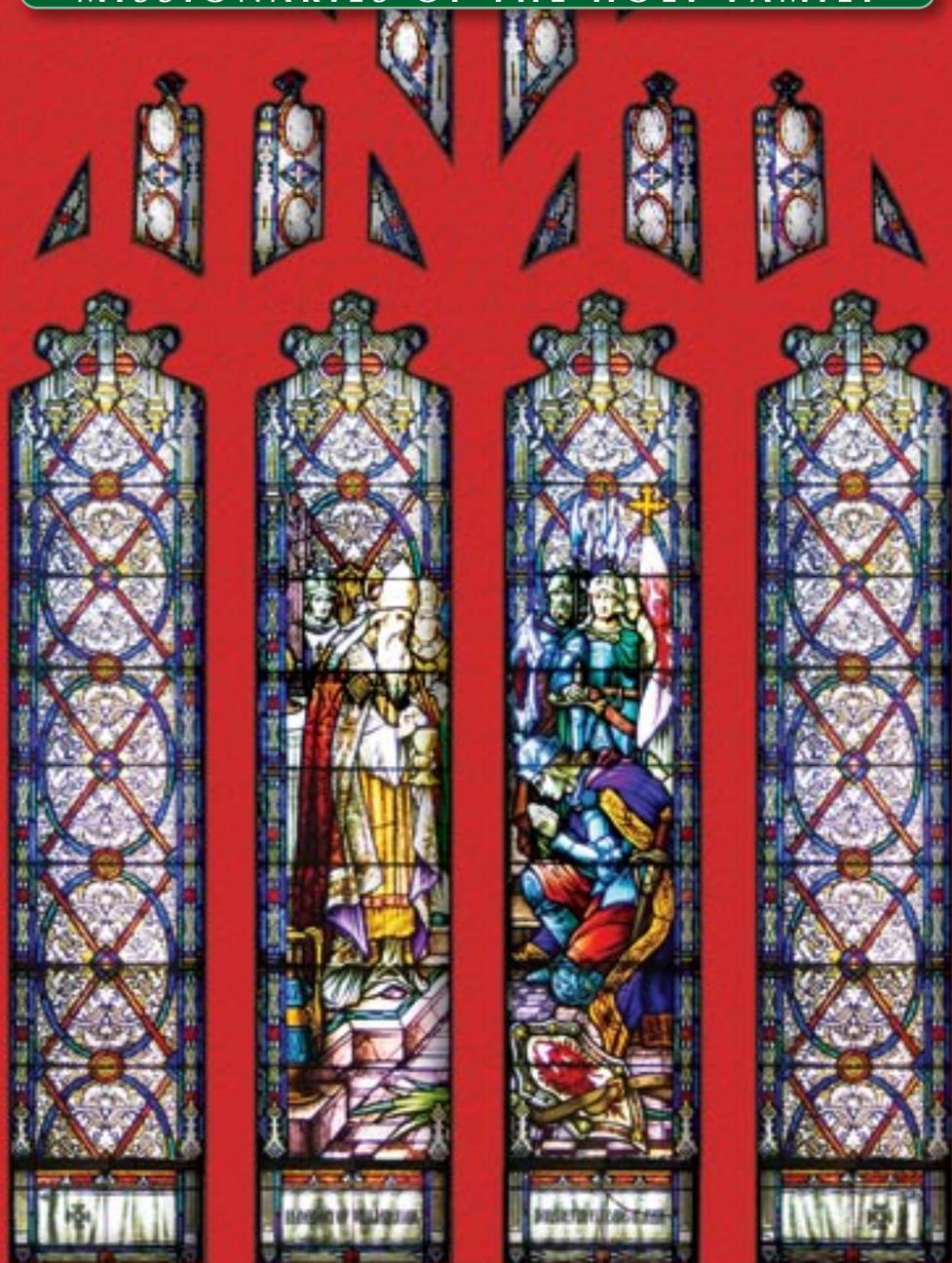
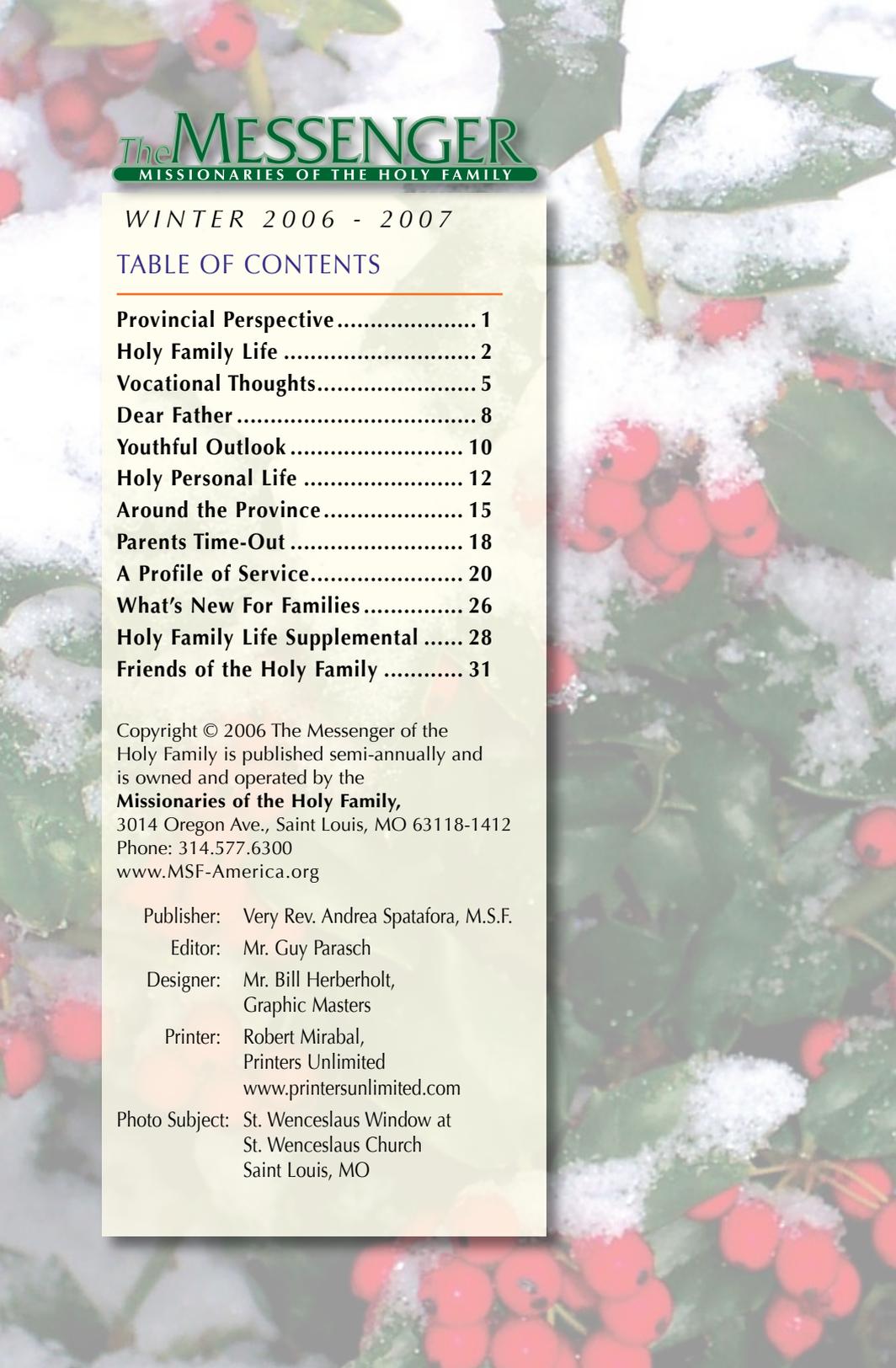


The MESSENGER

MISSIONARIES OF THE HOLY FAMILY



WINTER 2006 - 2007



The **MESSENGER**
MISSIONARIES OF THE HOLY FAMILY

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Provincial Perspective

Dear Readers,

At the close of the liturgical year, our thoughts must include a note of mourning as the North American Province of the Missionaries of the Holy Family looks back to the loss of its Provincial Superior, Fr. Joseph Roelke, M.S.F., as well as Fr. Herman Defler, M.S.F. Although retired, Fr. Herman was still helping at St. Joseph's Parish in Donna, Texas while Fr. Joe was very active in his leadership position. The provincial chapter will be held on 30-31 January 2007 to elect a new Provincial Superior and a new council.

