

THE **New Wine** PRESS



Volume 24 No.9 • May 2016

**Immigration ... Adding to the Conversation
Adult Tutoring Experience**

2016 Provincial Assembly: *Faith in Action*



June 6-8

Church of the Annunciation

Kearney, Missouri

Featured Speaker:

Sr. Simone Campbell, sss

Executive Director of NETWORK

Sister Simone Campbell has served as Executive Director of NETWORK since 2004. She is a religious leader, attorney and poet with extensive experience in public policy and advocacy for systemic change. In Washington, she lobbies on issues of peace-building, immigration reform, healthcare and economic justice. Around the country, she is a noted speaker and educator on these public policy issues.

During the 2010 congressional debate about healthcare reform, she wrote the famous “nuns’ letter” supporting the reform bill and got 59 leaders of Catholic Sisters, including LCWR, to sign on. This action was cited by many as critically important in passing the Affordable Care Act. She was thanked by President Obama and invited to the ceremony celebrating its being signed into law.

In 2012, she was also instrumental in organizing the “Nuns on the Bus” tour of nine states to oppose the “Ryan Budget” approved by the House of Representatives. This budget would decimate programs meant to help people in need. “Nuns on the Bus” received an avalanche of attention across the nation from religious communities, elected officials and the media.

She has led three cross-country “Nuns on the Bus” trips, focused on economic justice, comprehensive immigration reform, and (most recently) voter turnout.

Simone has often been featured in the national and international media, including appearances on 60 Minutes, The Colbert Report, and The Daily Show with Jon Stewart.

She has received numerous awards, including a “Franklin D. Roosevelt Four Freedoms Award” and the “Defender of Democracy Award” from the international Parliamentarians for Global Action. In addition, she has been the keynote or featured speaker at numerous large gatherings, including the 2012 Democratic National Convention.

Prior to coming to NETWORK, Simone served as the Executive Director of JERICHO, the California interfaith public policy organization that works like NETWORK to protect the interests of people living in poverty. Simone also participated in a delegation of religious leaders to Iraq in December 2002, just prior to the war, and was later (while at NETWORK) part of a Catholic Relief Services delegation to Lebanon and Syria to study the Iraqi refugee situation there.

Before JERICHO, Simone served as the general director of her religious community, the Sisters of Social Service. She was the leader of her Sisters in the United States, Mexico, Taiwan and the Philippines. In this capacity, she negotiated with government and religious leaders in each of these countries.

In 1978, Simone founded and served for 18 years as the lead attorney for the Community Law Center in Oakland, California. She served the family law and probate needs of the working poor of her county.

She is also the author of *A Nun on the Bus: How All of Us Can Create Hope, Change, and Community*, published in April 2014 by HarperCollins.

THE New Wine PRESS

Volume 24 No. 9 • May 2016

Features

- 6 Immigration ... Adding to the Conversation
- 8 Adult Tutoring Experience

Departments

- 5 Companions
Let's Make a Difference Together
- 11 PBMR
Voices From the Open Doors
- 12 Precious Blood Volunteers
Volunteer Alumna Returns in
New Role
- 13 Wine Tasting
Welcoming the Homeless
- 14 Wine Tasting
Streams of Mercy

Front cover photo: Adult students studying English language and Citizenship in preparation to become U.S. citizens

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.

THE New Wine PRESS

Missionaries of the Precious Blood
Kansas City Province

Precious Blood Center
P.O. Box 339
Liberty, MO 64069-0339
816.781.4344
www.kcprovince.org

Editor
Richard Bayuk, C.P.P.S.
rbayukcpps@mac.com

Layout & Design
Margaret Haik
communications@kcprovince.org

Printed on recycled paper by
McDonald Business Forms
Overland Park, Kansas



God of New Beginnings

by Fr. Richard Bayuk, C.P.P.S., Publications Editor

Towards the conclusion of her book *A Nun on the Bus*, Sr. Simone Campbell describes the final rally of their “Nuns on the Bus” tour. With Angel Island (the “Ellis Island of the west”) as a backdrop, the crowd shouted: “Raise your hands! Raise your voice!” She then says, “Our nation needs that action, those voices. Our people need it. Our families need it. Nothing is certain in politics, that’s the one thing we know for sure. I also know my spirituality calls me to walk willing with a broken heart—a brokenness that in the process of opening up releases hope for the many so that eventually justice for all our brothers and sisters may be realized. But until that day, we will stay in the struggle, walking in the dark and trusting that all good things do work toward good.”

The articles in this issue give examples of how Precious Blood spirituality in particular motivates many to walk with and stand beside and hold up, releasing hope for the many. As I write this I am also preparing for the upcoming 5th Sunday of Easter, with scripture passages that speak of Jesus’ new commandment to love, and John’s vision of “a new heaven and a new earth” and the voice that proclaims, “Behold, I make all things new.” Perhaps the vision of a new heaven and new earth remains in the future at least partly because we have failed to live it in the present.

The authors of these articles describe ways in which we can partner with the “God of New Beginnings” and help realize the vision. Nancy Clisbee and Mike Caruso share with us their journey with immigrants and refugees; Kathy Keary describes her experience tutoring children from low-income and disadvantaged families; Fr. Al Ebach writes about Companions and members working with the ministry of Family Promise of the Northland, providing hope and opportunity for homeless families; three stories of success and new beginnings come to us from the Precious Blood Ministry of Reconciliation; Fr. Ron Will reflects on the role of suffering and our response to it. Last but not least, you will find a list of those members who will be experiencing new beginnings in ministry this summer.

Sr. Simone Campbell will be our keynote speaker at the Assembly in June. I conclude with one of her poems from her book.

Loaves and Fish

I always joked
that the miracle of loaves
and fish was: sharing.
The women always knew this.
But in this moment of need
and notoriety, I ache, tremble
almost weep at folks so
hungry, malnourished,
faced with spiritual famine
of epic proportions. My heart

aches with their need.
Apostle like, I whine:
“What are we among
so many?”
The consistent 2000 year-old
ever-new response is this:
“Blessed and broken, you are
enough.” I savor the blessed,
cower at the broken and
pray to be enough.”

