

WINTER 2016

C P P S T O D A Y

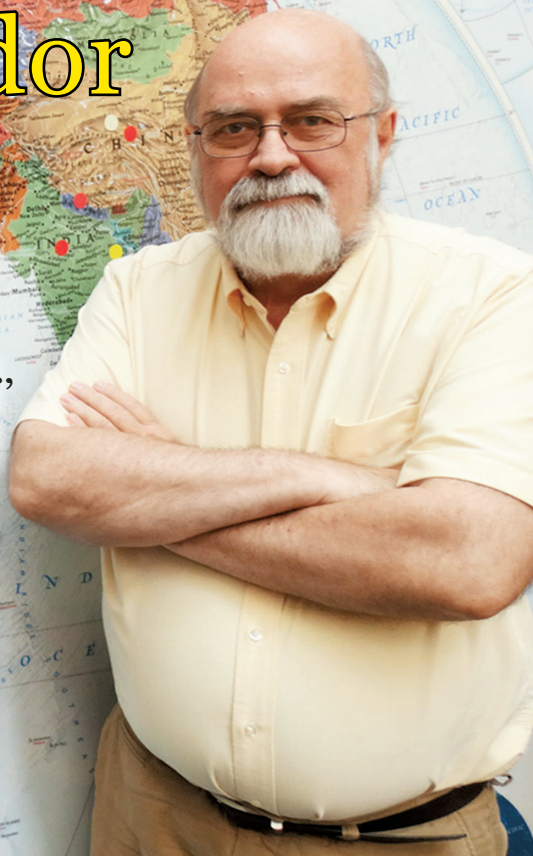
MISSIONARIES OF THE PRECIOUS BLOOD

Ambassador for Christ

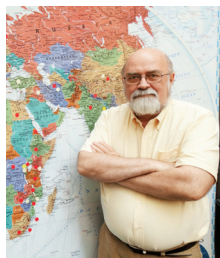
**Fr. Robert Schreiter, C.P.P.S.,
travels the world to spread
a message of peace & hope.**

PLUS:

How the Precious
Blood of Jesus Flows
Through The Jubilee
Year of Mercy



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C.P.P.S. is an abbreviation of the Latin name of the Congregation, Congregatio Pretiosissimi Sanguinis, Congregation of the Most Precious Blood.

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C.P.P.S. Today is published by the MISSIONARIES OF THE PRECIOUS BLOOD, (Society of the Precious Blood), Cincinnati Province, 431 E. Second St., Dayton, OH 45402 937-228-9263 mission@cpps-preciousblood.org cpps-preciousblood.org On Facebook, Missionaries of the Precious Blood Cincinnati Province On Twitter, @cppsincincinnati

Missionaries in the Year of Mercy

We're grateful to Fr. Robert Schreiter, C.P.P.S., who took time out from his ministry of saving the world to talk with us for this issue of *C.P.P.S. Today*.

As you'll read in our cover story, Fr. Schreiter travels to trouble spots around the globe, talking with people about the important ministry of reconciliation and how they can encourage the growth of peace in their corner of the world. He pours all of himself into this ministry, which is such a vivid example of Precious Blood spirituality, and also into his vocation of teaching at Catholic Theological Union in Chicago.

While he talks regularly with bishops and cardinals, Fr. Schreiter is equally at home working with his students, presenting retreats to our Companions (lay associates), or talking soybean prices with local farmers (since he was raised on a farm in Nebraska). He is brilliant and inspirational yet down-to-earth.

Fr. Schreiter has a lot of gifts, but one of his best talents is his ability to connect the dots for the rest of us. Also in this issue, he tells us how Precious Blood spirituality fits perfectly in this Jubilee Year of Mercy. We hope his insights will help add a new dimension to your own observation of this holy year.

We've been encouraging everyone in our Precious Blood family to participate fully in the Jubilee Year of Mercy, as proclaimed by Pope Francis. This is such a wonderful opportunity for all of us to live out our Christian calling in a purposeful way. Of course, many of you live out acts of mercy every day of your lives. We're continually inspired to hear about the many ministries that go on in our Precious Blood parishes, at our two colleges, our Sorrowful Mother Shrine and at the Precious Blood Center for Reconciliation. People in our Precious Blood family have big hearts and willing hands, and they put those traits to good use in building the kingdom of God here on earth.

