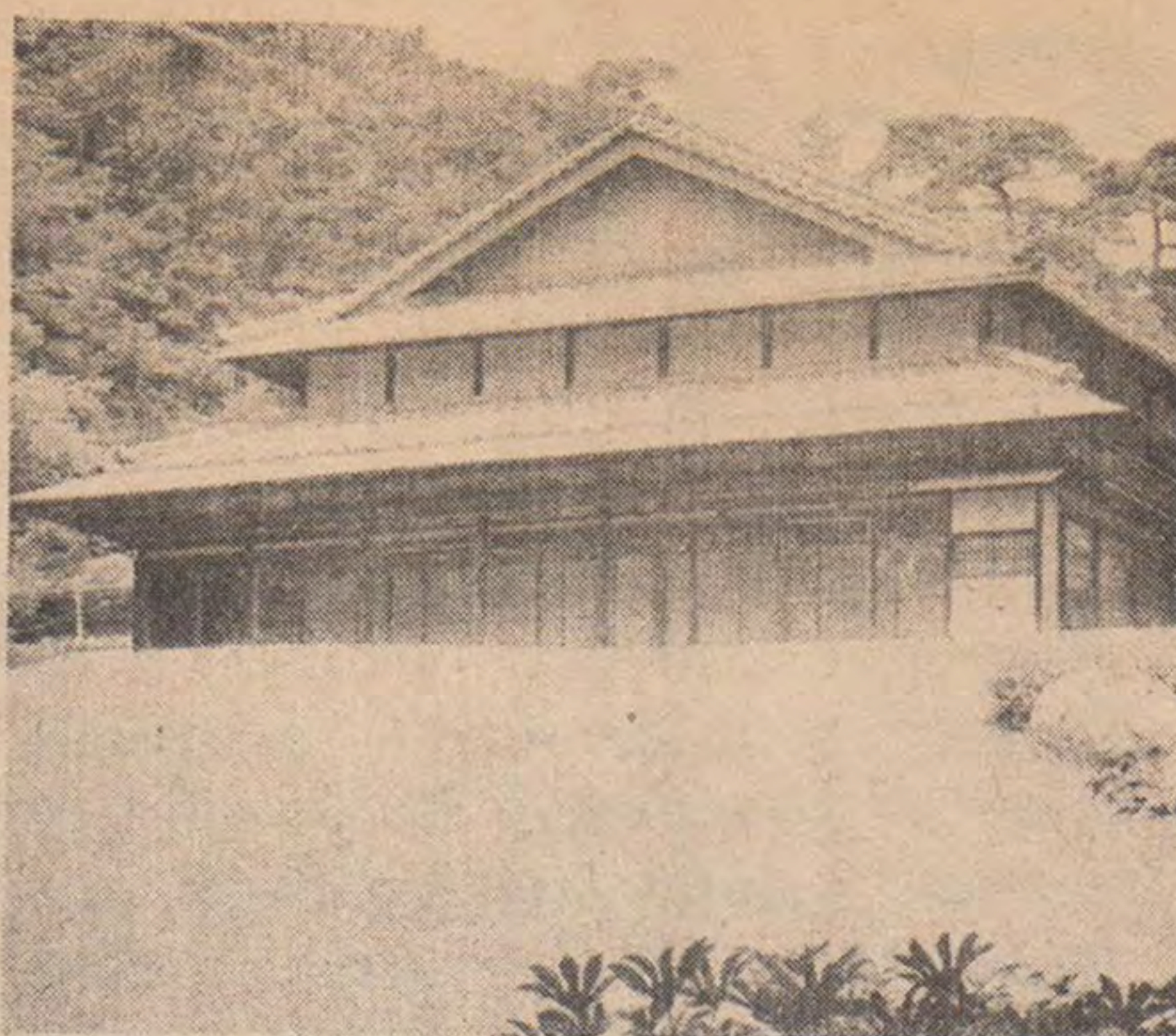
by Fr. Ronan Newbold, C.P.

Thirty miles from Osaka along the southeast coast of Japan stands Mt. Rokko. On the ocean side of the mountain, the port city of Kobe reaches down into the Inland Sea of the Pacific. The hills that come out of the opposite side of the mountain contain Takarazuka, a city of about 147,000 people. Those hills keep rolling west past Kyoto for about 80 miles toward China and level out into the Japan Sea. From the mountains to the north, Muko River flows through the center of Takarazuka leaving a wide path of rocks and sand as a playground for all.

宝 is pronounced "takara" and means treasures and riches. 塚 is pronounced "zuka" and means a mound or small hill. The city contains "Family Land" which is a small Disneyland for the children, the world-famous Takarazuka dancing team and chorus, plus a number of natural hot springs which are a pure delight to just soak in and relax.



Our three-man retreat house team, from left: Fathers Clement Paynter, Michael Suzuki and Ronan Newbold.



Here is our house. In back and on the sides are mountains covered with trees. The front yard is a rolling Japanese garden.

Riding the Hankyu railroad from the center of the city toward Osaka, one passes through a number of suburbs which were former towns of the area. Kiyoshikojin, Mefujinja, Nakayama and Yamamoto are a few of the stations along the way. Our Retreat House is three minutes' walk from the Mefujinja station and is set in between two hills in Kiji valley. "Kiji" means pheasant and in spite of the building that is going on all around us, one can still catch a glimpse of this bird out in back among the trees and bushes.

Coming up this fall here at the Retreat House we have one Cursillo-leadership retreat scheduled, two youth retreats, six Catholic laymen's retreats for the men throughout the Archdiocese of Osaka, and a special retreat for non-Catholic husbands of Catholic wives. Almost 30 percent of the Catholic women in the Church



Sitting behind her desk is Miss Kikukawa. "Kiku" means chrysanthemum and "kawa" is the word for river. She answers the phone, keeps the books, pays the bills and takes care of the endless paper work which goes along with running the retreat house.

have non-Catholic husbands. This, plus the fact that the most pressing need of the Church in Japan is preaching the gospel to those who have only heard a very little about Jesus and His message, makes this retreat a real challenge. This will give us an opportunity to spend a weekend with these men — a weekend to think, share and pray together.

Someone has said that real Christianity is "religionless." It does not seek God to fulfill a need in us; it turns its face from the religious and toward the world, which it serves in love and self-giving. A creative



Besides being a very good cook, Mrs. Shimizu does the housekeeping. With the help of two parttime workers, her older sister and her daughter-in-law, she vacuums the rugs, washes the windows, works in the garden and makes the beds. The "shi" of her name means clean or clear and "mizu" is the word for cool water. Without Mrs. Shimizu we could do nothing.

Christianity is in the world to proclaim the gospel just as Jesus had been. In Japan where there is so much religion and cult on the one hand and materialism and money-seeking on the other, this is a difficult mission.

Father Ronan serves in the Passionist Retreat Center, Mefu, Takarazuka City, Japan.



Passionist Community and two novices in Korea, during Provincial Visitation last June, from left: Fr. Patrick O'Malley, Fr. Richard Thomson, Fr. Gabriel Mulnix, Pius Chung, Father Provincial Paul Boyle, Fr. Raymond McDonough, Fr. John F. Kobler, head of the Passionist Mission Appeals office in Ensley, Alabama, Fr. Justin Bartoszek, and Paul Kim.

예수 고난회

KOREA

by Fr. Raymond McDonough,
C.P.

Now that we are well into our fifth year of operation, the pattern of our apostolate in the Kwangju Retreat House can be easily described. Like Gaul, it can be divided into three parts:

- **Retreats** in the strict sense of the word. These are sometimes in the traditional format; more frequently by the team method; occasionally in some 'way-out' style. The 12th Cursillo is scheduled for this year as well as a Retreat of the Christian Community to be conducted by Father Lombardi, S.J. Father George Kosicki of Ann Arbor conducted a Charismatic Renewal Retreat for Sisters during Holy Week and a number of follow-up sessions are planned. Also on schedule are a great number of retreats for priests, Religious, parish groups, college and high school students, Young Christian Workers, Legion of Mary members, nurses, and many others. This type of work is the principal service which

we offer to the Church in Korea.

- **Ecumenical activity** in the broad sense of the word. This consists mostly in offering our facilities to various Protestant groups, both native and foreign. As a result we feel that a very good spirit of cooperation, understanding and true friendship has developed in this area. Some of the activities scheduled this year include the national meeting of the Southern Presbyterian Church, many programs of the Y.M.C.A. and Y.W.C.A., and a seminar of World Vision, a Protestant relief organization. The Pentecostal Church met here recently and various groups of Korean Protestant ministers will meet here during the year.

- **Service to the local community.** In a country which is more than 90 percent non-Christian, this type of service could better be called 'pre-evangelization.' Literally thousands of non-Christians make their first contact with the Church by participating in some project here at the retreat house. Among the activities scheduled for this year: seminars for high school counsellors, credit union leaders, Boy Scouts, Girl Scouts, Korean military units

(and the U.S. Air Force too), literary clubs and college groups sponsored by UNESCO. The list could go on and on. We frequently cooperate with the Pontifical Seminary across the road from us in activities such as the recent seminar conducted by Father Bernard Haring, CSSR.

Last year 3,630 people used our Kwangju Retreat House. Well over half of these made formal retreats of some sort; the rest participated in seminars, workshops, or special religious or education programs. About 600 of these people came from outside the Kwangju area—from all of the 13 dioceses of Korea. The way the 1973-74 season is going, it will undoubtedly be the best year yet.

Father Raymond is superior of the Korean Regional Vicariate of the Passionist Community.

DETROIT

The 25th anniversary of the retreat movement in Detroit will be celebrated by the Passionist Community there on Sunday, October 28.

(cont'd next page)

SACRAMENTO



by Fr. Walter Kaelin, C.P.

Last spring, in a blinding snow storm, with the required chains, we drove across Donner Pass, between Lake Tahoe and Sacramento. We stopped at the monument, which immortalizes the Donner Family who made that awesome crossing in 1846, in the deepest snow which, according to a surviving daughter, "was as cold and white as the winding sheet that enfolds the dead." This history of the old Wild West contains a parable for our times. It tells of pioneers and gives a rich insight into the Pilgrim Church, led by the Holy Spirit.

The covered wagon is an image of the Pilgrim Church. A house on wheels, it is ever on the move. Scarred and banded with baling wire, it carries the authentic marks of life and movement. Even

"The important part is that each of us bear his own responsibility of being a pioneer, a pilgrim—of being an active member of mankind's great pilgrimage to God."

though never comfortable, it keeps on moving into the future, into a new world, ever where the greatest action is.

