



# The New Wine Press

*Motivated by the spirituality of the Precious Blood of Jesus Christ*

## The Cry of the Blood in Parish Ministry

*Ed Oen, C.P.P.S.*

When I was in the seventh grade, Sr. Pacifica told us to pray three Hail Marys each day to help us to discover our vocations in life. I give her credit for helping me to discern my vocation. She told how she had prayed in this way and she found her vocation. Towards the end of eighth grade, I felt the tug to want to become a priest. When I told my Mom and Dad they were very supportive of my decision. Harold Brown, my cousin, influenced my decision to go to Brunnerdale Seminary. He was a very enthusiastic supporter of Brunnerdale. My pastor was a Precious Blood priest, and so were four of my Mom's brothers (Ferd, Larry, Urban and John Hoorman). Two of my Dad's sisters were Precious Blood Sisters at Dayton. I was named after Father John Hoorman. He was John Edward and I am Edward John. I think that Precious Blood ran in our genes.

Shortly before I was ordained a priest forty-seven years ago, a veteran pastor gave me some great advice. He told me to give special attention to the elderly, the sick and the school kids.

When I became involved in parish ministry seven years later, I remembered his sage advice. Over the years the sick, the elderly and the children have become my main passion. I hear the cry of the blood in these people who often yearn for just a little attention.

Several years ago an elderly man entered the nursing home where I visited patients a few times a week and brought Communion to those who desired to receive our Lord. The sister of the elderly man told me how her brother had strayed from the church when he entered the navy. She told me she had been praying over 60 years for his return to the Church. She asked me to visit with him. The first time I visited him he showed no interest in receiving Holy Communion. Over the next two years I made a point to say hello to him. One day out of the clear blue he asked me whether he could receive Communion. I heard his confession and gave him Communion. His sister was ecstatic. Two months later the man died. It took over 60 years for his sister's prayers to be answered. What an example of perseverance!

In one parish I had parishioners living in four different counties. Each county had its own hospital. I made a point to visit each of the hospitals on a regular basis. The

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## Leadership Notes

The Catholic Leadership Institute is offering the *Good Leaders, Good Shepherds* course in the Diocese of Jefferson City. I am taking this course with about 23 other priests in the diocese at a retreat house outside of Jefferson City. The course is divided up into one and three day workshops; it began last March and will continue to next August. The course emphasizes that priests have three key roles: to teach and sanctify and govern (leadership). Since most of us priests did not receive much training in the seminary in the area of leadership, this course helps priests lead their parishes more effectively. The course teaches that we lead in several different contexts: in the context of self, one to one, team, organizational and in the context of relationship (relating to other organizations beyond the parish).

We just completed our studies of leadership in the context of self; understanding self is the first step to effective leadership. There are three components of self. These three components of self are your innate pattern of behavior, your values and your persona. One's innate pattern of behavior may be extroverted or introverted, controlling or accepting. The course also taught that every individual has behavior that is people orientated, service orientated, process orientated or outcome orientated. (Most of the priests in the group are service orientated, followed by people orientated.) From this understanding of one's innate pattern of behavior, one can understand one's strengths and challenges.

The second component of self is values. We priests were asked to make a list of the values of Jesus and then to list our values, narrowing ourselves to the three most important. We were taught that our values are very much a part of personality and sometimes overrule our innate pattern of behavior. A good example is an introvert who does public speaking or takes on political action for the sake of a Christian value. Living values over time will affect our innate pattern of behavior.

The third component of self is the persona. One's persona is the reflected upon self, developed through the innate pattern of behavior and values. The persona is the "social mask" that we use to present ourselves to others, the way that we choose to present ourselves. This persona is not our false self, but the self that we wish to present in public. We were asked what persona we think that we project and what persona we think others see in us.

These three components "revolve" around our core self. This core self is our true self that neither we nor others fully understand. Since all of us are mysteries created by a loving God, our core self could be understood only by God and is revealed to us over time.



*Good Leaders,  
Good Shepherds*

*Jim Betzen, C.P.P.S.*

## The New Wine Press

*Missionaries of the Precious Blood*  
Kansas City Province  
[www.kcprovince.org](http://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.

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In module 2 of leadership in the self-context, we learned about the model of alignment in leadership. The alignment is as follows: Christ, Church, Parish, Role Vision, Key Responsibility Area (KRA), smart goals and tasks. Key responsibility areas can be leadership, teaching, liturgy, social work, etc. A smart goal is specific and measurable, motivating, attainable, relevant and trackable (S-M-A-R-T). In all levels of leadership, there are stages of preparation, envisioning, initiating, assessing and responding. After writing some smart goals and tasks, we charted a week's activities in ½-hour segments from 6 A.M. to 11 P.M. This helped us to see how much of our days were spent in doing our goals and tasks.

With goals and tasks, there are phases of performance. These phases of performance are curious, confronting, cautious, achieving and discerning. We learned when energy levels were high or low and when we needed focusing or inspiration. We also learned about sustaining self-motivation in the areas of competency (when you are in your element), relatedness (when you are in touch with your values) and autonomy (when you are in control).

One lesson that I found very fascinating was the relevancy matrix. The matrix is made of 4 quadrants: the upper left is important and urgent, the upper right is not important but urgent, the lower left is important but not urgent, and the lower right is not urgent and not important. We were asked to put our goals and tasks in these quadrants to better organize our work.

The last thing that we learned was how to request and receive feedback. We learned that feedback is either non-judgmental (how or what feedback) or judgmental on performance or behavior. Some feedback is useless since it is vague. "Nice sermon" would fit that category; it lacks "how" and "what" details.

