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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

Going Back to School, but Remotely

Editor's note: Fr. James Smith, C.P.P.S., is a first-year student at the Graduate Theological Union (GTU) in Berkeley, Calif., and lives in Sonnino Mission House. He hopes to obtain a doctoral degree in theology, focusing on pastoral theology and care. From 2016–20, he served in the St. Henry, Ohio, Cluster, including the past three years as parochial vicar. We asked him a few questions about his new life and times.

How has it been settling back into the academic life?

This is the first time in my life that I have taken classes online. Due to COVID-19, most universities in California have switched to online classes for the fall and likely for the spring. GTU is affiliated with Cal-Berkeley, so GTU tends to follow the lead from Berkeley.

As with doing anything new or for the first time, it's nearly impossible to compare it. My undergrad was at Saint Joe, which was a very traditional college experience, though with only about 1,000 students. One of the rich things of my graduate work at CTU (Catholic Theological Union in Chicago) and my work at GTU now is the diversity, both religiously and culturally. The landscape of

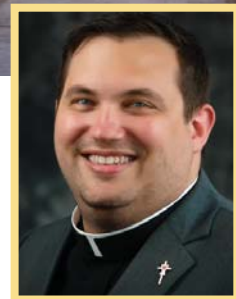
the Church or ministry can be a little bit like blinders in seeing just what's in front of you. In my group of first-year students at GTU this year, almost a quarter of the incoming students are from China or Korea. In my concentration in practical theology, I believe I am the only white guy, which is quite different from parish ministry, yet reflective of where the bulk of the work in the field is being done.

Your classes are all online. Are you missing the give-and-take of the classroom?

Conversations on Zoom are not the same as in person. However, the mute button is really nice. As I mentioned to parishioners in St. Henry when we began streaming, I hoped they would like the Masses a lot more because if they didn't like what I was preaching, they could just mute the livestream and then unmute it after I finished preaching. The ten-step commute from my bedroom to my office for online classes is



Fr. James Smith is now a student at GTU in Berkeley (above), but seldom sets foot on campus, due to COVID-19.



the most convenient I've ever had.

One of the goals of theology and religious studies is to be connected to what normal people experience, something lofty academics sometimes lose sight of. The COVID-19 pandemic has inserted a lot of inconvenience into the lives of everyone. Classes on Zoom and no in-person school stuff is inconvenient, but it's not the same level of inconvenience most people are experiencing around work, family and the
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Going Back to School, but Remotely

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other parts of life the pandemic has changed so much.

Are there any professors who have really impressed you? Any nuggets of wisdom that you can share with us?

Across eight different schools, six centers, and five affiliates, GTU is expansive in its diversity. Theology is unique enough of a field in itself, but then through the first department meeting and hearing each professor's and student's research interests, we discover a wide range of research and interests.

When I first arrived here, I was a little disappointed or worried when it looked like my research interests didn't line

up with those of the professors. However, through a whirlwind of coincidences and grace, I am now connected with a retired professor who lines up perfectly with my research interests and aims. He has agreed to help me out with a few courses. It certainly helped my cause that Fr. Bob Schreiter, C.P.P.S., hired him a few decades ago at CTU.

One of the things that puts doctoral work apart from other stints in school is the self-direction or focus around exams and writing, with classes serving a brief introduction. My doctoral seminar prof, who finds a way to make three hours each week on Zoom interesting and engaging, routinely says, "Put in the work, and trust the process."

What is the homework assignment so far that has given you the most stress?

The volume of reading surprised me. I was expecting a lot, but due to the way the schedule fell, I ended up with an extra class than was recommended. Next semester will be the same. A book a week is normal in seminars, which explains the backdrop of professors' offices with five-shelves-high lines of books after books.

It's also a little intimidating and encouraging to be expected to do more than summarize the authors or the reading but to take it a step further in my own original ideas. Stay-at-home orders make it very difficult for me to come up with an excuse to the professor why I didn't get the reading done. A friend of mine also calls me out every time he sees me on Facebook with the comment, "Get back to your homework!" So, though

it's not ideal and kind of weird to move across the U.S. to stay at home most of the time, there is a benefit of starting back in school in the middle of a global pandemic.

Do you miss the day-to-day ministry of parish life? Will you have the opportunity for ministry as a student?

I miss the connections and relationships with parishioners and staff. I told the staff in St. Henry that the four years I spent in the cluster was the longest time I had spent in one place since I entered formation. Though technically I did four years at CTU, we moved from one formation house to another after my first year. Plus, I spent every summer outside of Chicago and the formation community. For parishioners in St. Henry who move one or two times in their lifetimes, it's a little odd for priests and brothers to get used to moving in and out at
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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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Community Notes

C.P.P.S. Retreat Cancelled

A retreat for members scheduled for January 25–29 at St. Charles Center, Carthage, Ohio, has been cancelled due to health concerns.

