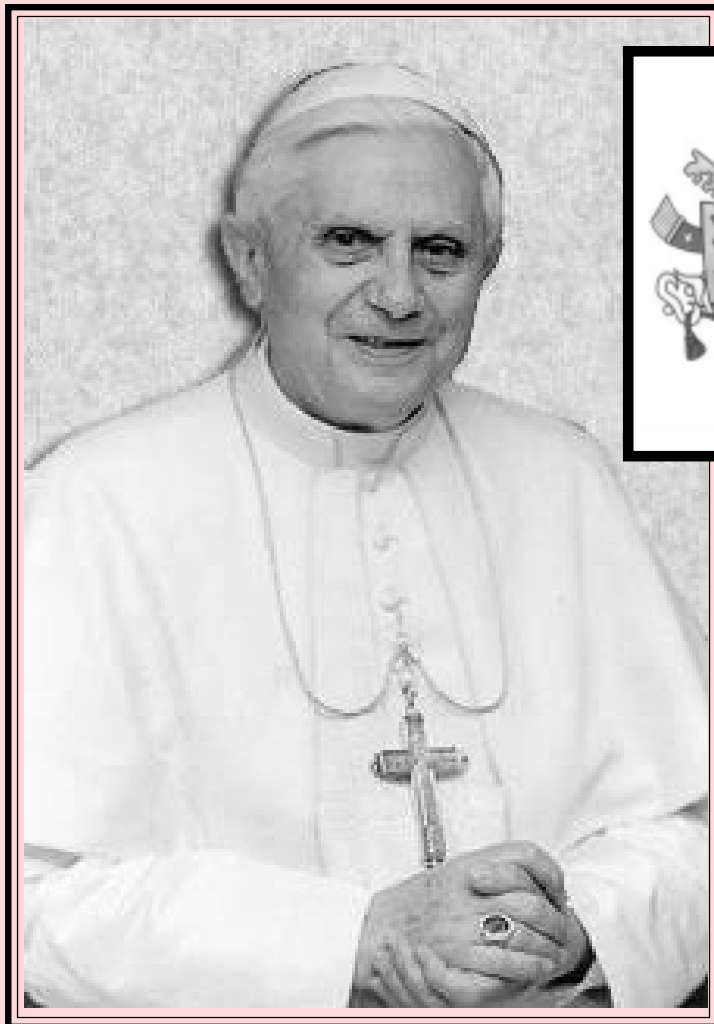


PEOPLE OF GOD NEWSLETTER

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



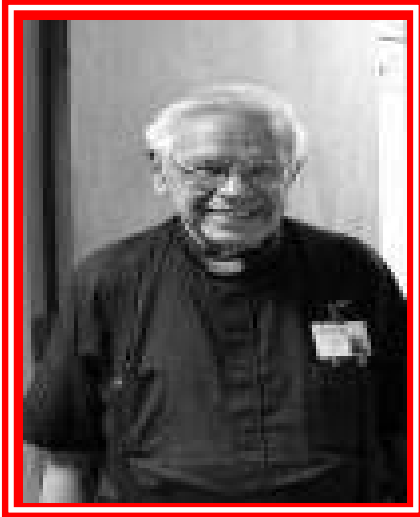
Pope Benedict XVI

Society of the Catholic Apostolate
Summer - Fall 2005



The Pallottines

Fr. Jerry Celebrates 50 Years as Priest



On June 26, 2005 Fr. Jerry Hapka will relive the memories of 50 years as a Pallottine Priest with a concelebrated Mass of Thanksgiving at St. Vincent Pallotti Church West.

After serving in the Navy from 1944 to 1946, Fr. Jerry began his years of study at Pallottine College in Milwaukee, our Novitiate and Philosophy school in Jessup, Maryland and Holy Name College in Washington, D.C. On June 15, 1955 he was ordained to the Priesthood. His first assignment was St. Therese Parish on 92nd and Bluemound. There he spent almost 5 years before he took a short 6 month tour of duty at St. Michael's Parish in Thorne, North Dakota. Life in North Dakota was simple, but as he himself often tells us, "It was just too cold up there."

