

WINTER 2021

# CPPS TODAY

MISSIONARIES OF THE PRECIOUS BLOOD

*A Church Musician Reflects  
On the Ministry of Music*

## Let the People Sing

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spirituality.**

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

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On Facebook, Missionaries of the Precious Blood Cincinnati Province  
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# “Will You Come and Follow Me?”

We all appreciate the place that music takes in our liturgies—but probably only church musicians understand everything that goes into the notes that float over and through the congregation in your local parish.

In this issue of *C.P.P.S. Today*, we explore the ministry of music with Brother Terry Nufer, C.P.P.S. Brother Terry was playing the organ in his home parish of St. Peter in Winamac, Ind., when he was still in grade school. A religious brother for over 40 years, he is the director of music at the Missionaries’ Sorrowful Mother Shrine in Bellevue, Ohio.

Although he loves playing the organ, he recognizes that the most beautiful musical instrument is the human voice, raised in song to its Creator. And when we are all singing together, it is even more beautiful. Through music, Brother Terry has found a way to express his faith and his spirituality, the way his faith is lived out day-to-day.

What is your spirituality? As Christians, we all foster our relationship with God. Your spirituality, formed by the people who serve as your spiritual guides and inspired by the Holy Spirit, is the lens through which you see the world.

For Missionaries of the Precious Blood, the Blood of Jesus is a sign of God’s enduring and all-encompassing love. Jesus sacrificed everything, down to his last drop of Blood, to redeem us as sons and daughters of God. His Precious Blood has the power to reconcile us to God and to each other. It heals and saves us. For our religious congregation, the Precious Blood is at the center of everything we do, every mission and ministry we undertake.

Over the years, our Missionaries have articulated our spirituality, each in his own way. In this issue we share some of their thoughts and beliefs as a way to invite you, the members of our Precious Blood family, more deeply into our spirituality.

Such invitations are so important in our lives as Christians. If they are issued and received at the right time and place, they can change our lives. It reminds me of my favorite hymn, “The Summons,” which asks, “Will you come and follow me if I but call your name? Will you go where you don’t know and never be the same?”

In music, in prayer, in our thoughts and deeds, our spirituality grows. We become closer to the God whom we love and who loves us enough to have given us his only Son as a redeemer.



**Between  
the Lines  
by Fr. Jeffrey  
Kirch, C.P.P.S.**





*A Church Musician Reflects  
On the Ministry of Music*

# Let the People Sing

Sunday Mass attendance at the Sorrowful Mother Shrine was good last summer, because the shrine had a big advantage in this time of social distancing: an outdoor chapel. Folks came who perhaps had never been to the shrine before. Some brought their lawn chairs and sat outside the parameters of the expansive chapel, but still were part of the congregation.

Brother Terry Nufer, C.P.P.S., the shrine's director of music, saw the people gather from his vantage point at the chapel's digital piano in front of the people. Brother Terry, who has been playing the organ since he was in the sixth grade, always plays a prelude before Mass. Last summer, in part to reassure people who were living through a global pandemic, he was doing a "greatest-hits" lineup for his prelude, playing people's favorite hymns. Many would comment on it after Mass.

"They would come up to me and say, 'I liked that song you sang before Mass,'" he said, even if they couldn't remember the name of the song. They recognized the melody, felt it tugging at their heart and memory.

Then one Sunday, he played "Be Not Afraid" as the communion hymn.

"The people started singing, and I just stopped and let the

people hear themselves. It was amazing that it happened. The acoustics were not that great. It was very quiet, very calm, but very solid. It was the people saying through song, 'This is a part of our spirituality, this is who we are, and this is a song we love to sing.' As a church musician, you know you're not going to get everybody singing together all the time—it just doesn't happen every day. But when it does happen, it is transcendent."