Business

The IRS mileage rate is 57.5 cents per mile of business use.

Buon Appetito!

Gaspar-Based Menu Feeds into Discussion of the Founder

Kevin Scalf, C.P.P.S.

I can't think of a better way to celebrate the Feast of St. Gaspar (or any other event for that matter) than with a great meal, at a great restaurant, with great people.

And that's precisely what we did on October 21, the Feast of St. Gaspar, in Northwest Indiana, with all the safety protocols that one could possibly imagine in full effect.

We invited a few people to dinner, folks committed to their Catholic faith, who support Catholic education, who appreciate the values of Calu-

met College, all in an effort to introduce them to the living presence of St. Gaspar as we experience him at Calumet College of St. Joseph.

This inaugural "founder's day" event was elevated with a special founder's day menu, uniquely curated by Benito Gamba, owner of the eponymous Gamba Ristorante in Merrillville, Ind.

Originally from Italy, Gamba himself researches the variegated regional cuisines of his home country then re-creates those culinary treasures at his award-winning restaurant. He did this for us, studying the food traditions of the region of St. Gaspar, in his time and in ours.

Then, in the great alchemy that turns groceries into meals, he presented a multi-course, regionally inspired menu, with Italian wine pairings for each course.

From a starter of mushroom stew with white truffle oil, to a crescendo course of panna cotta infused with natural vanilla bean, the menu was tasteful and tasty, figuratively pointing to the intersectional ways that Gaspar continues to feed the faithful with options that matter.

Correspondingly, each course reconciled an array of diverse flavor profiles, reminding us that Gaspar reconciled a diverse array of ideological disparities during his lifetime, often giving way to something fresh and organic in Christ.

During the meal, I was reminded of Gaspar's moving line, "I wish that I could

have a thousand tongues to endear every heart to the Precious Blood of Jesus." So true. I wish I had a thousand tongues to keep eating!

But our discussion of St. Gaspar and the mission of Calumet College that evening gave us enough sustenance to keep our tongues talking about Gaspar's vision for reconciliation and healing well beyond our time together.

Now, I'm fairly certain Gaspar didn't eat from a menu like ours with regularity, if at all. Nor do we. But the curated menu from his hometown does seem to reflect the status of our religious congregation at the moment, what we might call an edible version of a "new creation" that was simultaneously traditional, forward-thinking, and quite memorable.

At the beginning of this event, CCSJ President Amy McCormack invited us to reflect on our 69-year legacy as the only Catholic college in Northwest Indiana. We continue the work of reconciliation here every day. Br. Jim Ballmann, C.P.P.S., shared part of his vocation story as a religious brother. He explained how he serves the mission of the C.P.P.S. at Calumet College through simple acts of generosity.

I talked about the history and spirituality of St. Gaspar, drawing on my own experience as a member of the C.P.P.S. I shared with
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IL MENU

Antipasti

Funghi Al Funghetto
Porcini, Oyster and Black Trumpet mushroom stew, polenta, taleggio cream, white truffle oil

Fegato Autunnale

Calf's liver, onion, pinot grigio reduction, apple cider vinegar

Primi Piatti

Bucatini Amatriciana
Yellow onions, pancetta, crushed red pepper, plum tomato sauce

Insalata

Beet medallions
Beets, goat cheese, pumpkin seeds

Secondi

Braised Di Maile
Umbria-style braised pork shoulder, Gaeta olives

Dolci

Panna Cotta

Ruling a Heart that's Susceptible to Fear

We Have to Set Fears Aside to Get To the Right Reaction

Holly O'Hara

Fun fact, I'm afraid of birds. So when I heard that our charism of radical hospitality was expanding to include bird-sitting a cockatoo named Peaches, I was less than thrilled.

The day we picked her up, I remember staring at her huge beak, trembling at how large and sharp it looked, assuming that if given the chance, she would certainly use it to poke out my eyeballs. I found myself grateful for the cage that held her captive and ensured my security.

It was a Tuesday, and Peaches was in a mood. She was screeching at top capacity, throwing food in every direction, even attempting to chew through her cage to get out. I sat on my chair 10 feet away—afraid and silently judging her behavior. That's when my roommate—Peaches' temporary caretaker—arrived. She saw the frustrated bird, and without hesitation walked up to her, gently opened the cage door, stuck her hand inside, and began to pet her head. I held my breath, waiting for a scream that to my surprise never came. Rather, almost instantly, Peaches' screeching faded to a purr, her head tilted

to the side, and her feathers fluffed in warm gratitude for the act of compassion.

I sat watching in awe as the bird who had seconds ago seemed so violent, became a peaceful, content ball of fluff. I was utterly convicted—by how afraid I had been of this creature who now seemed so cute and loveable. I was utterly converted—by the response of love that did not cling to security but acted with fearless compassion in response to a being in need.

