

SUMMER 2009

C P P S T O D A Y

MISSIONARIES OF THE PRECIOUS BLOOD

PARISH LIFE ON A LOT OF LEVELS

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A Full Day's Work

When I was a little boy, I knew I wanted to be a priest. I pictured myself as the pastor of our little country parish, celebrating Mass on Sunday, presiding at weddings and funerals, leading the stations of the cross.

True to my dream I was ordained 25 years ago, but God had other assignments in mind for me. Although I have been an assistant and have helped out at parishes, I have not yet been a pastor. Now that I know more about the challenges of parish ministry, maybe that was a fortunate thing! A pastor has to preach about eternal truths and keep an eye on the times so that he can relate to the people of all generations. A pastor has to know a lot about Church teaching, but he also has to know about a lot of other things, including finance, human resources, construction and maintenance, art and environment, music and education.

Most of all, he has to have a working knowledge of the human heart. One of our Precious Blood pastors says that after many years of parish ministry he is able to “take the temperature” of a parishioner over the phone when a call comes into the rectory. He can tell if the person who asks to talk with a priest needs to come in right that minute, or if the caller can wait until there is a window of opportunity in the pastor’s schedule. Counseling is a big responsibility for a pastor. And some people are still under the impression that their pastor works only one day a week!

I greatly admire our Precious Blood priests and brothers in parish ministry, who work with the people of God right where they live. In this issue of *C.P.P.S. Today*, Fr. Steve Dos Santos, C.P.P.S., writes about the unique challenges of youth ministry at St. Agnes Parish in Los Angeles, where many of the people are Hispanic.

Later in the issue Fr. Rick Freibel, C.P.P.S., pastor of Holy Trinity Church in Dayton, speaks movingly of people in his parish who have come to terms with illness, unemployment and other struggles in their lives. As they learn to rely ever more on their faith, they inspire him in his. The pastor draws strength from the people.

Serving in parishes is one of the ministries of our Precious Blood priests and brothers. There are many other ways that they find to live out their call to service to God’s people. Perhaps your life has been touched by the caring ministry of a Precious Blood priest or brother. Rest assured that he has also found inspiration in you!



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



PARISH LIFE ON A LOT OF LEVELS

FAITH traditions



generations celebrations

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Language demographics culture

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

“But it feels like I’m being kicked out of church.”

This was one young man’s honest response to new limits being put on him as he prepared to graduate from high school. He understood why he couldn’t come back to our parish youth

group as a leader as long as he was dating one of the youth members, but that didn’t lessen the feelings of exclusion for him. This is just one example of the challenges that exist in youth ministry, particularly in an ethnic community where turning 18

does not automatically make one an adult.

Here in the United States we place tremendous value on the magical age of 18. Eighteen-year-olds can vote and die for their country even if they cannot legally buy beer. At 18 one is legally an adult, with all of the rights and responsibilities that are attached.

For most of the families at St. Agnes Church in Los Angeles, where I minister as an associate pastor, an 18-year-old is still part of the large and nebulous group called *jovenes* (young people).

The classification *joven* covers a wide territory, from the onset of puberty roughly until marriage. While Anglo parishes might have separate youth and young adult ministries, it is not uncommon to find 15-year-olds and 30-year-olds being ministered to as equals in Hispanic youth groups.

Ten years ago that was not seen as a problem, but in the current climate, with heightened focus on child protection, we must develop programs that keep the two age groups separate. Even that isn't enough. Age isn't the only thing that divides *jovenes* from *jovenes*. Oddly enough, language and style are sources of division as well. And so within each age group there are those who prefer to work in Spanish and those who prefer to work in

Life at St. Agnes

How big is St. Agnes parish? Very big. "Just to give you some sense of the potential population of our parish, there are an estimated 35,000 Latinos in our zip code. And our parish boundaries are a little bigger than the zip code," said Fr. Steve Dos Santos, who ministers at the



**A modern
Fr. Dos Santos,
on the phone**

parish along with Frs. John Franck, C.P.P.S., and Bill Delaney, C.P.P.S., and Juan Acuña González, a C.P.P.S.

candidate in special formation.

There are 1,100 families registered at the parish, but Fr. Dos Santos estimates the parish staff serves at least twice that number, "or maybe triple."