I hope that this article helps you in your understanding leadership in the self-context. I am only one-fifth through this course. Expect more articles on this leadership course and if you would like more information, I would be happy to provide that.

*Fr. Jim Betzen serves the Catholic Community of Sedalia, MO and is a member of the Province Leadership Team.*

*[More information about Catholic Leadership Institute can be found on their website at [www.catholicleaders.org/](http://www.catholicleaders.org/). The following paragraphs are quoted from the website.]*

Catholic Leadership Institute provides bishops, priests, deacons and lay persons in the Roman Catholic Church with world-class, pastoral leadership formation and consulting services that strengthen their confidence and competence in ministry, enabling them to articulate a vision for their local church, to call forth the gifts of those they lead, and to create more vibrant faith communities rooted in Jesus Christ.

### **Good Leaders, Good Shepherds**

Using Jesus Christ as the ultimate shepherd and model of leadership, the Good Leaders, Good Shepherds curriculum for clergy was specifically designed to help Catholic priests overcome the challenges today of a diminishing number of clergy and more complex circumstances for priestly ministry. The goal is to minimize the frustration and energy spent on their administrative roles and maximize the joy and time spent on the pastoral duties for which they were uniquely ordained. The impact will be more holy, healthy, and happy shepherds of vibrant parish communities, leading more people to a deeper relationship with Christ.

### **Tending the Talents**

The church has always required proper preparation of those who exercise a ministry. In the same way, CIC, Canon 231, states that "Lay persons who devote themselves permanently or temporarily to some special service of the church are obliged to acquire the appropriate formation which is required to fulfill their function properly." Lay ecclesial ministers, just like the ordained, need and deserve formation of high standards, effective methods, and comprehensive goals.

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*Parish, continued from page 1...*

Catholics warned me that one of the towns was anti-Catholic, and I found out when I made my first visit to their hospital. The nurses at the main desk made no eye contact with me. Finally, after a few minutes I got their attention when I asked if there were any Catholic patients in the hospital. One nurse finally spoke up and said: "Yes, but I'll have to check to see whether he wants to see you." For the next several weeks when I came to visit, the nurses would suddenly disappear from their station for several minutes. Finally I decided I would just walk past the station and start visiting all the patients. The third time I tried this tactic, the nurses were quick to see me coming and they inquired: "Sir, can I help you?" From then on I got good service. Many of the patients in that hospital were unchurched. I would ask them: "Has your pastor been here to see you?" Many answered: "I don't have a pastor." I would then ask them: "Do you want me to pray with you?" Most of them did. They often would reach out their hands so that I could pray as I held their hands.

I've seen God work many physical and spiritual miracles through the Anointing of the Sick. One of my parishioners had stomach cancer. He had six kids in school. He asked to be anointed. The whole church community prayed for him. When he had his final x-ray before the operation, it was found that he had no cancer. On another occasion a middle aged artist told me he was going to have to give up his work because he was seeing double. I gave him the Anointing of the Sick. A couple days later he came to church and prayed to the Lord to cure him. Instantaneously he was cured.

On another occasion I anointed a very sick young woman who had a deadly disease. The nurses told me that the woman was terrified about dying. Once I heard her confession and anointed her she became very peaceful and died a very serene death the very next day.



A couple of young woman from my parish began working at the nearby town after graduation. They came to me with quite a story. During the night the locked doors would fly open, the cupboard doors would open and slam shut. Then there would be running on the roof. I told them I would come and bless their house with holy water. That was the end of the nightly disturbances.

In my current parish, I give special attention to the children in grades kindergarten through 6th grade from Baileyville and St. Benedict who attend school at St. Benedict. During their weekly Friday Mass I often use pictures and other illustrations during my homily. Then I ask questions about the Scripture readings. They often surprise me with their insights. For example, when the Scripture readings are about the Ten Commandments, I ask the children whether they have any rules at home. All hands go up. They tell me about their curfew time and prayer time. They tell how they're not allowed to watch certain TV programs and play rough in their home. Then I ask them why do you have rules? Then they tell about why the rules are for their own good. Then I tell about the Commandments and ask them why do we need these commandments. One kid said if there weren't a commandment against murder, his sister would probably kill him when he teases her.

In discussing Holy Communion one of the kids asked: "How can Jesus make himself so small?" I gave him a short answer, but I reflected further on that question afterwards. I began to realize that the question is really: "Why does Jesus make himself so small?" That kid's question provided a good meditation on the Holy Eucharist for me.

On First Communion Day I often use the picture of Jesus knocking on the door of a home that has no door knob. Kids are quick to see that they must open the door to their hearts for Jesus. This picture leads to further discussion.

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I go to many of the high school students' activities—home football and basketball games and even a few volleyball games. The students notice when I'm there and they often thank me for being there. I often meet their parents and chat with them during the games. I try to sit next to some of the non-practicing Catholics. They're usually happy to talk with me and they even tell me why they don't go to Mass.

I also attend the school plays, band performances, prom dinners, art exhibits, and other activities. On graduation day the seniors come to Mass as a group wearing their caps and gowns. During the homily I use stories to make my point about living their faith in the years ahead. One grandmother wrote me a special letter two years ago about my graduation homily. She said it was the best homily she had ever heard.

It was just a simple story with plenty of encouragement. I began the homily with a story about two frogs who jumped into a half can of cream to catch some flies. After they caught the flies they couldn't jump out. One frog felt it was hopeless, so he gave up and drowned. The other kept swimming until something unexpected happened. He churned the cream into butter and then he took a giant leap out.

