



The New Wine Press

Motivated by the Spirituality of the Precious Blood of Jesus Christ

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The Lazarus Project: Escaping the Tomb

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

Albert Schweitzer once said, “The real tragedy in life is what dies inside a person while he is still alive.” We have seen this tragedy played out in people we have met along the way who, although still alive physically, buried their dreams long ago. They may still be active in ministry but they simply go through the motions and find little meaning in what they do.

Pope Francis addressed this crisis in *The Joy of the Gospel* when he wrote about three temptations for missionary disciples. The first temptation, he said, is “heightened individualism.” The pope described this as a “concern for personal freedom and relaxation,” where missionary disciples see their work as a “mere appendage to their life as if it were not part of their very identity.” While maintaining some semblance of a spiritual life, those who succumb to this temptation may practice “a few religious exercises which can offer a certain comfort but which do not encourage encounter with others” (78).

The second temptation raised by the Holy Father is what he called a “crisis of identity.” Here “pastoral workers can fall into a relativism which, whatever their particular style of spirituality or way of thinking, proves even more

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dangerous than doctrinal relativism...it consists in acting as if God did not exist, making decisions as if the poor did not exist, setting goals as if others did not exist, working as if people who have not received the Gospel did not exist” (80).

Finally, the third temptation brought to light in *The Joy of the Gospel* is one of the so-called Seven Deadly Sins: acedia. Pope Francis writes how some fall into the grip of acedia “because they throw themselves into unrealistic projects and are not satisfied simply to do what they reasonably can.” Others, he says, experience acedia because they “lack patience to allow processes to mature” and “unable to wait, obsesses with immediate results.” Still others fall victim to this disease of the spirit “because they have lost real contact with people and so depersonalize their work that they are more concerned with the road map than with the journey itself” (82).

When these temptations get the best of us we can be overwhelmed by what Pope Francis frames as a “tomb psychology” that “transforms Christians into mummies in a museum” (83). This is the part of *The Joy of the Gospel* where one of Francis’ famous phrases surfaces: “One of the more serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, ‘sourpusses’” (85).

Reflecting on this “tomb psychology” that can leave us spiritually dry and dead inside, I am reminded of Lazarus, the brother of Martha and Mary and beloved friend of Jesus who was buried deep in a tomb. Each of us has a Lazarus inside of us that, in the view of Kayla McClurg, “no longer seeks to grow and learn, no longer asks if we might be of use to God’s unfolding story, fearing the response. We hunker down in caves of regret; we zone out, grow numb, live small.” She describes this Lazarus within us as “whatever lies beyond our ability to



restore, so bound up in old beliefs or hurts that spiritual rigor mortis has set in.”

But when we respond to Jesus’ shout, “Lazarus, come out!” we submit to another chance, a new lease on life. As we look forward to our 200th anniversary as a congregation and our 50th anniversary as a province in 2015, why not shout to the Lazarus hiding in the tomb within us, “Lazarus, come out! Wake up, Lazarus!” Whatever has died inside each of us; whatever lies buried under the dead weight of old regrets; it is time to rise. We have work to do. We are going to reveal how good God is by living in a way that reconciliation is realized in the manner in which we treat one another.

As we were reminded at the Assembly, this year affords us the opportunity to, in the words of St. Pope John XXIII, “Consult not our fears but our hopes and our dreams. Think not about our frustrations, but about our unfulfilled potential. Concern ourselves not with what we tried and failed in, but with what is still possible for us to do.” While leadership has proposed the possibility of expanding Precious Blood Center as a place of renewal and reconciliation as one way to incarnate the vision of the 2013 C.P.P.S. General Assembly to begin new ministries rooted in our charism and spirituality and responding to the signs of the times, what other dreams do members and companions have for the Center? One of our members mentioned that Altmann Guest House could be a shelter for victims of domestic violence. Another suggested a halfway house for those getting out of prison. Still another offered the possibility of a homeless shelter.

