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CINCINNATI C.P.P.S. NEWSLETTER

*In Christ, through the
shedding of his blood,
we have redemption and
forgiveness of our sins.*

Ephesians 1: 7a

On the C.P.P.S. Site in Liberty, Mo.

Renewal Center Offers Healing and Hope

(Editor's note: Dennis Coday is the director of engagement at the Precious Blood Renewal Center in Liberty, Mo. He wrote the following to introduce the center to the members, Companions and Amici of the Cincinnati Province.)

Dennis Coday

One of the first things a visitor to Precious Blood Renewal Center in Liberty, Mo., sees is a wall hanging with a quote from Fr. Joe Nassal, C.P.P.S., who was the Kansas City provincial director when the new center building was dedicated. The quote comes from his address at the dedication ceremony:

"Though we stumble now and again, we dare to walk this way, live this truth, discover this life that awaits us."

The next thing a visitor is likely to see is another quote on another wall hanging just inside the main meeting room, this one from Rumi, the 13th-century

Persian poet and Sufi mystic:

"Come, come, whoever you are wanderer or worshipper ... it doesn't matter. Come even if you have broken your vow a hundred times. Come, come again, come."

These two quotes capture much of what the renewal center is about. We shape our programming around these ideas and our mission statement: "Precious Blood Renewal Center is a safe and sacred place, offering healing and hope, renewal and reconciliation for all people." The mission statement flows from the values of the Kansas City Province, which include emphasis on social justice ministry and interfaith ministry, reaching beyond members of the Catholic Church.

We have felt the urgency of this mission statement acutely in recent months.

The renewal center sits on the 32 acres that have housed the Kansas City provincial offices since the late 1980s.



The Precious Blood Renewal Center is in a thoroughly renovated building on the C.P.P.S. grounds in Liberty, Mo.

Four buildings sit around a large pond and are encircled by woodlands and hay fields. It is a green oasis in a literal and figurative sense.

Kathy Keary, a Precious Blood Companion and certified spiritual director who has been with the renewal center since its early days, describes it as "an escape into a beautiful setting where the divine is clearly visible. Over the years, I have witnessed countless people retreating to the center and finding a renewed sense of wholeness and connection with the Creator."

The other longtime staff member, Director of Hospitality
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To learn more about the Precious Blood Renewal Center, or to sign up for its newsletter, visit pbrenewalcenter.org.

Renewal Center Offers Healing and Hope

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Lucia Ferrara, said, "What attracted me to the idea of having a renewal center was that we all need fuel to re-energize ourselves and what a great place this is for that! You have beautiful scenery whether at sunrise or sunset or whatever season we are in. The atmosphere provides a peaceful setting to sort out your conversations with God, our divine maker. A place I like to call 'holy ground.'"

At one time as many as 10 Missionaries lived on the site. As the number of residents decreased and living spaces became free, occasional days of prayer and study were held at the center for people in the area. Some local parishes also used it for a day of staff planning or

retreat. As time went on, more and more groups requested days of reflection and retreats.

Requests were made for larger space than was available.
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Community Notes

Assignments

Fr. Timothy McFarland, C.P.P.S., parochial vicar, Immaculate Conception, Celina, Ohio, for a term of one year, effective August 1, 2020.

Fr. Timothy McFarland, C.P.P.S., reappointed formation director, effective July 1, 2020–June 30, 2022.

Br. Brian Boyle, C.P.P.S., reappointed local director in Whiting, Ind., effective July 1, 2020–June 30, 2022.

Br. Theophane Woodall, C.P.P.S., reappointed interim local director at St. Charles Center, Carthagen, Ohio, effective June 1–August 31, 2020.

Address Changes

Fr. Ken Alt, C.P.P.S.
St. John the Baptist Church
8533 State Route 119
Maria Stein, OH 45860-9599
419-925-4775

Fr. Tom Brenberger, C.P.P.S.
St. Charles Center
2860 US Route 127 Room 217
Celina, OH 45822-9533
419-925-4516 x217

Fr. Don Davison, C.P.P.S.
St. Patrick Church
807 Tyler Street
Walkerton, IN 46574

574-586-7152
Effective August 22

Fr. Rick Freibel, C.P.P.S.
937 N. Defiance Street
Ottawa, OH 45875
937-478-9787

Fr. Scott Kramer, C.P.P.S.
Sts. Peter & Paul Church
307 N. Locust Street
Ottawa, OH 45875-1452
419-523-5216

Fr. Eugene Schnipke, C.P.P.S.
Precious Blood Church
4961 Salem Ave
Dayton, OH 45416-1717
937-276-5954

Fr. James Seibert, C.P.P.S.
Sorrowful Mother Shrine
4106 State Route 269
Bellevue, OH 44811-9793
419-483-3435

Fr. James Smith, C.P.P.S.
Sonnino Mission House
2800 Milvia Street
Berkeley, CA 94703
812-216-1641

Fr. Al Spilly, C.P.P.S.
St. Charles Center
2860 US Route 127 Room 110
Celina, OH 45822-9533
419-925-4516 x440

Fr. Jerry Stack, C.P.P.S.
St. Charles Center
2860 US Route 127 Room 118
Celina, OH 45822-9533
419-925-4516 x118

Cincinnati C.P.P.S. Newsletter

This newsletter is published monthly by the Cincinnati Province of the Missionaries of the Precious Blood. It is sent to all incorporated members, Companions, Amici and friends of the province upon request. Your input is welcome. Deadline for submissions is the tenth of every month. Email submissions to cppscommunications@gmail.com or mail to C.P.P.S. Cincinnati Newsletter, 431 E. Second St., Dayton, OH 45402-1764, or fax to 937-228-6878

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cppscommunications@gmail.com

Join in Spirit with Homicide Prayer Vigils

CPPS Sisters Mark Anniversary of Dayton Mass Shooting

Sr. Jeanette Buehler, CPPS

We remember their names:

Megan Betts
Monica Brickhouse
Nicholas Cumer
Derrick Fudge
Thomas McNichols
Lois Oglesby
Saheed Saleh
Logan Turner
Beatrice Warren-Curtis

Nearly a year ago, on August 4, 2019, these nine people, as well as the perpetrator, Connor Betts, were killed in the mass shooting in Dayton's Oregon District. Their personal stories and the pain suffered by their families, friends, co-workers and even those of us who did not know them continue to linger like a shadow over our city. Their lives are precious. They mattered. Their families matter, and we continue to grieve with them.

In 2019, they were among a total of 45 people memorialized by the Community Homicide Prayer Vigil group in Dayton. Most of those we have prayed for did not die in a mass shooting as defined as three or more victims killed at the same time or place. But when looked at as an accumulation, isn't that number massive? Doesn't the total qualify as a mass shooting, one victim at a time?

Before the pandemic, the Community Homicide Prayer Vigil group met on Saturdays at noon at sites where homicides had occurred—on the streets, on curbsides, in front

yards, in parking lots, in abandoned lots or alleyways.