Ours, we are constantly reminded by Vatican II, is that Pilgrim Church caught up in a new Pentecost. It must be a vanguard—searching, adjusting, provoking; efficient, but always concerned with the welfare of the individual members; professional, but always having the common personal touch. Thus, the

Church ever serves mankind that it may ever renew and transform itself, so that it may become what it is promised to be. The Church is based on promise. Yet, it is no vague pilgrimage from one small beginning to an undetermined end, but a specific pilgrimage toward a promised goal. This is the mission of the Holy Spirit, the divine promise, ever guiding, ever leading, ever strengthening, ever achieving.

A prime gift of the Holy Spirit is unity. In that spirit, we have had three ecumenical retreats here at Christ the King Retreat Center. In the first, we developed the theme: "The Christian Meaning of the Human Person in Today's World," pondering the question of the Psalmist: "What is man that You should think of him?" The second concerned itself with "Coping with the Christian Future," which aimed at configuration with and in Christ. The third concentrated on "The Power to Become—more committed, more convinced, more converted, more contented." In each, we kept seeking the unity of the Holy Spirit. Also, Bishop Alden J. Bell of Sacramento asked me to represent the diocese at the Northern California Ecumenical Council. A branch of the Council of Churches, we

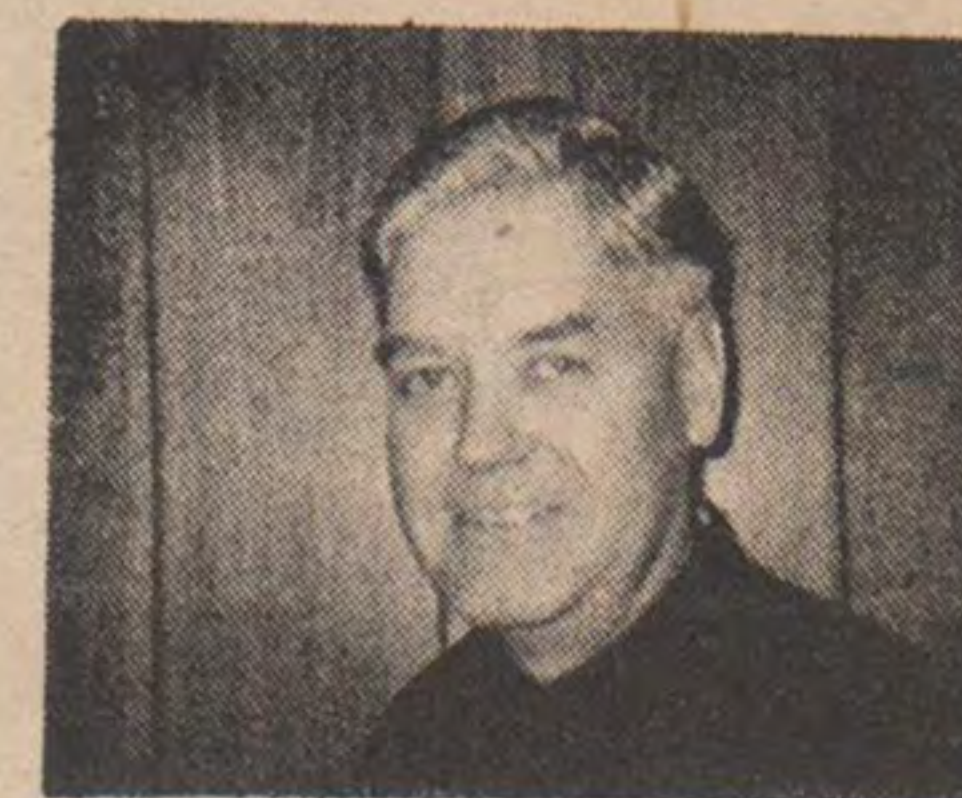
were interested in facing differences, not as competitors, but as people in whose hearts the Spirit of God is working.

All of these are instances of the unifying work of the Holy Spirit among us. Together we pray that the Holy Spirit will help us find the solution. We must have largeness of mind and outlook, faithfulness to the Gospel, and the courage to break out into new experiences. The important part is that each of us bear his own personal

responsibility of being a pioneer, a pilgrim—of being an active member of mankind's great pilgrimage to God. The spirit of pioneering is still with us.

Father Walter was a member of the Retreat Team at Citrus Heights when he wrote this article last spring. He subsequently joined the Detroit Task Force.

ST. LOUIS



by Fr. Luke Connolly, C.P.

The theme for Our Lady's retreats at Warrenton for 1973-74 will be "Christ and the Cross." We will share the experience of His love coming to us in our daily lives and us learning to know Him more fully.

Our program will involve men, women, married couples, Marriage Encounters, Clergy Retreats, Clergy Study Weeks and Sisters' Institutes. New plans are under way this year for a new system of recruiting by the Laymen Retreat Board. With their hard work and prayers we are sure of success. Two Jefferson City Clergy Retreats and three Diocesan Clergy Retreats have been added to our weekly schedule.

At present we are organizing a Ladies Retreat Board which will be effective as of September 1973. Their constitution and by-laws will be similar to the Laymen Retreat Board constitution. With their continued enthusiasm and interest, the retreat league is assured of bigger and better Ladies' Retreats. We have added two additional retreats for the weekend for the ladies for 1974.

On March 9, 1974 our Fourth Annual Benefit Dinner Dance will be held at Stouffer's Riverfront Inn in St. Louis.

Members of the Retreat Team at Warrenton are Fathers Luke Connolly, retreat director, Joachim Gemperline, vice director, Vincent Giegerich and Benedict Olsbn.

Father Luke is director of the Warrenton Retreat House.

LOS ANGELES



by Fr. Joel Gromowski, C.P.

Fifty years ago, on January 19, 1923, Bishop John J. Cantwell wrote to Fr. Eugene Creegan, C.P., then Provincial

of Holy Cross Province, asking the Passionists to establish a foundation in Los Angeles. It was a time when the West was growing rapidly, and the Church faithful grew with the increase of population in Southern California. The Bishop felt that the Passionists had a positive approach in their apostolate of parish missions, and especially retreats, and thought they would be of great help in this fast-growing area.

Father Eugene recognized the need of the people in the area, and readily answered the request of the Bishop. So it was that on September 1, 1923, Fathers Peter Hanley, C.P., and Marcellus McCarthy, C.P. came to St. Rita's Parish, Sierra Madre, and began the work of the Passionists in Southern California.

Since their arrival here, the work of the Passionists has

become well known throughout the area. Not only did the Fathers go up and down the coast to preach parish missions in various cities and towns, but they also began their plans for Mater Dolorosa Retreat House. The first Retreat Group met here in Sierra Madre, July 23-24, 1926.

From that simple beginning, there came forth not only the establishment and dynamic growth of Mater Dolorosa Retreat House, but the continuing work of the Passionists throughout Los Angeles and Southern California.

It is only fitting that we celebrate the arrival of the Passionists here 50 years ago, on Sunday, September 9.

Father Joel is retreat director at Sierra Madre.

Passionist Retreat Directors Endorse United Farm Workers Boycott of Lettuce and Grapes

Directors of Passionist Retreat Houses in the western two-thirds of the United States have endorsed the United Farm Workers boycott of non-union lettuce and grapes and all A&P and Safeway stores.

"The brotherhood of humanity can remain only an unrealistic dream until all men can work with their heads lifted in dignity," they said in a resolution.

By supporting the boycott, the resolution concluded, "the institutions of Holy Cross Province may witness together to the Christian message of justice in the world."

The Passionists operate six retreat houses, or centers, across the Holy Cross (Western) Province of the congregation. Their retreats for laymen, priests, religious, married couples, youth and other groups have been a primary apostolate for many years, reaching tens of thousands of people.

The resolution was approved unanimously by the Province

Retreat Center Board at a meeting in Chicago last spring. It was the first "social action" stand taken since the board was established last year.

The resolution said that "the United Farm Workers union AFL-CIO is striving to gain social and economic justice for the farm workers" and continued:

"The United Farm Workers sees the boycott of all non-union 'iceberg' lettuce, non-union table grapes, and those retail stores that market the non-union produce, as the only effective, non-violent means of achieving recognition."

The retreat directors explained their action in the opening statements of the resolution.

"We recognize the right of workers to organize as a collective voice through the medium of the union," they declared. "Workers have a right to choose who will act as spokesman and leaders of their union.

"The farm workers have

been denied their right to unionize" and "are being denied the right to earn a decent living wage."

"The farm workers have been the target not only of economic oppression but of racial oppression as well," they added.

The Province Retreat Center Board "resolved that each Retreat Director meet with members of his staff and urge them to join the boycott by using only United Farm Workers lettuce and table grapes, and by not shopping at A&P and Safeway stores."

The six Passionist Retreat Centers of the province are: Holy Cross, Cincinnati, Ohio; Christ the King, Citrus Heights (near Sacramento), California; St. Paul of the Cross, Detroit, Michigan; Holy Name, Houston, Texas; Mater Dolorosa, Sierra Madre (near Los Angeles), California, and Mother of Good Counsel Warrenton (near St. Louis), Missouri.

3 Passionists Ordained to the Priesthood

Three Passionists, Fathers Patrick Brennan, Richard Certik and Donald Webber, were ordained to the priesthood on May 26 by Bishop Nevin Hayes, O. Carm. The ceremony took place at St. Thomas the Apostle Church in Chicago.

Father Patrick, of St. Louis, Mo., is the son of Mr. and Mrs. James A. Brennan. He was graduated from Christian Brothers College High School in 1964. He then went to the Passionist Novitiate in St. Paul, Kansas, taking his first vows one year later. Father Patrick was graduated from Bellarmine College in Louisville, Kentucky, in 1969. He studied theology at the Catholic Theological Union in Chicago, receiving a master's degree there.

Since ordination Father Patrick has served as assistant director of the Corps of Passionist Volunteers, a summer project for young men interested in the social apostolate. This fall Father Patrick will join the retreat team at the Passionist retreat house in Sierra Madre, California.

Father Richard, a native of



Father Richard Certik, giving first blessing to Bishop Hayes...

Chicago, was graduated from St. Mel High School. After spending some time in several colleges and in the Marines, he entered the Passionist Novitiate in Detroit in 1967, where he made his first profession of vows a year later. He was graduated from Bellarmine College in 1970 and completed work on his master's degree at Catholic Theological Union this spring.

Following ordination, Father Richard sailed for Japan to join the Passionist missions in that country.

Father Donald, of Des Moines, Iowa, is the son of Mr.

and Mrs. Wayne N. Webber. Upon graduation from Dowling High School in Des Moines in 1964, he went to the Passionist Novitiate in St. Paul, Kansas, and took his first vows a year later. Father Donald also was graduated from Bellarmine College in 1969, studied theology and received a master's degree at CTU in Chicago.