While it may seem mundane, this moment between Peaches and Maggie reveals to me how dangerously susceptible my heart is to being dominated by fear—that when I live in fear of another, I am quick to demonize, cast judgment and deafen my ears to a cry for help. But we're talking about a bird here. I would never do that to a human being ... would I?

It was a Friday, and a young man in the center was asking everyone he could find to give him a ride to go cash his check. He came barreling into the room and exploded toward me asking for a ride. Now if I'm being honest, I was afraid. I prejudged his frustration for violence and recoiled in fear.



Holly O'Hara with her new friend, Peaches.

(Photo by Molly Roth)

Fear incapacitates my ability to love. It transforms nothing, but hoards control and security for myself over and apart from another.

I told him that I couldn't leave because my job for the next hour was to show hospitality to people who came in. Ironical, huh? Frustrated, he stomped away toward my roommate—a consistent Christ-figure in my life. With one final exhale of frustration, he asked if she would take him to the store. Though she had no car to call her own, she received him calmly and told him she would take him as soon as she could find a car. Instantly, I saw the young man relax his shoulders, slow his breathing, lower his voice and smile. He had been heard, and his anger transformed to tranquil sweetness.

I sat there, again, utterly convicted. Here I was tasked with providing hospitality to anyone who comes in, and just as someone reveals their need by asking for help, I recoiled



Precious Blood
Ministry of Reconciliation

in fear, stunned into inaction. I was the Pharisee on the way to Jericho, passing by the man in need, making excuses that I'm too busy. Maggie, however, was the Samaritan, open to seeing the pain of the other and responding with compassion. I sat there for another second, horrified at my error. I stood up, walked over to the two of them and apologized. I offered to drive—seeing as I actually had a car—and asked if he would give me another chance. They both smiled, nodding. Undeserved mercy.

Now when Fr. Dave Kelly invited me to write this month's PBMR column, I can tell you that I was not planning on writing about racism, much less my own culpability in it. However, as I reflect on these few interactions, I am acutely aware that the problem does not lie in the bird or in the young man—the problem lies in me, and in my tendency to fear those who are different from me, hardening my heart to their cries for help.

Fear incapacitates my ability to love. It transforms nothing, but hoards control and security for myself over and apart from another. Meanwhile, love transforms everything. It surrenders all control and security in order to draw near to another. Jesus—God who surrenders all comfort and security to be near to us—encourages us time and time again, "Be not afraid." He knows that our joy and liberation is in loving one another, in bearing God's mercy into the world, and he knows that we cannot do this if we regard one another through a lens of fear.

When we see the world through a lens of fear, we tend to notice only things that con-

firm our fears. When we look with eyes of compassion, we begin to see a bigger picture. We see not only the frantic bird, but the cage in which she is held captive. We see not only the frustrated young man, but the pain and hurt that comes with unmet needs. We see not only the violence in the streets, but recognize how communities like Back of the Yards are caged by structures that leave them perpetually under-resourced and overlooked.

Seeing with eyes of compassion leads us to surrender our security, power and control and give ourselves away in love. It leads us to action—to recognize when we hold the key to another's liberation, whether it be to the cage, to the car, or to the structures of racism and oppression.

At the end of the day, all people—and birds—simply want to be heard and received.

What if the high level of violence in the streets of Chicago isn't because the people are different, but because the people are not being heard? What if the violence is only the symptom of chronically unmet needs? What if (white) people recognized the cages that hold black and brown communities captive? What if we saw that our fearfully clenched fists secretly hold the keys that can meet these needs? What if we loosened our grip on power and control, and took a gamble on radical compassion?

My guess is that when this finally happens, these streets will transform from places of violence to places of peace, filled with communities who have finally been heard, seen, and appropriately cared for at long last.

Holly O'Hara is on the staff of the PBMR.



Buon Appetito

(Continued from page 151)
our guests important symbols like the mission cross that was entrusted to me at my definitive incorporation, a statue of St. Gaspar, and a painting of our founder.

It was a great blessing to come together in small number, in a responsible way, to celebrate our faith and share our mission with new friends.

It will now become an annual event.

I should end by pointing out that as the final course arrived (most feeling a dint of gluttony), some of us repeated those eminent words of Gaspar, "I cannot, I must not, I will not." But we did anyway.

Gaspar would approve.
Salute!



St. Charles' Chapels Remain Closed

The chapels of St. Charles Center in Carthagen, Ohio, remain closed to visitors, as has been the policy since March. To protect the health of its residents, St. Charles is not currently allowing small groups to use its gathering spaces.

While residents may continue to have a limited amount of visitors, all (visitors as well as residents) are asked to wear masks in public areas.

Finding New Ways to do Vocation Ministry

Steve Dos Santos C.PP.S.

