



Felician Sisters Complete Historic Election



Felician Sisters Our Lady of Hope Province administration-elect. L to R: Sister Constance Marie Tomyl, Sister Nancy Marie Jamroz, Sister MaryAnne Olekszyk, Sister Mary Christopher Moore, Sister Mary GERALYN Mroczkowski, Sister Danat Marie Brysch, Sister Judith Marie Blizzard and Sister Mary Jolene Jasinski.

The eight separate provinces of the Felician Sisters of North America recently completed one of the final steps to merger with the election of a Provincial Minister and Council to lead the new single province. The historic election is the culmination of a decade of planning by the Felician Sisters throughout the US and Canada.

The elections for the new provincial minister, vicar, and six council members took place on Wednesday, April 22, following two days of meetings and prayer. Each of the current eight provinces submitted a slate of nominees, and fifty-four sisters, comprising electors, nominees and secretaries met in Plymouth, Michigan to make the final choice. Reverend Richard L. Conboy served as facilitator for the unprecedented voting process.

The provincial minister-elect is Sister Mary Christopher Moore (Coraopolis, PA), the vicar-elect is Sister Danat Marie Brysch (Rio Rancho, NM). Sister Nancy Marie Jamroz (Livonia, MI), Sister Constance Marie Tomyl (Enfield, CT), Sister Mary GERALYN Mroczkowski (Chicago, IL), Sister MaryAnne Olekszyk (Mississauga, Ontario, Canada), Sister Mary Jolene Jasinski (Buffalo, NY) and Sister Judith Marie Blizzard (Lodi, NJ) filled the remaining six council

seats.

Each one of the eight current North American provinces has one sister representing it on the new leadership team.

Sister Judith Marie Blizzard represents Immaculate Conception Province, Lodi, New Jersey. A Felician Sister for 26 years, Sister Judith has been the Vocation Director for the Immaculate Conception Province in Lodi since 2003. She entered the community from Wilmington, Delaware where she attended Saint Hedwig Grammar School and Saint Hedwig High School which were both staffed by Felician Sisters at that time. She completed her high school education at Padua Academy which was also in Wilmington. She received her Bachelor Degree in Elementary Education and Religious Studies from Felician College in Lodi, New Jersey. Her graduate degree in Spirituality and Spiritual Direction is from Creighton University in Omaha, Nebraska.

When she was engaged in the teaching ministry, she taught in the Archdiocese of Newark (Immaculate Conception High School in Lodi), the Diocese of Trenton (Holy Cross School in Trenton), Diocese of Metuchen (Saint James School in Basking

Ridge and Bishop George Ahr High School in Edison), Diocese of Paterson (Our Lady of the Lake School in Mount Arlington and Passaic Catholic Regional School).

Very active in community experiences, Sister Judith was elected as a delegate to the General Chapter in Rome in 2006.

She has stated her vision for Our Lady of Hope Province as follows: "I envision a revival of energy, passion and identity as Felician Franciscan Sisters. This then will impact the world that the Felician Sisters encounter. Therefore, I see more women coming to join us. I see us meeting the new needs of the people of this century."

The Felician Sisters, formally known as the Congregation of the Sisters of Saint Felix of Cantalice, pursue multiple ministries across the North American continent, as well as in Europe, Africa and South America. Founded in 1855 by Blessed Mary Angela Truszkowska, the Congregation emulates her commitment to compassionate service, total availability, and concern for the salvation of all people. Felician Sisters can be found working with the underprivileged and within poor communities, as well as in schools, hospitals, parishes, and various other locations. They number approximately 900 sisters in North America and are noted for providing joyful service.

Although the elections have already taken place, installation of the council will not occur until November 21, 2009, the 154th anniversary of the founding of the Congregation.