Our younger incorporated members met during the Assembly to explore possibilities of ministry with the millennial generation. The members from our Vietnam mission met with province leadership for three days after the Assembly to participate in a process of Appreciative Discernment that resulted in a positive vision with provocative action steps that will guide the mission into the future. Our companions have been gathering for more than a year to explore creative ways to be in relationship and ministry together, and discern a vision for the future that will call forth new leadership for the movement. These are the kinds of dreams that suggest Lazarus is dancing out of the tomb and is not content to rest in peace.

At the Assembly, I quoted the late Sister Lauretta Mather, former president of the School Sisters of Notre Dame, who once looked out upon her community and said, “The community of persons closest to us has the power to keep us in the tomb of fear or to call us into the

daybreak of hope.” I pray we are a community of compassion not cowardice, of freedom not fear. I pray we are a community that is known for how we live our charism and spirituality and not for what we are against or with what or with whom we are angry. I pray we are a province that promotes reconciliation and does not contribute to the polarization that exists in the church today. We will be these ambassadors of reconciliation and renewal if we remember who we are as a beloved community bonded together in the blood of Christ.

In the words of Pope Francis, may we not allow ourselves to be “robbed of hope” but instead let Lazarus out of the tomb and into the light of a brand new day.

Days of Prayer & Reflection

Precious Blood Center

2130 Saint Gaspar Way
Liberty, MO 64068

Second Saturday of the Month

Next dates: August 9th and September 13th
9 a.m. - 3 p.m.

August 9th Presentation:

Reflections on Gaspar’s Life & Ministry

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



Questions?
Contact Br. Daryl Charron, C.P.P.S.

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The New Wine Press
Missionaries of the Precious Blood
Kansas City Province
www.kcprovince.org

The Society of the Precious Blood is a fraternal community of priests and brothers founded by St. Gaspar in 1815. Bonded through charity by a promise of fidelity, we are prayerfully motivated by the spirituality of the precious blood of Jesus Christ to serve the needs of the Church as discerned through the signs of the times and in the light of the Gospel.

The Kansas City Province—incorporated members, covenanted companions, and candidates—united in prayer, service and mutual support, characterized by the tradition of its American predecessors, are missionaries of these times with diverse gifts and ministries.

In a spirit of joy, we strive to serve all people—especially the poor—with care and compassion, hope and hospitality.

The New Wine Press seeks to remain faithful to the charism of our founder, St. Gaspar, and the spirituality of the Blood of Christ with its emphasis on reconciliation, renewal and refounding. We accept and encourage unsolicited manuscripts and letters to the editor.

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Setting a Course for the Vietnam Mission

by Fr. Dien Truong, C.P.P.S., Formation Director for Vietnam Mission

Following the Assembly this year, six members of the Vietnam Mission had the three-day workshop, **United for a Bold and Faithful Future - 2020**, with six North American members of the Kansas City Province, conducted by our Moderator General, Fr. William Nordenbrock, C.P.P.S.

Throughout this workshop, we began our Appreciative Discernment with an interview and sharing partner: each member of the mission was paired with a North American member. We went through stages of consulting our hopes and dreams to develop a vision statement for the mission, discerning our common vision, and designing our future as the Vietnam Mission.

Our final propositions for the Vietnam Mission are in the categories of Mission Houses, Leadership, Solidarity in Service, and Collaborative Ministry.

We concluded our workshop with a celebration of the Eucharist. Every participant signed the vision of the Vietnam Mission Vision Statement and committed to bringing his gifts and living this vision into reality.

Vision Statement

Vietnam Mission of the Kansas City Province Missionaries of the Precious Blood

Rooted in the spirituality of the Precious Blood, and following the example of our founder St. Gaspar, the members of the Vietnam Mission are missionary disciples. Our common life is a witness of renewal in the Church and reconciliation for the world. Sharing life in Mission Houses, we live with mutual respect and care, creating a safe place for personal growth and healing, and the nurturing of community relationships. Through the sharing of responsibility, our servant leaders call on the gifts of all the members to promote the life and the mission of the community.

We courageously embrace a mission of solidarity with and service to the poor and abandoned, the broken and marginalized, as an expression of Precious Blood spirituality and our charism of reconciliation and renewal. Committed to collaborative ministry, we work with others to fulfill our mission.