In the fall of 1962 Fr. Jerry came back to the warmer climate of Madison, WI where he took on the task of Prefect of Discipline at our minor seminary, Queen of Apostles. I think it was there during the

two years he spent riding shotgun over more than 200 high school and college students that his hair slowing went from dark brown to the brilliant white it is today. Oh well, at least it didn't fall out!

Fr. Jerry's next years from June 1964 to today have been spend in various assignments in the Milwaukee area. He had his first taste of chaplain work at the Milwaukee County Institutions in 1964 and 1965; then spent the next nine years as assistant pastor at St. Anthony of Padua, now St. Vincent Pallotti Parish.

Perhaps it was his love for meeting people that moved him back into hospital chaplain work in August of 1974. That date marks the beginning of over 20 years that he walked the halls of the County Institutions. If time and space would allow, I'm sure I could fill several years worth of newsletters with the stories he still tells us about the staff, patients that he worked with over the years.

As time wore on, Fr. Jerry's smile and wonderful spirit only seemed to increase. Unfortunately, his body began to show it's wear and tear. Toward the end of the 1990's he left his work at the County and found a new "job" at St. Camillus Health Care Center on Bluemound Road. He says that he's not one to just sit around and grow old gracefully. He didn't want to retire from working and finds that the few hours he spends each day at St. Camillus are good for him and those he ministers to. Congratulations, Fr. Jerry, on 50 years of active ministry in the Church. God bless you always!

We Have A New Pope!

By now the whole world knows of the election of our new pope, Benedict XVI. We Pallottines would like to invite you to spend a few moments with us as we offer a prayer for our Holy Father:

Lord Jesus, before you ascended into heaven you entrusted your Church to the guidance of the Holy Spirit, who was soon to come, and to the care of your apostles. You spoke of Peter as the Rock upon which you would build your Church.

We pray this day for all leaders of the Church, especially for our Holy Father, Pope Benedict XVI, the successor of St. Peter. Give him health of mind and body so that he may devote his time and energies to the care of your people with the physical strength necessary to be a strong and respected leader in the world today.

Grant also that he may be a wise shepherd who is deeply concerned for the spiritual and temporal welfare of your flock. May he be faithful to your gospels, fervent in his prayers for the Church and the world community, and exemplary in his words and deeds.

Lord, protect him from all danger and harm that he may serve you well. We ask this in your name. Amen.



Pope Benedict XVI

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Reflections on the Vocation of a Brother

by *Br. Jim Scarpace, SAC*

It seems inevitable that somewhere along the line a religious brother will be asked the question, "Why didn't you become a priest?" There are many ways I could approach an answer to that question. Let me start by asking a question of my own: "Do you remember the classic movie, *Doctor Zhivago*?"

Amid the more dramatic moments in the movie there is a seemingly unimportant scene in which Yuri (Zhivago) is working at a microscope in the medical lab and is asked a question by his professor, "What do you want to do after you graduate from medical school?" Zhivago without hesitation responds, "I want to be a GP (General Practitioner)." His professor doesn't think much of that idea and suggests that Yuri go into pure research. But Yuri quite simply replies, "No. General practice." And that pretty much ends the scene.

You may say, "What has that got to do with anything?" Well, that short conversation spoke volumes to me. Yuri gave no explanation for his choice of profession; he didn't argue the pros or cons of either his or his professor's opinion. He didn't try to defend his position. He just knew what he wanted to be (the calling?) and was intent on becoming that.

I think a brother finds himself in a similar situation. Just because priesthood may look to be the more attractive vocation because one can say Mass, hear confessions, administer the sacraments, preach the Gospels, etc., that does not necessarily mean all men feel the call to that lifestyle. Yes, to be called to be a brother is to be called to follow Christ in a special way, BUT not as a priest. I don't think a person

would be or ever remain happy as a brother if his main reason for becoming one was that he couldn't "make it" as a priest because he couldn't keep up with the studies or handle to pressure of the job, or whatever. There is more to being a brother than simply "settling for less that priesthood."

