



# THE NEW WINE PRESS

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

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Leadership Notes  
*page 2*

Blessed by Life  
*page 4*

Human Development  
Grants  
*page 6*

What's Going On?  
*page 8*

Reflections on Old Age  
*page 9*

The Time is Here  
*page 10*

Renewal and Growth  
*page 11*

Touching the Pain  
*page 12*

Broadway in the  
Back of the Yards  
*page 13*

My Back Pages  
*page 16*

## REMEMBERING

*Ann O'Brien*

My ministry as a Precious Blood Companion lies within my vocation/career as a home health care nurse. I have been a nurse for 29 years but have found in the last year the “real” compassion and the true “calling” to my life as a nurse. As a Precious Blood Companion, I am called to minister to the sick as part of my ministry as a companion. I especially have found that my ministry lately has also been defined in assisting with the personal cares of my 68 year-old mother who has Alzheimer’s Disease. Enduring an especially painful divorce about 3 years ago, then moving in with her and my dad about 18 months ago, and caring for her since, has brought “home” my relationship to nursing and being able to recognize how I can be a better nurse and person of God to my mom and the patients I take care of daily.

By attending to the sick, along with my own mother, I pray to bring hope and peace and listen openly to their concerns, providing cares in different lifestyles and homes without reflecting any judgment. I hope to offer empathy and understanding with whatever disease process they are going through and finally to bring hope to them in what ever trials they endure with the handling of their illness or in accepting even death as God’s will.

My ministry as a home health care nurse allows a response to the cry of the blood of Jesus Christ. In reading between the lines, my vocation and the gifts I bring to the ill and homebound are comparable to an opening of the cup. Many times the sick have an already “full” cup and by being there and recognizing their hurt and listening to them, allows them to offer all of their pain and suffering to the cup, then God will collect and assume all the pain and suffering. By living the ministry of the cup, I hope I will help all my patients have that hope again and use the love that God offers through the cup to become well and whole again. If it is not God’s will for the patient to become well, I hope that I will help them in accepting whatever God pours out for them. By allowing the pouring out of the cup, and the pouring of the blood over them it enables them to gain in the battle of their illness and allowing the blood (my cares) to given them compassion, hope and love. Through the care of my own mother, I feel the greater compassion and love that allows me to bring this hope to other patients.

Through caring for my mother and her daily short term memory loss, I have found that when I am drinking of the blood of Christ, I feel that it opens my heart so I am able to transform my mom’s sufferings into the cup and that gives



*See Remembering, continued on page 3...*

## LEADERSHIP NOTES

### *Moving Forward*

Richard Bayuk, C.P.P.S.

During a recent visit to St. Charles Center in Carthagenia, I sat down for an extended interview with Fr. Leonard Goettemoeller. (The results of that conversation can be found elsewhere in this issue.) Visiting with him and the ten other members of our province who reside there, it occurred to me that those men have contributed a combined six hundred years of service to the community and the Church—and they continue to do so during this time of retirement ministry, in a variety of ways. As Fr. Leonard would say, “We’re all blest, but we are not blessed yet.”

For those in education and parish ministry, summer is often a time of less activity in ministry. Yet there is much happening in the community during these and the coming days. The Discernment/Election Committee has had its first meeting and will soon be inviting all members and companions into a process of preparation for the 2011 Provincial Assembly in May. After many months of planning, the Precious Blood Convocation is set to take place in St. Louis, with over 300 participants expected. The Leadership Team meets this month to discuss a variety of matters—which we will report on in *The Weekly Wine Press*. Frs. Joe Bathke and Dien Truong along with Dominic Bui are attending an international workshop in Rome for Precious Blood formation personnel. Back in Chicago, plans are still underway to welcome three of our candidates from Vietnam who will begin language studies in preparation for entering CTU. Frs. Jim Urbanic and Lac Pham will be traveling to Portugal in September to attend the Meeting of Major Superiors. The Vision 2020 Task Force is beginning its work of studying the Companions movement, and the Vocation Ministry Task Force begins work soon on developing a combined Vocation Ministry for the Kansas City and Cincinnati Provinces. The Volunteer Program hopes to welcome its first participants in the next few months. Last, but surely not least, Butternut Companion Bob Schienebeck will be ordained to the diaconate for the Diocese of Superior, WI on August 8.

All of this is in addition to the numerous and varied ministries that are happening in our province. When I look at the big picture and see what is going on, it gives me more hope for the future. We face challenges as a province (and as a church), but good things are happening. I encourage everyone to get involved as we begin the process of discernment leading to election of leadership next spring. We will continue to be shaped by how we respond to the many challenges and needs facing us as a worldwide congregation, as a province, and in our individual and shared ministries. How we choose to select leaders, exercise leadership and engage with leadership makes a difference. We continue to make a difference in the church and in the world. Six hundred years worth of difference at St. Charles alone.

## 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 refunding. We accept and encourage unsolicited manuscripts and letters to the editor.

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*Remembering, continued from page 1...*

her peace, love of Jesus, a saving cup for her mental trials and tribulations. The blood gives me strength to deal with this mind-crippling illness of her memory problems. The blood gives me a kind and loving heart to care for my mom and my other clients. It allows me to joke with her about her illness and not get frustrated or angry with her daily repetitive phrases and activities involved with this illness. It allows me to not get upset or irritated when she thinks I am her niece or her sister. It helps me give her the daily love, kisses and prayers to assist her in recognizing that her cross is bearable. Allowing her to share her feelings about her disease and her fears of this illness helps me give her the hope and reassurance that I will be there to assist and care for her in her time of need and that I will never leave her—as Jesus has promised all of us.

By taking up my crosses (short term memory loss, inability to recognize me as her daughter) with my mom's illness and the sick I intend to use the strength of the cross in prayer, and "give" those unattainable things to Jesus to help in the healing process. Part of my transformation as a companion will be to offer those crosses to Jesus in prayer and supplication daily, giving new and greater meaning as I reflect deeply every time I bless myself—knowing that the Holy Spirit will assist me with my endeavors as a kind and caring nurse. I will transform my mom's illness from the ordinary to the holy by seeing her worth as a person and allowing her to function independently as long as possible. By bringing laughter and joy back into her life, I have already started to see what a blessing and a privilege it is to care for her—not a burden as I had previously envisioned it to be. In taking up my cross and seeing the freedom, love and peace in caring for her, I feel that this is all about taking the risks and learning to reach out to others in need in my profession.