Each Sunday the parish celebrates six Masses (one of

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Life at St. Agnes

(Continued from page 4)

which is in English), each with its own choir. On Saturday there are plenty of celebrations as well, including weddings and quinceaneras, held when a girl reaches the age of 15.

The parish staff has its hands full ministering to such a large flock.

“One of our big challenges is that some people are cultural Catholics, but they aren’t necessarily on fire with the desire to actively practice their faith,” he said.

The parish sponsors family catechesis to try to build that fire. “The kids who are preparing for their first communion come in for preparation classes, and we have separate classes for the parents,” he said. “The classes are to instill basic knowledge of our faith in the parents, so that they in turn can pass it along to their kids.”

It’s a joy to serve at St. Agnes, he added: “The people are so great here. It is such a loving and nurturing parish. The people take care of us and really support us, and that makes it easy for us to be supportive and loving toward them.”

English.

Even the language preferences aren’t 100-percent predictable. In our Wednesday night prayer group, we may chat in English, read an English Bible and even start praying in English, but by the end of the prayer we’ve switched to Spanish for the *Padre Nuestro*, because most of the kids in the room simply don’t know the Lord’s Prayer in English.

While they may know their prayers in Spanish, that doesn’t mean they know their faith in Spanish. Most of the teens in our youth group have Spanish Bibles that they simply can’t read. So they pray in Spanish, and may need to switch between languages while talking about their faith. When it comes to Mass and almost everything else, English is the preferred language.

Language creates another challenge for youth ministry in a parish like St. Agnes. Since the teens prefer English, it is always a challenge to find adults to volunteer with youth ministry. Even those with a good command of English are intimidated by the idea of working with teens in English.

This lack of volunteers makes our ministry less effective. The director of religious education at a neighboring parish admits that even though the teens at her

parish would prefer confirmation classes in English, the parish offers them exclusively in Spanish because that is the only way the parish can find enough catechists.

It is quite natural for young people to feel marginalized; feeling marginalized is a central part of the teenage growth experience. But as you can tell from these brief observations, Hispanic youth endure some

minister steps when he or she begins working with young people at a parish like St. Agnes. It truly is an opportunity to bring near those who are far off and to wash them in the Blood of Jesus.

Youth ministry is always challenging and usually slow-going, but with all these challenges facing us in an ethnic community, I often wonder how we make any progress. Programs typically develop slowly, and we

must keep our eyes on the prize, namely that the youth of our parish are not the future of the Church, they are the present of the Church. As difficult as the



The youth of our parish are not the future of the Church, they are the present of the Church.

very real marginalization. They are bi-cultural, but they often feel like they are not really part of culture. They are further marginalized from the adult church by language and by the adults' fear of working with them.

It is into this sense of marginalization that a youth

ministry may be, we must give them our best. Failure to do so risks losing this generation for the Church, a loss we can sorely afford.

(This article originally appeared in The New Wine Press, a publication of the Kansas City Province.)





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Making a Move

I've moved enough times in my life that I have developed certain systems. I keep working to perfect the systems because I suspect I will move at least a few more times in my life.

This summer we moved our house of initial formation for C.P.P.S. candidates, called Gaspar House, from Dayton to Chicago. The former convent on the grounds of Precious Blood parish in Dayton that was once Gaspar House will revert back to parish space.

The move is a collaborative decision we made with the Kansas City Province, with whom we now share a formation program for our candidates. We think it is important to give our candidates in initial formation, who are just beginning to explore the possibility of life as a C.P.P.S. priest or brother, a feel for community life. In Chicago, they will live in house that is very near our house for candidates in advanced formation, and they will also be near our C.P.P.S. priests and brothers who live and minister in the Chicago and Northwest Indiana area.

While I helped with the move, I will remain in Dayton where I will continue to serve as director of vocation ministry and personnel director for our province. Fr. Joe Bathke, C.P.P.S., of the Kansas City Province will serve as director of initial formation and live in the Chicago house with our candidates, along with Fr. Jeff Kirch, C.P.P.S. Br. Jerry Schulte, C.P.P.S., a former Gaspar House director who guided many of our candidates through their first years of formation, will enter parish ministry at St. John the Baptist Church in Glandorf, Ohio.

This will be a big change for all of us. I'll miss the give-and-take around the dinner table that young people bring. Their perspective was always enlightening for me. We learned to meld the cultures of different countries, but especially of different families, as we all bring expectations from home into any living situation.