Last June Father Donald assumed responsibilities as provincial secretary and office manager of the Passionist Provincial Office at 5700 N. Harlem, Chicago.



Father Donald Webber, receiving instruction on Eucharist...



Father Patrick Brennan, pledging obedience to the Ordinary...(Photos by Brother Laurence Finn)

Anniversaries



Fr. Edgar & friend

Bro. Gilbert

Brother Gilbert Schoener of the Daneo Hall community in Chicago in July observed his 55th anniversary of religious profession as a Passionist. In June, Father Edgar Ryan of the Birmingham community celebrated his silver jubilee of profession of vows.

A number of Passionists of Holy Cross Province observed 40th anniversaries of profession in July. They are Fathers Barnabas Ahern, on special assignment in Rome; Paul Bechtold, president of Catholic Theological Union in Chicago, Miles Bero of the St. Paul community, who serves as chaplain at St. Margaret Mercy Hospital in Fredonia, Kansas; Nathanael Kriscunas, superior of the Birmingham community; Isidore O'Reilly, superior of the Citrus Heights community; Ernest Polette of the Chicago community; Paul Ratterman, pastor of St. Gemma Parish in Detroit, and William Steil, of the Chicago community, chaplain at Chicago-Read Mental Health Center.

Observing 35th anniversaries of profession in July were Fathers Leo Patrick Brady, superior of the Houston community; William J. Hogan, vicar of the Chicago community; Roger Mercurio, vice provincial; Carl Schmitz of the Passionist Missions in Japan; Frederick Sucher of the Houston Retreat Team, and Emil Womack of the Detroit Task Force.

Thirtieth anniversaries of profession were observed by Fathers Randal Joyce of the Detroit Retreat House; John A. Parenza, superior of the Louisville community and chaplain at Our Lady of Peace Hospital in Louisville, and Carroll Stuhlmuehler of CTU.

Twenty-fifth anniversaries of profession were observed by Fathers Lawrence Browning of the Chicago community; Myron Gohmann of CTU; Denis McGowan, on furlough from

Japan, and Albert Schwer of the Louisville community.

The following Passionists celebrated June anniversaries of ordination: Fathers Julian Montgomery of the St. Paul community (60th); Howard Ralenkotter, vicar at St. Paul, Henry Vetter of the Sierra Madre community and director of Aid for Baja California, and Matthew Vetter of the Japan Missions (35th), and Charles Brecheteau, also in Japan (25th).

New Assignments for the Brethren

Twenty-two of the brethren have started new assignments:

- Chicago, Provincial Office — **Father Donald Webber**, as office manager (from CTU, Chicago).
- Chicago, Catholic Theological Union — **Father Michael Brophy**, as vicar and director of students (from Louisville), and **Brother James Kent**, as student at Loyola University School of Business (from Provincial Office bookkeeper).
- Chicago, Daneo Hall — **Father Kevin Cunningham**.
- Cincinnati, Retreat Team — **Father Alfred Pooler** (from teaching at Thomas More College, Covington, Kentucky).
- Citrus Heights, Retreat Team — **Father James Busch** (from Houston Retreat Center).
- Detroit, Task Force — **Fathers William Browning** (from Houston), **Walter Kaelin** (from Citrus Heights Retreat Center), and **Alvin Wirth** (from Louisville).
- Houston — **Father Kyran O'Connor**, as vicar (from Germany).
- Houston, Retreat Team — **Fathers Dick Parks**, as assistant retreat director (from Warrenton) and **Frederick Sucher** (from Hinsdale Prayer Center).

- Louisville — **Brother Patrick Hanson**, as teacher at St. Xavier High School (from Provincial Office manager), **Fathers Daniel Malain**, as director of students and novices (from CTU) and **Albert Schwer** (from Houston Retreat Center).
- St. Paul, Kansas — **Father Wilfrid Flanery**, as pastor of St. Francis Parish (from Warrenton).
- Sierra Madre, California, Retreat Team — **Fathers Patrick Brennan** (from CTU) and **Arthur Carrillo** (from Sierra Madre, high school apostolate).
- Warrenton, Missouri — **Fathers Joachim Gemperline**, as assistant retreat director (from St. Paul), and **Vincent Giegerich**, as vicar (from Louisville).
- Special Assignment — **Father Nicholas Schneiders**, as acting pastor of St. Ann's Church, Morton, Texas (from pastor at Chattanooga, Tennessee); **Father Paul Schrodt**, as teacher at St. Thomas Seminary, Denver (from Louisville, teaching at Spalding College).
- Japan — **Father Richard Certik** (from CTU).

BRETHREN

Father Raymond McDonough was re-elected regional superior of the Passionists in Korea, and **Fathers Justin Bartoszek** and **Gabriel Mulnix** were elected consultors, at the Korean Regional Congress last spring.

Father Patrick O'Malley is the new superior of the Passionist Community at Kwangju, Korea.

Father Carl Schmitz has resigned as second consultor to the regional superior in Japan, in order to enroll in the East Asian Pastoral Institute in Manila. **Father Augustine Paul Kunii** was elected by the Japan Regional Congress to fill out his term.

Father Malcolm LaVelle of the Provincial Office community in Chicago spent the month of July serving as replacement chaplain at the Hotel Dieu (House of God) Hospital in New Orleans. Father Malcolm, former superior general of the Passionists, served there last year shortly after his return to this country from Rome.

James Ryan was ordained a deacon on May 25 by Bishop Nevin Hayes, O.Carm., at St. Thomas the Apostle Church in Chicago. Mr. Ryan is the son of Mr. and Mrs. Harry Ryan of Cleveland.

After attending St. Ignatius of Loyola High School in Cleveland, Mr. Ryan entered the Passionist Novitiate in Detroit in 1965. He made his first vows one year later.

He was graduated from Bellarmine College in Louisville, Kentucky, in 1970 and currently is studying at the Catholic Theological Union in Chicago, where he served as president of the student body last year.

This summer Mr. Ryan worked as a deacon at St. Agnes Church, a Passionist parish in Louisville. He will serve this fall in the Social Concerns Office of the Passionists' Eastern Province and resume his studies at CTU in January.



Raymond McDonough



Justin Bartoszek



Gabriel Mulnix



Patrick O'Malley



Carl Schmitz



Augustine Kunii



James Ryan



Ludger Martin



Malcolm LaVelle

The Orbit won an award in the annual Catholic Press Association competition—third prize in the category of general excellence for religious order magazines.

Father Reginald James died on May 1 in Phoenix, Arizona. Father Reginald, 78, had been a Passionist priest for more than 48 years.

Father Reginald was born December 4, 1895 in Frankford, Mo. He was professed in 1918 and ordained to the priesthood in 1925. Shortly after his ordination he contracted tuberculosis and was forced to move to Phoenix.

He served the people of Phoenix in a number of ways through the years. Father Reginald was a hospital chaplain on two separate occasions. He also worked in a number of parishes in the area.

In his later years Father Reginald spent a good deal of time writing and meditating, living a hermit-like life within the city of Phoenix.

The funeral was held at the Passionist monastery in Sierra Madre, California.

Father Ludger Martin, former Mission Procurator for the Holy Cross Province of the Passionist Community, was elected recipient of the American Overseas Association Humanity Award for 1973.

Father Ludger was honored for his 27 years of service to the Passionist Southern and Foreign Missions, and particularly for his work in the Birmingham, Alabama area.

He accepted the award in New Orleans on June 2 at the association's 24th national convention. The American Overseas Association is an independent non-profit organization of American Red Cross overseas workers.

Father Ludger headed the province's Mission Procurator Office in Birmingham (at 1910 19th Street) from 1945 until 1972, when he was appointed assistant superior of the Passionist Community at Citrus Heights, California.

Mrs. C.G. Colony, of Cincinnati, Ohio, the association's 1973 Humanity Award chairman, wrote in a letter to Father Ludger:

"We search for very special people to present and recognize

for their outstanding contributions to humanity. The work you have performed in your life, especially in Birmingham, Alabama, has deserved our wish to honor you."

The association has presented the annual award since 1955 "to honor human kindness, benevolence and self-sacrifice...over and above the call of duty."

Father Luke Connolly, retreat director at Warrenton, is out of Chicago's Resurrection Hospital now and well on the road to recovery following a mild heart attack last June. He spent the spring semester at Catholic Theological Union preparing for comprehensive exams for the master's program at St. John's University, Collegeville, Minnesota.

Paul Wadell received two awards upon graduation from Bellarmine College in Louisville. One was a plaque for being on the Dean's List eight consecutive semesters. The other was for the highest achievement in the academic field — the Archbishop's Medal. Paul earned a 3.95 grade point average, out of a possible 4.00.

Father Arthur Carrillo and CTU student **Rich Padilla** spent six weeks at Cuernavaca, near Mexico City, taking Spanish. They returned to Los Angeles in August to join the Corps of Passionist Volunteers in a project of building houses in Baja California.

Roy Madigan of Garden Grove, California and **Dana Fetz** of Loomis, California have been admitted to the Passionist Associates Program, according to **Brother Kevin O'Malley**, vocation secretary. Their moderator is **Father Owen Duffield** of the Passionist Community in Citrus Heights.

Father Peter Berendt of the Citrus Heights community returned to this country in June after studying in Rome for several months.



Henry Vetter

A ranch for older boys (age 13 to 18) has been started by **Father Henry Vetter, C.P.** in the central part of the Baja peninsula of Mexico. The ranch, donated by a Mexican benefactor, has cattle, goats, turkeys, chickens, rabbits, a motel, restaurant, filling station and two air strips. Two former Peace Corps volunteers supervise the 10 boys in operating the ranch.

Father Henry is the founder-director of Aid for Baja California (ABC), Los Angeles-based organization whose members support and serve as volunteers for the Passionist apostolate to the homeless, sick and poor of that part of Mexico known as Lower California.

ABC-supported centers, besides the new ranch in central Baja, include Rancho Nazareth near the border town of Tecate, where 79 younger orphaned or abandoned boys are living; Santa Teresita Orphanage near Tijuana, which now cares for 55 girls; Fatima Center, a medical clinic in Tijuana which last year was turned over to Spanish Passionists from Mexico City by retiring director Father Cyprian Towey; a school for retarded children, and a school for the deaf, also in Tijuana and nearby La Mesa.

Tax-deductible contributions may be sent to:

Aid for Baja California Inc.
1396 E. Washington Blvd.
Pasadena, California 91104

A retreat for students prior to making their final vows as Passionists will be held August 28-September 18 at Warrenton, Missouri, directed by Fathers **Michael Brophy** and **James Strommer**. Four students will participate: **John Hilgert**, **Terrence McDevitt**, **Joseph Moons** and **Richard Padilla**.

