



# The Cup of the New Covenant

MISSIONARIES OF THE PRECIOUS BLOOD  
No. 21, October 2006

## Celebrating the Past, the Present, and Future of our C.P.P.S. Brothers

by Barry Fischer, C.P.P.S.

The Spiritual Center of Maria Stein, Ohio, was the site of a very important gathering of C.P.P.S. from July 24-28<sup>th</sup>. Nearly eighty incorporated members, lay associates, and “Amici” (former members of the Congregation), hailing from some twelve countries, met to discuss the vocation of brotherhood in our congregation. It was the first such meeting in the history of the C.P.P.S.

For many of those present it was their first opportunity to meet in an international group. In the corridors and around the discussion tables, Spanish, Italian, Polish, Swahili, German, and English could be heard

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This altar contains symbols expressing the rich and varied contributions of brothers.

## A Theology of Brotherhood in the C.P.P.S.

by Bernie Spitzley, S.V.D.

The vocation of brother is neither fully understood nor fully appreciated in the church and world today. Brotherhood is still reeling from the shock waves of Vatican II. No longer is there a set definition or image of “brother” as found in the pre-Vatican-II church or as prescribed by your

founder, St. Gaspar: “Learn how to unite the active life with the life of contemplation” (*First Circular Letter*). As I read the rich history of your congregation, I believe it is safe to say that the brothers trained before Vatican II had clearly defined roles

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**Brothers as Spiritual Mentors, Companions and Guides**  
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«A brother is more free to integrate himself with the people...Lay people, especially since the Second Vatican Council, are searching for a spirituality that consists of more than 'just' the sacraments. They want what they see a brother has.»

*(Jerry Bowers, Precious Blood Companion and member of the "Amici," a group of former C.P.P.S. members and candidates)*

and an understanding of their ministry within the charism of the Precious Blood Community, as they united the active and the contemplative life.

We who professed vows in the 1970s and beyond did not live in the pre-Vatican II subculture that gave brothers a defined role in the Society and Church. Thus I applaud your decision to have this symposium to affirm the vocation of Precious Blood brotherhood, to identify experiences and create a greater wide world awareness of Precious Blood brotherhood and celebrate the global bond of charity. Now more than ever, this week and as you prepare for your next general assembly, C.P.P.S. brothers and all the Missionaries of the Precious Blood along with your Companions need to reflect, identify, and articulate what I call a theology of brotherhood that is unique to your vocation and reflects your lived experiences.

### A DYNAMIC PROCESS

Theology does not float down from heaven ready-made. Rather, it is a product of human understanding, reflection on the ever-changing relationship we have with the Supreme Being. In this sense theology is a fallible enterprise that continues to correlate the past and present revelation of God as revealed in Jesus and in us. Therefore theology remains time bound, historical, reformable, fallible, and human. At the same time theology serves faith by being a way of remembering, of challenging easy or partial understandings, of seeking and explaining in open and

accessible ways what we know of God. Theology is the self-articulation of how a community understands its journey to God. Theology, like the believing community, never stands still but continually develops.

We will never make a clear, concise and complete articulation of God, for as Meister Eckhart said centuries ago, "God is greater than God." No matter how much we define God, we

poor people and developing countries we have come to understand and articulate the gospel's proclaiming human liberation, recognizing the entire human realm, including the racial, social, and ecological, as well as the spiritual dimension of humanity. Such an understanding of the gospels articulates a Jesus "from below" and not a Jesus from a privileged perspective.



Bro. Gerry Hall, Companion Macrina Dodson, and candidates Sergio Suárez and Vince Wirtner provide some music for the informal moments.

will never have a total understanding of God. Like concentric circles or like creating a multi-colored mosaic, our articulation of God continues to expand, is never static but always dynamic as "good news" always is! As our faith experiences develop in relation to the contemporary situation, so too insights from the present day allow us to see and hear dimensions of the gospels in new ways. For example, from communities of

We brothers need to add our piece to this mosaic of Jesus, we need to articulate the uniqueness we bring in remembering our past, the understanding and ways we have sought, and come to know God.

### JESUS: MODEL FOR THE BROTHER

For years we were given St. Joseph the worker as a model for brother-

hood. In fact, many brothers professed vows on May first, the feast of St. Joseph the worker. Matthew portrays him in his gospel as a “just man,” the model of openness and trust in God. Yet, if we have a theology of brotherhood, with Jesus as the prototype, we have the primary person of our faith, Jesus, to emulate.

So what do we brothers have to offer to this growing understanding of Jesus? What is unique about us that needs to be proclaimed and revealed so that Christ can be more fully understood? The term *brother* is relational by its very nature. It expresses both a specific relationship and a way of being in relationship as *equals*. It assumes we are willing to enter into relationships with others. It assumes we choose to be involved with our brothers and sisters, not isolated.

I believe that a brother is one who responds to a personal call to follow Christ in service *with* the people of God as *equals*. This is done in a communal context, with fidelity to the community charism. It requires a life of prayer, the development of a personal and communal spirituality as the foundation for community life and apostolic action. The public witness of religious life is expressed in vowed lives of service and commitment to a prophetic presence in the world.

Jesus, who is brother *par excellence*, lived such a life and gives us many examples of how to be a brother. One who serves *with* and as an *equal*! He had a personal prayer life and formed community. It is interesting to read the scriptures and to note the way in which Christ acted when we view the text through the lens of Jesus as brother.

