

THE New Wine PRESS



Volume 24 No. 8 • April 2016

Coming Home

Give Me Your Tired, Your Poor,
Your Huddled Masses...Are You Sure?

O The Places You'll Go (as not told
by Dr. Seuss)



Immigration Reform: Where Are We Going?

2015-16 Peace & Justice Series

Session 3: April 1, 2, 3, 7 & 16
Journey Toward a Corporate Statement

Session Three Locations, April 1-3, 7*

April 1	April 2	April 3	April 7
4 p.m. St. Francis Xavier Parish St. Joseph, Missouri	10 a.m. Sacred Heart Parish Sedalia, Missouri	4 p.m. St. James Parish Liberty, Missouri	6:30 p.m. St. Mary Parish Albia, Iowa

*Session Three presentation will be the same at the above locations.

April 16th's presentation will combine Sessions One, Two and Three in an all-day session. To be held at St. Edwards Church, Newark, California from 10 a.m. to 3:30 p.m.

Contact Br. Daryl Charron, C.P.P.S. for more information: daryl.charron@yahoo.com.

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Front cover photo: Reconnecting barbecue at Most Holy Redeemer Parish in San Francisco, California

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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Spiritual Leadership

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

In a recent homily, theologian and author Rev. Jim Wallis (his latest book is *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*) grappled with current events in the U.S. He believes that politics will not be enough to confront the 2016 election, but that we will also need a spiritual message, to bring what Archbishop Desmond Tutu once called “a spirituality of transformation.” This will of course necessitate a kind of spiritual leadership at many levels. Here are some quotes from his sermon.

“What does the Word of God mean in our lives and our times? That is always the question for us as the people of God. How does the narrative of the Word of God change our narrative?”

“I’m sure many of us here today are finding the narrative in our country very troubling. What does the Word mean? How does it ‘touch down,’ ‘hit the streets’ in the face of what we are now seeing in the world—in the angry racial rhetoric of a presidential election campaign, and even in the violence at political rallies...?”

“I believe the great political and historical reality behind all the rhetoric and conflict we now see and feel in our country is this: In just a few decades, America will no longer be a white majority nation; we will instead be a majority of minorities. And some of our citizens, especially many older white Americans, are having deep fears and resentments about that—the potential loss of the historic white supremacy and privilege, which all of us have become accustomed to and which, I believe, was America’s original sin.”

“Many working class white people in America are angry for understandable economic reasons.... But such anger is now in great danger of being manipulated and used for self-aggrandizing political purposes—to aggressively divide rather than to crucially unite America.”

“So what’s happening in our nation now, even in the last several days, is both frightening and dangerous. As the people of God, we need to ask ourselves how we will help heal our country.”

“However, this cannot just be a political movement.... It will be only a spiritual movement that can help change politics. And as Pope Francis has clearly and recently told us, building bridges rather than walls is the Christian vocation.... The emerging American diversity is a gift and a blessing—and not a danger and a threat!”

“But that will take a battle, a moral battle, a struggle for the integrity of our faith—and one that people of faith and moral values will have to make.”

As you read through the articles in this issue, I hope you can see evidence of this kind of spiritual leadership that is woven into the fabric of our Precious Blood charism and spirituality—and how so many people within the community and beyond are trying to put that into action, enabling the Word to “touch down” and “hit the streets.” Building bridges instead of walls and seeing diversity as a gift and a blessing is at the heart of the spiritual leadership that all of us share in.♦



Archbishop Cordilione leads prayer before Wednesday Dinner at Most Holy Redeemer Parish

Coming Home

by Fr. Matthew Link, C.P.P.S., Most Holy Redeemer Parish, San Francisco, California

“Dedicated in 1901 and rededicated in 1999, Most Holy Redeemer has weathered two major earthquakes and the twentieth century’s most profound and demographic changes,” reads the parish welcome brochure. What initially impresses a visitor to Most Holy Redeemer (MHR) is the exceptional sense of genuine community demonstrated by nearly everyone they meet. “This is such a welcoming place!”

I had grown comfortable serving nearly three years at St. Hilary Church in the beautiful waterfront town of Tiburon, just outside of San Francisco. Surrounded by natural beauty in the midst of some of the most exclusive homes in the Bay Area, I was happy and growing very comfortable. When I heard that Most Holy Redeemer in the heart of the Castro neighborhood in San Francisco would soon be in need of a pastor, my curiosity was aroused. I quietly visited the parish, attending Mass when I was able, wanting to get to know the place and the people from the viewpoint of a visitor. In experiencing the vibrant liturgies and the warmth of welcome, I believed that God might be calling the Missionaries of the Precious Blood to consider ministry at MHR. As I explored this possibility with Fr. Joe Nassal, we embraced the idea of my teaming up with Fr. Jack McClure and our serving together at MHR. It was then that I began to believe that it could

happen. MHR is a special place, reflecting the local community and calling out for all to hear that “God’s inclusive love is proclaimed here.” Something about that message spoke to my own experience of the Cry of the Blood and I continue to be thankful that on July 1, 2014, we brought the Missionaries of the Precious Blood into the heart of San Francisco.