Through my background as a mental health nurse for years, I have also felt the need to minister to the downtrodden that are especially the poor of heart and spirit. The unconditional acceptance and care of the mentally ill patients is also a pouring out of the blood—by being hospitable with them even when they are difficult to deal with, accepting their homes and lifestyles, and allowing them to know that they are a true person of God despite their illnesses. Allowing yourself to "love" the poor of mind can be a hardship, but once again by putting



that into the cup, the blood of Jesus will pour over them and give them a sense of love and belonging. Many of the mentally ill are shunned and are outcasts in society and are very lonely. By visiting with them and inviting them to community within my own family, I feel that I will provide the pouring of the blood. One of my patients who has a mental illness, has no family and is all alone. My family takes him shopping with us and have taken him to the movies several times. We often invite him out to lunch with us and try to give him the unconditional love he deserves as a person of God. I can feel the love and happiness in his voice when I take him home again. As part of my ministry to the precious blood I accept him as he is and help him with the daily crosses that he endures with his mental illness, enabling him to feel less an outcast of society.

In closing, I believe that my divorce allowed me the ability to care for my mom on an ongoing basis. I feel that God put me in the right place at the right time. I poured my sorrows from my divorce into the cup, only to find that the blood has washed over me and assisted me in caring for my mom. I know that the blood of the cup and the taking of the blood will be an ever guiding light in my endeavors as a primary caregiver to my mom, and being a nurse will allow me to be like a family member to my clients. My mission as a companion allows me to reach out to the ill and homebound whom I care for as a nurse. Through the care of my mom and this mind-crippling disease of Alzheimers, I will be able to recognize and *remember* the pouring of her illness and those of others into the blood of the cup.

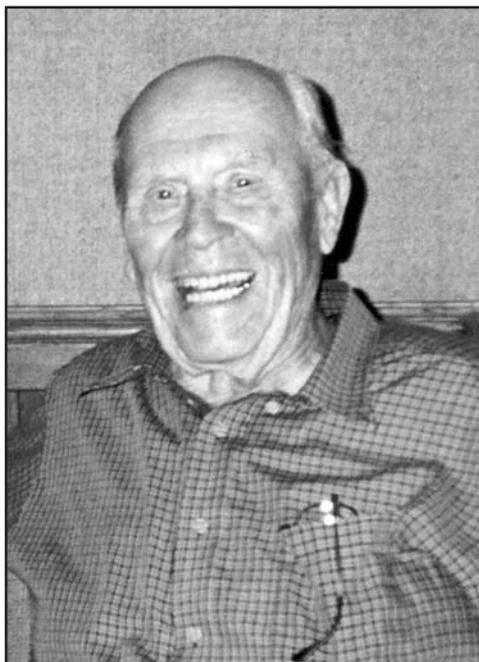
*Ann O'Brien is a Companion from Albia, IA.*

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## BLESSED BY LIFE

*Richard Bayuk, C.P.P.S.*

Fr. Leonard Goettemoeller, C.P.P.S., affectionately known in the community as “Gutty”) tells of a day in the late 1960s when he was standing on a sidewalk in Milwaukee next to a busy street. A green Pontiac came along, passed him, then stopped and backed up, coming to a halt next to the curb. A man got out of the car, holding his hat, and walked up to him. “Are you Fr. Leonard Goettemoeller?” he asked. “Yes, I am.” “Well,” he said, “I’m Bill Hess. You taught me at Brunnerdale.” He then went on the talk about how much he had gotten out of English class. (This was the class that included, among many others, Bill Dineen, Al Naseman, and Al Spilly.)



*Fr. Leonard Goettemoeller, C.P.P.S.*

Fr. Leonard wasn’t trained as an English teacher, however. He explained, “Right after ordination in 1949, I went to Rosary College in River Forest and got a degree in Library Science. The understanding was that I would be the librarian at St. Charles. But the guys couldn’t stand the librarian at Brunnerdale, so he came to St. Charles and I went to Brunnerdale.” He ended up teaching English also, because Fr. Jim Hinton, being certified to teach English, was needed at St.

Joe College. “I guess back then at Brunnerdale it was a little more fluid with certification,” he said with a grin.

Fr. Goettemoeller still loves words, and is rarely at a loss for them, as anyone who knows him will attest. He grew up on a farm near St. Henry, OH, the oldest of eight children, four boys and four girls. He left for Brunnerdale Seminary in 1938, after his freshmen year in high school. He explains that he would have had to repeat that first year, except his pastor brought him to the seminary and told them, “We’ve got a good school at St. Henry. He’ll do just fine here.” So they gave him a chance. I asked if leaving the farm in high school caused any hardship for the family, given the amount of work needing to be done. He replied, “I was the oldest. There were enough following me to take up any slack that I might leave. It was nothing to worry about.”

He recalls that Pius XII became pope the year after he entered. “I remember it kind of broke tradition; we had a radio in study hall and they turned it on so we could listen to the funeral services for his predecessor.” When asked if it was strict then, he said, “They didn’t fool around, horse around. But the come-on for me were the classes and the intellectual life. Especially with “Piggy” Gagan who was teaching English. He would read us “Our Town” or “Silas Marner,” for example. If I ended up having a good approach to teaching, I have to give a lot of credit to “Piggy” Gagan—Fr. Joseph Gagan, “Piggy” because he was big. I was impressed. He taught us Latin also. Half our classes were with him.”

Fr. Leonard admits that his first grade report in Latin was “not too good.” He remembers the day that Fr. Gagan went around the whole class and asked each one to define a participle. “Well, he went to this guy and the next and the next, and nobody knew what a damn participle was—including me! Since then I’ve had lots of time to figure it out. It kind of functions as a verb and kind of functions as an adjective. Around here I like to use as an example, ‘The Blessed Virgin Mary is blest.’ When the participle’s adjectival function is stressed, it’s two syllables, but when the verb function is stressed it becomes one syllable—blessed is pronounced blest.”

As I said earlier, Fr. Leonard relishes words, and this was a great example. The discussion about participles made him think of something else. “Remember when they named the road leading into the Center ‘Saint Gaspar Way,’ and the sign they put up said ‘Gasper’? Of course we made them change it. Well, would you believe that even happens around here? Right at St. Charles! Laughing loudly, he concluded: “You need to get on that, leader-

ship needs to address this.” I suggested that in fact St. Gaspar was at times a gasper, given his health issues. Another round of laughter.

