

PEOPLE OF GOD NEWSLETTER

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

See What Wonders
The Lord Has Made!



Society of the Catholic Apostolate
Summer - Fall 2007



The Pallottines



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Cover Picture: A Summer Day

Photographer unknown. Picture chosen to inspire reflection on the beauty of God's creation especially during the summer and fall months.

People of God Newsletter

is published three times a year by the Mother of God Province of the Pallottine Fathers and Brothers. Articles, photos, suggestions are always welcome.

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A.W.E.L. Production

Keeping Vigil During the Summer



Summer is the time for packing up the kids, locking the house and heading for "the hills." We dream of the perfect vacation, having fun and celebrating the 4th of July. Why not include God in your plans this year and ask Him to watch over you while you are away? Just complete this slip and send it to us in the envelope included in this newsletter, and we Pallottines will light a 7 day vigil light for you at the statue of St. Joseph in our house chapel and ask God to protect you as you travel and celebrate the summer.

Please light a 7 day vigil light for the following intention:

(circle a month & a Monday)

June 04 11 18 25
 July 02 09 16 23 30
 Aug 06 13 20 27
 Sept 03 10 17 24
 Oct 01 08 15 22 29

I would like of make an offering of \$3 5 7 10 12 15 Other \$_____

2 Return this slip to: The Pallottines 5424 W. Bluemound Rd. Milwaukee, WI 53208

Finding the God Who Seeks You

Journeying with St. Vincent Pallotti, The Prophet of Communion

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

Reflection Three: Compassion for the Poor

"On seeing or thinking about the poor, I will try to help them in whatever way I can . . . I would try to feel such a compassion for their miserable state, that all parts of my body and my very soul, breathe pity and mercy."

St. Vincent Pallotti

Compassion for the poor is the true mark of a Christian. A true follower of the compassionate Jesus is one who is able to recognize the poor and their needs, and manifest a great sense of concern for them. The basis of compassion is the realization that the other in need is, indeed, a part of the human family and that the other has the right to have the basic needs of life. Besides, compassion implies acknowledgment of what one possesses is not merely for oneself, but also for the good of others. Such an understanding helps one to feel empathy towards the poor. An empathetic person is moved by true love for the other because his/her actions emerge from a heart that is tender and a mind that is humble. In short, a compassionate person does not seek for himself, but rather he seeks for the good of the other, with the pure motive of true charity. St. Vincent Pallotti lived the value of compassion to the fullest, and felt deeply for the other from the depth of his heart. Whenever he saw a person who was poor and in need, he immediately attempted to do whatever

was within his power to help the needy. St. Vincent felt within himself a deep compassion for the poor, as he encountered a poor person, He used his body, mind and spirit to communicate the compassion he felt within himself for the poor.

QUESTIONS FOR US TODAY

Am I compassionate toward the other? Do I realize that everyone belongs to the human family? Do I recognize that every good thing in this world is meant for all? Do I seek my good only or that of others as well? Am I an empathetic person? Do I communicate concern for others using my body, mind and spirit?

You should be a big happy family, full of sympathy [empathy] towards each other, loving one another with tender hearts and humble minds. (1 Pet. 3:8)



From India To Wisconsin . . . Spreading God's Message of Hope

by Father Joseph Dominic Elukunkel, SAC

I will never forget the year of 1980 when I was ordained as a Pallottine priest in India.

Now, 27 years later, as I reflect on my time as a Pallottine priest, I could never have foreseen the path my life has taken from India to Wisconsin, spreading God's message of hope to His people.

My first appointment was associate pastor at St. Vincent Pallotti parish in 1981 on the outskirts of Bilaspur City, an ancient trading ground in the central part of India. My first challenge: I was not fluent in the Hindi language, which presented an obstacle for me and two hundred Hindi families I ministered to every day. I spent many late nights learning the Hindi language with the help of a dictionary. I was very thankful for my parishioners' patience.

St. Vincent Pallotti parish also had two mission stations. One station was located 65 miles from Bilaspur City. I could easily reach this station by train.

However, to reach the second mission, I would ride the train; then, at the halfway point, I would have no option but to walk for ten or more hours! After my long walk I would sleep blissfully in a cow-shed, exhausted from my travels and hunger.

