



The New Wine Press

Motivated by the Spirituality of the Precious Blood of Jesus Christ

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Excitement as Pope Francis Visits the Philippines

by Cateyana Maristela, Saint Joseph, Missouri Companion

Since October 2014, the Church had prayed for the Papal visit at the end of every Mass. Life-size cardboard cutouts of the Pope were distributed to churches, Catholic schools, and other venues to allow people to take selfies with the Pope.

The media counted down the time until Pope Francis' visit. People practiced songs and dances; they worked hard sewing vestments the Pope and other priests would wear. We were taught protocols, such as how to dress if we were going to see the Pope. We were told to kiss the Pope's ring if we were Catholic. Manila schools and offices were closed. Everything was done in honor of this visiting dignitary.

About two weeks before Pope Francis came, I contacted a friend to see if any church group from St. Mary Magdalene would attend. As a child I had seen Pope Paul VI when he was here. Even though I knew it was insane to want to go and mingle with the crowd, I still wanted to go.

Early afternoon on Sunday, January 18th, Ruth, her sister Fely, her cousin Frocy, her cousin's friend Rose, Ruth's niece Charen, and I joined the 6 million

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Pope Francis in Philippines. By Rolando Mailo Malacañang Photo Bureau Public domain, via Wikimedia Commons.

to listen to the Pope on his last full day in the Philippines. There were puddles all over and no way to avoid them. It was cold for the Philippines. Finally, we arrived in front of a travel agency, the closest we could get to Luneta. We attended Mass via a huge TV screen.

Many around us wore T-shirts expressing love for Pope Francis. They were very respectful; there were no side conversations. Almost two hours later Mass ended and there was an announcement asking us to stay put so the Popemobile could pass by safely. Around and around they drove, while the Pope made the sign of the cross in the air giving us his blessing. We chanted, clapped, waved handkerchiefs: “*Papa Francisco, Mahal ng (loved by the) Pilipino.*” It was awesome!

Rose wanted to see the Pope because it was like seeing Jesus Christ Himself. I wanted to feel his holiness because he loves us. For Rose the most important message from the Pope is to give our love to others, to love and to be loved, to see the presence of the Lord in others and have His presence seen in us.

Frocy is a U.S. citizen who returned to the Philippines last year to take care of her mother. She wanted to see the Pope because he represented God. The most important message from the Pope for her is we should always think of the poor. Frocy said that when there’s waste, we’re stealing from the poor.

Fely, who lives in Georgia and is also a U.S. citizen, wanted to see Pope Francis. Even though she isn’t Catholic, she wanted to see the Pope because he is a representation of God the Father. For her the most important message the Pope gave was compassion for

the poor. She hoped his words touched the hearts of the officials in the country.

Charen is the baby in the group. She wanted to see the Pope so that she could receive his blessing. For her, the Pope’s message on the importance of women hit the spot. She feels women are more responsible than men.

Ruth wanted to see the Pope because she hopes for people to have a change of heart, mind, and deed. For her the most important message from the Pope is for a cleansing of oneself and one’s soul. Ruth mentioned the child who cried as she gave her testimony: Ruth had a similar experience. When you cry you become braver, wiser, and more humble.

Thank you, Pope Francis for spending a few days with us. Thank you for reminding us that Christ lives among us in the streets, in the infirm, in the locked gates of affluent communities. Thank you for empowering us to live out our baptismal calling. Thank you for challenging us to be the ones solving our country’s problems. We await your return to our shores.

Important Dates to Save

Provincial Electoral Assembly

April 13-16, 2015

Church of the Annunciation

701 North Jefferson Street, Kearney, MO 64060

Provincial Banquet

Celebrating the Installation of the Provincial Council (to be elected April 2015)

June 1, 2015

Savior of the World Pastoral Center

12601 Parallel Parkway, Kansas City, KS 66109

All Members and Companions Welcome

Members Retreat

June 1-5, 2015

Savior of the World Pastoral Center

Election Committee Report

by Fr. Daniel Torson, C.P.P.S., Election Committee Chair

With new hope, expectation, and challenge we look forward to the upcoming Provincial Election of the Kansas City Province. We have been truly blessed with excellent and dedicated leadership throughout the nearly fifty years of our Province's existence. We have much to celebrate from the past and we have much to vision towards a confident future in which our members, companions, and people receiving our ministry shape the Catholic Church of the twenty-first century.

The work of the April Assembly is not merely the completion of the formal business (including the election of leadership, which is essential in and of itself). Our work is about gathering! We are good at our gathering and we gather so well! And when we gather, the Spirit of Jesus and our founder St. Gaspar heighten our awareness of one another, our mission, and our world. Their spirits again teach us care and compassion, which become the essential fervor for extending the healing care of Christ himself to the brokenness of our world.