I went on to tell the seniors they should never give up on themselves, others, and God. I reminded them that God never gives up on us. I gave them many examples of how other people their age solved problems of broken relationships, betrayal of friends, and betrayal of God. I assured them there are solutions to problems. Since it was the Sunday before Pentecost I concluded by telling them to pray to the Holy Spirit for guidance.

Two years ago the football coach asked me to give a five minute pep talk to the football players two days before their championship game. The players proceeded to win the State championship with ease.

I hear the cry of the blood in other people, too, especially those who are struggling in their marriages or with the loss of a job. I do a lot of listening. Luckily that's all most people need.

The priesthood is much more than what I ever dreamed it would be 47 years ago. I thank God every day for this special vocation. And I thank God for the many wonderful people that I've met along the way. At times they carry me and at other times I carry them. I have always felt the love and support of Precious Blood community members and companions even though I don't make it to many of the celebrations anymore at Liberty and Kansas City due to the distance. I have grown in Precious Blood spirituality through talks, writings, homilies, emails, and the good example of members and companions. I read the newsletters and other mailings from the Kansas City and Cincinnati Provinces.

I'm always edified and amazed how much our small community touches the lives of so many people. I am so proud of our community members who are pouring out their blood in many difficult assignments in Vietnam, in 22 other countries, in inner city ministry with the poor, and elsewhere in the world. I love my vocation in this great Institute. God continues to bless me with great friends in our Community family, in my biological family, my parish families and in countless other ways. For this I thank God many times each day. I cannot think of any other vocation where I could have found more happiness and fulfillment.

*Fr. Ed Oen is the pastor of Sacred Heart Parish in Baileyville, KS.*

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## God's Blessing Sends Us Forth

Vince Hoying, C.P.P.S.

Fr. Marvin Steffes' funeral on September 2nd of 2011 prompted me to recall the following journey with the Almighty that was very special to me. On June 1st of 1958 thirteen of us were ordained, and on the 20th we were sent on mission, mainly as summer substitutes in C.P.P.S. parishes. However, my letter of assignment requested that I spend some eight weeks at Viterbo College in La Crosse, Wisconsin, where the local superior would inform me of my duties, and then I was to proceed to St. Anthony Parish in Detroit for our year of internship.

My summer responsibilities were quite minimal time wise, yet very demanding, to my way of thinking. I was to celebrate the Eucharist each morning in the undercroft at 6:30, and then be available in the confessional to minister the sacrament of reconciliation to the Sisters from 7:45 until 10:00 daily, except on Sunday. Lastly I was to present three, preferably 30-minute inspirational sermons to the community of Franciscan Sisters in a unairconditioned college auditorium at 2:00 P.M. on every other Sunday. Wow! You have got to be kidding, was my initial response. After several days of stress and losing some precious sleep, I fully accepted the request in my heart. Yes, someone must feel that I'm up to it, or they would not be handing me these tasks. I need to admit that these requests were quite a rude awaking to my initiation to the ministry of the priesthood.

During my fifth week at Viterbo, Fr. Marvin Steffes began a three week assignment at nearby St. Joseph's Hospital, and would be residing a stone's throw from my residence and workplace. Wonderfully, he and I were able to spend most of our evenings together, and I well remember Fr. Marvin giving me some much needed inspiration for my third sermon.

But there is more! Fr. Marvin and I had planned, after our tour of duty, to drive a rented car to Detroit, with a leisurely over night stop at St. Charles Seminary. However, on the night before our well planned trip, our provincial Fr. John Bryne called and asked if I would be willing to substitute in Milwaukee for some ten days. Fr. Alfred Zanolar had died from a heart attack and Fr. Joe Egan needed help at the Motherhouse of the School Sisters of Notre Dame. Then, having completed the less challenging work in Milwaukee, I was asked to take some of Fr. Alfred's belongings to St. Charles Seminary.

Being a country boy from a very small town, I feared the city traffic, and finding my way around Chicago was no easy trip. But what about Detroit! I had no map and was petrified at the thought of trying to find St. Anthony Parish. Then a gracious miracle unfolded, the Good Lord took good care of this country boy. Some ten miles from my home where I had stayed over night and while on my way to Detroit, I spotted a sailor in uniform hoping to hitch a ride. I stopped, picked him up, and on my way to the Motor City just before arriving in Toledo, I offered my companion the driver's seat. I soon learned that "my friend" the sailor was well acquainted with Detroit and the location of St. Anthony. He was hitching a ride to Detroit to be the best man for a friend's wedding the next day. The Protestant church, the place of the wedding I learned later, where the sailor was the best man, was situated some five blocks from St. Anthony.

I was amazed and thrilled how the Good Lord took such good care of me, quieting my fears and worries, and answering my prayers as well as the prayers of my family. This was truly a very special blessing—among many—in my priesthood, for which I will be forever grateful as well as never forget. I know that I learned a little more through that gracious and unique experience—that, indeed, the Lord is most trustworthy toward all his works, including this country boy.

*Fr. Vince Hoying exercises his ministry of retirement out of St. Charles Center in Ohio.*



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## Actively Retired

Joe Uecker, C.P.P.S.

Two years ago, our Brunnerdale class celebrated the 50th anniversary of our graduation. That was a good time to look back and see how I came to the community in the first place. So I will share that story.

