

WINTER 2012

C P P S T O D A Y

MISSIONARIES OF THE PRECIOUS BLOOD



**SOMETIMES, TO SEE A STORY
DIFFERENTLY, WE NEED**

**A CHANGE IN
PERSPECTIVE**

In this issue of *C.P.P.S. Today*



A new vision on the road to Emmaus.

Page 2: A New Way of Looking at Things

A life of faith sometimes requires a new point of view. *Between the Lines* by Fr. Larry Hemmelgarn, C.P.P.S., provincial director of the Cincinnati Province.

Page 3: A Change in Perspective

As with the disciples on the road to Emmaus, we can learn a lot from an old story when we look at it in a new way. By Sr. Barbara Jean Franklin, ASC.

Page 9: Preaching What I Practice

This priest hopes never to take his role as preacher for granted. *Call and Answer* by Fr. Vince Wirtner, C.P.P.S., director of vocation ministry.

Page 11: Many Colors, One Faith

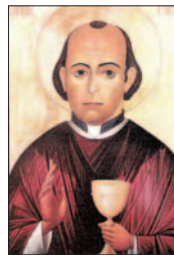
The Sorrowful Mother Shrine in Bellevue, Ohio, opens its arms to our Eastern Catholic brothers and sisters.

Page 15: Chapter and Verse

News about C.P.P.S. people and places.

Page 17: To Stay on the Trail

Sometimes, the human mind has to be told to shut up. *At Our House* by Jean Giesige, editor of *C.P.P.S. Today*.



Icon of St. Gaspar del Bufalo, commissioned by Fr. George "Yuri" Kuzara, C.P.P.S. Eastern Catholic churches often displays such icons.

WINTER 2012

C.P.P.S. Today is published by the **MISSIONARIES OF THE PRECIOUS BLOOD**, Cincinnati Province, 431 E. Second St., Dayton, OH 45402

937-228-9263 mission@cpps-preciousblood.org

Visit our website, www.cpps-preciousblood.org

On Facebook:

www.facebook.com/Missionaries-of-the-Precious-Blood-Cincinnati-Province

A New Way of Looking at Things

Two years ago our province began an appreciative discernment process that has made a real difference in our Community life. We were told not to focus on the same old negatives that plague any organization. If all you ever do is talk about your chronic problems, you will never make any progress. Instead, we first recognized the gifts that God had given to us that we were to share with the world; then we talked about the best ways to use those gifts. We made plans to carry out our new vision for our Congregation. I'm happy to report that we're moving forward in a healthier, happier, more positive way.

There wasn't any magic at work in all this; we're the same people and the same organization that we were before. But we had received the gift of a change in perspective. Sometimes when we get stuck on one way of looking at things, we can never see beyond old worries and concerns into a brighter future.

In our cover story in this issue, Sr. Barbara Jean Franklin, ASC, a teacher and a student of Scripture, helps us gain a new perspective on an old story. She tells of how the lives of two disciples on their way to Emmaus were profoundly changed by an encounter with a stranger who turned out to be their Savior. He explained everything to them. God does provide the answers that we seek, but sometimes it requires a change in perspective for us to really hear and understand them.

Also in this issue, we present the story of Fr. George "Yuri" Kuzara, C.P.P.S., and his ministry at the Sorrowful Mother Shrine in Bellevue, Ohio, which is administered by the Missionaries of the Precious Blood. Fr. Kuzara has a unique perspective on our faith, since he ministers both to Roman Catholics and Eastern Rite Catholics, who are in full communion with the Roman Catholic Church but who are often misunderstood and marginalized.

The shrine receives over 100,000 visitors every year. Most of them are Roman Catholics. But Fr. Kuzara has made it his mission to make the shrine a welcoming place to Eastern Catholics as well. His commitment to Catholics of all kinds is admirable and we hope that through his story you will learn something new about our vibrant and diverse worldwide Church.

"How foolish you are!" Jesus said to the disciples on the road to Emmaus, who had lost faith in his message after his terrible death. "How slow of heart to believe all that the prophets spoke!" (Lk 24: 25) May a change in perspective give us new vision to see that all of Jesus' promises will come true.