Today, our vigils continue virtually—but our work has not diminished. Indeed, so far this year we have remembered 12 people locally, ranging in age from 85 to five months. And nationally, we watched the news reports through May and June as the ongoing violence and persistent systemic racism against black people in this country—particularly the murders of George Floyd, Ahmaud Arbery and Breonna Taylor—culminated in widespread protests across the U.S. and around the world.

Our vigils are a form of peaceful protest when we stand together, witnessing to the senseless taking of another human life. The Sisters of the Precious Blood began holding homicide vigils in 1993 and prayed at 131 sites until May 1997. In 2006, the Sisters and the Missionaries of the Precious Blood brought together an ecumenical group that resumed the work of this ministry.

Since March 2006, the Community Homicide Prayer Vigil group has organized 545 homicide vigils in greater Dayton. Through our prayer and advocacy, we seek justice for all victims and their families. We listen to their stories, and we use our collective voice to speak about the lives lost one by one.

Victims' final moments do not define who they were. We have found over the years that there are innumerable stories and circumstances surrounding violent death, but there are common denominators: the victims are remembered for their

smiles, or the care they showed to family and friends, or their struggles to make changes in their lives. The deceased person portrayed in the news does not tell the whole story of the person, the child of God, who was cherished by family and friends.

Understanding the great value of our Church's intercessory work, we invite you to join us in prayer when you hear of yet another homicide, whether it has occurred nearby or thousands of miles away. In this way, we can be in solidarity with the victim and the victim's family as we realize our connected humanity in the body of Christ.

With sadness and hope in Jesus' redemption, we remember and continue to pray for the families who lost loved ones in the Oregon District last summer as we mark this painful first anniversary. And we do the same for those who are killed each week in acts of violence or neglect.

In this time of pandemic, not everyone will be able to gather in the streets to protest or give witness to the senseless taking of life. But each of us can find a way to remember those who are killed and to work for justice. What would our support mean to the deceased's family and friends to know that the community cared enough to stand with them? And how might our hearts be changed by our caring actions and presence?

*Sr. Jeanette Buehler, CPPS,
is the coordinator of the
Community Homicide
Prayer Vigil Group.*



St. Catherine a Proponent of Precious Blood

Jerome Stack, C.P.P.S.

Catherine of Siena, doctor of the Church and one of the six patron saints of Europe, was a 14th century mystic who was also passionately involved in ministry to others. She was not afraid to speak the truth to the clergy of her day, even to the point of chiding popes.

She was also one of the greatest proponents of devotion to the Precious Blood, a theme that runs prominently throughout her writings. While there are many articles and books on Catherine, there is a surprising (and regrettable) lack of material in our own Congregation on this saint whose life and writings should be of such great importance to us.

In the mid 19th century, Fr. Frederick Faber, author of a very popular book, *The Precious Blood*, called her the “Prophetess of the Precious Blood,” attributing to her the modern form of the devotion. The late Fr. David Van Horn, C.P.P.S., has an article on Catherine in the *Proceedings of the First Precious Blood Study Week of 1958*, but that seems to be the only systematic treatment of the topic in our written patrimony.

We can find a kind of introduction to her thoughts in a famous letter that she wrote to her confessor and friend, the Dominican Raimondo da Capua. The letter describes Catherine’s ministry to Nicolò di Toldo, a young man condemned to death for treason, accused (probably unjustly) of being an agent of the pope working against the government of Siena.

Her description of her

ministry with Nicolò is striking, even graphic. The spirituality of the Blood of Christ played an important part of this ministry, as it did in all her personal life. Here is part of her exhortation to Fra Raimondo at the beginning of the letter:

I will, then, that you lock yourself in the open side of the Son of God, which is an open treasure-house, full of fragrance, even so that sin itself there becomes fragrant. There rests the sweet Bride on the bed of fire and blood. There is seen and shown the secret of the heart of the Son of God. Oh, flowing Source, which gives to drink and excites every loving desire, and gives gladness, and enlightens every mind and fills every memory which fixes itself thereon! So that naught else can be held or meant or loved, save this, sweet and good Jesus! Blood and fire, immeasurable Love!

This excerpt captures the kernel of Catherine’s rich thought on the Precious Blood. In the Blood of Jesus, one encounters the truth of God’s gratuitous love. The wounded and open side of Christ is especially important, because it represents the complete self-giving of Jesus. There one finds “blood and fire,” the “immeasurable love” of God. To rest in the open side of the Son of God is to find the secret of the heart of Jesus. In her mystical imagery, the soul can even nurse at the breast of Christ, whom she sees as a maternal figure.

This idea of Jesus as mother sounds strange to us, but it was not uncommon in the mystical imagery of the Middle Ages.



Oh, flowing Source, which gives to drink and excites every loving desire, and gives gladness, and enlightens every mind and fills every memory which fixes itself thereon!

— Catherine of Siena

One finds it in both written and graphic images of the period. It becomes more understandable when one learns that according to medieval biology, breast milk was often considered a form of blood.

On fire with the love she has encountered in the open side of Jesus, Catherine visits Nicolò in prison. She urges him to repent and he then receives the sacraments. He eventually accepts his fate, and, on the way to the place of execution, tells Catherine that he is now content.

Catherine saw the young man’s death as a kind of martyrdom. Bathed in the love of God, the Blood of Jesus, he is a witness to that love as he freely gives up his life. He offers himself to the Father, spurred on by the Blood that contained “the fire of holy desire” that he had received by grace. In death, Nicolò offers his life to God as a voluntary sacrifice, uniting him-

self in death with the sacrifice of Jesus himself.

After the execution, Catherine receives the severed head of the young man and is stained by his blood. She makes the rather remarkable (and to us probably very strange) assertion that her soul “rested in peace and in quiet, in so great fragrance of blood that I could not bear to remove the blood which had fallen on me from him.”

In her mystical experience, the blood of Nicolò seems to be symbolically as fragrant as the Blood of Jesus. Nicolò’s blood is not just a sign of death but has become a sign of triumph and of the eternal life that awaited him thanks to God’s love revealed in the Blood of Jesus.

Today, the language and actions of Catherine may put many people off as strange and archaic. If we are willing to look beyond this, we can see that she is teaching something important about the meaning of the Paschal Mystery. In joining one’s own suffering, the shedding of one’s own blood, whether that refers to actual physical blood or symbolically to other kinds of suffering and loss, we are responding to that “treasure house” of love and mercy one encounters in the heart of Christ.

In the open side of Jesus, we encounter the love of God, “blood and fire” that transforms our consciousness and allows us to actively participate in that Paschal Mystery in a life of loving service. St. Catherine remains a prophetic witness to the gratuitous love of God encountered in the Blood flowing from the open side of Christ, a love that transformed her life and made her an ardent mystic and fearless prophetic witness to the power of the Blood.



Revisiting Pillars of Preaching During a Pastor’s Quiet Time

Ken Alt, C.P.P.S.

In this out-of-the-way place of Trinity, Ind., as many people affectionately refer to it, while dealing with a very extended lull in day-to-day pastoral responsibilities amidst the stay-at-home mandates, I joyously welcomed a truckload of new books that came in the mail from Liturgical Press.