The parish mission statement reads, “Most Holy Redeemer is a Christian Community in the Roman Catholic tradition (drawing) people from isolation to community, from searching to awakening, from indifference to concern, from selfishness to meaningful service, from fear in the midst of diversity to faith and hope in God.” In the process it offers a spiritual home to all: “seniors, youth, single people and families, straight, gay, lesbian, transgendered, the healthy and the sick, particularly persons with HIV disease.” Most Holy Redeemer Church actively welcomes everyone, no questions asked, and has a long history of outreach and ministry to the church and to the community.

The Sisters of Charity, B.V.M., staffed the parish school from 1925 until it closed in 1979. In 1986 the convent became the Coming Home Hospice, a care facility for the terminally ill with a focus on persons dying from AIDS related illnesses. Coming Home was

the first Catholic Hospice in the country committed to caring for those suffering from AIDS.

If you walk the four blocks from the BART station at Mission into the Castro, you'll notice the diversity of people and the beauty of the place. You might notice the giant rainbow flag fluttering in the wind on the corner of Castro and Market Streets or the historic markers embedded in the sidewalks. If you are willing to look and see, you will also notice many people living on the streets. The parishioners of MHR choose to look and see.

With Lent just behind us, Lenten soup suppers and the Friday Fish Fry, common occurrences and times of welcome in many churches, are now finished for another year. In very Eucharistic fashion, those simple meals gather people together during a special season in the church year, calling them to mindfulness, gratitude and charitable service. "Blow the trumpet! proclaim a fast, call an assembly; gather the people, notify the congregation" (Joel 2:15-16).

During Lent some fifteen years ago, as the parishioners of Most Holy Redeemer Catholic Church were gathering for the Wednesday night Lenten soup supper, they looked and—like so many times before—they saw the people who were living on the streets, some of them resting on the doorsteps to the church, and so they invited them to supper. A bowl of hot soup on a cold and foggy night brings much comfort. A warm and welcoming place to share that meal with a friend can be a rare blessing, especially if you find yourself living on the streets. Maybe that parish Lenten outreach created a heightened sense of the hunger in their midst and a community's call to respond to a very immediate need, not just for a few months, but also throughout the year. "When I was hungry and thirsty, you offered me food and drink." And so began the well known and very successful ministry of Wednesday Night Suppers at MHR. Each

Young Adults Retreat at MHR



First Communion at MHR

Wednesday, some 40-60 volunteers do the shopping, prepare the food, and provide a loving community environment for up to 120 guests from all walks of life. Archbishop Salvatore Cordileone, Archbishop of San Francisco, is a frequent volunteer. His table is always very happy to see "Father" when he arrives. The guests are seated and dine family style with each table assigned one or two dedicated servers. "This is the best meal in the city," is a comment frequently heard from guest and volunteer alike.

Wednesday Night Suppers provides other services as well: nurse practitioners, monthly podiatrists, barbers, doctors in residency at University of California San Francisco, social workers, and others providing assistance for a friend in need. Life on the streets brings the additional challenge of being clean. Thanks to a Missionaries of the Precious Blood Human Development Fund grant and a donation from the MHR St. Vincent DePaul outreach, October 2015 brought a welcome addition to the services provided for our guests each Wednesday. Lava Mae is a program, based in San Francisco, that converts retired city buses into showers and toilets on wheels, "delivering hygiene and restoring dignity, one shower at a time" (lavamae.org).

Most Holy Redeemer offers a number of ministries. Just a few among the many are the MHR AIDS Support Group (ASG), the MHR Women's Ministry, the Young Adults, Centering Prayer, and Reconnecting. The MHR ASG formed in 1985 and is a highly respected San Francisco service provider that has cared for nearly 3,000 people and their families over the past 3 decades. Thankfully the days have passed when a funeral occurred nearly every day, but the MHR ASG continues to respond to the changing needs of those living with chronic illness—many of them having lost *continued on page 11*

Lighting the World

by Vicky Otto, Precious Blood Companions Co-director

I love candles. It is comforting to me to watch the flame of a candle, especially as evening sets in. So much light comes from the simple flame of one candle; it truly does light up the darkness. In the celebration of the Pascal Triduum, a moment that always moves me is at the beginning of the Easter Vigil when the Paschal Candle is lit for the first time and carried solemnly into the darkened church, followed by all of the gathered pilgrims carrying candles. The procession stops three times on the way to the sanctuary, and the words “Christ Our Light” are proclaimed. As more and more people enter the church, the light from the candles gets brighter and brighter. The moment when the Paschal Candle is placed in the sanctuary and all the lights are joined together is magical. It helps me understand the power of light—especially many lights together—in the midst of darkness.