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





**SOMETIMES, TO SEE A STORY
DIFFERENTLY, WE NEED**

A CHANGE IN PERSPECTIVE

By Sr. Barbara Jean Franklin, ASC

2 disciples, heartbroken after the cruel death of their leader and teacher, Jesus Christ, are walking along the road to Emmaus, trying to come

to grips with what has happened. By the end of their journey, they find that their perspective on what has happened has changed completely—thanks to the wisdom of a stranger who

became their traveling companion.

To understand the change of perspective that ultimately dominates the Emmaus story, there are a couple of perspectives that we need to recognize first. Who is on the journey and why are they making that journey?

Let's consider the two people who initially set out on the journey. One is named Cleopas. His companion is not named, and this has led some Scripture scholars to a bit of speculation. The Greek text of the narrative opens up the possibility that one of the two travelers might have been a woman. This is certainly consistent with the fact that Cleopas' companion is not named. If the companion had been a man, he would more likely have been named. So, we might consider the companions on the journey as Mr. and Mrs. Cleopas.

Not Who but Why

Regardless of who you recognize on the journey, it is the "why" that has much to teach us about reconciliation. Fr. Robert Schreiter, C.P.P.S., an author and theologian, asks an interesting question: "Are they going to Emmaus, or are they merely escaping Jerusalem?"

Fr. Schreiter points out that after the disciples recognize the

Lord they don't even finish their meal or do whatever might have taken them to Emmaus. Instead, as Luke reports it, "They immediately set out and returned to Jerusalem."

"It is likely then," writes Fr. Schreiter, "that the journey for the two disciples was more a trying to get away from something than a trying to get somewhere."

With that in mind, let's look at the story. In Luke's narrative, when the stranger joins them the two are rehashing the whole series of events that took place in Jerusalem. They tell the stranger that they are talking about Jesus of Nazareth. "He was a prophet, you know, mighty in word and deed before God and the people. But the chief priests and our rulers sentenced him to death. They handed him over to be crucified. We had hoped that he would redeem Israel" (Lk 24: 19-21).

"We Had Hoped"

We had hoped. How many times have each of us been on the same journey? We have all felt discouraged, maybe even betrayed, at times. We keep retelling the story hoping to find meaning; yet we often end up feeling empty. The great temptation is to flee. Like the

couple on the road to Emmaus, we struggle to find something that will help us get beyond the pain, transform the hurtful memory, let us get on with our lives.

We had hoped. It is the stranger traveling alongside of the couple on the road to Emmaus who gives them the key to

reconciliation. He tells the story: “Then starting with Moses and going through the prophets, he explained to them everything in Scripture concerning himself” (Lk 24: 27). In retelling the story, the stranger shifts the perspective. The disciples had interpreted Jesus’ shameful death on the cross as evidence that he was not the long-awaited Messiah. But the stranger tells them that the death of Jesus allowed him to make the transition from this world into the realm of glory, showing that he truly is the Messiah, the one sent by God.

This shift in perspective is the all-important turning point. Without diminishing the gravity of what happened, the stranger reorients the story. The painful part of the burden that the couple carries, the disappointment in Jesus’ death, proves to be more than the result of evil. The stranger helps them find a purpose in Jesus’ death that reorients their perspective. The energy that originally surrounded the story is redirected to a different purpose.

Luke says, “As they drew near the village they were heading for, Jesus made as if to go farther. But they prevailed upon him, ‘Stay with us, for night comes quickly. The day is now almost over.’ So he went in



About the Author

Sr. Barbara Jean Franklin, ASC, has studied Scripture for many years. She has a particular fascination for scriptural themes of reconciliation, especially how they play out in human relationships and with God. Sr. Barbara Jean is the administrator of the ASC’s center in Ruma, Ill. The ASC sisters (Adorers of the Blood of Christ) are part of the Precious Blood family.

to stay with them” (Lk 24: 28–29).

The Healing of Memory

In reflecting on the Emmaus story, Fr. Schreiter reflects: “What happens in the telling and retelling of the story is the healing of memory. So much of our identity is tied up with memory. . . . The memory of persons and events important to us is stored in narratives. As our circumstances change, our sense of those narratives changes: we recall elements that we thought we had forgotten, or find a different perspective from which to view the narrative.