One particular book, *Written Text Becomes Living Word: The Vision and Practice of Sunday Preaching*, by Fr. Stephen Vincent DeLeers, was an easy, engaging and valuable read for me, especially as I nestled myself into the front porch rocker and was serenaded by the chirping of the sparrows in the front yard.

Many parishioners over the years have reminded me that I have a tendency to be a long-winded preacher, but I am pleased to say with all honesty that preaching has been one of the most fulfilling aspects of my 40-plus years of priestly ministry. I am somewhat of an introvert and I usually experienced loads of anxiety if I was expected to speak in front of people as a kid or along the way in my seminary program. Nonetheless, the ministry of preaching has been a marvelous avenue for growth, fruitfulness and fulfillment for me, thanks to the resources of God’s Holy Spirit, among other things! Honestly, it has been quite some time, though, since I have delved carefully into a book about homiletics and preaching.

Early on in the book, Fr.

DeLeers, who has taught homiletics at St. Francis Seminary of the Archdiocese of Milwaukee, explores the evolution of the “Restored” Homily from 1963–93, especially in light of the Second Vatican Council, as well as the perspectives of Pope Paul VI and Pope John Paul II. In one’s quest to arrive at the Sunday message, the author probes into what he calls “Three Necessary Encounters with the Word.”

The preacher’s initial encounter with the Word is an attempt to hear the text as the Sunday assembly will and to open one’s head and heart to the inherent power of the Word. The preacher’s second necessary encounter with the Word is an exegetical encounter, whereby the preacher digs into the work of biblical scholars for the purpose of better understanding what the scriptural text meant in its original context. The last necessary encounter with the Word, called the hermeneutical encounter, seeks to interpret the text in its present-day context.

Having explored with the reader such things as the content, structure and delivery of the homily, Fr. DeLeers completes his book with 10 suggestions for becoming a better preacher. One suggestion, schedule time for homily preparation, seems like a no-brainer, but I have learned from personal experience that so many pressing pastoral responsibilities diminish in a big way the amount of time invested into the preparation of

(Continued on page 99)

Fr. Gerald Dreiling, C.PP.S. January 21, 1928– June 4, 2020

Fr. Gerald Dreiling, C.PP.S., 92, died on June 4, 2020, in Lima, Peru, where he had made his home for nearly 50 years. He had been in failing health.

Fr. Dreiling was born on January 21, 1928, in Kansas City, Mo., to Jerome and Alma (Gay) Dreiling.

After serving in the U.S. Navy, he entered the Missionaries of the Precious Blood in 1950 at Saint Joseph's College in Rensselaer, Ind., and was ordained on June 1, 1958. He had been a missionary to Chile and Peru for 60 years.

Fr. Dreiling first went to Chile as a missionary in 1960, where he served in parishes until 1967. He returned briefly to the U.S. to be nearer to his aging parents. Later, he volunteered to serve once again in South America, this time in the C.PP.S. mission in Peru. He first served in La Oroya, a mineral smelting town high in the Andes, and later in Lima, where he helped found Nuestra Señora de la Luz Parish in Santa Luzmila, a working-class neighborhood to the north of the city. After he retired as pastor, he continued to live in Santa Luzmila, where his many friends from the parish continued to visit him.

Fr. Dreiling was also the founder and director of the *Asociación Cultural San Jerónimo* (Cultural Association of St.

Jerome, named after his father), a non-profit initiative providing scholarly articles, resources and tools for educators in Peru. Prior to his death, Fr. Dreiling wrote the introductory essay for the June 2020 issue of the *San Jerónimo* journal.

For most of his life as a priest, Fr. Dreiling was a member of the Cincinnati Province. In January, with the formation of the Missionaries' new Latin American Province, Fr. Dreiling became a member of that province.

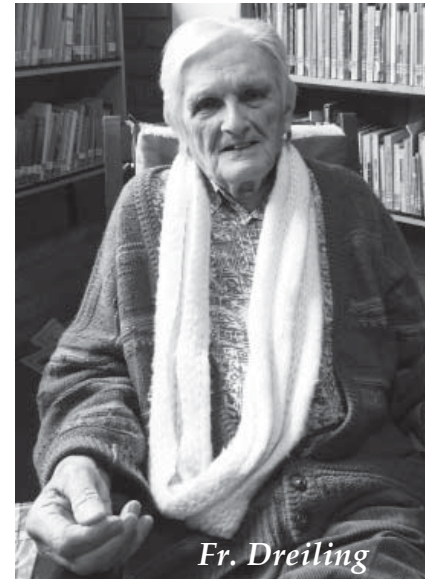
The last surviving member of his immediate family, Fr. Dreiling is survived by two nieces, two nephews, 11 great nieces and nephews, and four great-great nieces and nephews.

He was preceded in death by his sister, Geraldine, and her husband, Joseph Petroff.

In a recent letter to his fellow Missionary, Fr. Santiago Gaynor, C.PP.S., Fr. Dreiling wrote about what it means to live out the spirituality of the Precious Blood. In doing so, he wrote, "we must ask ourselves, 'Are we in correct relation to reality? What does my spirituality of the Precious Blood say to me in regard to that reality?' Then one must take a stand as Christ did and ask, 'How are we employing our lives and our blood in standing up for what is just and right?'"

Fr. Gaynor added, "Gerald passed into his new life knowing that he had not just had devotion to the Precious Blood but lived the spirituality of the Precious Blood."

His provincial director, Fr.



Maximo Mesia, C.PP.S., described Fr. Dreiling in this way: "He invested his priestly ministry in defense of the life and personal dignity of the poor. He left his country to come to Latin America, especially to Peru, where he gave his life every day to favor the people of God who were assigned to him. In this sense, we can say that Fr. Gerald was a good example to other priests, especially his own C.PP.S. brothers in the Blood of Christ."

Due to health restrictions in Peru, a private wake was held among the Missionaries of the Precious Blood there. They celebrated a private funeral Mass on June 5 at San Francisco de Borja Parish in Lima. It was Fr. Dreiling's wish that he be cremated and his remains be buried next to his mother in St. Fidelis Cemetery in Victoria, Kan. His wishes will be carried out by the Latin American Province once the pandemic has passed.

May he rest in peace.

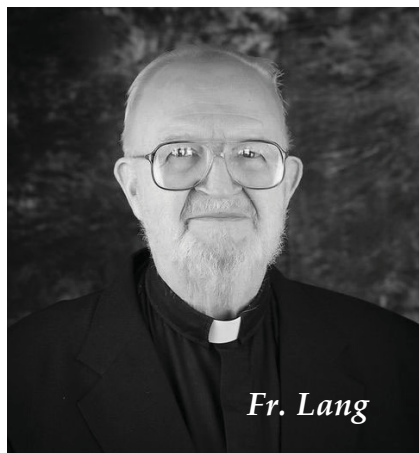
**Fr. Frederick Lang,
C.PP.S.
July 13, 1928–
June 8, 2020**

Fr. Frederick Lang, C.PP.S., died peacefully on June 8, 2020, in the infirmary of St. Charles Center, Carthagen, Ohio, where he made his home. He was 91.