In fact, we're collecting stories about how mercy is shown and shared in our Precious Blood parishes and ministry sites. So if you have a story to share with us, please email us at mission@cpps-preciousblood.org. We are all the happy recipients of the Father's mercy, and often we're happiest when we are passing that mercy along to others.

So whether you are a world-traveling theologian, or are firmly rooted in your home parish, you can help spread the Good News that the Precious Blood of Jesus was poured out for all and has the power to redeem us all. As Fr. Schreiter and all our Missionaries will attest, there's no wound too deep that it can't be healed by the Blood of Jesus.

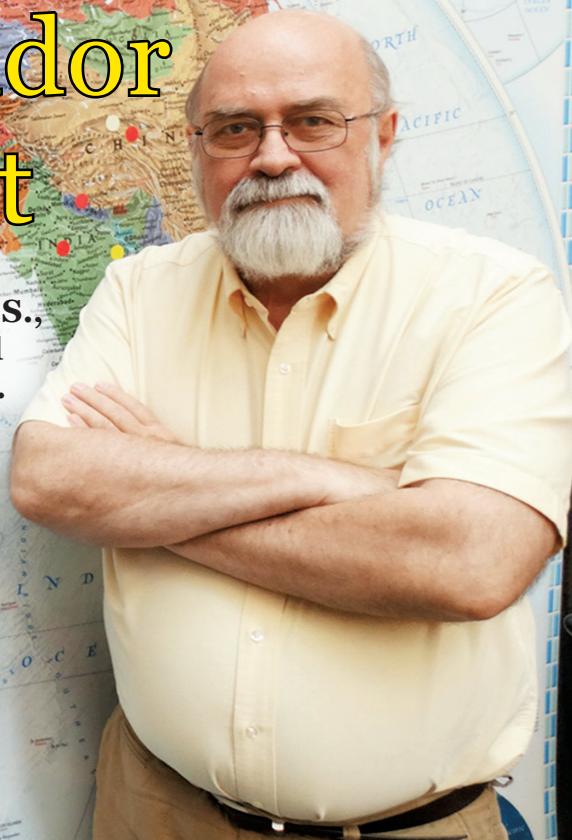
**Between
the Lines
by Fr. Larry
Hemmelgarn,
C.P.P.S.**





Ambassador for Christ

**Fr. Robert Schreiter, C.P.P.S.,
travels the world to spread
a message of peace & hope.**



The vocational aptitude test he took while he was still in high school told a young Bob Schreiter that he would be well suited for one of two jobs: psychologist or truck driver.

In truth, Fr. Robert Schreiter, C.P.P.S., could have been anything.

Fr. Schreiter, 67, was gifted from birth with an amazingly agile brain that can make its way through nearly any forest of fact or philosophy while

spinning a web of connections and conclusions that might elude the rest of us. A world-renowned author and theologian, he got through high school and his undergraduate studies in three years each, earning degrees in philosophy and psychology (with a nod to that vocational aptitude test). He earned his doctoral degree in theology from the University of Nijmegen in the Netherlands. He speaks six languages, most of which he

taught himself.

He could have mastered the study of law, or medicine, or linguistics or literature. He could have settled into nearly any comfortable corner of the academic world and spent his life happily absorbed in books and papers and classes and conferences.

Instead, he set out to heal the world.

Fr. Schrieter, who celebrated the 40th anniversary of his ordination last summer, has spent most of those years traveling the world preaching and presenting a gospel of hope and reconciliation through the Blood of Jesus. Bishops from around the globe turn to him for help when their people are threatened by war, famine or flood. Name a trouble spot that has erupted in violence in the last 30 years, and he has likely visited there, bringing a message of hope and healing, reassuring God's people that all are united through the Blood of Christ, and no violence can tear that unbreakable bond.