In a spirit of mutuality, our relationship with the Kansas City Province is characterized by open communication, frequent interaction, and a sharing of resources and gifts.

To implement this vision, the group discerned several provocative propositions that will guide the province and the mission for the next six years:

Provocative Propositions for the Vietnam Mission Mission Houses

Our community life is centered in Mission Houses where we balance our spiritual and apostolic lives. In the Mission House we share life and meals, regular prayer and study, which enable and empower us for ministry. The Mission House is a safe place where we enable and encourage each other to greater faithfulness in our lives and ministry, and where we are able to personally risk the vulnerability of sharing deeply from the heart with one another. Our community relationships are a counter-cultural witness of mutuality, where we share the responsibility to remain in right relationship with one another. The practice and use of the Circle method facilitates this freedom of respectful dialogue.

Our Mission Houses are centers of hospitality and our members engage in the life of the local community (neighborhood). We welcome our neighbors and are responsive to their needs.

Leadership

Our community makes decisions based on consensus. This shared leadership is carried out with fraternal responsibility.

The responsibilities of appointed and elected leaders are clearly defined. The leadership team consists of the mission director, vocation director, formation director, and treasurer. These leaders invite the participation of each member based on their recognized gifts, empowering them to place their gifts at the service of community life and community ministries.

Solidarity in Service

Precious Blood Spirituality calls us to be in solidarity with others and to serve their needs. While we continue our urban ministerial presence, we recognize the great need of the rural poor as those that others cannot or do not serve. Our priority is to establish a Mission House in a remote area (e.g., in the Highlands) as a means of expressing our solidarity with the poor through our presence. Our initial response to their needs will be spiritual

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Walking

by Fr. Richard Bayuk, C.P.P.S., Kansas City Vice-Provincial Director



There are millions of people on this planet who must walk. They walk to search for food and water and fire-wood, to find work, to make their way across borders looking for hope and a future, to escape in terror from the violence of war and the fury of nature. Many are children; all are children of God.

Fifteen year-old Gilberto Ramos walked a mile each day through rocky and rugged canyons to get to school. He quit after third grade so he could work. Eventually he wanted to leave his mountain village in Guatemala for the United States to earn money to help his mother who has epilepsy. She begged him not to go, and when he wouldn't change his mind, she put a rosary around his neck for safe passage. A month later, his body was found in the Texas desert where he had been abandoned by the "coyote" who collected \$5,400 from the family to bring him to the U.S. He died walking. He was still wearing the rosary his mother had given him.

For many years, teenage boys from Central America seeking work to escape poverty and gang violence have been a significant percentage of the undocumented immigrants entering the U.S. on the southern border.

But in recent years—and particularly in recent months—the number of minor children (sometimes with their mothers) crossing the border to escape poverty and violence (most often at terrible risk) has been rapidly increasing, becoming a full-blown humanitarian crisis—and for some a political football, or a flashpoint for renewed racism and xenophobia. One commentator compared the recent ugly scene in Murrieta, California, where an angry mob turned back buses of women and children refugees heading for a federal processing center to the iconic photograph from 1963 in Birmingham, Alabama, showing fire hoses and vicious police dogs being used to counteract African-Americans protesting racial segregation.

It was the mayor of Murrieta who urged the locals to protest. Contrast his "leadership" with that of the faith communities of Brownsville and McAllen, Texas, whose

members are responding compassionately, under the leadership of Catholic Charities and Bishop Daniel Flores (and many other faith communities and leaders from there to El Paso to Tucson).

Sr. Mary Ann Walsh, director of media relations for the U.S. Conference of Catholic Bishops, wrote recently in *National Catholic Reporter*: "Bishop Mark Seitz of El Paso, Texas, spoke before the U.S. House Judiciary Committee in late June. He called the number of children crossing the U.S.-Mexico border 'a test of the moral character' of our nation. 'We must not fail this test,' he said. Right now, the welcoming community of Brownsville and surrounding communities are acing the test. In Murrieta, the mayor and the citizens who drove back the buses need to study more. President Obama looks for ways to return the children to their perilous homeland. The U.S. Congress sits on its hands. To prepare for the test of moral character, protesters in Murrieta, the president and the Congress, might hit the books, especially the New Testament. A place to start is Matthew 25, where Jesus states: 'Whatever you do for these, the least of my brethren, you do also for me.'"