He was born on July 13, 1928 in Randolph, Ohio, to Richard and Agnes (DeChant) Lang. He entered the Missionaries of the Precious Blood in 1942 at Brunnerdale, the Missionaries' former minor seminary near Canton, Ohio and was ordained on May 15, 1954.

After his ordination, Fr. Lang served at St. Charles Seminary before being assigned as assistant pastor to St. Anthony Parish in Detroit. From 1955–1960, he served at St. Mary Parish in Garden City, Kan. He then ministered briefly at St. Boniface Church in Piqua, Ohio, before pursuing graduate studies. He earned a master's degree at the University of Michigan and a doctorate from the American University in Rome.

In 1962, Fr. Lang was assigned to Saint Joseph's College in Rensselaer, Ind. He later



Fr. Lang

taught and served as academic dean at Cardinal Newman College in Normandy, Mo. In 1981, he returned to Saint Joseph's College and was also pastor of St. Henry Parish in Medaryville, Ind., and St. Francis Parish in Francisville, Ind.

In 1985, Fr. Lang was appointed pastor of Our Lady of the Pines Parish in Black Forest, Colorado Springs, Colo. For many years he also served as an auxiliary chaplain at the U.S. Air Force Academy in Colorado Springs.

He retired to St. Charles Center in May 2009.

He is survived by his brother, Herbert Lang, North Canton, Ohio; numerous nieces and nephews, great-nieces and great-nephews.

He was preceded in death by his siblings and their spouses, Evelyn (Wendell) Burgess, Louise (Bob) Spencer and Joanne (Ray) Horning; and in-laws Johnny Walters, Ruth Lang and Kate Lang.

Fr. Lang lived a fascinating life, said his nephew, John Lang. He was a scholar with a gift for languages, but also was adventuresome. At St. Mary Parish in Garden City, he met famed aerobatics pilot Harold Krier, who taught him to fly and instilled in him a love for aviation that lasted throughout his life. He traveled with the U.S. aerobatics team and served as the team's interpreter through its European tours. He also had a great love for the outdoors and enjoyed camping and fishing.

Most of all, he enjoyed his life as a priest. "Everyone who knew him liked him," John Lang said. "He was ebullient—he truly seemed to be a happy person. And he brought that happiness to those around him.

Or maybe I should say joy."

Due to health restrictions, a Mass of Christian Burial was celebrated privately on June 12 at St. Charles Center, with Fr. Jeffrey Kirch, C.PP.S., provincial director, presiding. Fr. Ken Schroeder, C.PP.S., was the homilist. Burial followed in the Community cemetery.

May he rest
in peace.



Condolences

The prayers and sympathy of the Precious Blood family are extended to:

The family of **Amanda Rietschlin**, who died May 5. Amanda was the daughter of Amicus John Rietschlin.

The Sisters of the Precious Blood of Dayton and the family of **Sr. Verlina Mescher, CPPS**, who died May 18.

The Sisters of the Most Precious Blood of O'Fallon, Mo., and the family of **Sr. Jean Rachel Brown, CPPS**, who died May 26.

The family of **Robert Wohlwend**, who died May 29. Robert was the brother of Fr. Paul Wohlwend, C.PP.S.

The Sisters of the Most Precious Blood of O'Fallon, Mo., and the family of **Sr. Audrey Hemsath, CPPS**, who died June 3.

The family of **Fr. Frederick Lang, C.PP.S.**, who died June 8.

The family of **Gale Smith**, who died June 27. She was the mother of Fr. Jim Smith, C.PP.S.



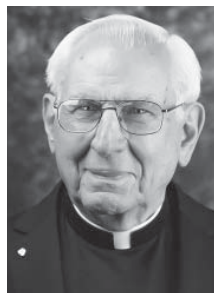
From Randolph, Ohio, to the World

Two Missionaries Followed Their Vocation Together

(Editor's note: Fr. Frederick Lang, C.P.P.S., who died on June 8, and Fr. Paul Wohlwend, C.P.P.S., were classmates, both ordained in 1954. Beyond that, they also came from the same small town, Randolph, Ohio. Here, Fr. Wohlwend shares his memories of their school years.)

Paul Wohlwend, C.P.P.S.

Despite the movement to destroy our history in recent months, I thought it might be good to share some history of how we were led to our vocations into the C.P.P.S.



Fr. Wohlwend

In our eighth grade (1941–42) at St. Joseph's School, Randolph, Ohio, there were 14 boys and 14 girls. In the same room, there were about the same number of seventh graders. We were all taught by one Notre Dame nun from the order in Cleveland. I have heard from some recent educators that the maximum number in a classroom to receive a good education is about 25. In spite of our regrettable disadvantage, from our 28 came three C.P.P.S. priests, Fr. Carl Wise, Fr. Fred Lang and me, and also one Notre Dame sister. Discipline and parental support of the sisters contributed to our education.

Fr. Lawrence Mertes, C.P.P.S., was most important in

our decision to choose Brunnerdale to start our seminary training. Fr. Larry was ordained March 8, 1942. His sister, Sr. Jocilia Mertes, N.D., was teaching the first and second grades at that time. So Fr. Larry wished to give his first priestly blessing to all in our school. First he sought the permission of our diocesan pastor, Fr. Frederick Bertram, whom he found at the parish's Lourdes Grotto praying for vocations. (Our Lourdes Grotto is known as the best replica in the U.S. of the one in France.)

To Fr. Larry's request, the pastor said, "No. I am not giving you permission, I am personally introducing you to all our children in school."

When asked for the names of two boys they thought might have a vocation, the nuns suggested Fred and me. Fr. Larry took us to Brunnerdale after school later that week. We were impressed by the cross and chain that the priests wore over their cassocks, as well as the seminary cost of only \$100 admission and no further tuition. Missionaries who had visited our school earlier boasted that one could come to their seminary and pay only \$100 per month. Being one of nine children, I had put aside any plans to become a priest. My parents were still paying off loans from the Depression. Now I could easily earn the entrance fee by working in our neighbor's celery farm that summer.

So, on the day after Labor Day 1942, Fred and I arrived at Brunnerdale. The next year Carl Wise and my brother, James (who later became Br. Gaspar), joined us. Then

later James Schroeder and Ernest Krantz followed from St. Joe School.

After our ordination on May 15, 1954 and First Masses on May 23, we visited our pastor, who was in his 26th year at St. Joseph. He informed us that he would have tried to persuade us to enter the diocesan seminary, but he did not, since he owed a debt of gratitude to the Precious Blood Fathers. When he was hospitalized after a serious accident in Cleveland, one of our fathers brought him Communion and visited him every day. Our pastor then showed us the baptismal records of children Fr. Brunner baptized there around 1845. The first resident pastor was Fr. John Wittmer, C.P.P.S. These facts were unknown facts to us until then.

Fr. Lang and I were classmates in schools for 20 years, the last living priests ordained in 1954. So I thought some memories of our shared early years may be of interest to those who knew him.

(The Lourdes Grotto still exists at St. Joseph Church in Randolph. To see photos of it, visit stjosephrandolph.org/grotto.)

