



The Baltimore Beacon

The Redemptorists of the Baltimore Province

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PROVINCIAL PONDERINGS

Dear Brothers and Sisters,

Amidst my monthly angst of getting something in mind to be able to put pen to paper for the *Beacon*, I saw an invitation to an event that I attended which was called the “Hope Harvest Festival.” Seeing the words HOPE – HARVEST- FESTIVAL – my pondering became truly

clear to me. For I realized then that I am experiencing and harvesting renewed hope by my participation in special experiences recently.



October brought with it our Redemptorist Rectors and Pastors Workshop (October 9-12) and our Province Convocation (October 17-20) at San Alfonso Retreat House (*left*). Both programs were well attended and generously engaged by all the confreres who came together for the sake of our mission to God’s people and for the life and well-being of our community. It is no small measure of hope when we come together as confreres to listen and learn from one another, and to share and celebrate with each other, the competent

and compassionate religious and priests that we are. *Hope runs deep in the wellspring of learning and discerning with abiding trust in God’s Providence and abundant love.*

Two other events involving the special recognition and grateful celebration of two individual confreres are also a special part of the great harvest of hope that I am experiencing as I write this message. Father John McGowan (*right*) was honored and celebrated at an October Homecoming Celebration at our OLPH Parish in Brooklyn. A son of the parish, as well as its former pastor, Fr. John’s love, service, and devotion to the parish has blessed countless people and generations of families through the years.



Father Francis Gargani (*below*) was also recently honored by The Center at Mariandale and the Dominican Sisters of Hope in Ossining, NY, for his longstanding service to the Mariandale community as preacher, liturgist, spiritual director, and program presenter, and for his ardent and unwavering commitment to peace, justice, care for the earth, and the dignity of every human being.

What a joy it was for me to be with John and Francis at these fall festivals of joyful thanksgiving and grateful appreciation! To see so many people gathered to say thanks to God, -and to John and Francis - filled me with deep gratitude for all that has been and with great hope for all that is yet to be. Hope runs deep in the wellspring of grateful affirmation and generous recognition.



May these days of Autumn grace you with life experiences that lead you to a harvest of hope in your heart - for your well-being and for the peace and healing of our world. Peace and blessings!

*Fr. John Collins, C.Ss.R.
Provincial*

REDEMPTORIST PARTNERS IN MISSION AT THE SPIRITUALITY COURSE: PART 2

Departing Rome, we set out on a bus journey heading south, towards the outskirts of Naples. Our destination was the Redemptorist mother house in Ciorani where we were privileged to spend two weeks, but not before visiting Sant'Agata de Goti where St. Alphonsus de Liguori was ordained a Bishop. Here we also experienced the warm hospitality of the Redemptoristine Sisters and learned more about their Foundress Blessed Maria Celeste Crostarosa. We shared table and song with the Sisters at Eucharist and lunch. If "joy is the most infallible sign of the presence of God," His presence was undeniably among us. We were captivated by the joyful experience of unity that we shared with the Redemptoristines, both in Sant'Agata de Goti and again in Scala. Our hearts overflow with gratitude for having shared in God's boundless abundance with these remarkable Sisters.

Ciorani is a place where time seems to slow down, allowing you to savor every moment with a profound sense of tranquility. Nestled amid hills, Ciorani exuded a serenity that envelopes you as soon as you arrive. Rising early one morning, hoping to photograph a breathtaking sunrise over the hills of Ciorani, I instead was treated by the melodic tolling of bells resonating through the tranquil landscape. These enchanting sounds rang from a flock of sheep that was eventually guided by their herders past the Redemptorist House, exactly as St. Alphonsus himself would have encountered! The spirit of our founder was palpable in Ciorani. It was easy to meet St. Alphonsus and to get to know him as a friend who has welcomed us to find out all about him and the people whom he desired to serve. Ciorani became our starting point for various outings including visits to Scala, Marianella, Naples, Muro Lucano, Delicato, Materdomini, and Pagani, providing us occasions for returning to the sources and to the precious spiritual and pastoral legacy that St. Alphonsus, St. Gerard Majella and Blessed Sarnelli have left behind.