As I see it, a brother is a man who wants to live out his baptismal connection with God through Christ in a more intense way. He's not saying that the single life or married life "out in the world" can't be or isn't an expression of a person's living in Christ. Either may be proper, right and fine for many others, but he feels called to do something more.

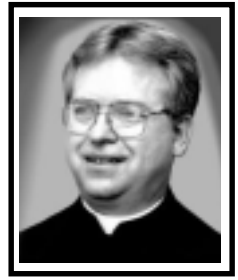
A brother wants to emulate his Master more closely. Jesus was known for his obedience to the will of God. A brother wants to be a living example to others of that dedication to God. Jesus lived a poor and simple life. A brother wants to follow in those same footsteps and turn from the materialism that the world has to offer. Jesus remained single and even left his childhood home and mother to be with his disciples and the people. A brother too want to offer his life in the service of God and His people in a religious community.

A brother may not ever don a sacred vestment, say Mass or preach a homily, but he can certainly help spread the message of the Gospels and show his commitment to his baptism in Christ through the way he lives his life. Christ is known by many titles. "Brother" is one of them. May all religious brothers teach us by their words and examples how to live as our brother Christ did in this world.

St. Vincent Pallotti's Apostolic Formation for God's People:

by Fr. Leon Martin, SAC

Part 8: Perfect Model - Mary, Queen of Apostles: "His mother said to the servants, 'Do whatever he tells you.'" (Jn.2:5)



In our final installment on the "Formation of God's People" Father Seamus says, "The perfect model of the pedagogical process is Mary, the Mother of God. She had the task of collaborating in the education, formation, and life-long accompaniment of Jesus."

"She accompanied and sustained His disciples to the event of Pentecost and beyond. She is forever Queen of Apostles. This is a conviction revealed from a faith experience. We have no text of her catechises, nor discourses or conferences. We have but a few words scattered here and there throughout the Gospels. These few words say so much more than the massive quantity of contemporary verbiage. Her silent presence, her faith-filled words, and the power of her intercession, are a perennial teaching and guidance for all. She is the perfect model of formation in that she helps all to be in the contact of obedience with Jesus. In this context we can understand the value of the formative words of St. John the Baptist: 'He must increase, but I must decrease.' (Jn 3:30), and for all involved in the formative process, the following words are of definitive importance: 'I am not the Messiah, but I have been sent ahead of him.'" (Jn 3:28).

"I would like to conclude this section with a Scriptural citation that, with a minimum of words, summarises, in a brief and most creative way, the substance of the preceding reflections: 'I, therefore, the prisoner of the Lord, beg

you to lead a life worthy of the calling to which you have been called (Education), with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace (Formation). There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, through all and in all (Belonging).'" (Eph 4:1-6)

Conclusion: Do we have a strong formation dynamic? I have had the experience of attending the funerals of many of our deceased confreres. Many times I met the brothers and sisters of the deceased. I was often struck by how similar they were in attitude, thinking and mannerisms with our confrere. Somehow, I expect a confrere who studied for at least eight years in Pallottine formation houses to be, certainly not better or worse, but different from a brother or sister who has little opportunity for formation or education, and who often spent their lives on a farm or in the country. I take two messages from this. Vincent Pallotti was correct to place so much emphasis on the Nazareth experience as the bedrock of formative processes. A good family beginning, and then family continuation, is a very effective program. The second message is this: We surely must be critical of our educative and formative programs. They must be living Cenacles, in the company of the Holy Spirit, and not a sterile system."

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 #15: How did the Pallottines expand their presence in North Dakota and Canada? (Part 2 of 2 parts)