“Memories of trauma—the loss of a loved one, the experience of betrayal, the violation of basic human rights—become centers of pain that paralyze everything around them. We find ourselves drawn back to the memories to relive the anguish and suffering. Indeed, we seem unable to escape them. Such is the case with the disciples on the road to Emmaus. They are trying to escape Jerusalem and the terrible memory of the death of Jesus, but the story accompanies them on the road. They keep repeating it over and over again. Even when they have the words right, the emotional intensity of the experience will not allow them to

hear the story from a different perspective. It takes the insight of a stranger to pry them loose from that interpretation.

“Once a new perspective is gained on a particularly traumatic experience, the story must be retold—and not only that story, but many other stories as well. . . . In our retelling of a story of trauma, the retelling of all the stories with which it

What happens in the telling and retelling of the story is the healing of memory.

connects can become the work of a lifetime. Even then, the pain never entirely disappears from the story of trauma.”

A few years ago, there was a story on National Public Radio’s *StoryCorps* that illustrates Fr. Schreiter’s point. *StoryCorps* told the story of a man whose daughter had been killed by an intruder and the man’s subsequent struggle to deal with his family’s devastating loss. Even though the man was not a proponent of the death penalty, out of his great grief and pain there was the desire to inflict pain on her killer. The father

wanted to learn more about the monster who had inflicted such pain on his daughter, and indeed his whole family.

He learned the man had been born in a mental hospital and that years later he and his brother and sister were taken to a swimming pool by their mother who intended to destroy her children on orders from God. The man and his brother escaped, but they had helplessly witnessed the



A weight can lift from us when we see from a new perspective

drowning of their little sister. When the parents of the murdered woman sorted through their pain and understood the pain that had led their daughter's killer down a path of

drug addiction, robbery, and eventual murder, they went to the district attorney to ask that the death penalty not be imposed on him.

Later when the parents had the opportunity to speak to the man who had committed such a heinous crime, the father looked his daughter's killer in the eyes and said, "I don't hate you, but I hate with all my soul what you did to my daughter."

As the perpetrator was led from the courtroom with tears streaming from his eyes he said to the parents, "I'm sorry for the pain that I caused you." The father felt a weight had been lifted from his own life as he realized he had forgiven his daughter's killer.

A Moment of Grace

Forgiveness—reconciliation—a moment of grace. The first stirrings of grace happened gradually for the couple on the road to Emmaus as they heard the stranger retell the story. Fr. Schreiter writes, "How long or how often must a story be retold before it turns into a redemptive story rather than a burdensome, oppressive one? No one can ever know for sure. The moment of grace is precisely that—a moment of grace, when suddenly the perspective shifts, a new meaning

is found, and a pathway appears, leading out of the deep tangle of memories, emotions and stories of death.”

For the couple on the road to Emmaus, something about their humanity had been restored when the perspective shifted. In the simple acts of blessing, breaking and sharing bread, a stranger changes the perspective and lives are flooded with grace.

Our lives become the testing ground of faith and of our efforts to be ministers of reconciliation. Carroll Stuhlmueller, C.P., says that God redeems us, “not by suddenly showing up in the full flush of victory but by wrestling with evil throughout the long struggle.” God appears right in the midst of the couple on the road to Emmaus, at once a part of their questioning and grief, their disbelief and sense of betrayal, their decision to quit the once-wonderful dream that Jesus was the Messiah. Jesus, the stranger, kept stride with their movements and their feelings.

There is an interesting parallel between Jesus’ actions in the story about the Emmaus couple and our own struggles to recognize God in the areas of our lives within and beyond ourselves where broken and fragile relationships call for reconciliation. Jesus invites the couple bound for Emmaus to talk

about the events that have transpired in Jerusalem, and in his retelling of the story he places his death in the context of time and space. From this broader perspective, Jesus’ death is not definitive but redemptive.

In recognizing Jesus in the breaking of the bread, the Emmaus disciples do more than acknowledge his presence. The fact that Jesus breaks bread with

God redeems us “not by suddenly showing up in the full flush of victory but by wrestling evil throughout the long struggle.”

them means that the reign of God has truly come. They are transformed and rush off in the darkness to tell the others.

The Emmaus revelation showed not only something about Jesus but also something about us: that our most ordinary routines can be sacramental, that we can move beyond despair, that our times and spaces are sacred. We can place our own stories in the bigger context of the passion, death and resurrection of Jesus.