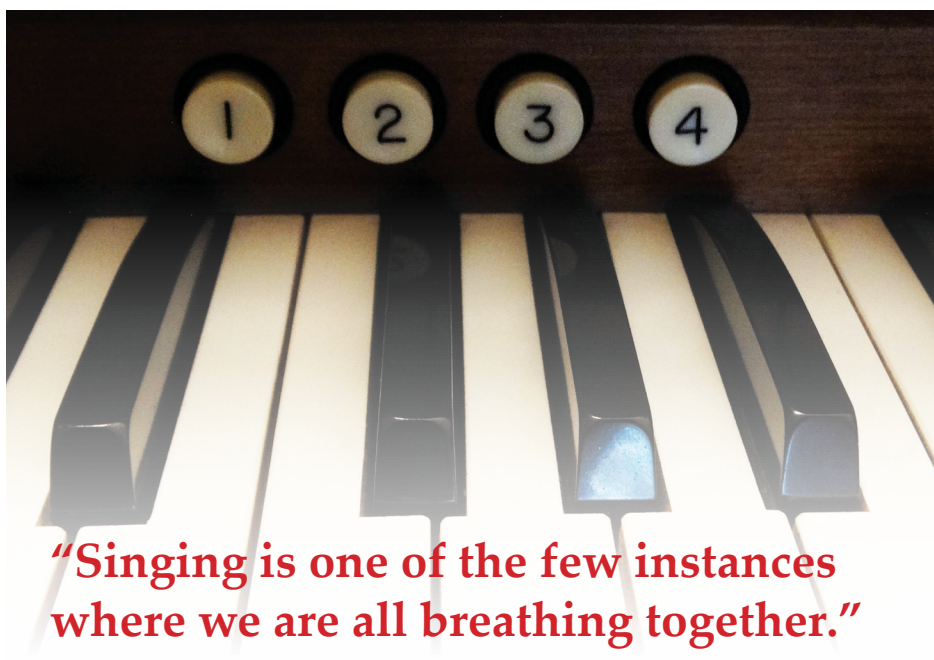
That is the power of music to move us toward the holy. It can lift a whole congregation to a place of communion, of unity and solidarity, of understanding that they are brothers and sisters in Christ. It is prayer with an added dimension.

### **The Human Voice**

Sometimes Brother Terry asks a catechetical question: what is the primary instrument in the Roman Catholic Church? People might reasonably answer "the organ." But that is not correct.

"The primary instrument in the Church is the human voice," he said. "When we talk about those in heaven playing golden harps before the throne of God, we're talking about the music they are making through their throats. The larynx is our harp."

The spoken word, our



**“Sing is one of the few instances  
where we are all breathing together.”**

**— Brother Terry Nufer, C.P.P.S.**

sacred Scripture, is a blessing in our lives, both roadmap and inspiration, food for our souls that is both eternal and changes each time we really listen to it. It is an intellectual and spiritual pursuit. But the music that we sing together in church brings another layer, involving the whole human being, said Brother Terry, who has a master’s degree in liturgy from Notre Dame.

“Everybody goes to church on Sunday, and when they do, there are three aspects to always be considered: mind, body and spirit,” he said. “It’s an interesting thing that when people sing together, they’re

not just singing. It involves breathing, it involves thinking, it involves all of the mechanics of producing sound. So there is a unity or community that is just natural to the physical act of singing. There is unity in the text—*Glory to God in the highest*—but also in our breath. It’s one of the few instances where we are all breathing together. Like monks in a monastery who, as they are singing the psalms, get into an amazing rhythm. It comes naturally to them and to us.”

Well. Maybe it does not come 100 percent naturally to all of us. Generally, there’s a church musician on hand who helps us

in ways that we may not even notice.

## A Learning Process

Brother Terry grew up in Winamac, Ind., a small town about 90 miles southeast of Chicago. As he describes it, St. Peter Catholic Church was on one corner of the 400 block of Monticello Street, the rectory was on another, the convent of the Sisters of St. Joseph was on another corner, and the Nufer house was on another. He grew up in that community within the community.

"My dad was working as an electrician at a school and I went with him. There was a piano there and I was picking out melodies. He noticed and said, 'Would you like to take lessons?'" Brother Terry said.

That was the start of the rest of his life. He took lessons from the Sisters of St. Joseph, practicing on the piano in their parlor. "By fifth or sixth grade, I was doing weekday masses on the organ in church, just using the keyboard. I don't remember having any kind of early training about technique," he

said. "It wasn't until I got into college that I got into using my heel and toe and both feet."

This is something that the rest of us may not understand about playing the church organ: it is a fully immersive experience. Both hands on multiple keyboards, operating the organ's many keys and stops, and both feet working the pedals—both heel and toe being assigned their work on those pedals that bring the power of the bass vibration to the music. Before Mass, most organists change into special soft-soled organ shoes with a narrow toe box and higher heel, so that their feet are more adept and agile when working the pedals.

