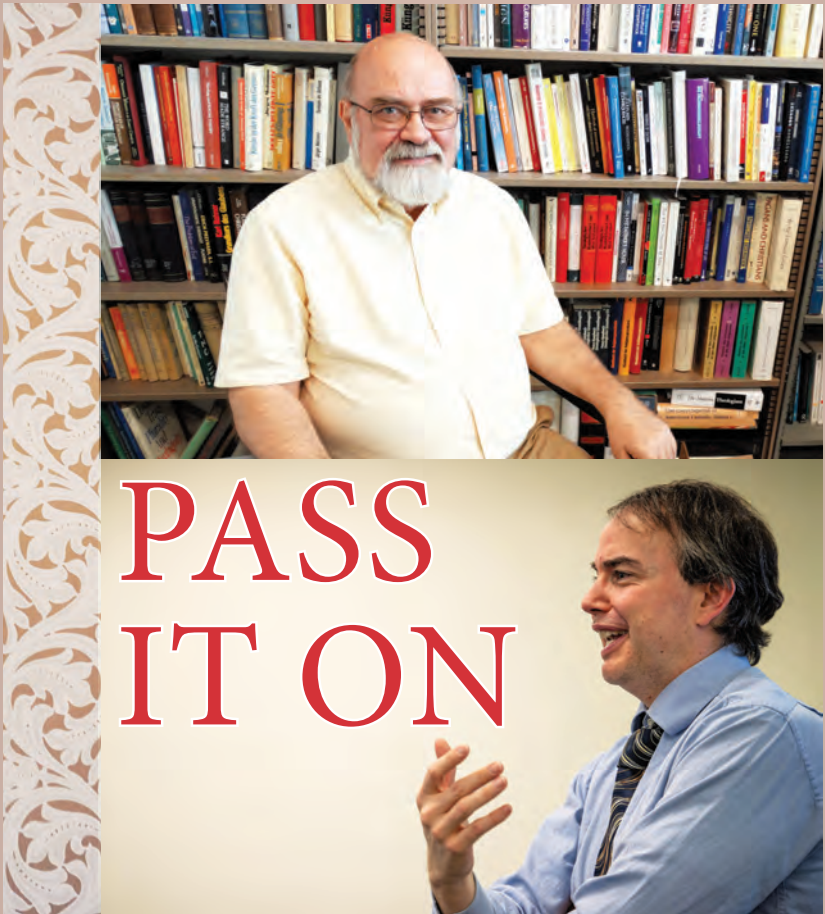


WINTER 2023

# C P P S T O D A Y

MISSIONARIES OF THE PRECIOUS BLOOD



FIND A FAITH MENTOR,  
BE A FAITH MENTOR

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**On the cover:** Fr. Robert Schreiter, C.P.P.S., top, was a great mentor to his students. Below, Dr. Kevin Considine, who aspires to be the same. (*Dr. Considine photo courtesy of CTU.*)

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

WINTER 2023

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# Passing Along Our Wisdom

Our society places a great deal of value on being self-made. We admire people who pull themselves up by their own bootstraps.

For most of us, though, I suspect that many of our achievements come not just from our own initiative, but because good people helped us along the way. They offered words of encouragement, saw our gifts and pointed us in the right direction.

Our cover story is about appreciating our mentors and becoming a mentor to others. One of our Missionaries, Fr. Robert Schreiter, C.P.P.S., was known as an exceptional mentor to his students at Catholic Theological Institute in Chicago, where our candidates are trained to be effective, compassionate priests or religious brothers.

I know firsthand how supportive Fr. Bob could be. He was my mentor throughout my religious life. I knew I could always turn to him for advice and friendship.

I was happy to be part of leadership when our Precious Blood congregations formed the Robert J. Schreiter Institute for Precious Blood Spirituality at Catholic Theological Union. Seldom has a decision felt so right. And when another former student that Fr. Bob mentored, Dr. Kevin Considine, was named its first director, that felt right too.

Also in this issue, we are offering you insights that our Missionaries and Companions (lay associates) heard at our Community retreat in January. It was led by author and theologian Fr. Frank DeSiano, CSP.