During the school year 1956-57, he injured his back. Surgery at the Cleveland Clinic did not solve the problem and he was in significant pain. After a second surgery, he was no better. “I went through a year of this stuff,” he recalls, “and eventually couldn’t do anything. Couldn’t teach. Some of the guys will tell you how early on in this process, I would come into class and would lay down on the table and we would have class. I don’t know to this day how that worked, but they say it did.”

In 1958, then, he went to St. Charles to work as the librarian. “But that was to put my name on the list,” he explained. “To look good. I hardly went into the library. The guy that did all the work was Ambrose Hemina. He was a work horse. The more work the better.” Eventually he found a chiropractor who slowly brought him around to good health. He took walks everyday and says this probably did him a lot of good. “But I think John Byrne [the provincial] was getting real nervous, thinking this guy will never do anything. So he gave me what he probably considered a good job as an assistant at Kalida, OH.”

This is where Fr. Leonard worked until 1963, when Precious Blood Seminary in Liberty, MO opened. “We built the seminary before there was a Kansas City Province,” he recalls. I remember John Byrne making a speech, saying something like this: ‘We’ve talked about it, we keep talking and talking and talking, it’s time to DO IT! And he couldn’t have been more wrong. We already had Brunnerdale Seminary, but there were so many they didn’t have room. But then came Vatican II and a decline in high school seminarians, among other things.” Fr. Leonard taught at Precious Blood Seminary until 1969, when he went to Milwaukee to serve as chaplain to the School Sisters of Notre Dame. In 1972, he transferred to Wichita, KS to be chaplain for the A.S.C. sisters there—a ministry previously filled by Fr. Larry Cyr, who had been elected provincial. Eight years later, in 1980, he became pastor in Holly, CO, a

position he held for five years.

In 1985, he became pastor in Bloomfield, IA, where he served until his retirement in 1997. He talked about the church in Bloomfield and its unusual architecture: “It was built originally as a drive-in restaurant, where the girl would carry the tray out to your car. That didn’t seem to go over too big and at some point someone said, ‘Well, if it didn’t make it as a restaurant, maybe it can make it as a church. And they were looking for a church back then in 1953.’” (This led to a brief detour in the conversation, accompanied by more laughter, where we entertained the idea of a drive-in church—not all that far out an idea, since some do exist today.)

*“It took me a little time to figure out that my best function was to not try and show anyone up, to not be a bottleneck...of anything that’s going on.... I spent twelve years there, just not creating too much trouble. I mean not getting in the way, not getting upset because the whole world wasn’t knocking on my door.”*

When asked which place held the best memories for him during the last 61 years, Fr. Leonard replied, “In some ways, I think it was Bloomfield. I used to wonder, what should my function be here? Because there wasn’t that much work, see? It took me a little time to figure out that my best function was to not try and show anyone up, to not be a bottleneck or a ruiner [sic] of anything that’s going on. And some of the best things going there in that town were the Christian Church and the Methodist Church, with good ministers.

I spent twelve years there, just not creating too much trouble. I mean not getting in the way, not getting upset because the whole world wasn’t knocking on my door.”

He recounted how the knocks on the door were most often from travelers. The church was on a busy highway and people would stop, looking for meal. He described one such incident: I remember one day a large van stopped and the driver came to the door inquiring about a meal. I told him, OK, just take your van across the road to Uncle Bob’s restaurant and tell them to treat all of you. It was maybe three or four dollars apiece usually, something like that. I figured there might be five or six people in the van. It turns out there were 21! But that’s part of what I’m trying to get at. The willingness to try to have programs, use your facilities for things like AA meetings, encouraging good health, and the like.”

*See Blessed, continued on page 14...*

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## 2010 HUMAN DEVELOPMENT GRANTS

*Al Ebach, C.P.P.S.*

In the name of the Kansas City Province the Human Development committee (Al Ebach, C.P.P.S., Timothy Guthridge, C.P.P.S., Jackie Maddy, Joe Nassal, C.P.P.S., Phyllis Still) disbursed \$100,000 in 2010 to the following programs and individuals who have requested funding.

*Fr. Joe Deardorff, C.P.P.S.* ministers to the people of La Oroya, Peru. They are constantly faced with contamination from the mining activities in the mountains. The children have high levels of lead in their blood, which affects their growth and intellectual capacity. The families are very poor, so it is difficult for parents to provide food supplements to help children fight malnutrition. Cristo Rey parish developed a co-op which teaches women to sew and weave. They sell their products to raise money to provide nutrients to fight the effects of the contamination. With the HDF grant the co-op will be able to buy the sewing machines, tables, chairs and materials needed for this project.

*Anawim Center* in Chicago creates a place of prayer serving the Native American Community. The Anawim community supports the Native community thereby building the confidence and self-esteem of each person. The Center invites people to gather in prayer circles that provide a sense of normalcy to a poor and homeless population who live in a chaotic world. This grant will help support the Native American community in Chicago with a peaceful and safe environment.

*Love Inc* of Clay County, MO provides almost seven hundred families annually with emergency assistance to meet the basic needs of utilities, rent, food and clothing. It provides tools and resources for families and individuals to eventually become self sufficient and is a clearing house to meet the needs of many. Love Inc has partnered with St. James Parish in Liberty for a number of years. The grant is providing assistance for food vouchers and for a program to develop job interviewing skills.

The *English Tutoring Project* was begun to address an unmet education need for many immigrant and refugee families who have settled on the south side of St. Louis. Families and schools do not possess the financial resources needed to provide instruction for their children who end up in classrooms where only English is spoken. This tutoring program gives children the confidence they need to succeed in regular classrooms. The grant will provide English language instruction at the four Catholic elementary schools in South St. Louis.

The *Precious Blood Ministry of Justice for Persons who are Lesbian, Gay, Bi-sexual and Transgendered* has developed

programs and workshops to educate people interested in familiarizing themselves with a Precious Blood response of reconciliation and inclusion. The grant will provide training for Circles of Reconciliation to aid people in communication, dialogue and reconciliation of LGBT persons. Funding will also be used to provide support for families who may be struggling with personal experiences of a family member who is lesbian, gay, bi-sexual or transgendered.