The Meaning of Suffering

by Fr. Ron Will, C.P.P.S., Leadership Team

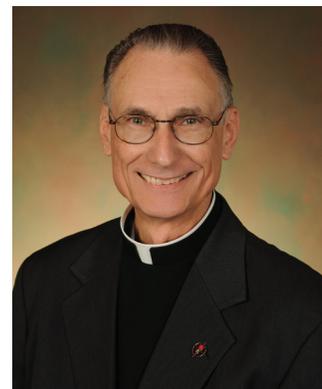
Over the years, during times of communal suffering, many of us have heard Fr. Joe Nassal say, “Let us meet at the foot of the cross.” By an act of your will, you can embrace the cross you are carrying. Taking your pain to the cross is taking your pain to the place of transformation. It’s at the cross that we let it go; we die to self and allow God to transform us. Give it to Jesus. Offer it to him by laying it at his feet. Instead of re-living the pain, every time the thought comes to your mind, stop and see the Lord tenderly and lovingly waiting for you. The meaning in suffering is realized when we do something meaningful with it.

Good Friday fell on March 25th this year. Ordinarily, on the Church’s liturgical calendar, March 25th is the Feast of the Annunciation—when the Angel Gabriel told Mary that she was to become the mother of Jesus. (The actual celebration this year was moved after Easter to April 4th.) That feast struck me as a good meditation: Look at the suffering of Jesus through the eyes of Mary. She suffered along with Jesus. She did more than feel sorry for Jesus from a distance. She participated in his redemptive suffering. When we pray the Stations of the Cross, we often sing a verse from the hymn “At the Cross her Station Keeping” between each Station. During Holy Week we at St. Francis Xavier had a picture displayed in our gathering space that showed three phases in Mary’s life: Mary holding her newborn son Jesus, Simeon prophesying that a sword would pierce her heart, and Mary holding the dead body of Jesus after he was taken down from the cross.

If you don’t identify well with Mary, you could look at Jesus’ suffering through the eyes of Simon of Cyrene. In bringing about our redemption through suffering, Christ has also raised human suffering to the level of redemption. So each of us can become a sharer in the redemptive suffering of Christ through our individual sufferings. When Jesus was carrying his cross, Simon of Cyrene was passing by and the soldiers forced him to help Jesus. This was a foreshadowing of our calling to pick up our crosses. Simon did not plan to carry a cross that day, but as the circumstances played out, the cross of Jesus became Simon’s cross. His decision to embrace the cross rather than reject it made that day become his best day ever.

Jesus’ suffering was redemptive. At the same time Simon’s and Mary’s suffering participated in that redemptive suffering. So does our suffering. Jesus embraced his cross, embraced his suffering. Mary walked alongside and experienced his suffering with him. You and I are invited to walk alongside and share Jesus’ suffering, too. There is meaning in our suffering when we do that.

Good Friday invites us to reflect on the suffering of Jesus because it shows us how much he loves us. There is a scene from Mel Gibson’s movie *The Passion* when Jesus is about to be nailed to the cross. He actually crawls to the cross





so that he can be nailed to it. He sees a reason for the suffering: you and me. He loves you and me that much. He wants to save us.

When suffering has a meaning, we too can accept our crosses. Whether it is a mother going through labor pains for the sake of a new life about to be born, or a man

running into a burning building to save his child from death—and living with scars on his arms and face for the rest of his life—both are willing to do that for the sake of the child's life.

Good Friday invites us to reflect on our own various kinds of suffering. Is there any meaning in our suffering? Yes there is, if our suffering is joined with the suffering of Christ. If we know how God can use our suffering, we would lose our fear and would actually embrace it, because even our very suffering has been redeemed.

The only way to understand our suffering is to understand Christ's suffering. In Galatians 2:20, Paul writes, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and delivered himself up for me."

Jesus came to earth to show us how to live. In showing us how to live, he showed us how to suffer. He showed us that our suffering is meaningful.

The mystery of suffering becomes even more complex and powerful as we begin to recognize the intimacy between the head, which is Christ, and his body, the Church. The head and the body work in union. St. Augustine said that the sufferings of both the head and body are shared. If you persecute the Church, you persecute Christ. If the body suffers, the head (Christ) suffers as well. That's why Christ said to Saul on the road to Damascus, "Saul, why are you persecuting me?" Saul hadn't laid a hand on Jesus, but he had laid a cruel hand on the followers of Jesus. Because we

are joined to Christ as the body is to the head, we are united with him in our physical and moral suffering. Our sufferings become one with his.

Nothing was lacking in Christ's sufferings, but so that we might know the love of God more deeply, Christ has made room in his suffering for us to participate in it. Our suffering isn't supposed to be meaningless; it's meant to be united with Christ's suffering, and so invested with value. Our suffering provides us with an incredible opportunity to work with him in redeeming the world, and it is an incredible opportunity to love the way he loves. Archbishop Fulton Sheen once said that hospitals are filled with wasted suffering, and we could add that many homes are, too. If our suffering is all about us, then nothing beyond us is accomplished; lives aren't changed.

The word "passion" is used to describe multiple things. When talking about the final hours of Jesus' earthly life, "passion" expresses the events that occurred as he poured out his life on the cross. Passion is also used to describe the love between a husband and wife. Passion is associated with suffering in both Jesus' love on the cross and the love between spouses.

Suffering in isolation leads to despair. Suffering in union with Christ leads to strength and hope. While suffering will always be part of life on earth to one degree or another, it doesn't have to destroy us. Instead, recognizing that we are called to share in the sufferings of Christ can transform any situation into a grace-filled experience of God's love. Mother Angelica said that her suffering was a guard for her because it made her depend on Jesus.

Sharing in the sufferings of Christ involves an act of our will. It's saying, "Yes, I will offer up my suffering in union with the sufferings of Christ." If we do that, (if you offer up your suffering,) we are going to share a very special role in bringing about the world's redemption. You have a part to play, and it's a treasure that you can share with others. That means that through your sufferings you can pray for your family. You can offer up your suffering for the pope, or for the president, or for your priest, or for your daughter, or for others you know who are sick. Through your sufferings, you can actually love the way Christ loves, and you are not limited by distance or time.

Suffering without Christ just hurts. But suffering with Christ can transform the world. ♦

Let's Make a Difference Together

by Kathy Keary, *Precious Blood Companions* Co-director

The vision statement of the Companion movement, *Gather Send*, opens with the statement that by our covenantal relationship with the Missionaries of the Precious Blood, “we gather, and then are sent to bring hope and reconciliation to a wounded world.” It continues: “We are ambassadors of Christ to the edges of society.” These words that describe who we are trying to be quickly surfaced when Brad Grabs, the executive director of The Learning Club, invited the community to partner with his organization as they live their mission to give inner-city children “the keys to unlock their potential and discover the abundance of life, shaping them into tomorrow’s leaders.” We were requested to join other mentors and tutors to “inspire students to work hard and dream big.”