Each organ has its own personality, its own voice. An organist needs to get to know the organ: its console, which is where the keyboards are housed; and



**Most organists wear special soft-soled shoes with narrow toes and a higher heel.**



“You always work with the people where they’re at. As St. Augustine says, ‘Do not allow yourself to be offended by the imperfect on your way to being perfect.’”

*At left, a musically-themed window in the shrine’s chapel.*

its registers and ranks of pipes. “It’s a learning process,” says Brother Terry, who was professed as a religious brother in 1977 and hasn’t stopped learning.

The organ is one aspect of the ministry. A church musician also studies the readings for upcoming Masses and matches the music to the message. Music is not a frill or trill that is added to the Mass; it is an integral part of the Mass, Brother Terry said.

Another aspect is to serve the people, to bring them along with the music even though not everyone in church is musical.

“You always work with the people where they’re at. As St. Augustine says, ‘Do not allow yourself to be offended by the imperfect on your way to being perfect,’” Brother Terry said. “It can take a long time. And if you notice that people are not coming along with you, you’re not being effective at all.”

### **The Connection to God**

It is his ministry to help people feel the transcendence that music can bring. To help them, he has to be in a proper place

himself. Brother Terry, whose life's work is music, cherishes silence. In silence he can approach God, pray and listen.

That's an important part of his vocation as a religious brother, he said. "A brother is a man of prayer. It is about service to other people but it's the connection to God that inspires, that motivates, and that is a constant encouragement and support. Like Mother Teresa with her daily holy hour, you have to maintain the contact with the eternal in order to deal with the mundane," he said. "In my vocation as a religious brother, I've always understood God to be saying, 'You did not choose me: I chose you, to go forth and bear fruit. As far as I am able to tell, this is what God wants of me, and it's always been that way.'"

In his vocation as a religious brother, and his ministry as a church musician, he lives out the Precious Blood spirituality of his religious congregation. For him, it is defined in the second chapter of Philippians: "Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness, and found human in appearance,

he humbled himself, becoming obedient to death, even death on a cross" (Phil 2: 5-8).

"It is known at the kenotic hymn, *kenosis* being a Greek word for 'the act of emptying.' We are called to empty ourselves to do what is good for others in the belief that it is good for the world at large, in the belief that it is good for God, that it is good for getting people to heaven," he said. "One of my basic mottos is 'God's will be done.' It's about emptying oneself out, doing what God wants. It's about having a sense of purpose and not getting waylaid, not getting strung along on a detour. It's about sacrificial love, the paschal mystery. You have to die to yourself in order to become something greater. You give of yourself for the common good."

That has been true throughout his over 40 years as a religious brother: his years as a teacher at Brunnerdale, the Congregation's former high school seminary; in parish ministry at Our Lady of Good Counsel in Cleveland, Most Precious Blood in Fort Wayne, and Sts. Peter and Paul in Ottawa, Ohio, and these last 10 years at the Sorrowful Mother Shrine. He prays, he listens, he stores himself up, and then he pours himself out through his music.

## Glimmering, Billowy Agitation

There's a quotation Brother Terry admires and aspires to, from author and theologian Rudolf Otto. Otto said, "Music releases a blissful rejoicing in us, and we are conscious of a glimmering, billowy agitation, occupying our minds, without being able to express or explain in concepts what it really is that moves us so deeply."

A glimmering, billowy agitation. Brother Terry, a word nerd, loves to turn that over in his mind. And then accomplish it on the shrine's organ, along with the people of God. And to him, that means all the people of God, throughout the ages.

"When you're singing in Mass, you're thinking about the text (lyrics) and how it connects to the Sunday readings that you've heard. There were meanings there that were important to the person who

wrote it at the time, and those meanings were extended to you, and into the future: past, present and future.

"And that is also true of the life of the Church, the life of the people. Their spirit is extensive and expansive because one person is the result of that person's parents and grandparents, their upbringing and training, but they're also the beginning of their children and grandchildren—in that one person there's a continuity of time and space. We are present at Mass, but we are memorializing: 'Do this in remembrance of me.' We remember our parents and grandparents, our teachers. And we're also 'remembering' into the future. What is the world going to be like after us? There are layers and layers of meaning interwoven into the music."

One might call it "a glimmering, billowy agitation."