Reconstructing Lives

Fr. Schreiter is the Vatican Council II professor of theology at Catholic Theological Union (CTU) in Chicago, and around his class schedule each term he works his other jobs, which include explaining Precious Blood spirituality to an ever-

increasing circle, and using that spirituality to be a messenger of peace and reconciliation around the world. "Primarily, I am invited by the local church to go into conflict zones and help people try to reconstruct their lives and their communities after armed violence," he said.

Often, this involves speaking with clergy, religious and lay people involved in ministry with the Church, listening to their stories and suggesting ways that they can help their people heal after the trauma of war and bloodshed. Countries on his recent travel agenda include Hong Kong, Trinidad and Slovakia.

He's been to Colombia, where "people were coming out of a 40-year civil war. There, we were trying to find ways for people who may have been on different sides of the conflict to live together again," he said. He makes frequent trips into the most troubled areas in the Philippines, and has presented talks in South Sudan. People call him the anti-tourist, for he goes to places in the world that many people would never visit.

He doesn't dole out food or medical supplies on these trips. He doesn't rebuild homes or dig wells. What he does is carry a message that the people desperately need to hear: that their lives and experiences have value, that they are loved even

in the midst of great hardship, and that the Blood of Jesus offers them healing and hope.

Praying for the Right Message

Because he's often surrounded by people who have been through heartbreaking hardships, he does not always know where his talks and presentations will lead. "Once I had been asked to meet with about 25 Cuban Americans, most of them couples, young professionals, many of whom had been born in Cuba and came to the U.S. as children. We were driving to the meeting place when the woman who had invited me turned to me and said, 'What are we going to do when we get there?'

"I told her, 'You learn in this work that you fly by the seat of your pants, and pray to God that the right message comes through.' Sometimes we start simply, with, 'Tell me your name, and why did you want to come today?' And that's what we did. Four hours later, we had finally gotten around the circle—because the first person had started telling about his escape from Cuba. Unbidden, that prompted the next one to tell his story, then the next one. Sometimes even their own spouses had not heard those stories. By the time we had gone around the circle, our time was up. But it was a moment of

grace that it had all come out; it turned out to be a very moving experience for them."

Usually, though, Fr. Schreiter has time to deliver the talk he has prepared. And while the people are absorbing his words, he in turn is taking in the stories that they offer him, adding them to the storehouse of human struggle that he continually catalogs. He tries to make sense of it. It would not be a comfortable life for someone who needs predictability, he said, because he never knows for sure what he is going to hear or see. Almost always, he is surprised.

"You get handed these kinds of questions. It's highly stressful, because for most of these people, the wrong answer is an answer that shows you don't understand their situation," he said. "The most important thing is to listen to them as they tell you the most astonishing things. In Sri Lanka, during a coffee break, somebody told me about how his brother was shot in front of his eyes. He described for me the guilt that he carries. Another time, in the Sudan, a man told me that he was nine years old when the army broke up his village. Chaos followed. He said, 'I didn't know cows would eat human beings.' I didn't know that either."

Fr. Schreiter realizes his great responsibility: to these terribly wounded people, he is to represent a loving God.



*Fr. Schreiter
in his book-
lined office
at Catholic
Theological
Union.*

You have to learn that you're not
in charge in these situations.
You go with what you've got;
you see what you can pull out
of your tool kit.

"You have to learn that you're not in charge in these situations," he said. "You go with what you've got; you see what you can pull out of your tool kit. You learn a lot on these trips; that's one of the reasons I put myself through them."

Fr. Schreiter's Tool Kit

Fr. Schreiter's tool kit includes his comfortable office, piled nearly to the ceiling with thick books, many of which he has authored or edited; the CTU library, where he sometimes enlists the services of an intern to help him research the social, cultural and political realities of

the next place he will visit; and his own expansive mind.

Other than the occasional intern, he has no assistant and no secretary. He does his own scheduling, traveling where he needs to go at no cost except for a plane ticket to the people who asked him to come.

When he's not traveling, he puts himself at the service of his Congregation, the Missionaries of the Precious Blood; last fall, he organized a symposium on Precious Blood spirituality for C.P.P.S. members in the Teutonic Province (Germany, Switzerland, Austria).