St. Charles Remains Closed in August

St. Charles and its main chapel will remain closed to visitors through August to protect the residents there.

In the meantime, we continue to pray for all affected by the coronavirus. We know that the Precious Blood of Jesus, shed for all, can keep us afloat in these tumultuous times.

Let's Let the Young Church Have its Say

Steve Dos Santos, C.P.P.S.

I recently pointed out to my oldest sister that our family group text, which she perceived as among two generations, in fact included four generations, and the little ones were another. My immediate family spans five generations, the oldest having been born in 1947, and the youngest in 2017. I was able to point this out to her, because as a vocation director I am regularly looking at data and reading articles that talk about the different generations and examine some of the challenges.



C.P.P.S.
for
Tomorrow

VOCATION MINISTRY

Our current membership in the U.S. spans a total of four generations. Our oldest member in the U.S., Fr. Don Thieman, C.P.P.S., is part of the Silent Generation, and our youngest, Greg Evers, C.P.P.S., is a Millennial. I've included a table that gives the rough breakdown of these generations. Understand that not all sociologists draw the lines at the same places, and that we human beings have a way of not fitting neatly into

Generation	Born between
The Silent Generation	1925–45
Baby Boomers	1946–64
Generation X	1965–79
Millennials	1980–94
Generation Z	1995–2014
Generation Alpha	2015–

such boxes. Sometimes people born on the cusp of two generations will identify with another generation rather than the one assigned their birth year.

It is important for us to remember that these generations have very different experiences of life. For example, most of us remember the days when you dressed up to fly on a plane; members of Generation Z don't remember a time when you didn't have to nearly strip to get through airport security. Some of us will remember when computers were the size of a room; members of Generation Z have grown up with the entire internet in their pocket.

The different ways in which the generations have experienced life impacts the way they look at the world around them. For those who lived through Vatican II (I was not yet born when it closed), their thoughts about the Council are tied up with their experience of the tumult and the fights that followed. But for someone born in 1990, 25 years after the close of the Council, their personal investment in some of the issues older members hold so dear is simply not there.

I've shared with you data that CARA has collected about newer entrants to religious life and some of the information

and desires that mark off their reality. I won't rehash the findings here, you can look back to the May *Newsletter* or the brochure that I mailed to members. In the July issue of *The New Wine Press*, Fr. Al Ebach, C.P.P.S., asks some good hard questions about the

challenge of doing vocations ministry. And he is right, there are a number of difficulties.

Fr. Al ends by asking how the new creation process might "challenge all of us to rethink our approach to recruitment and discernment." That is a great question, and I'd like to sharpen the challenge he offers. Fr. Al points out that we don't currently live in large communities, and that while we've talked about mission houses, the movement there has been slow.

I would challenge leadership and the Community as a whole to let what we know about these generational shifts inform some of the decisions we make going forward. I'm not suggesting that we chase trends, but that we let the young church inform the decisions we will have to make in the future. When we are deciding where to leave, where to stay, and where to start something new I would suggest that we think about things like the possibility of living and ministering in community. Perhaps one or two retired members could live in an active house in order to create intergenerational living—are we open to that idea? Might we shift to a life with more prayer in common, to accommodate the hunger of newer religious?

Vitality and viability for the future of our congregation are important things. Millennials and Generation Z are inviting us into the Paschal mystery when they challenge us to live our charism in a new way. Are we willing to die to self to bring new life to the Community?



Fr. Drees Placed High Value on Education

David Hoying, C.PP.S.

Fr. Henry Joseph Drees has the distinction of serving the most years as provincial director, serving, either by election or appointment, for 18 years. A native of Oldenburg, Germany, and a blacksmith by trade, Drees came to the Community at the age of 28, and after three short years of training was ordained in 1861.

Fr. Drees may have been small in stature but was large in congeniality. Because of his meager training, he remained a student throughout his life and was endowed with an appreciation of intellectual pursuits. A man with a common touch, his sense of humor was appreciated, and the locals appreciated his preaching in Low German.

Fr. Drees had a recognized interest in preserving the

Fair Inheritance Profiles

Fair Inheritance profiles are biographical sketches of people nominated by members, Companions and others.

The eclectic mix of profile subjects reminds us that it is not only the famous who have had an impact on the Missionaries and Companions of the Precious Blood in the United States. In their own often quiet way, "ordinary" people have also influenced us in a variety of ways.

We give thanks for their legacy, recalling the words of Psalm 16: *Pleasant places were measured out for me; fair to me indeed is my inheritance.*



In addition to establishing a novitiate in Ohio and a college in Indiana, Fr. Henry Drees also sent Missionaries out as hospital chaplains.

Community's history. As Fr. Drees began his provincialate, the Community found itself dispersed from coast to coast. That movement continued under Fr. Drees, but with a bit of moderation. The Community matured under Drees, who sent members to Missouri, Texas, California, Oregon and Colorado, among other places.

Drees recognized the dangers of sending out men alone to isolated places, as their ties to the Community became tenuous. These mission assignments were not permanent, but relied on the good will of the bishop who had asked for them. New missions were accepted with a view to the possibility of receiving canonically-held parishes. Under Fr. Drees, hospital chaplaincies were accepted, such as those in Chicago: St. Elizabeth Hospital in 1891, and the Alexian Brothers' Hospital in 1894. The Community's work in Missouri was greatly expanded, particularly in the central part of the state, with Sedalia as a center.

Two major foundations, academic in nature, took place under Fr. Drees, bolstering his desire to provide better education for seminarians. A

novitiate was established near Burkettsville, Ohio, in 1884, and a college south of Rensselaer, Ind., in 1889. The purpose of the Burkettsville foundation, Mary, Mother of Divine Graces Novitiate, was to provide candidates for the brotherhood with schooling and training, including in the culinary arts. It also had the purpose of screening all incoming candidates. The building was completed in 1894.

Fr. Drees had established a college division within Saint Charles, but hoped to have a full-fledged college. The drive behind the founding of Saint Joseph's College at Rensselaer was Bishop Joseph Dwenger, as he wanted a college within his diocese. Dwenger had the land, but no religious order to operate it. After being spurned several times by the Benedictines, he pressed his own Congregation into that responsibility. Fr. Drees assented, for he saw the clear benefit for seminarian education, the opportunity to preserve regular Brunnerian community life, and provide a means for attracting American vocations.

The first class commenced in 1891. In close proximity to

the college was Saint Joseph Indian School; its founding predates that of the college. Using funds from St. Katharine Drexel, the Bureau of Catholic Indian Missions founded the school in 1888, and wanted an experienced religious order to run it. Bishop Dwenger, however, recommended his own Precious Blood Missionaries. The school closed in 1896, and the Community took it over, eventually buying it in 1899. Here, the printing endeavor of the Community, the Messenger Press, came into existence. It printed two publications, *The Precious Blood Messenger* and its German counterpart, *Der Botschafter*, to promote devotion to the Precious Blood for the benefit of the souls in purgatory. The brothers were engaged as typesetters, printers, agents and editors.