*Wichita's Women's Initiative Network* assists women survivors of domestic violence. Many live in poverty and depend on this initiative to keep them from having to live on the streets. WIN provides job readiness for program participants, and educational and employment opportunities fostering healing and self-sufficiency. The grant helps secure funding for payroll for participants and assists with funding to continue this valuable program.

*Precious Blood Ministry of Reconciliation* has begun a "Making Choices Program," which helps youth who are coming out of Cook County Juvenile Center and Illinois Department of Corrections. The grant provides safe places for the youth and helps the young people tend to their needs and receive support for their dreams. The funding will give PBMR the opportunity to develop programs to give these young people an opportunity to make better choices.

*Brother Andre Center* is the community outreach wing of St. Agnes Parish, Los Angeles, CA—a sign of hope in the community. Because of the economic downturn the Center will benefit from the grant, helping to offer emergency assistance, providing resources for job opportunities and assisting people in need of health care.

*Maria De Mattias Library and Resource Center*, directed by Sister Kris Schrader, A.S.C., provides educational resources for students living in rural areas of Guatemala. Without this re-

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source many students would probably remain at a second grade reading level. The parents of the students are afraid to send their children to the cities for schooling because of the violence in many areas. With assistance from the HDF, reading materials can be brought to rural areas, giving children an opportunity to establish a culture of reading.

*Sister Thea Bowman Catholic School* in East St. Louis, IL has empowered families and students to break the cycle of poverty. Their holistic learning approach benefits both the students and the local community. The grant will help them continue their “Peacemaker Program” and “Second Step” classes which invite students to develop their life skills. Much of the education process is done through music and the arts integrating music with language arts skills.

*Our Lady of Guadalupe School*, a small Catholic school located on the west side of Kansas City, serves families with limited budgets. About 95% of the students are Latino and many of them speak very little English when they enroll in school. This past year, a Mariachi music program was added to the curriculum to help students develop a sense of pride, achievement and confidence. It has become a motivating factor for many students with their academic work. Because of limited income, parents are not able to provide instruments for the students. Through the grant, instruments will be purchased and a stipend provided for the music instructor.

*Sangre de Cristo Health Care Project*, directed by Sister Dani Brought, A.S.C., has developed a vaccination program in Guatemala City for pregnant women and children under five. This project helps a population that lives in poverty. Guatemala has one of the highest rates of infant mortality. Most of these deaths are caused by preventable diseases. Through the grant, this health care project will not only be able to provide vaccinations for children but also offer health care education and prevention, improving the quality of life for many.

*The Center for Survivors of Torture and War Trauma* in St. Louis offers mental health ser-

vices. In 2009, 54 out of 60 clients required interpreter services in Arabic, Bosnian, Farsi, Somali, Russian, French and Urdu. Interpreters provide trust, which gives people the opportunity for healing. The refugees and immigrants who have fled countries where they have been tortured and traumatized are many times filled with hopelessness and fear. The grant helps provide trained interpreters who can offer a respectful and safe environment.

*St. Agatha Center* provides spiritual, material, educational, physical and emotional assistance to residents who live in a very poor area of St. Louis. The Center provides food for people who have to make choices between buying food or paying utility bills. They sponsor educational opportunities for adults and children to improve quality of life. The Center becomes a resource to direct people to proper social service agencies. The grant will provide utility assistance, transportation, resources and food, and provide funding for the volunteers at the Center to be advocates of justice.

*Redemptorist Social Services Center* in Kansas City, MO is a lifeline to the poor, the elderly, the sick and the homeless. The mission of this service is to prevent a temporary crisis from becoming a permanent tragedy. The Center has a Matching Payment program specifically designed for people who want to regain self-sufficiency and financial stability. With the grant, Redemptorist Social Services will be able to keep developing the Matching Payment program.



# WHAT'S GOING ON IN ARIZONA?

Tom Welk, C.P.P.S.

The state of Arizona has been in the forefront of the news lately. Most of the news has been on the contentious side.

First, came the furious reaction to the ambiguous legislation allowing law enforcement to detain individuals for supposed infractions of any law on the books. These individuals then have to produce paperwork proving they are legally in the U.S. It is generally acknowledged that it will be people of dark skin color that will be subjected to this frivolous new legislation.

Next, came the news that Thomas J. Olmsted, Bishop of the Diocese of Phoenix, had announced the excommunication (*latae sententiae*—automatically) of Sr. Margaret McBrien. Sr. McBrien, vice president of mission services for St. Joseph Hospital, had concurred with a controversial decision made by the hospital ethics committee in late 2009.

This decision involved the treatment of a woman with four children who was eleven weeks pregnant. As subsequently stated by Suzanne Pfister, vice president for St. Joseph's, "In this tragic case, the treatment necessary to save the mother's life required the termination of an 11-week pregnancy."

According to news reports, the woman was suffering from pulmonary hypertension. In this condition heart/lung functions are fatally compromised due to the pregnancy.

Those are the publicly known facts. It is hard to engage in a thorough ethical analysis of this extremely tragic case without knowing first hand all of the clinical details. These details are practically impossible to obtain because of the 1996 Health Insurance Portability and Accountability Act of Privacy and Security Rules (HIPAA). This law forbids health care providers from releasing patient infor-



*“Does our Precious Blood spirituality provide us any guidance in these kinds of painful dilemmas?... How do we hear the cry of the Blood in this particular case?”*

mation without explicit permission from the patient. I am curious as to how this case became public information without breaking the HIPAA law.

Be that as it may, what is publicly known provides fodder for a difficult and painful debate.

Bishop Olmsted followed closely what is stated in the USCC Ethical and Religious Directives for Catholic Health Care Services: “Abortion (that is, the directly intended termination of pregnancy before viability or the directly intended destruction of a viable fetus) is never permitted. Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion” (#45).

In making the announcement of the automatic excommunication of Sr. McBride, Bishop Olmsted concluded that she formally participated in the direct abortion of the 11-week old fetus. “While medical professionals should certainly try to save a pregnant mother's life, the means by which they do it can never be directly killing her unborn child. The end does not justify the means” (*The Arizona Republic*, May 15, 2010).