A directed retreat for sisters was scheduled in Warrenton August 5-18, also directed by Father James Strommer.

Father Carroll Stuhmueller, scripture scholar on the faculty of Catholic Theological Union in Chicago, will be teaching this fall at St. John's University, Jamaica, Long Island, New York. Last spring he was visiting professor at Ecole Biblique in Jerusalem and during the summer he has been in South Africa.

Matt Hollin's article, "Suffering of the Aged," which appeared in the Spring issue of the Orbit, will be reprinted in a forthcoming issue of St. Andrew's Cross, publication of the Episcopal Church's Brotherhood of St. Andrew. The Brotherhood of St. Andrew is a men's and boys' organization with a rule of daily prayer, study and service dedicated to following St. Andrew who "brought his brother to Christ."

The brotherhood has an active ministry in nursing homes and in other ministries to the aged.

The Rev. John W. Knoble, editor of St. Andrew's Cross, said in a letter to the Orbit: "Hollin's article hit the nail on the head in my opinion. In a few brief words he told everything needful for orientation of a ministry to the aged. A splendid piece of work."

†

In the last issue of the Orbit, we reported that Father Michael O'Brien was pastor at the time Holy Family High School was opened in 1943. That was our mistake (not the author's). The pastor was Father Michael Caswell.



Paul Wadell



Matt Hollin

Excerpt from the homily given June 3, 1973 at the Centenary Celebration of the Passionists in Cincinnati.



by Fr. Conleth Overman, C.P.

It has been said that the more things change the more they remain the same. Much has changed during the last 100 years — airplanes and space travel, the atomic bomb and automobiles and TV. It's a whole new world — but only on the surface! Human nature is the same. And the need of people for the message of the Cross is the same.

In fact, it is my humble opinion that people need the message of the Cross more today than they ever did in the entire history of the human race. If we are going to survive in this period of upheaval we

must have hope, we must have the hope that comes through the Cross of Christ! This brings us then to look to the future. We live in the age of the troubled Church.

A recent Associated Press news story tells us that in the last seven years there has been a shrinkage of 40,000 religious in the United States alone: 2,300 fewer religious priests; 2,800 fewer religious brothers and 34,500 fewer religious sisters. And we know that there have been significant losses in the numbers of diocesan priests and seminarians. How many laypeople have ceased to attend Mass, and how many have, as they say, dropped out of the "institutional church" is anybody's guess but the number is in the hundreds of thousands.

Were someone to ask me what's the trouble, I'd say that we are being decimated by the heresy of secularism. Secularism is the world view that is in direct contradiction to the mystery of the Cross. Secularism is the more

dangerous because it is not seen as a heresy. Let me briefly describe it.

Secularism in both its western form of capitalism and its eastern form of communism takes a one-level view of reality. The only thing that is real to secularism is what can be seen, touched, analyzed and experienced. Secularism is a form of "salvationism." The spirit of secularism is optimism. The secularist, whether he is aware of it or not, puts salvation in his own natural resources.

In the form we know in our western culture, namely, capitalism, all the ills of the world can and will be removed if we can be smart enough, determined enough and have enough money to spend on research and reform. We can pull ourselves up by our own bootstraps. This is the first article of the optimistic creed of secularism.

Is there poverty in the world? Just rebuild the slums, create jobs, give people enough money and poverty will disappear.

MISSION OF THE CHURCH

What happens when the whole parish gets involved in a citywide program of spiritual renewal—for a solid month? St. Dunstan's in Fredericton, New Brunswick, Canada was the center of a massive mission conducted last February by a team of six Passionists from Holy Cross Province. Such a program had never been attempted on such a comprehensive scale in any part of North America. One of the team members tells what happened in the following article.



by Fr. Robert Weiss, C.P.

The Wall Street Journal has stated that depression is "the disease of the 70s." I think the word "depression" best explains how many of our Catholic people in North America feel about religion and God. With priests leaving, vocations down (they had no seminarians in the diocese of St. John, New Brunswick), great confusion about the

faith and changes in the Church, our people respond often with a sense of helplessness or depression. Many of our people are leaving the Church because of a lack of understanding the faith today. Many parents feel helpless in the religious guidance of their children; they are absolutely confused by hearing one thing from one priest, and another thing from some other priest. New ways of teaching the children religion leave the parents feeling that they belong to another church.

In this atmosphere the goal of our missions is to reach the people in an effective way with a team of priests who will give a solid, updated and adult understanding of the faith. The two areas in which most of the work is done are the church and the home. The church is the local center for the practice of the faith. The home is where the faith is lived. We believe it is important to reach the people in both places, particularly the homes. In the home situation people can relax and ask questions that are vitally important for them. Also with smaller groups a sense of Christian community can be achieved.

So much for theory. Now let us take a look at how we practically went about it in Fredericton. The first step of any mission is preparation. Fr. Rian

Is there war? Just improve worldwide communication and good will. Give all nations access to world markets and war will disappear.

Is there racial tension? Find out the causes of such tension. Reduce fear and suspicion, develop programs of cooperative exchange and racial tension will disappear.

Is there mental illness? Learn more about the human personality so that the psychologists can use their skills to put people back together again. And mental illness will disappear.

Is their physical disease? Develop new medicines, new surgical techniques, new preventive measures, and sickness will disappear.

The secularist is very optimistic about all this. The golden age is just around the corner.

And this brings us to the basic flaw in the religion of secularism: That flaw is the human condition. The seeds of the ills of the world lie in the sinfulness of human nature. In spite of all the goodness of people — and there's immense goodness in people — human nature is still prone to envy,

suspicion, selfishness, hatred, fear and lustfulness.

And it was to offer a cure for this aspect of the human condition that Christ came and died on His cross. There is no cure for radical sinfulness but the Cross.

The only ultimate answer to the problem of the weakness of the human condition is the worldview of Christ, the worldview of the Church, the worldview of the Cross. And the only spirit that will see us through these troubled times is the Christian virtue of hope.

When Christ died on the cross and rose from the dead through the power of God He demonstrated for all times that there is another reality beyond the tangible reality of this world.

What I think is happening today is that many Catholics are "selling out" to secularism. I'm willing to admit that this is a simplistic answer. There are other factors involved: the picture is not as clear as day. But I honestly feel that at the root of our troubled Church is a reluctance on the part of people living in our affluent society to accept the mystery, or the worldview of the Cross.

It's by dying to ourselves

daily, by taking up our day by day cross, that we achieve the good life. It's by putting aside selfish personal interests and by living our Christian commitments that we pull ourselves up out of the morass of the human condition. It's by being willing to give our lives for our brother, even though that means crucifixion, that we bring peace and joy and salvation to the world.

What of the future, then? Men come and go; buildings fall down; the old times give way to new — but the need for the Cross remains.

Had the infinitely wise God been able to devise some other effective way to help His human creatures he would not have asked His loved Son, Jesus, to die on the cross.

Father Conleth is superior of the Passionist Community at Cincinnati.



WORLDVIEW OF THE CROSS

Clancy went to Fredericton in the early fall to explain and give an experience of how the home mission would work.

At this time a day of recollection was given for the priests of the area. After these primary arrangements were made and the parish decided to have the program, Fr. Robert Weiss went to the parish to speak at all the masses and to instruct the host couples as to the practical side of what would be expected of them. Over 70 host couples showed up for the meeting. Each couple was instructed to try to get 20 to 30 of the Catholics and even non-Catholics in their area to come to their home for two nights in a row.

The evenings of the mission would consist in the priest coming to the home and in an informal way trying to answer the questions of the people and promoting discussion in an attempt at problem

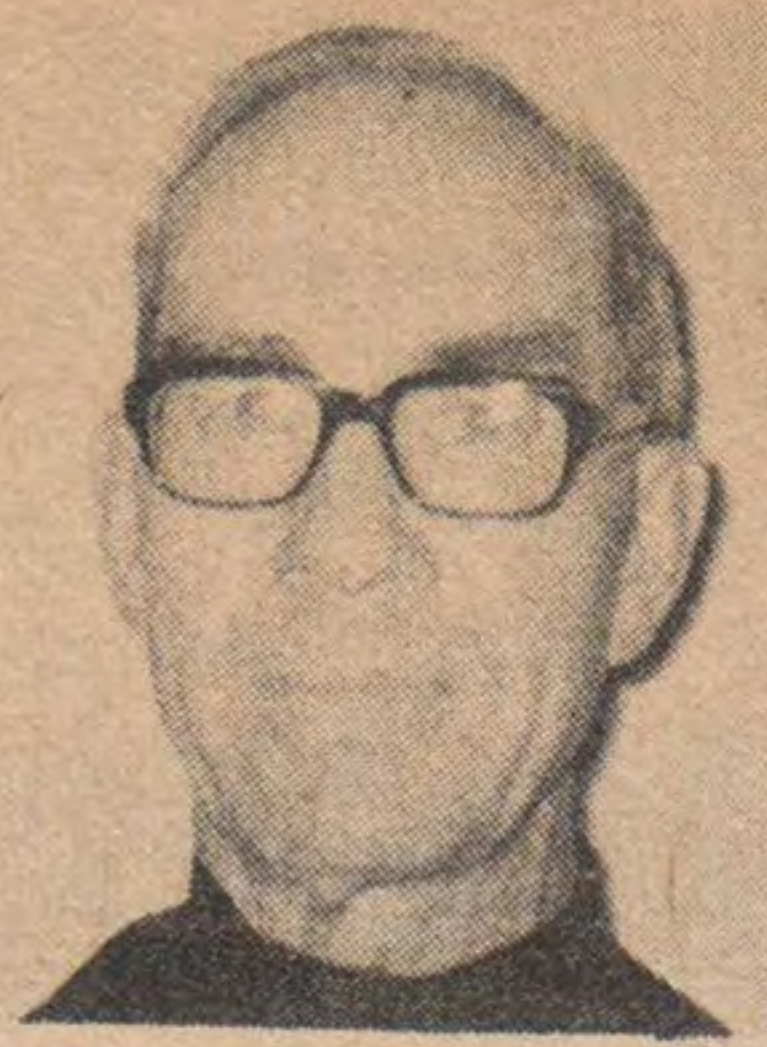
'Christianity is not just knowing a lot about Christ, but above all is an experience of His presence.'

solving. This would be followed by a home Mass. The Mass would show how close every Christian should be to the altar and that Christianity is not just knowing a lot about Christ but above all is an experience of His presence. Each night would conclude with a simple social with coffee and cookies.