I don't know how many of you remember the days when a postcard cost a mere 1¢. It was around 1954. My vocational story centers around the 100% inflationary change from 1¢ to 2¢. I was at Precious Blood School in Ft. Wayne, Indiana and I had a 1¢ postcard. I had been thinking about Brunnerdale for a little while because my brother Bernard was already in school there. He was two years older than me. In my childish way, I gave God a challenge: If you're serious about my going to the seminary, you'll have to get the postcard through the mail. It made it; I got the information (which I really didn't need) and I entered in 1955.

At that time, I don't recall hearing about Precious Blood spirituality. It was more devotion to the Precious Blood, and my recollection is that meant saying prayers in honor of the Precious Blood. I now see our spirituality as that which motivates and gives life or a particular flavor to ministry.

In the last couple months many people have asked me about my "reduced active ministry," or semi-retirement. When Fr. Mark Miller and I announced our changes to the people of Odessa, there was sadness at our leaving the parishes, but also a new realization of who we are as Missionaries of the Precious Blood. One of the most frequent comments had to do with unity. One was bringing together the two parishes and the mission. Much work had already been done before our arrival, but there was still a certain difficulty. There were also some rather serious relationship situations. In all this, the phrase "reconciling all things through the blood of his Cross" was uppermost in my mind. It was this aspect of Precious Blood spirituality that guided my ministry in the parishes.

That will change, and yet I hope it remains true. One saying that I have often used in parish situations is, "The only people who like change are wet babies." With a change in pastors, things are always different, and changes often rub people the wrong way. And if history is a guide, people will want to "let off steam." If I can walk the fine line between not getting involved in parish affairs and yet being an instrument of reconciliation, this aspect of Precious Blood spirituality will continue right here in Odessa.

There are other opportunities to allow our spirituality to influence my work. I have already been asked to substitute in various parishes in the diocese for the weekend. And I have been asked to give a parish mission with a theme of bringing together various groups in the parish.

How everything will work out only God knows, but even in "reduced active ministry" I hope that Precious Blood spirituality will give life to others and to me as well.

*Fr. Joe Uecker exercises his ministry of semi-retirement out of Odessa, TX.*



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## The Happiness Tour

James Sloan, C.P.P.S.

“Is this where Thomas Merton lived for a time?” I asked the man at the cash register at City Lights Bookstore in North Beach, San Francisco. Pointing upstairs, he answered “No, he never actually lived here. He just stayed a night or two.”

The encounter got me thinking about Merton. I have read many of his books over the years, but do I owe my C.P.P.S. vocation to him? I think so. His *Seven Storey Mountain*, the story of his conversion and entrance into the Trappist Monastery in Gethsemane, Kentucky, was published in 1948. I must have read it in 1951 or 1952, I was only 18 at the time, and was captivated by his description of the steps in his spiritual journey. I was not alone in this reaction to his book, because three of my classmates at St. Joseph’s College joined me for the drive down to Gethsemane during our spring break and we spent a few days there on retreat. There were so many monks in the monastery at the time—whom we could see only from a small balcony overlooking the chapel—that we never did pick out Merton among them. But that didn’t seem to matter. It was just thrilling to be there at the abbey, witnessing this totally other way of life.

I didn’t think much about Merton during the remainder of that freshman year at St. Joseph’s. The following academic year (1952-53) I was back home in Chicago, working in the main office of H. Elkan and Company, a hide brokerage on Goose Island, and attending night school. That July, I took a vacation in Colorado. A “Happiness Tour” is how it was billed. While sitting alone one evening on a hillside outside the Estes Park Chalet, away from the other 30 or so members of the tour, something happened. I have never been able to describe what happened, but something happened within me. Something spiritual. I couldn’t shake it and did not really want to.

A few weeks later, I was the first to arrive for a night school class my employers wanted me to take. As I sat there alone, a



question came to me: “Is this what you want to do with the rest of your life?” The answer came immediately: “No.” I picked up my books and left.

Coincidentally that very night there was a program on TV about life in a Jesuit seminary. The next day I informed my father—who was not Catholic (mother had died years before)—that I would be asking for admission to the seminary at St. Joseph’s College. He said he would not let me do it. I told him I was going to. I think he was surprised at my conviction. I wrote Fr. Richard Baird, C.P.P.S., Admissions Director for the college, for whom I had worked during my one year as a lay student. He forwarded my request to Fr. Ray Cera, rector of Xavier Hall, and I was accepted within a week or two. Those were different times! I was asked to pay \$200, which was all that was ever asked, and \$90 of that was returned when I was ordained deacon.

It gave me pleasure to do as Merton had done, walk away from everything in my past life—which may be an odd way to think of things at the age of 19—my job, my friends, my little apartment, my books, furniture, clothing. It did not seem all that unusual, countless others had done the same thing.

This article has been full of “I,” the first person singular. Apologies for that. If Merton had been God’s messenger to me through a book he wrote, how many others have been likewise influenced in their vocational path—by his books or other books they have read?

I come back to Merton because even after two years as a seminary student at St. Joseph’s College, and a week before entering novitiate at Burkettsville, Ohio, I once again journeyed to Gethsemane to stay a few days. I was going through a personal family crisis, and that seemed the place to go. Afterward the provincial of the American Province at that time, Father Seraphim Oberhauser, drove me from

*See Happiness, continued on page 15...*

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## Empowered To Make A Difference

Garry Richmeier, C.P.P.S.

I've participated in numbers of discussions over the years where the person I'm talking to says something like this: "The institutional church needs to change and grow, and priests have to speak up about it. You priests have the authority and influence in the church to make a difference. We lay people have little voice in the church and can only do what the church allows us to do. We have little power or influence within the structural church."