In my work with *Unbound* (formerly *Christian Foundation for Children and Aging*) the past 18 years, I often describe sponsorship as an invitation to "walk with the poor." To walk *with* those who must walk each day just to survive. This suggests relationship rather than mere charity—or perhaps "hand up" rather than "hand out." It is about finding the path that leads one out of desperate poverty into a hope-filled future, rather than feeling (or being) compelled to take the even more desperate path that leads to death in the desert. Today, there are over 275,000 sponsors and 310,000 families (many in these troubled countries south of our border) who are on this walk of hope. At *Unbound*, we believe people can overcome the challenges they face when we all work together.

I am saddened and angered that politicians and lawmakers and leaders cannot (or will not) find a way to move past their polarized positions and bring justice to the reality of immigrants and refugees in this country. I am grateful and hopeful that there are far more individuals and groups working together and advocating and responding with compassion than there are mobs filled with anger and fear. The walk continues.



Leah Yeo (second from left) and family

The Crownpoint Effect

by Leah J. Yeo, former Precious Blood Volunteer

Getting on the plane in Albuquerque, New Mexico to come back to Chicago, I felt a roller coaster of emotions. I felt thrilled to come back home to my family and friends, but simultaneously felt I was saying goodbye to a journey of a lifetime. In the past, the effect of volunteer trips became a distant past—like vacations are to many people—a happy place that only exists in memory. I wanted this summer to be different. I wanted the effect of Crownpoint to last a lifetime because I learned so much about the world and myself.

After I came home from Crownpoint, I was flung into the full swing of normal life. I had two weeks of summer break before I went back to campus for my last year of college. My to-do list for these two weeks left me no time to relax. While life was moving fast, I kept in mind I needed to consciously make the effect of Crownpoint appear in normal life.

The big lesson that I learned throughout my time in Crownpoint was that it's okay to live life without a schedule. While this may seem like a small lesson to many, it was a learning moment for me. I always had short-term and long-term plans, and while there were

minor bumps along the way, life went according to plan for the most part. Part of why life events went so smoothly on a macroscopic level was because I planned day-to-day events by the hour to get things done. My school planner was the most important thing to me since I got one in first grade. It's still thrilling to cross things off my to-do lists (it's the little things in life, right?) and the few and far-fetched days I get everything completed according to plan are the nights I reward myself with 8 hours of shuteye. Otherwise, I'm lucky to get 6 hours of sleep. There really aren't enough hours in a day.

I still kept my to-do lists after Crownpoint and my school planner was still very valuable, but I learned how to relax. I couldn't continue to be a superhuman because I would end up living life without thinking. I became a zombie throughout the school year and I promised myself this semester would be different. And it was. My fall semester was busy, but I didn't commit myself to a million activities and when I was physically present somewhere, I was also mentally present. This made a huge difference in my life and something

I learned in Crownpoint. On the reservation, I kept reminding myself to be mentally present to get the full experience, and it went hand-in-hand with learning how to relax and avoiding an overbooked planner. This need to always be busy and use every second of the day to my advantage came from watching my mother. All moms are superheroes, but this superhero of mine is seriously impressive and there is no one in this world I would rather grow up to be than my mother.

So fall semester went really well after learning to relax and breathe. The grass on the quad seemed a little greener, the sky seemed bluer, and the sun seemed to shine brighter on Champaign-Urbana than I remembered.

After I came home for winter break, my superhero sat me down and told me that she was diagnosed with stage 4 lymphoma. My heart immediately felt like it was sinking to the bottom of my stomach, a lump formed in my throat leaving me with no words, and tears rushed down my face without end. I had no idea how to react except to hold my mom and use her shoulder to collect all of my tears. Over the next 24 hours, I subconsciously shut down physically, emotionally, and mentally.