The Learning Club is not new to our community. The Precious Blood Human Development Fund has financially supported this project in past years. Tim Deveney, a Learning Club tutor and the Precious Blood Director of Volunteers, is collaborating with the Companion Office in supporting this outreach opportunity that impacts the lives of over one hundred children. Tim states, “I am excited about this connection between the Precious Blood community and the amazing work done by the Learning Club in service to children from low-income households in Kansas City, Kansas. This ministry is an extension of the work of the Precious Blood Volunteers program. In both cases we are offering people the chance to be with and serve people living on the margins. It is also a time for our Companions to see Christ in people they normally would not encounter.”

A couple of years ago I attended a Learning Club event where I found the testimony of the students inspirational. They eloquently expressed their appreciation for the organization that drastically changed their lives. One child commented that The Learning Club encouraged him to set goals, resulting in his acceptance into the gifted program at his school. Another who was given the title “role model” at school attributed her success to The Learning Club. Another student described The Learning Club as a major part of his life that helps him stay successful and keeps him on the honor roll. This child had also seen a change in his little brother who has become more “self-disciplined,

professional, and appropriate.” A ninth grader, a current tutor, who had been in the program from first through eighth grade, said that The Learning Club gave him confidence and motivates him to be a better person. Another student described The Learning Club as a place where kids can learn and grow and where the tutors believe that the kids’ dreams can come true.

As a tutor for The Learning Club, I witness how important the volunteers are to the children. Having a positive after-school activity is a rarity in the housing projects of Kansas City, Kansas—as is a caring adult motivating a child to be the best they can be. I firmly believe that together we are impacting these children’s lives empowering them to be leaders who grow up to make a difference within their community.

Three Liberty Companions are currently serving as tutors: Pam Demasi, Fran Norton, and Rena Tulipana. Rena, a former teacher, comments that she loves working with the kids, a ministry to which she feels called. She also appreciates representing the Missionaries of the Precious Blood as she serves with her fellow Companions.

Brad Grabs states: “The Learning Club is very pleased with the partnership that we have with the Precious Blood Companions. It is truly a blessing to have Companions provide caring, dedicated tutoring and mentoring to our students. Many of our students lack a caring, stable, responsible adult in their lives, and the influence of Companions has a huge impact on Learning Club children. We would love to expand that partnership and have more Companions involved with our students.”

Gather Send also states that the Companion movement endeavors to “bring the cup of our spirituality to ever widening circles, to people of all generations, races, and cultures.” As we have explored drawing young adults into the Companion movement, a recurring theme has echoed: young adults will be attracted by service. Offering this opportunity to serve in community as we live into our vision will draw young people. It also increase our visibility among people of different races and cultures. Members and Companions, we hope you will join us in this life-giving ministry that makes a difference in the life of an inner city child. ♦



Students from Nancy Clisbee's ESL and Citizenship class

Immigration ... Adding to the Conversation

by Nancy Clisbee, St. Joseph, Missouri Companion

Our discussion and vote on a Corporate Stance for Comprehensive Reform of the Immigration System is coming in June at our Assembly. We've had opportunities to attend workshops on immigration and do some reading in *The New Wine Press*. We've all seen the "the signs of the times" regarding immigration in our local papers and on the national news, and we've had our own interactions with immigrants in our local communities.

Mike Caruso and I are Companions who have worked with immigrants for the last five-plus years. Here we share some of our thoughts, information, and personal reflections. Our perspectives are different, as we come from different life experiences and work histories. We have been involved with different tasks. For both of us, our missions as Companions are central to the conversation.

It has been my privilege to teach both English language and Citizenship (all that is necessary to learn

in order to apply and be accepted as a naturalized citizen of the United States) to adults from all over the world. Others have mentored me, (and I have worked through the state certification process) to a place where I feel competent (most days) to make that statement. I am a paid teacher who handles class preparation, individual as well as group planning, and plain old paperwork. For each student remaining with the program, I bear responsibility for at least 40 hours of instruction, then making demonstrable progress on a federally approved test. This is serious business, required to keep our program funded. And a lot happens that is out of anyone's control.

As I (and others) have grown with the program, the process also has become one of befriending students and serving as their advocates in many situations. As a result, many other hours each week are devoted to this ministry. It provides me the opportunity to live my covenant as a Precious Blood Companion in

very concrete, and sometimes surprising, ways. It has brought experiences flavored by the cultures of the world. I have seen, through many eyes, the systems, events, and emotions in play as God's people migrate in search of a better life.

In preparation for the Assembly, we have focused primarily on those immigrants who are undocumented. Though they certainly are most at risk, and have the most to lose under the present system, it has been my experience that most immigrants—no matter their status as documented, undocumented, or refugee—face a wrenching, marginalizing experience.

Working with these folks brings unlimited opportunity to share the charism of Gaspar. Hospitality, compassion, inclusiveness of those on the margins of society, and “standing in the breach” all are needed. It's very easy (especially during the first week of class) to catch a glimpse of the face of Joseph and his silent wife Mary, who have given up everything familiar—language, family, and home country—as they fled war, persecution, or famine. (They long to tell you about their beautiful boy Jesus, but no one has asked.) We see vulnerable young women, perhaps tainted by some scandal at home, who bring their children and “bet the farm” on the chance to find acceptance, love, and a better life in the U.S. with a husband they've met online. Often, we see Jesus the carpenter, working an atrocious schedule in order to send money to his family—who have nothing—living on the other side of the globe.

Although we get to witness and celebrate learning, citizenship, new babies, better jobs, and newfound freedom from some of the fears that stalked them in their home countries, there are still plenty of trials, heartaches and sometimes terrors to go around.

Some of our students are profoundly lonely. After all the waiting, after finding a job (and for a trained individual like a teacher or a dentist, this is usually a cleaning job, or a food processing job), life may deteriorate into a very flat experience. Gone are the friends and acquaintances who spoke your language. Listening to, speaking, writing, and reading English 24/7 is an exhausting experience. The internet provides tv, some reading, and Facebook in your home language. But this is a very limited existence. In offering hospitality, we provide conversation partners to students when we can. We text students to stay in touch. When they have been absent, I inquire if they are sick and urge them to return. They are free to text me—I've received loving notes, questions about class, homework questions from their kids, even a few “grammar emergencies.” (Teacher, when do we

use “tell,” and when “say”?) However, there are some levels of loneliness that cannot be addressed by casual contact.

Many of our students are exhausted from long work hours, and many are in pain from performing repetitive tasks hour after hour. They seldom refuse overtime or complain, as other immigrants are waiting to take their places. Employers find ways to let go injured workers. Sometimes there is tension between different cultural or racial groups at work. It's always best for your own employment to keep your eyes down, and not rock the boat. In compassion, we share information about medical providers and other resources.