In the past, we have used the phrase among ourselves, "The wounds! The wounds!" almost sarcastically as we have attempted to interject a bit of humor into the experience of our call and challenge. Yet, the truthfulness and fact remains: I experience the wounds of those within my ministry on a daily basis as we all do as well, wounds that tear at our hearts!

Recently, I have been walking with a 22 year old man who graduated from Lewis University in December. He is bright, good-looking, and possesses one of those charming personalities that draws people in. As we know, the job market is still brutal for those without experience and he has done everything to try to find a job with no results. Recently, he has been experiencing health issues uncommon for a young man of his age. He has no insurance because his father never believed in insurance; in addition, his father left the family last week. After numerous tests, cancer has been ruled out but nothing definite has been determined.

I offer this story, because as a homilist my job is tell stories. Daily we tell the stories of God's faithful and abiding love even where the pain of wounds almost blocks it out. At our Assembly we will write a new chapter as we retell the stories from the past. Thus, our time together will provide the space for discernment, the accomplishment of the elections, and the space to affirm in each other the presence of God's healing love.

In the past we have expressed the sentiment, "Let's get in there and get this election done!" We, in the year 2015, are about the gathering. It is within the gathering where the Spirit will accomplish the elections and much more beyond our expectations. Come ready to let the Spirit lead.

The New Wine Press

Missionaries of the Precious Blood

Kansas City Province

www.kcprovince.org

The Society of the Precious Blood

is a fraternal community

of priests and brothers

founded by St. Gaspar in 1815.

Bonded through charity

by a promise of fidelity,

we are prayerfully motivated

by the spirituality of the

precious blood of Jesus Christ

to serve the needs of the Church

as discerned through

the signs of the times and in

the light of the Gospel.

The Kansas City Province—

incorporated members,

covenanted companions,

and candidates—

united in prayer, service

and mutual support,

characterized by the tradition

of its American predecessors,

are missionaries of these times

with diverse gifts and ministries.

In a spirit of joy,

we strive to serve all people—

especially the poor—

with care and compassion,

hope and hospitality.

The New Wine Press

seeks to remain faithful

to the charism of our founder,

St. Gaspar, and the spirituality

of the Blood of Christ

with its emphasis on reconciliation,

renewal and refounding.

We accept and encourage

unsolicited manuscripts

and letters to the editor.

Precious Blood Center

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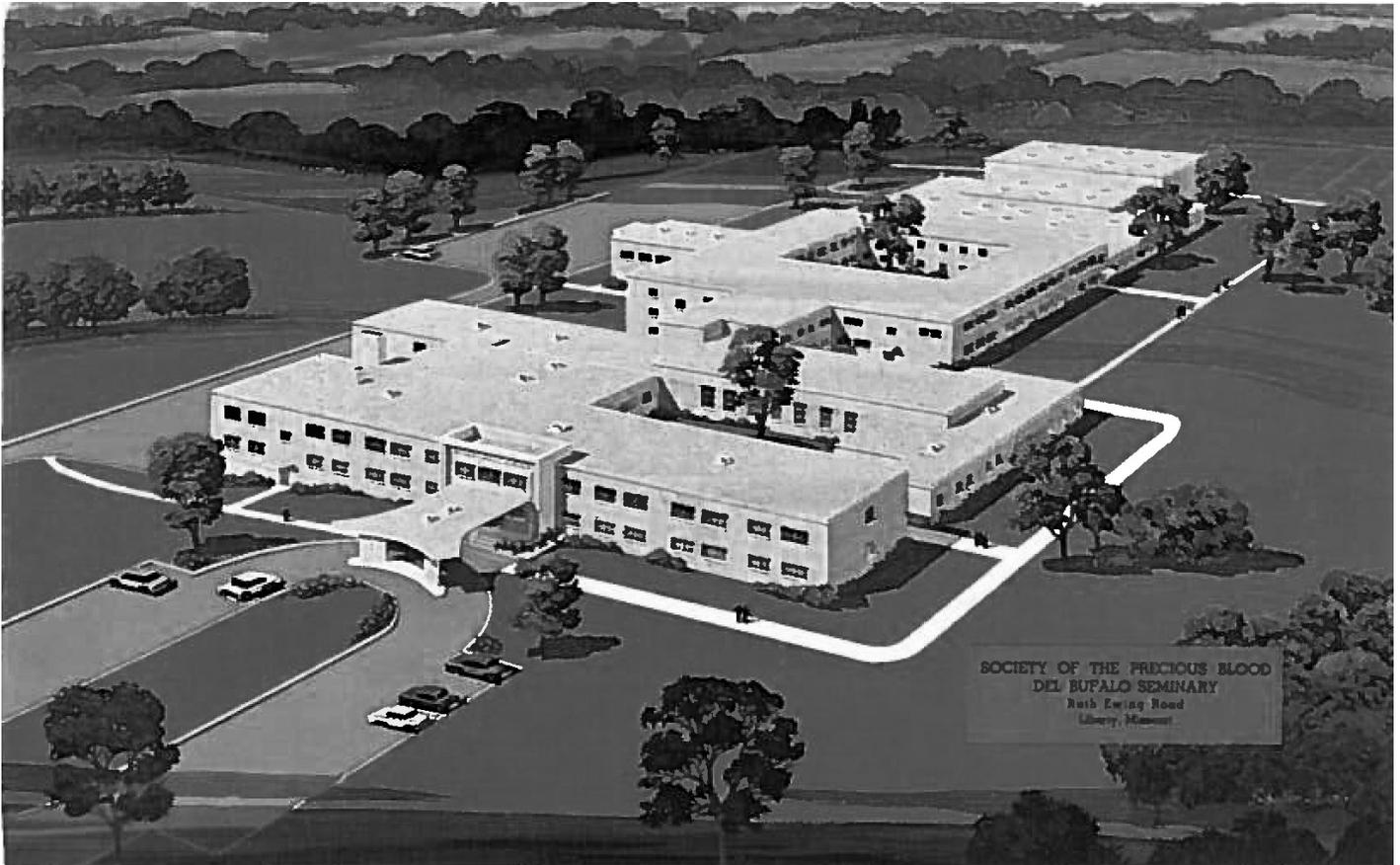
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Del Bufalo Seminary