During this Advent and Christmas Season the members of the Province will begin to prepare for our chapter. This season is a very special time in the liturgical calendar in which we celebrate three comings of the Lord: His coming in the Incarnation two thousand years ago, His coming at the end of time and His coming to us daily in the events of our lives, in His Word and in the Eucharist. Please pray with us that our Lord be present with us as we discern and that He guide our choices for the good of the Province.

May you have a joyful Advent season and a very merry Christmas.



Very Rev. Andrea Spatafora, M.S.F.
Provincial



Very Rev. Andrea Spatafora, M.S.F.

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Third Assistant



HOLY FAMILY LIFE

Is A Future Priest Or Religious Now Living Under Your Roof?

By Marge Fenelon

When Katie Busse called her parents in Stevens Point, Wis., to tell them she'd decided to enter the Poor Clares of Perpetual Adoration while on a visit to the order's convent in Atlanta, her mom, Colleen, wasn't a bit surprised.

"I told her before she left that she'd be giving us a call," Colleen says, laughing. "And that's exactly what happened."

She knew Katie would call because she knew that the example she and her husband, Dan, had set in trying to live a holy Christian marriage impacted Katie's vocational discernment.

The Busses have taken to heart Pope Benedict XVI's words on May 7, this year's World Day of Prayer for Vocations:

"Let us not forget that Christian marriage is a vocation to holiness in the full sense of the word, and that the example of holy parents is the first condition favorable for the flowering of priestly and religious vocations."

In a day when many look at the Church and make much of a "dwindling supply" of priests and religious, the Holy Father's point stands as both a sign of contradiction and a game plan: The Church will be rich in such vocations when families respond

to the universal call to holiness *en masse*. And that's already begun to happen.

Exhibit A: The Busses — and uncounted thousands of domestic churches like theirs.

"The most important point is the striving," says Colleen. "No matter what difficulties there are in a marriage, you continue striving toward the ideal and God blesses your faithfulness."

The Busses have worked hard to show their children the parallel between faithfulness in family life and faithfulness in religious life by exposing them to a wide variety of people living their vocations in an exemplary way — priests, religious, single and married.

They've also encouraged their children to develop a spirit of service by making volunteerism part of their family's lifestyle.

"You can't just say it," says Colleen. "You have to do it."

Formation Foundation

Father Nathan Reesman, recently ordained and appointed associate pastor of St. Mary's Church in Elm Grove, Wis., is positive his parents' example of holy marriage influenced his own Yes to God's call.

“My generation is afraid of commitment,” he told the Register. “We don’t like to commit ourselves to anything. My parents have been married for 33 years. No doubt watching them walk faithfully through all different situations in life and still remain committed to each other taught me the value and importance of commitment in any vocation.”

Both of Elm Grove attorney Jerome Shimek’s sons, Joseph and John Paul, have entered the seminary. He and his wife, Anna, did their best to assure that the Catholic faith was woven through all facets of their family’s life.

Such weaving begins, they say, with the way they live their vocation to marriage.

“As a couple, we’ve always prayed the Rosary and gone to daily Mass together and often the kids came along,” says Jerome. “Seeing faith demonstrated by their parents gives cause for the children to see something of value in it.”

“We never pushed priestly or religious vocations on our children,” adds Anna. “But we did make subtle suggestions that they might look into it.”

Joseph Shimek didn’t look into the priesthood until after he’d earned his law degree from the University of Notre Dame. Three months into his first job, he decided it was time to answer the call that had been deep inside of him for years. He credits his parents.

“A strong family background cannot create a vocation, but it can make it easier to recognize and respond to it,” he says. “A priestly vocation only makes sense in the context of faith.

My parents helped to make faith real and important for my brother, sister and me.”

Pope John Paul II made the family-vocations connection in his 1981 apostolic exhortation *Familiaris Consortio* (The Role of the Christian Family in the Modern World). He explained how the celibate life presupposes and confirms the dignity of marriage — and vice versa.

“When marriage is not esteemed,” he wrote, “neither can consecrated virginity or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of heaven loses its meaning.”

Aspiration and Identity

Father Todd Petersen, vocations director for the Diocese of New Ulm, Minn., can attest to this. In working with young men entering the seminary, he’s seen how their parents’ marriage vocations affected their priestly vocations. He says that most of the young men come from homes in which there was a strong Catholic identity — and that upbringing helped the young men to more strongly identify with the Church and her mission.

“Marriage and priesthood or religious life are different sides of the same coin,” says Father Petersen. “A healthy respect for the marriage vocation is the cornerstone for priestly and religious vocations.”

And then there’s the “ask.”

Many priests and religious report that they discovered their vocations because someone they looked up to — a parent, teacher or mentor — came right out and spoke the words:

“You know, you might make a good priest or religious. You should think and pray about it.”

Legionary Father Robert DeCesare credits his mother’s decision to send him to a summer program at Thomas More College of Liberal Arts in Merrimack, N.H.

“I did not mind my mother’s decision,” he recalls. “Were it not for her, I might not have found my vocation.”

Father DeCesare adds that his parents “were supportive of my considering the seminary my senior year of college. They wanted me to do God’s will. If God wanted me to be a priest, they were totally in favor of that and

were willing to support me every step of the way.”

If today’s “dwindling supply” of priests and religious is to turn into tomorrow’s rushing torrent, it will be thanks to the holiness, prayers and support of families. With God, all things are possible. 

This article graciously contributed by the National Catholic Register for reprint. Originally appeared in the Aug 27-Sept. 2, 2006 issue of NCR.

Marge Fenelon writes from Cudahy, Wisconsin.

Where There’s a Will ... There’s a Way to Make a Difference!



Having a Will is important. It provides you the opportunity to have your decisions today help care for your loved ones in the future. It also provides you the opportunity to support the Missionaries of the Holy Family with a bequest to enable our mission into the future. If you would like information on wills, we would be happy to send you some literature. Call our office at 314.577.6300.

**“He is like a tree planted near running water,
that yields fruit in due season and
whose leaves never fade” - Psalm 1:3**



VOCATIONAL THOUGHTS

Surprise! You don't choose your Life Vocation – God does.

By Walter Lukaszek

Missionaries of the Holy Family Apostolate Board Member

The Life Vocation God plans for each of us is not the same as our job, work or career. A person can change jobs or even change careers during a life time, but the life vocation God intends for us is constant. In these terms a life vocation is our state-in-life; married, consecrated (priest or religious sister/brother) or the single lay life.

Thomas Merton offers some interesting thoughts in his book, "No Man is an Island."

"Each of us has some kind of vocation. We are called by God to share in His life and in His Kingdom. If we find that place we will be happy... For each one of us, there is only one thing necessary: to fulfill our own destiny, according to God's will, to be what God wants us to be. ...Marriage too is a vocation. ...The ordinary way to holiness and to the fullness of Christian life is marriage. Most men and women will become saints in the married state. ...All vocations are intended by God to manifest His love in the world."

Vocation, be it priest, brother, sister, single, or married, is not an offer we make to God but obedience to what God offers us. Each person on earth is a recipient of a divine calling and each is called to obey. Work is a way of life. Vocation is the work of each person.

Brother Robert De Long, M.S.F., has been presenting vocation awareness talks at parishes where the Missionaries of the Holy Family are serving or have served in the Rio Grande Valley. As I listen to him share on this topic, I have been impressed with his ability to help people see vocation much more widely than the usual context and special roles of priests, brothers and sisters in our communities. And prayer is a part of our work.

At Baptism each person is called to put on Jesus Christ; to paraphrase St. Paul (1 Cor 12:4), to accept our gifts from the Holy Spirit, and to build up the church and the Kingdom of God. In the twenty-first century, we struggle with the view that priests, brothers and sisters have vocations and are separate. At times we may see jobs as vocations if they are in service to others. We see marriage as a sacrament, not a vocation. Single life is just there, with little connection to vocation.

Vocation is a gift to all humans, to male and female, married and single. We know from St. Paul that there are many gifts. Our role as humans is to discern our gifts and share them with the Church and the whole world until the end of time.