Immigrants are easy prey for those who would take advantage of them on car deals and other financial arrangements. They pay exorbitant rates and miss the contract clause that states that if they have less than perfect credit at the time a loan is arranged, they can instead be assigned a loan at a higher rate—one that will take five years to pay off, instead of the four year loan they believed they were receiving. (And yes, this is just inside the law.) One student was confused and dismayed after a stop at the gas station. He had paid with a twenty, but the attendant told him it was a “fake twenty.” He would need to find another one or the police would be called. Naturally he paid a second time. Sometimes all we can do is verify what has happened, and stand beside our friends.

Those who are undocumented stand on quicksand most of the time. Many do pay their federal income taxes—using payer numbers—in hopes of one day being eligible for citizenship. (Proof of previous payment of taxes is essential.) A student brought me an official paper about a month ago, a statement indicating his daughter (born here) had medical coverage through Medicaid. He asked if I knew where

continued on page 10

Nancy Clisbee and students





Nancy Clisbee (far left), Mike Caruso (center front), and judge (center back) with recently naturalized citizens

Adult Tutoring Experience

by Mike Caruso, St. Joseph, Missouri Companion

Tutoring has captured my need to share myself and focused my energy and creativity to become both a student and teacher to those from foreign countries. What struck me immediately walking into the English as a Second Language (ESL) program was being greeted by engaging smiles that gave a premonition of a unique opportunity. Early in 2011, Nancy Clisbee encouraged me to volunteer in her class. Just a few months later I would make my first C.P.P.S. covenant as a Companion.

It was in Nancy's class that I was first exposed to the seeds of community dropped into the mix of a multicultural soil where small gains in learning were germinating through celebratory hoots and cheers and claps initiated by Miss Nancy. A short while later, Nancy introduced me to her close friend and teacher in the ESL program, in whose class I've volunteered ever since. Pat, a truly remarkable teacher, quickly became my mentor, not only of teaching methods, but by living the charisma of the Precious Blood—albeit, unknowingly. Through association with her, tutoring has become a vehicle challenging me to remove

the protective layers around my heart, awakening me to live more deeply into becoming more wholly and uniquely myself.

It was that spirit of love evident in the welcoming and supportive behaviors of many teachers and employees, including our administrator, which first touched my heart. It also touches the fearful hearts of immigrants whose life experiences have taught them to be wary. Since that time there have been many who have entered our class with a deer-in-the-headlights look and stiffened posture. Slowly, over the early days and weeks, their expressions soften. I imagine they feel the bath of welcome through warm smiles as the teacher and each tutor greets them by name with a handshake or hug or bow. We become a community.

One such student, a 36-year old, arrived at the beginning of this school year. Since mid January, his personality has been budding, and there are many more blossoms in just a short time. He shows confidence in his accomplishments. I have felt a very real joy—pride even—watching his eyes light up and give a satisfying grin or a fist bump as he masters the increasingly

difficult concepts, words, and pronunciations. He enjoys mimicking me, and gives a sly look when he catches my mistakes. Verbal communication skills are still at an awkward level, since his ears have trouble hearing the nuances, and his tongue is not used to twisting itself; but he's on the right track, very inquisitive, eager to learn vocabulary, and likes to compete with himself in memorizing words and their associations. And I can tell he enjoys watching my surprised and pleased reaction when he can suddenly pronounce the heretofore unpronounceable.

However, I would never have predicted that this fellow would blossom to this extent. He was one of 17 ESL adults in the September class whose preliminary placement test scores of English showed minimal understanding, speaking, writing, and reading skills. They were assigned to our class to learn the most basic concepts—the alphabet, days of the week, months of the year, identification, and counting numbers—before being introduced to other foundational skills. He kept his head lowered, made little eye contact, nodded but seldom spoke. His demeanor was stern, expressionless, with never a smile. He apparently had some education, either in his native country Burma or elsewhere en route to the U.S., since he was focused on the writing tasks put in front of him.

Because of the rather large number of students, I was initially tasked with tutoring 3-5 students. As I moved from student to student, directing, showing, correcting, N was copying hurriedly and in a sloppy manner, as if he had a train to catch. He seemed to resist any direction or correction. In hindsight, I misunderstood that his freight train-like manner was possibly evidence of his competitive spirit. He had no idea what he was copying, but he was going to be the first to get finished. Our teacher Pat attached a wall chart of all the students' names. Next to each name was a space to check off each student's completion of the particular assignments, (alphabet, months, etc.) and competence in memorizing and reciting them. With that awareness and with encouragement, N became more docile and more patiently focused.

Over the next four months, attrition whittled our numbers (some because of immigration issues; others related to job-class time conflicts or other personal issues). In mid-January we had more volunteers to help tutor. Since then N has become my only student. More tutors devoting individual help have been a major factor increasing the skill level of all of the students.

Each year, despite the fact that the program's learning requirements have become increasingly demanding, Pat has maintained the same welcoming,

nurturing, spirit as she spends herself in and out of the classroom for the benefit of the students. Our students know Miss Pat is available and committed to them and they are eager to respond.

Each year I'm more in awe of the individually tailored lesson plans and work sheets she creates to facilitate their skills to the level that allows them to make use of the standard teaching materials. She is tuned in to their individual idiosyncrasies, using this knowledge to connect with them and validate them; she stretches them so they can accept the next challenge. There is always laughter, certificates of accomplishment, goodies to eat, and birthday celebrations. Did you know that most of the people from South Sudan were born on January 1? The educated guess is that a combination of illiteracy, deaths due to harsh living conditions, killings, and the lack of birth certificates, have made it impossible to provide adequate data.

Both Nancy and Pat have a holistic approach to each student, seeing both the strengths and needs that become apparent during the class sessions. They have advocated for some with a local employer to change the students' working conditions to reduce repetitive injuries. Nancy and Pat have taken on tasks to help particular students deal with out-of-school problems, such as resources to help with monetary issues, rental concerns, health problems, and in locating legal counsel. In one case they were instrumental in locating an ophthalmologist who provided pro bono cataract surgery.

Thanks to their unpretentious example of thinking and acting with the heart of Christ, I am challenged to change the habitual thinking and reactions I've used for over 40 years. I credit their influence (and other friends' examples) in prompting me to admit that I've been protecting myself from engaging in some activities because of many rationalizations involving fear, apathy, and just plain selfishness.