Three years later I was appointed the

associate pastor at the biggest parish of the diocese of Raipur, India—my ten hour walks were history for me! The parish had nine mission stations and a population of more than 5,000 Catholics. It was a very satisfying, yet busy, pastoral life

“Remember that the Christian life is one of action; not of speech and daydreams. Let there be few words and many deeds, and let them be done well.”

~St. Vincent Pallotti

where I was also dean and confessor to the nuns of the entire district.

In 1991, I arrived in the United States to further pursue my theology studies at Loyola University in Chicago. From India to Chicago—what a contrast in lifestyles. I was amazed at the beautiful high rises and the expansive size of the city. I was also awestruck by my first snowfall. It was beautiful! At least it was pretty until I had to drive on the snowy roads—another challenge!

I returned to India to teach seminarians philosophy and psychology. I was also appointed as a minister to the ethnic Keralites living in the State of Goa. Though Goa is a small and beautiful tourist destination, I had to travel the length and breadth of the State to minister to the people—no small task!

It was in Goa, late one night, when I was involved in a motorcycle accident after returning from Mass. A large herd of cows were crossing the road when Hindu feast day celebrants began lighting fireworks. Spooked, the entire herd ran and I found myself lying flat on the highway with my bike in ruins. I was rushed to a nearby hospital. When I looked in the mirror, I did not recognize myself. I was missing two teeth and my entire face was swollen. Luckily, I escaped with a broken bone and some scrapes and bruises.

After teaching at the Institute of Philosophy in Goa, I transferred to the Boys Town Orphanage in Trivandrum, which is located in the state of Kerala. What terrific kids! Though orphans come from destitution, these students were very talented and intelligent. I enjoyed being around the children and was thrilled that God called me to serve these little ones.

After five years at the orphanage, my superiors decided not just to transfer me, but to export me as well. A new challenge

was on the horizon.

Since 2004, the Pallottine Fathers and Brothers in the Midwest Province have offered opportunities for pastoral service to Indian priests, of which I am now one of six. Since the United States faces shortages of Fathers and Brothers, Indian priests have been recruited to fill a great need here in the Midwest.

So I find myself in Wisconsin enjoying the mood swing of her climatic hic-cups. These days, I serve as pastor in a rural parish in Wisconsin where I have helped to unite a once divided parish under one God.

What an extraordinary life I have lived!

I know as I travel this journey, the Lord leads me to a fulfillment beyond my personal expectations and accomplishments. When I look back at my wonderful years as a Pallottine priest I thank God for my wonderful experiences—and I rejoice in the love of Jesus Christ.



Fr. Greg, Fr. Steve, Fr. Joseph & Br. Jim at Harleyfest

Ask Father

Whatever happened to Sunday as the "Day of Rest"?

Dear Father,

I go to church every Sunday and try to make it a true day of rest. Yet even on my way home from church I see people cutting their lawns, putting a new roof on their house, painting, raking, digging. You name it - they're doing it - and all on Sunday! What happened to Sunday as the "Day of Rest"? Or am I just old-fashioned in my way of thinking?

*Signed,
J. P.*

Dear J.P.,

No, you are not just "old-fashioned." The Church still teaches us to observe the Sabbath [Sunday for us Christians] as a day of rest. Like you, I also see way too many people working on Sunday. I know most of us refer to the Genesis story of God's creation of the world and His resting on the 7th day as the reason why we should also rest, but do we really understand WHY he is said to have rested on the 7th day? What is the story telling us? As God He certainly doesn't get tired or need to take a "break". So "WHY did He rest?" becomes the important question.

Right now I am reading a book by Fr. David M. Knight entitled: "Lift Up Your Eyes to the Mountain." In it he

gives some very interesting thoughts on this very topic of the Sabbath rest. Let me share some of them with you and see if they give you an even better reason for keeping the Sabbath rest.

He writes: "The sabbath observance is an act of separation from the world in **time**, just as going physically apart to a mountain top... is an act of separation from the world in **space**. Every time we go to church we are 'separating' ourselves from this world in space: we are going into a special area that has been set aside, set apart, walled-off and consecrated. And in that walled-off area life does not go on as usual. And those who go into a church are separating themselves spatially from the world while they are in there."