Vocation is not a burden or category. Rather, vocation is “the place God calls you to, the place where your deep gladness and the world’s deep hunger meet.” Mary is a wonderful example of vocation, saying “yes” to God and not considering the consequences. She was a teenager, not married but pregnant, all in response to God’s call. Neither she, nor her parents, nor her spouse-to-be, nor her community understood how salvation was to come of her “yes.” Yet she pondered all these things in her heart and still watched her son die on the cross prior to the surprise of the resurrec-

tion—death could not overcome God’s plan of salvation.

Let us pray that the Holy Spirit will open our eyes to our vocation and pray daily that we will obey God’s will for us. 

- 1 Thomas Merton,
“No Man is an Island”
- 2 Karl Barth,
“Church Dogmatics: III:4”
- 3 Frederick Buechner,
“Wishful Thinking:
A Theological ABC,” p. 95

MISSION STATEMENT

Missionaries of the Holy Family

We, the Missionaries of the Holy Family of the North American Province, are united in religious community according to the purpose of our Founder, Father Jean Berthier, who dedicated our future and ministry to the ideals of the Holy Family of Nazareth. Guided by the Holy Spirit we respond to the missionary task of the Church and contribute to the evangelization of all for the coming of the kingdom of God. Our Mission to evangelize encompasses far away places, different cultures and wherever the Good News needs to be proclaimed. According to the gifts and talents of our members, we are moved:

- *to draw others to the Gospel,*
- *promote vocations and*
- *the pastoral care of Families.*

Missionaries of the Holy Family



We invite you to a life fully dedicated to the apostolates of the family, vocations and wherever God directs us.

Servants of God

Builders of Family

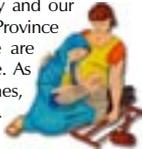


Charism

The Congregation of the Missionaries of the Holy Family was founded in 1895 at Grave, Holland by Fr. Jean Berthier. He dedicated the community to the Holy Family which is "the perfect model of every religious community and of every Christian family." We seek out and foster vocations, particularly among mature adults and the poor. Our community strives to live as a family while bringing the Gospel message to areas of need.

Apostolates

Throughout the world we promote and serve the needs of Church, family, local community and our Congregation. In the North American Province (Canada, United States and Mexico) we are involved in many types of pastoral service. As priests and brothers we work in parishes, schools, hospitals and homes for the aged. Our work reflects the concern and respect we have for family life.



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DEAR FATHER

Ask Father John

By Rev. John Carl Lombardi, M.S.F.

Dear Father,

My wife and I are at our wit's end with trying to get our two teenage children, both of whom attend Catholic schools, to go to Sunday Mass. They complain that they find the Mass to be boring, and they say that they "get very little out of it." Every Sunday before Mass it seems as if World War III is breaking out in our house, and we just don't know what to do.

I would suggest that you look at this problem from a long-range perspective – that is, what are your religious goals for your children? If your only goal is to get them to attend Sunday Mass, you are selling yourself and your children short.

Your primary purpose as Christian parents is to raise and educate your children in the Catholic faith so that they will grow up to be mature Christians living the faith and trusting in God. Even though they both attend Catholic schools doesn't mean that their religious education is out of your hands. This may be the major problem, especially when Catholic parents leave the religious education of their children only to the Catholic school or Parish School of Religion.

It is important for you to be involved in your children's Christian education and training. You are the role models on which your children need to see the faith in action. How do you react to going to Mass on Sundays and Holy Days of Obligation? What place does the Eucharist have in your lives? Are you wit-

nessing Christ within your marriage? Do you gather as a family each day and pray together – especially the rosary? Do you go to confession at least once a month as a family? Do you get together to read and study the Bible? These are important and tough questions that you and your wife should ask yourselves.

Now let us look at the fact that indeed the liturgies at your local parish may be boring and your children are reacting to this fact. You might try to seek out a parish in your area that has youth-oriented Masses.

Let me leave you with this final thought – home and Church are closely related, and they should normally reflect each other. But, as I said before, the home plays a major role in the development of one's children. The home is the place where your teenage children will be able to grow into being mature Christians.

And that is where your role as responsible Christian parents comes into play by developing them and forming them as you promised at their baptism.

Dear Father,

What is the difference between a religious order priest that lives in a community, like The Missionaries of the Holy Family, and a diocesan priest? And what led you to choose to be a religious order priest?

A diocesan priest is ordained for a particular diocese. Most diocesan priests work in parishes, but some are assigned to special functions within the diocese according to their training and appointments. For example, a diocesan priest could be trained as a canon lawyer; in addition to his work in a parish, he would serve the entire diocese as a canon lawyer.

Diocesan priests promise to remain celibate and are under obedience to the bishop of their diocese. They are paid a salary and certain allowances for insurance and automotive expenses, but they must pay income tax and provide for their own retirement. Generally they live in a rectory, sometimes with other priests; but usually their lifestyle is separate. In other words, they usually pray their breviary and other prayers on their own.

Religious order priests at ordination take vows of poverty, chastity and obedience to their provincial instead of to a bishop, though their order serves in a diocese with that bishop's permission. Religious order priests live in community and do not own any property. Any salary, Social Security or pension that they usually receive goes to the community for common expenses and, therefore, they do not pay taxes. They can be assigned to any place where their particular community has a house, but this is not the case sometimes in religious communities that may be missionary in nature and where a member may live by himself.

Their houses generally have a chapel with the Blessed Sacrament where they pray together in common. They also take most of their meals together and recreate together, especially on special feast days, birthdays and anniversaries.

I chose to become a religious order priest rather than a diocesan priest because I wanted to be a part of a community – that is, to belong to a religious family in which I could share in their spirituality and lifestyle. I was attracted to the Missionaries of the Holy Family because it was one of the few congregations that would accept older men for the priesthood. When I began to pursue my vocation to the priesthood I was already 56 years old, and they gave me the opportunity and encouragement that I needed to realize my dream to become a priest. 



Father Lombardi, a priest of the Missionaries of the Holy Family, is associate pastor of St. Wenceslaus Parish in South Saint Louis, Missouri.



Decisions, Decisions, Decisions

Contributed by David A. Mirabal

All people have to make decisions. If you are like me, I find myself making them on a daily basis. Sure they might not always be big decisions, but they are still decisions. One thing that I have noticed about decisions is that they all involve choices. And when it comes to choices I wonder who to go to for advice. Normally I turn to family, friends, or teachers for their opinions. All decisions involve consequences and when trying to come to a good decision I have found out that my faith plays a huge part in my choice. I feel that there is one source you can go to for the **truth** and for real advice - God. To me God is truth. There is really no decision that we are expected to make that has not been made before. The Bible contains stories of people's lives, and our sinful human nature has not really changed that much in 2,000 years.

There are parables all over the Gospels and stories in the Acts of the Apostles that deal precisely with decisions and choices. The thing that I noticed about a lot of these stories is that every time something major had to be discussed or decided, the person involved always prayed first.

Jesus prayed before his temptation with the devil, before the multiplication of the loaves and fishes, before curing the blind man, before healing the paralytic, and even before healing the boy that was possessed. In fact Jesus prayed through out most of his ministry and especially in the garden of Gethsemane before His crucifixion. I look at those stories and say to myself, "If it is okay for Jesus to pray before he made a decision, it must certainly be okay for us!"



God is truth and he knows what we need if we just trust in him and ask for guidance through prayer and meditation. This is where faith comes into play. God will never let us down. I will admit that he doesn't always answer the way I would like but I think that is because it all goes back to choices and decision.

Four years ago I was diagnosed as a Type 1 Diabetic (Juvenile Diabetes). When I was sick at home and complaining, my Grandmother told me, "No matter what happens God has a plan for you and He will help you along the way." I still remember those words after 4 years and repeat them often.

Fr. Joe Lawless, M.S.F. from my parish of St. Joseph in Corpus Christi, always tells me that we all have a cross to bear and those of us that carry daily crosses such as illnesses will be blessed in a special way by God. Fr. Joe reminds me that I am truly special and that God loves me just as I am. Those are very important words, especially for me. Sure sometimes I get angry with God and wonder why me! I recall the story of Jonah when he gets angry with God and sulks under that tree because God decided to spare the Ninevites after he had told Jonah to pronounce that the city would be destroyed. I like Jonah didn't understand, have sulked and have been embarrassed publicly by my illness.