"For more than a century-and-a-half, the Felician Sisters have pursued the vision of Blessed Mary Angela to be 'sister and servant to all'," observed the Provincial Minister-elect, Sister Mary Christopher Moore. "This new configuration will allow us to more effectively meet the needs of the times and to fulfill the mission of the Congregation which is to cooperate with Christ in the spiritual

Polish Literature

(GAINED, NOT LOST)
IN TRANSLATION

By
Ewa Bronowicz



BOLESLAW PRUS

The Doll (Lalka)

Translated from David Welsh

702pp. Hippocrene/Dedalus, New York. \$16.95

Heart versus Mind

To call Boleslaw Prus a cross between Dickens and Flaubert is not an exaggeration, and, having read his novel "The Doll," one is surprised to learn that the Polish novelist is not nearly as worldly acclaimed as his English and French contemporaries. In Poland, however, Prus ranks among the greatest Polish writers and it is quite common to accidentally stumble upon his monument in Warsaw's Krakowskie Przedmiescie or to walk down a street named after him. Every Pole learns at school that Boleslaw Prus (1847-1912) was the leading representative of realism in 19th century Polish literature, and that he belonged to the Polish "Positivist" period (approximately 1864-1900) which advocated reason above emotion.

"The Doll," written in 1880, is the best known of his novels. It is a story of Stanislaw Wokulski, a tradesman, infatuated with Isabella Lecka, the beautiful and vain daughter of an impoverished nobleman. Wokulski summarizes it best when he says, "All my energies, studies, talents and huge fortune are absorbed into a single emotion because I am in trade and she an aristocrat." Indeed, Wokulski starts out as a poor waiter and climbs his way to the top, but only financially—Isabella, and the rest of the Warsaw aristocracy, looks down on him. When Wokulski finally proposes to Isabella, and his offer is accepted, disillusionment with his fiancé's immoderate and licentious ways puts him on the railroad tracks, in an unsuccessful attempt of suicide.

Romantic love it is then, but its counterpart—science—is equally strong. Wokulski, who used to dream of giving mankind "wings," is divided between sacrificing his life for humanity and between satisfying his desire for personal happiness. As the story unfolds, the battle of intellect versus heart transforms into a battle of Romanticism versus Positivism. The echo of the pre-1863 Uprising mood filled with hope against all odds lurks in Wokulski's head, even if he knows that the romantic poets "poisoned the lives of two generations." While the reader can guess that the former can only lead to ruin, we follow Wokulski whichever way he turns—and he turns a lot—without any final answers. The open ending—Wokulski blowing himself up in the ruins where he once went with Isabella or Wokulski blowing the ruins but himself joining a chemist in Paris—seems to condemn Romanticism and advocate the Positivist ideas of science and hard work, but it also reminds us that the battle between mind and heart can never be fully lost, or won.

"The Doll" is a fascinating read. Parallel to Wokulski's obsession over a woman opens up the world of 19th century Warsaw, often seen through the eyes of Ignacy, Wokulski's clerk and friend and himself an incurable Romantic, nostalgic about the days of Napoleon and Polish independence. Prus skillfully contrasts the world of the aristocracy, whose lives are "on permanent holiday," the bourgeoisie dominated by Jews whom the rest of the city despises, and the proletariat represented by people with big hearts and strong work ethics. The first group talks about changing the world but does nothing, the second one is too busy making money, and the third one too poor. The solution that Prus suggests—to celebrate strength and work and science and to take away the aristocratic privileges—is perhaps both realistic and romantic, but so is the split between Wokulski's, and the nation's, heart and mind.

Any questions or comments for Ewa.... You can contact her by visiting her website: www.literatka-nyc.com

Making Your Will

Many people talk about leaving gifts to worthy causes, but don't have a will, and do not realize it requires a will to do so. The laws of most states make it quite clear that personal property goes automatically, by law, to your nearest relatives, even if they are quite distant ones, unless you have a legal will that says otherwise. If you have no relatives it goes to the state. More than half of all adult Americans die without having made their wills.

Besides money, non-cash possessions can also be used as contributions. Be a philanthropist; leave your stocks, bonds, real estate, art, valuable collections or insurance to continue the Polish American traditions. Your will is the most important way of giving, when you are gone it is a legacy that is not forgotten. You can specify what you would like your donation to be used for.



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