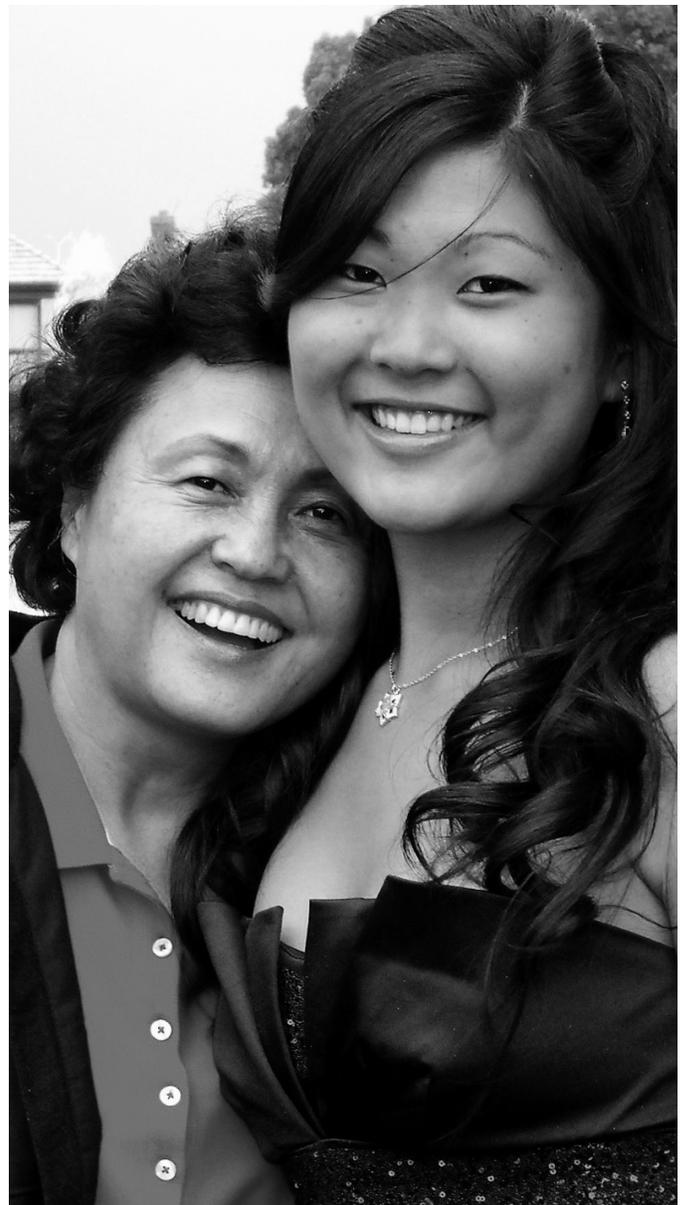
Cancer was a term that existed only in textbooks, because luckily I had no personal experience of this illness up until this point. My mom had no health issues and the gene pool she came from is impeccably healthy, so this news shocked everyone she knew. This was definitely not a part of anyone's plans. For the first time in my life, my plans were put on hold and all roads led helping mom heal.

At first, it was hard not to blow this up to catastrophic proportions. Tears filled my eyes every time I looked at my hurting superhero. The oncologist's advice to my family was to take this day by day—which is something I remember hearing on the Navajo reservation. I always needed to know what's next, but Crownpoint reminded me to stop and smell the roses. Almost every night, Kara and I walked over to the vast open land in Crownpoint to enjoy the New Mexican sunset. Daily life in Crownpoint was embracing a new day. There was no schedule and I learned to adjust to that. The oncologist's advice was a reminder to live in the present, and I had no option but to take my mom's condition day by day.

Over the next five months—to this day—so many people prayed for her and sent positive thoughts. Many people talk about post-traumatic stress, but we rarely hear about post-traumatic growth. While this was the

worst time in our lives, so many good things came out of it. My mom finally took a break after working non-stop for the past four decades; she had to time to relax and love harder—if that was even possible.

We just received news that there is no sign of cancer cell activity! While it's still five years until the doctors can say she is cured, this is a huge milestone. My mom said each experience will prepare us for the next and this always plays true. Crownpoint taught me that things don't go according to plan and that's 100% okay. What matters is how one bounces back from a bump along the road. The effect of Crownpoint will last a lifetime and I can confidently say this because it helped me through the toughest time of my life.