John’s gospel speaks eloquently of Jesus’ emphasis on being an equal, working with the people. The first words of Jesus in John’s gospel are “what do you want?” Jesus seeks the



Fr. Benedetto Labate of the Italian Province explains why he chose incense as a symbol of the C.P.P.S. brother while translator Marcelo Rodriguez looks on.

input of others. Jesus desires to be with them as an equal, not as a superior but as a peer. The relationship that Jesus has with his apostles grows from their being servants to being friends as described in John’s narrative of the last supper. This is evident in the lesson he gives in the washing of their feet. After the resurrection this new relationship is one of a brother. The risen Jesus addresses the apostles as brothers (John 20, 17). Thus, brotherhood can be a way of encountering the risen Lord.

### JESUS: BROTHER AND PARTNER IN MIRACLES

Let us take a few examples from the miracles of how the evangelists portray Jesus in these stories. The first miracle performed by Jesus was at

the wedding feast of Cana (John 2, 1-11). We all know the story: Jesus changed water into wine, and the wedding feast continued. Now let’s look at this same story with the perspective of Jesus as a brother, one who works *with* the people as an *equal*. Jesus did not just perform a miracle for the wedding guests. Rather, he invites the attendants to become active in the event. He tells them to “fill the jars with water.” Jesus gets them involved in the miracle, to work with him. Yes, the attendants had to do something. When they did something, Christ worked with them and the water became wine.

Let us look at another example. The famous loaves and fish story found in Luke’s gospel (9, 12-17) tells us that Jesus went to a village to preach.

The people came in huge numbers to hear him; they stayed a long time and are famished. The disciples tell Jesus that the people are hungry. Jesus asks them what they have. When they present their contribution of five loaves and two fish, a miracle takes place and all have plenty. When we examine the story through the lens of a brother, we see how Jesus works with the people as an equal, and how miraculous things happen.

In John 9, 1-17, we read how a blind man asked Jesus to be healed. That man had to do something; he had to work *with* Jesus. He went to the pool of Siloam, washed his eyes, and could see. Jesus did not give him his sight out of his power, but rather as an equal, working with the man, and working together his sight was restored.

Another example comes from Luke 5, 17-26. Jesus is teaching to a full house, in fact the crowd is so large that the friends of a paralyzed man on a mat remove the roof tiles and lower the man down before Jesus. Jesus sees their faith, tells the man his sins are forgiven and that he

should get up, take his mat and go home. Jesus not only works with the paralyzed man – “get up and pick up your mat” – but also with the others who participate in the extraordinary event by removing the roof tiles and lowering the man in front of Jesus. They made an effort, they worked with Jesus, and a miracle took place. Of course, not all of the miracles fit this pattern, but we find that Jesus still relates as a brother as an equal to others, as is evident in the relationships he had with John, Martha and James, to name a few people he interacted with. Throughout the Scriptures we find numerous examples of Jesus working with the people as an equal, and, when he was asked a question, he very often asked another question, enabling others to think and to discover the answer to their questions and to their situations in life. The parable of the Good Samaritan in Luke 10, 25-37 is one example of this.

So Jesus relates to others as an equal. As a community and as individual C.P.P.S. brothers you need to articulate your piece of the mosaic of Jesus as a brother, of how he worked *with* people as an equal.

## BROTHERHOOD IS ROOTED IN FATHERHOOD OF GOD

In The New Testament brotherhood is understood as a reality resting in the “paternity” of God. Jesus revealed God as *Abba*, Father. He told us how to pray, “Our Father, who art in Heaven” (Matt 6, 9), “Father, hallowed be thy name” (Luke 11, 2). It is through the Spirit of Jesus that we can call God *Abba*. Paul writes: “The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out ‘*Abba*’. You are no longer a slave but a son. And the fact that you are a son makes you an heir, by God’s design” (Gal 4, 5-7). God is primarily the *Abba* of Jesus Christ, who in turns mediates his experience of God to others through the gift of the Spirit. Only through faith in the Son is the full measure and depth of the divine paternity known. Only through a life formed by the Spirit of Jesus can God be encountered and experienced as *Abba*.

True brotherhood arises, therefore, from a faith-filled acknowledgement of Jesus Christ as Son and from a life incorporated into him through obedience to his Spirit. This relationship has nothing to do with rank, role, religious status, belonging to a particular group of people, or position. It is founded upon a faith that gives assurances of one’s true kinship in Jesus Christ and leads to a communion of life in obedience to the grace of Christ’s Spirit. That is why for Paul the natural name of a fellow Christian believer is “brother” or “sister” and that we should “do good to all especially to our family in the faith” (Gal 6, 10).

The life of Jesus manifests the indiscriminate character of God’s love for the world and the partiality of that love toward the lowly. There is no ambiguity: brotherhood is for the sake of humanity and especially for



Symposium participants were treated to a boat cruise on Grand Lake, near Carthagena, Ohio.

those who are the most in need. The gospels depict a Jesus whose life is one of accepting, reaching out to others, including them. His public ministry touched insider and outsider, the righteous and the sinner. Love and selfless service to others must be the lifestyle of all, for we are brothers and sisters in Christ. Thus, the community of brothers and sisters is to serve the whole, imitating Jesus. Throughout Paul's letters he calls those young communities to reflect God's love in their own lives, praying for one another, and serving one another as equals, as brothers and sisters.