Our lectures continued in Ciorani with Fr. Piotr Chyla and Fr. George Puthenpura presenting on topics such as Spirituality, the Kingdom of Naples, our Saints and Blesseds, and our Constitutions. Fr. Vimal Tirimanna spent a full day with us presenting on Alphonsian Moral Theology. It was profoundly inspiring to reflect upon the fact that Theologia Moralis, is not the product of an expert theologian. Rather, it blossomed from St. Alphonsus' contemplation of ethical quandaries arising from the pressing needs encountered during his pastoral work and his personal commitment to addressing the legal and moral dilemmas he encountered during his active ministry, particularly in the mission field and within the confessional. Fr. Ivel Mendanha also spent a full day with us discussing various aspects of the Message of the XXVI General Chapter. Having had the honor of participating in Phase 1 and Phase 3 of the General Chapter, Fr. Ivel's discussions served as a bridge to being a "Missionary

of Hope in the Footsteps of the Redeemer", the theme for this sexennium, and to walking in the footsteps of St. Alphonsus during this Spirituality Course. My appreciation and gratitude to Frs. Ivel and Vimal, as well, for generously sharing their extensive expertise.

On our second Sunday in Ciorani, we gathered in the Chapter Room where St. Alphonsus and his first companions convened the First Chapter after the approval of the Rule in 1749 and took their solemn vow and oath of perseverance. In



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a moving prayer service, our Redemptorists had the opportunity to renew their profession to live with fidelity their vow and oath of perseverance while I had the privilege to renew my Lay Missionary commitment to the Redemptorist charism. During this sacred moment, in acknowledgment of the divine Presence within each of us, we recognized that we share a common birth in the Spirit, a shared calling ignited by the Spirit, and a profound sense of unity within the Redemptorist family forged by the Spirit through the Redeemer. The unanticipated discovery of the artistic element of a single daisy, positioned on the front, center, towards the base of this original altar, added an extra detail of personal significance to this profound experience; daisies happen to be my favorite flowers.

Music has accompanied the entire existence of the Redemptorist Congregation. As a gifted musician and composer, St. Alphonsus harnessed the power of music to convey profound spiritual messages through his poetic lyrics and compositions. During the concluding session of the Spirituality Course, we were blessed to have Fr. Paolo Saturno, an enthusiastically passionate conductor of the Alphonsian-Redemptorist musical tradition, narrate a vivid explanation of the musical legacy passed down through generations. As a complement to his words, the captivating performance of the Alphonsian ensemble filled the air with melodies that reverberated through the walls around us, creating an atmosphere that was nothing short of magical. Their concluding piece was “O Bella Mia Speranza,” and as an encore, we were treated to the timeless Neapolitan classic, “O Sole Mio.” Our private concert was a transcendent experience that resonated deeply within our hearts, leaving a profound appreciation for the Alphonsian-Redemptorist musical tradition.

The majority of this last day in Ciorani was then dedicated to a silent retreat. This private time was meant to ensure that the treasured reflections and cherished memories of this transformative Spirituality Course would be etched into the very core of our souls. I spent some time penning notes of gratitude to our community at the mother house before embarking on one final daily hike up the hills of Ciorani. Upon my descent, I was greeted by a distant echo of “O Sole Mio.” It momentarily felt as if my senses were playing tricks on me. Following the melody, I stumbled upon a Nonna singing from her balcony while hanging laundry. I stood there watching, captivated. I had been feeling a sadness about the impending conclusion of the Spirituality Course, but her song reminded me that like music, the profound experience of the Course and the friendships that we have forged will transcend the boundaries of time and distance, echoing in our hearts a constant reminder of the beautiful journey that we undertook together. After returning to Rome, the following was received in our group chat, “It was so good that we are tempted to say, ‘Let’s stay here. Let’s put up three tents.’ But we are going to come down from the mountain, since there is still a lot to do...”

The echoes of this profound course still resonate strongly within me even though I completed the course several months ago. Reflecting on my experiences of participating in the Spirituality Course, I was reminded of a poignant quote by F. Scott Fitzgerald, which encapsulates the essence of this transformative journey: “It’s a funny thing about comin’ home. Looks the same, smells the same, feels the same. You’ll realize what’s changed is you.”

*Lucy Burich McNamara
Lay Missionary of the Most Holy Redeemer, Baltimore Province*

MISSION ADVANCEMENT

Thank you for your continued interest, investment, and prayers in and for The Redemptorists. If you would like to share this newsletter with your wider community, please email Terrie Montminy, Director of Mission Advancement, at tmontminy@redemptorists.net, to get your friends and family added to our email list!

