

# THE New Wine PRESS

Volume 26 No. 9 • May 2018





# Let us serve God with holy joy.

*-St. Gaspar del Bufalo, founder of the Missionaries of the Precious Blood*

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*Cover photo: Image from Definitive Incorporation Ceremony, Saigon, Vietnam.*

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

The Kansas City Province—incorporated members, covenanted companions, and candidates—united in prayer, service and mutual support, characterized by the tradition of its American predecessors, are missionaries of these times with diverse gifts and ministries. In a spirit of joy, we strive to serve all people—especially the poor—with care and compassion, hope and hospitality.

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

THE New Wine PRESS

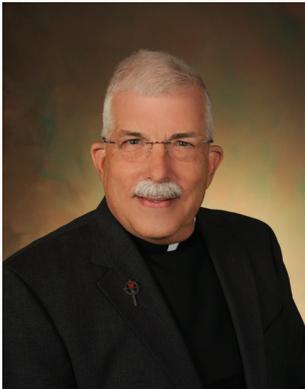
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## The Quality of Mercy

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

“The quality of mercy is not strained.  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blest:  
It blesseth him that gives and him that takes....  
It is an attribute to God Himself;  
And earthly power doth then show likest God's  
When mercy seasons justice.”  
— William Shakespeare, *The Merchant of Venice*

On April 15<sup>th</sup>, Pope Francis visited St. Paul of the Cross Parish, located in a public housing project outside of Rome. During a question-and-answer session with the children who had gathered, at one point a young boy named Emanuele approached the microphone, smiled at the pope and then froze, and said, “I can’t do it.” Despite encouragement from a papal aide, the boy kept saying, “I can’t do it.” Finally, the pope said, “Come, come to me, Emanuele. Come and whisper it in my ear.” By the time he was helped up onto the platform where the pope was seated, Emanuel was sobbing, and Francis held him in a big embrace, while patting his head and speaking softly to him. They spoke privately before the boy returned to his seat.

Francis told the children, “If only we could all cry like Emanuele when we have an ache in our hearts like he has. He was crying for his father and had the courage to do it in front of us because in his heart there is love for his father.” Then the pope shared what the boy said to him: “A little while ago my father passed away. He was a nonbeliever, but he had all four of his children baptized. He was a good man. Is dad in heaven?”

“How beautiful to hear a son say of his father, ‘He was good,’” the pope told the children. “And what a beautiful witness of a son who inherited the strength of his father, who had the courage to cry in front of all of us. If that man was able to make his children like that, then it’s true, he was a good man. He was a good man....God is the one who says who goes to heaven.” Then the pope asked, “Does God abandon his children? Does God abandon his children when they are good?”—to which the children shouted, “No.”

“There, Emanuele, that is the answer,” the pope told the boy. “God surely was proud of your father, because it is easier as a believer to baptize your children than to baptize them when you are not a believer. Surely this pleased God very much.”

*continued on page 4*

# The Primacy of Mission

by Fr. Mark Miller, C.P.P.S., Provincial Council

We have completed the celebration of the Triduum in which we remembered all that Jesus did and how he has invited us into that mystery of new life. The world has already moved on to the next holiday, but we as disciples of Jesus Christ, are still celebrating the Easter season, reminding us that one day is not enough to truly incarnate the mystery of a new creation.

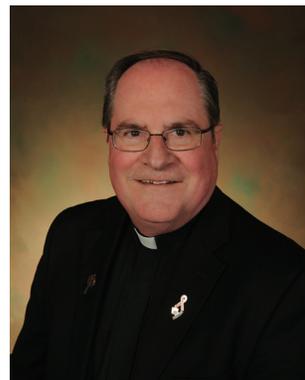
As we—a community of priests, brothers, and Companions—continue our journey to a new creation, we are invited to see with new eyes, to understand with new hearts, and to act with new courage as we move into the future. Just as those first disciples moved from fear to shouting the Good News in the city square, we too must believe that God is calling us to a new expression of what it means to be a Missionary of the Precious Blood.