Preparation also included two days of meetings with the priests by Fr. Weiss in which many practical aspects were discussed. At this time plans were made to use TV, radio, and newspapers to further the preaching aspect. The mission differed from other home missions in that more priests would be involved, and therefore a much greater part of the parish would have to be involved than is usually the case. Six Passionist priests from the Western Province were involved. The missionaries included the team from the Detroit Task Force, Fathers Rian Clancy, Emil Womack, and Robert Weiss; Fathers Frederick Sucher and Simon Herbers from the Passionist Prayer Center near Chicago, and Father Leo P. Brady from Houston.

The mission was held throughout February. All the Masses were preached by the missionaries for

(cont'd next page)



The Passionists in Germany

by Fr. Kyran O'Connor, C.P.

It was June 13, 1922 and two strangers alighted in the old Hauptbahnhof — Main Station — in the city of Munich, Germany. They were Americans coming to take up residence in Bavaria and attempt what Americans had never before attempted — to establish the Passionists in a "foreign land."

The two priests, Fathers Victor Koch and Valentine Lehnerd, had come from the American Province of St. Paul of the Cross. They were met by the Auxiliary Bishop of Munich, Dr. Michael Buchberger, who received them into his own home, gave them hospitality for many months, and remained their loyal friend and protector right up to the time of his death as Bishop of Regensburg about 1960.

Eventually the Passionists

were given the house that they now occupy in Pasing, then a suburb of Munich. The place was situated near a large city park along the Wurm River. It



Interior of Holy Trinity Church, Schwarzenfeld, Germany, where Father Kyran was last stationed

was the home of a countess and was known even many years afterward as "Schloss Gatterburg" (Gatterburg Castle). The countess reserved the main part of the building for herself and her servants, and never let the two Americans forget that it was her home. Later the property was enlarged by the purchase of additional acreage between Planegg Street and the Wurm River. And in due time the old parish church in Pasing was entrusted to the Passionists, but without parochial obligations. A new parish church had been built a few blocks away.

One of the interesting conditions of the foundation in Pasing was that the Fathers raise the money for a new church. This new church was called the Church of the Sacred Passion, but was never assigned to the Passionists.

Schloss Gatterburg was used for many years as a residence for the minor seminarians who attended the exceptionally fine

Mission of the Church (cont'd from page 13)

four Sundays. More than 70 homes were very well attended — quite an accomplishment by the priests and people of St. Dunstan's parish. Recognizing that priests and missionaries can not give what they do not have, we gathered together every day for common prayer before lunch. The missionaries spent many hours sharing and enriching one another on many aspects of the faith today.

Days of recollection were given for the area priests by Fr. Sucher, for the sisters by Fr. Herbers, and for the senior citizens by Fr. Womack. The University of New Brunswick is in the parish boundaries of St. Dunstan's, so Frs. Clancy and Weiss gave a day of recollection for the students. A number of meetings and days of recollection were given for the high school students. Also three programs were given for young working men and women, by Fr. Weiss. A number of the missionaries worked with the grade school children. The sick and bed-ridden were visited in their homes by Frs. Brady and Womack.

Every Monday the priests of the parish and the missionaries would have a meeting to evaluate and plan activities of the mission. Mission sessions were held in the local Lutheran Church, with their minister participating, and also in the Anglican

Church hall.

As the mission started, hundreds of posters were hung in the Church advertising the programs. Every one was different, created by the students of St. Dunstan's school. Various mass media were used. The local newspaper ran interviews as well as paid advertisements. All were invited to the scheduled events. Every day of the mission, with the exception of the last week, two 5-minute talks were broadcast by a local radio station. Much comment was received from this. There were daily interviews on educational TV plus a number of interviews on the regular television stations.

A great parish celebration was planned to end the mission. First of all, there was a concelebrated Mass with the parish priests and the missionaries. This was followed by a party in the parish hall with two bands, very well attended. On the last week of the mission there were church-centered services conducted by Frs. Clancy and Weiss. They were held in order that a series on the fundamentals of the faith could be presented in an interesting and profitable way. In this way those reluctant to come to the homes might also be given the message of Christ and His Good News. The mission for a neighboring parish in Stanley, N.B. was conducted by

(cont'd on page 16)

gymnasium or high school in Pasing. It trained a good many excellent vocations for the Passionists until about 1966, when it had to be phased out because proper formation personnel was lacking.

In 1925 the Passionists were received into the Archdiocese of Vienna, Austria. They were given the famous Shrine Church of Maria Schutz, one of the most beautiful examples of baroque architecture in Europe. It is located on the famous Semmering Pass about eighty kilometers south of Vienna.

This monastery was for some years the novitiate. It was here that Father Vincent Mary Oberhauser entered the Passionists. At one time Father Leonard Barthelemy was pastor of this church.

In 1930 Dr. Buchberger became Bishop of the Diocese of Regensburg and invited his friends to make a foundation in his territory. A beautiful spot in Schwarzenfeld on the River Naab not far north of Regensburg was chosen; and in 1934 the cornerstone was laid for a new monastery. A church had been built on this knoll about 1690 through the initiative of the men of the district. This Church

of the Holy Trinity remains a favorite place of worship for the men of this whole area.

In 1967 a residence was built in Regensburg for the major seminarians who studied at the University of Regensburg.

From the time of the arrival of Fathers Victor and Valentine in Munich until World War II the German foundation had prospered. A number of secular priests joined the congregation. There were a goodly number of vocations to the priesthood and the Brotherhood.

Occasionally priests and Brothers came from the U.S. to help for a period of years. Among these was Father Fidelis Benedik who helped carry on the proper Passionist apostolate of parish missions and retreat work throughout a great area, even into Hungary and Czechoslovakia. The three monasteries of the vice-province were filled. Prospects were very good.

Then came the difficult years of the Nazi regime. And with the opening of World War II everything ground to a halt. The Americans had to leave German territory. Many of the Germans were called into military service. Some of these fell in battle; others disap-

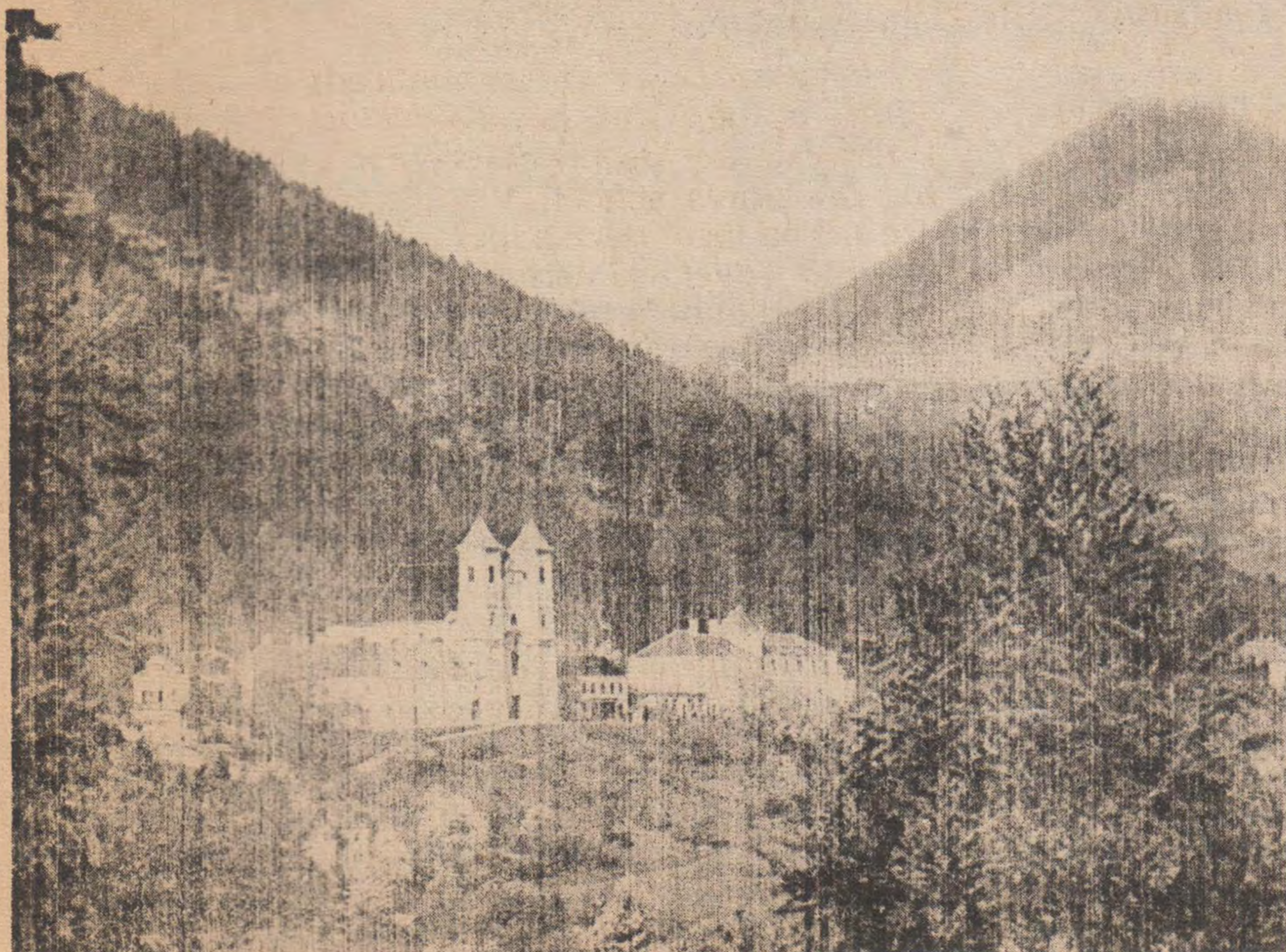
peared. Some came back, but after years in Russian salt mines could no longer settle down to life in the cloister.

After the war, however, the Americans could return to Germany. The work began anew, slowly and under difficulties. The house in Pasing was once more filled with minor seminarians. Some novices were received. In the late sixties a number of priests were ordained and several Brothers were professed. The young priests were assigned to teach religion in the schools. This was to serve as pastoral training. After a couple of years of this, some of them have begun retreat work and preparation for parish missions. Things seem to be definitely on the move.

The present provincial, the Very Reverend Father Andreas Schmidbauer, is an unusually gifted man. He is known throughout Germany for his excellent work as a retreat master for priests and religious.

The Vice-Province of the Five Wounds in Germany and Austria has shared deeply in the Passion of Christ. In the three monasteries the personnel numbers 16, of whom only one is an American. We can only hope now that the sacrifice and the suffering of the years that are gone are also a firm pledge of great fruitfulness in the work for souls.