We have many good preachers and presenters among our Missionaries, and you might wonder why we did not ask one of them to lead our retreat. It is instructive, I believe, to hear from a teacher beyond our own circle. This may be one reason why, when Jesus began to teach or preach, people sat up and took notice. He was offering the words of everlasting life, of course, but also there was the perception that “he is not from around here,” and that can make people hear a message in a new way.

There is an old joke that an expert is someone who is at least 60 miles away from his or her home. That applies to Fr. Frank, who lives in Washington, DC. He had a great message for us that we want to share with you.

There is always a need for good and trusted teachers. May God bless all of you who share your wisdom with a new generation. It is a great way to pay forward what those who have gone before us so generously shared with us.

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





PASS  
IT ON



FIND A FAITH MENTOR,  
BE A FAITH MENTOR

Who helped us become who we are in our lives of faith? And how are we helping others become who they were meant to be?

If we're lucky, in the first half of our lives, we find or are given mentors who guide and form us. Elders, leaders, teachers, writers or explainers, these people help us find the path and stay on it. We might think we are making it on our own, but in good times we can catch them out of the corner of our eye, standing by. In bad times we seek them out and they help us make sense of whatever catastrophe is upon us, what to make of it and how to survive it.

It can happen, over the years, that we find ourselves no longer so young and green. We grow more sure-footed, and even if we do not, our mentors move away or slip away.

In fact, if we are lucky, we may find that we have become them. Where we once reached for the hand of others, we now offer a hand to others. Having traveled the path, we become the guide. We are a link in a chain that goes all the way back to the gates of the garden of Eden. We humans often have to learn the hard way, but once we do, we can give that wisdom away to others.

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**Facing page, above, Fr. Robert Schreiter in his office at CTU. Below, his former student, Dr. Kevin Considine.**

That is the position in which Dr. Kevin Considine finds himself. A husband and father of two, last year he was named the first director of The Robert J. Schreiter Institute for Precious Blood Spirituality at Catholic Theological Union (SI@CTU) in Chicago. It wasn't about winning a job. It was about grabbing the handle of a plow worn smooth by the hands of his mentor, Fr. Robert Schreiter, C.P.P.S.

### **Mentor Extraordinaire**

Fr. Schreiter was, by all accounts, a mentor extraordinaire.

"Although he was globally renowned for his ministry in inculturation, intercultural dialogue, social reconciliation, and peacemaking in the aftermath of violence and genocide, to me, his was also a spirituality of mentorship," Dr. Considine wrote in a tribute to Fr. Schreiter after his death in June 2021.

"He mentored countless students throughout his life, and I was privileged enough to be one of them. This is one of the many ways that Fr. Schreiter lived in the 'way' of Jesus."

Fr. Schreiter and Dr. Considine were two Midwestern kids, though of different generations. Fr. Schreiter, born in 1947, grew up on a farm in



**Fr. Schreiter at the baptism of Elias, son of Kevin and Kiae Considine, in 2014.**

“A mentor is the wise one who teaches and learns simultaneously, taking joy in the process of give and take . . .”

Nebraska City, Neb., and was a member of St. Mary Parish there, where Missionaries were in ministry. From all accounts, he showed academic brilliance at an early age. (Among other honors, the Omaha *World-Herald* named him the champion speller of Otoe County, Neb., in 1961.)

He graduated with honors from Brunnerdale, the Missionaries’ former high school seminary outside of Canton, Ohio, then went on to undergraduate studies at Saint Joseph’s College in Rensselaer,

Ind., earning bachelor’s degrees in psychology and theology. He was ordained in 1975 in his home parish. The year before he was ordained, he joined the faculty at CTU—then as now, a highly unusual sequence of events. He remained on the faculty (serving as academic dean from 1977–86) until May 2021, when he retired and was named professor emeritus.

Dr. Considine, born in 1980, grew up in Massillon, Ohio. Brunnerdale, which closed in 1980, was part of his childhood landscape; he played

youth soccer on its fields, though “I had no idea what a seminary was at the time,” he said.