And, of course, he teaches. He is scheduled for two courses

each semester at CTU, where the students revere him and seek him out. He is anything but locked in an ivory tower.

A Pastoral Heart

“At first I felt like, ‘He is Bob Schreiter,’ so I was hesitant to get to know him. I expected a very professional student-professor relationship,” said Fr. Erdman Pandero, a CTU student. “But I learned he takes a personal interest in his students’ learning. He’s not distant. He’s very involved in what I want to do, helping me figure out how I can help my Church.”

Fr. Pandero was sent to CTU by his bishop in the Philippines specifically to learn from Fr. Schreiter. “I am to get to know a little bit about how he does things, how to handle a crisis situation,” Fr. Pandero said, and then to return to his home, where tension is building between Muslims and Christians, and put Fr. Schreiter’s methods into action.

What Fr. Schreiter learns as he travels the world, he is eager to pass along, said Josh van Cleef, a former intern of Fr. Schreiter’s who is working toward a master’s degree in theology at CTU. “He is generous as a teacher, generous with his time and his passion,” he said. “He is always willing to connect me with any number of

people who might be helpful, any of the books he knows well, or he’ll offer a bibliography. He is amazing because he is a researcher, an academic, brilliant, and at the same time he holds that very freely, and shares it very freely. He wants people to use his work and build on it. That generosity is rare.”

Students at CTU come from around the world, with many cultural backgrounds, speaking many languages. Fr. Schreiter’s lifetime of study of world cultures helps him understand and reach out to students who are far from home. “It’s difficult to listen and understand everything that’s being said,” said Mi-Kyoung Hwang, a lay woman from Korea who is studying at CTU to learn ways to foster lay leadership in the Church there. “He is the kind of person who is waiting, waiting to hear people’s opinions and ideas in their own voices. He’s very approachable. And when he speaks, it is not elaborate. He’s able to get his point across in a simple way. It’s easy to understand.”

CTU student Br. Nick Mullarkey is an Augustinian brother who hopes to become a middle school teacher. He comes from Iowa, next door to Fr. Schreiter’s home state of Nebraska. They’ve got that Midwest openness in common, which Br. Nick said he appreciates. “My favorite



Fr. Schreiter's students: Br. Nick, Josh, Fr. Erdman and Mi-Kyoung.

What I hope to imitate or take away from Fr. Bob Schreiter is the driving desire to help people become closer to God in a way that cherishes who they are as persons, where they are coming from. He takes people where they're at.

– Br. Nick Mullarkey

memory is going to Bob's office near finals time. It was the last minute, and he was working on grading papers. Yet he gave me as much time as I needed. It was never like, 'Time's up, get out.' I always come away from those conversations feeling enriched.

"He has a pastoral heart. What I hope to imitate or take away from Fr. Bob Schreiter is the driving desire to help people become closer to God in a way that cherishes who they are as persons, where they are coming from. He takes people where they're at. He focuses on

individuals and bringing them to God."

He Can Talk to Anyone

Even more than his intellect, his greatest gift might be the ability to talk with anyone, about anything. Fr. Schreiter grew up with six siblings on a dairy farm in Nebraska. Often, on visits to St. Charles Center, the Community's motherhouse in Carthagen, Ohio, he would sit down with the late Br. Don Fisher, C.P.P.S., who managed the St. Charles farm, and talk with

him about the crops. Lay people who have heard him speak may be intimidated at the beginning of his talks, but never are by the time he reaches his conclusion.

Whether he is in his office counseling students or traveling around the world to a troubled place where few others would go, Fr. Schreiter offers the cup of reconciliation, the cup of peace, the cup of the Precious Blood, to those who need him on that day. It takes a toll on him; it can be exhausting work to be an ambassador of Christ because the work seems never-ending.

Luckily, so is his internal reservoir of hope, a belief that, with God, all things are possible. "Every time I look at Fr. Bob Schreiter, I see a patient anticipation that everything is going to be all right," said Fr. Pandero.

Like the rest of us, Fr. Schreiter is bound by the implacable clock, the finite amount of minutes in each day to take on the infinite work of bringing peace to the world. He tries not to let it bother him. "I have a great incapacity to worry. I sometimes get nervous, but I don't worry," he said. "One of the things I'm bad at is saying no when somebody asks me to do something. I seem to be able to work faster and juggle more balls than most people. So I've got that going for me."