While it is tempting to focus our attention on the structure of what this new creation might entail, we must never forget about the mission of this new creation. It is to incarnate our original mission of preaching the Word and being about the ministry of reconciliation and renewal—but in a way that will address the needs of this present age, perhaps differently than we had in the past. Some of the former structures were effective in the past but no longer seem to be addressing the needs of today. I would suggest that there needs to be a closer relationship between our faith and our social, and political lives; a more intentional response to where people gather and find themselves today. Perhaps we need more “tent revivals” rather than church missions; perhaps more involvement on the streets rather than in our comfortable churches.

Since we are getting around 40% of our parishioners coming to church on any given Sunday, perhaps we need to ask how do we minister to the 60% that still consider themselves Catholic but have no connection to our sacramental lives? If the ministry of the Word is part of our mission, how do we preach the Word to those who are not church-attending people? If the ministry of reconciliation is part of our mission, how do we help those who feel alienated from the church for a variety of reasons, so they can be healed of whatever hurts are still keeping them away? If renewal of the church is part of our mission, how do we work with the institutional church to express a more welcoming atmosphere for those who experience being on the fringes of church and society?

For me, these are the large questions that ought to be present in our on-going conversations. Perhaps it is more comfortable to talk about the make-up of the provincial council, the sharing of financial and other

*continued on page 7*



# Come Holy Spirit

by Mike Donovan, Volunteer Staff, PBMR

“Did you hear the great news, Mike? I just talked to Jay’s mother, and she told me he beat his case!” It was Jose calling me from the Illinois River Correctional Center in Canton, Illinois. He’s 19 and serving a 14-year sentence for aggravated battery/discharge of a firearm.

Later that evening, I received a call from Mateo, incarcerated at the Cook County Jail. He too was elated to share the news of Jay’s “Not Guilty” verdict on the charge of attempted murder. Mateo, age 20, also is charged with attempted murder, and has been fighting his case for over 3 years. He asked me if I was going to visit Pablo soon. I told him I was, and he reminded me to tell him to “keep his head up and tell him I love him.” Pablo, age 19, is at an adult prison in Mt. Sterling, Illinois serving a 31-year sentence for murder.

Jay, Jose, Mateo, and Pablo met while they were locked up at the Cook County Temporary Juvenile Detention Center and were housed in the same pod. That’s where I serve as a volunteer on Tuesday and Thursday evenings. The boys all took part in our ministry’s Confirmation class two years ago, and then in the Confirmation liturgy with Cardinal Blase Cupich presiding. Jay, Jose, and Pablo received the sacrament. Mateo served as a reader since he was already Confirmed.

The young men did not know one another prior to entering the Detention Center. All came from different neighborhoods and represented different crews and gangs. On the streets, they were rivals or “ops,” but while in jail they became best of friends. They came to appreciate that their common experiences growing up far outweighed their differences.

One by one, at age 17 the boys moved on. Today, Pablo and Jose are in adult prisons, Mateo is still awaiting adjudication of his case, and Jay, now age 20, is finally home with his loving mother and siblings.

To this day, the young men remain in close contact with one another. They call each other’s mothers to get the latest news about their friends, and I keep

them posted through my prison visits, cards, letters and phone calls. Last week I visited Pablo and also took Jay out for a celebratory lunch.

In preparing the boys for Confirmation, we studied the Fruits and Gifts of the Holy Spirit, including the virtues of charity, kindness, goodness, generosity, peace and joy. They could never seem to memorize them all, or for that matter any of them, but they’re now doing one better than that: they’re living them. ✠

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## *Editor, continued from page 2*

Fr. Jack Bentz, S.J., writing in *America*, described his reaction to this encounter: “When the monsignor reached out and tenderly held the little boy’s face, I lost it. And it only got worse. When Pope Francis called the reluctant Emanuele up to whisper his question about where his beloved father went after death, I was crying so obviously that the other customers in line at Starbucks looked up from their phones. I muttered a general apology for the public display but continued to watch the rest of the remarkable footage of Pope Francis going pastoral; a good shepherd holding the littlest lamb close to his heart. Emanuele wanted to know: Was his dad in heaven even if he was an unbeliever?”