Granted, priests have an important role in challenging the hierarchical church to change and grow, but have generally been reluctant to do so. This may be due to fear (real or imagined) of losing their jobs or not being allowed to minister as they would like.

However, the premise that laity do not have influence in the church because the church does not give them power or authority is false. The laity are, and always have been, the reason for the institutional church's existence. That is influence, to say the least.

At the July meeting of the Kansas City Companions group we discussed the documents of Vatican II which deal directly with the laity's role in the church. In general the documents say that the laity play a crucial role in the life of the church, especially in the areas of family life, social justice and politics. Some in our group commented that the church documents empowered the laity. Others remarked that the documents are selective regarding what the laity are empowered to do. For example, the documents do not empower the laity to challenge church leadership when needed. This led to a

discussion about what exactly is the source of the laity's empowerment.

If the institutional church can empower laity to minister in the church, it would logically follow that it has the ability to "un-empower" them as well. There are some obvious examples of this happening today. For example, when the institutional church urges (empowers) people to work for democracy and equality among all people, but forbids ("un-empowers") people from working for such values within the church. Another example is when the institutional church empowers people to help the poor and outcasts know of God's love, but forbids people from effectively speaking the same message to homosexuals. If the church chooses how and in what situations the laity are empowered, it begins to look more like dictation rather than empowerment.

The Vatican II documents were definitely a milestone in the recent history of the church. The documents regarding the laity represent a major positive shift in the institutional church's view of itself. But these documents were written by male clerics fifty years ago working from the notion that they were giving importance to (empowering) the laity, when in fact the laity have always been important and empowered. It just took the hierarchy awhile to catch on to the fact—although many in the hierarchy today seem to be ignoring or forgetting that fact.

All of us, whether lay or ordained, are empowered by our baptism to bring life/love into the world. Even more basic than that, we are empowered by being created in the image and likeness of God. That is what gives us the power, the authority, and the responsibility to love, forgive, act justly, and live compassionately. We are not dependent on any person, church, or organization to give us permission to do this. In fact, if we wait for the institutional church to empower us to act lovingly/justly in some situations, we will be waiting a long time.

It is very important that we help each other remember the source of our empowerment. This happens much more easily in

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## Meet the Volunteers

Chris Hoyt (interviewer)

[Precious Blood Volunteer Bonnie Kane arrived in Chicago in early September to begin her year of service with the Precious Blood Ministry of Reconciliation. Bonnie will live in community with Sr. Donna Liette, C.P.P.S., a member of the PBMR team.]

### *Can you tell us about your background?*

I am from Kearney, MO where I have attended a Precious Blood parish for 18 years, and where I was active in our youth group. I have an older brother and sister, went to Rockhurst University where I studied psychology, and played competitive soccer growing up. I have two nieces and a nephew and one on the way.

### *What first interested you in volunteering?*

Honestly, it was just expected of me. My parents volunteered through the parish, my dad with Habitat for Humanity, and my mom has helped the parish with her social work background. I started at such a young age, though I wasn't dragged along. I became interested because it was fun, and there were areas that I became interested in. I attended mission trips in Chicago, San Francisco, Kansas City, Minneapolis, and Punta Gorda, Belize.

### *What attracted you to the Precious Blood Volunteer program?*

I think the biggest thing was that Chicago connected to my first volunteer experience. I saw the homelessness in Chicago and I come from a comfy rural life. I had a connection from working with kids at the shelters of Synergy House in Kansas City, and the more I learned about the Chicago ministry, the more I was interested. Learning that this was a newer program and my own priest is from the Precious Blood community, it all came together and fit nicely.

### *What attracted you specifically to work with the population you have chosen?*

Through Synergy, I slowly learned that presence was important. If I didn't come on a particular day, the kids would ask why I wasn't there. My presence could make a birthday special. So many kids have a front on, but when you listen and challenge them, they really start to question their motives. It's such a huge epidemic that's not reported because they fend for themselves. Many have never had people care from them, or were raised in broken or abusive homes. You give them attention and they think you're great. Sometimes they listen to you, and sometimes not.

### *What are you looking forward to experiencing in community life?*

I'm fascinated by other people's experiences and really believe that religious men and women have very different experiences than my own peers, and that is interesting.

### *What do you look forward to contributing to community life?*

A younger perspective. My relationship with some of those kids will necessarily be different from that of our older team members.

### *What do you think one of the most challenging aspects of volunteering will be?*

Have I worked with this population in this severe a state? Have I walked into juvi? No. I think I'll be scared at first—the unknown. But that makes it all worthwhile.



Bonnie Kane

### *What excites you about volunteering?*

A new city and perspective on life. Volunteering is something I've always loved doing. To concentrate on it for a year and not focus on school and dramatic friends will be wonderful.

### *Are your friends reading this?*

Maybe, but they know just as well as I there is such a thing as enough drama!

### *Who do you go to for support during this experience?*

My family, the Precious Blood community, Sister Donna and friends out there that know and understand the volunteering experience.

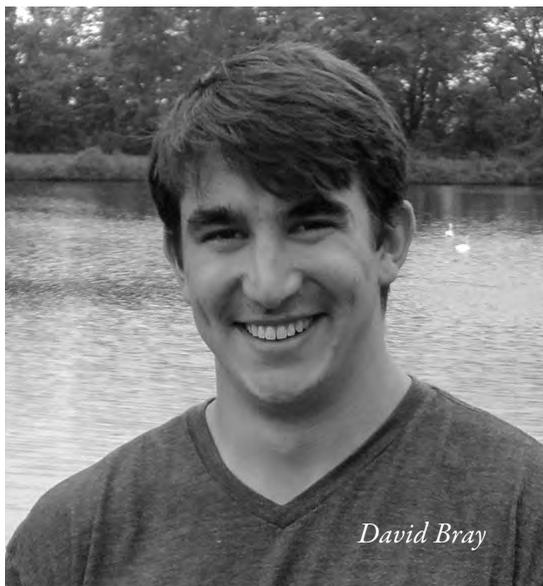
See Bonnie, continued on page 12...