*The Sorrowful Mother Shrine in Bellevue, Ohio, where Brother Terry and other Missionaries of the Precious Blood are in ministry, is open every day of the year. All are welcome at the shrine. You'll find more information at [sorrowfulmothershrine.org](http://sorrowfulmothershrine.org).*



# Getting Plants into the Right Garden

Sometimes I have to explain to people, both Catholic and non-Catholic, what exactly it is that I do as a vocation director. An image that often comes to their mind is that of a recruiter. While there are similarities between what I do and what a recruiter does, it is an imperfect comparison. Yes, I work with young men who are considering life as a Missionary of the Precious Blood, and I want that number to be as large as possible. But there is a spiritual aspect to the job that must come into play. We are trying to understand what God's will is for the man with whom I'm working.

When I was new to this ministry, I was sitting with an older vocation director and we were discussing the duty we have to help men discern well their vocation. And that we have a sacred duty to be honest with a man if we believe his vocation may be to something other than us. He said to me, "When I stand before God I will be called to account for any vocations I steered in the wrong direction."

Ultimately the vocation comes from God, and our task is to help those to whom we minister discern God's voice in their heart. We often point to a quip from St. Gaspar, our founder, which speaks of a seminarian being the right plant, but us being the wrong garden. As a vocation director, my task is to help get the right plants in the right gardens, even when that means allowing a great plant to go be planted somewhere else.

So it's not simply a question of recruiting. As a vocation director, I have a duty to the Church, to my religious community and to the discerners to look and listen for signs of a call and that the call is to our way of life. I do no one any good if I convince someone to enter, only to have them leave, or worse, to get incorporated or ordained and live in misery.

Sometimes it's easy, like directing a man who is clearly looking for the monastic life to a couple of monasteries that might be a good fit. Other times it's harder when someone's passion really aligns better with another community's charism or spirituality. And yes, sometimes it even means attending the wedding of a man you hoped might join us. Obviously the best is when you get to work with a man who is made to be one of us, and looking forward to all those years of service you will share with him in community.



**Call and Answer  
by Fr. Steve Dos  
Santos, C.P.P.S.**



# *In Their Own Words*



*What is at the heart of Precious Blood spirituality?  
What motivates our Missionaries to dedicate their lives  
to proclaiming the merits of the Precious Blood of Jesus?  
Here, they explain what it means to them—and perhaps  
to you.*

*“Missionaries of the  
Precious Blood* tend to be very ordinary people. And I mean that in the best possible way. They are engaged with and encouraging people at a very ordinary level.

“We really have an incarnational spirit, which means we are with the people. We live with the people we serve and take on their flavor as well . . .

“If there are tables that need to be set up at a parish function, the priest joins in helping to set up tables. We’re



*Fr. Bill Nordenbrock, C.P.P.S.,  
former moderator general.*

just folks. There’s a humanness to us. Our becoming priests or brothers does not remove us from the world.”

***“The cross of Christ,***  
where his blood was  
poured out for us, shows  
how Christ’s own suffering  
enters into and transforms  
all human suffering. And  
the cup, offered at the Last  
Supper as his Blood for us  
to drink, is at once a cup  
of suffering as well as the  
cup of blessing by which  
God is praised, a sign of the  
heavenly banquet to come.

“A spirituality of the  
Blood of Christ, therefore,  
is a spirituality of solidarity  
with those who suffer, and  
a spirituality of hope for the  
genuine liberation that only  
God can bring.”



***Fr. Robert Schreiter, C.P.P.S.,  
theologian and author.***

*He bore the punishment  
that makes us whole, by his  
wounds we were healed.*

*Isaiah 53: 5b*

***“My vocation*** (as a  
religious brother) has  
definitely changed over the  
years . . . I don’t feel I’ve  
done anything heroic—I’m  
just doing my job. I feel the  
most important thing I offer  
students, faculty and staff  
is a ministry of presence.  
It doesn’t matter so much  
what I do here—it matters  
that people know I’m here  
for them.”



***Brother Jim Ballmann, C.P.P.S.,  
assisting students at Calumet  
College of St. Joseph.***

***“Pope Francis is urging us*** to go to the periphery. He tells us to get out of the center, where things are comfortable and peaceful.