Major decisions for most teenagers today are, "What am I going to wear for the party?" But my additional and constant choices at these events will be all the sodas, sweets, ice cream, and cake that will be in abundance. For most teenagers who don't have this disease they can consume as many sweets and sugars as

they want and not have to worry. As you can guess by now, I can't enjoy all those treats unless I make a bad choice that will most likely get me very sick, if not in the hospital.

What I have learned from my situation so far is that I can decide to be like Jonah who felt sorry for himself, who was embarrassed about what others would think of him, and who sulked because he was mad at God. Or, I could choose to realize that God is really in control. God knows much more than man does and we will never understand his reasons for doing what he chooses. God loves us. So much so that he continues to forgive and forget our sins no matter what we do. I know that God will always be there for me and for anyone who prays to him. So the next time you have choices or a major decision to make, trust in your faith and try praying first. If it worked for Jesus it will certainly work for us. And in the process it might just help us to realize the awesome friend in Jesus that we all have. 



David A. Mirabal

Age 13

David is an eighth grader at Bishop Garriga Middle Preparatory School in Corpus Christi, Texas where he is on the basketball and swim teams. David is also an altar server at St. Joseph Church and at school. David is an active judo participant and is the reigning bronze medalist from the Texas State Junior Olympics.



What's The Difference Between Dating and Courtship?

Contributed by Jason Evert

The concept of dating is about eighty years old—as old as the automobile. Nowadays we're so used to it that we might not be able to imagine any other approach to relationships. But back before the car, the purpose of investing time with a young man or woman was to see if he or she was a potential marriage partner. The reason you expressed romantic interest was to woo the person towards that lifelong commitment. This process usually took place within the context of family activities. When the car was invented, this courting could be divorced from spending time with family, because the couple could leave the family behind. Soon, the whole point of spending time together shifted from discernment of marriage to wooing for the sake of wooing. People would begin a relationship simply because they found the other to be cute and fun.

“a person who dates successfully breaks up with everyone in his life except for one person”

This put a new spin on the focus of relationships, and short-term relationships became commonplace. With this mentality, a person who dates success-

fully breaks up with everyone in his life except for one person (and this is supposed to be good preparation for a successful marriage). Of course, the majority of relationships don't end in marriage, but some become so intimate and intense that the couple might as well be married. If a breakup occurs, then they experience a sort of emotional divorce. It's not uncommon

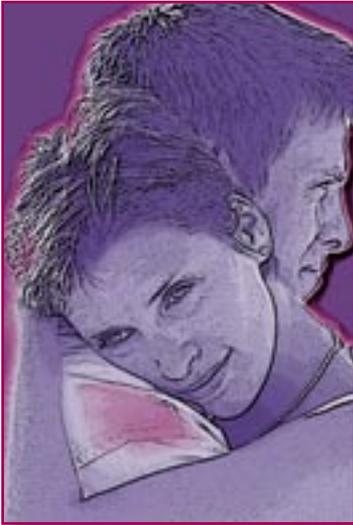
“It's not uncommon that by the time a person is married, he feels like he has already been through five divorces.”

that by the time a person is married, he feels like he has already been through five divorces.

You may ask, “Well, what's the alternative? Am I supposed to shelter myself, put walls around my heart, and forget having a social life?” Not at all. The alternative is to rethink the way we approach relationships. Whether we admit it or not, the world has molded our views of preparing for marriage. We need to seriously ask ourselves: “What is the godly approach to relationships?” What would God have us do? Perhaps his ways are a 180 degree change from everything you've experienced. Perhaps you're burned out from

the dating scene anyway, and could use a breath of fresh air.

Either way, I'd suggest a return to the principles of courtship. When I first heard of the resurgence of Christian courtship, I was skeptical. I remember thinking: "Oh, courtship. So if I want to spend time with a girl, I have to arrange for our families to go to a pumpkin patch together, followed by an exciting evening of board games,



and then go home by seven. Woo hoo-real practical for a guy just out of college, living in Southern California." I had heard a great deal about courtship, but when I began reading books on the subject I ended up liking the idea more than I hoped I would. There was a great deal of wisdom that I had never tapped into.

Many books propose different forms of biblical dating, but the fact is that no one ever dated in the Bible. In some passages the parents arranged the marriage, and in other places we read of men going to foreign countries

to capture their wives. The idea of traveling overseas and capturing a wife may have a certain appeal for some, but the Bible also provides guidelines that are more practical. Just because the concept of dating was unknown to those before the twentieth century, that doesn't mean that the Scriptures can't help us understand the mind of God on the matter.

In Psalm 78:8 we read of a generation that had no firm purpose and their hearts were not fixed steadfastly on God. If that is a good description of our relationships, they need some reworking. We

"We should be intent on finding out if it is the Lord's will for us to be with a certain person"

should be intent on finding out if it is the Lord's will for us to be with a certain person, and until we are ready to move in the direction of marriage, what is the point of committing to another?

Some may retort that this is all too serious, but should we be giving our hearts away to people who are in no position to make a real commitment? I'm not proposing that you build an impenetrable wall around your heart, but that you guard it with prudence. We can wrestle over the terms "courtship" and "dating," but the essential thing is to glorify God and act wisely. The time spent prior to marriage must be a school of love where two young people learn the art of forgetting self for the good of the other.

While there's nothing wrong with becoming friends and spending time with members of the opposite sex, committed relationships should be

“committed relationships should be entered into for the sake of discerning marriage”

entered into for the sake of discerning marriage. When we do enter into relationships, we should allow wisdom to chaperone romance. This involves having the humility to become accountable to others. Find a member of the same sex that you look up to, and go to him or her for guidance in your relationships. As Proverbs says, “Without counsel plans go wrong, but with many advisers they succeed” (Prov. 15:22).

There's also a great deal of wisdom in spending time together with the other person's family. Not only does it honor the parents, it also helps you get to know the family that you may one day join. Finally—and this may be a real eye-opener: How this person treats his

“ How this person treats his or her family likely will be how he or she treats you”

or her family likely will be how he or she treats you when the feelings taper off. For example, if you are a young woman dating a guy who is disrespectful towards his mother and sisters, but is a perfect gentleman around you, guess what you have to look forward to if you settle down with him.

If we spend every waking hour tucked away in private gazing into our sweetheart's eyes, we'll never find out who they are. The type of time a guy and girl spend together is essential if they wish to ground their relationship in reality. Spending time in service, with family, and even playing sports will help reveal who the person really is.



These are some of the principles of courtship: ask God's blessing at the outset of a relationship; enter it with direction, towards discerning marriage; involve the families; be accountable to others; pace yourselves as you spend time together; and always listen for the Lord's guidance. 

*This question and answer taken from Jason Evert's book **If You Really Loved Me**. For more great chastity Q & As, order your copy of his book today.*

www.catholic.com/chastity/Q3.asp

AROUND THE PROVINCE



◀ Imelda Yáñez, Marina Quintanilla, +Fr. Joe Roelke, M.S.F. and Eva Adame were among many who enjoyed a wonderful reception celebrating the ordination of José Mario Galindo, M.S.F. as a Deacon.



▲ +Fr. Joe Roelke, M.S.F. and Tom Kutis IV share a meal at the Apostolate Dinner in April.



▲ Fr. Joe Lawless, M.S.F. receives a candle from Bishop Carmody at the installation of the new members for the Council of Institutes of Consecrated Life in the Corpus Christi Diocese. *Photo provided by South Texas Catholic newspaper, Corpus Christi Diocese.*



▲ José Mario Galindo, M.S.F. is ordained a deacon by Bishop Raymond J. Peña at St. Joseph Parish in Donna, TX on May 25, 2006.



▲ The funeral for Fr. Joseph Roelke, M.S.F. brought hundreds of his family and friends together from across the country. Pictured (l to r) Fr. Phil Sosa, M.S.F., Mike Sellers, Vercie Carmon-johnson, Stephanie Gunning and Most Reverend Alex Salazar, Bishop of the Archdiocese of Los Angeles.