Ever since March we have all been learning how to do what we do in news ways. Teachers are discovering how to adapt their teaching to video chat and distance learning. Companion groups are adapting to Zoom as an imperfect substitute for their regular gatherings. And vocation directors are figuring out how to engage discerners in new ways.



C.PP.S.
for
Tomorrow

VOCATION MINISTRY

If you had told me in November 2019 that I'd be holding a discernment retreat via video chat, I would have probably laughed out loud. As one vocation director on a recent Zoom meeting said, "Meeting a guy for lunch is sort of our stock in trade."

I have yet to share a meal over Zoom with a discerner, but I have been involved in a number of new activities over the last seven months. Back in October, I worked with several other communities to hold a discernment retreat for three men and four women over a weekend via Zoom.

As I write this, I am in the middle of a virtual discernment retreat, meeting with inquirers and professed members each night this week for about 90 minutes. They aren't the same as in-person retreats because you miss out on the informal conversations and the getting-to-know-you that hap-

pens when you are in the same building, praying and eating together.

The virtual discernment retreat had five discerners register and show up for at least one night, and four of them were on for most of the four sessions. Work schedules and such interfered a little, but that's a difficulty of working across time zones. Each night I had two or three different Missionaries join us, so that over the four nights they were introduced to ten different Missionaries from the two provinces.

Zoom makes it easier to gather folks in ways that may not be possible with in-person events. The retreat in October with several other communities included people from the four U.S. time zones, some of whom probably would not have traveled for a discernment retreat. For the C.PP.S. virtual discernment retreat, we even had a discerner who normally lives in Chicago, but is currently with his family in Ho Chi Minh City.

I can't wait to offer in-person retreats at St. Charles Center and Precious Blood Renewal Center again. They are essential to vocation ministry, but COVID-19 and the ubiquitous use of Zoom, have taught me that there are other ways to do vocations ministry that may make sense even in the post-pandemic world.



Discerners gather via Zoom in November for a retreat with the Missionaries.

One thing I began recently is a monthly gathering of men who are in conversation with us. As they are spread out from California to Florida, there is no way I could gather them in person every month, but with video chat we can come together to meet a member or discuss some topic. It also helps them to know that they are not alone as they discern with us.

The reality of having to do so much virtually has also taught me that things I thought were out of reach before are totally doable. I already have a couple of irons in the fire for ways to share the stories of our members virtually by way of short videos using little more than a laptop. It's not as hard as we thought it was, and right now I have the time to try them because I'm not traveling.

I am looking forward to the day when I can bug you for a weekend or two when I can come and preach at your parish, but in the meantime I continue to explore how I can still do vocation ministry virtually.



Global Relics of the Precious Blood

Harry Brown, C.P.P.S.

Global relics of the Precious Blood are fairly well known. We cannot be historically certain of the genesis of them all, since some are doubtful and others have great probability. The true blood stains found on the true cross, the nails, his garments, the Holy Shroud, the scourges, the crown of thorns, the pillar of flagellation, the lance point and the Holy Steps (*Scala Sancta*) are to be venerated, not adored, according to some theologians.

There are some theologians who doubt any genuine relic of the Precious Blood. But there are miracles that have been wrought through these holy relics. Suffice it to say, they are an indication of a genuine relic. The following, while not an exhaustive list, are some noteworthy relics:

j The Holy Grail: Legend says this is the chalice used by our Lord at the Last Supper. Joseph of Arimathea was first in charge of it. It journeyed through Europe for years until 700 when it disappeared. It was an immortal relic of the Precious Blood.

j The Holy Shroud of Turin, Italy: This is the world-famous relic, the linen burial sheet that shows the wound in the side, the thorn wounds at the back of the head, and blood stains on the forearm.

j The Holy Tunic of Argenteuil, France: This is the robe for which the soldiers cast dice whose blood stains of Christ have disappeared. But recently some wound stains were found on the back and left shoulder.

j The Lance Point of Paris:

The Sainte Chapelle has this point which Lonnginus used to transfix Christ's side.

j The Crown of Thorns of Paris also: A major portion of this crown is preserved at this same above chapel.

j The True Nail of Milan, Italy: It is kept in the Cathedral. Many facsimiles have touched this nail or genuine filings were soldered to them.

j Multiple Relics of Rome
* Large piece of the Purple Mantle

* A phial of blood and serum from the side of Christ kept at the Basilica of St. John Lateran

* The veil of Veronica is displayed every Good Friday at St. Peter's Basilica, Rome. Part of the lance is at St. Peter's.

* The Pillar of Flagellation is kept at St. Praxedes in Rome. Many stains of blood are still visible.

* The sponge is preserved in the Basilica of St. John Lateran. It can be considered a relic of the Precious Blood, since blood dripping from Christ's face came in contact with the sponge.

j Various relics at Maria Stein, Ohio (as verified in August 2020)

* True Cross: a very large piece. It is the most treasured relic and is kept locked in the relic chapel tabernacle.