This image came to me as I was reflecting upon the three pillars of our community: community, mission and spirituality. Over the last year, as I have visited and come to know the Companions and members of the Precious Blood community, I have become aware that when our community is true to our pillars, we light up the world.

It has been incredibly touching for me to witness how everyone, Companions and members alike, truly care for each other. I recently experienced firsthand the grace of being part of this community. In February my brother passed away suddenly. The moment the notification went out to the community my phone started ringing. The number of cards, email messages, texts and prayers from across the country that my family and I received was amazing. This experience was a reminder to me of the incredible gift that this community is and how blessed I feel to be a part of it.

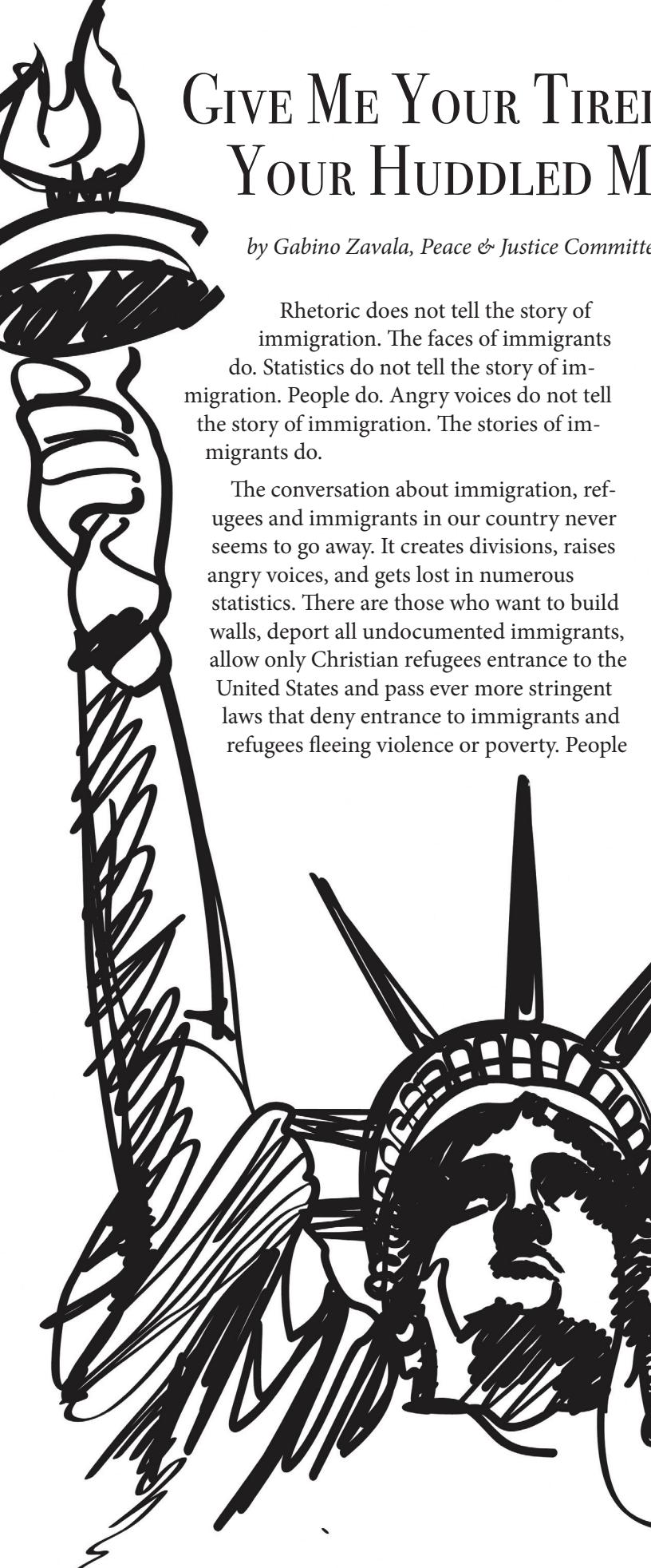
Companions and members share these same experiences whenever the support they have received from the community has helped them through hard times. This bond of charity that is core to who we are as a Precious Blood community encourages all of us to reach past the difficulties we might have with each other on a daily basis and recognize that we are bonded together through the blood of Christ and the light that shines in the spirit of each of us. I learned a song in school that says, “The Spirit in me, greets the Spirit in you, alleluia, God’s in us and we’re in God, alleluia.” In a world that is torn by violence and civil discord, we

need and want this love. Our community can set an example through our care for each other.