"In the same way, the sabbath is an act of separation from the world in time. For one day a week man 'cops out' of his involvement with the needs and life of this world. He tells the world to get along without him. He takes this time in order to express - to himself, primarily, and therefore to learn - that he has a life of his own to live as a human being that is not identical with his involvement in this world or his contribution to the life and operation of the universe. He doesn't do anything that is 'work'; that is, he does nothing just because it has



to get done. Anything he does for the pure enjoyment of it is legitimate on the sabbath. But anything he does out of a sense of obligation or necessity is work. And, barring some obvious exceptions, this is what the law of sabbath observance forbids."

"What is the attitude that such an act of separation for the world expresses? Essentially, it is an attitude of emancipation from this world. Man is 'free' of this world in the sense that his whole being is not caught up in it. He is not just a servant of the universe, a slave to its need. He has work to do in the world, it is true, and he does work, but he works as a free man, as someone whose whole life is not given over to work; as someone whose value as a human being is not reducible to the contribution he is able to make to this world or the work he does within it. Man is not just a part of the universe, a cog in its machinery. Therefore he is free in this regard; he is emancipated, with the right to live at certain times and in certain ways a life of his own that has nothing to do with his involvement in this world."

Fr. Knight goes on to say more, but I think what he is saying boils

down to what we have heard time and time again: we are more than just flesh and blood. We have been given a spirit from God, and therefore we believe that there is more to life than what we have here on earth. And so, our sabbath rest is our way of saying, "I live in this world, but I am also part of something much greater - Life in God."

I know that after I read Fr. Knight's words, my attitude for resting on Sunday has taken on new meaning. I don't rest because of a Bible story, but because I truly believe that God offers me through Jesus more than just what I find here on earth. I hope this helps you.

Keep on resting on Sunday - It's not only good for the body, but also for the SOUL.

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

You can also write to us at the address above and receive a reply without your letter being published.

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*, written by Steven M. Avella.

Question 21: What is the story of Queen of Apostles Seminary in Madison? Part II

As the building progressed toward completion, the Provincial Council formally transferred the Pallottine Seminary from Milwaukee to Madison and named the first faculty. Fr. Otto Boenki was to be

the Province purchased farming equipment and livestock sufficient to commence a small farming operation next to the seminary. It provided the seminary with milk, eggs, chicken, pork and beef.



QA Seminary building as it looked after completion in 1949.

the first Rector. Assisting him were to be Fathers William Brell, Lawrence McCall, Theodore Matel, Nicholas Schladweiler, Nicholas Wilwers, Joseph Burggraf, Richard Storch, and a layman by the name of DeGraef. John Becker, who would arrive that year from wartime internment in England, would also be named to the faculty. Brothers James Freund and Paul Schulte arrived as well and quickly undertook the arduous tasks of landscaping the new facility. Anxious to make the place as economically self-sustaining as possible, in 1950

The new facility opened in September with forty students. As originally planned, this number included not only Pallottine seminarians, but also seminarians for Madison as well. The academic program, transferred from the Milwaukee college, comprised four years of high school and two of college. On Sunday, December 4, 1949, Bishop O'Connor formally dedicated the new facility in a service attended by 125 priests and several hundred lay persons. Things augured well for the new Apostolate, now

finally in the quarters that everyone agreed were essential for its healthy development: relatively remote, away from the distractions of parish and urban life, and possessing the kinds of facilities that would make its educational program respectable. Moreover, it appeared, at least at the outset, that the diocesan clergy would support the institution by allowing collections for it in their parishes and even more critically, by sending students for the dioceses to attend

the seminary is to educate boys for the religious and diocesan priesthood... However, the seminary also welcomes day students who wish to take their high school training at this school. These boys have a special place in the traditions of Pallottine education, for here must lie the beginnings of the lay Apostolate so close to the heart of the Founder of our Society."

Fr. William Brell, destined to succeed Boenki as Rector, wrote on the Pallottine



QA Seminary/High School building as it looked before closing in 1979.

the institution.

"The Madison clergy are solidly back of the seminary," DeMaria wrote effusively to Rome, "and this augurs well for the future, both with respect to vocations and finances." The success he attributed to: "Father Boenki [who] is a good contact man and has helped greatly to promote this cordiality."