It has taken over five years to make the decision, mainly by God's grace—to let go of my own pretentiousness and accompany Pat and Nancy to two court hearings. Both were to give moral support. One occasion was for one of our women who was savagely beaten. On another occasion—much more joyous—we attended the citizenship ceremony of a student. In both cases, the students were extremely grateful for our presence. The gift of presence cannot be overestimated. It is the gift of mercy, since it is a response to the deepest need for reassurance and solidarity.

As people new to our culture, these immigrants and refugees are most deserving of being treated as brother



Adult students

and sister. To the degree that I am open to being mentored in learning techniques, disclosing my weaknesses, and accepting critiques, I am progressively improving my ability to foster trust and confidence in my student, who observes my relationship with Pat. He in turn sees me more as an equal with whom he is safe, and is more able to ask for help—or laugh at his own difficulties, coordinating his tongue and lips to produce intelligible sounds. Because I am slowly becoming more willing to risk being open to change formerly “safe ways of living,” the Blood of Christ coursing through the hearts of others is now having an effect on my heart. ♦

Adding to the Conversation, continued from page 7

he and his wife could get insurance. The local free clinic reminded me that the young man and his wife could always come there for care. But the only possible insurance coverage for them would be self-pay, which was out of the question. Would this couple be fined for failing to obtain insurance? We’re not sure. Since they are not citizens, are they covered by the requirement to obtain insurance? These folks live in the breach. We search for answers to their questions, but without changes to the system, they will remain there. And we’ll be beside them.

Young women who arrive in the U.S.—alone or with a child—to marry an American are completely vulnerable to heartache, or worse. One morning a tiny, blushing young woman who came on a fiancé visa arrived at class. (One who immigrates to the U.S. on a fiancé visa has a shorter three year waiting

period, instead of the usual five years before they may apply for citizenship. They must marry within 90 days of arrival, with the spouse assuming responsibility for medical care and any debts. Same sex fiancés are permitted as well.) She spoke not one word of English. We could not deduce her home country even, and finally got out the globe. She pointed to China. She did not know her American last name. She attended faithfully for about five weeks, then disappeared with no explanation. Eventually we learned that she was pregnant, terribly morning sick. In a happy turn of events, I have seen this young woman a few times over the last years. Today she’s happy, and has a beautiful 6 year old with the name of Patrick.

Other fiancés did not fare as well. They wed men who certainly did not love or care for them, except for the money they would bring home from long hours of work. One older man really did love his new wife, but died suddenly, without making legal provisions for her. She and her son were completely adrift with no financial support. We tried very hard to stay close to these women, explaining options and providing supportive friendship.

Immigrants are so often denied respect. They work the meat processing jobs that are hard to fill. While looking down on these workers, there are some Americans who speak proudly of the “the good old days,” when their grandparents worked hard in local packinghouses. They have forgotten their own history.

Respect is denied because some immigrants are of another faith, or they speak and understand limited degrees of English, or they just seem “different.” A powerful young black Muslim man from East Africa with the kindest heart was a part of our class. One day, he became quite animated when I commented that my husband was retired. “I am too! What did he say, Nancy?” the student demanded. I explained further, but he asked the question again. “What did he say, Nancy?” Finally, I asked where the student heard the word “retired.” At work, he said, whenever he said things. I realized suddenly that the word he was hearing was “retard.” I think we all went home sad that day. ♦

Voices From the Open Doors



Hi, my name is Shawn Reed, now known at the PBMR as “Chef Shawn!” I have been coming to PBMR since I was 15. I love this place; so many doors have been opened for me. The first couple of years I was the artist of the Youth Art Center. We were so proud to walk in that door and pursue our art

dreams under the direction of Alberto Alaniz. I then began expanding more and got interested in “Cooking with Carolyn,” which led me to take the 10-week Culinary Arts Program offered at PBMR with Chef Tony. I finished the program, earned a Certificate, and donned my chef hat and jacket. I felt proud with my mother, a community judge and our staff and friends there for the celebration. It was an awesome day.

Culinary is something I have always been interested in pursuing. As a kid being in the house around my mom, watching her cook and later helping her, I had a dream. Then I got the word from Sister Donna that Peaches Restaurant was interested in hiring me—a door about to open? So we went to the restaurant, had lunch and met the manager. They called me for an interview and I was hired within a week! That was a huge opening for me because I so want to be a chef

someday. I believe that door too will open!



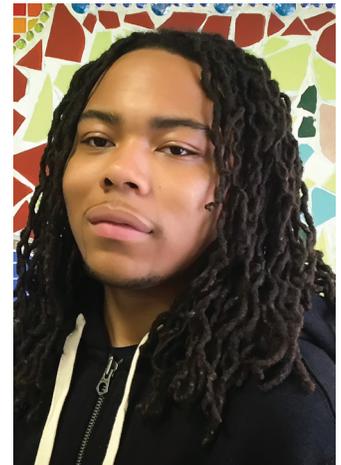
I am one of the PBMR youth, John Jones. I discovered PBMR when I was 16, and then doors began to open for me that I could never have imagined. Father Kelly gave me my first summer job and nothing but the best happened to me as a

result. I graduated from high school and then went on to college for 2 years again with the help of PBMR.

This spring I got a chance to enter the JRP (Job Readiness Program). I now have a job, go to work everyday, and I am learning to save my money and make better choices. I am seeing how hard work pays off.

Now I have a job that I love and once again PBMR opened a door for me. Someday I hope to be a contractor and open doors for other people. PBMR doors are always open for support, food and fun or just to stop in and talk. I love it that in my neighborhood, right in the center of violence, is this safe place where the doors are always open and you are welcome.

Hello, I am Tyreese Brown, 20 years old. I have been hanging around Precious Blood Center since I was 15. The center has opened a lot of doors for me; I don't know what I would have done without Precious Blood Center or where I would be today. Maybe like many of my “brothers,” I might be dead or incarcerated for a long time.



I was in the first cohort of the Job Readiness Program (JRP) coordinated by Patrick O'Connor. He helped me get ready for a job and then accompanied me on the search. I now work full time and that keeps me off the streets and out of the way of the gun violence. I love Precious Blood for all that it does for my friends and me. If only we had more places like PBMR, I believe Chicago would be a much better place and would not need to be given the name “Murder Capital of the U.S.” It could rather be a place where education and job doors are readily opened for the youth of our city.