Preaching What I Practice

I have a foot in both worlds when it comes to parish life. One of my feet is planted at Precious Blood Parish in Dayton, Ohio, where I help out when I am available on weekends. My other foot, metaphorically speaking, travels around. As the director of vocation ministry for the Missionaries of the Precious Blood, I am often a visiting preacher at various parishes from the Midwest to Florida. I know what it's like to preach to people who are used to me, and to preach to people who have never seen me before.

Each situation is equally terrifying! You would think that almost two years after my ordination I would be accustomed to preaching, but I hope I never get used to it. I want to approach it as a fresh challenge every time I step out from behind the ambo to speak directly to the people of God.

While some preachers write down their message word for word, that approach does not always work for me. I read and pray over the Scriptures, jot down some thoughts and commit them to memory, and then I count on the Holy Spirit to fill in the blanks for me. I hope that people can feel my energy and enthusiasm in being with them during worship, even during those times when my words fall short of all I want to express.

When I am preaching, I try to be particularly aware of any young people in the pews. My youth ministry training gives me a lot of compassion for the junior members of our Christian community who may feel at a Sunday liturgy that they have nothing to give. They have a place in the Church, an important place that only they can fill. I hope they hear through me a message that stays with them beyond the closing hymn.

Preaching is a big responsibility, and that's why I say it is terrifying. I take it very seriously and I love to hear feedback from the people, especially if something that I said causes them to reflect further on their faith. They are affirming for me that God spoke to them through my words, and that is at the heart of my ministry. I am the instrument that God is using in the beautiful melody of the liturgy. Mine is not the only instrument that is being played there; I am part of an orchestra with many instruments. We all create a wonderful experience of God in that moment, and I feel honored, almost beyond what mere words can express, to be a part of it.

**Call and
Answer by
Fr. Vince
Wirtner,
C.P.P.S.**





*Become
a member of our*



Missionary

Hearts

MISSION
AND
MINISTRY
SOCIETY

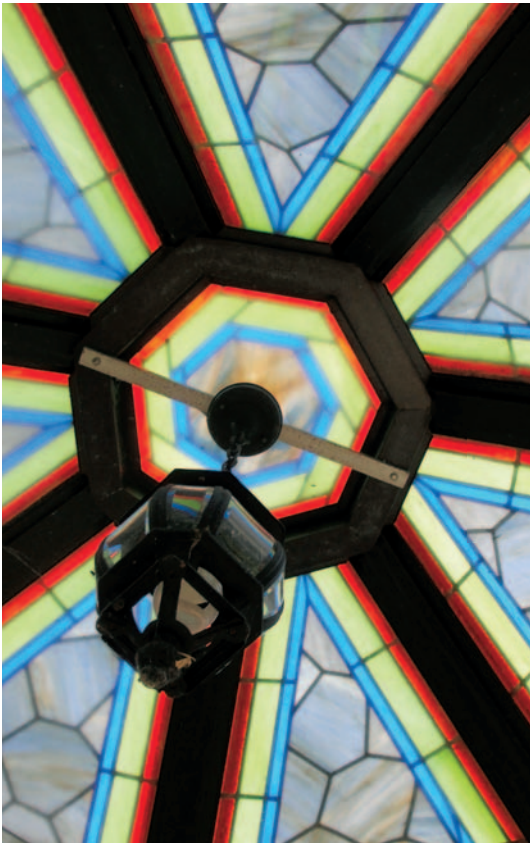
Members of our major gift society help ensure that the missions and ministries of the Missionaries of the Precious Blood remain strong and true to God's call.

Annual gifts will be used to educate and train new priests and brothers; support our retired members; and increase an endowment for our foreign missions.

Annual levels of membership

St. Gaspar del Bufalo	<i>An Annual Gift of \$10,000 or more</i>
Venerable Giovanni Merlini	<i>An Annual Gift of \$5,000 to \$9,999</i>
Fr. Francis de Sales Brunner	<i>An Annual Gift of \$2,500 to \$4,999</i>
Fr. John Wilson	<i>An Annual Gift of \$1,000 to \$2,499</i>
Br. Bernie Barga	<i>An Annual Gift of \$500 to \$999</i>

To learn more call the Missionaries' office of mission advancement, 937-228-9263 or visit www.cpps-preciousblood.org



MANY COLORS, ONE FAITH

**Eastern Catholics
are welcome at
the Sorrowful
Mother Shrine.**

Stained glass graces one of the shrine's many grottos.