AROUND THE PROVINCE

▶ Volunteers make all the difference when there is a big job to be done. In preparation for the recent mailing to support Senior Priests and Brothers, thanks go to (seated from top left clockwise) Mary Moran, Tom Moran, Mary Mattammal, Mary Ann Walsh, Matthew Parasch, Alex Feicht, Jonathan Parasch. Standing is Mary Martin, Office Secretary. Volunteers not shown are Sue Baskin, Mary Gajdosik and Dorothy Senseney.



◀ The M.S.F. Lay Apostolate Board met in October. Pictured are (l to r back) Guy Parasch, Development Director, Board Members, Dr. Terri Quebedeaux, Gracie Mirabal Martinez, Paul Mahabir, Bobby Mirabal, Walter Lukaszek, John Harper. (l to r front) Fr. Jim Wuerth, M.S.F., Fr. Andrea Spatafora, M.S.F. and Fr. Phil Sosa, M.S.F.. Not pictured are Martie Aboussie and Ed Koeninger, Jr.

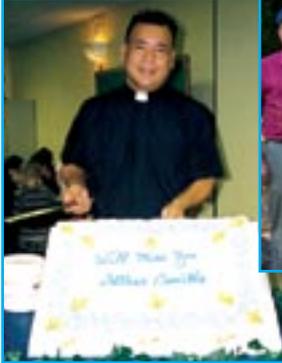


▲ Fr. John Briefies, M.S.F. celebrated 50 years of priesthood on July 29. Fr. John for decades has been raising funds for the international missions of the Missionaries of the Holy Family from his offices in West Point Virginia.



▲ Fr. Carlos Zeyen, M.S.F. on left and on the right Fr. Ed Zaborowski, M.S.F. are visited by Fr. Clement and Fr. Tomasz (left and right center). Fr. Carlos and Fr. Ed are retired and reside at Padua Place in San Antonio, TX.

AROUND THE PROVINCE



▲ Friends and parishioners celebrated the pastoral ministry of Fr. Camillo Botello, M.S.F. at Our Lady of Guadalupe Parish before he went to his new assignment as Vocation Director for the Province. *Photo provided by Today's Catholic newspaper, San Antonio Archdiocese.*



▲ George Schrader (far left) is an inspiration. Without prompting he pulled together the people and materials to provide a much needed renovation to Missionaries of the Holy Family Cemetery on the old Seminary property in Overland, Missouri. He and his team did a wonderful job. Pictured (l to r) George Schrader, Eugene Hinrichs, Ed Lafaver, Mike Scott, Benjamin, Matthew and Guy Parasch, Bob Schrader, Les Lester and Mike Schneider.



▲ Fr. Jim Wuerth, M.S.F. blesses a rosary after Mass for John Ritter.



▲ Vocation Weekend Team – (l to r) Sr. Lucia D'Cunha, Fr. Camillo Botello, M.S.F., Bobby Mirabal and Br. Robert DeLong, M.S.F. were a team over this past year as they visited many parishes in Texas to talk about and promote vocations.



PARENTS TIME OUT

“They won’t listen unless I get Mad”

Contributed by Dr. Ray Guarendi

Dear Dr. Ray,

My kids won’t do anything I ask unless I yell.

And they won’t stop doing anything unless I yell some more.

I’m getting louder by the day. - Old Yeller

One earmark of an addiction is habituation. In simple words, habituation means you need more and more of something to get the same effect. Even from this distance, it sure sounds as if your kids have habituated to your normal tone of voice, thus pulling you into more and more volume to get a reaction.

I suspect you weren’t always in such loud shape. At one time, though you might have to strain to remember, you were probably calm during most discipline. But if words acted as your discipline and not consequences, as usually happens, the words lost impact. Then you were hooked into using even more words and louder words to make yourself heard. Alas, habituation is a stubborn phenomenon. Once it grabs you, it’s easy to use more of the same approach, only to get more of the same response.

You see the end of all this. Yelling makes you feel mean and guilty, and your kids ignore you anyway. Nobody benefits. (Doesn’t it seem that kids can outmaneuver us just by being themselves?) A nice thing

about parenting, and discipline, is that we get a lot of chances to get smarter.

So how do you withdraw from the yelling addiction? Probably the least painful way is to go cold turkey. Cease yelling and return to normal speaking volume. I know, that’s easier yelled than said. But to get Serena to hear soft words again you must start using soft words again. Otherwise, you’ll just start yelling at her to listen when you talk softly.

“Talking softly works for a while because it is such a shock to the kid’s system.”

Sometimes, merely talking softly works for a while because it’s such a shock to the kids’ systems. They’re so stunned they listen, if only in a mindless daze. Sometimes a quiet tone works because Everhard wonders why, all of a sudden, you’re so calm. He’s wary about what you’re up to. Then again, he might feel sorry

for you. It's been years since you've talked so softly. Maybe you've finally cracked.

Even if the kids start to listen again, don't expect it to last. It's a honeymoon phase. To get durable listening, speaking quietly is only the first step. The second step is where you'll really make yourself heard.

You must provide a reason for your children to listen. In other words, you must make it in their best interests to heed you. How? By backing your quiet request with a quiet statement of the consequences for ignoring you. Examples: "Hazel, please have your room cleaned by 6:00 P.M., or you'll stay there until it's spotless." "Wyatt, don't squirt your water pistol at the dog, or you'll lose it for a week." "Angela, please leave your brother alone, or you'll sit on the couch for twenty minutes."

To paraphrase an old saying, one deed is worth 1,000 decibels. Your consequences are doing your talking, not your words. Will your kids ignore your quietly conveyed choices? Most likely. But in time they'll find out you mean what you softly say. You don't need volume to be reckoned with. You are willing to act in the event that diplomacy is unsuccessful.

Please try these ideas, they should help. I said, *try these ideas, they should help!* I'M TELLING YOU ONE LAST TIME, GIVE THESE IDEAS A TRY! I'm sorry. Let me try again. Please try these ideas, or I'm not going to answer your questions anymore. 



Dr. Ray Guarendi

is the father of ten, a psychologist, a popular Catholic radio personality and guest speaker offering parenting advice in concert with Catholic values. More information about Dr. Ray's books and tapes can be found on the internet at www.DrRay.com



A PROFILE OF SERVICE

The Profile of Service section has traditionally profiled current members in the Missionaries of the Holy Family. Since our last Messenger issue the Holy Family Fathers and Brothers have seen two wonderful conferes (fellow members) pass on to eternal rest. Very Rev. Joseph P. Roelke, M.S.F. and Rev. Herman Defler, M.S.F. are priests from two generations. Fr. Defler was 85 years old and was a priest for 58 years. Fr. Joe was 54 years old and a priest for 24 years. These profiles will give you a brief glimpse into their lives and their work, but there is no way to properly reflect in a short article all the good these men have done in their personal and priestly lives.

Very Reverend Joseph P. Roelke, M.S.F.

July 10, 1951 – June 28, 2006

24 years of Priesthood

On Wednesday June 28, 2006 Very Rev. Joseph P. Roelke, M.S.F. passed into eternal life. At 54 years of age it would be natural to feel that his life ended too soon, but in Father Joe's own words he would tell us with a smile,

“Don't worry, God knows what He is doing!”

It is that type of simple and faithful counsel that has touched the lives of so many families and people. Those who knew Father Joe consider themselves blessed.



Fr. Joe was the son of the late Ervin and Rose Roelke; dear brother of Robert (Monica) Roelke and Mary (Thomas) Moran; dear uncle of Gina (Phil) Jones and Tony (Katie) Roelke; a dear great uncle, nephew and cousin.

Fr. Joe was a native of South St. Louis, Missouri and the

Provincial Superior of the Missionaries of the Holy Family's North American Province at the time of his passing.

Fr. Jim Wuerth, M.S.F. has known Fr. Joe since 1965 when Fr. Joe

entered the Holy Family's Minor Seminary in Overland, MO. "Fr. Joe was a wonderful priest and a wonderful person. He was a people person, a community person, a tremendous administrator and a very spiritual person. All this came together in his being a very good priest", said Fr. Jim.

Fr. Joe began his professed life with the Missionaries of the Holy Family as a religious Brother and served in Compton, Calif., teaching and coordinating the parish school and religious education program from 1970-77 at St. Albert's Parish.



Deacon Joe with his mother Rose.