We are grateful to Precious Blood parish for sharing this special place with us. It is my hope that our C.P.P.S. spirit sunk into the walls of that house, and will bless its next occupants in whatever they do, just as we carry with us the spirit of the parish that welcomed us so warmly for all those years. Any time you move, you always take along more than you thought you would, and you always leave a little bit of yourself behind.

**Vocational
Visions by
Fr. Ken
Schnipke,
C.P.P.S.**



Missionary Hearts Update

Work Underway
At St. Charles'
Assumption Chapel



Missionary
Hearts

By Fr. Larry Hemmelgarn, C.P.P.S.

We call St. Charles Center in Carthage, Ohio, the motherhouse of our province. If St. Charles is the motherhouse, its Assumption Chapel is the very center of our Community life. Our prayer life is the heart of our

C.P.P.S.

COMPREHENSIVE CAMPAIGN

Community. When we can all gather to pray together, it is a sacred and powerful thing. Assumption Chapel is the place where many of us have been

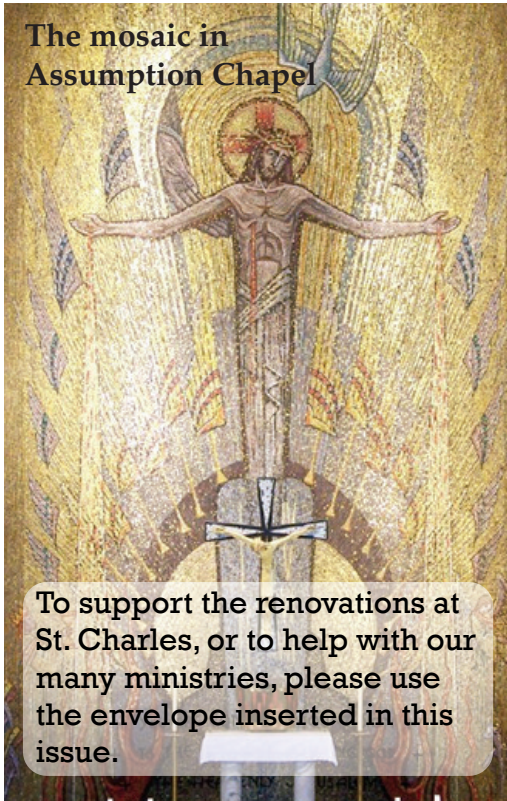
incorporated into the C.P.P.S.

Community, ordained or professed, and where we say goodbye to our brothers with the Mass of Christian burial.

These days our beautiful chapel is off limits to all but work crews. St. Charles residents are gathering for prayer and Eucharist in a temporary chapel set up in the main dining room

St. Charles has certainly seen a lot of changes in recent years. The former seminary is now a senior living community, as many of its former student rooms and classrooms have been converted to modern, spacious apartments. Our retired priests and brothers now live with the lay people

**The mosaic in
Assumption Chapel**



To support the renovations at St. Charles, or to help with our many ministries, please use the envelope inserted in this issue.

who have chosen to make their home at St. Charles.

But St. Charles remains a very special gathering place for C.P.P.S. members. Part of the ongoing renovation project has given us guest rooms at St. Charles for those members who are coming home for meetings, or to rest and recharge. We have also renovated our large auditorium so that we can use it once again for C.P.P.S. functions since it is now accessible to those with disabilities. The dining rooms at St. Charles have also been refurbished.

The improvements to the Community areas of the facility, including the dining rooms, auditorium and C.P.P.S. guest rooms, were undertaken with the generous help of our supporters. They recognize our need to be together as a Community, as brothers in the Precious Blood.

The chapel, of course, is central to that. So after much planning and discussion, work on the chapel has begun.

We hope to make the chapel a more inviting and accessible place for all. The altar is being moved closer to the nave in order to create a more intimate gathering around the table.

We are installing better lighting and are working on the acoustics. Formerly in the chapel, anyone seated behind a pillar

could neither see nor hear. The renovations will address those problems and many others.

Many things about the chapel will remain the same, most notably the organ pipes, which have been carefully removed and stored away to spare them from the project's dust. They will be reinstalled when the rest of the work is completed. The organ console will be relocated closer to the nave to allow for more interaction between the organist and community.