When he thinks back to

the vocational aptitude test from his high school days, he laughs a little, because in a way it turned out to be true. He is a psychologist, who has spent 40 years studying the human mind, the human spirit. He has also

"Every time I look at Fr. Bob Schreiter, I see a patient anticipation that everything is going to be all right."

– Fr. Erdman Pandero

pitched in as a truck driver on return visits to his family farm. Beyond that, no one could ever have guessed how far he would travel and how globally he would use the generous gifts that God has given him.

"I've had to think about my own gifts a lot," he said. "They're there for the sake of this work. That's what powers my ministry, to be able to use them."



A Symbol for the Jubilee Year of Mercy



Theologian, author and professor, Fr. Robert Schreiter, C.P.P.S., has traveled the world offering healing to troubled locations through the Precious Blood of Jesus. The Blood of Jesus is a living example of mercy poured out for all of God's people—indeed, for all of God's creation.

Here, Fr. Schreiter talks of how Precious Blood spirituality can add another dimension to the Jubilee Year of Mercy.

Set the context for us in this Jubilee Year of Mercy. How would you define what Pope Francis means by mercy?

Mercy must be understood in the biblical sense, and not be restricted to its more modern, juridical meaning as an indulgence extended to wrongdoers by a judge or magistrate who foregoes the right to punish wrongful acts. Nor does mercy mean indifference to evil, sin, wrongdoing, and injustice. Rather, mercy must be understood in its most biblical

sense found in the Hebrew word *hesed*, sometimes translated as "steadfast love" or "loving kindness."

In the Old Testament, it is considered as one of the most fundamental characteristics of God: one who is slow to anger and abounding in kindness (Num 14: 18). This great love is revealed to us in God's forgiveness of sins and wrongdoing. God, Pope Francis reminds us, never tires of forgiving us; if anything, we are the ones who tire of seeking God's mercy.

How then, are we to practice mercy in this jubilee year?

First, we must act generously. Mercy is not something to be meted out grudgingly and in ever smaller portions. One hears this generosity too in the Pope's call for a Church that goes out to others and is not preoccupied with guarding its own privileges. The generosity of mercy redraws the boundaries that society has set up. Boundaries can help us define identity, but they can also become barriers to exclude people and make them outsiders.

Pope Francis has beautifully exemplified this redrawing of the boundaries in how he has been reaching out to the homeless in the city of Rome: eating with them, making arrangements for them to see the Sistine Chapel, even providing for a pilgrimage for them to view the Holy Shroud in Turin.

At the same time, this generosity of mercy cannot be mindless and uncritical. Still one of the most challenging questions to be answered is how this generosity of mercy relates to justice, especially regarding punishing wrongful acts. Likewise, are there limits to forgiveness? These are profound questions that we are invited to explore during the Jubilee Year of Mercy.

In the work of building peace,

Psalm 85: 11 is often quoted: "Mercy and truth will meet, justice and peace will kiss." Graciousness and faithfulness have to find one another in the complex world of healing the wounds of violence and war. Graciousness is needed to build a world not dictated by vengeance. But graciousness that does not stand by the victims and remember the victims' history is not faithful to victims and the need to rebuild their trust. There must be truthfulness in remembering the past as well as generosity that makes it possible to move beyond the past.