To learn more about our Opening Doors Project visit: www.pbmr.org or openingdoors.mydagsite.com. ♦



Volunteer Alumna Returns in New Role

by Tim Deveney, *Precious Blood Volunteers Director*

I am excited to announce Kara McNamara as the newest member of the Precious Blood Volunteers Advisory Board. The Advisory Board unanimously recommended Kara as a member. Kara served as a Precious Blood Volunteer in the summer and fall of 2013. She volunteered at St. Paul's Catholic Church in Crownpoint, New Mexico. In Crownpoint Kara taught at St. Bonaventure's School, helped out at St. Paul's Parish and assisted in the secondhand clothing store. Together with Father Al Ebach, Kara started a program providing extra food to students from low-income households. The extra food was sent home on Fridays with children the school's staff had identified as most in need.

She currently works as the Middle School Program Director at the Victory Project in Dayton, Ohio. The Victory Project serves at risk youth providing them with opportunities through their curriculum built around education, entrepreneurship and enlightenment. Kara graduated from the University of Dayton in May of 2013 with degrees in Psychology and English.

Kara says, "I am thrilled to put to work my energy, passion, and experiences as a Precious Blood volunteer as an Advisory Board member. My own volunteer experience in New Mexico stays with me in important

ways: in my decision to continue to work in the non-profit realm, in my spirituality that continues to find resonance with the Precious Blood charism, and in my approach to relationship-building and advocating for others. Now, as a new teammate on the Advisory Board, I look forward to continuing to allow my time in Crownpoint to work through me by supporting the volunteer program, those who choose to serve as volunteers, and the program's ultimate impact on the community served."

She is taking the place of Bonnie Kane, who resigned from the Advisory Board for personal reasons. I am grateful for Bonnie's service to Precious Blood Volunteers. She brought a unique perspective to the Advisory Board. Her service as a volunteer and her training as a social worker added depth to our discussions. Additionally over the last three years Bonnie has met with our new volunteers offering her advice, experience and witness. These meetings with the new volunteers have been one of the highlights of the Volunteers' Orientation.

Bonnie was a Precious Blood Volunteer at Precious Blood Ministry of Reconciliation in Chicago in 2011 and served on the Advisory Board starting in April 2013. ♦

Welcoming the Homeless

by Fr. Al Ebach, C.P.P.S., Church of the Annunciation Pastor, Kearney, Missouri

In 2012, the Church of the Annunciation, under the direction of Fr. John Wolf, C.P.P.S., discerned to participate in Family Promise of the Northland. The mission of Family Promise is “to help homeless and low-income families achieve sustainable independence.” The vision of the organization is to help a family find a home, a livelihood, and a chance to build a better future together. Family Promise of the Northland presently operates with a volunteer board, and invites volunteers from a variety of churches in the Northland to provide housing, food and support to guest families, presenting opportunities to being fully self-sustainable.

Volunteers from the Church of the Annunciation have provided housing and food to homeless families for the past three years in available space at the church and hall. About fifty volunteers from the parish provide food and host the families in the evening and through the night for four scheduled weeks of the year. During the day a bus from the Family Promise center arrives to shuttle the children to school, parents to their jobs or to the center where adult family members have computers available to search for jobs or housing. During this time they also have the opportunity to do laundry or other household chores, getting ready to return to the parish for another night’s meal and sleep. Families follow this schedule on a weekly basis in a number of assigned churches in the Northland until they can be self-sustainable.

Earlier this year, Precious Blood Center was approached by the volunteers responsible for Family Promise ministry at the Church of the Annunciation about the possibility of the parish hosting the families at Precious Blood Center. Two of the volunteers toured the Center to look at the possibilities of housing families in one of the mission houses. There was no hesitation in anyone’s mind or heart that this truly would be a gift to these homeless families. They would have beds, a dining room table to share a meal, and a television to watch movies, etc. It was agreed that the volunteers of the Church of the Annunciation would continue providing food, hosting the families, and being overnight hosts.

On Easter Sunday afternoon two families arrived at the Center for their meals and a place they could call

home. The teenagers were excited because they could have private rooms with their own bathrooms. There was plenty of space for everyone to enjoy family time with the parish host family. The accommodations were exactly what were needed for a grandmother who lost HUD housing because she ended up caring for five very small grandchildren along with her two teenage children. The parish would not have been able to provide adequate housing for this particular family at the parish center. There would not have been enough air mattresses, sheets, or other supplies these little children needed.

God’s hand definitely was in the plan to host this family at Precious Blood Center. God was obviously present on the second evening when an eight year-old child asked if she could lead the prayer before the meal. It was a heart-felt prayer that could have matched any prayer that was ever shared at any table. Being hosted at Precious Blood Center also was perfect timing for a young mother, who arrived on Monday evening, having been released from the hospital where she was treated for cancer. She and her small child were able to stay in a first floor room since she was not able to maneuver the stairs. The volunteers from the Church of the Annunciation arranged meal runs and provided host families without question, willing to drive ten miles to get to Precious Blood Center. Everyone was excited about the arrangements and the opportunity to house two beautiful families.

Precious Blood Center has agreed to invite Church of the Annunciation to host families for three more weeks this calendar year. This invitation reflects Precious Blood spirituality, both for the Precious Blood Community and for the Church of the Annunciation. The Family Promise of the Northland program has transformed families and brought hope to many who may have ended up living on the streets. The families have definitely brought a sense of mission to the parishioners who have volunteered their time, energy, and resources to this ministry in the last three years. Now the Precious Blood Community, especially those at the Precious Blood Center, are also realizing God’s blessing through the call of the province mission statement that invites members and companions to serve the poor and marginalized. ♦

Streams of Mercy

by Jean Giesige, Cincinnati Province Director of Communications

Editor's note: This article comes from a series, Streams of Mercy, that appears in the Cincinnati Province newsletter throughout the Jubilee Year of Mercy, showing how those in our Precious Blood family answer Pope Francis' call to carry out the corporal and spiritual works of mercy in their many ministries.

There is an inquirer with the Companions group that gathers at St. Charles Center in Carthage, Ohio, who hopes to make his first covenant later this year. There are a couple of logistical problems; one being that he does not live in the same state, and the other being that he does not live in the same world.

The inquirer, whose name is Tim, is an inmate in a medium-security prison in Illinois. He knew about the Precious Blood family through his father, and he hoped to enter formation to become a Companion.

In the meantime, Pat Large, the convener of the Carthage group and chairperson of the Companions Council, was at a meeting for young adults in California in 2014. "One of the things we discussed was what if someone lives in an isolated area and wanted to become a Companion? How would that work? But we never came to any resolution," she said.

When she returned home from that trip, there was a letter waiting for her. A letter from Tim.