He earned a BA in English from Vanderbilt, then a master’s in theology from CTU, where he first met Fr. Schreiter, who served as director and advisor for his master’s thesis.

### **A Consummate Teacher**

Fr. Schreiter was a consummate teacher—his classes at CTU were often standing room only—but was also a lifelong student. That’s part of what made his bond to his students so strong.

Fr. Schreiter “did not seek students in the sense of a blank slate to write on or a lump of clay to mold in his own image,” Dr. Considine wrote. “He wanted to teach and learn from flesh and blood human beings, in all of our internal contradictions, wounds and idiosyncrasies.

“That is what a mentor does. A mentor is the wise one who teaches and learns simultaneously, taking joy in the process of give and take, feeling intellectually threatened by no one, and showing spiritual generosity to as many as possible.”

For many years, Dr. Considine and Fr. Schreiter met once a month for lunch at the

same restaurant.

“We would take turns saying the blessing and paying the bill,” Dr. Considine said. “We would spend several hours catching up, talking theology, ministry, family and books, and simply enjoying each other’s company. I would pick his brain and seek advice.”

In return, Dr. Considine said, “I would offer a kind ear to him and ask how he was taking care of himself.” Fr. Schreiter’s work and ministry in reconciliation took him to trouble spots around the globe, and he suffered from intermittent health issues because of it. His friends often urged him to take it easy, but he didn’t know how. All grieved his death after a long and painful illness at age 73.

### **“You Need a Wiser Presence”**

Now Dr. Considine, who earned a doctorate in theology from Loyola University, not only will form the Schreiter Institute at CTU, but also is teaching there, as Fr. Schreiter did.

He has been teaching for more than 10 years, both at the high school and college levels, including as an adjunct assistant professor of systematic theology at CTU since 2021. He is finding his own way to be a guide for a new generation, as we all must do.

“Ninety-five percent of young folks are looking for guidance, especially spiritual guidance,” he said. “There comes a certain time in life when you need a wiser presence who will walk with you.”

For Dr. Considine, that means listening as much as speaking/teaching: “Pay attention. What is on young folks’ minds? Who are they gravitating toward? They need authentic relationships, based on mutual trust. Young people need to feel that they can say literally anything to the people they trust, and that those people will not come down on them with reproof. That’s basic relationship-building, whether it’s one-on-one, or creating a space where young people can gather and be themselves.”

When he taught at Marian Catholic High School in Chicago Heights, Ill., Dr. Considine had to hone the skill of being himself. That includes the patience required to wait for young people to reveal their truth.

“Teens have a great BS detector,” he said. “They can

tell when you are being honest and when you are not. It’s important to them that you are as authentic and honest as possible. When they are being treated as a human person who is made in God’s image, that’s when they feel comfortable opening up—in their own time.”

## **The Cry of the Blood**

Dr. Considine has spent the past months planning what the Schreiter Institute at CTU will be and do. The goal is to carry on Fr. Schreiter’s lifelong ministry of promoting reconciliation and other aspects of Precious Blood spirituality.

The Missionaries have a phrase for the way they are called into ministry to help God’s suffering people. They call it “hearing the cry of the blood.” Sometimes it’s a capital-B Blood, meant to convey how the Blood of Jesus cries out for justice, peace and healing. Sometimes it’s blood with a small b, meaning human blood being shed through violence, neglect, trauma or tragedy.

**To learn more about the Schreiter Institute at CTU, visit [ctu.edu/schreiter-institute](http://ctu.edu/schreiter-institute).**

**To learn more about the Precious Blood Spirituality Institute, visit [pbspiritualityinstitute.org](http://pbspiritualityinstitute.org).**





*Photo courtesy of CTU.*

“Jesus was always part of the community. He was a teacher, but he had no credentials. He lived among the people.”

The cry of the blood can be heard in every human age and place. The Holy Spirit helps us to hear it. It is a motivating factor for the new Schreiter Institute. One of its stated aims is “teaching, helping others hear, interpret, understand and respond to the cry of the blood.”