REDEMPTORIST ARCHIVES: Mission to Brazil

I have wanted to visit our Redemptorist Archives for some time. I had seen the “old archives” in Shore Road several times when our confrere Father Carl Hoegerl, C.Ss.R., had been the archivist. He was my Latin professor in North East in 1953. Years ago, I was searching for my roots and asked Carl if there was any information about my grandparents as they were Father Franz Mohr’s parents. I thought perhaps there might have been the marriage records of my grandparents in my uncle’s file. I was searching for my family’s origin as we knew almost nothing about them. Father Hoegerl then gave me my uncle’s autobiography when he made his first vows as a Redemptorist. I had wanted to visit the archives in Philadelphia just to see what more information I could find on my Uncle Frank Mohr C.Ss.R. Uncle Frank was the first Redemptorist with two young Redemptorists, Fathers Alphonse Hild and Fee. Later that year another group of Redemptorists arrived.



Fr. Clement M. Krug, C.Ss.R.

Last week I visited the “new archives” in St. Peters and was warmly received by Dr. Patrick Hayes. He was most cordial and helpful. I was quite impressed with the archives, its professionalism, the enormous organization, something to be admired. I had asked him to show me my uncle’s files and albums. Dr. Hayes brought out boxes of archives, letters, and reports from the early days. There were boxes of picture albums from Brazil, and the personal family album of my uncle. There was the original autobiography of my uncle, besides letters he sent to his family when he was assigned to lead the mission to Brazil. His autobiography had helped me to discover the origins of my family in Germany. I had known that my grandparents were from Bavaria but had no idea where in Germany. In this biography he even mentioned the house where he was raised in lower Manhattan, which still exists.

Uncle Frank wanted to become a priest, but his father wanted him to be a diocesan priest. A friend of the family suggested that he check out the Redemptorists as they were “German” and our church Most Holy Redeemer was only a few short blocks away from Avenue C where he lived. He had also said that the vocation director was there and that he should speak with him. My uncle had no clue about the Redemptorists. The vocation director was not in at the time, but the provincial was and interviewed my uncle. He was accepted right away to go to St. Mary’s in North East. This is where my uncle fell in love with the Redemptorists.

I spent the morning reading the diary of Father Andrew Kuhn, the Baltimore provincial at the time on his provincial visitation to Brazil in 1936. I was impressed with his detailed history of this trip. He spoke about the heat onboard the ship, the rain, and the rough seas. He was met by my uncle in Rio and then traveled on to Santos, the port city of São Paulo. He was impressed by the beauty of Rio and the Christ overlooking the city. This of course is one of the most magnificent views in the world.

He wrote of the Redemptorists in São Paulo and Aparecida, the shrine of Our Lady of Aparecida, now the patroness of Brazil. We Redemptorists have been in charge of the shrine since 1894. He spoke of his train ride to Aquidauana, Mato Grosso and he spoke of my uncle’s love for German beer.

I found it interesting how he talked of finances and that the Baltimore Province had sent over \$500,000 since the beginning of the mission to build churches, rectories, schools, and convents. That would be over \$9,000,000 in today’s currency. This was all in Aquidauana, Miranda, Bela Vista and Campo Grande. In today’s world this

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REDEMPTORIST ARCHIVES: Mission to Brazil, continued

would have been unimaginable. From 1930-1938, over 20 redemptorists were working under the “Southern Cross”, all from the Baltimore Province.

Father Mohr, being the first superior of the mission, had to begin from scratch. He had to find places to live, organize the construction of these new foundations, churches, schools, rectories, convents. He got religious, the Sisters of St. Vincent to staff the schools. He had to find the architect for all these projects. Since Father Mohr’s parents were German, Frank spoke fluent German, also Italian and of course English. The architect was a German from São Paulo.

Archivist Patrick Hayes gave me a copy of Father Alphonsus Hild’s diary, which was a journal of these historic beginnings of the new Redemptorist mission to Brazil. Father Hild traveled with Father Mohr. He wrote in detail of their departure from New York on the Northern Prince on November 22, 1929. He described the rooms, my family sending them off, a load of confreres to support them on their mission: The Provincial, Fathers Smith, Henry Pflug, Licking, Mosey, Waldron, Funk, Brother Jerome Schenk, and Bishop Willinger C.Ss.R.