None of the work was undertaken without much thought and discussion. If you've ever done a remodeling project at your home, you know something about what we are facing—but imagine rearranging a chapel that will be used by hundreds of priests and brothers! The members on the committee are under a lot of pressure to get it right.

We hope that work will be completed on the chapel by the end of this year. But even then, it will be missing something very important. It won't be complete until we pour ourselves into it. On that happy day, the chapel will once again become a receptacle for our joys, sorrows, prayers, hopes and dreams as we gather around the table for Eucharist. Then we can say that we are well and truly back home.





The State of Waiting

By Jean Giesige

At one time or another, we all find ourselves in a place where the future is uncertain. But guess who is also there, waiting to see us through?

As we go through our lives, day by day, we are asleep or we are awake, and our time is divided more or less equitably between those states. But we find ourselves in other states as well: the state of shock, a state of bliss,

of contentment, of joy, of fear, of mourning. And between many of those is a strange half-world when we are suspended while we wait for fate to take its next step. That is the state of waiting.

We wait to hear if we got the new job, or if we have lost the old one. We await word from a loved one who is in a dangerous place. We wait for the house to sell, or to see if our offer on a new home has been accepted. We wait for a levy to pass. We wait for lab results to come back.

Through all those times, when the clock slows to a crawl and the future feels uncertain, we need to know that God is near. Perhaps it is at those times that God is most present to us, if we can open

ourselves up to that possibility.

In his three decades as a priest, Fr. Richard Friebel, C.P.P.S., has seen people through every conceivable human crisis.

Always, he said, he points them toward the reassurance they can find in every Mass. "When people are filled with anxiety, I always tell them to focus in on the *Our Father* that we say at Mass, particularly in the lines that follow when we ask God to 'free us from all anxiety,'" he said. "I ask them to really focus on that. Because if there is anything that we can ask of our God, it is for that reassurance that he will keep us in his care. He can free us from needless worry."

During times in our lives when things are going well, we may take that for granted, he said. But when we are worried we need to rely more than ever on God's constant mercy. If we are to live through times of trial, God will without fail give us the strength and wisdom to get through it.

Fr. Friebel said he sees that in his parishioners at Holy Trinity Church in Dayton, where he is the pastor. Among those who are suffering from a chronic illness, he said, he sees a real spirit of peace once they have learned to put themselves completely in God's hands.

"You can see in them a real

openness to whatever the Lord has in mind for them," he said.

"That openness is a real awakening for me, one who stands healthy and can't always get a grip on the suffering that they may be feeling. They truly welcome the Paschal mystery, and they take part in it with every breath they take. They go about it in a very accepting way."

It may be what St. Paul had in mind when he wrote, "I am content with weaknesses, insults, hardships, persecutions and constraints, for the sake of Christ; for when I am weak, then I am strong" (2 Cor 12: 10).

Acknowledging that God is in charge of the future is an important step toward peace. And we should see in that future a guarantee of happiness beyond our understanding, said Fr. Tom Beischel, C.P.P.S., who for many years served as a chaplain at hospitals in Dayton, Cincinnati and Lima, Ohio.

"Faith is just so important in our lives, in the good times and in bad," he said. "Throughout our lives and in every aspect of our lives, we have to believe and trust in God."

If we can keep our focus beyond our daily worries, we will see the good things that God has in store for us. We can step forward into the light, he said, and welcome whatever comes. "I

don't know if I'm going to die today or not, but if I really believe in God then I must also believe in eternal life and in God's promise of eternal happiness. We will be forever and ever part of the glory and happiness of God. If we really believe in that we couldn't wait to go home, but we're humans, so what we can see and touch and taste is what is important to us."

He tried to impart that feeling of absolute faith to all the people that he met during his years at the hospital.

"God says, 'Believe in me, trust in me,' and that's how we should live. Everything is in the hands of God," Fr. Beischel said. "It's not always easy, because every one of us is human, including this old priest. I tell the Lord, whatever way you want to take me is all right with me; just make sure I'm coming home to you."

It's not that the Christian life is without pain. "The first person I ever saw die was my own mother," said Fr. Beischel, who is now retired and living at St. Charles Center in Carthage, Ohio. "And I cried like my heart would break. My brother said, 'What's wrong with you? Why are you crying? Aren't you a priest?' And I said, 'Yes, but my mom just died.'"