After some personal discernment he decided that he wanted to pursue becoming a priest and his request was accepted. He returned to St. Louis and attended Forest Park Community College, St. Louis University, and Kenrick Seminary.

Fr. Joe was going to celebrate his 25th anniversary as a priest this year. He was ordained to the priesthood on August 22, 1981 by

St. Louis Archdiocesan Auxiliary Bishop George J. Gottwald at his home parish of St. Pius V in South St. Louis. He then served as vocation director, chaplain for St. Joseph Institute for the Deaf in St. Louis and administrator of parishes in Minnesota and Texas. He also served on the pastoral care team at St. Elizabeth's Hospital in Granite City, Illinois and was a member of the board of directors of St. Alexis Hospital. He has served on the Archdiocesan pastoral council, priests' council and on the strategic planning committee. Father Joe was pastor of St. Wenceslaus Parish

in South St. Louis for 13 years where he was active in evangelization and as an advocate for people with disabilities.

In 2001 Fr. Joe was elected Provincial of the North American Province of the Missionaries of the Holy Family. Fr. Joe was serving in his second term when he passed away. His tenure as provincial has been an exceptional time marked with milestones of progress. Fr. Jim said "He was such an asset to the Church, to the Missionaries of the Holy Family, the community and the parish. He had a wonderful ministry. He loved people and was personable. He carried his cell phone so he could be available all the time."

While Provincial he continued to serve as the founding president of the Benton Park West Housing Corporation, which has been instrumental in the revitalization of the community in and around St. Wenceslaus Parish in St. Louis, Missouri. Over 25 single-family homes have been remodeled/built, which has greatly helped the neighborhood's positive trend.

JoAnn Vatcha, a housing analyst with the city of St. Louis, wrote in a letter about Father Joe, "He was a wonderful leader and I learned a lot working with him in Benton Park West for nearly 15 years. His forte was really accomplishing goals in spite of all the obstacles."

In reflecting on Fr. Joe's life there were many wonderful comments, but one in particular seemed consistent in the minds of many people – "He always had a smile and was upbeat". This was a real gift and what some may not know is how genuine that optimism was in the face of so many personal health obstacles. While Fr. Joe wouldn't normally share the following information, it is shared here so that you might find inspiration by knowing the challenges he faced with such a genuine and positive spirit. Fr. Joe had diabetes for decades; he was blind in one eye for many years; he had a pacemaker; he had been on dialysis three times a week since 2001. Fr. Joe also

had his right leg amputated below the knee in 2003. With all these challenges and more, he could easily have stepped back from his demanding role as provincial, but he did not. On those 3 days a week when he had dialysis he began his day at 4am by Celebrating Mass. Even with his prosthetic leg and blind eye, he drove himself to dialysis and arrived at 5:30am. Dialysis appointments were available later in the day, but Fr. Joe wanted to accomplish significant goals as Provincial, which required an 8 hour day or more. He drew his strength and perseverance from prayer. A rosary was a regular companion during the 4 hours he sat while receiving dialysis. He mentioned that a source of hope was knowing that God's will is at work even at difficult times. He often shared that his prayers were not for specific healings or results, but for God's will to be done. He knew that is a prayer God rejoices in. May the joy and hope that Fr. Joe shared with those he met be yours.

Father Joe was laid to rest in Resurrection Cemetery, St. Louis, Missouri. 

***Eternal rest grant to him, O Lord
and may his soul rest in peace.
Amen***



A PROFILE OF SERVICE

Rev. Herman J. Defler, M.S.F.

June 20, 1921 – September 23, 2006

58 years of Priesthood



Rev. Herman J. Defler, M.S.F. passed away on the evening of September 23, 2006. He was currently serving in his retirement at St. Joseph Church in Donna, TX.

He was born June 20, 1921 in Louisville, Colorado, the son of Joseph and Margaret Defler. He was born the last of eight children. He entered Holy Family Seminary at the age of 20 in 1941. After seven years of study, he was ordained a priest of the Missionaries of the Holy Family on June 6, 1948.

Father Defler continued his education after being ordained and earned several academic degrees including a BA in Philosophy, a Masters in

Education and was a candidate for a doctorate in Spanish Literature.

During his 58 years as a priest he served in many positions including teacher and rector of the Holy Family Seminary, chaplain of the Los Angeles County Hospital and the Los Angeles Juvenile Detention Center. He also served at a parish in California and most notably served at many parishes in South Texas which centered on serving the Hispanic community. Fr. Defler was a 4th Degree Knight of Columbus. His pastoral care also included promoting and participating in the Cursillo movement.



Fr. Defler celebrated his Golden Jubilee – 50 years of priesthood the same year as Pope John Paul II, which the Pope mentioned during their meeting in 1998 shown in the picture.

His many years of priestly service were honored in 2005 when Pope Benedict XVI bestowed on Father Defler the **Pro Ecclesia et Pontifice Cross**. This honor reflected his many years of generous service as a religious priest in the Missionaries of the Holy Family and in particular his decades of service as a judge on the marriage tribunals for several dioceses.



Fr. Defler is fondly remembered by family and friends as a cowboy, pilot, painter and priest. His joy of painting led him to produce many fine works including lovely canvas art of mission churches. He was also an enthu-

siastic stamp collector. His enjoyed the cowboy culture and often could be seen wearing cowboy boots.

Fr. Defler was laid to rest at Roselawn Cemetery in Fort Collins, Colorado. 

Eternal rest grant to him, O Lord and may his soul rest in peace. Amen

As a special feature we are including an autobiography that Fr. Defler wrote in his own hand on January 11, 1941 as part of his application to join the Missionaries of the Holy Family while he was visiting the Holy Family Seminary in St. Louis, Missouri. Enjoy!

Herman J. Defler, M.S.F.
Autobiography – Written in 1941 at 20 years old.
Myself

Early Childhood

I was born in Louisville, Colorado, June 20, 1921, of parents of German-Austrian descent. The first few years of my life are rather vague except for slight remembrances of happy times as a child. I was the eighth child, but two children had died before I arrived, thus making me sixth in the line of heirship.

Child ills and diseases were entangled and overthrown in the course of time. From my birthplace the family moved to various mining camps

while I was yet young. As my father was a coal miner it was necessary to move to where the best possibilities of work prevailed. However, just before my entrance into grade school we had settled a little more permanently.

Youth

At the age of six years I started to school at the Erie, Colorado Public school. The usual events of a grade school boy were mine; the small battles for possession of the hand and heart of some fair maiden, the glorious

prizes such as blackened eyes, etc. to show for the knightly deed and so on. It was early in this period that I made my First Communion and received the Sacrament of Confirmation in the small parish church in Erie. However, as we lived out of town, and this was a mission church, I was never able to learn how to serve at Mass, which was one of my greatest desires as a boy.

In May, 1936, the family moved from this coal mining district into the farming community of La Porte, Colorado. The truck farm we own is located on the Cache La Poudre River, and many of my summer days were spent fishing, hunting, canoeing, and hiking in the nearby mountains. The many chores of a farm boy were mine; milking, plowing, picking strawberries, making hay and others. It was at this time that I started Junior High School. Class, activities, plays, etc., were my lot in this section of my learning. Class president, I worked socially for the class. At the age of 14 I entered High School. Here were spent the most enthusiastic years of my school life, with football predominating. I played guard, and in that position took much punishment for "dear old Alma Mater." Captain of the team the last year and President of the Student Council, engaged me in activities that were hard on class schedules but invaluable in leadership training. Banquets, Plays, Games, Picnics, etc. were taken in stride until I found myself stand-

ing with a diploma in one hand, a bewildered look on my face, and a want-ad section of a newspaper in the other hand.

In July of the year I graduated, I joined the Civilian Conservation Corps for adventure. Although it was entirely different from home life, I soon became accustomed to it and enjoyed it. In two months I was Technical Clerk and an Assistant Leader, a little later was promoted to a Leader. But the profanity very often times encountered and the very loose look on virtue began to disgust me and I decided to cut short my career in the CCC.

From my early youth I had always fostered a desire to enter the religious life. At times this drive was strong and at others almost dormant. But in the year and five months in the CCC it had grown and so I decided to enter a Seminary if I was eligible.