Fraternity thus characterizes the essence of Christian discipleship and community. In fact all ministries in the church are called to serve Christian brotherhood/sisterhood in its mission of service to the rest of humanity. Moreover, all offices in the church are to be forms of brotherly service and nothing else. In Christ's church there must be no father, no rabbi, and no teacher, except one. Matthew's gospel is adamant about this new teaching, this new way of relating, and this new authority: "You have only one Master and all of you are brothers" (Matt 23, 8). All are followers of Christ, and in Christ, brothers.

The Church is simply the brotherhood of Christ acknowledging and living from the paternity of God through the gift of the Spirit. It is the concrete manifestation of a new relationship among people, founded not upon blood or family ties but upon faith-filled participation in the very unity of God through the gift of Christ's Spirit.

Jesus was always inclusive; he called men and women to a different kind of discipleship. Unlike certain self-proclaimed "righteous" persons, those who were brokenhearted in their guilt and those who were like "children" seemed most open to the



Fr. Dave Kelly of the Precious Blood Ministry of Reconciliation in Chicago explains the activities of the Center. Looking on are candidate Fr. Angelmiro Granados, Fr. Walter Milandu, and candidate Fr. Mauricio Restrepo.

divine acceptance he preached. He related publicly to women as an equal, in ways that were contrary to the mores of his day (Luke 7, 36-50; 8, 1-3), thus implying that service in the reign of God is for all people. Jesus gathered about himself a community of disciples, men, and women, an inner core of friends, who were *with* him and were his brothers and sisters as equals.

### JESUS: A BROTHER WHO LISTENS

Jesus always took time to be alone with his Heavenly Father, to listen to God's will. So too are brothers called and trained to listen: to the Word of God, to the movement of the Spirit, to each other, to the community. We listen compassionately because another's life is holy ground. As brothers, we can point to God in another's life when God is central to our own. St. Gaspar says it

best in his *Sixth Circular Letter*: "Always walk in the presence of God and yearn for God. Speak to God in daily and frequent prayer."

Thus we should never place ourselves above others, or be controlling in our ministries or in our relationships. Rather we are to bring God's presence to whatever activity, responsibility, ministry we happen to be involved in as equals, *with* the people. This oneness of focus and purpose flows from your rich tradition and from our title "brother," which calls us to be in relationship as equals, with others. Again St. Gaspar says it well "When you are serving the Society, remember that you are serving God."

### JESUS, THE BROTHER WHO EMPTIES HIMSELF

Paul tells us in the letter to the Philippians (2, 6-7) that Jesus did not cling to his equality as God, but emp-

«Who you *are* is more important than what you do. Don't get bogged down in thinking that you *are* your apostolate.»

(Brother Daryl Charron, C.P.P.S., of the Kansas City Province)

## RECENT PUBLICATIONS

*Brevi Cenni sulla Vita e le Virtù di Alcuni Membri della Congregazione del Prezioso Sangue (Brief Sketches on the Life and Virtues of Some Members of the Congregation of the Precious Blood [by Enrico Rizzoli, C.P.P.S.])* and *Nel Primo Centenario della Congregazione del Preziosissimo Sangue (The First Centenary of the Congregation of the Precious Blood)*, edited by Tullio Veglianti, C.P.P.S. (Rome, 2006; two volumes in one).

*C.P.P.S. Heritage I: Historical Studies*, edited by Jerome Stack, C.P.P.S. (Carthagen, Ohio: The Messenger Press, 2005)

*C.P.P.S. Heritage II: Community, Mission, Spirituality*, edited by Jerome Stack, C.P.P.S. (Carthagen, Ohio: The Messenger Press, 2006).

*Crónicas de la Misión en Chile (Chronicles of the Chilean Mission)*, by Antonio Baus, C.P.P.S. (Santiago, Chile: 2006).

*Il Sangue di Cristo nell'Anno Liturgico, Lezionario Feriale (The Blood of Christ in the Liturgical Year: Lectionary for Weekdays)*, edited by Tullio Veglianti, C.P.P.S. (Rome: Sanguis Editrice, 2006).

*L'India, di Soprassalto (Suddenly India)*, by Michele Colagiovanni C.P.P.S. (Rome, 2005).

*San Gaspare Del Bufalo e Santa Maria De Mattias*, by Beniaminio Conti, C.P.P.S. (Rome, 2005).

*Springtime in Guatemala: A True Story of a Missionary*, by Paul Aumen, C.P.P.S. (2006).

*Testi Patristici sul Sangue di Cristo: Indici Generali (Patristic Texts on the Blood of Christ: General Indexes)*, edited by Tullio Veglianti, C.P.P.S. (Rome: Edizioni Pia Unione Prez.mo Sangue, 2006).

*The Life and the Times of Saint Gaspar del Bufalo* by Giorgio Papisogli; English translation from the Spanish edition by Milton Ballor, C.P.P.S. (Carthagen, Ohio, 2006).

*X Jornadas de Espiritualidad de la Preciosa Sangre: La Eucaristía y la Sangre de Cristo (Tenth Precious Blood Study Days: The Eucharist and the Blood of Christ)*, by various authors. (Cáceres, Spain: Missionaries of the Precious Blood, 2005).