At Home in Our Mission

by Elizabeth Heule, Director of Precious Blood Center

The Spirit was sparking our imaginations as we heard about new possibilities for our Precious Blood Center Campus at our 37th Assembly. With the presentation of the Center update much enthusiasm came from those able to visualize the potential and possibilities.

In the December 2013 issue of *The New Wine Press*, Fr. Joe Nassal, C.P.P.S. wrote of the possibility of constructing a new building at Precious Blood Center Liberty. The idea comes from proposals by the Center Task Force in 2011 and in response to the XX General Assembly Vision Statement. At the Assembly in 2011, we decided to move forward with plans to open our doors to the general public, offering a safe and sacred place for reconciliation and renewal. We have steadily worked toward this transformation over the course of the past couple years, with these goals set by the Task Force.

1. Provide a place for individuals and groups seeking healing and renewal
2. To serve those on the margins as a place of refuge
3. Provide adequate accommodations for Residents, active and retired
4. Provide adequate space for Administrative Offices

Our experiences in the past year have shown us these challenges:

- Difficulty in seeing the Center both as a Mission site and a home for community members. It has not been possible to serve the needs of both effectively: blurred boundaries between public and private spaces present issues both for visiting groups and residents.
- The inability to accommodate large groups. We have turned groups away we would like to serve because there is not enough space or facilities for them.

The desire for more space led to envisioning a new building on campus. To this end, we imagined what a new building might look like and estimated costs. The question of how we can best serve the community at large and our own Precious Blood community in residence, active and retired, led to the commissioning of a needs assessment, which should be done in July 2014. The needs assessment will gauge the potential interest from the local parishes and Catholic institutions, other religious establishments, and the community at large for using a facility we might build.

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Vatican II is Still Thriving

by Mark Miller, C.P.P.S., Pastor at Sedalia Catholic Community, Missouri

From June 23-26, I attended the third annual assembly of the *Association of U.S. Catholic Priests* (AUSCP), held this year in St. Louis. This association is open to any priest in the United States and offers a forum in where priests can discuss ideas in open dialogue and come together for prayer and support; 225 of us gathered for the assembly. We heard presentations from Fr. Donald Senor, C.P. who spoke on the Biblical Reflections of *Dei Verbum* and the essential outreach of the Church's Mission; Fr. Michael Crosby, O.F.M. Cap., on the Gospel as proclaimed by the incarnate *Dei Verbu*; Sr. Dianne Bergant, C.S.A., on how Sacred Scripture is the very source of evangelization; and Fr. James Bacik who highlighted the dialogic character of revelation as found in *Dei Verbum*.

I have DVDs of these major presentations if anyone would like to use them for further discussion and reflection; each is around an hour in length. Each year, the Association uses one of the documents from the Second Vatican Council as its focus to offer a meaningful message for the ongoing understanding and implementation of the spirit of Vatican II. What was painfully evident was the fact hardly anyone at this event was under 50 years of age.

The first night of the gathering was spent in prayer entitled: "Lament: Broken and Blessed." We sat at tables of eight, and were invited to write down what we "lament" within the Church or our own priesthood. After several minutes of silence, we were invited to share these "laments" with those at our table and pick one common to all. These were placed on the walls in our assembly room. Then we prayed Psalm 31 together. After a short break, we gathered at the same tables to write down our "blessings" within the Church or our own priesthood. After several minutes of silence, we were invited to share these "blessings" and pick one common to all and these were placed on the walls above the "laments" in our assembly room. We prayed Psalm 116 together. All these laments and blessings stayed on the walls for the entire gathering.

Clarence Williams and I were the only two C.P.P.S. priests present, but many diocesan priests attending knew many of our members through their association as military chaplains or parish ministry in different dioceses. There was much praise for what people have read

and heard about Pope Francis. One rather eye-opening remark was made when someone said that a bishop was told that many of the younger priests in his diocese feel Pope Francis is not supporting them by his remarks. It was later revealed many of our younger priests are feeling this way because the Pope is asking for an end to clericalism and they are hearing that as an insult. This does demonstrate that we hear and see things out of the lens by which we choose to live. This was the main thrust of the talk by Michael Crosby when he asked, "Whose Gospel are we preaching?"