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[Precious Blood Volunteer David Bray is spending his volunteer year serving at Lifelong Medical Care, a public health clinic serving the poor and underinsured in Oakland, CA. He will be living with the Precious Blood community at Sonnino Mission House, close to his native home of Walnut Creek, CA.]

***Can you tell us about your background?***

I'm a California guy at heart, always loved being outdoors. Family and religion are really important to me. I grew up going to Mass every week and watching the Packers every Sunday. I'm a really sociable guy and I love playing sports. I like to communicate with people and take any opportunity I can to meet new people.



***What first interested you in volunteering?***

I played a lot of rugby in college, and studying for a double major made it challenging to have a life. I didn't volunteer as much as I'd have liked to, and I always had this yearning to give back and do some service. The first time I took the MCAT I didn't do so well. I decided I wanted to study again and thought it would be a great opportunity to do the volunteering in clinical work that I didn't get to do in college. I feel really lucky because there's a lot of pressure to dive right into the professional in life. This is going to be great for me spiritually and professionally.

***What attracted you to the Precious Blood Volunteer program?***

I began with no idea of Precious Blood. I met you at Notre Dame's volunteer fair, and noticed the opportunity to volunteer in Berkeley. Through this [orientation] week, I've learned about the community and spirituality. I'd also like to serve as an example to the "me" of a year ago—encouraging young graduates to give back to their communities.

***What attracted you specifically to work with the population you have chosen?***

Since I was born in Berkeley, I never had a chance to live there. Always lived in Walnut Creek and knew about Berkeley, where my dad's teaches. I'm a pretty conservative guy. Berkeley intrigues and challenges me because of its diversity, which is good for me. You can go one block and see nice restaurants, and the next block see poverty—the mix between the two happens all the time.

***What are you looking forward to experiencing in community life?***

Studying at Notre Dame, we had a chapel in the dorms. I never thought I'd use it as much as I did. If I had a term paper due the next day, I could go and just "chill out." And I'd always get my work done. I always joked that the grace of God helped me get my work done. I think Sonnino House will be a good place of retreat.

***What do you look forward to contributing to community life?***

Hopefully I'll be able to show the members that the youth aren't too different: I like to cook, eat, and occasionally have a beer. I'd like to bridge that clergy-laity barrier to see our similarities and relate my experience to the people who ask "You're living with priests?"

***What do you think one of the most challenging aspects of volunteering will be?***

Working in a medical clinic, it can be entirely frustrating to bridge the health-education gap. These people didn't receive the same education we did, and it's really easy to forget that sometimes. There are medical issues that come from poor life habits. I can catch myself saying, "You just need to eat this or not eat this," and it's hard to remember that they're stuck in a cycle of poverty that is hard to escape.

***What excites you about volunteering?***

This orientation reminded me how easy it is to lump people into a "poor people" group. There is a diversity in people we've seen throughout the week. I'm a talkative guy, so I look forward to relating with patients.

***Who do you go to for support during this experience?***

I think my family, friends and my girlfriend [working in Oakland] are all supportive of me. She's even been saying, "I'd like to join you in this stuff."

*See David, continued on page 12...*

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*Bonnie, continued from page 10...*

***What about the Precious Blood spirituality and community has excited you or been positive for you?***

Talking to everyone and learning that hospitality and acceptance is so much a part of the community. Also, there are interesting similarities between the community's beginnings and the work I'll be doing in Chicago.

***How, if at all, is volunteering a response to your faith?***

I've been challenged through my mission trips and youth ministry experiences, a Jesuit college tradition, and friends doing similar year-long volunteer experiences.

***Favorite book?***

Harry Potter. The whole series.

***Favorite movie?***

I watch *The Sound of Music* every time I'm sick.

***Favorite food?***

Turkey sandwiches.

***Most exciting place you have traveled?***

Yellowstone—hiking, trails, and completely different scenery from here. And I really like Belize for the totally different feel.

***Thoughts on Kim Kardashian's wedding to basketball player Chris Humphries?***

Guilty. So excited for her (sarcastically). And yes, I watch the show.

***If you were stranded on a desert island, what are three things you would want with you?***

Water bottle, a volleyball ("Wilson, I'm sorry!"), sunblock.

***Favorite vacation spot?***

There's not really a place I go over and over, but the Outer Banks, NC are nice.

***Favorite indulgence?***

Peanut butter toast.

***One person you admire?***

My grandma—she's such a staple in my family's life and each day she's always around, you find her in everything.

***Thoughts on Harry Potter coming to an end?***

Devastating! But an acceptable ending.

***Message to our readers?***

Chocolate chip cookies are always welcome!

*David, continued from page 11...*

***What about the Precious Blood spirituality and community has excited you or been positive for you?***

I think the exciting thing is it's not as rigid as the other orders I've come across. The imagery of blood is indicative of this—the fluid, amorphous quality of blood really takes on that form, and can be anything to anyone. It gives you basic tenets to live your life by, but can really guide your experience.