I’m continually in awe of the ways that the people in our community fulfill their ministries to serve others. When I think about how the mission of our Precious Blood community is bringing light to the world, the list of ministries is varied. The Precious Blood Ministry of Reconciliation in Chicago quickly comes to mind. I am also aware of our Companions who serve at the food pantry at Saint James the Less in Columbus, and those in Rensselaer, Indiana who traveled to Tanzania to help start a theology school. I think about the retired members at Saint Charles who work tirelessly to help out in parishes around the area; the Companions who look out for their neighbors in Wisconsin during the cold winter months; the Companions in Minster, Ohio who make clothes for the children in Haiti; and those members who serve at four or five parishes to make sure that all the Catholics in the community are served. There are hundreds of Companions who volunteer in different capacities to serve less the less fortunate around the country. Our mission in Vietnam continues to grow and thrive thanks to the efforts of our members. The stories that we hear about the work being done by the Missionaries in Latin America and Tanzania are inspiring. Add to this the hundreds of ministries being performed by the members and the Companions across the country and one can quickly see that we are truly living out Saint Gaspar’s call to reach out to those on the edges of society. As you look across this array of ministries, it is apparent that the light that shines forth in each of us as part of the Precious Blood family shines forth throughout our missionary efforts—as complex as building a clinic or as simple as holding the hand of a person in pain. All these efforts change the world.

The pillars of community and mission need the pillar of spirituality. To be people of apostolic work, to be people of community, we must first be people who are grounded in Precious Blood spirituality. This is clearly evident to me when I see all of our community reaching out to those who stand on the edges of society. I see it when our community stands in solidarity with the oppressed and persecuted. I see it when our community takes a stand against injustices that hurt those most in need. These are not easy tasks, but during my travels over the last year I have seen them happen

continued on page 11



GIVE ME YOUR TIRED, YOUR POOR, YOUR HUDDLED MASSES...ARE YOU SURE?

by Gabino Zavala, Peace & Justice Committee

Rhetoric does not tell the story of immigration. The faces of immigrants do. Statistics do not tell the story of immigration. People do. Angry voices do not tell the story of immigration. The stories of immigrants do.

The conversation about immigration, refugees and immigrants in our country never seems to go away. It creates divisions, raises angry voices, and gets lost in numerous statistics. There are those who want to build walls, deport all undocumented immigrants, allow only Christian refugees entrance to the United States and pass ever more stringent laws that deny entrance to immigrants and refugees fleeing violence or poverty. People

who accept this believe and promote myths about immigrants: immigrants don't pay taxes; they come here to take welfare or to take our jobs; they are a drain on our economy; they don't want to learn English or become Americans.

Others believe we should be working for just and comprehensive reform of our immigration system. Outdated policies keep families separated. American workers are undermined by unscrupulous employers who threaten immigrants with deportations, denying them their rights and paying them pitiful wages—because after all, they can't complain. The immigration system is broken and there is a disconnect between the need for workers and family visas and what the system provides; our economy relies on low skill workers. We give mixed messages, telling people "welcome," while at the same time telling them "go home."

As a Precious Blood community we should be engaged in this discussion and be concerned about the unjust reality of our immigration system. We should be guided by the Gospel, Catholic Social Teaching and the prophetic vision of St. Gaspar. We are challenged to look at this issue not as the political pundits and those with angry voices do, or even those who look at it in practical terms. We are called to look at this issue with eyes of faith. As Pope Francis has told us, we are to be women and men who do not build walls, but bridges. St. Gaspar also on a number of occasions encouraged his followers to serve the poor in their midst:

"Please, I urge you not to abandon the poor, who are the image of Jesus Christ; so, if it were not possible to cultivate all of our different works, let not the most necessary be abandoned"

(Letter #9).

"Be especially concerned for the poor, particularly those most in need and deprived of every comfort. Jesus says that he considers done to himself what one does for the poor, and the prayers

of these people are heard in a special way by the most merciful God" (Letter #97).

"I am consoled to know that you are endowed with a generous heart and that you try to the best of your abilities to be a comfort especially to the poor. This thought brings me calm" (Letter #344).

In response to this, the Peace and Justice Committee of the Kansas City Province of the Missionaries of the Precious Blood believes that this is an opportune time to make a corporate statement that calls for a just and comprehensive reform of our broken immigration system. To this end we took the time to schedule workshops throughout the province to educate our members and Companions on the issue of immigration in this country. It was also an opportune time to dialogue on this important issue. We held workshops in St. Joseph, Sedalia, and Liberty in Missouri; Albia in Iowa; and Newark in California. These workshops have covered Scripture, Catholic Social Teaching, the history of immigration in the United States, and the political landscape in regards to immigrants. We have viewed films on this issue and listened to the stories of immigrants. We were especially touched by the stories of Gabriela Fierro and Juan Martinez, as well as the experiences of our members who have spent much of their ministry working with immigrants. These stories have been especially inspiring, moving us from cold facts to compassionate listening.