State of Turmoil: Financial Struggles and Sudden Deaths

by Fr. Joe Nassal, C.P.P.S., Provincial Director

“As you must realize, things are in a state of turmoil as we try to get organized in the new Province,” Father Daniel Schaefer wrote in his first official letter to the members of the Kansas City Province on May 6, 1965. “It will take us time to put things into working order. Therefore, we ask you to be patient with all of us.” Father Schaefer implored the priests of the new Province to send Father Robert Stukenborg, provincial treasurer, “whatever excess stipends you have on hand, so that there will be a supply for us to distribute to those in need.”

The financial turmoil at the beginning of the Province was underscored in a June letter when Father Schaefer announced that on May 24, 1965, “the total amount in the combined bank accounts of Del Bufalo Seminary, the Kansas City Province, and the Parent Corporation was

\$115.93.” To help make ends meet, Father Schaefer asked all members “to send in whatever you can every month.” To keep the Province solvent in the early years, the members were generous in not only sending in official monies but also personal funds they had available which Father Stukenborg invested.

The provincial also announced policies concerning wills and hospital insurance indicating that “we do not know of any insurance plan that will be of benefit to us.” This was the procedure followed for several years as Father Stukenborg believed it was less expensive to pay the medical bills on individual members who were sick (or offer a donation to the hospital that took care of them for free) than it was to pay the premiums of insuring all the members. This was the policy until the 1990s when an aging membership and the dramatic increase

in medical costs encouraged the Province to enroll in an insurance program.

Father Lawrence Cyr was appointed the Director of Missionaries on June 8, 1965. Since members were frozen in the geographical area they were serving at the time of the division, the first few years of the new Province saw a few missionaries shifting from one Province to another. Those in formation were allocated according to the specific needs of the respective Province. Just two months after its founding, the Province experienced its first death. Father John Baechle, a hospital chaplain serving at St. Agnes Hospital in Fond du Lac, Wisconsin died of a heart attack.

In August, 1965, the Provincial Council made its first assignments of pastors, assistant pastors, and chaplains. In the fall of 1965, Father Schaefer appointed several priests serving in various areas of the Province to help Father Vince Hoying, vocation director, to recruit vocations for Del Bufalo Seminary.

Early in 1966, the Province lost its second member when Father Urban Hoying, pastor of one of the largest parishes in the Province, St. Mary's in Garden City, KS, died on January 8 of a heart attack. He was only 50 years old. His untimely death was a shock to the Province, as Father Schaefer wrote. "We must believe that the hand of Divine Providence touched our Province not to discourage us, but to invite us to trust Him and to rededicate our cooperative efforts in 1966."