Why was I crying? Why had this short clip of an old man being nice to a little boy touched me and many other people so deeply? I think it was because Francis showed us how to risk simply embracing the hurting world. No explaining, just loving. This is love in action, and it speaks to us as words cannot. Francis cuts through the distance between pope and child, between believer and unbeliever, and gets to the heart of the matter—human to human. Francis refuses to be anything other than present to a wounded heart.”

Mercy and compassion are unfortunately in short supply in some quarters these days. The encounter between Francis and Emanuel is a reminder that people and countries never become great without first being good. ✠

# It Takes More Than a Village

by Vicky Otto, Companion Director

A few years ago, children's advocate Marian Edelman introduced the world to an African proverb in her writings: "It takes a village to raise a child." Granted, our new creation is not a child, but the hopes, dreams, and work needed for the new creation of the Cincinnati and Kansas City Provinces most certainly takes the same energy, commitment, and dedication that raising a child does. In our case, we may rewrite the proverb and say, "It takes a village (and the Holy Spirit) to become a new creation." With our editorial changes this proverb is a great way to describe the work of the recent meeting of the New Creation Commission and the Provincial Councils that was held in March at St. Charles Center in Carthagena.

This meeting was the first opportunity that the Councils and the Commission had to continue the envisioning and definition of the process needed to form the new creation that members and companions expressed a hope for at the end of our meeting in Techny in September 2017. Fr. Dave Kalert, O.M.I., former provincial of the Missionary Oblates of Mary, was invited to share the story of how his community went through a similar process. Everyone present was struck by the similarities between the two communities and felt that they benefited from the lessons that the Oblates learned during the process that they went through as they looked to restructure and reshape their community in the United States.

One of the important tasks that he found beneficial for everyone is to continue to ask of each other, "What do you need?" and "How are you doing?" He also mentioned that there were many opportunities for the Oblates to discuss their hopes and dreams as well as their fears throughout the process. As the councils and the commission continued their time

together, important issues began to be identified for our community. Everyone around the table agreed that the new creation must be centered around the community charism and its pillars of mission, community, and spirituality. They also agreed that it was a good opportunity for everyone in the community to recommit themselves to one's ongoing call to become a new creation in Christ, and to remember that at our core as individuals we are all missionaries and our only home is in the heart of God.



As the commission and the provincial councils continued their work through the day several issues arose that were addressed. The first was communication and branding. Everyone agreed that, as the new creation evolves, it is important to have a consistent message throughout the provinces as well as a commonly understood language. They also agreed that there will always be a tension between "creating something new" and "merging," and as the leadership charged with shepherding the new creation everyone needed to help manage this tension and keep everyone focused on "new creation."

Since both Councils are preparing for provincial assemblies in May and June, all agreed that it will be critical that the same information and process be utilized to every extent possible at both assemblies. They also agreed that the assemblies were a great opportunity to engage with those who did not attend the gathering at Techny—as well as for those who went to the Techny gathering—to recommit themselves to the process. As plans were discussed the group agreed that there needed to be many opportunities for people to talk to each other, in order to share their stories as well as their hopes, dreams, and fears with the community. Each Provincial Council agreed to make the

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# Unlearning Racism: A Volunteer's Journey

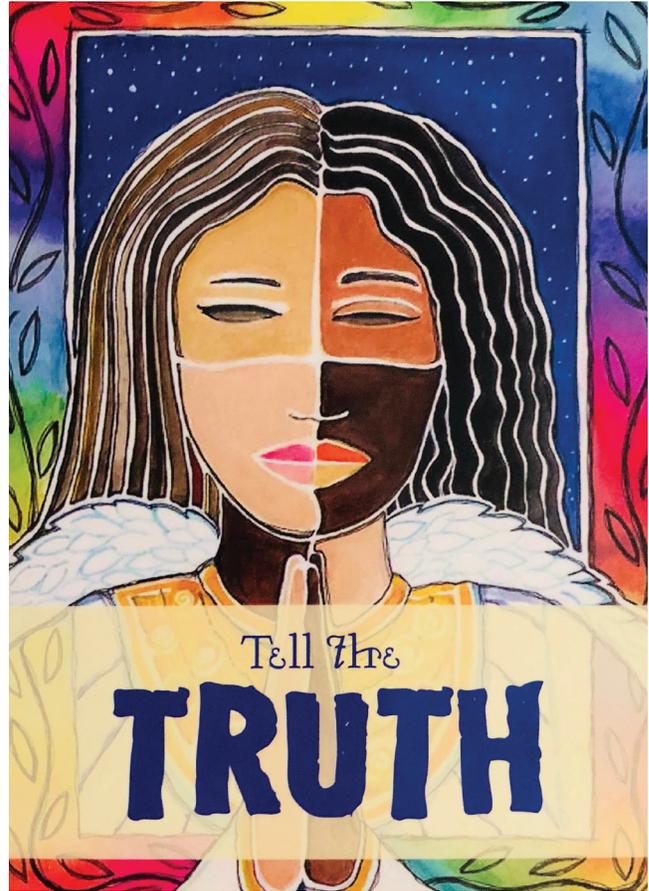
by Leah Landry, Precious Blood Volunteer