One wintery Wednesday, the e-mail service was down at the Sorrowful Mother Shrine. With the staff taking Wednesday's off during the quiet winter months, the shrine's director, Fr. George "Yuri" Kuzara, C.P.P.S., was fielding all phone calls and trying to get to the bottom of the shrine's internet service provider problem. The shrine, six miles south of Bellevue, Ohio, lies just beyond the reach of most internet service providers in the area, so to find affordable and reliable

service has always been a problem.

Yet this quiet place, so rural and remote, has become a center of welcome and understanding for the Midwest's minority population of Eastern-rite Catholics, people that Fr. Yuri recognizes as brothers and sisters in faith.

There are over 20 Eastern Catholic churches that are in full communion with the Roman Catholic Church and the pope, among them Ukrainian Catholics;

the Chaldean Catholic Church; and the Maronite Catholic Church. While some are large—there are 4.35 million Ukrainian Catholics worldwide—and some are quite small—the Bulgarian Catholic Church has 10,000 members worldwide—all of them are dwarfed by the vastness of the Roman Catholic Church, which has over a billion members worldwide.

In this country, they often have had to fight for legitimacy and respect. Many Roman Catholics are not aware that they have Eastern Catholic brothers and sisters, and know little or nothing about their spirituality, liturgies or customs. Fr. Yuri, who for 30 years has held bi-ritual faculties (meaning that he can preside at liturgies and administer the sacraments in both the Roman and Ukrainian Catholic rites) frequently fields the question, “Are you really Catholic?”

Yes, he is really Catholic, he patiently responds—and so are the Ukrainians, Chaldeans, Maronites, Melkites and others who worship the same God in a different way. (Eastern Catholic churches are not to be confused with Orthodox churches, of which there are 16 independent churches

who have no union with the pope.)

The Ukrainian Catholic Church has its roots in Eastern Europe. The Chaldeans originated in the Middle East, with many members in Iraq, Iran and Syria as well as the United States. Melkite Catholics, based in Syria, have members throughout the Middle East. All are in full communion with the Roman Catholic Church. The Second Vatican Council affirmed their full membership in the Catholic faith, and urged them to nurture their unique spirituality and customs. Pope John Paul II often expressed an appreciation for the Eastern Catholics and what they bring to the Church. “Pope John



Frs. George “Yuri” Kuzara, C.P.P.S., with an icon of Mary and Jesus in his shrine office.

Paul II said, "The Church needs to breathe with both lungs," Fr. Yuri said.

With different liturgies, ways of administering the sacraments (called the Holy Mysteries by Eastern Catholics), liturgical calendars, spirituality and traditions, how can they all still be Catholic? Fr. Yuri explains it this way: the Church is like a tapestry composed of many different threads. Each thread is a different color but all are spun from flax. A beautiful example was the funeral liturgy for Blessed John Paul II, he said, during which archbishops and

bishops of the Eastern Catholic churches performed an absolution rite.

Understanding may come easier to Fr. Yuri because of the way he was raised. In his East Chicago neighborhood, there were almost too many ethnic groups to count, and each had its own church. It was understood that there was more than one way to experience Christ's message of salvation. Raised by his father (his mother died when he was five years old) in a Roman Catholic household, he was "brought up with a simple sharing of faith," he said.

"My father never harped on me about religion. I saw the way he lived out his faith. Jesus Christ and the Blessed Virgin Mary were always present in our family's daily life. I remember my aunts making the sign of the cross over whatever food they were cooking."

People always saw in him a broader understanding of life in the Church. Fr. James Froehlich, C.P.P.S., then a professor at Saint Joseph's College and later a missionary to Africa, counseled him to study the Eastern Catholic churches. "He said to me, 'You have a propensity to understand the Greek fathers of the Church,'" Fr. Yuri said.

He also has the propensity to understand their people.