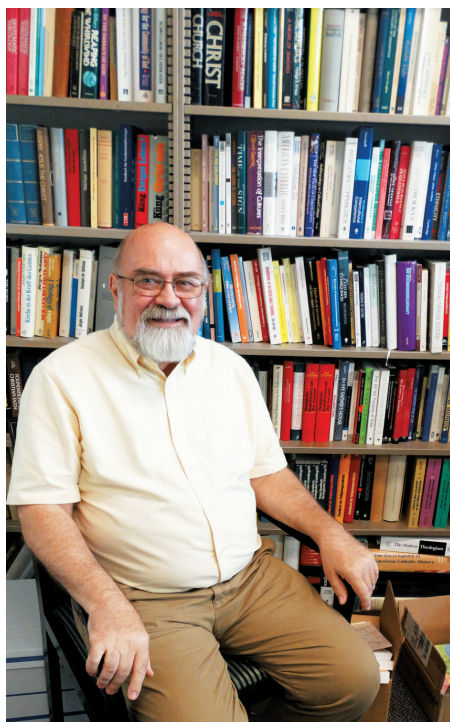
Second, we are to act with empathy. Empathy manifests itself also in our capacity to enter into the world of those who suffer. Something which makes that possible is a certain vulnerability on our part—a mindfulness of our own wounds as well as a capacity to enter into the wounds of others. Mercy is perhaps experienced most acutely by those who have suffered and who live with the sometimes long aftermath of having suffered violence and traumatic loss. They know what it means to experience a God "who is rich in mercy" (Eph 2: 4).

You've proposed a symbol for the Jubilee Year of Mercy that is also a symbol of your religious Congregation, the

Missionaries of the Precious Blood.

Yes, that symbol is Christ, the paschal lamb. The blood of the lamb which protected the Hebrews from the plague in which all the first-born in Egypt were killed (Ex 12: 21–23) is now the blood of the lamb who has rescued for God people “from every tribe and tongue and people and nation” (Rev 5: 9).

For the saints of the Book of Revelation, the blood of the lamb is at once the source and the expression of the mercy of God. God is the source of the “water of life” that bespeaks the generosity of God’s mercy. Its healing, redemptive power puts the lie to narratives of the world that hold that poverty and violence are inevitable, that some people are disposable and expendable, that strangers cannot be trusted, that everything is ephemeral and cannot be relied upon, and that people stand alone in their suffering. The traditional corporal works of mercy—feeding the hungry, clothing the naked, visiting the sick—remind us that mercy always takes very concrete form, especially as we move to the margins, to those “existential peripheries” that Pope Francis is pointing us toward. That the lamb has suffered allows it to enter into and transform our suffering. The lamb was cut down, “slaughtered,” but now



The healing, redemptive power of the Blood of the Lamb puts the lie to narratives of the world that hold that poverty and violence are inevitable, that some people are disposable and expendable, and that people stand alone in their suffering.

stands once again in the power of the resurrection. This newest phase of the spirituality of the blood of Christ, embodied in the lamb of the Book of Revelation, knows the violence done to the vulnerable—both human beings and to the earth—and with his own blood marks the way out of violence into a place of safety and rest. Those who have been stricken are now raised up, the Book of Revelation tells us, and “they follow the lamb wherever he goes” (Rev 14: 4–5).

Pope Francis has urged our Church to read the signs of the times and to interpret them in the light of the Gospel. How does this fit into the mission and ministry of the Missionaries of the Precious Blood?

The Missionaries of the Precious Blood have been trying to read those signs in their ministries around the world. They seek a way of responding to them in faith through the mystery of Christ’s blood. We listen for “the cry of the blood” and “the call of the blood,” as Fr. Barry Fischer, C.P.P.S., has defined them.

“The cry of the blood” is to be heard in the cries of all those who suffer, who experience oppression and exclusion, who mourn loss, who carry deep wounds. It was

first heard in the Book of Genesis, when the blood of Abel, who had been slain by his brother Cain, cried out from the earth (Gen 4: 10). Today, the Missionaries of the Precious Blood and all those devoted to the blood of Christ continue to listen for the cry of the blood.

“The call of the blood,” on the other hand, is God’s response to those cries, presented in the shedding of Christ’s blood as the sign of God’s desire to heal the wounds of the world that have been inflicted by sin and human wrongdoing of all kinds.

The cross of Christ, where his blood was poured out for us, shows how Christ’s own suffering enters into and transforms all human suffering. And the cup, offered at the Last Supper as his blood for us to drink, is at once a cup of suffering (as the cup that Jesus accepted from his Father in his prayer in Gethsemani [Matt 26: 39]), as well as the cup of blessing by which God is praised, a sign of the heavenly banquet to come (Luke 22: 16). A spirituality of the blood of Christ, therefore, is a spirituality of solidarity with those who suffer, and a spirituality of hope for the genuine liberation that only God can bring.