“That’s what St. Gaspar, our founder, did. Throughout his life, he went to the periphery. He ministered to the bandits in the Italian countryside. When he was in Rome, he went to the poor people in the marketplace, to jails and to hospitals. He spent years in exile—on the periphery.

“It’s not an easy place to be. But being on the periphery can give us insights that we wouldn’t have if we didn’t go there.”



*Fr. Larry Hemmelgarn, C.P.P.S.,  
right, with Fr. Leon Flaherty, C.P.P.S.*

*In him we have redemption  
by his blood, the forgiveness of  
transgressions, in accord with  
the riches of his grace.*

*Eph 1: 7*



*Fr. Vince Wirtner, C.P.P.S.,  
high school chaplain,  
Melbourne, Fla.*

***“When I decided to explore*** the call I was hearing to the priesthood, I sat with the vocation director for the diocese of Fort Wayne-South Bend, Ind. He told me, ‘You have a missionary heart. We need to send you to a religious community.’

“I put aside any thoughts of becoming part of the diocesan clergy because generally, they stay in one diocese. The Spirit was telling me, ‘I have a mission in store for you.’ So I became a missionary—a Missionary of the Precious Blood, to be exact.”



*Fr. Barry Fischer, C.P.P.S., former moderator general,  
now a chaplain at Marian University, Indianapolis.*

*“Our Pilgrim God* took suffering upon himself. He did not avoid it or soothe it. He faced it head on. He, in the spirit of the suffering servant of the Old Testament, took our suffering upon himself and thus helped us to find a way through it.

“The secret was love. Even in the face of rejection, passion and death, Jesus lived for others and died for others.

“Love was the secret of his life and gave meaning to his death. And it is our way through suffering as well.

“The secret lies in taking up the suffering that comes our way and converting it into redemptive suffering, just as Jesus’ cross, taken up in love, for love, has redeemed us.”

*But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. 1 John 1: 7*





**Calumet College Receives \$1 Million:** Calumet College of St. Joseph (CCSJ), which was featured in the Fall 2020 issue of *C.P.P.S. Today*, has received a \$1 million grant from the Lilly Endowment.

The college, in Whiting, Ind., was founded and is sponsored by the Missionaries of the Precious Blood.

The grant will help the college enhance its public safety and education programs, create several healthcare programs, and develop an academic resource center.

The college is receiving the grant through Charting the Future, Lilly Endowment's initiative to help Indiana's 38 accredited public and private colleges and universities consider what it would take to improve their efforts to prepare students for successful futures while thoughtfully examining the long-term financial sustainability of their institutions.

The creation of new healthcare programs at the college will meet the needs of the Northwest Indiana community. Among other opportunities, CCSJ is pursuing partnerships with Marian University and Valparaiso University to offer a health science associate degree program that will lead into nursing programs, and another partnership with Community Healthcare Systems and Franciscan Health in Northwest Indiana to offer a medical laboratory science degree.



**In Memoriam:** Fr. Philip Gilbert, C.P.P.S., 90, died on October 15, 2020, in the infirmary at St. Charles Center in Carthagen, Ohio. He had been in failing health.

Fr. Gilbert was born on February 17, 1930, in Chicago, to Philip and Elizabeth (Buffa) Gilbert. He entered the Missionaries of the Precious Blood in 1949 and was ordained on May 28, 1960.

## Fr. Gilbert

In 1961, Fr. Gilbert was appointed to education ministry at Saint Joseph's College in Rensselaer, Ind., which is sponsored by the Missionaries of the Precious Blood. There he spent nearly five decades in ministry as a math professor at the college. During his career there, he served as chairman of the math department and was also on the college's faculty athletic committee. He retired from teaching in 2016 and moved to St. Charles in 2017.

Fr. Gilbert loved his life as a priest, and he also loved Saint Joseph's

College. While there, he served with compassion and commitment. “I wasn’t brilliant at mathematics, but I was good at it,” said the priest, always self-deprecating. His students describe him as a man devoted to both of his vocations, the priesthood and education.

Fr. Gilbert also helped out at parishes in the Gary Diocese. For many years, he was the chaplain of Knights of Columbus Council 1881 in Rensselaer.

A Mass of Christian Burial was celebrated on October 22 at St. Charles Center. Burial followed in the Community cemetery.

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

**In Memoriam:** Fr. Ernest Krantz, C.P.P.S., died on December 29, 2020, in the Richard M. Ross Heart Hospital, Columbus, after a brief illness. He was 78.