***How, if at all, is volunteering a response to your faith?***

My parents always emphasized being Catholic. Notre Dame is a very service-oriented place. It was always in front of me and it was hard to say no. There have been great examples of people who have done that. I don't call it a faith response but a human response. I would do it if I weren't Catholic, and service means a lot to me—just buying Christmas gifts for our adopted family is like an endorphin rush.

***Favorite book?***

*Cat's Cradle* by Kurt Vonnegut. It's dark and cynical, but he is a great writer. Right now I'm reading *Hell's Angels*, *Battle Royale* and *For Whom the Bell Tolls*.

***Favorite movie?***

*Monty Python and the Holy Grail*

***Favorite food?***

A ribeye, bone-in steak. 16 oz. of beef. And my mom's lasagna.

***Most exciting place you have traveled?***

I went to a wedding in Greece with family and friends and it was so cool to see the culture, staying up until six in the morning, having a great time. I love going to Yosemite—NOW, it should be emphasized. My dad used to drag us out there when we were young. But now I really appreciate the beauty, especially after living in flat Indiana!

***Thoughts on Kim Kardashian's wedding to basketball player Chris Humphries?***

My reaction would depend on whether or not Reggie Bush regrets it.

***If you were stranded on a desert island, what are three things you would want with you?***

My iPod, a Kindle with lots of books, and a friend.

***Favorite vacation spot?***

Going to a beach and boogie boarding. Maybe "trying" to surf.

Continued on next page...

***Favorite indulgence?***

Grabbing a Fred Flintstone steak from Safeway and eating way too much.

***One person you admire?***

My grandpa on my dad's side. He had a family of nine, raised them well, and took care of his wife happily during her time with Alzheimer's. He never stopped working and was an extremely funny guy.

***Are you aware that Kansas City has a baseball team?***

Yes. I identify with you guys since I'm an A's fan. I know what it's like to be forgotten.

***Thoughts on Harry Potter coming to an end?***

A little sad after reading all the books. I kind of saw what was coming, and it was too easy of an ending. They didn't kill enough of the main characters!

***Message to our readers?***

Thanks for all the support, prayers, and putting your faith in me. Hopefully I'll represent the Precious Blood community well.

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**Reach Out**



**Official Appointments**

As Missionaries of the Blood of Christ, sent in the Spirit of the Blood and motivated by the charism of our founder, the Leadership Team of the Kansas City Province is pleased to announce the following recent appointments.

**Timothy Armbruster, C.P.P.S.**

Parochial Vicar, St. James Church  
Liberty, MO, effective November 3, 2011

*(Fr. Timothy is currently the Parish Administrator in the absence of a permanent pastor. As of November 3rd, a diocesan priest, Fr. Mike Roach, will be the pastor. In summer of 2012, the diocese will assume full pastoral care of St. James.)*

**Fr. William Miller, C.P.P.S.**

Retirement with residence at Sacred Heart Rectory,  
Warrensburg, MO, effective September 1, 2011

**Fr. James Schrader, C.P.P.S.**

Continued retirement with residence at  
St. Charles Center, Carthage, OH  
effective September 15, 2011

**Fr. James Urbanic, C.P.P.S.**

Sabbatical with residence at Sonnino House  
Berkeley, CA, effective September 1, 2011

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We invite you to visit our website  
where you will find back issues of  
*The New Wine Press*,  
our weekly newsletter,  
*The Weekly Wine Press*,  
and *The Wine Cellar*.



## The New Creation

*Reflections from the Precious Blood Ministry of Reconciliation*

Was it having a place to go four days a week during the summer? Was it learning how to sit in circle and listen to one another? Was it playing water games outside in the heat of the afternoon when everyone, even the adults, got soaked?

It was all the above and more. Ten youth, ages 12 to 15, and three mentors, all about 18, can tell many stories about our “putting neighbor back in the hood” summer program at the Precious Blood Center in Chicago. Not only were there opportunities for kids to be off the streets, but free lunch and safety were provided each day.

Sr. Donna Liette arranged for our kids to do some wall climbing, free of charge. As we arrived at the elite downtown private club, one of the men to instruct and oversee the event was somewhat chagrined and seemed more annoyed than welcoming. It didn't take long for him to appreciate the excitement and willing courage of the kids as they paid attention and then set out to do some serious climbing. In the end he told us he was impressed how good the kids behaved.

We didn't let on that we, too, were amazed and grateful.

Water was flying everywhere with no safe refuge, every time Diana Rubio designed a game that included that wet stuff. She had everyone laughing and getting cool relief! Another plan of Sr. Donna's had the kids helping the senior citizens put together and decorate bird houses one day and make necklaces and bracelets during another visit. At first the kids were nervous. Some of the older folks at the home suffer from a variety of mental and emotional problems. But you should have seen them dancing and bringing joy and peace to the seniors who wanted them to come back every week.

The animals in the zoo saw their happy faces. But not the rides at Six Flags much to the kids' disappointment. Our limited funding for the program left us challenged to find ways for free entertainment. It was our first attempt to provide activities for a younger population in our neighborhood. And we definitely wanted to avoid hearing “it's boring!”

Sherman Park is within walking distance, but it's not always safe or free from gang activities. Under the watchful eyes of our mentors the kids enjoyed many basketball games in the blazing sun. Ending each day in a closing circle went well; after all, this was back in the air conditioned circle room.

During the final circle on the last day, the evaluations were positive. All would come again if there is another program next summer. What they enjoyed most was, of course, having fun—which we all hoped for! The cold lunches were on the other list; we get them delivered through another program. Also most enjoyed was wall climbing, but mostly visiting the senior citizens across the street.