Father Kyran was on loan to the German Province for some years. He served as Rector of the Monastery and the Shrine Church in Maria Schutz, Austria, and later as Rector of Holy Trinity Monastery and Church in Schwarzenfeld, Germany. He has recently been assigned to the Retreat House in Houston, Texas.



Shrine Church, Maria Schutz, Austria (Langer Hotel to right of church; Semmering Pass in distance)



From Maine to Mexico

STUDENT SUMMER SERVICE PROJECTS

Our students were scattered across Holy Cross Province and beyond this summer — from Maine to Mexico — and two were in Japan. Several were assisting **Brother Kevin O'Malley**, vocation secretary and director of the Corps of Passionist Volunteers, in our CPV projects in Appalachia and Baja California, Mexico. Helping the CPV, along with **Father Pat Brennan**, were **Brother John Monzyk**, **Don Poppe**, **Terry McDevitt** and **Rich Padilla**. Brother John also did considerable electrical work at Catholic Theological Union in Chicago and at the Detroit monastery. Don went on to work in the Kosair Crippled Children's Hospital in Louisville. Terry also helped at the Sisters Institutes in July at Warrenton, Missouri and at Detroit. **Steve Luebbert** has been in a Clinical Pastoral Experience (CPE) program at the Wisconsin School for Girls, Oregon, Wisconsin. He returns to Chicago in September to resume his studies and to serve again as staff assistant in communications at the Passionist Provincial Office.

Jim Thoman has been in a CPE program at the Maine Medical Center in Portland. **Paul Wadell** was on the campus of St. Xavier College in Chicago to do chores for the annual assembly of the Conference of Major Superiors of Men, headed by our Provincial Superior **Father Paul Boyle**, and also spent several weeks working for the Passionist Community at Warrenton. **Jim DeManuele** worked for his home parish in St. Louis, St. Francis de Sales, taking census, and also for Holy Family parish in Birmingham, teaching vacation Bible school. **Matt Hollin** and **Gregg Alfvengren**, still going through their novitiate, spent time with the Passionist communities at Louisville, Detroit and St. Paul, Kansas. Later in August they return to Louisville where the novitiate is based, to be joined by new novices Jim DeManuele and Paul Wadell. Matt and Gregg will be professed in September and then will continue their education. **Joe Moons** has been working as an orderly in the psychiatric ward at Kentucky Baptist Hospital, Louisville. **Jack Conley** made

the Better World Retreat in Warrenton last June and then served in the Witness Program of the New Orleans diocese. He'll be working at Warrenton for awhile in August. **John Hilgert** has been working in the CTU library through the summer. **Jim Ryan**, who is on his diaconate program, will move on from St. Agnes Parish, Louisville, to serve with the Social Concerns Office of the Passionists' Eastern Province in Union City, New Jersey through the fall semester. **Steve Mudd** and **John Schork** have been in Japan since June, teaching English to Japanese students at Mefu, Takarazuka City. All the students will be attending school at CTU, except Matt Hollin, who will go to Bellarmine College in Louisville, and novices Paul Wadell and Jim DeManuele, based in Louisville.



Mission of the Church (cont'd from page 14)

'So easily we can go into a deep freeze in our relations with God.'

Fr. Womack. A mission for the Canadian Armed Forces in the area was given by Fr. Brady.

As for an evaluation of the project, we, the missionaries, felt it was a unique and extremely worthwhile venture. It is always hard to speak for the people, but their enthusiasm held to the very end. We received much positive feedback. The pastor, Fr. Dolan, and his associates, who worked very hard, expressed their satisfaction. We all agreed that we did not touch all in the parish. One young working girl told me that out of the 30 young Catholics working with her, only three went to Church. We have many whose faith is all but gone, and it is difficult to reach them. But I think extending the hand of friendship by coming to their homes and speaking to them on their favorite radio station did present Christ to them. I think it is of interest that so many of the young people were involved in the mission. Two young men decided to enter the seminary.

Credit must be extended to the pastor, Fr. Dolan,

for his vision of a home mission on such a big scale. I consider this mission in many ways the ideal that we should aim for in our other programs. Religion is not dead. I think we did lift a lot of people from depression and a feeling of helplessness and confusion by making present Christ in all His realness and aliveness.

When I flew into Fredericton to make practical plans for the mission, the St. John River was flowing beautifully. Early next morning, on December 2, I took a walk to the river and found it completely frozen over. I thought that men's hearts are like this. So easily we can go into a deep freeze in our relations with God. I see the purpose of these missions, as did St. Paul of the Cross, to bring the warm and real Christ to unfreeze the hearts of men and women.

Father Robert is a member of the Passionist Community in Detroit.

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Father Raymond McDonough, C.P. on Sorok-do Island with nurses, Miss Marianne Stoeger (left) and Miss Margaret Pissarek.

ROK Lepers Renew Priest's Faith

By CAPT. DONALD M. BISHOP

KWANG JU AB, Korea (Special) — One of the biggest problems for people who are afflicted with Hansen's disease is that it is known by a more common name — leprosy. That word brings to mind all the horror of Biblical outcasts and perpetuates the misconceptions and stigma that still prevail. The ignorance and fear about the disease can do almost as much harm to the patients as the disease itself.

Father Raymond McDonough, a Passionist missionary who is also Kwang Ju AB's auxiliary chaplain, came to know about leprosy firsthand. He recently spent a month serving on Sorok-do Island, the national Hansen's disease resettlement island off Korea's south coast.

Resettled on Sorok-do are about 4,000 Korean leprosy patients, along with many family members who are not themselves infected. Although patients rarely infect others, even family members, they are outcasts from society. They live together and try to lead normal lives farming and cultivating the island's chief cash crop, garlic.

The Catholic parish at Sorok-do is usually run by a priest from the Missionaries of Guadalupe, the Mexican foreign missionary society. But while the regular Mexican priest was on leave, Father McDonough left his work in Kwang Ju to become the island's only priest.

The only other westerners on the island are two Austrian

nurses, Marianne Stoeger and Margaret Pissarek. They are members of a Catholic order of laywomen who have dedicated their lives to good works. Marianne has worked on Sorok-do for 11 years and Margaret for 14.

The patients can be treated with modern drugs at the island's government-operated Hansen's disease hospital.

According to the nurses, sulphone drugs can usually arrest the progress of the disease. Of Sorok-do's 4,000 inhabitants, approximately 3,600 are in a stable condition. The other 400 have the active disease and are being treated. "Often, though," say the Austrian girls, "the disease is not diagnosed and treatment begun until the sickness has begun to disfigure the body. In its early stages, the patient loses his eyebrows, and the soft bone of the nose may cave in. Later, fingers and other extremities are also affected and may require amputation."

The Hansen's disease resettlement at Sorok-do was begun by the Japanese more than 50 years ago, and slow progress has been made in caring for the patients since that time. It is supported by the Korean government. The Belgian Damien Foundation, named after the priest who gave his life working among the lepers on Hawaii's Molokai Island, also provides funds. A central hospital facility cares for the most severe cases. The stabilized patients live in eight small

villages scattered around the island.

At Sorok-do, Father McDonough's day begins with morning mass at the patient's church. From all over the island they come. The blind tap their canes to the church and feel their way along the walls. The crippled and amputees come on crutches and hobble into the open church. Like most Korean churches, there are no pews. The congregation sits on the floor — men on one side, women on the other.

After mass, Father McDonough makes communion calls to bedridden patients and adds whatever a little cheer and kindness he can add to the day of a crippled and disfigured person. "The faith is strong here on Sorok-do," he comments, "probably because the stresses of the disease lead the patient to turn to God for solace. Protestant congregations are very large and equally strong in their faith."

The day ends with afternoon benediction at the patient's church and evening mass for the hospital staff in a small chapel.

Kwang Ju's Chaplain (Maj.) John Meade said, "a visit to the resettlement is a very sobering experience. There's a great deal of human tragedy there. But it is inspiring to see the good work that is being done there in spite of all the obstacles."



by Bro. John Gebauer, C.P.

Lod Airport, Tel Aviv, Israel — April 18, 1973. I was met by Father Carroll Stuhlmüller, C.P. and one of the brothers from our Passionist House at Bethany. For the first 15 miles inland from the Mediterranean the soil is a good fertile farmland but then the mountains begin and continue another 15 miles to Jerusalem.

We arrived at the Jaffa Gate of old Jerusalem, after passing through the new part of Jerusalem where a great deal of construction is going on and has been accomplished. It's a gate large enough for trucks to pass through, but since most of the streets are too narrow for passage you see few cars inside the 10-foot or so high wall surrounding the Old City.

The old enclosed Jerusalem is probably about a mile square but a lot of business is packed inside these walls, along with many shrines of Christianity. Most of the streets are about 10 feet wide with places of business on each side. By noon the streets are jammed with people and remain so the rest of the business day.

Mount Calvary, where tradition and history strongly indicate Christ was crucified, is in the middle of old Jerusalem. The area of those last hours of Christ's life is covered by the Holy Sepulchre Church. Six different Christian religious sects claim rights and privileges in Holy Sepulchre Church: the Latin, the Greek Orthodox, the Armenian, the Syrian, the Coptic and the Abyssinian.

Inside the church a Greek Orthodox altar stands directly over the place where stood the cross of Christ, and a statue of Our Lady of Sorrows is to the right of the altar. A little further to the right the Franciscans have a chapel and an

Pilgrim in the Holy Land

altar where they offer Mass daily. Contrary to my impressions the tomb where Christ was buried was only about 100 to 150 feet from the place of crucifixion. Here, too, the Latin Rite Church has the privilege of offering the Holy Sacrifice.

The present physical structure includes pillars from Emperor Hadrian's Roman structure that stood over the original Christian shrine for 180 years, a good deal of Constantine's church that replaced that of Hadrian and much of the Crusader Church. Books can be written about Holy Sepulchre Church, so I will just pass on to other experiences.

The Wailing Wall one hears so much about is what is left of the wall that surrounded the Temple of Solomon before its destruction. The Jews stand a couple of feet from it praying continually, especially the Rabbis. A great deal of archaeological excavation work is being done here and much more of the wall is being uncovered. A temple or part of one built by Herod to replace the one destroyed is also being uncovered. It is Romanesque in style.

On Good Friday Carroll and I made the "Via Dolorosa" (Stations of the Cross) along the streets of old Jerusalem, ending up in Holy Sepulchre Church for the final scenes of Christ's life on earth. This devotion is practiced every Friday with the Franciscans leading the devotional exercise. Throughout the stations I was very close to the priest leading the prayers. When we stopped, a door was raised to enable us to view the particular station being contemplated. The fourth station was at the level of the area at the time of Christ—about five feet below the present street level.

There was a very large crowd. Passing through the 10-

foot streets and even narrower archways on a couple of occasions, I could not help but think of the crowd following Christ to Calvary.