Juan's story was a moving account of his decision to leave the family he loves to come to the United States to be able to provide for them. He shared his difficult and harrowing experiences crossing the border, at times through the desert. On one such journey, he was forced to drink his own urine to survive. His life here is one of hard work, so that he can send money weekly to his family for their survival. He has not seen his family in 9 years.

Gaby and her husband and family lived a comfortable life in Mexico as owners of a small business. NAFTA (North American Free Trade Agreement) in 1994 led to the slow failure of their business. Eventually

they found themselves coming to the United States as a family looking for a way to survive. Gaby shared the many challenges they have faced and the efforts they have made in their attempts to regularize their immigration status in our broken immigration system. When their parents died they could not go to Mexico to attend their funerals.

There are 12 million undocumented immigrants living in the shadows of our communities and the margins of society. Each of them has a story. Juan and Gaby's are but two.

At our June Assembly we will be discussing and voting on a Corporate Stance for Comprehensive Reform of our Immigration System. This corporate stance should flow from the charisms of reconciliation and hospitality of the Missionaries and Companions of the Most Precious Blood. We remember our own immigrant history in this country. We recognize that all people are to be treated with respect and dignity. Immigrants have this right too. Due to our broken immigration system, we call on government leaders to work together for compassionate, comprehensive reform of our immigration laws that includes the following:

- Provide a path to citizenship for undocumented persons living in the country
- Preserve family unity as a cornerstone for our national immigration system
- Provide for legal paths for low-skilled immigrant workers to come and work in the United States
- Restore due process protections to our immigration enforcement policies
- Address the root causes of migration within sending countries with long term solutions

*"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door."*

-Emma Lazarus.♦



O The Places You'll Go (as NOT told by Dr. Seuss)

by Cathy Pankiewicz, St. Joseph, Missouri Companion

A few years ago Facebook led me to a lovely post from a woman who wrote about the travels she had anticipated upon the birth of her first child and the one she actually took. Her child was born with Down Syndrome, and the figurative trip to Paris she imagined quickly became one just as lovely, but entirely different. She had fancied a voyage she and baby would take together. It would be one with a mix of blue skies and choppy waters for sure, but nothing the love boat she was in with her daughter couldn't weather well. It would be like cruising the Seine and seeing the Eiffel Tower and the Louvre on the shore. They would enjoy croissants and cafe au lait on deck. It would be nothing short of "magnifique." As time went on, the mother realized that her boat had been blown far off course. Instead of sailing the Seine through Paris, she was heading into the canals of Amsterdam. She felt unprepared. The climate was different than she had

anticipated. She had none of the right clothes. The map she had packed was useless and she became frightened. She was lost.

I could relate. Parenting took me in directions I did not understand and into choppy waters much too deep for my daughter Julia and me. It was a far different journey than I had anticipated when I held her in my arms after her birth.

On February 20th, the LGBT committee of the Missionaries of the Precious Blood offered a daylong workshop on LGBT issues in light of the Synod on the Family. Having attended with approximately 40 others, I was invited to reflect not only on my parenting journey with a gay child, but also on the journey my Catholic Church is on. Here are some of my thoughts.

A quick peek into our traditionally untraditional family shows Tom and me in a boat with our five

children. This boat has sailed to and docked in many places. Some were beautiful. Some were terrifying. Some we handled well and others we did not. But we always knew that our family had to get back in the boat, that the journey was not over, and that we could never be sure in what direction the winds would blow us. In fact, though the kids are gone from the house, we seem still at sea. The currents continue taking us into new waters as in-laws have joined us in recent years and a son was ordained a priest. They are “Always our Children,” as the Catholic bishops say, gay or straight. And the rough waters our children face as adults often bring us to the edge of the family boat, watching them gasp for air as we try to toss life jackets, because we will always love them whatever their age or difficulty.

This past weekend my husband Tom and I set sail for a Day of Reflection and Prayer sponsored by the LGBT committee of the Missionaries of the Precious Blood. We boarded a slightly larger ship than our own. We found it filled with parents, priests, nuns, and the holy lay faithful who love the Church and love a gay person, or are gay themselves. We boarded the ship that is the Church—the one that seems to float along peacefully one day and nearly capsize the next in the choppy seas that are Catholic life for LGBT families. It was a day of calming sounds, of bird song and storytelling, of sharing experiences and being the Church that Pope Francis calls, “a place where families of origin and families of choice are celebrated as an integral part of God’s family.”