My guess is that the ethics committee looked at another directive that follows closely on #45. “Operations, treatments, and medications that have as their direct purpose the cure of a proportionately serious pathological condition of a pregnant woman are permitted when they cannot be safely postponed until the unborn child is viable, even if they will result in the death of the unborn child” (#47).

Directive #47 is based on the principle of double effect. This principle holds that a pathological condition can be directly addressed. Doing so may have an indirect, unintended bad effect. For example, double effect is used as a guideline in treating an ectopic pregnancy (implantation of the fetus in the fallopian tube). Obviously, in this procedure the life of the fetus

See *Arizona*, continued on page 14...

# A REFLECTION ON OLD AGE

Peggy Doherty



For the past twenty years, I have often told what has been one of my favorite stories about my mother. At the time she was 90 years old. One dark, cold January afternoon, I let

myself into mother's house, and when I didn't find her in the kitchen, went looking and found her in her bedroom in bed. Of course, I was immediately concerned that she was ill. She reassured me that she was fine, but was in bed because she was cold. She explained that she didn't want to turn up the furnace because the PG&E bill had been so high. I suggested that, nevertheless, she probably needed to get the house a little warmer. Her reply was, "No, I have to save my money for my old age."

This may be the last time that I tell that story. I'm not 90 yet, but as I enter my mid-80s, I can readily empathize with Mother's need to push her old age further into the future and to be sure that she had the necessary resources to support that future. My mother lived a quieter life than I do, but not a less active one. She didn't belong to clubs or groups and she didn't drive a car. But as long as she was able to walk down Taylor Avenue to St. Barnabas Church, she was there every day for Mass. Otherwise, most of her activity was in her home and garden with occasional shopping excursions to the nearby shops.

Shortly before my mother's death in 1990, John and I moved into that home—where I had grown up—to be with her in her last months. I stayed there for thirteen years—five as a widow—before finally selling the home that had been in my family since 1934 and moving further north to be closer to some of my children. Not long after this move, I attended a retreat conducted by Father Joe Nassal at St. Joseph College in Rensselaer, Indiana. In one of his conferences, Father Joe related the story of Jesus walking on the water; his message to us was that the time comes when we have to get out of the boat. After the talk I sat at lunch with a young woman whom I didn't know. We spent the time getting to know a little about each other. When she heard my story about selling the family home and moving to a new community, her comment was, "what a perfect 'getting out of the boat' story that is."

Getting out of the boat takes faith and trust in God, but also

faith and trust in one's self. Unlike my mother, who was still waiting for her old age at age 90, I know that I am now living mine. I'm expecting it to last for quite some time, and I'm living it as fully as I can. The memory fails at times and occasionally the simplest chores can be more than I can handle. Even so, I'm willing to accept help when I need it, and I'm not afraid to ask for it. At the same time, I value my independence and try to live a life that will keep me independent well into the future.

*Peggy Doherty is a Companion from Vallejo, CA.*

## Perspective

The tour bus fills slowly  
in the pre-dawn darkness.

Every trip works the same way:

There's a bus at the entrance,  
a middle-aged driver named Fred,

and a twenty-something tour guide named Liz.

Even though she looks so awfully young  
and we do feel so awfully old, their easy banter  
encourages us to join in their pre-packaged fun.

Soon tiring of our comments,  
the women claim we confound

Liz's cute with our clumsy,  
and then label it creative.

But they like the driver's smile.

And it feels nice when he helps them  
up the steps.

I roll over, turn on the lamp  
and look at the alarm, again,  
and decide to read for a while.

Tomorrow is going to be a long day.

And I still have to decide if I am  
a pilgrim who participates  
or a tourist who just watches.

*Bob McCray*

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# THE TIME IS HERE

Chris Hoyt

The Volunteer Office proudly opens its Kansas City location! Beginning this summer, the Kansas City Province welcomes men and women to participate in a unique blend of spirituality, community life, and service in the heart of social justice issues affecting the Kansas City metro area.

Readers of a recent issue of *The Weekly Wine Press* may recognize these common reflections:

- ◊ I strive to live Precious Blood spirituality on a daily basis. I wish I could live it in new ways.
- ◊ I wish to connect to the Precious Blood family and to the poor of our community on a deeper level.
- ◊ I have always wanted to serve my community as a volunteer, but circumstances would never allow me to get away.

Indeed, many among us have awaited the ideal opportunity to volunteer with the Precious Blood community and to reach a deeper understanding of our community and ourselves. Similarly, many have long anticipated a chance to invite family members, friends, parishioners, recent graduates, retirees, or transitioning individuals to participate in the spirituality and community that we have incorporated into the very fabric of our lives.

For those individuals, the Precious Blood Volunteer Program offers the following:

- ◊ Community life with members of the Kansas City Province at Gaspar Mission House in Kansas City
- ◊ Daily prayer, shared evening meals, and contextualizing a community service experience through a Precious Blood lens
- ◊ Challenging, rewarding, and unforgettable volunteer work in social services, parish ministry, education, Hispanic community outreach, and/or addressing other societal needs
- ◊ A new, once-in-a-lifetime opportunity to answer the gospel's call

The Precious Blood Volunteer Program will match volunteer candidates to a ministry ideally suited to their gifts, talents and calling. Whether candidates are prepared to commit to one year, or several months, their time with the community and the poor will turn the page on a new chapter of living Precious Blood spirituality.

I welcome you to contact the Volunteer Office anytime, especially if you consider this opportunity to be right for you now, or in the near future; you have questions regarding your availability to volunteer, service opportunities, or what community life means for you; or you are aware of anyone who is seeking more information regarding our program and would like to be contacted.

Thank you for your continued support of this community's ministry, and we hope to welcome you as a future volunteer!

[volunteers@kcprovince.org](mailto:volunteers@kcprovince.org)

816.781.4344

## LOOKING AHEAD

July 24, 2010

10:00 A.M.—3:00 P.M.

*Discernment Day*

Precious Blood Center

July 26—29, 2010

*Precious Blood*

*Convocation*

St. Louis University,

St. Louis MO

August 8, 2010

*Diaconate Ordination of  
Companion Bob Schienebeck*

Cathedral of Christ the King

Superior WI

4:00 P.M.

August 15, 2010

*Celebration of the  
Founding of the Community*

Precious Blood Center

4:00 P.M.