The financial crisis deepened in the first year as Father Stukenborg indicated the Province debt was more than \$400,000. "It appears that we will have to rely heavily upon outside help if we want to make real progress in our Province," he wrote. "All of us must watch for opportunities to make people realize our need. Every bit of extra income will help"

Though the sudden deaths of two of its members and the early financial struggles staggered the new Province, leadership continued the immense task of organization that helped the Province find its footing. In January, 1966, the provincial council announced the creation of ten districts to discuss and carry on the work of the Province in local areas. The ten districts included three in Wisconsin (Fond du Lac, LaCrosse, and Park Falls), and three in Missouri (Sedalia, Liberty, and St. Joseph), Chicago, Linton, North Dakota, Garden City, Kansas, and Tulsa, Oklahoma. The recommended reading material for the first district discussion was the *Decrees of the Second Vatican Council*. Since the birth of the

Kansas City Province coincided with the last session of the Second Vatican Council, the two events have been closely intertwined. Vatican II helped to shape the spirit of renewal that has marked the Kansas City Province since its inception.

In preparation for his first canonical visitation in 1967, Father Schaefer captured this spirit of renewal that was sweeping the Church at the time by asking the ten districts to "study a specific portion of the C.P.P.S. Constitutions" in the light of the Vatican Council's decree, *Perfectae Caritatis*. Addressing resistance among the some members in the Province concerning the renewal of Vatican II, Father Schaefer wrote, "This is not a 'rebellion' against old traditions in an effort to change things for the sake of change; this is a re-study to bring about 'Renewal.'"

On the Feast of St. Gaspar in 1967, Father Schaefer reflected further on the spirit of renewal inspired by St. Gaspar. "Conciliar renewal is not measured so much by changes in customs or in outward criteria as much as in a change of certain mental habits, of a certain interior inertia, of a certain resistance of the heart to the truly Christian spirit," Father Schaefer wrote. "The first change, most important of all, is what is ordinarily called conversion of the heart"

Next Month: *Embracing a Spirit of Renewal*

Call for Manuscripts

THE WINE CELLAR

Topic: **Mercy.**

Deadline for submissions: April 15, 2015.

Article length: 2500 words in Word format.

Poems, prayers and artwork are also welcome.

Please include a brief bio and four reflection questions with article submissions. Any member or lay associate of a Precious Blood community is invited to contribute.

Contact:

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Bishop Charron on God's Plan

by Beth Heidler, Warrensburg, Missouri Companion

On January 6, 2015, Bishop Joseph Charron, C.P.P.S. led a day of prayer and gratitude for members, companions and priests of the Diocese of Kansas City-St. Joseph as part of the Prayer and Gratitude Series in honor of the 50th anniversary of collaboration between the diocese and the Missionaries of the Precious Blood Kansas City Province. The following is a reflection on his presentation.

“So, what are your plans for today?” We thought a bit before answering: what does the questioner have in mind? Is he going to ask me to volunteer a few hours? Will he ask me to be a guest for lunch? Do they want me to be a weekly visitor to someone who smells really bad?

Well, what Bishop Charron was looking for was more about God's plan. No one answered him immediately, so Bishop answered his own question: “Our plan is, to be holy! That's The Plan. God calls us to be saints!” Oh, is that all?

So on that lovely January day at Sacred Heart Church in Warrensburg, Missouri, Bishop Joe Charron encouraged us—incorporated members, companions, religious and diocesan clergy who were our special guests—to consider how blessed we are to be Christians,

saved by the Blood, in a way of life that is conscious of the concerns that were held in high value by St. Gaspar, in living the charity of Jesus: loving God and neighbor and inviting disciples.

“Reconciliation,” he reminded us, “is central in conversion to Jesus; meeting others with listening compassion and encouragement, giving special attention to the sick, poor and marginalized.” We are sometimes more comfortable with our mission (doing) than our spirituality (holiness), but both are necessary. “If you find that because of all you have to do, your prayer time is suffering, it's not your prayer that is the problem.” He said we are to be ministers of prayer *and* to challenge the values of our culture. Evangelization is part of the plan and as Gaspar invited followers as priests, religious and

companions, he encouraged works of mercy: to provide articles for the sick, collect alms, visit those in prison, and invite peers to church to hear the sermons.

Bishop Charron reminded us of our history: “The Pope needed someone to revive the spiritual life of the people who were demoralized.” The Mission houses, sodalities, centers for lay spirituality, etc. were important to the process. The Archconfraternity was a lay association, divided into groups of men, women, children, peasants and then those of clergy. They were to invite others to increase membership, work for and model prayer, peace and justice, reconciliation, and live the bond of charity with respect and care for each other.

Bishop Charron also spoke of the need for hospitality, more necessary today because of violence and stress. There are needs for support, listening, talking faith-fully, giving comfort, and providing space to gather. We are to study together and mentor new members. We encourage one another and give honest praise.

On the way to lunch, I heard someone say with a grin, “Hey, not a bad plan.”



Picture above and on previous page: Bishop Joseph Charron, C.P.P.S. at Day of Prayer and Gratitude, January 6, 2015 at Sacred Heart Parish in Warrensburg, Missouri.