Teachers or students, we can all hear the message of God’s peace, justice and mercy. One way to do that, Dr. Considine said, is by “being part of a community. When we think of how Jesus did things, Jesus was always part of the community. He was a teacher, but he had no credentials. He lived among the people,” he said. “And within those communities, the people were

able to learn from Jesus and from each other.

“It’s important to note that after Jesus’ resurrection, the community is still there. They may have felt that there was no instruction manual. They may have asked, ‘how are we going to do this?’

“Then and now, through a combination of faith along with trial and error, when we are a part of a community, we’re always teaching each other. Sometimes those of us who have PhDs have to do the learning as well. With the help of others, I recognize my own blind spots better, places where I have to learn. Everyone is a teacher and a student.”

# “Where God Wants Us to Go”

**Fr. Robert Schreiter, C.P.P.S., advanced the message of reconciliation around the world—offered through the Precious Blood of Jesus. How can we be effective reconcilers in our own families, parishes, communities?**

**Dr. Kevin Considine:** First thing I learned from Fr. Bob: always be aware of invitations (to minister to and with others), because an invitation may come out of nowhere.

In every community, people are crying out for help. There is brokenness in every community. We must learn how to be an attentive presence, someone who listens. If you listen long enough, closely enough, you will hear somebody crying out. It may not be a scream from the top of their lungs. But if you listen, there are more everyday things within families, within communities: abuse, drug problems, economic struggles.

From all the Precious Blood people I’ve met in my life, I see that they live with a different attunement to reality: “We follow God, where God wants us to go. When we respond to the cry of the blood (the cry of God’s suffering people), the Spirit moves us to places that are difficult, but somebody has to go so there can be some kind of healing in the aftermath.”

Fr. Bob always reminded us that when we work toward reconciliation, we’re not alone. We are doing it with God’s empowerment. And eventually we see that it is a gift to participate in this very difficult work.

It requires courage to follow where God’s spirit wants you to go, to accept that invitation. Our faith tells us that if I take this step (to help people toward healing), God will be with me. But at the same time, the symbol of the Precious Blood reminds us there is a cost.

After one of Fr. Bob’s trips to Rwanda, he was having difficulty sleeping because of everything he’d seen there. I’d ask him, “How are you taking care of yourself?” It’s a balancing act, as you are called into situations that are dark, that may have echoes of violence. Being part of a community is making sure there’s some sense of wellbeing for the healers among us. That there is still time for laughter, still time for joy. Those things are of God too. They will give us nourishment for the difficult journey.

# How Do You Pray for Vocations?

Some parishes mention vocations at every Sunday Mass, either in the general intercessions or by way of a diocesan prayer for vocations prayed by all. Does your praying for vocations end there, or do you also include some explicit prayer for vocations in your regular prayer life? In the past I've suggested praying for individuals and their vocation, which is an approach I still support and encourage. But that is not the only way to pray for vocations. I'd like to give you some ideas and suggestions.

When I first became vocations director, I committed to offering a daily rosary for vocations to our C.P.P.S. community. The busier I am, the more likely I am to forget this. While it's good to make a specific concrete commitment to praying for vocations, don't beat yourself up if/when you do not keep the commitment perfectly.

There is no magic prayer, so feel free to pray for vocations in the way that works with the way you pray. Offer some fixed prayer on a regular basis for vocations (daily/weekly rosary, a holy hour, a time of scripture or spiritual reading). In offering a rosary, we ask Mary to also intercede on our behalf. Ask a favorite or beloved saint to join you in your prayer for vocations. But don't feel constrained to use prayers written by someone else. There is nothing wrong with drafting your own prayer for vocations and praying it regularly.

Sometimes when I pray my daily rosary, I not only offer the whole rosary for vocations but add particular intentions to each decade. Some days I pray for individual discerners with each decade. Other days I pray for particular virtues that all discerners need. On yet other occasions, I pray for our members and their ministry, as they are the inspiration for vocations in the young men around them.

The most important thing is that we are praying for vocations. We need to keep storming heaven, asking that God call young men to a life of service as a Missionary of the Precious Blood.

If you already pray regularly for vocations, that is awesome, thank you. If you don't, I invite you to consider some regular practice of praying for vocations. I've highlighted some ways to pray for vocations, but there are tons more.