### *The Neighborhood*

*Denny Kinderman, C.P.P.S.*



The youngsters had all been given t-shirts (from our own silk screening department) with the summer program saying on the back: putting neighbor back in the hood. We closed the final circle with the question: what does it mean to you now? Because of circle confidentiality we can only report that they got it. We, too, get it whenever we can take the kids out of their daily environment where they have to watch their backs and be tough. A place of safety brings out the normal kid in them and awakens the possibility that caring for one another we can live in a neighborhood of neighbors.

## In-Formation

Two candidates entered Initial Formation at Gaspar House in Chicago in August: Don Williams and Kendall Ketterlin. The following are brief introductions that they wrote. In a future issue they will reflect more in depth on their journey and their experience of formation.

Don Williams was born in Poplar Bluff, MO in 1981. From an early age, he took an intense interest in the Christian faith and was active in his relatively large Southern Baptist congregation. At sixteen years of age, however, after serious prayer and study, he converted to Catholicism. Harnessing his Baptist musical heritage, he served his parish as an organist and cantor. He attended Southeast Missouri State University and then worked for four years as a middle school English teacher, during which time he came into contact with the Precious Blood charism and community. After two years of prayer and discernment, he entered initial formation for the community in August.

Kendall Ketterlin has spent the past seven months living with the Precious Blood community in St. Joseph, MO. A native of Columbia, MO, he comes to us after receiving a Masters in Pastoral Ministry at St. John's School of Theology in Collegeville, MN and having worked within campus ministry for several years. He also brings a strong background in politics, having worked on Capitol Hill and in international democratic development. This history of work and longing for peace and justice is what first drew his attention to the Missionaries of the Precious Blood. He has one older brother who lives in Austin, Texas and his mother, recently remarried, works with a radio show out of California, MO. While living at Gaspar house, he is continuing to work at Starbucks and looks forward to experiencing ministry at the Precious Blood Ministry of Reconciliation.

*Don Williams (l) and Kendall Ketterlin*



## Looking Ahead

May 5, 2012

*Priesthood Ordination  
of Mark Yates*

St. Francis Xavier Church  
St. Joseph MO

June 4-6, 2012

*Provincial Assembly*  
Church of the Anunciation  
Kearney MO

*Empowered, continued from page 9...*

the circle of community than it does in the pillar of hierarchy. Our commitment to relationship with each other in community enables us to support each other in using our powerful gifts to do what is right and just, and to challenge the rest of the church to do the same.

If we choose to believe that we are powerless within the institutional church, our actions will reflect that belief and a lot of good will not get done. However, if we believe that our power comes from Jesus' commission to spread the Good News of God's love, then the sky's the limit.

*Fr. Garry Richmeier has a counseling ministry and also serves St. James Parish in Kansas City, MO.*

*Happiness, continued from page 8...*

Dayton to the novitiate in Burkettsville. He thought it odd for me to visit a Trappist Monastery just before entering a Precious Blood novitiate. I don't remember much conversation between us. We recited the rosary together on the road north.

Perhaps Merton, in his prayerful contemplation, thought about people like me, who read his *Seven Storey Mountain* and were changed by it.

*Fr. Jim Sloan exercises his ministry of retirement out of Sonnino Mission House in Berkeley, CA.*

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# The New Wine Press

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## My Back Pages *Richard Bayuk, C.P.P.S.*

**The man I did not notice  
yesterday died today  
and left me alone.**

John Shea  
*A Prayer for the Secret Solidarity  
of the Human Race*

October has for many years been designated as *Respect Life Month* in the Catholic Church community. So what to make of the following?

Several weeks ago, during a televised debate among presidential contenders, one participant was asked to comment about the fact that he had presided over more executions (234) than any governor in history. Before the moderator even finished the question, the audience broke out into a round of applause and cheers with unsettling and troubling enthusiasm. This was simply in response to the large number. Only once the noise had died down was the moderator able to complete the question.

It was an ugly and telling moment, which in my opinion said more about the audience than the candidate. But it was outdone by an incident a week later in another debate, with the same cast of characters on stage, but a different audience. The topic was the hot button issue of mandated health insurance. One participant, who is also a physician, was asked repeatedly if he would let

someone die if they got sick and weren't insured. Instead of saying, "Of course not," he struggled with his answer. Meanwhile the "let 'em die" cheers from the audience were loud and obvious. Ugly. And deeply disturbing to many viewers.

Several days later, a well known religious broadcaster with millions of viewers, in response to a question from someone whose spouse has Alzheimer's, stated, "I know it sounds cruel, but if he's going to do something, he should divorce her and start all over again." In his defense, he did add that the listener should provide someone to look after his wife and give her care!

During this same time period, the government reported that the poverty rate (15.1%) in the U.S. is the highest since 1993. Has anyone heard the topic of poverty raised in recent years in the political discourse in our country? Never talked about.

Billions of dollars continue to be spent by this country (and millions earned by some, don't forget!) on two seemingly never ending wars. Besides bringing death and destruction to countless men, women and children, these ventures have helped bring the U.S. to its knees economically. And while many people continue to profit from war, we seem intent on "solving" our financial woes by taking it out on the most vulnerable in our population, as "cutting spending" becomes the new mantra.

Respect for life means among other things pushing back from the fear that leads to selfish individualism and returning to a focus on the "common good." The latter is at the heart of the gospel and in our best moments is the basis of politics and policy as well.

"My ways are not your ways," says God through the prophet in last Sunday's first reading. And Jesus in the gospel seemed to emphasize this by telling a story that challenged us with undeserved generosity from God. It's something we badly need to hear in the midst of so much polarization, animosity and fear.

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