In order to enter St. Thomas Seminary in Denver, it was necessary to have had some Latin in school preparatory to entrance. So to with many others I inquired into. The ad in "Our Sunday Visitor" called my attention to the Order of the Holy Family and I inquired for particulars. January 11, 1941 I was seeing the Seminary for the first time and at the time of this writing have spent three days here. I find the place very, very nice and the personnel excellent; and except for the hardness of Latin at the present for me, I thoroughly enjoy it.



WHAT'S NEW FOR FAMILIES

Magazine For Teenage Girls Focuses On Catholic Lifestyle

by Rebecca Bostic

Reprinted and edited with permission of *The Catholic Sun* – Phoenix Arizona

Issues of *Teen People*, *Cosmo Girl*, and *Seventeen* magazines telling young girls how to “land a boyfriend” and “dress so he notices you” litter bedroom floors of teenage girls across the country. Brandi Lee and Stephanie Murphy want to change that.

The Indiana women began *True Girl*, a bi-monthly magazine written for female Catholic teenagers, to offer a positive alternative in magazine racks.

“Magazines on the market focus on a very superficial style of life”

“Girls love magazines,” said Murphy, *True Girl* publisher. “They’re fun to look at alone or with friends. Secular teen magazines put so much pressure on girls to look a certain way, wear certain clothes and be sexualized at a young age.”

True Girl offers a very different perception of reality. Instead of encouraging negative behaviors, Murphy and Lee focus on stories like “Ouch: Gossip Hurts,” “Making the Most of Your College Visit” and “Dating: Are You Ready?”



Teenage magazine staples such as health and beauty advice, a quiz, advice column and fashion trends are included in every issue. The magazine also features the story of a female saint, interviews with women living out various vocations, a rosary reflection and a “True Girl Story” written by a teen who is doing something extraordinary for her faith, according to Lee. The front cover highlights a “real girl” – not a model.

"My hope for the magazine is to be an alternative, counter-cultural resource for young Catholic women, to provide support for their love for and loyalty to God and His Church," said Lee. *True Girl* speaks to the concept of real beauty, the beauty we are inherently granted by being created in the image of God."

Corrine Walker believes that. The 15-year-old Tennessee native became a teen editor last November and has been involved with the magazine ever since.

"The majority of magazines on the market focus on a very superficial style of life," Walker said. "They set impossible standards in beauty, make celebrities role models and, worst of all, discourage originality by setting trends" in fashion.

Through her experience with *True Girl*, Walker has come to believe that fashion isn't determined by other people, but is a way to express herself.

"A lot of magazines advertise that popular friends, cute clothes and a hot boyfriend is all you need out of life, but they are missing one important person – God," Walker said. "*True Girl* promotes achieving dreams, keeping values and devotion to God."

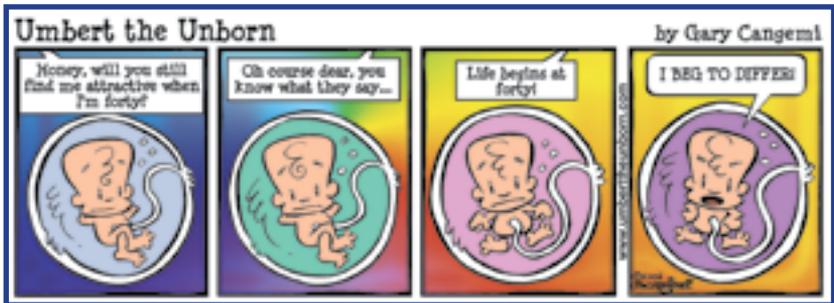
Walker is just one of 3,500 *True Girl* readers that subscribe from every U.S. state, Canada and Australia. As a teen editor, Walker was part of a group of more than 60 young women that report to Lee on magazine content reviews and ideas.

Stephanie Staresinic, a 17-year-old teen editor from Ohio, enjoys *True Girl* because it is a hip magazine without "trashy" commentary and information.

"This magazine has a unique way of showing Christian morals, but at the same time including things that all girls like to know about in their magazines, such as what sun tan lotion to use and unique ways to change your prom dress to be more modest," Staresinic said.

"Girls should subscribe to *True Girl* because it makes the Christian lifestyle glamorous," she said. "They replace celebrity role models with saints, set stylish trends that are affordable, teach you how to balance school, friends and God...*True Girl* isn't just a lifestyle, it is a revolution!" 📺

For more information on *True Girl* magazine visit the Web at www.truegirlonline.com





“Not the Same Old Rhythm.”

By Guy Parasch

In the past forty years humanity has walked on the moon, sent spacecraft to Mars, built a space station and yes... yes invented new and very accurate forms of Natural Family Planning (NFP) – one method even uses a computer chip! *Now congratulations are in order if you are still reading AND you now know this article is about NFP!* These new forms of NFP can have over a 95% or higher effectiveness rate. Best of all they cooperate with God’s Will so the Catholic Church approves their use. Now here is my disclaimer - I am not a doctor, medical person, nor am I formally trained in Church teaching – I am just a husband and a dad who is sharing with you what I have learned over the past 7 years.

The three major methods are listed in order from lowest cost to most costly; 1) Creighton Method 2) Sympto-Thermal Method 3) Marquette System (uses computer technology). All these methods work by the same principle; each method detects a woman’s natural monthly cycle – which has a time of fertility and infertility. Marital relations (sexual intercourse) during times of fertility may result in conceiving a new human life while marital relations during infertile times may not. Based on having this information a couple knows what phase of the cycle

the wife is in and decides when they will or when they won’t have marital relations.

The Creighton Method (a version of the Billings Ovulation Method) works through daily observations. It has been discovered that for most women they have changes in their body throughout the month that are easily observable. These observations are accurate indicators for periods of infertility and fertility. When you attend classes, they show you how to recognize these changes, what they mean and how to interpret them. There is really nothing extra to buy. It is all about observation.

The Sympto-Thermal Method includes the observation of body changes, but adds in the observation of body temperature – so you need to buy a thermometer. In some women the body changes are not as easily interpreted so having the temperature as an added observation helps in predicting the periods of fertility and infertility.

The Marquette System is the newest system and many NFP Resource Centers may not be familiar with it. This involves the one time purchase of a Clear Blue Easy Monitor (about \$160) and then the purchase of daily testing strips which runs about \$30/

month. This technology is the key aspect of this system and it monitors on a daily basis the hormones in a woman's body through simple urine samples. The technology was actually developed to help a couple conceive a child. Medical personnel at Marquette University have designed a way to use this technology as an effective NFP method which can be used to help achieve conception or avoid conception. While this system is more expensive, it does depend less on the subjective observations used by the Creighton and Sympto-Thermal Methods.

Ok – now the men have said – ‘Ahh hah! I see the pitfall.’ We would have to abstain from marital relations at certain times if we are trying to avoid having more children. Well you are right, but if you think about it I am sure you can think of times of abstinence that you already have because of work or family situations and you make it through. It is not as bad as it sounds plus there are positives that occur.

And if abstinence for the husband wasn't tough enough there is another challenge! Some studies have shown that a female's interest in marital relations is heightened at the times when she is ovulating (i.e. most fertile). So if you are avoiding pregnancy then abstinence is a challenge for the wife, too. *[It is worth noting that some studies have shown that using the birth control pill can actually lower the female interest in marital relations since it is making her body skip ovulation when interest is naturally higher.]*

It has been often said that God will not be out done in generosity. Your

sacrifices don't go unnoticed and in some way – which is unique for each couple, He blesses you. Bottom line, the sacrifice is worth it. And yes, you need to be open to the idea that maybe that blessing is a child. A child that you can't imagine life without.

So why even consider NFP? Well NFP methods are healthy for a marriage... physically, emotionally and spiritually. There is another important motivation: here is the quote from the Catechism of the Catholic Church (CCC # 2399)

2399 The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).

Since this is such a touchy yet important subject, you should seek out an understanding for the Church's teaching. It would be easy to see this as a rule made to frustrate our lives. But the reality is that the Church's teaching on this and other subjects are intended to make our lives more joyful and to bring us closer to God. From materials I have read and NFP classes I have attended, here is my layperson's take on it; each of us is supposed to be open to God's will. We pray this every time in the Our Father "Thy will be done..." When a husband and wife have marital relations, they are suppose to have a heart that is open to God's will which includes having a child even when they are trying to space out the births of their children or stop having births. Children are the natural fruit of marital love and we are

suppose to be open to that fruit if God wills it. Our lives are constantly filled with challenges to follow God's will; sometimes we say "yes" and other times we say "no". NFP is an important opportunity for us to pause and consider our answer. Given the recent

changes in technology, you might find it easier to say "Yes!" than you had previously thought.