Inside the Life of a Bishop:

Bishop Charron Offers Insights Upon His Silver Anniversary as a Bishop

Serving: Bishop vs. Priest

“Being a Bishop basically called for every bit of natural talent that I had. It’s an all-engrossing task—it takes over you if you really allow it. That’s why they call it the fullness of the priesthood. It did make me use much more of my talent than maybe I would have used otherwise, and I consider that a blessing in itself.”

Gifts as a Bishop

“Being able to see these gifts (as a bishop) reflected in the people. For example, those gifts of confirmation—to look into their eyes—the Holy Spirit was being conferred on them and (I could see that) being reflected in their eyes. It was a confirmation of this young person, but also a confirmation as to what has been given to me as a bishop. And when you see that, it brings forth gratitude and praise.”

Trusting God

“A good bit of my life I headed backwards. I would do it my way, and when things didn’t quite work out I would ask God for help. I learned throughout the years to always go to God first in prayer and open myself up to being led by God. And then no matter how difficult (things) get, it is much more about what God is trying to do through me.”

Reprinted with permission from The Catholic Mirror (Des Moines Diocesan Newspaper), January 16, 2015.

Stewardship, a Matter of Justice

by Jim Betzen, C.P.P.S., Pastor, St. Mary of the Visitation, Ottumwa, Iowa

Over the years, I have thought much about stewardship and preached on it often to both Anglo and Hispanic congregations. I imagine most of our members in parishes have preached at least annually on stewardship. In this article, I would like to share thoughts about stewardship and its relationship to a biblical understanding of Justice.

I think we can identify two motivations for giving: an external motivation for giving for external needs and an internal motivation within us that comes from who we are. We are all familiar with external motivation. The pastor and/or head of the finance council explains the needs of the parish and faithful parishioners respond. There is often a need for larger weekend collections, a new building project or simply retiring a debt. I once heard that Catholics are good about responding to a crisis. This external motivation is a worst-case scenario; however the crises in our lives are often the motivation we need to act.

The internal motivation for giving comes from within, from who we are. I believe this motivation is what we have learned lately about Christian stewardship. It is not a new program in the Church, but an awakening among Catholics to a biblical theology of giving. As Catholic Christians, our giving must be consistent with who we are. We have all heard that we are blessed by God with time, talent and treasure, and that we should then bless others with a portion of each. Christ is our model for stewardship: He came to serve and showed us the supreme example of sacrifice. As followers of Christ, He shows us an example for stewardship: we also must

serve others and sacrifice with our use of our time, talent and treasure. We are also stewards of the Gospel, of faith and love. The extent to which we have been taught the Gospel and blessed with faith and love in our lives, is the motivation for sharing the Gospel with faith and love.

In my talks on stewardship, I stress that stewardship is more than charity: it is a matter of justice. When I speak about justice in the context of stewardship, I speak about being in right relationship with others, not demanding individual rights. Christian stewardship places us in right relationship with God, our Church and the poor. The poor widow who gave from her need was in right relationship with her God and the Temple (Mark 12:42-44). Jesus was pleased with her offering, since in giving a sacrificial offering, she was practicing biblical justice. When our offering is sacrificial rather than an offering from our surplus, we also practice biblical justice.

I try to help parishioners understand that their planned, regular and sacrificial offerings are important in the paying just and livable salaries to the parish employees. Most parish employees today are lay men and women with families. As parishioners are paid just salaries in their work, the parish, in kind, pays just and livable salaries to its employees. Collectively, when parishioners give a sacrificial offering each weekend, they practice justice in empowering the parish to pay just salaries to their employees.

Teaching Catholics that sacrificial giving to the weekend collection is a matter of justice is a challenge. We live a society that is very individualistic, more concerned with receiving justice than practicing justice. We are working against years of misunderstanding of church finances and, most recently, with mistrust and apathy. I think we need to evangelize Catholics to the best of our ability about stewardship, sacrificial giving and practicing justice. In reviewing the history of the 50th anniversary of giving all Americans the right to vote through Civil Rights legislation, we see how slowly a consciousness of justice comes about in our society. Change in our society and in our church comes about through those who are faithful in speaking the truth. Speaking the truth is also a part of our work of stewardship: we are stewards of the Gospel and must preach it at all times and on all occasions.