In the dedicatory program, Lawrence McCall summarized the goals of the new seminary: "The primary purpose of

community:

"Wherever... members of the Society work, they must of necessity create for themselves a Catholic Apostolate. An Apostolic Movement must be its heart and soul if they wish to practice the ideals of the Founder and eventually attain full growth."

Fr. Brell extolled the spiritual program, the purpose of which is to form among all classes of people real apostles and leaders, motivated by a genuine love

And Now You Know! *(continued from page 9)*

of God and neighbor, by enabling and guiding them systematically to lead a true spiritual life and to be - to use an expression of Pallotti - 'like trumpets of the Gospel.'

The initial enrollment was about forty students, most of them transferred from the Milwaukee site. Most of these were candidates for the Pallottines with about eight being for the Diocese of Madison.

Steady growth throughout the vocation-rich 1950s and early 1960s saw the seminary reach a peak of 203 seminarians by 1962, three-quarters of them candidates for Madison.

From the outset there was always a lag between what it cost the Pallottines to actually educate the young men and the amount they paid in tuition. This gap was filled by the religious community who worked for contributed services (salaries were not paid to the Pallottine priests and brothers who worked day and night at the seminary) and by the income derived from parish help-outs in the vicinity.

However, growing numbers forced completion of the unfinished shell of the upper floors utilizing the labor of the priests, brothers, and students, who con-

verted the area into a dormitory and classrooms. The need for a gymnasium was evident from the first and probably should have been included in the original building plans. By 1952, the growth in student numbers made a gymnasium a dire necessity. However, the heavy debts left little available cash. Moreover, the lowest estimate for a bare-bones facility came close to \$80,000.

In 1951, Fr. William Brell, by then Rector of the seminary, with the help of Father Joseph Wolf (a "delayed vocation" with a background in construction and masonry) built a much needed four vehicle garage for the property. Their success with the smaller building inspired them to raise the much-needed edifice by their own efforts. Wolf, then the Rector of the House of Studies, was recalled for the task. Father August Soemer, who in his days in rural Manitoba had personally built four mission churches, also pitched in and eventually the new gymnasium began to rise. Plans for a separate chapel ebbed and flowed throughout the life of the building, but never became a reality. At the same time, Fr. Joseph DeMaria was watching the seminary rise, he was also moving forward on the construction of his other pet project, Pius XI High School.

Next Time: Part III of the Queen of Apostles Story!

*If you want to learn more about the Pallottines of the Mother of God Province on your own, 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: Jan. 2007 thru April 2007

In Memory of the Deceased

Rex Abriam
Narciso & Ophelia Baculi
Arnold Baiertl
Mary Ann Berger
Frances L. Beason
Patricia A. Lahr
Arnold Bielawski
Fran & Don Behling
Clyde J. Bird
Gene & Verna Bird
Anna Bosnjak
Edward G. Bizzak
Ray Bredael
Earl & Judith Baiertl
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Family and Friends
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Ryan - Dear Grandson of
Adeline Sebastian
Patricia M. Gantz
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Peter Steffan
Pauline Argenziano
Peter Steffan
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Violet Thompson
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Paul, brother of
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Lillian L. Libert
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John H. Wolf Jr.
Joseph A. Wysocki
Doris G. Wysocki
Gustine Zahumensky
Peggie Phillips
Roman Zimmer
Joe & Agnes Hanigan

In Honor of the Living

Wedding Anniversary

Ed & Martha Kasprzak (60th)
Jeanette Fairchild
Henry and Lucy Kurz (50th)
George and Ann Eidenberger
Dr. & Mrs. Michael Kuhn (50th)
Beverly Arnold
Mr. & Mrs. Frank Boucher
Gordon & Bernice Boucher

Birth

Tanner C. Van Briesen
Roger Van Briesen

Birthdays

Walter B. Jakubowski
Doris Jakubowski

Friendship:

JoAnne Lipp
Jeanette Schwarz
Nancy Reiland
Gertrude Yunck

Good Health

Pat Apostoloff
Monica & Jeff Johnson
Jean Mickowski
Br. Jim Scarpace, SAC
Lora Resenbaum
Beatrice Kmiec

Holiday Wishes

Carmen Torres Aguirer
Rafael Aponte

Kindness & Love

JoAnn Lipp
Jeanette Schwarz
Claire & Rosemary Martin
Marie Schoewe

Love

Bernice McClain
Basil Givens
Mukoso B. Okoye
Nene Okwuje

Mother's Day

Lorraine Nolan
Angela Carbone
Successful Operation
Mary Margaret Hanson
Mr. & Mrs. Gordon Boucher

Pope Benedict XVI's First Encyclical

"Deus Caritas Est"

On the contrary, [man] now considers his body and his sexuality as the purely material part of himself, to be used and exploited at will. Nor does he see it as an arena for the exercise of this freedom but as a mere object that he attempts, as he pleases, to make both enjoyable and harmless.