But in those times of great pain and great anxiety, we can find strength in the God of all wisdom. That's what Fr. Friebe sees in his parishioners who are suffering but who have been able to make that leap of faith.

"You see them at Mass, you see them with their family and friends, and they go about living," he said. "They carry on

God says,
'Believe in me,
trust in me,'
and that's how
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Everything is
in the hands
of God.

Fr. Tom Beischel

their lives as if they are okay with everything's that's happening. No matter what else is going on in their lives, they are alive in the Lord. And in that, they are the true evangelists."



Ordained: Fr. Kevin M. Scalf, C.P.P.S., was ordained to the priesthood June 13 at Immaculate Conception Church, Celina, Ohio, by the Most Reverend Joseph L. Charron, C.P.P.S. During the same liturgy, Vincent Wirtner III, C.P.P.S., was ordained to the transitional diaconate.

“An ordination is God’s doing. It is God who has chosen you,” Bishop Charron told the two men during his homily. “Do not be afraid. The Lord is with you, walking with you in this ordination, and he will continue to walk closely with you. Be assured, the Lord will provide for you.”



Bishop Charron blesses Fr. Scalf, as Deacon Wirtner looks on.

(Photo by Vitas Kazragys)

Prior to entering the formation program with the Missionaries of the Precious Blood, Fr. Scalf was a member of the religious studies faculty at The Summit Country Day School in Cincinnati.

Fr. Scalf, the son of Hal and Phyllis Scalf of Cincinnati, will join the religious studies faculty at St. Joseph’s College, Rensselaer, Ind., and serve as the college chaplain. St. Joseph’s College is sponsored by the Missionaries of the Precious Blood.

Deacon Wirtner is the son of Charlyne and Vincent Wirtner, Jr., of Fort Wayne. A licensed practical nurse, he will complete a master of divinity degree from Catholic Theological Union in Chicago.

Deacon Wirtner will join the pastoral staff of St. John the Baptist parish, Whiting, Ind., for the next year while competing his theological studies.

Two Make Commitments: During their provincial assembly held in the first week of June, the Missionaries formally welcomed two young men who made commitments to the Congregation.

Definitively incorporated into the Community during a liturgy held on June 3 was Joseph Grilliot, C.P.P.S.

Grilliot is the son of John and Louise Grilliot of Versailles, Ohio, Active in church activities from his childhood, he was in college when

(Continued on page 15)

(Continued from page 14)

he heard the call to consecrated life. Grilliot holds a bachelor's degree in philosophy from the University of Toledo.

While in special formation, he lived at St. James the Less Church in Columbus and Sts. Peter and Paul Church in Ottawa, Ohio. He will continue advanced formation at CTU.

Juan Acuña González made his initial commitment to the Community during a morning prayer service on June 2. A native of Santiago, Chile, who formerly worked as an industrial engineer, he is the son of Manuel Acuña Rojas and Odette González.

He is now in special formation at St. Agnes Parish in Los Angeles, where he said he hopes to reconnect with his Latin roots.

Died: The Missionaries of the Precious Blood have said goodbye to several members in recent months.



**Fr.
Beischel**

Fr. Richard Beischel, C.P.P.S., 81, died on April 27, 2009, in Valdivia, Chile, after a lengthy illness.

Fr. Beischel, a native of Cincinnati, was ordained on June 2, 1956. He volunteered in 1963 to go to the Community's mission in Chile. He was involved in parish ministry and later was business manager of the diocese of Valdivia. Fr. Beischel also served in the C.P.P.S. mission in Peru, returning to Chile in 1995. He served as director of the Chilean Vicariate from 2000 to 2006. His survivors include his brother, Fr. Thomas Beischel, C.P.P.S.



**Fr.
Onofrey**

Fr. Robert Onofrey, C.P.P.S., 76, died on April 28, 2009, after an extended illness.

A Cleveland native, he was ordained on June 8, 1963. Fr. Onofrey was a teacher of music and religion, and he spent most of his years as a priest in education. He was an instructor at Brunnerdale, the former high school seminary administered by the Missionaries in Canton, Ohio. Later, he joined the music department of St. Joseph's College in Rensselaer, Ind., which is sponsored by the Missionaries. He also taught and ministered in the Chicago area.