We also visited the cenacle where Christ instituted the Holy Eucharist. The permanent ancient stone structure with the time-worn stone stairway leading to the upper room truly brings home the gospel scene. The room was about 60 feet square with four stone engraved pillars around the center area. At present it is under Israel control and only once a year are the Franciscans permitted a short prayer service here, which I attended.

I stayed at our monastery at Bethany and several times walked the three or four miles to Jerusalem, viewing the rocky mountainous area in which all the buildings are of stone. Passing through the Mount of Olives and through the Kidron Valley was always sort of a thrill for me. Many olive trees still dot the side of the hill and at the top are many Jewish burial grounds.

A small monument stands where Christ wept over the city of Jerusalem and a little closer to the Kidron Valley stands the Church of Gethsemane or the Church of Nations where Christ suffered his last agony. A large stone in the center of the church is venerated as the place.

Bethlehem is about 10 miles from Jerusalem, and Carroll and I traveled there by bus. It was an enjoyable ride although it wasn't exactly a modern bus according to American standards. We arrived at the Basilica of the Nativity, which covers the cave where tradition and history hold Christ was born. I discovered that, as in Holy Sepulchre Church, three different religious groups have certain rights and privileges in the Basilica: the Latins, the Greeks and the Armenians.

Jerusalem. Mt. Calvary. Holy Sepulchre. The Tomb. Wailing Wall. Via Dolorosa. The Upper Room. Bethany. Mount of Olives. Kidron Valley. Gethsemane. Bethlehem. Jericho. Dead Sea Scrolls. Essenes. Nazareth. Sea of Galilee. Samaria. Jacob's Well. Grotto of the Annunciation. Loaves & Fishes. Capernaum. Mt. Tabor. Cana. Mt. of Beatitudes. Tiberias. Mt. Hermon. Lod Airport.

What impressed me on my trip to Jericho was the 20 miles of mountainous wasteland with very little vegetation except for a little grass in the valleys. I could see small huts, about 30 by 30 feet and about four feet high, covered with what looked like sheep skins. Nomad shepherds live in them and when the grass dries up during the dry season they move on to other areas according to the needs of their flocks. Close to the town of Jericho, which is similar to any other southern country town, we observed some of the archaeological excavations that tell something of the life of people living thousands of years ago.

We also visited the mountainous area at the Dead Sea where the Qumran documents were discovered, observed the caves in which they were found and the community house of the Essenes. At present the community house looks like an abandoned foundation of a large stone building with many partitions dividing the various rooms, such as a community meeting room, library, living quarters, etc.

The last part of my Israel experience was in the Galilee district and will linger in my memory the rest of my life. This time I was with an English-speaking Spanish Passionist who is teaching at the Ecole Biblical University in Jerusalem. Nazareth is about 60 miles from Jerusalem. The roads are good although not expressways. Passing through Samaria we came to Jacob's Well which takes you back quite vividly to the scene where Christ spoke to the Samaritan woman, the round well of stone with a rope and crank lever for drawing water.

The town of Nazareth is another 15 to 20 miles from Jacob's Well. The Grotto of the

Annunciation was of great interest to me upon reaching Nazareth. A large beautiful Basilica (the only modern church I saw in Israel) is built over and around the cave grotto itself. This cave reminded me of the one I would have expected to find at Bethlehem. It is open on the one side so that it, with an altar in the center, can be clearly seen as a cave from the Basilica above. It was quite a thrill to be able to assist at Holy Mass and receive Holy Communion in the cave itself.

Nazareth is like most other small towns, except that one of the main streets is narrow with shops on both sides like the streets of old Jerusalem. On the south end of the town, somewhat out of the residential area, is a large cliff where the angry people threatened to push Christ over the edge.

From Nazareth we headed for the Sea of Galilee, a distance of about 20 miles. We stopped at Cana where Christ worked His first public miracle and then went on to the city of Tiberias. This is a regular summer resort city. It is one of the oldest cities of Israel, where King Herod had hot mineral baths.

We continued on to the Mount of Beatitudes, a beautiful spot overlooking the Sea of Galilee. The Church of Beatitudes is a recent construction portraying the sermon on the mountain. Coming down from the mountain we visited a Franciscan church marking the area where Christ worked the miracle of the loaves and fishes. From here looking out onto the lake one can recall Christ's journeys across the lake, his preaching to the crowd from a boat, the breakfasting of the apostles after His Resurrection and other scenes from Scripture.

Traveling a short distance,

still near the Sea of Galilee, we came to the ruins of the town of Capernaum. The ruins of a synagogue built in the Third or Fourth Century stands on the ruins of one built at an earlier date. Just in front of the synagogue, closer to the lake, is what looks like a large house foundation of stone with several rooms. This is what was the home of St. Peter. To the east of the synagogue close to St. Peter's home is a complex of many foundations similar to the home of St. Peter where Judeo Christians of the First Century lived. Nothing else remains of the ancient city of Capernaum as far as I was able to gather.

From Capernaum we traveled back through Tiberias and stopped at the River Jordan, then on to Mt. Tabor where Christ was transfigured before Peter, James and John. We ascended the mountain which is very high and steep. With little or no protection to prevent one from driving off the road you kind of felt you had better be ready to die.

Coming down from the mountain we began our journey back to Jerusalem. We passed alongside the town of Naim, where Christ raised the dead son of the widow and gave him back to his mother, at the foot of little Mt. Hermon. It was a pleasant day and we arrived at Bethany satisfied but tired.

A few more trips back to Jerusalem and a walk up the Kidron Valley past Absalom's Tomb, then I took leave of Israel.

I returned home with a thankful heart, grateful to God and to my fellow religious and friends who helped make the trip possible.

Brother John is a member of the Passionist Community at Chicago.

The following article was written in response to The Orbit's recent "prison" issue.



by Robert A. Moll

The history of the prison systems in this country has been one of dismal failure. Few penologists or correctional workers would argue with such a statement. We have finally come to recognize our penal institutions for what they are—large, crowded, highly-regimented facilities that all too often prove to be crime breeding grounds, especially for the youthful first offender. The movement now is toward smaller, treatment-oriented centers that are located in, or close to, the community to which the offender will return. Dismas House has proven to be a forerunner of this trend.

Opened in early 1964, Dismas House of Louisville, Inc., is a half-way house for both federal and state parolees. It was patterned after the original Dismas House of St. Louis which was founded in the 1950s by the "Hoodlum Priest," Father Charles Dismas Clark. In 1964, Father William Dierson, chaplain at the Kentucky State Reformatory, saw the need for a half-way house for ex-convicts in this region and sold the idea to the Louisville area Knights of Columbus. A vacant church located at Second and Oak streets in Louisville was purchased through fund-raising efforts of the Knights, and renovation of the auditorium and classroom section of the church building was begun. Since 1964 over 500 men have passed through Dismas House of Louisville.

The house has a capacity of 36 and a staff that includes a

director, assistant director, job developer, four counselors, a secretary, bookkeeper, cook and assistant cook. The present annual budget of \$125,000 is provided through a combination of the continuing fund-raising efforts of the Knights of Columbus, a contract with the Federal Bureau of Prisons, and a two-year grant from the Kentucky Crime Commission. A contract with the Kentucky State Department of Corrections is presently being negotiated.

A half-way house provides a badly-needed stepping stone from the prison subculture back to community life. The first days and weeks after release from prison are crucial. A man released into society without any structured routine to which he would return, and without a job, money or suitable housing, will frequently see no alternative but to commit another crime in order to survive. Study after study has shown that most recidivists return to prison during the first few days, weeks and months following their initial release from prison. If the former prisoner has the necessary support at the outset, however, his efforts to rebuild his life and once again become a contributing member of society are significantly enhanced. Figures vary from one system or locale to another, but some 60 to 70 percent of men released from penal institutions will serve another sentence in the future.

The lifeline to any half-way house is employment and Dismas House has had exceptional success in obtaining

meaningful job opportunities for its residents. A point is made to provide ample and tasty food, as well as clean bedding and surroundings. Around-the-clock counseling is provided, clothing is furnished as needed, and community rehabilitation, education, recreation and mental health resources are utilized. An individually-tailored program is developed according to each man's needs. Staff efforts are focused toward preparing the ex-offender for release to independent community living 60 to 90 days after his arrival at the half-way house.

The need for half-way houses and the concept of community-based treatment centers will continue to grow. Dismas House is the only facility of its kind in Kentucky or Indiana and only one out of every three applications can be accepted. A half-way house, then, is a truly Christian endeavor in the best sense of the word. It gives ex-offenders a chance to make it and it saves the community tax dollars and trouble by rebuilding human lives.

Mr. Moll is the assistant director for treatment at Dismas House of Louisville, Inc. Prior to his appointment at Dismas House he worked for eight years for a Louisville-based management and psychological consulting firm. An ex-con himself, Mr. Moll obtained his B.A. in psychology from the University of Louisville and his M.A. in Counseling at Spalding College.

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*'A half-way house is a Christian endeavor
in the best sense of the word.'*

In recent issues, *The Orbit* has published a call from Passionists to visit or write to prisoners — the least of His (and our) brethren. We also invited you to share your experiences, insights and opinions about the prison system with our readers. Here's a response from behind bars — excerpts of a letter from a prisoner whose poem, *A Song for the New Era*, was printed in the Winter 1973 issue of *The Orbit* — plus more letters from the "outside." The author has been released on parole since writing this letter from prison.

Letters from Prison (and other places)

I really feel that the best way for people who are concerned to relate to us inside is through the families of the prisoners. The place to begin is in the court, when a person is being prosecuted. His family may be in the courtroom, for one thing. Also, the idea of "interested parties" observing the court process may instill some justice where it is lacking. (Have you ever been in the municipal or state courts for arraignments? An unforgettable experience!)

I recommend to you the short book, **Struggle for Justice**, prepared for the American Friends Service Committee. Also, the newspaper published by Penal Digest, International, P.O. Box 89, Iowa City, Iowa 52240 (one year for \$6). These will lead you to a greater understanding of the current problem.

from Sister Mary Donnatilla,
C.P.P.S
4830 Salem Ave., Dayton, Ohio

You were requesting to hear from people who have anything to do with prisoners or people in that category.

I am very happy to say that I go to the Detention Home in the city and tutor delinquent boys and girls between the ages of 12 to 19 for two hours every Monday evening. I enjoy my work very much. I ask the Holy Spirit to teach for me, and consequently have had success except for one girl.

I'm also writing to two prisoners. Since I cannot visit prisoners in person, I'm trying to do the next best thing — write to some.