**If you are interested in these publications,  
please contact the Generalate.**

The focal point for Jesus' community was the table of fellowship. Jesus chooses to sit at the table with people from all walks of life. He included those who have traditionally been excluded: the poor, the leper, the gentile, the woman, the outcast. He brought together the most marginalized and rejected people of his society with the privileged. Those who were considered less in the eyes of humans were seen as equal in God's reign with the eyes of Jesus.

In fact on the night before he died, he gave us all a ministry: to wash each others feet. "I have just given you an example that as I have done, you may also do. Truly I say to you, the servant is not greater than his master, nor is the messenger greater than he who sent him. Understand this, and blessed are you if you put it into practice" (John 15, 15-17).

We need to ponder, pray, and reflect on Chapter 4 of Luke's gospel. There, Jesus says in a most emphatic way: "...the Spirit of the Lord is upon me" (Luke 4, 18). Let us pray that the Spirit be upon all of us, as brothers. Then we can proclaim a new way of relating as equals. This new way of relating can move us from a world, church, or society of hierarchy to egalitarianism; from superiority to partnership; from domination to liberation; from crusader to fellow seeker; from power to collaboration.

If Jesus represents God coming among us in a particular time and place (as a first century Jewish male of the house of David) the Spirit is about breadth and breath, "unbound- edness," and prophetic power. The Spirit is the source of institutional reform and refreshment as well as the loving unity among all, who works with all as an equal, as a brother. ♦

... tied himself to become one like us. Jesus comes to us and meets us as we are. He did not come as a powerful, high-status person. He did not pull rank, but became one with us. In fact, the people whom he detested were those Pharisees, Sadducees, scribes, and elders who flaunted their rank in the Jewish society. Jesus entered in and took on a particular, unique cul- ture. He used forms of language that

engaged, entertained and informed people by telling them stories and spinning parables that were of the people's world view, stories of shep- herding, tending to vineyards, fish- ing, farming and others. He was always aware of being in relationship with others, speaking/relating to them as an *equal*. Jesus is often portrayed in the gospels talking with and being with people.

# BROTHERS AS SPIRITUAL MENTORS, COMPANIONS, AND GUIDES

My presentation will address three topics: the *identity* of brothers today, the *spiritual life* of brothers, and brothers as *mentors*. I'll begin by asking the question – how do I define a brother in the Church and world today? The Religious Brothers Conference of the United States defines brother in the following way: “A brother is a

by Wayne Fitzpatrick, M. M.

Jesus through the relational manner in which they serve.”

We are speaking of a vocation that is truly “relational” in all aspects of a brother’s life in community, prayer and ministry. The term *brother* is relational by its very nature. It simply assumes that we

the church. Other emphasize that we are still a faith-filled people. As William Barry, S.J., has put it: “We need to face diminishment in order to know what faith in God really means...we are called to believe that God’s spirit is still active in this world.”

In my congregation, Maryknoll, we have often reflected on the ques-



After the symposium there was a tour of C.P.P.S. houses and sites. This group photo was taken near Catholic Theological Union in Chicago.

man committed to living the consecrated life in response to a call from God. Brothers are engaged in a variety of ministries in keeping with the charism of their Congregation or Society and model the person of

are willing to enter into relationships with others

You might ask yourselves: “Who are we as *Precious Blood brothers* today?” Some would say that brothers are a fading work force in

tion: are we Maryknoll Missionaries first and then do we live our vocations as priests or brother? Or, are we priests or brothers first and

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«Brothers have a new challenge to which they can respond from their charism and their spirit. That challenge is to continue the mission of St. Gaspar, to continue on the path of hope.»

(Brother Santos Mateo Lázaro, C.P.P.S., of the Peruvian Mission)

# STATEMENT FROM THE PRECIOUS BLOOD BROTHERS INTERNATIONAL SYMPOSIUM

Maria Stein, Ohio, USA - July 28, 2006

*We are declaring to you what we have seen and heard, so that you too may share our life.*

*Our life is shared with the Father and with his Son Jesus Christ.*

*We are writing this to you that your joy may be complete. (1 John 1:3-4)*

An International Symposium on the C.P.P.S. brothers was held in the United States, July 24-28, 2006, in fulfillment of Resolution # 8 of the Eighteenth General Assembly. While the more detailed *Acta* of the symposium will be disseminated throughout the Congregation, the purpose of this brief paper is to articulate the hopes and visions of how we can move into the future with renewed fidelity to our history, our tradition, and our identity as defined in our *Normative Texts*: **we are a Society of the Apostolic Life with both priest and brother members.**

It is our heartfelt wish to affirm the vocation of the brother within the Congregation. Those gathered at the symposium shared our experiences in community of being blessed by the life witness and work of our brothers. We want all to share in this good news and we commit ourselves to being the heralds of this good news within our Congregation and in the world.

**We believe that the vocation of the Precious Blood brother must be affirmed and promoted by each individual member of the Precious Blood family.**

We envision many ways that an individual member can be faithful to this imperative and we, the participants in the symposium, will seek to lead by example.

As Missionaries of the Precious Blood we are to be men of prayer who live a healthy community life. We must pray for vocations, not just in a general way, but must pray for **brothers** (priests and lay associates, too) to be called to our Community.