Fr. Drees encouraged publications, and the first Community publication, the *Nuntius Aulae* ("Messenger of the Hall") was printed in 1896 at St. Charles. Its articles were to be studied in preparation for periodic priests' conferences. Written communications were important to Fr. Drees, who penned numerous circular letters for the well-being of the Congregation.

A monumental event occurred under Fr. Drees' leadership. It was a decision that radically changed the nature of the Congregation as Fr. Brunner had envisioned it: the separation from the sisters. After frequent requests from the moderators general in Rome, a decree from the Vatican on the separation of mixed orders finally forced the issue.

Fr. Drees headed the committee overseeing the
(Continued on page 99)

Renewal Center

(Continued from page 86)

The provincial council appointed a study committee, and after the province's vote, made plans to renovate a building and enlarge it for regular spiritual enrichment activities, both those sponsored by the Community and by other groups.

That renovated building was dedicated in October 2018. The building won a local architectural design award in 2019. Our large meeting room can accommodate up to 200 people. Its cathedral ceilings and windows overlook the pond and wooded areas. We also have several smaller meeting spaces and two offices for spiritual direction. Overnight accommodations are limited.

Working with Keary and Ferrara at the center are Fr. Ron Will, C.P.P.S., also a spiritual director, and Dennis Coday, director of communications and marketing. All four work on program development.

Recent offerings include seasonal days and evenings of prayer, scripture studies, directed retreats, marriage enrichments and Taize services. For the larger community, we've also hosted Parent Cafes, and support groups for grief, suicide and for people living with chronic pain.

"The building itself provides a sanctuary where people can come, where all belong and can call home," says Ferrara. "Here, people can discuss issues that are difficult to talk about, learn new things like how to paint an icon, or about building bridges instead of walls. Here, there is always room for one more at the dinner table!"

While the COVID-19 pan-

demic has changed the ways we minister, it has not changed our mission.

Keary explains: "Our mission [being a safe and sacred place offering healing and hope, renewal and reconciliation for all people] was solidified a couple of years ago. Our commitment to it is at the heart of our programming.

"We now strive to be the light in the darkness of the pandemic, reaching an even greater audience with our articles and videos presented on our website and in social media."

Keary and Fr. Will recently completed a new venture: three-day, stay-at-home directed retreats. All the participants met via Zoom for opening and closing prayers, and Fr. Will and Keary met daily with individual retreatants via Zoom.

Our monthly Taize prayer service has gone online and is reaching several hundred people through Facebook and YouTube.

Will says, "The coronavirus has put a temporary pause on our on-campus offerings, but we have continued to minister to people through online media. We are ministering to people across the United States, and beyond through technology. We are planning to continue to do so and offer even more opportunities in the future."

A visitor to the Renewal Center will see one final wall hanging that also inspires the Center's mission statement, this quote from St. Gaspar:

"What a beautiful thing it is, to be spiritually united ... reaching everlasting and indivisible union."





Missionaries Report

NEWS FROM OUR
MINISTRY SITES

Shrine Offers Perfect Medicine

Yuri Kuzara, C.P.P.S.

This is an unusual year for the shrine, as it is for all of us because of the coronavirus pandemic. The virus has impacted everyone's life one way or another as well as the way we are living from day to day. Things can change so fast!



All of our big events are cancelled for the year, which makes these summer months somewhat peculiar to say the least. No hustle and bustle, no Chaldeans, African Americans, Hispanic, Polish or Italian Sundays and so on. So, I have no interesting stories or "adventures" to share with you. I must confess, I miss the Chaldean food, especially their little sesame cake-breads and stuffed grape leaves, the Polish homemade food and sausage and the beautiful singing of the Slovenian service to the Blessed Virgin Mary with Benediction.

This time has presented me with the opportunity to do some serious and peaceful reflection on my life, on the many gifts and good things God has granted me: the call to the priesthood and apostolic life as a Missionary of the Precious Blood, a personal accounting of

the talents received; how I have used them or wasted them; my own mortality and to ponder more deeply the mystery of the Divine Blood; and to think back on the adventures of ministering at the shrine after so many years. The time is not wasted but perceived as an exceptional blessing from God.

Writing only for myself, yet I am sure the other members of the Community may feel the same way in what I am about to relate.

One thought coming back to mind was of an Italian Sunday many years ago. At the close of the afternoon, the Italian priest helping us said: "Your shrine is like a hospital. You and your fellow priests and brothers are the doctors and nurses who tend the ill, seeking healing brought here by the head nurse, the Sorrowful Mother. But you do not give them ordinary medicine or a shot or a few pills to take. No. You give them the perfect medicine, the Precious Blood of Christ to heal their wounds and bring peace and joy back in their lives."

The shrine continues to minister to those coming here for daily and weekend liturgies, which are celebrated in the outdoor chapel. Devotions, which are the first Sunday of each month, are outside also. Social distancing is observed; the priests wear masks while distributing the Holy Eucharist at Mass; the directives given by the bishops of Ohio are followed. Persons confess in the parking lot come rain, wind and heat. A sign directs them as to where to drive up and

wait for the priest. I prefer just to sit outside so I can be seen, making it easier for the person just to drive up.

Are they appreciative? Yes, they are, very much so. Many have expressed happiness they are able to attend Mass and receive the Holy Eucharist once again. Yes, there are changes at Mass, which are experienced not only at the shrine, but at the majority of parish churches too. I believe the majority are adjusting well. I sense a greater appreciation for the Mass and sacraments for many since they had to endure a long period of time without both. During this time, the indoor chapel has remained opened for prayer.

Yes, there are still concerns and fears. How long will this pandemic last? Why has God done this to us? Does God listen to our prayers? What about the future? Not only fears and worries about the pandemic are expressed but also the present political situation in the country. As we listen and give advice as directed by the Holy Spirit working through us, what that Italian priest said so many years ago continues to be a living and powerful reality at work at the shrine, even during political unrest and the pandemic: the healing quality of the Precious Blood. His Blood was not shed in vain. As St. Cyril said, "The Precious Blood of Christ is the symbol of God's justice and loving kindness towards us; the symbol and basis of our hope and the cause of our joy!"

On the weekend of July 18-19, there was a goodbye celebration for Fr. Scott Kram-

er, C.P.P.S., showing our appreciation for all of his fine work at the shrine during his term as rector. As he assumes his new assignment and pastoral duties, we wish him not only Godspeed but also the continued guidance of the Holy Spirit. And in August we will welcome Fr. Jim Seibert, C.P.P.S. Each rector over the years brings to the shrine his own gifts and abilities, enhancing it to read the signs of the times and move forward into the future, welcoming and serving those entering this holy place.

As for the weather, it is very hot at the writing of this article and we could use a good rain; nothing harmful but life-giving. This would be good for the farmers' crops in the area as well as for the flowers planted around the shrine grounds. And as usual the deer flies were horrible. I am sure they serve a purpose in God's creation but I can do without them!

Planning for Fall Semester at CCSJ

Benjamin Basile, C.P.P.S.