October 16-17, 2010

*Companion Retreat*

Marillac Center

Leavenworth KS

May 2-5, 2011

*Provincial Assembly*

Annunciation Parish

Kearney MO

June 6-10, 2011

*Installation of Leadership  
and Community Retreat*

Savior of the World Center

Kansas City KS

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## RENEWAL AND GROWTH

Joe Miller, C.P.P.S.

I have grown in my relationship with God as a Community member and as a priest. I believe there is always room for growth no matter our age.

I am not sure how many weddings I have presided at since I have been ordained, but I must say I have almost always enjoyed them. I believe that weddings are for all who are present as well as the total Church. They are great opportunities for those already married to renew their commitment to each other and grow in their relationship with one another and the Church.

That concept is also true for an ordination celebration. Recently I had the opportunity to attend the ordinations of two individuals: Jim Pankiewicz and Vince Wirtner. They were different celebrations, but they both had an impact on me. The celebrations varied a little depending upon the presiding bishop, but both occasions were truly times of prayer, celebration, renewal and growth for me.

As I reflect on the celebrations, I want to share a few things that touched me as a priest and missionary of the Precious Blood. As a wedding is a time of renewal and growth for married couples and the



Church, so an ordination is a time of renewal and growth for priests, our community and the Church. In the Ordination Rite, the candidate is presented to the congregation. The bishop, in the name of the Church, asks if the candidate is found worthy. If yes, the bishop responds by saying: "We rely on the help of God, and we choose this man for priesthood in the presbyteral order." God is the one who calls us, and that happens many times through the people around us. It is not just what "I" want. It is what God calls us to do with what God has given us.

Then, the bishop addresses the people as well as the candidate. These words in the Rite especially touched me as a Precious Blood member: "Share with all (hu)mankind the Word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach." Preaching the Word of God was very important to our founder, St. Gaspar. I am called to preach by words as well as by my practice. It challenges me to reflect on how I am living my everyday life. We community members and companions are called to practice daily what we preach. May we boldly proclaim the Word of God and seek to better proclaim in a positive life-giving way.

Another part of the Rite of Ordination is the "Promise of Obedience". Most people who know me, know that I do not proclaim "blind obedience." I have come to embrace what I call "responsible obedience." Responsible obedience is much harder, but I think much healthier. In the Rite, the candidate promises respect and obedience to the bishop. As religious, we are asked to promise respect and obedience to our Provincial or Ordinary. After the bishop receives affirmative answers, he prays: "May God who has begun the good work in you bring it to fulfillment." God who began the good work in us will be there to help us fulfill that work.

We are called to obey (listen to) the Holy Spirit. How is the Holy Spirit guiding the Church in the 21st Century, and through whom is the Holy Spirit working? I think there is the call for everyone to work together in the Church in proclaiming the Word of God, and to allow the good work which God has begun in us to be fulfilled. As Missionaries of the Precious Blood, we are called to use our charisms to allow the Holy Spirit to guide us in responsible obedience to work together in proclaiming the Word of God. May our attitude be that of Christ, and may we realize our place in the Church to help it grow. Prayer is so very important if we are going to be able to listen to God and know what is of God and what is of us. How is God calling us to renew ourselves and the Church? How are we to continue to grow in God's love?

As a wedding hopefully renews married couples and the Church, I feel an ordination can do the same for priests, our community, and the Church. It has done that for me recently. May we as Missionaries of the Precious Blood preach the Word of God with joy in word and example so that all who see us may realize the love of God in the Church and in the world. As we do this, may the Holy Spirit guide us and guide others to us so that Precious Blood spirituality and the Word of God may continue to be shared in years to come.



## *Touching the Pain*

Dave Kelly, C.P.P.S.

In the news a year ago was the beating death of a Chicago Public School student, Darion Albert. As so often happens today, the incident was caught on video. One of youth had a phone with a video camera and caught the beating and melee on tape. As the video found its way across the nation—and the world—violence became the discussion of the day.

Fenger High School, where the incident took place, became synonymous with the violence that plagues the youth—not only in Chicago, but in most every other part of our nation. The difference here was that it was caught on tape for the world to see.

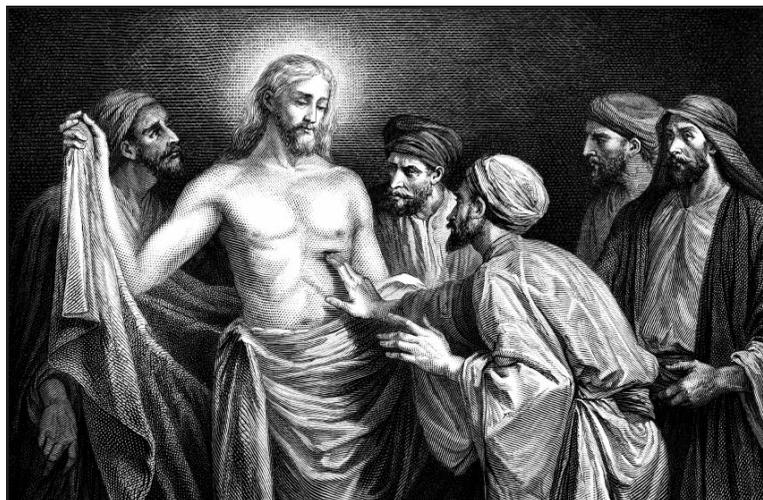
As people spoke about the heinous crime—the beating death of a sixteen year-old child who had a promising future—the question was asked, How this could happen and why?

Recently, Denny Kinderman, Diana Rubio (staff member at PBMR) and I joined others who are part of the restorative justice community to conduct peacemaking circles with the youth and staff of Fenger High School. Over twenty circles were held in the various classrooms. Students, teachers and staff spoke of their own struggles and the struggles of the school community. They also spoke of their dreams and hopes. They noted that by gathering in circles, where they could speak the truth, perhaps things were already beginning to change. Stories—real stories—were told. One young man said that he had been given up by his mother at birth. “Given,” he said, “to strangers!” He went on to ask, “How could a mother do that to her child?” The amazing thing about these circles was the level of vulnerability that these teens allowed themselves to enter. They spoke straightforwardly of their pain and fears.

The Peacemaking Circle has been a powerful teaching method that has enabled us to create places safe enough that even youth—who are used to keeping everything inside—are able to

open up and share their pain and fears, joys and dreams with each other.