As members of the Community, we must embody an appreciation for the vocation of brothers so that when we invite prospective candidates to the Congregation, we are able and willing to help them discern a vocation as a Precious Blood brother. As those who drink from the one cup, we must recognize and promote the vocation of brother and the vocation as priest as two ministerial and communal calls, equal in dignity and value to the Congregation and the Church.

Precious Blood brothers have a particular role to fulfill in the affirmation of this vocation. They must be willing to tell the story of the joy they feel in their life as a brother. They are essential in the design and implementation of vocation promotion within all units of the Congregation.

**We believe that the vocation of the Precious Blood brother must be affirmed and promoted by each unit of the Congregation.**

From the time of our foundation by St. Gaspar, we have been a Community of priests and brothers. Yet in the sharing of our current experience at the symposium, we learned that our experience of brothers across the various units of the congregation is uneven. We believe that each unit of the congregation must affirm and promote the vocation of the Precious Blood brother. Although each unit must begin that renewal effort from the starting points of their unique reality, we see some steps that can be taken.

We would ask the leadership of all units of the Congregation to accept the responsibility of assisting individual members come to a greater understanding and appreciation of the vocation of Precious Blood brother. We need our leaders to facilitate a dialogue within our Community that will help us move forward faith-

fully as a community of brothers and priests. It is especially important that those in leadership publicly articulate their appreciation for this vocation and that they speak of the Community in ways that are inclusive of all members.

We need resources that tell the history of brothers in the Congregation. We need to hear the stories of individual brothers today, stories that are told with a nuanced theology of brotherhood and that describe the formation and ministries of brothers today.

In each of our units, the formation needs of brother candidates must be considered and embraced. In units that do not have experience in brother formation, brothers from other units are available to assist in understanding the formational needs of these candidates. We recognize that we are one Congregation with many units and we must be willing to share resources in vocation promotion and formation.

The role of a brother within the Community is a dynamic and responsive vocation. We encourage leadership within the units not to limit the ministerial possibilities open to a brother and to promote the participation of brothers in all areas of Congregational life: leadership, leading prayers and preaching in communal gatherings, serving the Congregation as formators, etc.

**We believe that the vocation of the Precious Blood brother must be affirmed and promoted by our Congregation as a whole.**

During the symposium we remembered and celebrated our identity as a society of apostolic life that is blessed with both priest and brother members. Essential to that celebration was our recognition that our first vocation and identity is to be a Missionary of the Precious Blood. Within the beauty of that vocation, we experience a vocation as brother or priest. Those two ministerial calls are equal in dignity and beauty because they are the members' faithful response to the work of God, who creates each of us and gives us the gifts needed to live our vocational identity with integrity.

We call on the leadership of our Congregation to use its position to continue to build an awareness of the vocation of Precious Blood brothers. We affirm the manner in which the General Curia has encouraged us to understand the primacy of our shared identity as Missionaries of the Precious Blood. We hope that by building on this foundation, they will continue to promote and build awareness of the vocation of Precious Blood brother in *The Cup of the New Covenant* and on the official website of the Congregation.

While we recognize the great importance of cultural differences, we are one Congregation with a shared identity that is articulated within our *Normative Texts*. It is of grave concern to us that the some units of the Congregation do not have brother members. We believe that a unit of the community that does not include brothers is impoverished. They lack the expression of a significant part of our tradition. They lack the challenge and witness of brothers who are often virtuosos in community life. They lack an important and necessary resource for developing and growing in this pillar of our identity as a society of apostolic life. We hope that the General Curia will continue to assist the various units of the Congregation in realizing St. Gaspar's vision of a community of missionary brothers and priests.

The core of our formation programs must be to assist our candidates to develop a communal identity as Missionaries of the Precious Blood. This core element of our formation program is the foundation for later formation as a priest or brother. This core element would also be a valuable resource as we invite lay associates to join the Precious Blood family.

Finally, we are aware that as a society of apostolic life with priest and brother members, we have been slow to recognize the leadership gifts of our brothers and have never chosen a brother to serve on the General Council of the Congregation. In the discernment process that will culminate in the election of new leadership (at the 2007 General Electoral Assembly), we call upon all the members of the Congregation to allow the Spirit to open our hearts and minds to the gifts of leadership that are found in both brother and priest members.

During the symposium, we gathered in faithful remembrance and dreaming. We are grateful to have participated in this historic gathering and we entrust the work of this week to the grace of God and to the good will of you, our brothers in Community. May God who has begun this good work in us bring it to fulfillment within the grace of our common commitment and fidelity to the vision of St. Gaspar. ♦

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then live those vocations as members of Maryknoll? You might be asking that same question as Missionaries of the Precious Blood. I believe that institutes that have both clerical and brother members are still reflecting on this question.

### WHY A BROTHER?

Parker Palmer has described a vocation as “Something I cannot not be, for reasons that I do not fully understand and that may not be understood by others” (Parker Palmer, *Let Your Life Speak*).

Who is the man behind the role of brother? As brothers we have many *roles*. We are teachers, missionaries, administrators, counselors, nurses, retreat directors, spiritual directors, hospital chaplains, masters of skills and trades.

Beyond the many roles we may assume, however, *to be a brother is a relationship and a choice*. Our greatest joy and meaning come when we connect with others in mutually enhancing ways.