I would be interested in knowing how people are praying for vocations. Please email me at [vocation@cpps-preciousblood.org](mailto:vocation@cpps-preciousblood.org) to let me know how you personally are praying for vocations.

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



# Be a Church of Service

*Missionaries of the Precious Blood and their Companions (lay associates) were invited to a retreat in January at St. Charles Center, Carthagena, Ohio, led by Fr. Frank DeSiano, CSP, a Paulist father, author and preacher. During the retreat, Fr. Frank spoke movingly about his years as pastor at a church in New York City, where many congregations banded together to care for the homeless population. His message: a church that follows Jesus must be a church of service.*

Pope Francis has called us again and again to be a church of service. The most powerful image of service can be found in the Gospel of John (Jn 13: 1–17), when Jesus washes the feet of his disciples.

We all know that Holy Week will come again, and the Triduum beginning with Mass on Maundy Thursday. And in the Gospel of that Mass, Jesus delivers a message: if we don't know what service is about, we don't know what the Eucharist is about. If we don't know what it is to bend down and care for others, we don't know what it means to receive the body and blood of Christ. If we don't know that our human nature can only come to fulfillment when we give ourselves to others, we don't understand the God who created us.

## Feet, Yikes!

Until you get close to them, we don't realize just how ugly

toes are. Bunions, hair, toenail fungus—yikes! I don't want anybody to wash my feet, they're too ugly.

And in fact, Peter says that to Jesus: don't wash my feet, they're too ugly! Jesus answers, "Don't you know that the love I have for you is stronger than the ugliness you think you are?" This is important for us to hear.

So often, going to church is about cleaning ourselves up so we can look good for Jesus. Jesus does not need us to clean up, he wants us to come from our ugliness, our brokenness and our shame. "Don't hide yourselves from me," said Christ. "When you see what I have done for you, you will have greater power to do that for others."

## The Standard of the Gospel

Charity was very important in the early centuries of the Church. There were even



*Fr. Frank DeSiano, CSP, in Assumption Chapel at St. Charles for the C.P.P.S. retreat.*

Jesus does not need us to clean up (for church), he wants us to come from our ugliness, our brokenness and our shame. “Don’t hide yourselves from me,” said Christ.

rivalries between the Christian and the Jewish communities over which could be the most charitable. Now, admittedly, charity might have been easier when people belonged to house churches, when we didn’t have all the big buildings and church apparatus we think we need to keep our churches going. Yet we need to keep in mind that the standard by which we will be

judged, the standard by which our parishes will be judged, is the standard of the Gospel: “If you see me bend down and wash your feet, should you not do that for each other?”

It’s not entirely clear that service is a top priority in our congregations. (In our culture) we may think that everybody should take care of themselves. When I was a pastor in Manhattan, before

Manhattan was gentrified, there was not an hour when someone was not knocking on the door, asking for help. It kind of drove us crazy, but it was part of being church.

All the congregations in the neighborhood were committed to some degree in providing service to the poor and the homeless, and we would meet once a month to talk about these issues.

One month, a pastor told us he had spent the previous month investigating whether the hard-luck stories he was hearing at his church were true. He told us he learned that 95 percent of the people who came to his church asking for money were lying. This was news? Of course they were lying. What does that mean for us?

But there were days when it was hard for me to see the person who was asking for money, because I was parsing how much to give them, and what I would need to do to get rid of this person so I could get on with my day. To be called to a life of service is to be called beyond ourselves and really see the other, to be in “the sacred space of the other,” as Pope Francis says.

### **Be People of Mercy**

The measure that we measure with is the measure

Jesus asks, “This is my body, will you receive it? Will you let my blood run in your veins? Will you see as I see, love as I love?”

that is given back to us. The narrowness and anger of our own hearts is the anger and narrowness paid back to us in our little lives. The fires of hell are not places where the walls are burning all around us, but the smallness of our hearts where love has not been allowed to grow, by service, by generosity.

How much of the ministry of Jesus was meant to free us up to be people of mercy, to be people of kindness! We are made one with the body and blood of Jesus. Jesus asks, “This is my body, will you receive it? Will you let my blood run in your veins? Will you see as I see, love as I love?”