Most white people do not want to talk about race. In fact, I feel uncomfortable typing this article right now. I am so scared of saying something wrong or implying something hurtful that it would be easier to stay silent. But after Chicago Regional Organizing for Anti-Racism's training (C-ROAR), I realize it does not matter what I want or what is easy: we have to talk about race.

I knew early on that racism existed. When I was eight years old, my brother's best friend joined our family. Shaun is African-American and I saw that he was treated differently than my Caucasian brothers in our predominately white neighborhood. I remember Shaun and me getting weird looks when we were together and the police pulling him over much more often than my white brothers. But our conversations at home were about how other people were discriminatory, never about how racism worked through us as white people. I knew I had white privilege, but I did not realize I was part of the problem.

As a year-long volunteer at PBMR, all my suspicions that racism ran deeper than I could articulate intensified. I see every day how people are discriminated against because of the color of their skin. In the Juvenile Temporary Detention Center, I was overwhelmed and appalled by the disproportionate number of black and brown teens my city locks up. While working at PBMR, I accompanied a young woman to court and was immediately told I could use the shorter line because the guard mistook me—the only white woman in the crowd—as a lawyer. I met young men who were given tickets for jaywalking and biking on the sidewalk—while I had escaped every instance of a police stop with nothing more than a warning. I witnessed intense poverty: people struggling to pay rent, afford clothes, or feed a family, always one crisis away from losing everything. I saw all this and knew that there must be root causes, but I did not understand the depth to which racism and white supremacy created and perpetuated these circumstances.

Through the anti-racism training and researching on my own, I learned that racism is at the heart of every one of these issues. I discovered that nationwide



policies of redlining forced black families into segregated neighborhoods and denied them access to the same government-backed loans that allowed my own grandparents to buy a home (*A Case for Reparations*, Ta-Nehesi Coates). I found out how the criminal justice system is designed to target, imprison, and harass people of color (*The New Jim Crow*, Michelle Alexander). I learned how the inequities originated: not because of something inherent or lacking in communities of color, but because of structures that intentionally privilege white people and subjugate people of color.

The hardest lesson I learned is that racism is not just the overt, stereotypical racism we immediately think of, like the KKK or the rally in Charlottesville. It is the deep-rooted racism of unconscious bias that lies within all of us, because we were all raised in a racist society. This was and still is hard to fully comprehend for me. I, in my ignorant whiteness, perpetuate racism,

even though I have a black brother who I love dearly, even though I say I am committed to racial equality and justice, even though my family told me to love everyone regardless of race. I have centuries of ingrained white supremacy born into me. I was raised in a society that was built on the backs of enslaved people of color and live in a country that continues to privilege white people.

The anti-racism weekend was transformational for me. It highlighted how entrenched white supremacy is and now I cannot unsee it. The most challenging part is that now I see racism play out in me. I catch myself stereotyping, preferring white people and white practices, making myself the center in spaces of color, and poking holes in stories of discrimination and racism. One particularly poignant moment of recognizing my own racism was when a person of color in the anti-racism training called me out for my racist behavior during the training itself. It is painful and embarrassing to admit it, but I know it is the truth. I hope that acknowledging my faults can clear the way for other white people to start noticing their own. Nothing is going to change until white people recognize that we are part of the problem, that we are perpetuating the system of white supremacy, whether consciously or unconsciously. But we cannot stop at recognizing that racism works through us, we also must begin to change.