Here we are actually dealing with a debasement of the human body: No longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere. The apparent exaltation of the body can quickly turn into a hatred of bodiliness.

Christian faith, on the other hand, has always considered man a unity in duality, a reality in which spirit and matter penetrate and in which each is brought to a new nobility. True, "Eros" tends to rise in ecstasy toward the diving, to lead us beyond ourselves; yet for this very reason it calls for a path of ascent, renunciation, purification and healing.

6. Concretely, what does this path of ascent and purification entail? How might love be experienced so that it can fully realize its human and divine promise? Here we can find a first, important indication in the Song of Songs, and Old Testament book well known to the mystics. According to the interpretation generally

held today, the poems contained in this book were originally love songs, perhaps intended for a Jewish wedding feast and meant to exalt conjugal love.

In this context it is highly instructive to note that in the course of the book two different Hebrew words are used to indicate 'Love.' First there is the word "dodim," a plural form suggesting a love that is still

insecure, indeterminate and searching. This comes to be replaced by the word "ahaba," which the Greek version of the Old Testament translates with the similar-sounding "agape" which as we have seen becomes the typical expression for the biblical notion of love. By contrast with an indeterminate, 'searching' love, this word expresses the experience of a love which

involves a real discovery of the other, moving beyond the selfish character that prevailed earlier.

Love now becomes concern and care for the other. No longer is it self-seeking, a sinking in the intoxication of happiness; instead it seeks the good of the beloved: It becomes renunciation and it is ready and even willing for sacrifice.

It is part of love's growth toward higher levels and inward purification that it now seeks to become definitive, and it does so in a twofold sense: both in the sense of exclusivity (this particular person alone) and in the sense of being "forever." Love embraces the whole of existence in each

Love
Looks
to
the
Eternal.

Pope Benedict XVI

of its dimensions, including that of time. It could hardly be otherwise, since its promise looks toward its definitive goal: Love looks to the eternal.

Love is indeed 'ecstasy,' not in the sense of a moment of intoxication but rather as a journey, an ongoing exodus out of the closed inward-looking self toward its liberation through self-giving, and thus toward authentic self-discovery and indeed the discovery of God: "Whoever seeks to gain his life will lose it" (LK 17:33), as Jesus says throughout the Gospels (cf. Mt. 10:39, 16:25; Mk. 8:35; Lk. 9:24; Jn. 12:25). In these words Jesus portrays his won path, which leads through the cross to the resurrection: the path of the grain of wheat that falls to the ground and dies and in this way bears much fruit. Starting from the depths of this own sacrifice and of the love that reaches fulfillment therein, he also portrays in these words the essence of love and indeed of human life itself.

7. By their own inner logic, these initial, somewhat philosophical reflections on the essence of love have now brought us to the threshold of biblical faith. We began by asking whether the different, or even opposed, meanings of the word love point to some profound underlying unity or whether on the contrary they must remain unconnected, one alongside the other. More significantly, though, we questioned whether the message of love proclaimed to us by the Bible and the

church's tradition has some points of contact with the common human experience of love or whether it is opposed to that experience. This in turn led us to consider two fundamental words: "eros" as a term to indicate "worldly" love and "agape", referring to love grounded in and shaped by faith. The two notions are often contrasted as 'ascending' love and 'descending' love. There are other similar classifications such as the distinction between possessive love and oblation love (amor concupiscentiae -- amor benevolentiae), to which is sometimes also added love that seeks its own advantage.

The Love of Christ Urges Us On.