* A small piece of the Holy Shroud is on display. Purple Mantle: a piece with blood stains still very discernible.

* The Sacred Crown: part of the crown is one of the best preserved and most precious, since unmistakable traces of blood are on it.

* Holy Nail: not one of the

original nails, but filings of the true nail are soldered to it.

* Pillar of Flagellation and Holy Steps: large particles from both of these show traces of blood.

* Last Supper table: small chip of wood only

* Veil of Veronica: just a small scrap.

* Ground/dirt from Gethsemane (not Calvary).

j True Cross relics at Sorrowful Mother Shrine, Bellevue, Ohio: several are visible in reliquaries and are used to bless pilgrims as requested.

God works miracles through relics, since they have a direct relationship with God, with Christ and with the saints. Relics are first class (actual skin and bones and clothing) and second class (objects touched to first class). St. Thomas Aquinas said relics have no sanctifying power in themselves, but they excite us to love.

Researched and
compiled by Fr. Harry
Brown, C.P.P.S.



Note of Thanks

On behalf of my brothers and sisters and myself, I wish to thank all for the support and notes of sympathy on the death of my mom, Bev Corbet. Even with her declining memory, the names of many of the C.P.P.S. were still strong. She greatly enjoyed being with the members and Companions at our gatherings.

Our sincere thanks to all.

Tim McFarland, C.P.P.S.

Bishop Dwenger Promoted Catholic Education

Jerome Stack, C.P.P.S.

A cholera epidemic ravaged northwest Ohio in 1849, and among the victims was a widow in Minster, Ohio, who as she lay dying of the disease, entrusted her 12-year-old son to Fr. Andrew Kunkler, C.P.P.S. The boy was raised by the Missionaries of the Precious Blood, was professed in the Congregation in 1854, and ordained to the priesthood in 1859 at the age of 22.

That boy was Joseph Dwenger, who would have an important role in the history of the American Province and of the Diocese of Fort Wayne, Ind., where he would become its second bishop.

In his treatment of Dwenger, the late Fr. Dominic Gerlach, C.P.P.S., notes

Fair Inheritance Profiles

This is the last in a series of Fair Inheritance profiles, 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.*



Bishop Dwenger was instrumental in establishing Saint Joseph's College, as well as parochial schools in his diocese.

that there he had a significant impact on the history of the Congregation in the United States. He arranged for the purchase of the property where St. Charles Seminary would eventually be located and was its founding rector. He also established Saint Joseph's College in Rensselaer, Ind. The following draws heavily on Gerlach's work.

The village of Carthage (established in 1842) had originally been a settlement of Blacks. They had gained their freedom before the Civil War and had settled in Cincinnati. A race riot in 1829 led them to seek a more remote settlement, and so they carved out little 40-acre farms in the wilderness of Mercer County beginning in 1835. A white Quaker philanthropist founded the Emlen Institute (near where the seminary building now stands) as a kind of industrial training school for Blacks. By 1860, there were over one hundred Black families in the vicinity.

Dwenger was instrumental in purchasing the Emlen Institute property after the school had closed. The purchase of the property had to be done by a ruse: Dwenger did not reveal that he was a priest because of

the fear of anti-Catholic prejudice. The Emlen Institute had by this time been relocated to the Philadelphia area.

In time, the Black population declined, so that by 1945 only a single Black family remained. Today, there is still physical evidence of the Black colony: the Black cemetery (Protestant) adjacent to the St. Aloysius Parish cemetery at Carthage. Three of the stained-glass windows in St. Aloysius Church portray Black saints or saints who ministered with Black populations.

C.P.P.S. seminary education in the early 19th century had been rather primitive, as it was nearly everywhere in the country. C.P.P.S. seminary training was apparently particularly lacking. In the several "convents" that served in succession as "seminaries," it was sometimes a matter of students teaching each other, and after two years of formal training, the newly ordained priest was admonished to continue his studies on his own.

When Bishop Rappe of Cleveland expressed his dissatisfaction with the C.P.P.S. training, Brunner moved his "seminary" to Mercer County, eventually locating it in the

Himmelgarten convent. But in the late 1850s, Rome prevailed upon him to send two of his students, Joseph Dwenger and Paul Reutter, to Mount St. Mary's Seminary near Cincinnati. Immediately after his ordination, Dwenger was appointed C.P.P.S. seminary rector, and it was he who arranged the purchase of the Emlen Institute property, as noted above, and he enlarged it into the first St. Charles Seminary.

The Souvenir Centenary Booklet of St. Charles, 1961, tells the story of the major seminary. There had been three seminary buildings: 1861 (Old Abbey), 1876 (Old Sem), and 1922 (the present grand building). Incidentally, St. Charles was the first C.P.P.S. house in America in which the CPPS Sisters were not a part. This was done at the behest of the moderator general and was to be the first step towards separating the two groups. This house then became the "mother house" of the province, even though it was often not the home of the provincial headquarters. The sisters did come to take over the kitchen and laundry in the late 1870s.