The desire to release the priests from their confinement (in the detention camp for Germans during World War II) was primarily for their morale. But their presence also worked to fulfill Pallottine hopes for expansion into Canada. This was evident in a letter Hoffmann sent Boenki in September 1941, urging Boenki to explore the possibility of using the detainees as the nucleus of a new Pallottine endeavor in the Dominion. Boenki was initially cautious, "The founding of a house in Canada lies still very much in the future. But we keep it in mind as an objective." However, his enthusiasm for the project picked up considerably by November 1941. After visiting the interned priests and discussing the matter with several close friends in Toronto, Boenki appeared more convinced that a Canadian foundation was possible. Consequently, when Hoffmann again broached the subject in a letter of November 7, 1941, wondering if the now released Father Schreiber "could find an opportunity to found something in Canada." Boenki replied, "The idea of starting a Canadian foundation is also mine." "I have suggested it to Schreiber repeatedly," he wrote to the Rector General in Rome. "The difficulty for the time being is this: that he may not own any property because of his status." Boenki's embrace of a Canadian foundation may also have been stoked by his meeting with the German Pallottines now living with the Redemptorists. Glad to be free at first, they soon began to chafe under the restrictions on their ministry imposed by the government and their hosts.

After so many months of 'sitting around' they were naturally anxious to have a place of their own...

In the summer of 1944, the much desired opening for a Canadian foundation and a residence for the German Pallottines arrived. A chance meeting of Boenki with Archbishop Alfred A. Sinnott of Winnipeg at a retreat at Camp Morton in the Province of Manitoba produced an offer. Manitoba had pockets of Catholics and had been the site of a major clash between the Canadian Bishops and the Liberal government in the 1890s. In that decade there had been systematic efforts to close Catholic schools and undercut the power of the church over education. Bitter resistance on the part of the bishops had stymied much of this, but left Manitoba as a no-priest zone and the hundreds of Catholics in the region bereft of spiritual ministries. For years Sinnott agonized about the poor spiritual ministry to the remaining Catholic Metis, whites, and Indians in the district of Swan River, Manitoba, an area in the central portion of the Province, consisting of about a dozen missions in a 2,000 square mile area. This appeared to be an answer to his prayers: a missionary community that was anxious for work in a remote area. The confluence of interests between Sinnott and the Pallottines was more than just the need to place some wartime detainees. At the same time as these arrangements were being worked out, the community was about to take on the ministry to the Indians at Dunseith, North

Dakota, roughly three hundred miles south of the Swan River district.

In the late summer of 1944, Boenki and Sinnott began negotiations. "I would love to have the Pallottines Fathers in the Diocese," Sinnott wrote to Boenki, "And I think it was God's Providence that sent you to Camp Morton." Boenki wrote of the offer to Hoffmann in Rome and described the new endeavor, "He has written and offered us the Swan River District in the West central section of the Province of Manitoba. There is a parish for whites in Swan River where the Fathers will reside. From there they will take care of several missions for half-breeds and a mission to the Indians. The Fathers are most eager to accept the Archbishop's offer because this gives them a opportunity to live a Pall.(sic) community life and to work together. They are sick of being scattered all over Canada and of living with strangers."

Wartime delays in mail service slowed the formal approbation of the plan, which did not arrive until sometime in late November. In the meantime, Boenki negotiated on his own authority and the project moved ahead in fits and starts.

All seemed in readiness, and even the military authorities readily gave permission for the move. However, a last minute glitch developed when the heretofore cooperative Apostolic Delegate withheld per-

mission. The Careful Anotoniucci worried the Redemptorists, who had a nominal "claim" to the Swan River District might be offended by Sinnott's "gift" of the area to the Pallottines. Since his approbation was necessary for the Pallottines to be 'released' from the Redemptorist house where they were staying, the matter was put on hold. Boenki tried to break the log jam by writing to Sinnott and urging him to write to the Redemptorist Provincial for the necessary release... fortunately, the Pallottines did not have to wait to VE Day. The Redemptorist Provincial gave his approbation to the project and on November 2, 1944 Boenki wrote Hoffmann... "On November 8th I will be in Winnipeg to make final arrangements ... A Pallottine establishment in Canada will soon be a reality. Thanks be to God."

The remaining Pallottines eventually settled into the Canadian mission... One of the members, August Soemer, would personally construct four churches. Ultimately the remoteness of the location proved a disadvantage. By the end of the war, those who had leapt at Swan River were weary of the site and either moved south to the United States or back to their native Germany. In 1952, the Milwaukee Pallottines relinquished the mission to the Limburg Province.. And that is how it came to be that the Pallottine expanded into North Dakota and Canada.