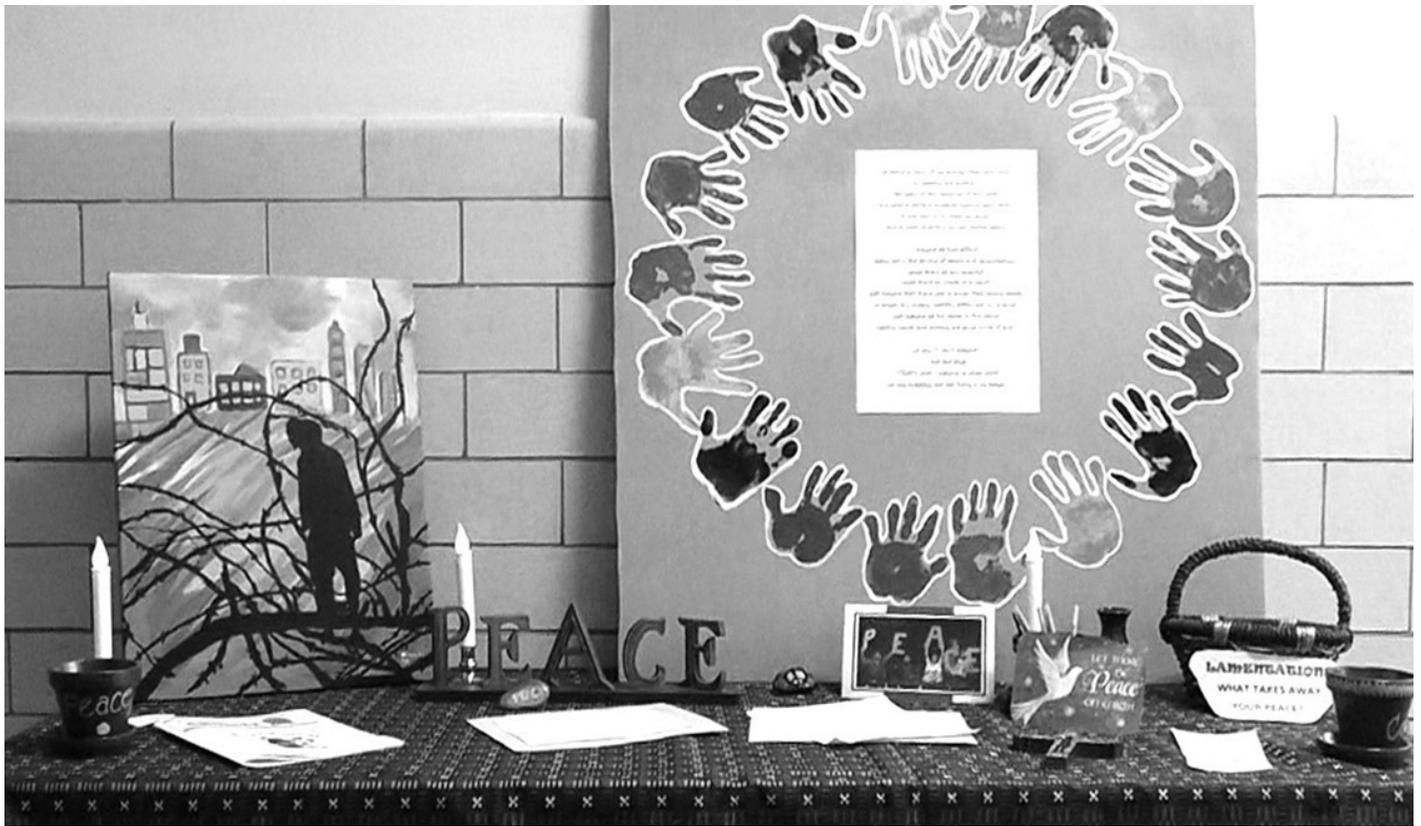


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- The Weekly Wine Press (blog)
- The New Wine Press
- Gaspar Virtual Spirituality Center

and more!



Ignite a Light

by Sr. Donna Liette, C.P.P.S., PBMR

“There is so much darkness here,” said Pearl’s mother-in-law as we gathered to pray at the site of Pearl’s homicide. Pearl’s wife passed out candles as Father Dave Kelly led a prayer for light to come into the darkness of this neighborhood torn apart by five men shot down in the past three weeks, all within blocks of the Precious Blood Ministry of Reconciliation.

Their blood cried out as stories were told, and wailing could be heard throughout the neighborhood, bloodstains still on the grass in the alley behind the store where each of these young men gathered for friendship and connectedness.

What to do? In partnership with several peace organizations in our community, we came up with the idea of inviting and challenging other agencies, businesses and residents to actively commit to building peace and bringing light into our neighborhood.

So throughout January, every Tuesday evening at 4:15 we, our youth and community, gathered around our PBMR peace table and shared our laments as we hear in Lamentations 1:20:

“Look, Lord, we are in a lot of trouble. We are sad. We are weak deep inside ourselves because we have lost so much. They are killing our people in the streets!”

Young and old alike cried out their pain in this weekly ritual. Then hopes and dreams for a peaceful future were shared and all were sent forth with a battery-operated candle to place in their windows. Throughout our neighborhood one can see the glow of these peace candles bringing light into the darkness of our streets.