Steering the boat were Frank DeBernardo and Sister Jeannine Grammick of New Ways Ministries. Though smiling and full of enthusiasm, the course they have sailed has not been without stormy seas, especially within the very Catholic Church they still belong to and love. I found myself thinking how easily both could have walked away, how both have been denied Holy Communion, how painful it must be to be portrayed by some as heretics and infidels. Yet there they were, working hard for people like Julia, for parents like me and Tom, and for priests and lay people who are in the “field hospitals” Pope Francis talks about. Their holiness and love of the Lord was clear. The tempests they have endured so patiently seemed only to have strengthened their resolve. There was no anger towards the Church, no snide comments, nothing but their selfless dedication to the belief in the preciousness of *all* blood. Saturday we sailed in the gentle breezes of conversation, prayer, and education. Before our session, I googled New Ways Ministries and, as expected, found a range of reactions, everything from

condemnations from some clergy and laity to and miles and miles of postings from Catholic families expressing deep gratitude for the bravery and persistence of Frank and co-founder Sister Jeannine—who continue the work of Father Robert Nugent, who has gone to the Lord.

Several years ago, our daughter’s life nearly ended, not with cancer or a car accident, but by her own hand. She had lived too long with the fear that there was no safe space, no safe ship, no safe port, and no room for her in the Catholic Church. I have no idea whether she will ever want to be part of our Catholic Church again. It makes me sad to think that she probably won’t. And the situation has had a dramatic effect on her brothers and sisters who struggle to know the roles they are to play in the Church. If the storms like those that Julia faced a few years ago lead others to safe harbor, it will be only because people like Frank and Sister Jeannine never stopped sailing their own ships of reconciliation, allowing her story to be told in our Church and world—despite the Mayday warnings of many.

Tom’s and my boat is back in the normal waters that are daily life. Saturday was a lovely respite from feeling like we should be doing more...or doing less...or doing something else with regard to the LGBT issue. It was a trip into a safe space where we knew our daughter and all like her would have felt the love of extended family. I must say, after Saturday, our little boat seems a bit roomier. We are blessed to be part of the Precious Blood family. Far from standing on the pier with cold drinks in their hands and waving “Bon Voyage!” our Precious Blood family is in the boat with us, helping us stay afloat through blustery doubts and fears that all LGBT families face. Our Precious Blood fathers and sisters could simply throw us a copy of the Catechism and tell us to get to Mass this Sunday. Fortunately, like Saint John the XXIII and Pope Francis, they remind us that they are on the journey *with* us as they extol the “ancient teaching of the medicine of mercy in an era when many in the Church prefer the narrow path of severity and condemnation.”

Oh yes, I almost forgot. Sister Jeannine would want me to remind all of us that the Sisters of Loretto are the boat with us, too, along with the Adorers of the Blood of Christ, the Sisters of Mercy and others. This boat just keeps getting bigger and bigger. And I thank God for that.♦



Culinary Arts participants and banquet guests at PBMR.

A Bit of This and a Dash of That

by Fr. Dave Kelly, C.P.P.S., PBMR Director

When you walk into the Precious Blood Center on a Saturday morning you are met with the smells and sounds of a busy kitchen. Each Saturday morning nine youth sporting hairnets and aprons, gather to combine ingredients that will become a feast fit for royalty. They listen carefully to the instructions of Chef Tony amidst the clanging of bowls and pans, each one busily stirring or sautéing, cutting or mixing as the day's menu takes shape.

The ten weeks "Culinary Arts" program just finished with a grand celebration—a feast of harvest salad, rotisserie chicken, sautéed string beans, rice pilaf and, of course, cheese cake. Families, neighbors, probation officers, and our local juvenile judge gathered as the Precious Blood Center was transformed into a banquet hall.

I remember well when we visited my grandparents, the small kitchen became the gathering place. Well, on Saturday late morning and early afternoon, the most popular place in the neighborhood is the kitchen area of PBMR. The day usually starts with youth inquiring about the day's menu: "Hey Chef, what are we cooking today?" And from that announcement—after the groceries are unpacked, hairnets donned, aprons secured, and hands scrubbed and sanitized—the transformation begins.

Amidst the violence and the chaos that claim the lives of so many youth, to watch this happen—the

laughter mixed with the intensity of cutting up a full chicken—you can't help but recognize that these young men long for a caring and guiding adult. You begin to understand that the real value isn't just learning skills in the kitchen, but learning life lessons. It is not just good cooking, but also good relationship. Chef Tony, who is African-American, is not just a culinary arts instructor, he is a mentor and a life coach. Along with the instructions on how to slice and dice, he helps them understand what it means to move into adulthood as a young man. He constantly reinforces that they are important and talented.

"Pay attention", he'll remind them, "this is important." He will drive home the point that keeping a clean kitchen and taking care of the utensils is just as important as the ingredients. In between his cooking instructions, he engages the young men in other life skills.

Now with this session over, interest is high and hope is alive. One of the youth goes on an interview with a restaurant a short distance from here. Another youth ponders going to culinary school, and still another wonders what it would take to open his own restaurant.