These people are in desperate need of help and I congratulate you Passionists on the work you

are doing for these poor, unfortunate people. If you have on your list any one that is in dire need and if a letter to that person would be helpful to him or her, I'd be willing to correspond with one or two additional inmates if you send me the names and addresses.

May God bless you and your work!

from Thomas Lamb, A.C.S.W.
Saperstein Child Guidance
Clinic
1815 N. Capitol, Indianapolis

Many things have changed since I studied philosophy with the Passionists in the early 60s in Chicago. I am now a psychotherapist in private practice with a child psychiatrist. I would like to make some comments about people imprisoned. Many complex factors need consideration in discussing the adolescent or adult who has violated society's rules and is subsequently imprisoned.

The sociopath, in particular, seems to be a deeply crippled person who has not experienced and appears incapable of genuine relationships. His only regret is being apprehended, prosecuted, and imprisoned. He does not respond well to treatment and tends to reproduce his damage in his children because he does not relate well to them. He may well become the plague of the 21st Century.

I have done a first-hand study of the seven penal institutions in Indiana. Imprisonment in this state appears to be punitive and vengeful. It is not curative, growth producing or rehabilitative except by accident. When people leave prison, they are most frequently more embittered, hostile and antisocial than when they entered. This is an injustice. One last comment. To visit the prisoner is kind; to understand him is profound kindness. To understand is to forgive.

from John J. Phillips
Terminal Island Fed'l Prison
San Pedro, California

Thanks to the change in policy that became effective here shortly before my arrival, I could write to and receive letters from an unlimited number of people. This helped greatly in my case; it also opened the door for others here to whom I introduced some of the people writing to me.

My own case is very special, and what you say about prisoners having no one to write or visit remains true for too many people. Unfortunately, writing to clergy (or even "lay-clergy"), and even to men of any category, seems to have little attraction in a place where we are in constant company of 700 other male prisoners — without even counting the staff.

I'm continuously asked for names of women friends who will write. But many of the women I know are unwilling to correspond with men in this situation — particularly those women who are active in their own liberation struggle — because of the inevitable emphasis on sexual fantasy, and the special difficulties of achieving authenticity in this sort of exchange. As you are aware, there are snares for all concerned. Too often someone is being patronized or exploited.

Passionist Provincial Office



by Bro. Patrick Hanson, C.P.

The Passionist Provincial Office is a term that would have meant nothing only a few years ago, or if it was used it would have referred to Father Provincial and his secretary who was a Passionist.

Since that time a whole new concept has developed in the central administration of Holy Cross Province. Modernization came in 1970 with the remodeling of the third floor of Immaculate Conception Monastery here in Chicago. Most of the work was done by our own Passionist Brothers.

Not only has the building changed so that we now have a modern office area, but the understanding of what the provincial should offer to the province has also changed.

At the present time we have three secretaries working for us: Toni Fabianski, Helen McClelland and Jean McDonough. Mrs. Fabianski is secretary to Father Provincial, which keeps her very busy with his many commitments. Mrs. McClelland has her hands full being secretary for Father Roger Mercurio who is the vice provincial, Father Michael Hoolahan who is the first consultant, and Brother Kevin O'Malley who is in charge of vocational recruitment. Mrs. McDonough does a fine job in taking care of the Passionist Seminary Support Program and also the St. Paul of the Cross Prayer League.

As in any office of this nature we have a lot of printing and mailing to do. This job is taken care of by Mitchell Halicki, who will be in his first year of college. John Graf carries on another important function in

the office, and that is keeping the place clean. John will be a junior in high school.

The job of communication is difficult in any area of society today and this is certainly no less true for the Passionists. One of the main jobs of the Provincial Office staff is to keep the brethren of the province informed. I am sure that if you know any Passionist, you know how difficult it is to keep tabs on him.

In the three years that I have been stationed in the Provincial Office, I have seen some very hopeful things take place. There is greater cooperation among the brethren and a much more professional approach. A momentous step has been taken in the mailing of this issue of *The Orbit*. This is the first time we have ever mailed it out from one point. In the hope of insuring a more efficient distribution of *The Orbit*, the various monasteries and retreat houses of the province have submitted their mailing lists to the Provincial Office for this purpose. This means that the current mailing is about 40,000.

Just as business has to look at itself in terms of efficiency and services offered, so do we. Brother James Kent, C.P., the province bookkeeper, has put in much work and study to update our accounting procedures in order to ease the job of the vicars in our communities.

For the past three years my job has been that of Provincial Office Manager. During this time I have become an expert at fixing jammed typewriters, addressing machines, etc. The overall responsibility, of course, is to coordinate the operation of the office. Because of the extremely efficient and dedicated staff in the Provincial Office my job has been easy.

By the time this issue of *The Orbit* reaches you, Father Donald Webber, C.P., will be the new Provincial Office Manager. Father Donald is newly ordained and this is his first assignment. For myself, I will be getting ready to teach sophomore religion in Louisville, Kentucky.

Seminary Support Program



One of the important responsibilities of Father Donald Webber, manager of the Passionist Provincial Office, is that of directing the Seminary Support Program.

This program is made up of friends and relatives of Passionists throughout Holy Cross Province, covering the western two-thirds of the United States.

They make it possible for young men to get the training needed to spread the gospel of Jesus Christ. They are part of the Passionist family.

You can join the program through your prayers for vocations to the Passionist Community and your monthly sacrifices for the education of young men to the priesthood and brotherhood.

The Passionist Community in turn offers the following to you as a special benefactor:

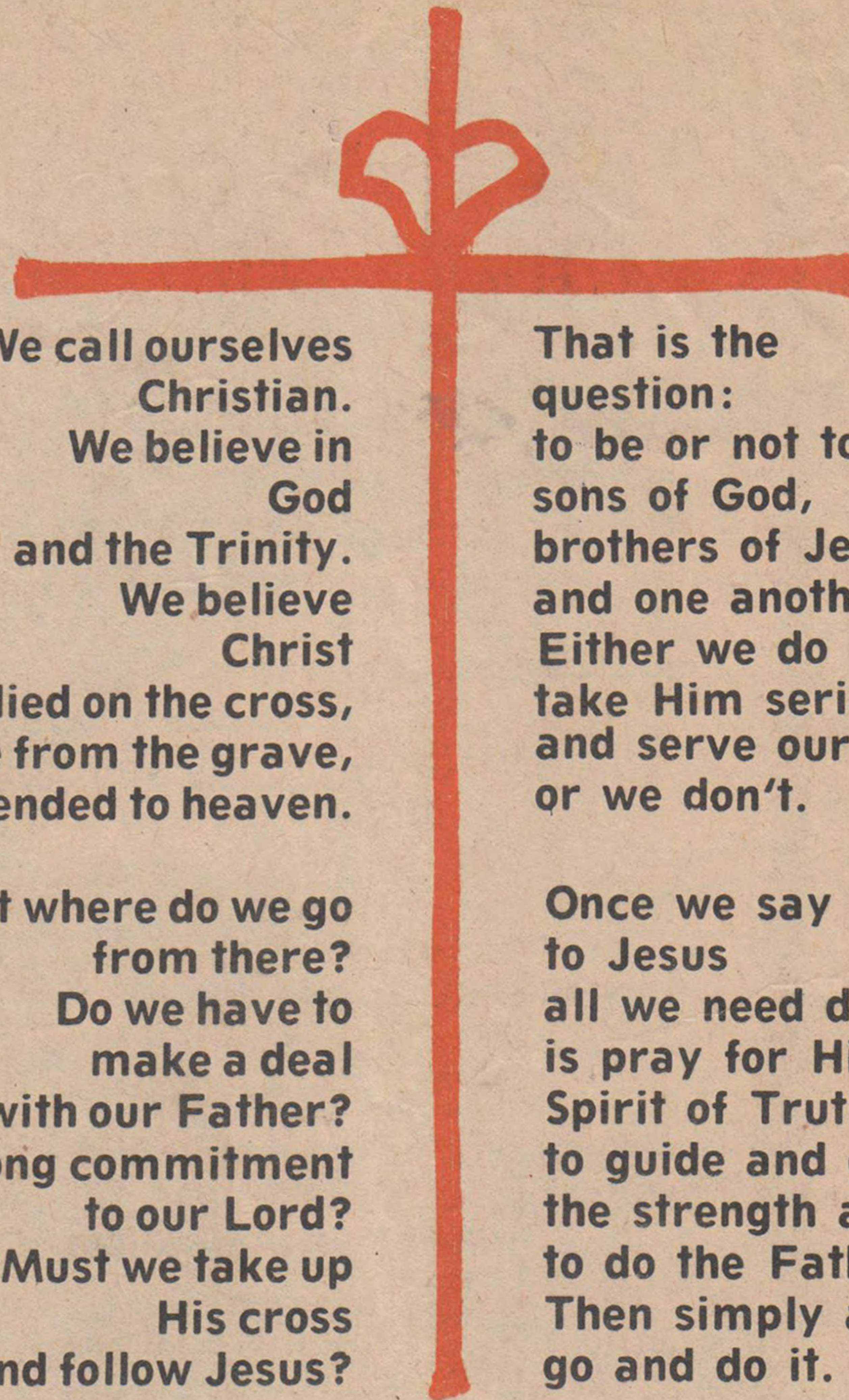
1. A special Mass on the first Friday of each month in our Provincial Chapel and our Theology House.
2. One Mass each month by every community in the Congregation.
3. Yearly enrollment in the St. Paul of the Cross Prayer League.
4. Automatic enrollment in the Benefactors Society upon death.

If you are interested in joining the Passionists' Seminary Support Program, simply write to:

Father Donald Webber, C.P.
Passionist Provincial Office
5700 North Harlem Ave.
Chicago, Illinois 60631

You shall love the Lord your God
with all your heart, and with all your soul, and with all your mind.
...You shall love your neighbor as yourself.

-Jesus (Matthew 22:37-39)



We call ourselves
Christian.
We believe in
God
and the Trinity.
We believe
Christ
died on the cross,
rose from the grave,
ascended to heaven.

But where do we go
from there?
Do we have to
make a deal
with our Father?
A life-long commitment
to our Lord?
Must we take up
His cross
and follow Jesus?

That is the
question:
to be or not to be
sons of God,
brothers of Jesus
and one another.
Either we do
take Him seriously
and serve our fellow man
or we don't.

Once we say yes
to Jesus
all we need do
is pray for His
Spirit of Truth
to guide and give us
the strength and courage
to do the Father's will.
Then simply and sincerely
go and do it.

Our mailing to 40,000 friends is now centralized and computerized, so there may be errors or duplications.

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...a letter to the people
of the greater Passionist community
of religious and lay men and women

... a letter from the people
whose search has led them into the
Passionist orbit of renewal and faith