Jesus continues to speak through us, the followers of Jesus. As the spirit he pours out grows more deeply in our lives, we understand his mission more fully and undertake that mission in our daily lives.



**NEW EMBLEM FOR THE U.S. PROVINCE:** When the Missionaries of the Precious Blood created their United States Province from the former Cincinnati and Kansas City Provinces last June, they knew they would need a new insignia for this new entity.

The process of creating a new insignia began as it ends, with the Missionaries of the Precious Blood.

Four Missionaries were asked to participate in a discussion of their own call, their experience of the Congregation, its mission, and their understanding of Precious Blood spirituality.

They were asked: If the Congregation was a person, what would be its traits? They answered: "Empathy; a person who really listens; nonjudgmental; integrity; looking at current events and ready to respond in love; respect for others; compassionate; spiritual; humble."

Their thoughts were distilled and sent to a design firm that came up with the first round of insignia design drafts. The committee of four Missionaries took a long look, rejected a few designs outright, made recommendations on the rest, and set the designers back to work.

The drafts that made it through that initial process went on to the provincial council. Council members studied the design drafts, rejected some, and asked the artists to refine others. The drafts went through several more rounds. The council studied not only the insignia design but the words that went with it.

Council members were unanimous on the design that they ultimately chose. Elements of the design include the cup, cross, and covenant. The wine that is filling the cup is both flowing in, representing God's Spirit infused into the Community, and flowing out to the world. It shows movement, because "Missionaries are not statues," as St. Gaspar said.

"This process has allowed us once again to talk about who we are and how to present that to the world," said Fr. Jeffrey Kirch, C.P.P.S., provincial director. "The new insignia was born out of all of that. I hope we can embrace it."



***Missionaries of the  
Precious Blood***  
United States Province

**IN MEMORIAM:** Brother Jerry Anthony Schwieterman, C.P.P.S., passed away peacefully with family at his side on December 13, 2022, at Blue Creek Healthcare in Whitehouse, Ohio. He was 61 and had been in declining health in recent years.

Brother Jerry was born on October 19, 1961, in Bellefontaine, Ohio, to LaVern and Kathleen (Obringer) Schwieterman, who preceded him in death. He graduated from Saint Joseph's College in Rensselaer, Ind., which is sponsored by the Missionaries of the Precious Blood. He was professed as a religious brother on July 6, 1991, at Our Lady of Guadalupe Church in East Chicago, Ind.

Brother Jerry's was a life of service. His first assignment was in parish ministry at Our Lady of Guadalupe Church, where he was professed.

In 2001, he was assigned to Calumet College of St. Joseph in Whiting, Ind., where he was engaged in campus ministry. He spent 18 years at the college and was part of the fabric of life there.

In 2019, he was assigned to St. John the Baptist Church in Glandorf, Ohio. In 2020, due to failing health, he retired to St. Charles Center in Carthage, Ohio.

Brother Jerry was a welcoming presence at Calumet College both to students and staff.

He was a conscientious worker and an enthusiastic member of the college family, joining in events and encouraging others. He was easy-going with a wry sense of humor and although he dealt with physical limitations throughout his life, he did not let them deter him. He was practical and humble about asking for help when necessary.

His love for the college and for the people of God went beyond borders, especially when he helped develop the college's relationship with the people of La Labor, Guatemala. Fluent in Spanish, Brother Jerry coordinated annual service trips to Guatemala for the college, introducing many people to new cultures and new friends.

A Mass of Christian Burial was celebrated at St. Charles Center on December 17, with Fr. Tony Fortman, C.P.P.S., presiding. Fr. Tim McFarland, C.P.P.S., was the homilist.

Burial followed the Mass in the Community cemetery.

Memorial contributions may be made to the Missionaries of the Precious Blood.

May he rest in peace.



**Brother Jerry  
Schwieterman**



**IN MEMORIAM:** Fr. James Dugal, C.P.P.S., 93, died on January 20, 2023, in the infirmary of St. Charles Center, Carthagena, Ohio, with friends and family by his side.