We are dying a slow death when we choose to stop growing – we are left to ourselves, depleted, tired and disempowered. This choice is



Fr. Emanuele Lupi, candidate Sergio Suárez, Fr. Miguel Rohde, prospective candidate Juan Acuña, Bro. Hugh Henderson, and Fr. Tom Hemm.

not always attached to a chronological age. We begin to die when we lose our vision, dreams and curiosity. We are truly called to connect and keep learning and growing as men of faith and brothers in the Church.

### WHAT IS THE CORE STORY OF A PRECIOUS BLOOD BROTHER?

I am a firm believer that our stories are crucial on the journey of faith and our stories order how we think.

When we strip away all our roles, public faces and personas, and we tell the stories of our life, what emerges is our *core story*, the one central to our identity.

We also tell the *foundational story* of a spirit and commitment that brought our ministries to life as C.P.P.S. brothers – the story of the fire that burns within. A foundational story is much like the story of Eli and Samuel in the scripture. God needed both the elder and the youth to open the ears of Samuel.



Candidate Kevin Scalf, Bro. Rob Reuter, Companion Marie Trout, Bro. Gerry Hall, and Fr. Jerry Stack are having a lively discussion.

We discern a *script* that organizes our life as a brother and holds it all together.

The challenge today as C.P.P.S. brothers is to celebrate the past, present and future. In the words of Robert Quinn, the challenge is “...to leave the world of certainty and courageously journey to a strange place where there are a lot of risks and much is at stake, a place where there are new problems that require us to think in new ways” (Robert Quinn, *Deep Change*).

Our sense of ourselves is not something static, but an unfolding process. We are energized when we are learning and progressing.

We begin to die psychologically when we allow ourselves to stagnate. This is the process of slow death.

I invite you to reflect on the following with your community of residence, in your provinces, vicariates, or missions, and with one another.



A group poses in the sanctuary of St. Charles Center chapel. They were given a tour by Fr. Emil Schuwey, in the center.

Are we willing to journey into unknown territory, into the land of uncertainty?

Can we leave our comfort zones and step outside our normal roles?

Can we forget what we know and discover what we need?

Can we reinvent ourselves for this

time? Are we experiencing change, but not transition?

### A PRECIOUS BLOOD BROTHER'S SPIRITUALITY

Spirituality has to do with: The nature and the quality of a person's soul,



In the foreground, Fr. Irudayaraj Irudayanathan, Brothers David Machangarawe and Victor Yoc. In the background, Bro. Rob Reuter and candidate Joe Grilliot.

The language and the values of a person's heart,  
 The attitudes and beliefs of a person's mind.  
 These cause us to live out our worldview in the context of a relationship with God, other human beings, and all creation. Spirituality transcends all areas of one's being and brings meaning and purpose of life.

Spirituality can be described as "...the ways and patterns by which a person intellectually, emotionally and physically relates to ultimacy" (James Nelson, *The Intimate Connection*).

You have a particular charism and spirituality as members of the Congregation of the Precious Blood. I invite you to experience a spiritual awakening.

What would happen if you as C.P.P.S. brothers would look at yourselves and ask about what you have rather than what you don't have? What if you became more grateful for what you have done, moving from a perception of scarcity to one of abundance? What would happen if you would see yourselves giving what you have to others so that they in turn can pass this on?

**C.P.P.S. BROTHERS AS SPIRITUAL COMPANIONS AND MENTORS**

The main theme of this presentation is the brother as *spiritual mentor*, *companion*, and *guide*. Because of our relational vocation we can move easily into the ministry of companion, guide, and mentor.

Many of us have been and continue to be mentors without even knowing it. We are spiritual guides and companions as well. Those whom we touch want to be challenged by our deep faith, exercised by our virtuous imagination, and be

«In Tanzania we still struggle with the vocation of brotherhood... We have learned a lot here, and I hope it will benefit our candidates... I have hope for the future. The final report is a tool... We have something to share with our brothers in community and those who will come later. I feel so rich in my heart. I have a new vision.»

(Brother David Machangarawe, C.P.P.S. of the Tanzanian Vicariate)

offered new visions of self, others, God, the church and the world.

I ask you to reflect on these questions: Where do you find spiritual hunger? How are you personally responding to this hunger? What are the Missionaries of the Precious Blood doing today to respond to these hungers?

As C.P.P.S. brothers, you are mentors as teachers, missionaries, sponsors, guides, confidants, counselors, and whenever you accompany others.

**MENTORING: PROPHECY INTIMACY, GENERATIVITY**

Mentoring can also be described as an exercise in *prophecy*, *intimacy*, and *generativity*.

A *prophetic mentor* sees something special in me that I do not or cannot see in myself. He/she recognizes and affirms my talents, gifts and strengths and supports and facilitates the realization of *my dream*.

A prophetic mentor challenges me to become the best person I can be as a member of the Congregation.

A mentor exercises *intimacy* when he offers another a non-manipulative and non-possessive type of love. Such mentors are a mixture of parent and peer. They serve as transitional figures and are capable of giving the other the freedom to say "no" or to make different choices. A genuinely intimate mentor has the maturity to "hold" others without "holding on" to them.

As brother mentors, we are guarantors of our charism, we exercise *generativity*. We encourage others to follow in our footsteps. We hand on the tradition of our lives to the next generation. We can build and invest in future that will go beyond our own lives. We can be *ritual elders* guiding the next generation of members of the Congregation.