I invite all of us to consider joining the Association of U.S. Catholic Priests. It is only \$50 a year to join in the dialogue. The information is at <http://www.us-catholicpriests.org/>. The three days were well spent. Archbishop Carlson invited the group back to St. Louis next year for its annual meeting.

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Following the presentation, many approached me who would be willing to be part of the possibilities an expanded facility would create. There are many Incorporated Members and Companions who can lead classes, workshops, days of reflection and retreats, as well as spiritual companionship. We continue to invite ideas and comments and encourage those interested in participating to come forward.

Exploration of building and program options will continue as we move forward. We will share the results of the needs assessment and other ideas for the development of the Center with the Districts and Companion groups as they come, and Leadership will present concrete proposals to the Province when they are ready.

Our Precious Blood charism calls us to provide safe and sacred spaces such as Renewal Centers, and I have felt great passion and conviction from the Community about this. As we respond to the Vision Statement of the xx General Assembly, we continue to be prophetic witness for the renewal of the Church and the transformation of the world.



Dear Lord, with a heavy heart I get down on my knees to pray. You know how much I miss my son since he went away. He lost his freedom, Lord, for the things that he has done—but he's still my shining star; he's still my loving son. O Lord, please hear my cry—hear this Mother's prayer.

"Bars" by Linda M. Hill (May 28, 2002)
Accessed at www.AuthorsDen.com

Menard Prison Trip

by Sr. Donna Liette, C.P.P.S., Precious Blood Ministry of Reconciliation

"I wish I could afford to see my son, but they locked him up for a long time in Menard Prison, six hours away," cried one mother. "When they send our children off, far from their family, they cause hardships to all of us. I just keep praying."

Plans were put together for an annual trip to Menard Prison. On June 10th, 37 people, mostly mothers of sons who have been incarcerated for a long time in Menard Maximum Security Prison, boarded a bus and began a journey that would change lives forever. Soon family members would see their loved ones; it was over five years since one couple had been able to see their sons.

The questions being asked as they anxiously awaited the prison check-in and search were: "Do you have your two picture IDs, are my clothes appropriate; do you have enough money to put on the food card?" Oscar, one of our PBMR youth, was one of those feeling some anxiety, since this was his first visit to a prison. When he got

to the check-in window, he was refused a visit; while he had two IDs, they had just changed a rule and would not accept a college ID. His first response was not anger nor self-pity but sadness for Robert, the prisoner he was to visit.

First, we went off to the vending machines to purchase some non-jail food, which is one of the joys of the visit (The prisoners cannot go to the vending machines, of course). All the while, eyes are on the door: what will he look like; what will we say to one another; will he like the sandwich I picked out for him? There he is: now the long awaited hug from mother, dad or the loved one. There were tears, there was laughter and then to an assigned table to sit across from, not next to each other. We had two hours, so we kept watching the clock, hoping the guard was not aware of time!

Visits were over and we went back on the bus; it was quiet. It seemed everyone just wanted to remember the

time there, and as one mother said, “I just want to hold on to the memory, to that hug, to my son’s voice saying, ‘Mom, I love you so much.’”

One family told of how their son asked them to forgive someone who was responsible for his very long sentence. The man had sent him a letter asking for his forgiveness and he passed it on to his parents and asked them to forgive the man as he had. The father wept and said he and his wife needed time but they were amazed and proud of their son. They knew he had been transformed and was not the same young man that came into the prison.

Oscar did get in to visit the second day; his friend Robert smiled during the whole visit. This was Robert’s first visit in 10 years and very soon he and Oscar, who were once far off, became close. Oscar kept saying, “What will I say for 2 hours... 2 hours?” After the visit, he said the time went fast and he looks forward to visiting Robert again. Oscar closed his journal entry with these words, “I want to thank God for letting me on this trip and for opening my eyes. This is exactly what I needed.”

I asked one of the mothers if there was one word that would describe this whole journey and she said, “LOVE, UNCONDITIONAL LOVE!” What a blessing is was for us to be a part of their journey of courage, faithfulness and long-suffering. I think we all needed this and none of us will be the same.