He was born on March 17, 1942, in Atwater, Ohio, to James and Laura (Keller) Krantz. He entered the Missionaries of the Precious Blood in 1956 at Brunnerdale, their former high school seminary near Canton, Ohio. He was first professed as a religious brother in 1966, and later discerned a call to the priesthood. He was ordained on February 21, 1976.



**Fr. Krantz**

After his ordination, Fr. Krantz entered parish ministry, including at Precious Blood Church in Fort Wayne, Ind.; Immaculate Conception Church in Celina, Ohio; and Our Lady of Good Counsel in Cleveland.

In 1986, Fr. Krantz was appointed campus minister at Saint Joseph’s College in Rensselaer, Ind. He served as chaplain and instructor of religion at Calumet College of St. Joseph in Whiting, Ind., beginning in 1988. In 2002, he resumed parish ministry, serving at Our Lady of Guadalupe Parish in East Chicago, Ind. In 2004, Fr. Krantz returned to Our Lady of Good Counsel in Cleveland as parochial vicar.

Fr. Krantz was appointed as chaplain for the Adorers of the Blood of Christ (ASC) in Columbia, Pa., in 2005. He ministered there until his retirement to St. Charles Center in Carthage, Ohio, in 2017.

Fr. Krantz was quiet and unassuming, introspective yet devoted to his ministry. He knew the scripture well and was a good homilist. He loved to spend time outside working in his flower gardens, which he cultivated at many of his assignments.

A Mass of Christian Burial was celebrated on January 4 at St. Charles Center. Burial followed in the Community cemetery.

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



# How the Tables Have Turned

It's been a few month since we've settled in to our new place out in the country. Our family home in town, where we lived for more than 30 years, sold in November, just in time for the new little family that purchased it to decorate it for Christmas in their own way.

Meanwhile, I've had to get used to a new trash-day schedule. When you've put the trash out at the curb in town on Monday night for more than 30 years, then have to put it out on Thursday at the end of a long country lane, it can feel like the earth is reeling under your feet. However, I've had bigger adjustments to make.

I'm working on whittling down the last few stubborn bins and boxes left over from the move. They were out in the garage, where they were all too easy to ignore, so I moved them into the house where I would have to look at them every day and feel shame and guilt.

Shame and guilt are powerful motivators, but there is another that's even more powerful: I want our kids to be proud of me.

During the move, the kids had worried that I would get rid of nothing and that their father and I would live amidst heaps of boxes, in squalor. This was a legitimate fear.

It's a happy surprise to them that I keep on making progress. It's a surprise to me how much it matters that they are pleased by this.

I had thought that as I aged I would grow in wisdom, spending most of my time telling people how to live. Instead, I find that those little ones who once hollered at me to watch them jump into the pool now have four-square and interesting lives of their own and what's more, have their own views and standards that I admire and strive to live up to. The other day, in a moment of consternation, our oldest said to me, "What would Lincoln do?" in a way that told me he knew what Lincoln would do because he had done the reading.

I suppose this is the plan. As my mom aged, I used to tease her with John 21: 18. I'd help her into her coat to go to a doctor's appointment and I would say to her, "When you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." We would both laugh ruefully.

I was always proud of her, and I hope she was proud of me. I am proud of my children, and I hope they are proud of me. We build a rope ladder in this way, but it is not necessarily vertical. It weaves among us and through us, it ties us to the God who created us.



**At Our House**  
by Jean Giesige



*Join in the Missionaries' mission through the*



# *Missionary Hearts*

MISSION AND MINISTRY SOCIETY

*The Society provides support to the Missionaries through various annual giving levels. Annual gifts are used to educate and train new priests and brothers; support our retired members; and support C.P.P.S. missions and ministries. Society members enjoy two events each year at St. Charles Center.*

*Visit [cpps-preciousblood.org](http://cpps-preciousblood.org) to learn more.*

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hear  
from  
you*

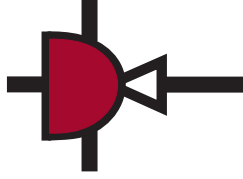
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more information to:

Jean Giesige, editor,  
C.P.P.S. Today, 431 E. Second St.,  
Dayton, OH 45402-1764  
[mission@cpps-preciousblood.org](mailto:mission@cpps-preciousblood.org)

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