There were seven detailed pages of this voyage until they arrived in Rio de Janeiro and were met by the Dutch Vice Provincial and the rector of the Rio community. They had a nice celebration but before they had Particular Exam and the singing of the “Te Deum”. They had plenty to drink and smoke. They toured the famous city of Rio de Janeiro, but shortly after they departed for the Port of Santos where Father Heigenhauser, the Provincial of São Paulo, met them. He would be accompanying them to São Paulo and to Aparecida where they would get used to the country and begin to study Portuguese. The provincial himself taught them the fundamentals of Portuguese. They spent a month in Aparecida learning Portuguese. He spoke several times about their learning Portuguese. He wrote about their trips out in the countryside and commented on the “vultures” or “urubus” feasting on the carcasses of the dead animals. He also mentioned the awful roads. He mentioned how they took part many times in the Eucharist at the shrine of Our Lady. (Today this is one of the major shrines of Our Lady in the world).

They visited the Redemptoristines in Itu. They loved their red, white and blue habits. They also commented on the dusty roads that covered them from head to toe with that dust. Of course, in those days they wore their habits.

Finally they received word from the Bishop that they would be taking over the parishes in Aquidauana, Miranda, Bela Vista, Porto Murinho, and Nioaque. They also had a visit from the Salesian Provincial, who encouraged them about Aquidauana and Miranda. They would be having their headquarters in one of these towns. The Salesian Provincial informed them that there would be 15-20,000 baptized Indians. They had an interesting side trip to the Institute of Butantã. Butantã collects poisonous snakes from all over Brazil and they make life-saving serum. They also got their first experiences of cars breaking down, getting stuck.



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REDEMPTORIST ARCHIVES: Mission to Brazil, continued

Now our American Redemptorists finally left São Paulo on January 17 to Araraquara, then on to Bauru, where they had to switch trains. They stayed overnight with the Sacred Heart fathers and then left Bauru for Mato Grosso. This was extremely long, a day and a night on the train. Today one can make this trip by car in about 12 hours. Father Heigenhauser accompanied them on this journey. They did not wear their habits because of the dust. They wore dusters and their roman collars. They were covered from head to foot by the dust. On this journey they met an American geologist who told them that the future of Mato Grosso was extremely bright as there was oil, precious stones, and a very fertile country.

They again had to switch trains at Tres Lagoas at night and arrived in Aquidauana at 2:13 in the afternoon. The whole town was there to meet them. The mayor and the pastor then escorted them to the church. They were given the mayor's official car and were greeted by the "Children of Mary", and all the town officials. There also were the Girl Scouts, and they rang the church bells. They were introduced to the people. Then they went to the mayor's house who was the founder of Aquidauana, and whose grandfather founded the State of Mato Grosso. After this brief visit, they went to the house that was prepared for them. The only thing for them to wash up was a basin, and a pitcher of water. A young man drew more water for them from a well in the back. "However, everything was clean and neat". There were three large rooms, three new beds, table and tablecloths, parlor furniture, six chairs, four towels, fruit in a dish, and flowers in a vase. There was a clay water pot for drinking. All of this was given to us by the people. The next day we were awakened by roosters and went to the Colonel's house for breakfast and later for dinner. It was very hot — we sweated all day.

On January 25, the Redemptorists formally took over the parish of Immaculate Conception. (January 25, 1930). The mayor and the town council were all present. The church was packed. Father Mohr gave his first sermon in Portuguese. Father Heigenhauser, the Provincial from São Paulo wrote the sermon for Father Mohr.

This was taken from the C.Ss.R. Archives in St. Peter's in Philadelphia. I wanted to share a little of our Redemptorist History in Brazil. I myself having spent 34 years in Brazil, I lived and worked in all of the places —Miranda, Aquidauana, and Bela Vista. It was certainly different from 1930. We had paved roads, light, and modern transportation. I think it is important to remember what these early pioneers lived for the KINGDOM.

I will share more later. There are other albums in the Archives which I did not see. I know as my mother put them together and I gave them to the archives years ago.

Father Clement M. Krug C.Ss.R. (Nephew of Father Franz Mohr C.Ss.R.)



REDEMPTORISTS OF NORTH AMERICA “RACIAL EQUITY” SERIES: PART 1

This month, the Redemptorists of North America began hosting its Fall “Racial Equity” Series. The first two broadcasts, on Tuesday, Oct. 3, and Tuesday, Oct. 10, focused on food deserts. Father Francis Gargani, C.Ss.R., opened both sessions with a prayer (see below).

Food deserts are geographic areas where residents do not have access to healthy foods, such as fresh fruit and vegetables. They are commonly associated with low-economic areas in inner cities, but often can be found in rural areas as well.

Attendees on the Zoom calls watched compelling videos and discussed them, pulling from their own life experiences.