Next Time: How did the Milwaukee Pallottines gain the Status of a Province?

*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**

Ask Father

Suicide is a Tragedy for All!

Dear Father,

A friend of mine recently committed suicide. It really made me feel sad and angry at the same time. It was terrible for me to go to her funeral. It seems that part of me is just gone now. To make things worse, another friend came up to me and said that people who commit suicide don't go to heaven. I didn't need to hear that.

Father, is it true that you don't go to heaven if you commit suicide? Is that what the Church teaches? Please let me know, OK?

*Signed,
Mary*

Dear Mary,

First let me say how much I feel for you over the loss of your dear friend. Suicide is such a tragedy. The trouble is that by its very nature suicide is an extremely emotional issue for everyone involved. When we hear that someone we love took his/her own life, it does, as you yourself so honestly stated, make us feel sad and angry all at the same time. We may even feel a sense of guilt. Could we have stopped them if only we had read the signs? Did we miss something? On top of all that, the loss of our friend weighs heavy on our minds and hearts.

The Catechism of the Church has some interesting and comforting things to say about this issue. I quote, "Suicide contradicts the natural inclination of the human being to preserve and perpetuate his (her) life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of



solidarity with family, nation and other human societies to which we continue to have obligation. Suicide is contrary to love for the living God."

Having stated those nice logical thoughts, the book continues, "Grave psychological disturbances, anguish, or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide. We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to Him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives."

I personally believe the last two sentences above say it all. It is not for us to judge another person in these circumstances because we just don't know the whole story. Yes, God is a just God, but He is also a most merciful God. Let us leave it up to Him to do what is best. Believe me, He most certainly will!

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

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

Three Big C's Together: Crab, Cheese & Crackers

by *The Pallotti House Chef*

No party, formal or informal, would be complete without a favorite selection of hors d'oeuvres. Yes, we can always rely on the corn curls, potato chips and pretzels. Why? Because they're easy to prepare. Open a bag and dump the contents into a bowl and you're done. Of course, if you want to really put on "a spread", you will have to come up with something a little more exciting than those things.

Whenever my family gets together for the holidays or a Packer game - What's that you say? The fourth of July is just around the corner and Brett Favre is back for another season. - we always like to have a number of things for people to munch on, but we don't want to spend all our time preparing them.

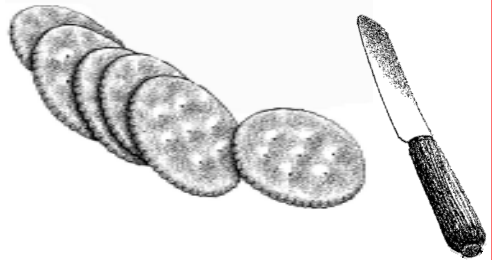
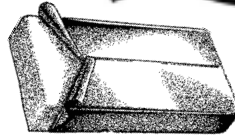
Here, then, is a very tasty, yet extremely simple hors d'oeuvre you can make for your next party or get-together.

What You Will Need:

- 1 6 oz. can of Crab Meat (white or pink)
- 1 8 oz. block of Cream Cheese
- 1 15 oz. bottle of Hoffman House Cocktail Sauce
- 1 box of Ritz Crackers

Here Is What You Do:

Open and drain the crab meat.
Unwrap the cream cheese. (Works best if used at room temperature.) Place cream cheese on a small plate or platter that will



fit in the middle of a larger plate or platter.

Cover cream cheese with the crab meat on top and sides. Pour a generous amount of the cocktail sauce over the crab meat, being sure to cover all of the meat. (Now, you can use whatever brand of cocktail sauce you like, but I found the Hoffman's has just the right zing!)

Place in center of larger plate or platter and fill the empty space with the Ritz crackers. Have a butter knife handy so that your guests can lop off some of the spread onto a cracker. (The cheese with the meat and sauce is usually too stiff to just use a cracker. Experience has shown that you will end up with a lot of broken crackers if you don't use a knife). A word to the wise!

What is so great about this appetizer is that if you start running low, it only takes about 3 minutes to whip up a new batch!