Dwenger was the first American-born vocation, claimed by both Minster and Maria Stein. He surely would have become provincial director except that in 1872 he was selected to become the second bishop of Fort Wayne, a diocese then comprising the northern third of Indiana. As bishop, he gained national prominence for his work in establishing and administering parochial schools in a diocesan system. He achieved some status at the Third Council of Baltimore despite the double handicap of being a religious and non-Irish.

In fact, he was chosen to present the decrees of the Council to Pope Leo XIII.

It was he who was principally responsible for the establishment of Saint Joseph's College. He had at first approached the Benedictines to establish a kind of a second St. Meinrad's, but he finally got the C.P.P.S. to do so in 1888. During his episcopacy, St. Katherine Drexel established a school for Native American boys in Rensselaer. When the school closed, the property, which was adjacent to Saint Joseph's, was acquired by the college. A building on the SJC campus is named for Bishop Dwenger.

Dwenger also supported the Poor Handmaids of Jesus Christ and their work in his diocese. He established an orphan asylum for boys in Lafayette, Ind., and a similar institution for girls in Fort Wayne. He also was supportive of the Pontifical North American College in Rome.

Dwenger died at age 56 but had made significant contributions to the life of the Congregation and the Church in northern Indiana. Today a Catholic high school in Fort Wayne is named for this orphan boy who became a zealous priest and bishop.



Going Back to School

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the rate we do.

I have offered to help at parishes in Oakland and San Francisco, but with the pandemic still an issue in the area, church services have not returned to normal throughout California. I am also hoping to help with some lay formation programs in the area, both to get connected with them and to test the waters of teaching a bit.

Any advice for others who are thinking of going back to school/trying something new in their lives?

For some reason the words of a friend keep rolling around in my head. He told me that he was glad that I was doing something new but strongly recommended against doing this because of the job market in colleges and universities. I joke that I'll go teach after this or end up as a Starbucks barista, working on my Italian to get closer to

our Gaspar roots.

In seriousness though, I think as a Community we get paralyzed in thinking about the utility or efficiency of what we're doing or what we might do. Salary and stability are the centripetal and centrifugal forces of the American myth. Years ago in my first semester at CTU, Fr. Jim Bacik told his class that he repeatedly told his parish staff, "Delegate and train volunteers to work yourself out of a job. There's always more that needs to be done in ministry."

Around the new creation in this emerging province of C.P.P.S. in the United States, there's plenty of needs and work for our witness and contribution. We just need to trust in our own creativity and gifts to step into new work. And when it feels like we're unsuccessful or failing 70 percent of the time, like most of my papers in class, it's helpful to remember a .300 batting average is pretty good.



In Memoriam

ETERNAL REST GRANT
UNTO THEM, O LORD

Brother Daniel Eisenman, C.PP.S. February 16, 1932- November 15, 2020

Br. Daniel Eisenman, C.PP.S., died on Sunday, November 15, 2020, in Mercer Community Hospital, Coldwater, Ohio, of complications from COVID-19. At 88, he was the oldest living religious brother in the Cincinnati Province of the Missionaries of the Precious Blood.

Br. Daniel was born on February 16, 1932, in Center Line, Mich., to John and Mabel (Doran) Eisenman. He entered the Congregation in 1945 at Brunnerdale, the Missionaries' former high school seminary outside of Canton, Ohio, and was professed a religious brother on Sept. 8, 1952.

Br. Daniel devoted his life to the support of his Congregation. After his profession, he was assigned to the Community's farm in Burkettsville, Ohio. In 1955, he went to work at Messenger Press, which was founded by the C.PP.S. at St. Charles Center, then a seminary, in Carthage, Ohio. Br. Dan worked as a press operator for 21 years.

In 1976, he was assigned to outdoor maintenance at St. Charles. For more than 35 years, he planted hundreds of annuals and tended to the flowerbeds; mowed and took on other landscaping tasks. He painted rooms and hallways in the winter months.

Br. Dan also helped his fellow Missionaries in other

ways. For many years, he delivered meals from the kitchen to the infirmary, and helped the priests and brothers who could no longer feed themselves. He was a Mass server in St. Charles' Assumption Chapel for decades.

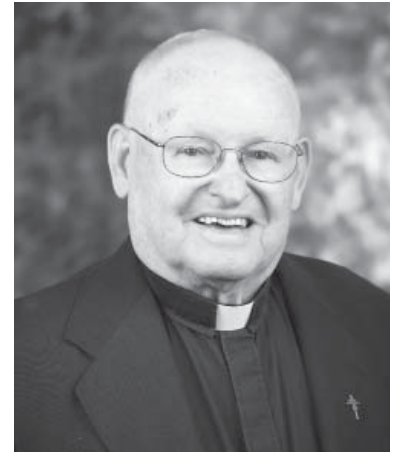
Br. Dan retired in 2009.