The culmination came on the fourth Friday of January when we invited neighbors and friends to our new Art on 51st gallery for a peace lunch. With high expectations, we prepared food and drinks and seating for 20. By noon, no one appeared; then a knock at the door and in they came...5...10...20...and they kept coming—rich and poor, young and old—those that Jesus would have welcomed, the homeless and those who work with them, those despised by uptown, our corner store friends, grieving, some high, some intoxicated, some in tears, victims and offenders, our neighbors. All were welcome, and soon laughter replaced the wailing of the night before as they

continued on page 11

Bless Me, Father, For I Have Sinned

by Fr. Joe Uecker, C.P.P.S.

Last month, I shared some of my personal experiences with legalism, how it can affect a person, and what our idea of God is. In this article I'd like to share on a more positive level.

I hear from good Catholic people quite often that they seldom celebrate the Sacrament of Reconciliation. "I end up saying the same thing each time." "What's the use?" "Priests don't understand the real world." "I confess directly to God." Despite these answers, I am convinced that there can be significant changes in people's lives because of this sacrament. I don't think the 4:00 to 5:00 p.m. on Saturday afternoon is the world's best idea or the 8:57 a.m. request, "Father, can I do a quickie confession" before the 9:00 a.m. Mass is what Jesus had in mind.

It was October 26, 2014 and I was leaving St. Charles Church in Eden, Texas. I was there for *Unbound* and was heading out to a restaurant, having been invited by a family. As I was getting into my car, a lady stopped her pickup, got out and came over to me. "Are you the Fr. Joe who used to be at St. Mary's in San Angelo about 25 years ago?" "Yes, I left St. Mary's exactly 25 years ago." "Well, I'm sure you don't remember it, but I went to confession to you." "Ok," I said, wondering what was coming next. I thought: "If she still remembers that, it must have been really great or really traumatic."

"That confession changed my life for the better." She never went into any detail; she got back into her pickup and took off. I drove to the restaurant, relieved that hers was a positive experience, grateful for what God had done for her and feeling validated for being what I consider a bit unconventional in the confessional. I so often recall the negative experiences I recounted in my article last month that I often promise myself that I will do everything possible so that no one else has a bad experience with this sacrament.

The first thing I normally do is invite the penitent to "come over and sit down." The response is usually positive; however the response is occasionally, "No, I prefer to stay over here." In some places almost everyone comes over; in other places almost no one. I think the face-to-face gives the penitent a sense that

"I don't have to follow ritual rules here; I don't even remember how I'm supposed to start; I can just talk."

If it has been a good while since the person's last confession, my first response is, "Welcome back." The last thing a person needs to hear is, "Why so long?" or some put-down. I presume the penitent knows that they've done wrong; why else would they be here? I don't need to rub their nose in it. After that it is just a matter of listening for a while as the penitent recounts what's been going on in her/his life. Hardly ever is there a "grocery list" when it's face-to-face. Rather it's more of a general description.

I feel most unconventional in the penances I give. The only time I give the "Three Hail Marys" is when "I missed my morning prayers three times." If a person has missed Mass on Sunday, I may ask them whether it is possible to get to Mass during the week. If it is, I ask them to go to Mass once during the week for each time they missed on Sunday. If that's not possible, how about reading at least one of the readings each day next week? I try to check out the parish bulletin before confessions to find out if the daily readings are listed. If it's an addiction, I ask them to seek a support resource group such as AA and pray for God's help to admit their addiction. Ask any recovering addict; I've been told that 98% of people are addicted to something and that the other 2% are liars. Once people hear that, they aren't as reluctant to talk about it. (I recommend *Addiction and Grace* by Gerald May.)

If a wife has made life difficult for her husband, I may ask her to make his favorite meal. If it's the other way around, I may ask him to let his wife rest after supper and he can do the dishes and clean up the kitchen a bit.

If my suggested penance doesn't sit well with them, I have occasionally asked them, "What do you think you should do as a penance, to help change your life around?" Some are harder on themselves than I would ever dream of being.

I stress that confession is not like a blackboard eraser. You come in with the board all marked up and when you leave it's all erased. It's a matter of changing

something so that the board doesn't get as messed up. What is it going to take for such a change? That's what we try to get at.

I am convinced that there are lots of holy people, saints-in-progress in our parishes. Many times I feel like the penitent and that I ought to change places. Lots of people are deeply sorry for having harmed their relationship with God and the Church, although the latter (relationship with the Church) still leaves something to be desired.

Pope Francis has given me a lot of encouragement by his being unconventional and always teaching us to put people first. His emphasis on mercy is something sorely needed in our Church. Sometimes people leave with tears; my hope and my prayer is that they are tears of joy.