One of the State’s Attorneys, who was included as a guest at the school and who was in circle with the youth, remarked how powerful it was for him to hear what the youth were feeling. “Normally,” he said, “we just do a lot of talking in the courtroom and the kids pretty much just stand there. Normally, they don’t even understand what is being said. Here everyone is equal and we hear each other. I know you all so much better after being in circle with you.” He went on to say, “We have to make some changes.”



*“These are crucified people through whom we encounter the crucified and risen Christ today—not because of who they are, since they are not inherently any more saintly or because they sin less than anyone else, but because of where they are located, on the cross alongside Jesus.”*

Because of the increased visibility of the violence among our youth in Chicago, most everyone is talking about what can be done to intervene, interrupt and stop the violence. The responses have been many—more street cameras, more police, bigger and better technology for the police, more metal detectors in the schools, longer and harsher jail sentences. For the most part these suggestions or strategies come from the systems: schools, courts, police, etc. But if we are to truly stop the violence, it has to include—if not start with—the community.

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

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## REFLECTIONS FROM THE PRECIOUS BLOOD MINISTRY OF RECONCILIATION

### *Broadway in the Back of the Yards* Mike Donovan

This Spring, our Making Choices Program received a small grant from the Chicago Community Trust to engage youth in writing their own theater piece, with mentoring assistance provided by professional artists and poets. Mentors will help the youth to “unearth” elements of their own experiences, allowing these young men to grapple with their own situation, and to reach out to other youth to begin an honest dialogue surrounding issues in our community that impact and affect our youth. Before beginning the writing process, we took three field trips to expose the boys to theater—especially plays that focused on youth and youth issues—enabling the youth to both experience and appreciate the spoken word (written and performed).

So, off we went to the Merle Reskin Theater for DePaul University’s production of “Electricidad,” Luis Alfaro’s adaptation of Sophocles’ “Electra.” The play is a passionate and powerful story of violence over generations, misguided loyalties, and of the revenge cycle in gang culture, set in the desert barrio of East Los Angeles. Although the boys we took are African-American, the story was very similar to their lives on the South side of Chicago. They could identify with the play’s characters—although only Fr. David Kelly from our group understood the Spanish curse words!

Our second trip took us to the North side to see the American Theater Company’s production of “Welcome to Arroyo’s,” set in the South Bronx, most likely the origin of the rap and hip-hop culture. Narrated by two DJs, it is the story of a teenage girl whose talent for graffiti art gets her in trouble, and her older brother, who has been in charge of their family and business (bodega turned bar) since the death of their mother.

I knew we had chosen the right play when our youths recognized the picture of one of the cast members, who co-starred in the movie “Drumline.” They were thrilled when the actor, Nelson Cardenal, greeted the boys before the performance began. The play was heartwarming and funny, with the sounds of hip-hop filling the theater.

One of our theater-going youths, Warren, almost didn’t make it to the performance. Earlier in the week, he was arrested for failing to go to a court date, and was locked up at the Juvenile Detention Center. His judge could have detained him for up to



30 days, but released Warren on Friday, the day before our outing. In the strangest of coincidences, whom did Warren spot in the audience, sitting only 3 rows in front of our group? It was his judge, with his wife and friends, wearing jeans, and surprising Warren, who was used to seeing him in his judicial robes. The judge was equally surprised seeing his “client” in this setting. At intermission, Warren, the judge and Father Kelly had a chance to talk and see each other in a different, more human light. The judge asked Warren when he would see him again, and Warren answered, “Never!”

On our last theater outing, we saw the play, “Tad in 5th City”, the story of a young boy and his family and the impact of poverty, violence and addiction on the West side of Chicago following the riots of 1968. Tad’s father, out of work and addicted to drugs, stole to pay the rent. His older brother hung out on the street corner and sold drugs. His mother worked hard and drank hard, trying to hold the family together, while Tad continued to go to school in the midst of all the dysfunction.

As I watched as this drama unfold on stage, I couldn’t help but see the parallels between Tad’s life and the lives of our Making Choices youth. Our boys also live in neighborhoods beset by violence, drugs, gangs and family dysfunction. Could this play really have been set in the 1970s? Have we made no progress in the war against poverty and oppression? Sadly, only four days after seeing this production, one of the young men who was with us that night was shot and wounded, witnessed by the other boys who also saw the play.

Soon the real work of this project begins—our Making Choices youth telling their stories to be performed for the benefit of other youths. We don’t expect any of our guys to become the next August Wilson, but their stories are worth telling, and everyone should listen.

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*Arizona*, continued from page 8...

is terminated, but only indirectly while treating the pathological condition. This principle is also applied in the radiological treatment of a cancerous uterus that will indirectly cause the death of a fetus.

Which directive holds the greater force in the case of the woman at St. Joseph's Hospital in Phoenix? Bishop Olmsted followed #45; the ethics committee very likely followed #47. This dilemma is summed up in the statement issued by board chair Sr. Judith Carle and CEO Lloyd Dean, "If there had been a way to save the pregnancy and still prevent the death of the mother, we would have done it. We are convinced there was not."

Does our Precious Blood spirituality provide us any guidance in these kinds of painful dilemmas? The basic belief of Christianity is that Jesus gave his life that we may have life. He shed his blood to the last drop. We are challenged also to engage in fostering life for others, even when it involves personal sacrifice. How do we hear the cry of the Blood in this particular case? Should the mother have sacrificed her life? Should the fetus have sacrificed its life? Should both lives have been sacrificed to serve life?



**WWW.KCPROVINCE.ORG**

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*.

*Blessed*, continued from page 5...

While speaking of the cooperation among the churches in Bloomfield, Fr. Leonard recounted the story of a priest years ago in the community who spent most of his ministry in South America. As he tells it, "His family was rather poor, starting out near Burkettsville and eventually moving to a town south of Fort Recovery, OH, an area that was heavily Protestant. He used to tell how when someone in the neighborhood died, the tradition was that you got the pallbearers from among the neighbors. Seems his dad even went to the priest and asked him if he should be a pallbearer, and he said, 'Oh yes, you have to do that.' Well, after that his dad was completely accepted. Anytime, for example, they were threshing together on a Friday—no meat. Word got around, see?" I replied that it was ecumenism, even though they didn't use the word then. To which Fr. Leonard responded, "Yes, well you said ecumenism, but let's just make it humanism." Again the love of words, but with theological depth as well.