He is survived by one brother, Charles (Pat), Shelby Township, Mich.; and numerous nieces and nephews, great-nieces and great-nephews, and great-great nieces and nephews.

He was preceded in death by two brothers and their wives, John (Ruth) and Joseph (Alice); and three sisters, Lucille (John) Yasenchak, Dolores (Ferd) Grobbel, and Joan Eisenman.

Throughout his life as a religious brother, Br. Daniel did what his Community asked him to do. He knew nothing about farming when he was sent to work on the farm, but did so cheerfully. When he was sent to the print shop, he knew nothing about printing, but was willing to learn. It was in working outside that he was happiest, that and worshipping in the chapel, which he said was his favorite place at St. Charles. But he found all of his work for his religious community fulfilling. He wanted to be of service. "That's what a religious brother does," he said. "Help out wherever you can."

When not working, he loved being on the golf course, and was still playing up until his final days. He started out with fishing as a hobby, he once said, but switched to golf when he found out "you don't



Br. Dan Eisenman, C.PP.S.

have to clean the golf balls like you have to clean the fish." Ask him about his handicap, and he would reply, "My arthritis."

While he spent most of his time at St. Charles, he developed many good friends in the area who will miss his quick smile and genial manner.

Because St. Charles Center remains closed to the public, a Mass of Christian Burial was celebrated privately on November 21. Fr. Jeffrey Kirch, C.PP.S., provincial director, presided and Fr. Ken Schroeder, C.PP.S., was the homilist. Burial followed in the Community cemetery.

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



*Eternal rest
grant unto him, O Lord,
and let perpetual light
shine upon him.
May he rest in peace.
Amen.*



Missionaries Report

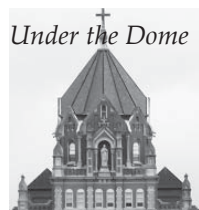
NEWS FROM OUR
MINISTRY SITES

Preparing for The Christ Child

Timothy Cahill, C.P.P.S.

To misquote a very old and wise schoolmaster, "Another liturgical season has gone by and a new one have begun." The liturgical season of course is Advent, and Advent is fast upon us here at St. Charles!

One of the first signs of Advent here can be seen from the outside. As you come down our front driveway, you can



just make out the large Christmas star hanging in front of our building. The star is the first sign that Advent is here and that Christmas is coming. Inside our chapel on the evening before Advent at Benediction, you will see our Advent wreath waiting for Sunday.

Advent means preparing ourselves for the coming of the Christ Child. Here at St. Charles, each person goes about preparing for that celebration in his or her private way. You will find a few more people praying and visiting the chapels and attending penance services. Our music for Mass and Benediction changes to fit the Advent season. Old favorite Advent songs are played and sung. The only thing you will find in the sanctuary is our Advent wreath, helping us count down the weeks of Advent.

If you should visit us during the first week of Ad-

vent you would discover that in our hallways those privately owned Advent wreaths have appeared once again. You will find them on small tables tucked inside the access spaces of doorways that go nowhere. You will discover that Christmas scenes have gone up, and even the Christmas mangers have appeared, and of course the infant is not to be found among them!

On the third floor, you will find a Christmas cactus has bloomed! By December 17, our Christmas manger will be set up in the nave, waiting for its guest of honor. Setting up the manger in the chapel nave signals to me that it is time to decide how I will decorate the chapel for Christmas this year. But the hardest part for me will be to NOT touch the sacred sanctuary space! You see, I have a small problem: once I start decorating for Christmas, I can't stop! I have to remember that I have to leave the sanctuary space alone until we close in on Christmas Eve.

On the same day that the manger is set up, our maintenance men will set about setting up the Christmas tree in St. Charles main lobby. It has to be the largest Christmas tree I have ever seen inside a building. I was told last year that over 2,500 thousand mini colored Christmas lights are used to light up our tree. It is worth a trip just to see the Christmas tree!

As we prepare for Advent and the coming of Christmas, we continue work around



New windows going in at St. Charles Center. (Photo by Fr. Tim McFarland, C.P.P.S.)

the beautiful new windows that are being installed at St. Charles. The new windows will give us a better view of the beautiful nature that lies outside our home just as Advent gives us a new chance to see ourselves become better people of God.

We here at St. Charles wish you all a peaceful Advent, a merry Christmas and a blessed New Year!

A Sacred Place Of God's Grace

Timothy Guthridge, C.P.P.S.

Fall days are extraordinarily beautiful here at the Shrine. The leaves of the trees turned into beautiful colors, making the walking paths into the woods to the various shrines a fall wonderland. The small woodland creatures add to the wonder as well.