After conferring with Fr. Dave Matz, C.P.P.S., who was then interim director of Companions, Pat began a correspondence with Tim to learn more about him and whether his calling to be a Companion might be true and valid. Through their correspondence, he told her he feels a strong connection to the Precious Blood community; when he was confirmed in prison, Fr. Paul Wohlwend, C.P.P.S., was his sponsor by proxy.

Pat couldn't go ahead without the consent of her group and its sponsor, Br. Nick Renner, C.P.P.S. "I met with Br. Nick and we talked for three hours about the pros and cons," she said. They also informed the provincial director, Fr. Larry Hemmelgarn, C.P.P.S., what they were considering before they proceeded.

The next task was to work with the Companions group to be sure everyone was in agreement. "We had a circle and let everyone talk it out," Pat said. "My approach to the group was that 'you can be as involved as you want to be. Even if you feel called just to pray for him, heaven knows he needs prayers. If you



Companion Pat Large

want to correspond with him, we can work that out. Whatever you feel comfortable with," she said.

There was a long conversation and some hesitation, but ultimately the group agreed that Pat could correspond with Tim on their behalf. And that's what she has been doing for the past 18 months. She keeps their letters back and forth in a thick binder. She sends Precious Blood formation materials to Tim, and he sends his reflections back, which Pat shares with the group. He realizes that his life had jumped the track and gone down into a ravine. He never professes to be innocent and in fact calls himself a failure

in every way. And yet through the Precious Blood, he is beginning to see that he has value, that he is a beloved child of God.

“He writes great reflections. I feel we all grow from that,” Pat said. “We see things from a place we’ve never been before, through another’s eyes. It gives us a whole new perspective.”

Of course, letters can go only so far. “I knew the time would come when we would start making visits,” Pat said. Her husband, Jim, volunteered to come along and they made their first visit to Tim in April 2015. It was in many ways a difficult experience.

“The first visit, I didn’t know what to expect,” Pat said. “It freaked me out at first, going in and being locked up at every stage of the visit. I also wasn’t comfortable with the whole idea of body searches,” which were performed several times during each visit.

But that was the road that led to Tim, so they went. After a five-hour drive to the prison where Tim was at that time, the Larges went through all the necessary security and finally the visit began. “There was glass between us, and we talked to him on a phone. There was a little round seat of stainless steel, bolted to the floor, and that’s where he sat, shackled. It was so noisy you couldn’t hear yourself think,” she said. “The first day we went, it was awkward. We didn’t know each other, except through letters. Probably, he was very anxious. We tried to keep it light.”

At the end of the hour-long visit, a guard asked Pat if she was feeling all right: “Your face is blood red.” The guard checked the thermostat, and it was 87 degrees in the visiting room. It was a good metaphor for how Pat felt.

Since then, the Larges have visited Tim (who gets no other visitors) every five to eight weeks. Their visits have expanded from one to four hours. Pat has learned the ins and outs of the prison system in a way she never dreamed she would. “The first thing you learn is that you have no control over anything. None. You make the trip, and the prison could be on lockdown in between the time you leave your hotel

and when you arrive at the prison. And there’s nothing you can do about it,” she said.

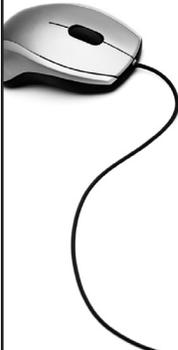
Though she can mail paperwork to Tim, she can’t bring any materials in to the visits—not even a scrap of paper. If there are things she needs to tell him or ask him, she has to memorize both her questions and his answers.

There is a sense that they are making things up as they go. “The welcome rite, we had to ad-lib that,” she said. They hope that the covenant rite will take place later this year, and are working with Fr. Hemmelgarn to come up with a date when he can make the trip.

For her part, Pat said that guiding Tim through the formation process is a way to bring the Companions vision statement Gather, Send, to life.

“That vision statement changed my life in a big way. For once, everything made sense to me: who we were (as Companions), and what we were about. The more I read it and reflected on it, the more I realized that I had to live it, that the words are pretty but don’t mean anything if I don’t live it. I had no idea how that was going to happen, but when Tim came along, I realized that it was part of going to the edges, going to the margins, and taking our cup of spirituality wherever God called us to. I had to not only talk the talk but also walk the walk. And I never questioned it.

“As a Precious Blood person you’re called to go into places you would normally never go. You’re called to work with broken, wounded, hurting people. You’re called to bring reconciliation, to bring mercy and not judgment.” ♦



We’ve Moved!
Find us at our new website address:
preciousbloodkc.org
Go there for:
Province Events
The Weekly Wine Press (blog)
The New Wine Press
Gaspar Virtual Spirituality Center
and more!

**Missionaries of the Precious Blood
Kansas City Province**

Congratulates



and



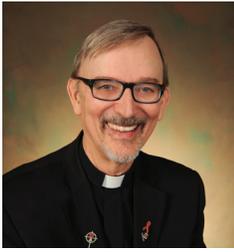
Peter Tam Hoang, C.P.P.S.
Kansas City Province

James Smith, C.P.P.S.
Cincinnati Province



on their Diaconate Ordination
Wednesday, May 25, 2016
St. Charles Center
Celina, Ohio

Sent by the Blood: Missionaries Receive New Assignments



Fr. Joseph Bathke, C.P.P.S.



Br. Daryl Charron, C.P.P.S.



Fr. Joseph Miller, C.P.P.S.



Fr. Lac Pham, C.P.P.S.



Fr. Dien Truong, C.P.P.S.



Fr. Mark Yates, C.P.P.S.

Six Missionaries of the Precious Blood from the Kansas City Province will be moving to new ministries this summer. These assignments reflect a significant change in the leadership of our mission in Vietnam, our formation ministry in Chicago, two of our parishes, and increasing our commitment in the Diocese of Davenport. We are grateful to these missionaries for accepting the call to be sent by the Blood of Christ in the spirit of St. Gaspar to be a reconciling and renewing presence in the Church and our world.

Father Joseph Bathke, C.P.P.S. will be the new pastor at Sacred Heart Church in Warrensburg, Missouri, effective July 1, 2016. For the past three years, Father Joe has been chaplain at Cor Mariae Care Center in Rockford, Illinois.

Brother Daryl Charron, C.P.P.S. will be moving to Vietnam after our Provincial Assembly in June. Brother Daryl will be the director of the mission. He will be assisted by Precious Blood Father Nhan Bui, who was appointed treasurer and director of formation of the Vietnam Mission in January, and Deacon Tam Minh Hoang who has served as vocation director for the mission since returning to Vietnam in 2014. (Tam will be ordained a deacon on May 25, 2016 at St. Charles Center in Carthage, Ohio.) Brother Daryl has served the province the past five years as director of justice and peace. He has previously served as hospitality coordinator at Precious Blood Center, and as a hospice chaplain. A new director for justice and peace will be named in the near future.