In 1997, Fr. Goettemoeller retired, taking up residence at Precious Blood Center in Liberty, MO. Three years ago he moved to St. Charles Center in Carthage, OH, where he exercises the ministry of retirement with ten other members of the province and many members of the Cincinnati Province. Sixty-six years a member of the community and sixty-one years a priest, at 87 years of age, Fr. Leonard retains the intellectual curiosity, keen memory, sense of humor, and love of words and laughter that have served him so well all this time. He would probably say he has been blessed.

*Pain*, continued from page 12...

Violence and trauma cause a person to lose their sense of self. If you don't know who you are or don't have a positive view of yourself, then you won't value the next person either. Carl Bell, a noted psychologist says, "Hurt people hurt people." He suggests that if we are going to put a stop to the violence, we have to reach out to those who are in so much pain.

As ambassadors of reconciliation, perhaps we cannot do everything, but the world is crying out for those who are willing stand among the suffering and despised and give witness to God's presence. Roberto Goizueta, in his book, *Christ our Companion*, writes:

"Jesus Christ reveals the privileged position of the innocent victim as the mediator of God's extravagant, unexpected mercy. The ability to receive that mercy is thus dependent on our solidarity with the victims. If God's mercy is unanticipated it will be encountered, above all, in those places and among those persons whom our society has deemed ungodly, unlovable. In wholly unexpected ways, they become the bearers of God's mercy. These are crucified people through whom we encounter the crucified and risen Christ today—not because of who they are, since they are not inherently any more saintly or because they sin less than anyone else, but because of where they are located, on the cross alongside Jesus" (Maryknoll, NY: Orbis Books, 2009).

As members of the Missionaries of the Precious Blood—as Christians—we are responsible for helping make the resurrection possible, for taking the crucified people down from the cross. Jesus comes to us as the resurrected Christ still bearing the wounds of the cross. It is in his woundedness, as the crucified Christ, that we come to know the glory of the resurrection. The woundedness of Christ calls us to recognize both our own woundedness and our complicity in the wounding of others. "Touch my wounds," Jesus commands Thomas. "See what you have done." In that confrontation, Thomas utters, "My Lord and My God." The mercy of Jesus overwhelms him as he utters the words of acceptance. Thomas and all the apostles are liberated from their complicity in the crucifixion of Jesus.

## PRAYER FOR THE 2010 CONVOCATION

Eternal God,  
we offer you the Precious Blood of Jesus,  
for our sisters and brothers  
who gather for our Precious Blood Convocation.  
Accept us as disciples of your son, Jesus.  
Deepen our understanding  
of the theology of the cross and resurrection,  
which shapes us as your children and brings us life.  
Move us to witness to our faith  
in the Precious Blood of Jesus,  
by actions which lift up reconciliation,  
center on the poor and displaced of our world,  
provide for the immigrant,  
counsel the sorrowful  
and bring your Church the unity and courage it needs  
to live in our world today.  
Help us to embrace  
the anguish of our world and our Church  
with the redeeming love of Christ,  
which conquers all things, even despair and death.  
Let us join with our ancestors,  
with Maria De Mattias,  
Gaspar del Bufalo,  
Maria Anna Brunner,  
Theresa Weber  
and Francis Pfanner,  
in proclaiming the Precious Blood of Jesus  
to a world in need of redemption.  
Our communities are places of friendship and support,  
of prayer and study, of action and witness.  
Send your grace to all our Precious Blood congregations.  
May the Holy Spirit rouse us to be your witnesses,  
set our direction, lighten our burdens,  
refresh us with your presence,  
and empower us to proclaim your Kingdom.  
Bless our Convocation with joy and energy,  
with purpose and wisdom,  
and with hope and promise.  
May it be a moment of grace for our Church  
and our congregations.  
We can be your disciples today.  
We must proclaim the Precious Blood to our neighbors.  
We will sacrifice our lives for the sake of your Kingdom.  
Amen.

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## MY BACK PAGES

*Richard Bayuk, C.P.P.S.*

A number of the articles in this issue touch on aging in some way. I recently rediscovered a delightful book, published 10 years ago, titled *Rules for Aging: A Wry and Witty Guide to Life*, by Roger Rosenblatt. It is a series of very brief bits of advice which combine laughter and wisdom—an important mixture. Allow me to share a few of my favorites. Read the book to see each of these—and many more—fleshed out in greater detail. The explanations given here are the author’s, not mine.

- ◊ **Whatever you think matters—doesn’t.** Follow this rule, and it will add decades to your life. Enough said.
- ◊ **Nobody is thinking about you.** They are thinking about themselves—just like you.
- ◊ **Yes you did.** If you have the slightest question as to whether or not you are responsible for a wrongdoing, you are.
- ◊ **If something is boring you, it is probably you.**
- ◊ **Listen for the question “What are you talking about?”** Should that question arise in response to an accusation, know for certain that the person who said it knows perfectly well what you are talking about. Respond accordingly.
- ◊ **Never miss an opportunity to do nothing.** No unnecessary phone call. No gratuitous compliment. No retaliatory act. No desperate lurching for the approval of others. No...do I really have to go on?

◊ Just because the person who criticizes you is an idiot doesn’t make him wrong.

◊ **Envy no one—ever.**

◊ **Never say any of the following.** “How much is this boat?” “My door is always open.” “Why not?!” or “Oh, what the hell!” or “What have I got to lose?” “Do we really need a contract?”

◊ **Never light the fire from the top.** This rule refers to the value of process, to taking the time to do things right. Few people seem to understand this these days when so many processes can be circumvented—such as the quick acquisition of riches, the instant marriage of total strangers on a TV show, and the microwaving of dinners. Given all that, not for a moment do I imagine that this rule will be taken seriously. And if you do feel that a fire may be lit from the top, by all means try it.

◊ **Apologize, reconcile, give help.** I told you these rules were easy.

The first time I read this book, I was in formation work. Now I am finding it interesting to read through the lens of leadership. But the first one is still the most important. The author maintains that following the “It doesn’t matter” rule will add decades one’s life. It doesn’t matter if you are late, early, here, there, clever, stupid, or if you said it or didn’t say it, if you are having a bad hair day or a no hair day, if someone looks at you cockeyed or if you are cockeyed, if you get that promotion, or prize, or house, or if you do. It doesn’t matter.

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