Light, continued from page 9

sat down together for Father Denny's special chili.

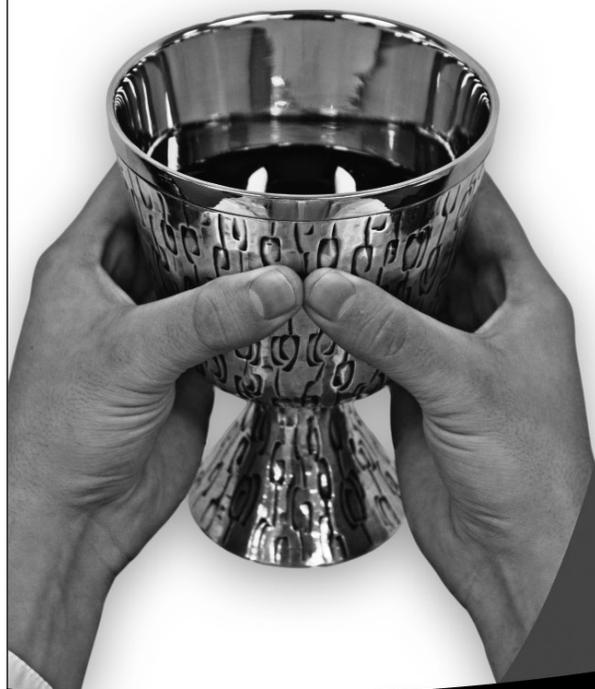
After the meal, each person was asked to take a candle from the table and tell where they saw darkness and how they wanted to "ignite a light" to be connected and fed in this neighborhood body, this church!

What a "Eucharist"—there were gathering rituals, stories, eating and drinking, singing, crying, laughing, and going forth to bring light into the darkness!

Our closing song used words from Peter, Paul and Mary's Peace song: "Don't Let the Light Go Out; Let it Shine through our Love and our Tears!"

May Peace prevail within me.
May Peace prevail in our homes.
May Peace prevail in our neighborhood.
May Peace prevail in this world!
May I be a source of this Peace!

Missionaries of the Precious Blood



Discernment Weekend

Inviting men, ages 18-45, to learn about living in community and religious life.

March 20-22, 2015

St. Charles Center
Carthagen, Ohio

To register, contact Fr. Timothy Armbruster, C.P.P.S.
vocations@kcprovince.org
or Fr. Vince Wirtner, C.P.P.S.
vocation@cpps-preciousblood.org



The New Wine Press

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Change Service Requested

The New Wine Press is committed to dialogue within the Church and charity toward all. Readers who wish to respond to the ideas shared in any issue is welcome to respond and continue the dialogue via an article or a Letter to the Editor.



Editor's Notes

Regarding Albertini

by Fr. Keith Branson, C.P.P.S., Publications Editor

If Don Francesco Albertini were alive today, he'd probably drive us crazy. Almost no one would understand his lack of ego. He wasn't a great preacher; he was someone who worked behind the scenes and focused on post-graduate studies for young priests—whom he hosted at his rooms regularly for theological discussion. His charity work was amazing: he was deeply involved in the Santa Galla hospital before Gaspar was, and he gave away almost everything he had and received during his life to those he felt more deserving. Reading Gaspar's writings on Humility can be unsettling at times; Francesco Albertini goes much farther. Until he became a bishop, he owned one set of clothes that he washed nightly, which meant during his imprisonment his personal hygiene was incredible. It was almost impossible for him to criticize others, and treated his fellow exiles that called him "Canon Pig" with great kindness. Like most great saints, he would have been institutionalized as insane if he lived today.

Albertini was the man with the vision. He saw the needs of the time deeply, and devoted his effort to treating them via Christian charity. He recognized Gaspar as a great preacher early on, recruiting him to

preach the service establishing the Archconfraternity of the Precious Blood (which Albertini started) in 1808 as a newly ordained priest, and leading his formation in Precious Blood spirituality throughout their exile and imprisonment. He wrote the Seven Offerings and other prayers for the new community as medicine for his times, and also wrote poetry. His last assignment was to shepherd a diocese at the border of the Papal States, which included a small town named Sonnino, that was in dire straights and needed a man of extraordinary holiness to guide them. Tragically, his last mission was barely underway when he died.

The Hidden Father is an excellent read, and if you haven't read it already, I warmly recommend it for your Lenten study. Integrating Albertini into our spiritual life is like trying to integrate someone like Mother Theresa: someone very alien to this self-absorbed and self-promoting culture. Albertini gives us an example of Humility that can be as strong a call to conversion as Pope Francis' humility is today, and reminds us that emptying ourselves provides a compelling witness to the Cry of the Blood seeking healing for the world.