St. Vincent Pallotti

In philosophical and theological debate, these distinctions have often been radicalized to the point of establishing a clear antithesis between them: Descending, oblation love - agape - would be typically Christian, while on the other hand ascending, possessive or covetous love - eros - would be typical of non-Christian and particularly Greek culture. Were this antithesis to be taken to extremes, the essence of Christianity would be detached from the vital relations fundamental to human existence and would become a world apart, admirable perhaps, but decisively cut off from the complex fabric of human life. Yet "eros" and "agape" - ascending love and descending love - can never be completely separated. The more the two in their different aspects find a proper unity in the one reality of love, the more the true nature of love in general is realized.

(Continued in our Next Issue)

You Satisfy the Hungry Heart!

A message from the Provincial,
Fr. Leon Martin, SAC

This past April we sponsored a luncheon for the staff at Pius XI High School in Milwaukee. It was to celebrate the life of St. Vincent Pallotti, since he was born on April 21, 1795, and to affirm all who are part of the vocation of serving high school youth.



Mother Teresa of Calcutta writes,

"Everywhere today hunger is not only for a piece of bread, but hunger for God, hunger for love."

To satisfy our hunger for food is just the beginning. To nourish all the different hungers of the human family requires all the different gifts and talents of God's people. To revive faith and enkindle charity could only be on the right path when the clergy, religious and laity unite their efforts in the gift of apostolic love - to paraphrase St. Vincent Pallotti. This is as true today as it was then!

This summer we will nourish our hunger for God by our community retreat in June on the theme of "Living in Community." We will be gathering as Pallottines in North

America to renew our ties as well and to discern how we can be more effective witnesses of St. Vincent in this area of the world. It is also a time we share the missionary efforts of our community and the Church with many parishes around the country.

This birthday of St. Vincent also begins a new three year term of leadership in our Province: myself as Provincial, Fr. Joe Koyickal as First Consultor and Br. Jim Scarpace as a Consultor. Thank you for your prayers and support as we seek to serve the Church in the spirit of our Founder, St. Vincent Pallotti.

Have a great summer! God bless you.

Fr. Leon Martin, SAC

Impossible Pumpkin Pie?

by *The Pallotti House Chef*

A few months ago one of our readers wrote that she was looking for a Pumpkin Pie recipe in which all the ingredients were mixed together and, when poured into the pie pan and placed in the oven, they would bake into a complete pie - crust and all.

Well, since then I have received several other similar requests.

I don't have such a recipe in my personal cookbook, but thanks to the internet I was able to find one (actually several) that fits the bill.

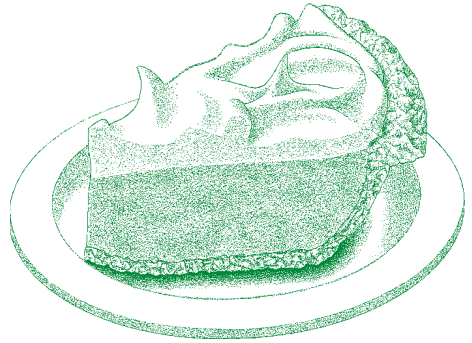
I asked some friends if they have ever tried making such a pie, and they said "Yes, and it does work." Not having made such a pie myself, I will trust their words ... let me know how it comes out for you.

I might try making one during the summer. If it turns out, I may have to do it again come Thanksgiving.

So, for all you pumpkin pie lovers out there who want an easy, quick pumpkin pie recipe, I present the following:

Here's What You Will Need:

3/4 cup white sugar
2 tbsp. butter, softened
2 eggs
1 can (16 oz.) pumpkin solid pack
1 can (13 oz.) evaporated milk
2 tsp. real vanilla extract
1/2 cup Bisquick
1/8 tsp. salt



1 tsp. ground cinnamon
1 tsp. ground allspice
1/2 tsp. ground ginger
1/2 tsp. ground nutmeg

OR

3 tsp. of pumpkin pie spice instead of the cinnamon, allspice, ginger, & nutmeg above.

Here's What You Do:

Preheat oven to 350 degrees F (175 degrees C). Grease one 9 or 10 inch pie pan and set aside.

In a large bowl, beat together all ingredients with a hand mixer for 3 minutes until smooth. Pour into the prepared pie pan.

Bake at 350 degrees F (175 degrees C) for 50 to 55 minute, or until a toothpick inserted in the center of the pie comes out clean.

Believe it or not, this pie will make its own crust!

Don't forget the Whipped Cream!

Enjoy!