Father Joseph Miller, C.P.P.S. will join the pastoral ministry team at St. Francis Xavier Parish in St. Joseph, Missouri as associate pastor. For the past five years, Father Joe has been pastor of Sacred Heart Parish in Warrensburg.

Father Lac Pham, C.P.P.S. is the new director of initial formation for the Kansas City and Cincinnati Provinces. As a joint appointment of the Kansas City and Cincinnati Provincial Councils, Father Lac will move to our formation house in Chicago. His appointment is for four years and is effective on July 1, 2016. Father Lac will also serve as the director of formation for the Kansas City Province.

Father Dien Truong, C.P.P.S. will be returning to the United States after serving as director of the Vietnam Mission for the past year to become director of development for the Vietnam Mission. Initially, Father Dien will be based at Precious Blood Center in Liberty, Missouri. His main focus will be to raise awareness and resources for our mission in Vietnam.

Father Mark Yates, C.P.P.S. is moving from St. Francis Xavier Parish in St. Joseph, Missouri where he has served as parochial vicar the past four years to become administrator of St. Patrick Church, Georgetown; St. Peter Church, Lovilia; and St. Patrick Church, Melrose, Iowa. Father Mark will join Precious Blood Fathers Mike Volkmer in Albia, Bill Hubmann in Centerville, and Jim Betzen in Ottumwa to serve the southwest corner of the Diocese of Davenport. His appointment is effective July 1, 2016.

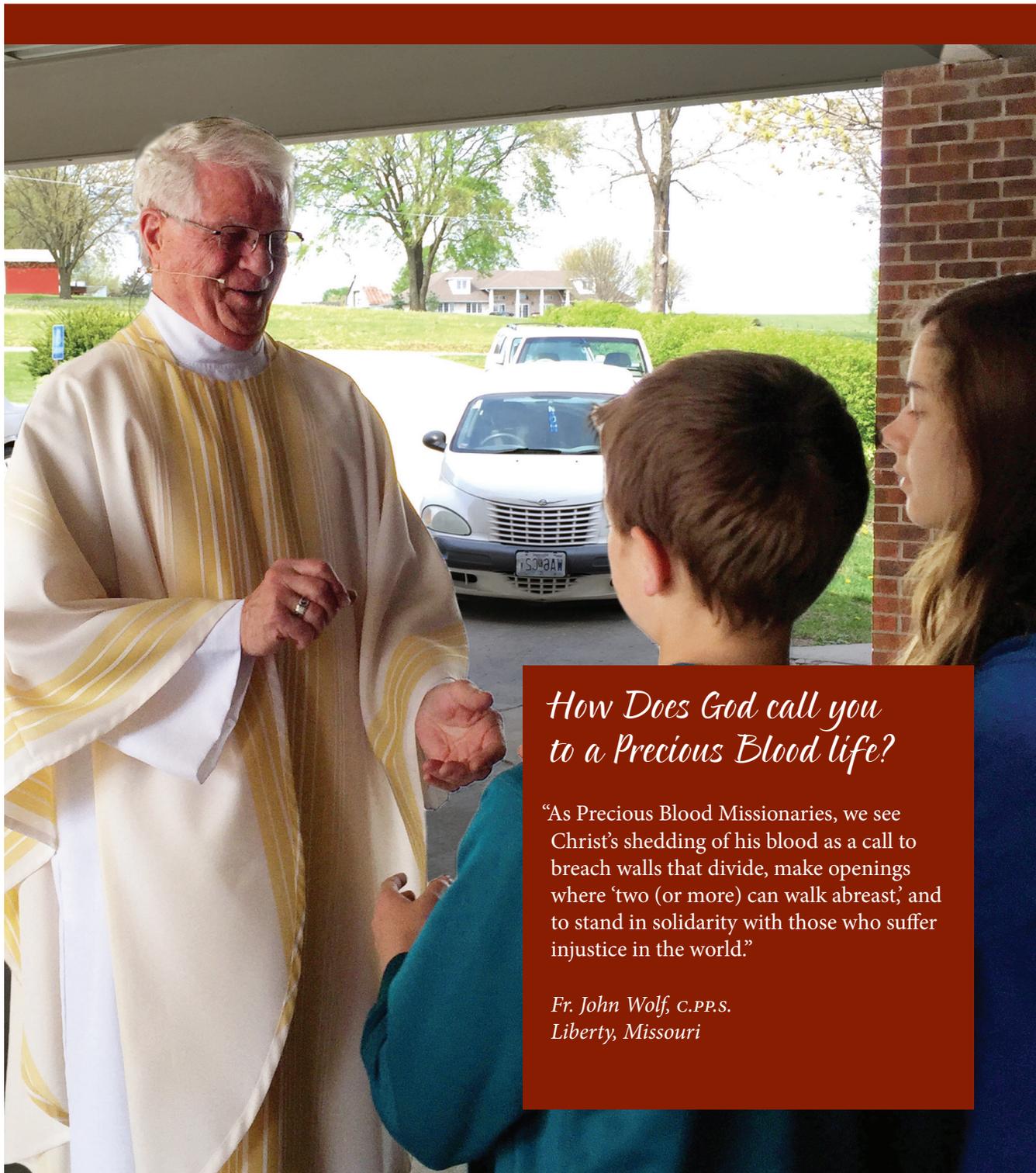
Remembering what our founder, St. Gaspar, said about missionaries not being statues but in motion, we are grateful to these members of the province who said yes to God's call in their lives. May we hold them and the people they serve in our prayer as they take leave of their present ministries and move on to their new assignments.

With peace in the blood of Christ,

Joseph Nassal, C.P.P.S.
Richard Bayuk, C.P.P.S.
Thomas Welk, C.P.P.S.
Ronald Will, C.P.P.S.
Mark Miller, C.P.P.S.

THE **New Wine** PRESS
Precious Blood Center
P.O. Box 339
Liberty MO 64069-0339

Change Service Requested



*How Does God call you
to a Precious Blood life?*

“As Precious Blood Missionaries, we see Christ’s shedding of his blood as a call to breach walls that divide, make openings where ‘two (or more) can walk abreast,’ and to stand in solidarity with those who suffer injustice in the world.”

*Fr. John Wolf, C.P.P.S.
Liberty, Missouri*