OPENING PRAYER

*God of justifying justice
we profess we are all made in Your image and likeness.*

*have nutritious and sufficient food and chemical-free water,
except for the insufficiency of our will and determination.*

*But we often don't treat each other with dignity and
respect, especially sisters and brothers who are the
descendants of ancestors brought
to this land from Africa as slaves.*

*So, bless our gathering tonight.
Raise our consciousness on this complex problem,
and guide us in promoting accessibility
of good food and clean water for all our people.*

*Give us the wisdom to root out the tentacles of racism
that pervade our social fabric,
such as the unavailability of fresh food
in struggling neighborhoods.*

*It is Your Spirit that has stirred our consciences to gather in
Your Name, since it is Your Love, O Creator God,
that continues to transform us, so we can transform
the world to mirror Your Kingdom,
as we pray now and always in Jesus,
our Brother and Redeemer.*

There is no reason why every child in our nation should not

Amen.

On Oct. 3, participants watched the CNBC video “[Battling Food Deserts](#)”, which described food deserts in metropolitan areas and how some are trying to help. After the eye-opening imagery displayed in the video, attendees were asked to ponder the following:

1. Some criticize big retail stores like Kroger or Walmart for pulling out of poor neighborhoods. Others criticize “outsiders” who do not live in the neighborhood for owning or working in stores in the neighborhood. Do either or both of these criticisms have legitimacy?
2. Take a moment to read these four comments from the list following the video posted on YouTube. Do you agree with the authors?
Comment 1) “As a black man in Minneapolis, I don’t blame the grocery stores, I blame the community who lacks accountability.”
Comment 2) “I worked as an assistant store manager for a grocery store chain ... the store itself didn’t do much business compared to other stores elsewhere and I am pretty sure the only reason it was built in that neighborhood was some cost benefit provided by the state ... theft was extremely high.”

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REDEMPTORISTS OF NORTH AMERICA “RACIAL EQUITY” SERIES, continued

- Comment 3) “Years ago, I was a supermarket manager at a small chain ... while all stores experience theft, the more urban store experienced 2x the theft. And to add to that, the merchandise mix was poor in the urban stores ... doing business in the ‘hood’ is a losing endeavor.”
- Comment 4) “This situation reminds me of when I was in college and I did research on the desertification of commerce in the center of our city, that because of violence and constant thefts, stores began to increase the number of security guards. But upon realizing how expensive it was to maintain compared to profits, many decided to simply close ... when I presented the statistical data to colleagues, part of the class claimed that statistics were fascist tools and what was happening was purely oppression of the rich over the poor.”

All is not bleak, however – there are people and programs designed to combat food deserts. Former First Lady Michelle Obama’s “Let’s Move” campaign included a vegetable garden at the White House that encouraged children to learn about growing healthy food. Grants exist for programs like the “Healthy Food Financing Program” and others.

While profits are a big concern for grocers, the panel agreed there are inventive ways for individuals, communities, governments, and organizations to help eradicate food deserts.

On Oct. 10, the group watched the following videos: “A Black-Owned Farm Fights Food Deserts in the Bronx” and “PBS Newshour: This Teen-Led Co-op is Harvesting a Healthier Future”. Then the following questions were discussed:

- Do you think it is true that poor people eat unhealthy food (processed and junk foods) because they like them or because they have no other choice?
- Both of the videos presented self-starting projects in poor neighborhoods. Does such a project need outside, perhaps professional, consultants? Or do outsiders take away from the initiatives of the poor?

Animated discussion followed on the obstacles food deserts present, both in inner city poor neighborhoods and rural areas where healthy options are not readily available.

The “Racial Equity” Series continues next month with the topic “American Prisons: Slavery by Another Name”. Sessions will take place on Tuesday, Nov. 7, and Tuesday, Nov. 14. To register in advance, please visit the following link:

<https://us02web.zoom.us/meeting/register/tZUkf-6rqzouGdxjgEorGbs1y2KmTomQziou>



“Some kids have never seen what a real tomato looks like off the vine. They don’t know where a cucumber comes from. And that really affects the way they view food. So a garden helps them really get their hands dirty, literally, and understand the whole process of where their food comes from. And I wanted them to see just how challenging and rewarding it is to grow your own food, so that they would better understand what our farmers are doing every single day across this country and have an appreciation for ... that American tradition of growing our own food and feeding ourselves.”