“Will You Hear Our Confessions?”

One of the things that is intriguing about the stories of Jesus’ life with us on earth is how he often was in a crowd of people yet still had meaningful encounters with individuals. He connected with them one on one. They went away from the encounter as new beings because they’d opened themselves up to his grace.

I had a similar experience while I was at the National Catholic Youth Conference (NCYC) in Indianapolis in November. If you’ve never been to an NCYC event, it’s hard to imagine the energy and noise that 25,000 teens can generate! The priests, religious brothers and sisters who were in attendance were readily identifiable, as we’d all been asked to wear blue t-shirts.

While at the NCYC, the youth pray together, join in activities, and attend Mass. They were also encouraged to take part in a communal sacrament of reconciliation. One day, when we were out in the hallway of the conference center, a group of young people approached our C.P.P.S. vocation team. Because I was in my clerical collar and blue t-shirt, they had picked me out of the crowd.

They had to leave early and would miss the opportunity for the sacrament of reconciliation, they told us. “But we really want to go—will you hear our confessions?”

So the priests on our C.P.P.S. vocation team heard their confessions and absolved them of their sins, as Jesus entrusted us to do. It was profoundly moving for me. They really wanted to receive this sacrament, and they had sought us out. Most days, I am busy with my vocation ministry, but this was about my ministry as a priest. Finding me out in the hallway and confessing their sins was an important part of their pilgrimage. It wasn’t easy for many of them to be there. There’d been car washes and bake sales and other fundraisers. Then most of them had to travel a long way.

For the teens, the three-day conference was to be only the beginning. The entire closing session was about how to take the spirit that they’d discovered at NYC back home. They had been changed, and they couldn’t just stick their mementos in a drawer someplace and forget about the experience.

And I felt the same thing. Offering the sacrament of reconciliation in the hallway changed me. It reminded me of why I became a priest in the first place, and it energized me. Renewed and refreshed, I returned to my daily life, but as a new creation. Just as if I had encountered Jesus. Because I did.

Call and Answer
by Fr. Vince
Wirtner, C.P.P.S.





New President: Saint Joseph's College in Rensselaer, Ind., sponsored by the Missionaries of the Precious Blood, welcomed its 18th president in October with a week of events celebrating the college's history and ministry. The week culminated with the inauguration of Dr. Robert A. Pastoor in the college chapel.

Dr. Pastoor, who came to Saint Joseph's from Marietta College in Ohio, has more than 30 years of experience in higher education administration.

"Dr. Pastoor has been clear in stating that he sees what he does as a ministry of service," said Fr. Steve Dos Santos, C.P.P.S., provincial secretary. "His is very much an attitude of servant-leadership consistent with our own Precious Blood spirituality. He has the passion and the focus that the college needs right now to move it forward as an institution."



Dr. Robert Pastoor

In memoriam: Fr. Larry J. Wyen, C.P.P.S., 73, of Briarwood Village, Coldwater, Ohio, and formerly of Minster, Ohio, died on July 28, 2015 at St. Joseph Hospital, Ft. Wayne. He was born March 26, 1942 in New Carlisle to the late Victor and Cleona (Meyer) Wyen.

He entered the Missionaries of the Precious Blood in 1956, at Brunnerdale High School near Canton, Ohio, and was ordained on May 10, 1969. After his ordination, Fr. Wyen served as an instructor at Brunnerdale then at Saint Joseph's College in Rensselaer, Ind. He also served in the leadership of the Congregation, including as a member of its general council.

Fr. Wyen was named pastor of his home parish, St. Augustine, in Minster, in 1983, and served there for 10 years. In 1994, after a sabbatical, he was appointed pastor of St. Henry Church in St. Henry, Ohio. Later, he was the pastor of the five parishes in the St. Henry cluster.

He encouraged his parishioners to grow into roles and responsibilities that they might never otherwise have considered, said Pat Stachler, a Companion (lay associate) of the Missionaries of the Precious Blood who worked with Fr. Wyen. "He was a visionary," she said. "He had the ability to empower people to step out of their



Fr. Wyen

comfort zone and become involved in ministries in their parish that they would probably not have done on their own."