While on the surface, things appeared very quiet over the summer, much was happening. As is the rest of the country, and the world, we are looking forward to resuming "new normal" activities in August.



**CRIMSON
WAVE**

We have been working over the last months with a

cross-functional committee to develop guidelines for reopening the college and delivering classes in the fall in a way that will be consistent with guidelines shared by the Centers for Disease Control and the Indiana State Health Department. A pamphlet, "CCSJ: Caring for Each Other—Recommendations to Return to Campus Safely," is posted on the CCSJ website.

Students, staff and faculty will be required to wear facial coverings in public spaces including classrooms and other shared spaces on campus. Facial coverings are also required in outdoor spaces where six feet of separation is not possible. Students and faculty will be encouraged to complete a temperature self-check before leaving for class each morning. We will have intermittent temperature checks on campus. Moreover, student athletes will be required to have a temperature check before each practice/event per NAIA guidelines.

A range of modes of delivery for classes will be in place, from face-to-face (with appropriate precautions) to mixed-mode (online and in-person) to fully online. We've considered course delivery options to minimize the number of students on campus at any one time. We've limited classroom seating. Also, high-use classrooms will be outfitted with plexiglass barriers between faculty and students.

We are planning "Zoom rooms," classrooms equipped with equipment and software that will enable a seamless connection to Zoom to accommodate students who may not be able to attend in person.

Additional sanitizing stations have been added around campus. Students, staff

and faculty will be expected to wash/sanitize hands frequently, especially when in common areas and shared work spaces. Additional sanitizing supplies will be provided in each classroom and learning space. Students and faculty will be able to disinfect their spaces at the start of classes.

The college will be controlling physical distancing by limiting seating in the Café, library, tutoring center and common areas and more restrictive scheduling in our athletic center. We're adding plexiglass barriers in selected transactional spaces between staff and students.

We will be working together solve issues of safety combined with continuing to deliver a sound education.

The Higher Learning Commission (HLC) accreditation team that visited virtually on May 11–12 has sent a draft response, which is not yet official. In a letter to faculty and staff, Dr. Amy McCormack, the college president, noted that the team commended us, saying that we "did a remarkable job" and showed "preparation and extraordinary grace under fire." They concluded,



CCSJ's student center is set up for social distancing.

"The HLC Visiting Team was pleased with the outcome and found that the college had provided sufficient evidence to establish that it met all Core Components of the Criteria with just a few exceptions" (p. 69 of draft response).

The few exceptions were not unexpected. Because of issues with requested syllabi for online and in-person sections of some classes, we will need to demonstrate how accelerated and online classes meet federal seat time requirements when the team visits in person in the fall. We will also submit interim monitoring reports in 2021 and 2022 to update enrollment, budgeting and planning information. In addition, because we had a virtual visit, the team will review all faculty credentials and our physical and technological resources when it visits campus.

This spring, CCSJ, like other colleges and universities in Indiana, received a \$100,000 planning grant from the Lilly Endowment. On June 26, we submitted an application in the second phase of Lilly's Charting the Future initiative. The application focuses on four strategies, aligned with our strategic plan, to strengthen our role as a community partner, increase enrollment and retention, and ultimately strengthen the college:

- *Elevating our Institute for Public Safety* at a time when our long experience in the field could benefit higher education, policing and the community at large.

- *Meeting community needs for well-trained healthcare professionals*, which has been clearly identified in state and regional workforce data and in our own market analysis.

- *Enhancing CCSJ's education department* to serve workforce demands for appropriately qualified teachers in region schools.

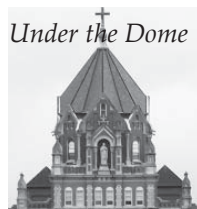
- *Developing an Academic Resource Center* to serve both student and faculty needs as a foundation for our response to the three opportunities above.

Applications for Phase 3 in Lilly's Charting the Future grants are due on August 14.

Interior, Exterior At St. Charles

Charles McCafferty, C.P.P.S.

In order to protect our employees and community from the virus, all meals are being served to residents through the kitchen line located off the Gaspar Room by our staff. We



all then eat in the Gaspar Room. The regular dining room is closed. Tables have been prearranged with three chairs at each table to ensure that we are keeping with the suggested social distancing. If you are not aware, St. Charles falls into the category of senior center and nursing home.

St. Charles will remain under these conditions, also limiting outsiders from coming into the building, until further notice. This means all chapels will remain closed and no guests will be allowed to stay in Brunner Hall. Employees have been taking their temperatures before starting work and are asked to stay at home if ill. The provincial and council have asked all priests residing

here not to go out for Masses or confessions in the surrounding areas. This is to protect them and those who live here.

The exterior of the building is still under siege. They clean and tuck point, they remove impurities, tear out old chalk joints and replace, take out the lintels and replace them also. When completed, they will seal the exterior with a spray. While we have had various parts of the main building done in the past, we will be cleaning all the remaining sections prior to the new windows going in. This project will take approximately seven to eight months to complete. The windows have been selected and ordered. The window project will start after the above is completed. The occupants will have to move to the guest rooms while their windows are being installed.

The new sewer system lines have been installed and are working. The St. Charles system is now tied in to the county sewer system. The old lagoons have been emptied and filled with dirt. The area is now farm land.

On a lighter note: some of our readers will be interested in the historic organ that has been removed from St. Augustine Church in Minster, Ohio. An estimated eight tons of pipes, chassis, electrical materials and other parts are being refurbished. The organ has 2,300 pipes, the smallest the size of a pencil; the largest is 18 feet long and 18 inches in diameter. Two trailers loaded with the organ components were hauled to Marion, Ind., for the work. The instrument has been a fixture of the Minster Church since 1896. It was last over-



Revisiting Pillars of Preaching

(Continued from page 89)

homilies. Of course, one critical component of our homily preparation would be personal prayer, which also gets easily short-changed or replaced by other weighty things.

I do give praise and thanks to God that I did not struggle with a listless or bored spirit during the protracted stay-at-

home experience associated with the coronavirus, and the special time for personal reading was most helpful in keeping such a listless or bored spirit away from me! Who knows, maybe by God's grace or something close to a miracle, this "long-winded" preacher might even find a way to preach with a renewed spirit

of suitable brevity! Only time will tell.

(Fr. Ken Alt, C.P.P.S., will say goodbye to Most Holy Trinity Parish in Trinity, Ind., this summer, and will take up his next assignment as parochial vicar at the Marion Catholic Communities in and around Maria Stein, Ohio.)



Drees

(Continued from page 95)

separation and the resolution of property ownership. He also represented the interests of the sisters. In the end, nine houses with all assets were awarded to the sisters. The men kept only St. Charles and St. Mary's, as the novitiate at Burkettsville came to be called. The sisters came under the direction of Archbishop William Elder of Cincinnati, who appointed Fr. Drees as priest-director of the sisters, as his representative on the community board, and as advisor in spiritual and temporal matters.

After his terms in office, Fr. Drees assumed the post of chaplain to the Precious Blood Sisters at Mary, Help of Christians Convent in Maria Stein, where he died.