Fr. Dugal was born in Jackson, Mich., on June 29, 1929, to Elmer and Ida Mae (Ziegler) Dugal.

He entered the Congregation in 1948, when he transferred from his junior college to Saint Joseph's College, Rensselaer, Ind., sponsored by the Missionaries of the Precious Blood. He was ordained on June 2, 1956.

Fr. Dugal served in parishes and in retreat and renewal ministry during his life as a priest.

After his ordination he was in parish ministry in Fort Wayne, then was an instructor at Brunnerdale, the Society's high school seminary in Canton, Ohio. In 1965, he was named spiritual director of St. Charles Seminary in Carthagena.

From 1969–70, he served as pastor of St. Mary Church in Fort Wayne, Ind. Fr. Dugal was part of the retreat and renewal team at the Maria Stein Retreat House in Maria Stein, Ohio, from 1970–78. He returned to parish work in 1978 as the pastor of Precious Blood Church in Fort Wayne, where he served until 1982.

Fr. Dugal then returned to retreat and renewal ministry from 1982–1990, when he was named pastor of St. James the Less Church in Columbus. He ministered at that parish and its large school until 1999, when he became pastor of Our Lady of Guadalupe Church in Montezuma, Ohio.

Fr. Dugal also served in leadership with the Congregation as a member of its provincial council for many years. He retired to St. Charles Center in 2011 and ministered in local parishes for many years after that.

Fr. Dugal was well-loved wherever he went. Anyone who came into contact with him could sense his innate goodness and his commitment to his vocation. He was genial and compassionate, radiating Christ's love in a way that was nearly visible. Positive and sociable, he was also a good listener for people who needed his pastoral care.

A Mass of Christian Burial was celebrated on Thursday, January 26, at St. Charles. Fr. Angelo Anthony, C.P.P.S., presided.

Burial followed in the Community cemetery.

Memorial contributions may be made to the Missionaries of the Precious Blood. May he rest in peace.



**Fr. Dugal**

# No Torment Shall Touch Them

In the woods, where we now live, woodpeckers stop by our bird feeders every day. I am picturing an old dead oak that is stuffed to the gills with bird seed obtained from our feeders and stashed away. We are the Walmart of the woodpecker world.

There are cardinals too, always a fan favorite. Smaller birds come and go. Finches by the dozen, nuthatches, tufted titmice. One mild morning, they all came at once—it was market day. The dominant birds had the prime spot at the feeders, while a flock of juncos was out in the yard, pecking here and there.

What could they possibly find in the dormant grass at this time of the year? Hadn't they been over that ground a hundred times? Yet that is how birds and animals and people are: if once we find a treasure, we go back to that spot again and again.

We hear the curated bits of scripture again and again, Year A, Year B, Year C on Sundays and weekdays, at weddings, baptisms and funerals. Again and again, sweeping the same ground until surely there is nothing there, and then, a glimmer.

I heard it the other day, "The souls of the righteous are in the hand of God, and no torment shall touch them" Wisdom 3: 1. It's a favorite reading at funerals but I heard it anew: "no torment shall touch them." To think of a beloved person, now utterly safe.

My mind flashed to my mother-in-law, who stretched her net of love effortlessly over 10, 12, 20, 40, 60, 80 people, there really was no limit. By the time I married into the family, her older children were well into middle age, their children teenagers, soon to be young adults. You'd better believe that torments were touching them. As happens in any human life. But she had to stand by, watch and listen, lend a hand when she could. We were a pair of fairly self-sufficient newlyweds, but even we brought our troubles to her and she poured comfort over us.

I think of her often, and especially now that our own children are married or soon will be, definitively out of the nest, building nests of their own. What is it that I want most out of life? That no torment shall touch them.

Some believe that Solomon wrote the book of Wisdom—I did not know that until I looked it up. Further, it is said that it is not a book about wisdom per se, but about the pursuit of wisdom. I like that. We will never attain all wisdom, we can never protect the people we love from all torment—but we can keep seeking, we can keep sweeping, we can keep loving.

**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.*

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*Please include your name and contact information so that we can respond to your correspondence.*

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