Don Browning offers us a good description of the generative mentor: "Because he has within him-

**OUR AUTHORS**

**Wayne Fitzpatrick, M. M.**, the first brother to be elected to the general council of his Congregation, the Maryknoll Fathers and Brothers, works extensively in retirement planning for religious and continuing education.

**Bernie Spitzley, S.V.D.**, a former professor of sociology and director of formation for brothers for the Society of the Divine Word, is now in ministry in Jamaica, where he coordinates programs that provide food and housing to the poor.



Bro. Hugh Henderson addresses the group in his inimitable style.

self a workable identity and sense of what is trustworthy in himself and in life, generative man can present himself to succeeding generations as a tangible identity from whom they can learn and against

whom they can test their own emerging self-definitions.” (Don Browning, *Generative Man*)

Again, I ask you to reflect as individual brothers or when you gather with other members of the C.P.P.S.



Bro. Ton Sison proclaims the word during the Eucharist.

family: How have I exercised my mentoring role: Of prophecy as a Precious Blood brother? Of intimacy? Of generativity?

### A FAITH COMMUNITY OF MENTORS

As a Precious Blood brother you are also a mentoring *faith community* – a community of *affirmation, imagination, and invitation.*

A Precious Blood community of *affirmation* is evident when its members:

Affirm the discernment process of candidates and members.

Affirm their future.

Affirm what is complex and what is often flawed in human life.

Predict – that it is worthwhile to stay in the struggle as a brother.

A Precious Blood Community of *imagination* is evident when: Others respond positively and enthusiastically to exciting people who inspire, impact, and make a difference: “*Not what we do but rather who we are.*”

We help others to see through the present and catch a glimpse of what God has in imagination for them.

Clearly, your *vocation and imagination as a Precious Blood brother* is God’s dream for your life developing in your imagination.

A Precious Blood community of *invitation* is evident when its members: Are committed to hospitality, to being “good hosts.”

Bring their stories, gifts, talents to help sculpt the future of the Missionaries of the Precious Blood and the church.

Invite and challenge others to connect with us in some way.

In closing let me simply share with you the words from Psalm 133:

“Behold, how good it is and how pleasant, when brothers live in harmony.” ♦

Continued from front page

as the participants tried to communicate with one another. At first it seemed like the tower of Babel, but it wasn't long before it became a Pentecost experience, as the language of love became the unifying force. It was truly a life-giving moment of celebration in *the bond of charity*.

The Symposium on C.P.P.S. Brotherhood had its origins in Resolution #8 of the XVIII General Assembly in Rome, which called for such a gathering. Brothers have been part of our Congregation from the times of St. Gaspar and grew strongly in the United States.

However, in other units of the congregation there are few, if any, brothers. Since we are a "society of apostolic life with priest and brother members" it was thought necessary to organize this symposium to give everyone an opportunity to reflect upon this vocation and to affirm the vocation of brotherhood within the C.P.P.S.

This number of *The Cup of the New Covenant* is dedicated to this theme. Even though it is impossible to capture the wonderful spirit of the gathering, we do want to share with everyone some of the highlights of the symposium.

The Cincinnati Province was the sponsor for the symposium and a committee of brothers from both the Cincinnati and the Kansas City Provinces was responsible for the wonderful organization. Two facilitators, themselves brothers from other congregations, animated and guided us through the week. They did a masterful job of setting the tone with their team work and their happy, contagious spirit.

Brother Wayne Fitzpatrick, a Maryknoll Missionary, spoke on

«I don't think any of us should attempt to define brothers too narrowly. That's the beauty of the vocation, as I see it. A brother has roots and wings. He is deeply rooted in his spiritual life, and enjoys great freedom to minister where God calls.»