Fr. Abelardo Ibaceta, C.P.P.S., 61, died suddenly on May 22, 2009, of a heart attack in the hospital in Bogotá, Colombia, where he ministered as a chaplain.

A native of Santiago, he was ordained on May 18, 1985. Fr. Ibaceta ministered in parishes and at St. Gaspar School in Santiago. He was also active in the leadership of the Chilean Vicariate. In April 2005, Fr. Ibaceta, along with Fr. Ernest Ranly, C.P.P.S., traveled to Bogotá to establish the C.P.P.S. *ad experimentum* mission in Colombia. In June 2008, he became director of the *ad experimentum* mission.



Fr. Ibaceta

Fr. Paul Link, C.P.P.S., 78, died at St. Charles Center, Carthagena, Ohio, on May 27, 2009. He had been in failing health.

A native of Coldwater, Ohio, Fr. Link was ordained on June 10, 1961. Fr. Link ministered for many years in California as a pastor and chaplain and served as provincial director of the Province of the Pacific of the C.P.P.S. He was also an author and Community historian.



Fr. Link

Fr. Sante Reale, C.P.P.S., 75, died on June 26, 2009, in hospice care in Canton, Ohio.

A native of Canton, Ohio, Fr. Reale was ordained on May 28, 1960. He ministered in parishes and at Saint Joseph's College, where he was the director of development. He was also a hospital chaplain and served for many years at parishes in Florida.



Fr. Reale

Fr. Milton Ballor, C.P.P.S., 80, died on July 21, 2009, at Good Samaritan Hospital, Dayton, of complications following surgery.

A native of Frazer, Mich., he was ordained on June 11, 1955. Fr. Ballor spent many years in parish ministry, in the U.S. and in the C.P.P.S. mission in Chile. He was also the rector of a school in Santiago before returning to the U.S.

Fr. Ballor was the Community's archivist, and also served in vocation ministry and in ministry to Hispanic Catholics. He was a former editor of *C.P.P.S. Today*. He was an author as well, and at the time of his death was at work on a book about the paintings of Fr. Paulinus Trost, C.P.P.S.



Fr. Ballor



Tri-State Salvage and Hauling

For our family vacation this year we booked a cabin at a state park in Kentucky. When our kids were little we often vacationed at state parks and we had fond memories of those days.

But on our arrival we learned that it's not always good to plan vacations based on fond memories. We felt all on top of each other in that little cabin, which did not have the space that teenagers require. It smelled musty. And the little town right outside the park did not have a movie theater. (I had promised the kids that they would be able to see one of the summer blockbusters due to come out that week.)

As we went to bed that night on mattresses that sagged in the middle, I thought that it was going to be a long, long week. We woke up the next morning to pouring rain, weather that the person behind the front desk in the lodge told me was likely to last for days.

We were packed up and out of that cabin by noon. We were home in time for dinner, and after an internet search left home again the next morning for Chicago, where we spent some time on the Lake Michigan shore and explored the city's museums. It wasn't our most memorable vacation (except perhaps for the way it started out), but I was proud of us for being flexible and decisive enough to salvage it.

It struck me later that much of our lives as Christians involves salvage work. Often things don't work out according to our original plans so we can either mope and brood, or regroup. Life calls on us to let go of past hurts and failures. How well we are able to do so determines how well we are able to live.

I'm reaching an age now where many of my relationships with others are decades old. It's rare that any of them have gone along for all those years without a rough patch or two. There was a time when I thought any disagreement with a friend or family member meant the end of the relationship. If that were true I wouldn't have any friends or family left. I have been alive for so long that if people weren't forgiving, I would have worn out my welcome just about everywhere.

Humans get mad, argue and fight. When Jesus gave us the directive to be peacemakers, maybe he was realistic enough to know that we would still tussle. Maybe what he meant was that we shouldn't allow those fights to drag on and on. We should be willing to make amends, to adjust our behavior and attitude in a way that would welcome and encourage reconciliation.

Our work as Christians requires salvaging situations and relationships that others may have written off. That, and hauling.

**At Our House
by Jean Giesige**



Let Us Hear From You!

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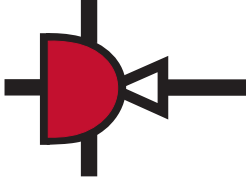
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