-- Former First Lady Michelle Obama

NOVITIATE COMMUNITY 2023-2024

The novice directors help the novice grow in deepening his relationship with Christ the Redeemer. He is introduced more fully into Alphonsian spirituality as he grows in his own spiritual development. The novitiate is for one year and takes place in Mexico City, Mexico. Overall, the life of a novice is relatively quiet. Free from the rigors of academic studies and from many of the distractions of the outside world, the novice can focus more fully on his inner spiritual life.

Professed Members



Javier Morán Marin, C.Ss.R.
Mexico



Mathew Allman, C.Ss.R.
Baltimore

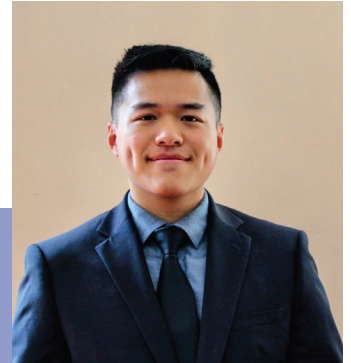


Tito López Caragena, C.Ss.R.
Mexico

Novices



Dominick Thien-An Do-Tong
Denver



John Thien Nguyen
Denver



Dilan Alberto Calimayor Ruiz
Mexico



Kiet Gia Tran
Extra Patriam

Brother Raphael Rock, C.Ss.R.

Brother Raphael Rock, C.Ss.R., a member of the Saint John Neumann Residence, Timonium, Maryland, died on October 13, 2023, age 91 and two months. In secular life he was born William Charles in Baltimore to William and Beatrice (Petro), August 8, 1932. He was baptized and confirmed at the Redemptorist parish of Sacred Heart of Jesus/Sagrado Corazón de Jesus in Baltimore’s Highlandtown neighborhood. Brother professed his first vows on March 15, 1950 in Ephrata, Pennsylvania, even today among the youngest vocations ever to present itself. He was only about 16 when he joined as a candidate in 1948. His final vows were pronounced on October 16, 1954 in Ephrata.

His vocation was largely to assist or lead maintenance projects for Redemptorist properties in the Baltimore and Washington area. In 1969, after two and half years of course work, he completed certification from the Utilities Engineering Institute of Chicago, which gave him knowledge of all types of machines—from kitchen appliances to heating and cooling systems. Brother’s skills were on full display during his ministry at Mt. St. Alphonsus Seminary, which saw him in charge of the physical plant. He was assigned there between 1950 and December 1985, with a short break between September 1959 and February 1960, when he was assigned to St. Cecilia in New York City. He planned and managed the entire heating system of the main building at the Mount, rewired it to meet the code after 75 years of the building’s existence, and decorated the chapel. When the former Redemptorist vacation house at West End needed a new roof, Brother Raphael was given charge of that project, too. When the house was razed to make way for the new San Alfonso Retreat House in the early 1960s, people remarked that the roof was in excellent shape even after hurricanes had come ashore.

In addition to being the Mr. Fix-It of province properties, he carried on significant volunteer ministries at three

Baltimore outreach centers, which he engaged from his home parish after being assigned there in 1986. One, “Beans and Bread,” was a daily bread line that fed about 7,000 each month. Brother Raphael was in charge of collecting donated food stuffs so that Baltimoreans would not go hungry. On this same site was the Learning Center, which served the Upper Fells Point community by teaching job skills. He also helped out at the Frederick Ozanam House, a program run by the St. Vincent de Paul Society, which provided transitional housing services to the city’s homeless men. He once explained that these activities were done in a spirit of charity and connection to God. “For us, work is a prayer,” he told *The Catholic Review* in 2001. “You can’t let prayer slip away from you or else being a brother loses its meaning.”



Brother Raphael was also the principal caregiver for his mother, who died in May 2003. She was a daily communicant thanks to her son, who brought her the Eucharist every day. A sister, Beatrice T. Landman, predeceased him in November 2012.

He also carried on two further ministries that have given glory to Mary and the Baltimore Province. The first ministry was his ability to make tens of thousands of rosaries. The second, largely unheralded ministry was the editing and revision of the *Cherished Memories* for the Province’s brothers—little biographical write-ups for each man who served as a consecrated religious brother.

In May 2022 he was assigned to the St. John Neumann Residence for medical observation and aged gracefully as a model religious.

Brother Raphael also had a wonderful sense of humor. When asked if he ever had any personal projections about when he might consider taking a sabbatical his reply was “two days after my death.” Brother Raphael is now getting his much-deserved rest.



The Redemptorists

— Baltimore Province —

Redemptorists of the Baltimore Province
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