Sr. Donna has already asked Chef Tony and the youth to cook up some goodies for the upcoming fundraiser. I am already looking forward to the next session of culinary arts.♦

Most Holy Redeemer, continued from page 4

their partners, loved ones and friends, find themselves isolated and living alone.

The members of the MHR Women's Group actively support one another, drawing sisters from isolation into community through social gatherings, faith sharing, inviting and hosting speakers as well as other activities and outreach. The Young Adult Group is an inclusive group of men and women in their 20s and 30s who come together to celebrate their faith. Centering Prayer as a Small Faith Community has been meeting every Monday night for more than 30 years, rooted in Jesus' teaching, "when you pray, go into your secret room and close the door and your Father who sees in secret will hear you." The MHR Reconnecting program started in October 2004—a series of four Saturday mornings for "those who have been away and are thinking about coming back. Reconnecting gives people a chance to tell their stories, offering a new way to look at things, find answers that work for you and come home to your Church" (mhr.org).

MHR parishioners come from the entire Bay Area, and each week we have visitors and guests from all over the world. Tom Fox wrote in his five-part *National Catholic Reporter* series on the parish that "MHR has earned a reputation for being a distinctly open and accepting parish" (NCR, 3/10/2015).

"As a parish community, we celebrate God's loving presence in our lives. In worship and sacrament, especially the Eucharist, we are nurtured and challenged to extend God's kingdom of justice, truth, love and peace by growing in the spirit of Jesus, the Most Holy Redeemer" (conclusion of MHR Parish Mission Statement).

These words speak to my heart of what it means to be a part of the Precious Blood of Jesus in this small band of missionaries. I learned early on from my parents to believe in God's love even when I had trouble finding my place and fitting in. As I grew, I began to experience the Church as a safe place where I could be myself. In this safe place I was able to hear a call to mission and ministry.

Many have come back to the Church through Most Holy Redeemer. At MHR it seems that everyone has a story and this is a safe and nurturing place where we can tell it. I am most grateful to call MHR my home. In fact, our motto around here is "MHR is our home!" Next time you're in the neighborhood, please stop in and say hi, have a bowl of hot soup and make yourself at home.♦

Companions, continued from page 5

time and time again. What gives us the strength to do this is being rooted in the cry of the blood and the understanding that we are all made precious through the salvation that we have been given in the blood. The strength of this spirituality is evident in the ways that it changes the world around us. Our world is a little lighter and a little brighter because of it.

For me, the glory of Easter is that it isn't a temporary event, where the candles stop being lit after Easter Sunday is done. The light continues to shine every day of our lives if we let it and if we take the time to fuel the fire of the flame to keep it burning. The end of the Easter proclamation that is sung at the Vigil proclaims, "May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns forever and ever. Amen." May the flame that is alive in us and in our community continue to be found burning as well.♦

Recruitment, continued from page 12

lastly, the need to tell candidates about the opportunity to share in the mission. That telling is a dialogue. Reconciliation should be the Missionaries' mission. The Kansas City volunteer program is a source of candidates. Recent articles describe college graduates choosing to spend the first year(s) after graduation traveling or volunteering. There are consistently more than a hundred thousand volunteers in the United States committing to six months or more of volunteer work. Is this an appropriate source for recruitment?

Let there be a dialogue among Members, Companions and Amici. Even though the Amici have become quiet, they are not dead. To include Amici in a dialogue is to invite insights from diverse experiences in secular life. Many Amici volunteer for church efforts and use what they learned in the Community. These Amici were formed in the Community and many continue to be motivated by a love for the Community. There should be an invitation to join the dialogue. We're not suggesting an invitation to submit a project plan. In dialogue, participants can move to an evolution of the charism of the Missionaries of the Precious Blood addressing the signs of our time.♦

Recruitment & the Missionaries

by Dennis & Carol Keller, Amici

It is difficult to think of a possible extinction of the United States Precious Blood family in which I spent adolescence, young adulthood, and ministry. That family was the core of my life through Brunnerdale, ordination, and—to a lesser extent—as associate pastor. I worked with the Amici planning group, organized liturgies and gatherings, and for four years edited, published, and distributed the quarterly Amici, C.P.P.S. newsletter. I want to lend a helping hand or some possible solution to the issue of membership.

Moving from problem to opportunity is tough. Insights of Sr. Elizabeth Johnson in her book, *Ask the Beasts*, may expedite a move from fear to future. In reflecting on *Origin of Species*, she agrees with Darwin that environmental changes cause species to evolve into new and more complex systems. Failing to evolve is a death sentence. Humanity is not excluded from continuing evolution. Environmental changes in physical reality and in human consciousness are opportunities for which God provides space and inspiration enhancing complexity and creating a new flourishing. Evolution is a process uncovering opportunities. Embracing opportunities assures survival and growth.