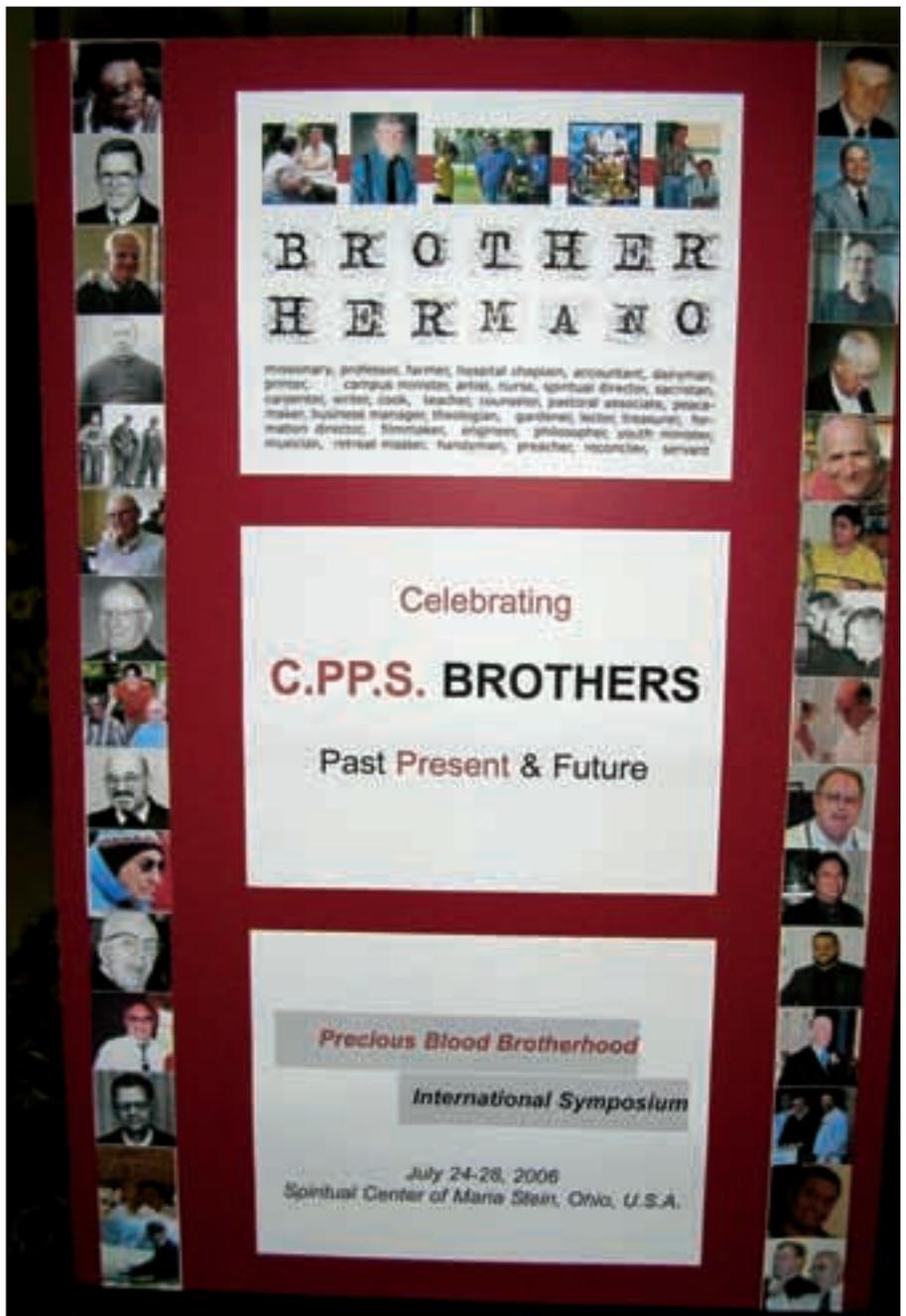
(Mark Giesige, *Precious Blood Companion*)

“The Brother as Spiritual Mentor, Companion, and Guide.”

You will find his reflections enriching as he presents the brother as one who finds his model in the person of Jesus through the *relational manner* in which they serve.

Brothers live out their vocation through many different ministerial tasks, but the underlying identifying characteristic is that of connecting with others in mutually enhancing ways.

Brother Bernie Spitzley, a Divine



This poster recalls the lives and the gifts of C.P.P.S. brothers.

Word brother, sketched out for us a “Theology of Brotherhood.” Though the reality of brotherhood defies any fixed definition, he likewise emphasized Jesus as model for the brother and the relational character of his vocation, as one being in relationship and involved with others as equals. He emphasized two characteristics that describe Jesus as brother, par excellence, in the Scriptures: Jesus as a brother who listens, and Jesus the brother who empties himself to become one like us.

Besides these two conferences we

«I knew nothing about Precious Blood brothers, period. Brother Bernie Barga was the formation director at the first discernment weekend I attended. I kept trying to pin him down about what a brother was, but he kept saying, ‘A brother can be anything.’ So my first experience with brothers was this very expansive definition.»

(Brother Matt Schaefer, C.P.P.S., of the Cincinnati Province)

also publish the *Final Statement* which captures the tone of the entire meeting. Some of the participants were asked to share their impressions and reactions.

We have also included a number of pictures depicting different moments of celebration during the symposium.

I would like to thank the Cincinnati Province, the organizing committee, and all the participants who contributed to making this one of the most memorable international gatherings organized in recent years.

All of us who had the privilege of participating have gone away with a true appreciation not only of the past and present contribution of our

«We hear the word *ambiguous* attached to brothers (as in ‘blessed ambiguity’), but what is not ambiguous is that it is a call. That has never been ambiguous in my life. I have been asked many times in my life, ‘Why be a brother?’ And the answer is simply that I am *called* to be a brother.»

(Brother Antonio Sison, C.P.P.S., candidate of the Cincinnati Province)



Bro. Bernie Spitzley, S.V.D., and Bro. Wayne Fitzpatrick, M.M., guided the participants during the symposium.

brothers, but also hopeful for the future.

A special thanks also goes to those who worked behind the scenes offering wonderful C.P.P.S. hospitality to our confreres from other countries.

It is our prayer that this issue of *The Cup* will not only give all of our members, companions and lay associates a glimpse into this event, but also will help them to grow in appreciation of the vocation of brotherhood in our Congregation.

Thank you, brothers of the C.P.P.S., for living with joy and fidelity your vocation and for being true Precious Blood Missionaries in the many fields of apostolate in which you are engaged.

Your life of dedicated service, your contribution to community life, and your witness of prayer and compassion are truly an inspiration to us all! Your presence is vital to us.

Without you, our C.P.P.S. Congregation would be incomplete. ♦



Bro. Tom Bohman, chair of the committee that organized the symposium, lights the Paschal candle in the meeting hall.

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