Due to COVID-19, the number of pilgrims has dropped significantly. Pilgrims, (Continued on page 160)

A Sacred Place of God's Grace

(Continued from page 159)

however, still come on a regular basis. Wearing masks and with appropriate social distancing, people come to attend Mass and the sacrament of reconciliation. The Sorrowful Mother Shrine continues to be a sacred place where the grace of God is encountered.



Shrines are sacred places. In a society that is a materialistic, secular and hedonistic, sacred places are as important as ever. God never turns his back on people, but many people turn their backs on God. Our shrine serves as a place of healing and reconciliation for people who wish to return to God. Every week, I hear from people who have been away from the Church for significant periods of time, from weeks to decades, who have found the shrine a place of gentle healing and reconciliation.

The Sorrowful Mother Shrine is an invitation to grace. Everybody in this part of Ohio knows the shrine exists. Our billboards make us known to strangers from farther places. Word of mouth from the many people who come here are our best advocates.

For 170 years, this shrine has been here inviting people to come to rest, heal and encounter the Divine in a world that can be exceedingly harsh. The world needs sacred places. It needs special places where

people can come, be alone, sit or walk in nature and enjoy God's many gifts and pleasures. The Sorrow Mother Shrine is such a special place.

The Sorrowful Mother Shrine is a gift from God. We pray that it will continue to be a gift to the world for a very long time.



Condolences from the C.P.P.S.

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

The family of **Betty Torson**, who died October 27. Betty was the mother of Fr. Dan Torson, C.P.P.S.

The family of **Mary Ann Salway**, who died on October 28. Mary Ann was the mother and mother-in-law of Companions Charlie and Judy Salway (Celina, Ohio).

The family of **Br. Dan**

Eisenman, C.P.P.S., who died on November 15.

The family of Companion **Beverly Corbet** (Putnam County, Ohio), who died on November 16. Beverly was the mother of Fr. Tim McFarland, C.P.P.S.

The family of **Fr. Vince Hoying, C.P.P.S.**, who died November 17. He was the brother of Companion Sally Thieman (Minster, Ohio).



Provincial Director's Calendar

December 14: Saint Joseph's College board of trustees meeting via Zoom.

December 14: Provincial council conference call.

December 15: Local superiors' meeting via Zoom.

December 16: CMSM meeting, via Zoom.

Companion Retreat Dates for 2021

With hope and anticipation, dates have been set for Companion retreats in 2021:
September 11–12, Liberty, Mo.
September 18: Georgetown, Iowa.
October 16: Park Falls/Butter-

nut, Wisc.

October 23–24, St. Charles Center, Carthage, Ohio.

January 15, San Pedro Retreat Center, Orlando.

February 12–13, Vallombrosa Center, Menlo Park, Calif.

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

December: Latin American Province

Days of Praise

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

Celebrating Birthdays In January

- 22 Fr. Anthony Fortman
25 Fr. William Stang



*Happy birthday,
Fr. Tony Fortman*



*Happy birthday,
Fr. Bill Stang*

Celebrating Anniversaries In January

- 28 Fr. Barry Fischer
28 Fr. William O'Donnell

It is not the actual
physical exertion
that counts
towards one's
progress, nor
the nature of
the task, but by
the spirit of faith
with which
it is undertaken.

— *St. Francis Xavier,
patron of the
Congregation,
whose feast day
is December 3.*

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.

JANUARY PRAYER LIST

- | | |
|-----------------------------|---------------------------------|
| 1. Br. Benjamin Basile | 17. Pray for those in formation |
| 2. Fr. Antonio Baus | 18. Greg Evers |
| 3. Pray for vocations | 19. Fr. Barry Fischer |
| 4. Fr. Benjamin Berinti | 20. Br. Joseph Fisher |
| 5. Br. Thomas Bohman | 21. Fr. Leon Flaherty |
| 6. Br. Brian Boyle | 22. Fr. Anthony Fortman |
| 7. Fr. Thomas Brenberger | 23. Fr. James Franck |
| 8. Fr. Harold Brown | 24. For living and deceased |
| 9. Fr. Joseph Brown | Companions |
| 10. For living and deceased | 25. Fr. Richard Friebe |
| C.P.P.S. members | 26. Fr. Juan Gonzalez |
| 11. Br. Timothy Cahill | 27. Fr. Thomas Hemm |
| 12. Br. Paul Chase | 28. Br. Timothy Hemm |
| 13. Fr. Dennis Chriszt | 29. Fr. Larry Hemmelgarn |
| 14. Fr. Donald Davison | 30. Fr. Joseph Hinder |
| 15. Fr. Stephen Dos Santos | 31. For living and deceased |
| 16. Fr. James Dugal | Amici |

According to his promise
we await new heavens
and a new earth in which
righteousness dwells.

2 Peter 3:13

Missionaries of the Precious Blood



Missionaries of the Precious Blood
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