This is an over-simplification of Johnson's work. But the insight is applicable to Fr. Bill Nordenbrock's recent article, "Reimagining Religious Life." In the arc of human history, reimagining is a form of evolution. However, reimagining is a frightening encounter with the unknown.

Biological evolution and breakthroughs in consciousness take place in a communal setting. Fr. Pat Patterson, in a recent article, wrote about "Our Unique Attractiveness, and our Challenge." When that is rediscovered and expressed it will draw candidates. What is the unique vision of the Missionaries relative to the signs of our times that rallies men and women for a common purpose? Once rallied, they must discover Community. This is the dangerous part: they must find community. Who joins a movement to be alone? What do the signs of the times tell us about a lived community?

Francesco Albertini and Gaspar del Bufalo founded the Missionaries of the Precious Blood while reading of signs of their times. The times included the Enlightenment, the French (and American) Revolution, and French imperialism. Our history is

important to understanding the present as containing our future. We must be eagle-eyed in reading the signs of our times. The vision of the mole will fail us and leave us running in burrows in the ground we inherited. We need the 30,000-foot perspective to correctly understand the signs of these times.

The Enlightenment's maelstrom of persecution and confusion influenced Gaspar's and Albertini's vision. Enduring persecution, they came to an understanding of the power of preaching and the reconciling nature of the Blood of Christ. The Confraternity had already begun, but its message and importance reached a tipping point because of their experience.

Gaspar's charism was preaching. Albertini's understanding of the effects of the Blood provided substance to Gaspar's preaching. In Blood poured out there is hope and reason for repentance. Fr. Robert Schreiter presents the Spirituality of the Blood as the reconciling agent and the foundation for renewal of the Missionaries' charism. Reconciliation, writes Schreiter, is a marvelous, undeserved, unexpected gift of welcoming back, of forgiveness unwarranted and unasked for. In his book, *The Ministry of Reconciliation*, Schreiter tells a story of a victim forgiving an offender, leading the offender to a realization of his sin. Unsolicited forgiveness contains the energy to make us aware of the harm we've done.

Francis, Bishop of Rome, clearly expresses a prophetic understanding of our times in *Laudato Si*. While most pundits believe the encyclical is about climate change, it is more about the death of a failing order and the birth pangs of a new one. For our world and its cultures to evolve, move forward to completion of God's Reign, there is a need to reconcile the issues Francis discusses.

With Francis, there has been a paradigm shift, which is a change toward pastoral concern for persons. The Way of Jesus' ministry was the practice of healing in word and work, returning persons to full membership in community. Isn't this the work of reconciliation?

Recruitment is an essential activity for survival. However, in thirty years of Human Resource experience I've learned several things. First, that recruitment is impossible until there is a mission/purpose for candidates; second, there is a search for the places where qualified and motivated candidates may be found; and *continued on page 11*

2016 Provincial Assembly



Faith in Action

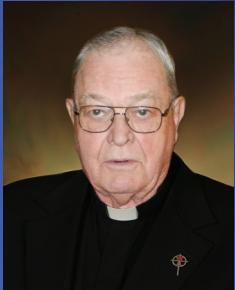
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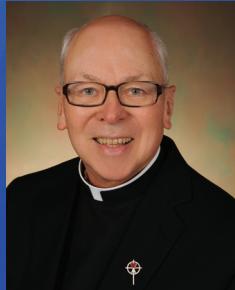
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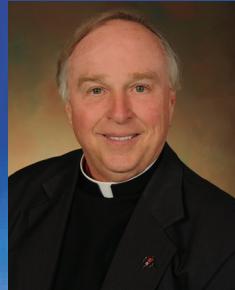
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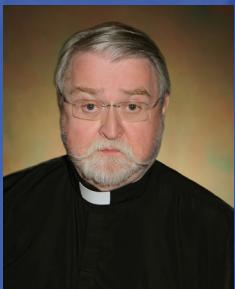
60 Years Ordination
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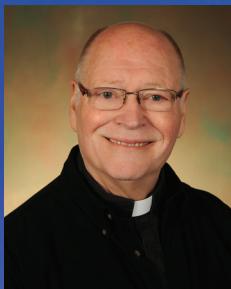
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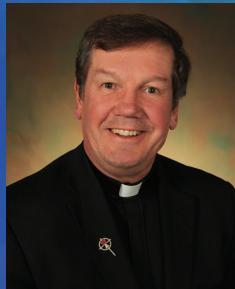
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40 Years Ordination
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40 Years Ordination
Fr. Jack McClure, C.PP.S.



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call you to a
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“Reflecting upon the mission
in Vietnam, I am called as a
C.P.P.S. missionary to read
the signs of the times,
just as the Magi did.”

*Fr. Loi Nguyen, C.P.P.S.
Vietnam*