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accompaniment, pastoral care to families, health outreach, educational support, and catechetical assistance in the local Church.

Collaborative Ministry

We respond to the needs of the local church and of the communities in which we live, by working with the dioceses in which we serve, other religious communities (including Precious Blood sisters), parish clergy and laity, social workers, medical mission teams, and ecumenical groups. Through a ministry of presence, preaching, teaching and service, we give witness to the spirituality of the Precious Blood, by going out to those on the margins as missionary disciples.

Signed by: Joe Nassal, Jim Betzen, Dick Bayuk, Joe Bathke, Daryl Charon, Tim Guthridge, Lac Pham, Dien Truong, Nhan Bui, Tam Minh Hoang, Loi Huu Nguyen, Truc Mihn Vu

The New Knights of Malta Priory

by *Richard Colbert, C.P.P.S.*

The Knights Hospitallers of the Sovereign Order of Saint John of Jerusalem, Knights of Malta, the Ecumenical Order was established in 1048. Pledged to a committed service to humanity, the Knights have demonstrated for over ten centuries service to the needs of the poor all over the world. Its motto is: *Pro Fide pro Utilitate Hominum, For the Faith and in the Service of Humanity.*

The Malta Fraternity had many celebrated leaders through history, including Charles V, the Holy Roman Emperor 1530, and Tsar Paul I of Russia in 1798. Pope Pius VI endorsed the order in 1803. Archduke Alexander of Russia arranged the Order’s registration into the U.S. in New Jersey in 1911. In 1917, the International Headquarters was formally established in the U.S. prior to the destruction of the Romanoff Dynasty the following year. The ecumenical order is comprised of ordained and lay membership, has been accredited by the Holy See and several independent nations in Europe as a symbolic sovereign state. It has been authorized to issue diplomatic passports for humanitarian service projects.

On February 22, 2014 at Ft. Mill, South Carolina the Prince Grand Master conducted a knighting ceremony for 32 new Knights and Dames. Prince Nicholas announced the establishment of a new reorganized Priory in the Midwest, with Michael Alber as Grand Prior and myself as Deputy Grand Prior. This newest Priory comprises 12 states and is currently exploring ministry and service options. Several of the Prior’s territory are in states included are within the Kansas City Province’s territory. The goals and purposes of the Knights of Malta have much in common with our Province’s outreach to the marginalized.

Our Knights of Malta Priory of the Midwest will sponsor specific projects in the Kansas City metro area. We want to help empower people to seek a quality of life for themselves, and in turn, sustain others to experience their human dignity as the Gospel calls for. The details of this vision are yet to be distilled and concretized. We anticipate becoming better known and will continue our commitment to the mission of the Order’s heritage.

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



Editor's Notes

Delegation

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

“No one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles. While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel, none of us can think we are exempt from concern for the poor and for social justice: ‘Spiritual conversion, the intensity of the love of God and neighbor, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone’ (Pope Francis, *The Joy of the Gospel*, paragraph 201).

It’s tempting to think: “That’s *his* ministry, that’s *her* ministry, that’s not *my* concern.” There are so many things we’re called to pay attention to as missionary Christians, it’s overwhelming, so we want to delegate. After all, I skipped the Bi-Location class in seminary and know I can’t be everywhere doing everything. There are things I’m better at, and it’s easier to focus on those and let other

people worry about things I don’t want to. This temptation means I can wash my hands of caring for the poor, the dying, the immigrants, and all those ministries I’m rarely part of.

Following Christ, imitating Gaspar’s example, doesn’t let us see our work as a series of cubicles we occupy individually, working in isolation from one another. The danger of delegation is *disassociation*, which isn’t part of our spirituality. Even though different people take leadership for various tasks, we’re all called to be part of everything in some way: seek to do more to help each ministry and do our part better. *Vocations* are more than Timothy, Matt and Vince; *Hospice* is more than Tom and Daryl; *Campus Ministry* is more than Daniel and me; *Companions* are more than their emerging leadership; *Provincial Leadership* is more than the Provincial and the Council. If we all don’t take a part, we run the risk of failure: failing to live Christian community as fully as we can.