(Fr. David Hoying, C.P.P.S., is the provincial archivist.)



Work is underway on the 2021 address book-directory. Send address changes to mission@cpps-preciousblood.org.



Provincial Director's Calendar

July 22: Joint provincial council meeting via Zoom.

July 30–31: Conference of Major Superiors of Men board meeting via Zoom.

August 10: Saint Joseph's College board meeting via Zoom.

August 15–16: Farewell Masses at St. Augustine Parish, Rensselaer, Ind., and Holy Trinity Parish, Trinity, Ind.
August 18–19: Provincial council meeting in Dayton.



Community Calendar

August 15: Anniversary of the founding of the Congregation.

August 15–16: Farewell Masses at St. Augustine, Rensselaer, Ind., and Holy Trinity, Trinity, Ind.

August 18–19: Provincial council meeting, Dayton.

October 19–22: Joint assembly of the Cincinnati and Kansas City Provinces, Wyndham Indianapolis West Hotel, Indianapolis.

The C.P.P.S. major superiors request that all members and lay associates pray each month for a different unit of the Congregation.

July: Province of Tanzania

August: Italian Province

The 2020 joint assembly of the Cincinnati and Kansas City Provinces has been rescheduled for **October 19–22** at the Wyndham Indianapolis West Hotel, Indianapolis.

Days of Praise

Celebrating Special Days
With C.P.P.S. Members

Celebrating Birthdays In August

- 2 Fr. Yuri Kuzara
- 3 Br. Jerome Schulte
- 19 Fr. Joseph Brown
- 22 Fr. William Hoyng
- 24 Fr. Scott Kramer
- 31 Br. Timothy Hemm

Celebrating Birthdays In September

- 6 Fr. Jerome Stack
- 10 Fr. Eugene Schnipke
- 11 Fr. Barry Fischer
- 20 Fr. Andrew O'Reilly
- 21 Fr. Mark Hoyng
- Fr. Ralph Verdi
- 22 Fr. Thomas Hemm



*Happy birthday,
Fr. Bill Hoyng*



*Happy birthday,
Fr. Andy O'Reilly*

Celebrating Anniversaries In August

- 13 Br. Antonio Sison
- 15 Br. Juan Acuña González
- Br. James Ballmann
- Br. Benjamin Basile
- Br. Paul Chase
- Br. Joseph Fisher
- Br. Timothy Hemm
- Br. Nicholas Renner
- Br. Jerome Schulte
- Br. Theophane Woodall
- 16 Fr. Donald Davison
- 18 Greg Evers
- 19 Br. Brian Boyle
- 29 Br. Matthew Schaefer



*Happy anniversary,
Br. Antonio Sison*



*Happy anniversary,
Br. Dan Eisenman*

Celebrating Anniversaries In September

- 8 Br. Daniel Eisenman
- 13 Br. Charles McCafferty
- Br. Robert Reuter



Over the Dome

In July, workers removed the cross and ball from the top of the dome at St. Charles Center in Carthage, Ohio, as part of ongoing projects on the main building's exterior. They will be refurbished then put back in place.

Please Pray Every Day for a Missionary of the Precious Blood

Missionaries of the Precious Blood of the Cincinnati Province are in ministries of prayer, preaching, teaching, parish work and other apostolates, following their call to serve God's people. Please support them in prayer each day, lifting them up for God's blessing.

Prayer suggestion: O Jesus, Eternal High Priest, live in (name), act in him, speak in him and through him. Think your thoughts in his mind, love through his heart. Give him your own dispositions and feelings. Teach, lead and guide him always. Correct, enlighten and expand his thoughts and behavior. Possess his soul, take over his entire personality and life. Replace him with yourself. Incline him to constant adoration and thanksgiving, pray in and through him. Let him live in you and keep him in this intimate union always. Amen.

AUGUST PRAYER LIST

- | | |
|--|---|
| 1. Fr. John Mencsik | 17. Fr. Frankline Rayappa |
| 2. Pray for vocations | 18. Br. Nicholas Renner |
| 3. Fr. Alfons Minja | 19. Br. Robert Reuter |
| 4. Fr. LeRoy Moreeuw | 20. Fr. Joseph Rodak |
| 5. Fr. Charles Mullen | 21. Fr. Kevin Scalf |
| 6. Fr. Alfred Naseman | 22. Br. Matthew Schaefer |
| 7. Fr. Bill Nordenbrock | 23. For living and deceased
Companions |
| 8. Br. Terrence Nufer | 24. Fr. Louis Schmit |
| 9. For living and deceased
C.P.P.S. members | 25. Fr. Eugene Schnipke |
| 10. Fr. Jayababu Nuthulapati | 26. Fr. Kenneth Schnipke |
| 11. Fr. William O'Donnell | 27. Fr. Robert Schreiter |
| 12. Fr. Andrew O'Reilly | 28. Fr. Kenneth Schroeder |
| 13. Fr. Patrick Patterson | 29. Br. Jerome Schulte |
| 14. Fr. Mark Peres | 30. For living and deceased
Amici |
| 15. Fr. Kenneth Pleiman | 31. Br. Jerry Schwieterman |
| 16. Pray for those in formation | |

SEPTEMBER PRAYER LIST

- | | |
|---|---|
| 1. Fr. James Seibert | 16. Br. Juan Acuña González |
| 2. Br. Antonio Sison | 17. Fr. Kenneth Alt |
| 3. Fr. James Smith | 18. Fr. Angelo Anthony |
| 4. Fr. Alphonse Spilly | 19. Br. James Ballmann |
| 5. Fr. Jerome Stack | 20. Pray for those in formation |
| 6. Pray for vocations | 21. Br. Benjamin Basile |
| 7. Fr. William Stang | 22. Fr. Antonio Baus |
| 8. Fr. Jerome Steinbrunner | 23. Fr. Benjamin Berinti |
| 9. Fr. Donald Thieman | 24. Br. Thomas Bohman |
| 10. Fr. Ralph Verdi | 25. Br. Brian Boyle |
| 11. Fr. Clarence Williams | 26. Fr. Thomas Brenberger |
| 12. Fr. Vincent Wirtner | 27. For living and deceased
Companions & Amici |
| 13. For living and deceased
C.P.P.S. members | 28. Fr. Harold Brown |
| 14. Fr. Paul Wohlwend | 29. Fr. Joseph Brown |
| 15. Br. Theophane Woodall | 30. Br. Timothy Cahill |

Thank you, 2020 C.P.P.S. jubilarians

for your years of service to God's people



*Brother
Jerome
Schulte,
65 years*



*Father
Philip
Gilbert,
60 years*



*Brother
Charles
McCaf-
ferty,
50 years*



*Father
Kenneth
Pleiman,
50 years*



*Father
Donald
Davison,
40 years*



*Father
Eugene
Schnipke,
40 years*

From the
Kansas
City
Province



*Brother
Daryl
Charron,
25 years*



*Father
David
Matz,
25 years*

*From the Atlantic Prov-
ince, **Father John
Colacino**, 40 years; and
Father Dominic Jung,
25 years.*

Missionaries of the Precious Blood
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