To learn more about the beautiful Sorrowful Mother Shrine, the oldest Marion shrine east of the Mississippi, visit sorrowfulmothershrine.org

Ukrainian Catholics making a pilgrimage to the shrine find in Fr. Yuri a welcoming presence. More and more of them make pilgrimages there every year, along with their Roman Catholic brothers and sisters.

A diabetic who must monitor his diet, Fr. Yuri nevertheless skips lunch on these pilgrimage days, because the people are so eager for the sacrament of reconciliation. They ask to confess their sins to him as he walks along the shrine's sidewalks. He doesn't have the heart to turn them down.

Before he came to the shrine at its director in 2004, Fr. Yuri taught at the Missionaries' Calumet College of St. Joseph and also was a pastor at several

parishes. "Everywhere I went, I tried to teach people about the Eastern Catholics," he said.

He loves the Eastern churches' understanding of human nature, their patience with sinners and their focus on the message of hope found in

Christ's resurrection. "The Eastern Church has a wonderful message to offer to people. They live the Gospel message, and that's how they evangelize. They never sent out missionaries as the Western Church did," he said.

And he loves the people, who seek him out wherever he goes. "Daily, I pray that Christ pours out his Precious Blood on the Ukrainian Greek Catholic Church," he said. "I want the



A monument to Ukrainian Greek Catholic martyrs at the shrine, placed there by grateful pilgrims.

people of the Eastern rites to know that I love them with my whole heart and soul. I want them to experience the merits of the Blood of Christ because it is offered for the whole Church."



ORDINATIONS: The Missionaries of the Precious Blood announce with great joy that two Missionaries were ordained to the priesthood in December.

Fr. Danilo Sacchetti, C.P.P.S., was ordained on December 3, 2011, in Sonnino, Italy. The sacrament was conferred by Cardinal Velasio de Paolis at St. Peter Church. Attending the ceremony were Fr. Sacchetti’s parents, siblings and many friends.



Fr. Danilo Sacchetti, C.P.P.S.

Fr. Sacchetti was born in Sonnino, a town where St. Gaspar del Bufalo, the founder of the Missionaries of the Precious Blood, once ministered. Fr. Sacchetti is now in ministry with the Chilean Vicariate of the Missionaries of the Precious Blood. He came to Chile several years ago to complete his theological studies at the Pontifical Major Seminary and then pursued a degree in religious education at the Catholic University, both in Santiago. Fr. Sacchetti feels called to minister in Chile.

Fr. Felipe Caal Coy, C.P.P.S., was ordained to the priesthood on December 14, 2011, in the parish of Santa Catalina, in Alta Verapaz, Guatemala, a rural region north of Guatemala City where Missionaries of the Precious Blood are in ministry. The Very Rev. Rodolfo Valenzuela Núñez, bishop of Verapaz, presided over the outdoor liturgy.



Fr. Felipe Caal Coy, C.P.P.S., is ordained in Guatemala.

The ceremony was very moving, especially for the Q’eqchi’ people of that region. Fr. Caal was born in that region into the Q’eqchi’ culture, speaks Q’eqchi’ and is very much respected and appreciated by the people there. Many from Santa Catalina and the surrounding communities came to the ordination; it is estimated that nearly 8,000 people were present for the celebration.

DIED: Three Missionaries of the Precious Blood were called to their new life in recent months. **Fr. Edward Joyce, C.P.P.S.**, 81, died on October 22, 2011, at St. Charles Center in Carthagena, Ohio.

Born on July 7, 1930, in Cleveland, he entered the Society in 1944 and was ordained on June 2, 1956.

After his ordination he was sent to Rome, where he received his licentiate in Scripture at the Pontifical University of St. Thomas Aquinas (the Angelicum). Fr. Joyce spent many years as a professor before poor health forced his retirement.



Fr. Joyce

Fr. Ernest Ranly, C.P.P.S., 81, died on November 18, 2011, at St. Charles Center, Carthagena, Ohio.

Born February 19, 1930, in Cassella, Ohio, he entered the Society of the Precious Blood in 1944 and was ordained on June 2, 1956.



Fr. Ranly

After his ordination he taught philosophy and religion at Saint Joseph's College in Rensselaer, Ind., for 17 years before he requested an assignment to the Missionaries' mission in Peru. He spent the next 35 years of his life in South America. His ministries in Peru included parish work, preaching missions in remote rural areas, teaching, writing, and vocation and formation work.