Contact your parish and/or diocese to learn more about these methods. More information is also available on the internet. 

- Helpful Web Sites •

Marquette System www.nursing.slu.edu/ncfe/

Creighton Model www.creightonmodel.com/

Sympto-Thermal www.ccli.org/nfp (Couple to Couple League)

Here is an important fact about the Birth Control Pill that was a big surprise. Included in the fine print of the warning that comes with the birth control pill prescription is medical language that says use of the Birth Control Pill might allow you to conceive a baby, but the pill may prevent that newly conceived human life from implanting in the mother's womb. This causes the new life to die from lack of nourishment. That is a scary thought to think a couple using the common birth control pill might be conceiving their child's life but never know it. You can check this out yourself. The medical lingo is found in the fine print of the medical warnings and says something along the lines of... "Although the primary mechanism of this contraception is inhibition of ovulation, other alterations include changes in... the endometrium (which reduce the likelihood of implantation)." In layman terms "reducing the likelihood of implantation" means if an egg is fertilized (i.e. a life conceived) the pill can keep the human embryo from attaching to the womb – so the embryo dies.



***You are invited to be a
Friend of the Missionaries of the Holy Family!***

In the last quarter century, the Catholic family has undergone major changes and upheavals. Who knows better the difficulties and the challenges faced by families today than lay people themselves? The Missionaries of the Holy Family seek to work with lay people who are also committed to the pastoral care of families.

Inviting the laity to collaborate in the work of a religious institute has existed for many centuries in the form of Third Orders. In establishing the association of the Friends of the Missionaries of the Holy Family, the Congregation is following in this great tradition.

Those wishing to become members write to the Provincial requesting membership, while including an application. The Provincial then accepts the person as a 'Friend' for an initial period of two years. After the two years, a permanent membership can be requested and the General Superior in Rome then provides the member with a confirming letter.

General Regulations for Membership in the

The Friends of the Missionaries of the Holy Family

1. Fill out the enrollment form and mail in. There is no fee.
2. As a practicing Catholic, recite three daily prayers:
 - A. The Prayer to the Holy Family
 - B. The Prayer for Missionaries
 - C. The Prayer for Vocations.
3. Consecration to the Holy Family to be prayed every First Friday
4. Members are asked to support the Missionaries of the Holy Family through works or additional prayers. Examples of works include making known the spirituality and work of the Missionaries of the Holy Family and of the Friends of the Missionaries of the Holy Family, visiting the sick, volunteering in a soup kitchen or food pantry, fundraising for the missions, etc. Examples of additional prayers can be found in the Holy Family Prayer Book.
5. At the end of two years, a member could submit a letter requesting permanent membership. Members, however, do not have to become permanent members; they may continue to renew temporary membership or they may leave the association.

**Benefits of Membership for the
Friends of the Missionaries of the Holy Family**

1. Sharing in the work and spiritual benefits of the Missionaries of the Holy Family
2. Enrollment in the Perpetual Mass Association
3. Holy Family Prayer Book
4. Blessed Holy Family Medal
5. A deeper spiritual life

Friend of the Missionaries of the Holy Family Application Form

Candidates apply in writing to the Provincial using this form. The applicant must be a Catholic in good standing and the application form must be signed by a priest, brother or deacon. The applicant must also sign that he or she promises to abide by the guidelines of the Association.

*Please
Print*

Name _____

Address _____

City _____ ST _____ Zip _____

Phone (_____) _____

I request to be enrolled as a member of “**The Friends of the Missionaries of the Holy Family.**” I further promise to abide by the Philosophy and Purpose of the Association. This commitment is made for a period of two years, at which time I may renew my commitment.

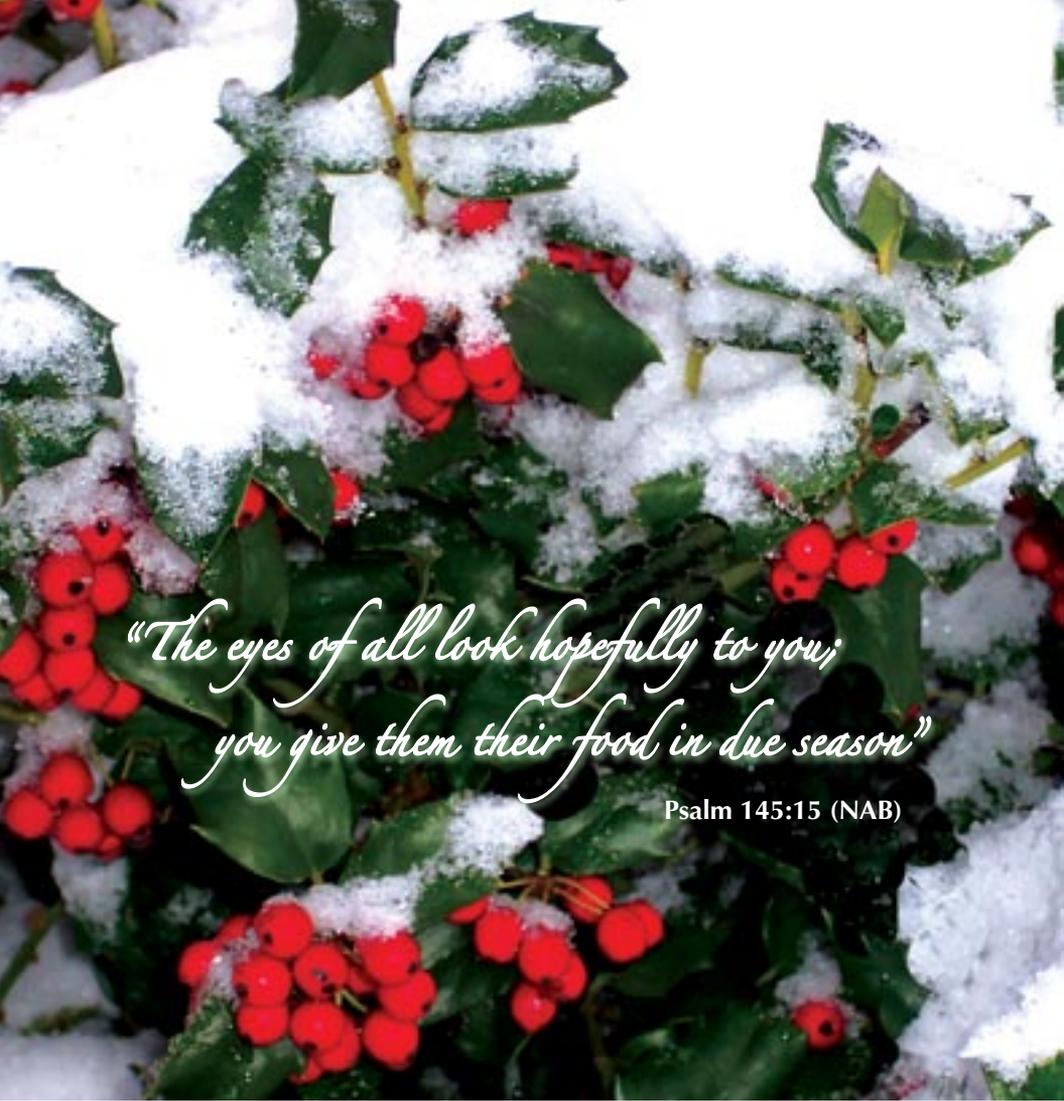
Candidate Signature

Witnessed by Priest, Brother, or Deacon

Date

Detach this application page and mail to:

**Friends of the Missionaries of the Holy Family
3014 Oregon Avenue
Saint Louis, Missouri 63118**



*"The eyes of all look hopefully to you;
you give them their food in due season"*

Psalm 145:15 (NAB)



Missionaries of the Holy Family
3014 Oregon Ave.
Saint Louis, MO 63118 - 1412

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