Every time I recognize a way in which I am perpetuating white supremacy, I try to change my behavior and truly stand up for communities of color. I repeatedly question my actions in all my work at PBMR, since I am in a position of power over women of color. I am trying to rework the system so that the young women can be in charge. I am continuously investigating how I as a white woman can play a role without recreating unjust structures. I am educating myself on both the oppression and strengths of different communities of color, as I know that each community—and each individual for that matter—has a unique experience of discrimination. I am constantly trying to learn how to be more aware and understanding.

I know talking about race is hard. Believe me, writing this article was really hard, and scary. And we are going to falter and err sometimes. But that's okay, because mistakes are part of the learning process. The only real mistake is if we do not try at all. ✠

### *Village, continued from page 5*

presentation from the New Creation Commission a central part of their assembly. In that same spirit, members of each council were encouraged to attend both assemblies to offer support for the new creation as well as to model what building the bridge between communities looks like.

As we are just beginning to define what the future new creation looks like for the Cincinnati and Kansas City Provinces, there may be one more phrase that needs to be added to the proverb that we began with: “It takes a village, the Holy Spirit, and everyone in our community to raise a new creation.” At the conclusion of our time together, it was evident that the work of just a few people on the Commission or on our Provincial Councils will not bring the new creation to life. Everyone who is part of the community and who agrees that we need to continue to respond to the cry of the blood for the renewal and reconciliation of the world needs to bring their hopes and dreams for our community to the circle and make the commitment to the new creation. The hope of everyone on the New Creation Commission as well as both Provincial Councils is that each of us can prayerfully commit to becoming part of the village that brings our new creation to life. ✠

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### *Leadership, continued from page 3*

resources, or the naming of the new headquarters and where it ought to be located. These are questions that will need to be answered at some point, but none of this involves us on a daily basis. What involves us is the type of expression to which we feel called by implementing this new understanding and expression of our mission. How do we wish to describe this new mission and how are we willing to incorporate that description within our own Precious Blood DNA? Our Companions have a perspective on the nature of the church and where our Catholics are spending their time, so we ought to be listening to them as to how we can impact our society with the Precious Blood message and mission. Also, how is community life to be lived in our world of today? What is the relationship between our contemplative hearts and our apostolic feet in sharing the message of our mission?

May the Easter breath of the Spirit give us the courage to break out of our comfortable positions as we are invited to enter this new creation. ✠



Participating priests with pledged candidates and newly incorporated members of the Vietnam Mission (in black cassocks: Br. Daryl Charron, Dung Nguyen, An Nguyen, Diep Vu, Ky Phung, Hao Pham, Hoa Vu)

## All God's Children

by Fr. Michael Goode, C.P.P.S.

When Fr. Joe Nassal asked me earlier this year if I'd like to accompany him on his trip to Vietnam in April to attend to community business with our members and candidates, I thought, "I really would like to do that." However, I was aware that the extremely long flights to Asia are tiring and trying, to say the least. I don't mind air travel, but 10 to 12 hours on a plane can be exhausting. The travel to and from Vietnam was all of that, but the time there was such a good experience, all linked with people, that the travel didn't matter.



Hao, Diep, Hoa, unidentified friend of community, Ky, Anh, Dung

The scripture readings for the [recent] Fourth Sunday of Easter are all about relationships and God and people. In the second reading from John, we are called "beloved." That includes all people! As I reflect on all that I saw and the people I was connected to in one way or another, and the expansive, crowded reality of Ho Chi Minh City (Saigon), I am struck by the constant message that all human beings are sacred. This world, all of it, is sacred.

In Saigon, we visited with and stayed with our Vietnamese members and candidates—along with Br. Daryl Charron, the Director of the Vietnam Mission. The two houses where the members and candidates live are an hour to an hour and a half apart, depending on traffic. That traffic is made up of millions of motor scooters, buses, taxis, and cars.

On one hectic day, as the bus crawled along the street, I made a decision to think of people—the

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countless individuals there, loved by God. All of them are struggling to live their lives, working, caring for loved ones, etc. From the bus window, whether crawling along or stopped, I could see mostly motor scooters, also crawling along or stopped. I could see faces up close. Every face was different. There were young faces and old faces, and care-worn faces filled with worry or concern. Each face represented a story. Each face was sacred. We are all sacred. “Beloved, we are all God’s children now...” (1 John 3:1).