In 2005, he led the C.P.P.S. into new territory, as the Cincinnati Province established its *ad experimentum* mission in Colombia. Losing his eyesight, he reluctantly left the mission he loved and returned to the U.S. in 2008. In retirement at St. Charles, he continued his ministry with many projects.

Fr. John Spatt, C.P.P.S., 93, died on December 9, 2011 at St. Charles.

Born December 31, 1917, in Detroit, he entered the Missionaries of the Precious Blood in 1933 and was ordained on May 9, 1943.

Fr. Spatt spent most of his life as a priest in parish ministry in Michigan, Wisconsin, Indiana, Kansas and Ohio. He also served in the leadership of the Congregation.



Fr. Spatt



To Stay on the Trail

I am reading the first-hand account of a man who hiked the Appalachian Trail, a 2,180-mile journey that stretches from Georgia to Maine. The book goes into great detail about his every bunion. Honestly, I did not think that feet could hurt in so many different ways.

This has somewhat dampened my enthusiasm about the Appalachian Trail, which I sometimes daydream about hiking, never mind that I have never hiked farther than from the distant corner of the Kroger parking lot.

On the trail, there are day hikers, who will go home to their own beds at night; section hikers, who are walking a predetermined portion of the trail; and through hikers, who are determined to hike every step of the way from start to finish. Through hikers start out with good intentions and solid planning (some more meticulous than others), but because of the incredible difficulty of the task, many drop out along the way.

The author talks about how easy it is to talk oneself off the trail, especially when one is tired, soaked through with rain, lonely, homesick, discouraged and possibly nursing bunions. Particularly dangerous are conversations that one begins with oneself about the reasons why one was so determined to hike the trail from start to finish. When one is miserable, these reasons all seem rather foolish and baseless.

For that reason, he continues, it's probably best not to haul out the reasons and examine them while on the trail. For him, the better tactic is to soldier on, with the faith that the reasons will take care of themselves once one reaches the far end of the trail.

I find this logic somewhat appalling and somewhat appealing. Of course we should always examine our motivations for why we're doing what we're doing. The unexamined life is not worth living. Yet once we have staked out a course and spent good money on hiking boots, it says something about our character when we stick to a difficult trail. The human mind is very cunning when coming up with reasons for not doing those tasks that are causing us pain, even when those tasks are noble and challenging. Sometimes, the human mind has to be told to shut up.

As of this writing I find myself ensnared in yet another difficult and time-consuming project whose details I will spare you because you are probably ensnared in something just as bad, if not worse. Sometimes it seems that life is just a series of these projects. My bunions hurt. I really want to quit. But this endeavor has a definite ending date, which is in sight. I am going to stay on the trail. When I get to Maine, figuratively speaking, I will send you a postcard. I hear the view is beautiful.

At Our House
by Jean Giesige



Let Us Hear From You!

Please use this page to communicate with the Missionaries of the Precious Blood about this publication and their other ministries.

To **correct** an address, receive more **information** on how you can **help** in our ministry, or make a **comment** about *C.P.P.S. Today*, please use the form on this page, and submit it to one of the addresses listed below.

Address Information: _____new address _____address correction

Name: _____

Street Address: _____

City, State & Zip Code: _____

Phone: _____ **e-mail:** _____

Send address changes or requests for more information to:

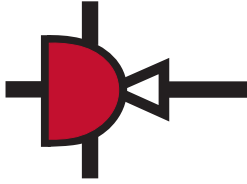
Fr. Larry Hemmelgarn, C.P.P.S.
C.P.P.S. Today General Editor
431 E. Second St.
Dayton, OH 45402-1764
937-228-9263
mission@cpps-preciousblood.org

Send comments or suggestions about this publication to:

Jean Giesige, Editor
C.P.P.S. Today
431 E. Second St.
Dayton, OH 45402-1764
mission@cpps-preciousblood.org

MISSIONARIES OF THE PRECIOUS BLOOD
431 E. Second St.
Dayton, OH 45402

Return Service Requested



Non-Profit Org.
U.S. POSTAGE
PAID
Celina, Ohio
Permit No. 2