In 2009, he became part of the community at Briarwood Village in Coldwater, Ohio. There, he found a faith family to whom he grew very close. He offered solace, encouragement and guidance to the residents and staff.

A Mass of Christian Burial was celebrated on August 4 at St. Augustine Catholic Church, Minster. Burial followed in St. Augustine Cemetery.

Memorial donations may be made to the Briarwood activity fund.

Fr. Emil Schuwey, C.P.P.S., died on October 20, 2015, in the infirmary at St. Charles Center, Celina, Ohio. Fr. Schuwey was 93.

He was born on November 12, 1921, in the small mountain village of Im Fang, Switzerland, to Henry and Marie (Jaggi) Schuwey.

Fr. Schuwey emigrated to Louisville with his family when he was six years old. He entered the Society of the Precious Blood in 1936 at Brunnerdale High School near Canton, Ohio, and was ordained on March 25, 1949. After his ordination, he served at St. Augustine Church in Minster, Ohio.

In 1953, Fr. Schuwey departed for South America, where he served in Purranque, Chile, until 1965, when he was elected treasurer of the C.P.P.S. general council in Rome. There, he served two six-year terms.

Beginning in 1978, he ministered to Spanish-speaking people in Solothurn, Switzerland.

He returned to the United States in 1987 and served as pastor in parishes in Kentucky. In 1991, he returned to Louisville, where he administered the diocesan mission appeals program. He spent 10 years there, also assisting at more than 30 parishes.

Fr. Schuwey retired to St. Charles Center in 2003, where he continued to help at many parishes as a substitute as long as his health permitted.

Fr. Schuwey was "very spiritual but always very funny," said family member Mike Rembold. "He was always ready to celebrate the good times, but he was also there in the bad times, when anyone needed support. He was always ready to be of service; in fact, his whole life was one of service."

A Mass of Christian burial was celebrated on October 23 at St. Charles Center. Burial followed in the Community cemetery.

Memorial donations may be made to the Missionaries of the Precious Blood, Cincinnati Province.



Fr. Schuwey



Crane Your Neck for a Different View

We were privileged to be on the receiving end of visiting family over the holiday season. It was the very best kind of visit, lasting a whole week, where we were all up in each others' bidness, and got to see how each other lived. One of life's big questions came up, which is, how do you do your recycling?

We all live in the United States but it seems that no two municipalities have the same recycling rules. My brother, doing dish duty one night after another large and cozy family meal, asked if he really had to wash out all the cans.

"Yes, we wash them out," I told him.

"Really wash them? Can I just rinse them?" he said.

"We really wash them. It keeps the critter population at bay," I said.

He was gracious in accepting the house rules, but I could tell he did not agree with them. All parties got along splendidly all week, and I believe a good time was had by all. But I kept turning the can question over in my mind. How could two people, raised from birth in the same home, not come to an agreement on such a simple thing?

Finally, a week after they'd returned home, it dawned on me: my brother and his wife live out west in the mountains, where water is chronically in short supply. To him, using potable drinking water to wash out a can that is destined to be melted in a fiery furnace probably felt wasteful.

I live in the Midwest, where you can't drive five miles without seeing a river, lake, creek or pond. All that water plus our thick air gives rise to prodigious bugs, fungus and small mammals that are constantly looking for any tiny hole in the cabin chinking. If we didn't wash every molecule out of that cream of mushroom soup can, we'd likely wake up to a raccoon carrying it off then having a litter of six more raccoons under the storage shed.

My brother and I were coming at the can question from a different place—literally. Bugs and beetles may have a unified world view, but humans do not. And that brings me to the Jubilee Year of Mercy. True mercy requires empathy. And empathy requires a genuine effort to crane our neck this way and that, until, maybe, we can see the world as another sees it.

The stretch is worth the effort. That moment when we feel we've achieved a new level of understanding is like a door opening. One might call it a holy door.



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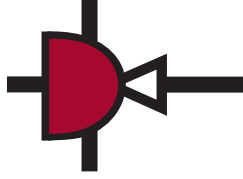
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