Walking the narrow alley-like streets of the market place area near the house where Br. Daryl and Fr. Peter live, I met many people during my days there. One night, while Br. Daryl and I were heading for the house after getting off the bus, we came across a young mother tending her little store. She was holding a small baby as she greeted us warmly. She smiled at her baby, and talked to her in Vietnamese, holding the baby’s tiny arm and waving it as if they were both greeting me. She kissed her baby, and we parted ways. She and her child were sacred.

We celebrated the Definitive Incorporation of four new members of the Missionaries of the Precious Blood on Saturday, April 7<sup>th</sup>, in the large chapel of a community of religious sisters (they were so gracious and welcoming to us). Many Vietnamese priests from the city attended, along with over 400 other people, family and friends of the new members. While living in a communist world, they have maintained their faith, seeking to live it and pass it on to their children. They sang and sang, with fervor, courage, and hope. We felt so very welcomed as they folded their hands in the Asian gesture of friendship offered. They were all sacred.

On one particular day, I was on the bus with Fr. Peter. We were crawling along. The day was unusually hot. I glanced to my left out the window and saw an older woman literally dragging herself on the edge of the sidewalk, close to the street, using her arms. Her legs were withered stumps. She held a little sack under one arm as she moved herself down the street. She was sacred.

At the War Museum, a man who had both arms and legs blown off during the Vietnam War greeted me warmly and spoke—with some English—telling me he held no malice. He was sacred.

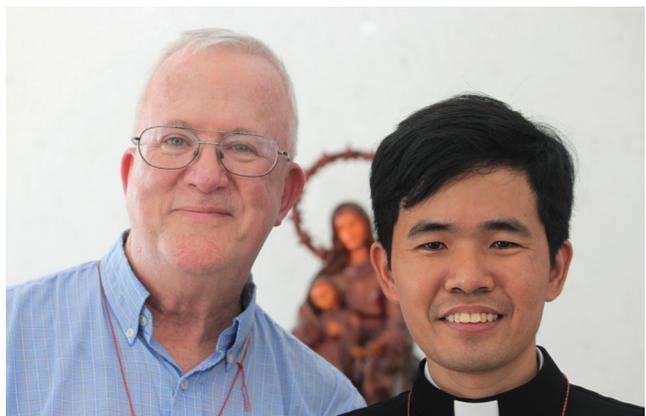
Our candidates cooked meals, always welcoming us warmly to their tables, and they prayed with great care and devotion, offering us faith and friendship. They all came to the airport on Saturday, April 14<sup>th</sup> (at 5:00 a.m.!) and bid us farewell. They are sacred. We all are. ✠



*Opening procession for Incorporation Mass.*



*Hoa, Hao, Diep, and Ky waiting to be called forth to make incorporation during Mass in Saigon.*



*Fr. Mike Goode and Dung*



*Amici Gathering at St. Charles Center, 2013*

## Amici – A Post Mortem

*by Dennis Keller, Precious Blood Amicus*

The Amici movement was initiated in 1989 by Frs. McCabe, Kunish, and Dorenkemper in a meeting with Joe Hanish. It resulted in an association with the community of ordained former members. It was successful in several ways. Primary among them were reconciliation and the development of systems of reunion of those who left with those who stayed. What wonderful outcomes those efforts brought! As connections were re-established and gained strength, there remained one looming question: “What did the Amici mean to the community and the community to the Amici?”

Joe Hanish published a series of articles in the “Amici, C.P.P.S.” newsletter, published quarterly from 2009 through 2013. There were biennial gatherings, mostly at St. Charles Center. The first gatherings ended with a cook-out in the grove with many retired priests and priests from the surrounding area attending. For many reasons the barbeque was discontinued. At the final two gatherings speakers

were brought in to encourage participation by local clergy. The Amici began including persons who had been in C.P.P.S. formation—even for just a few years. It became more a reunion than reconnection with the Precious Blood Community. As a result, efforts at collaboration were stymied.

Several ordained members of Amici stopped coming to gatherings because efforts toward a greater association of the Amici with Precious Blood’s ministry lacked energy. That was the stumbling block that brings us to this post-mortem. The development of the progress of reconnection of Amici and community is described in the following paragraphs by Joe Hanish.

*The initial attempt at forming a reconnection with Members and those who left was a meeting held in Celina with Frs. James McCabe, Dennis Kinderman and Paul White, together with [Amici] Jerry Ritzel, Nick Winner, Jim Wichtman and Joe Hanish on*

February 10, 1990. A venue was set for the first formal gathering at St. Joseph College in 1991.

On October 20, 1990 the Amici organizing committee met with Fr. Jim McCabe at Pat Fitzgerald's home in Bowling Green. A statement of agreement read; "For any relationship some mutual benefit is important. The Amici can enrich the C.P.P.S. with a variety of talents. Those represent skills in medical, financial, social, prison system administration, communication and management specialties. The Amici gain by the community's sharing its Precious Blood spirituality different than the Precious Blood devotion in our training.

The relationship benefited from sharing publications, inclusion in the directory, biennial reunions, invitations to local celebrations, death notices, and prayer announcements for health concerns.

At the 1993 gathering at St. Joseph College, 41 C.P.P.S. members and 112 Amici were present. Roger Fecher suggested developing a data base with individual Amici information. 101 responses were received. Areas of expertise were forwarded to the community for possible use in dealing with its needs. The response was neutral and never pursued.

1994 was a crucial time for the development of the group due to waning interest. Soon very pointed communiques from both the community and Amici seemed to bring about the beginnings of a potential dialogue. Discussions with provincials from the Kansas City Province gave new life to the venture. In the summer of 1995, Fr. Tom Albers met with the coordinating group (Joe & Pat Hanish, Tony and Angie Spitzig, Greg and Barb Dues, and Dennis & Carol Keller) in Michigan. Tom saw the Amici as a bridge between the past and future Church: "Both the C.P.P.S. and the Amici are dealing with an identity search. The community is dealing with developing an approach to Precious Blood spirituality. The Amici have a unique perspective that could aid the community with their experience of the lay state." He also made mention of the Companion Movement's effort to identify itself. The localizing of the Companion near C.P.P.S. parishes and institutions and the vast dispersion of the Amici throughout the country further emphasized the difference.

In the September, 1995 issue of the Amici newsletter, Fr. Mark Miller wrote, "It seems to me we have a



Amici Leadership, 2011. Front: Carol Keller, Jenny Ritzel, Joy Simon, Pat Hanish, Bernie Hafner, Barb Kaiser, Joe Noga  
Back: Dennis Keller, Fr. Al Naseman, Mike Simon, Bob Hafner, Bob Kaiser, Joe Hanish

spirituality that can enhance your ministry and outreach in building the Reign of God and you can offer us suggestions about how we can be more supportive of parents and families in dealing with the issues of our society and of our Church. Let us spend time together respecting the knowledge of one another and trusting the experiences of one another's lifestyle. Let us create networks of dialogue based on an openness and acceptance of the Spirit dwelling within."

In the August 1, 1996 Amici newsletter, Fr. Mark Miller wrote this: "As we look to the future, we know there will be need for more collaboration with the laity and more shared ministry to meet the needs of those with whom we pray and work. Recognizing the gifts and talents of our former members in the community, we wondered whether they would wish to work in collaboration with us in full time church ministry. We looked at positions such as parish administration, finance personnel, directors of certain ministries on a parish or diocesan level, working with us, praying with us, and sharing the charism and spirituality of the Precious Blood. We don't want to lose the gifts of those who have shared our history and spirituality."

In his 1997 keynote address to the Amici, Fr. Mark Miller remarked, "In our Province we have struggled for several years trying to understand how to state the relationship between our community and a member who desires to remain a part of us but no longer feels called to celibacy or the ordained priesthood. According to Canon Law and the statutes of our congregation, there is an either/or proposition:

*continued on page 12*

*Amici, continued from page 11*

*either you are a professed member or you are not a member. However, we are neither totally defined by Canon Law nor by our statutes. We cannot engage in activities which are contradictory, but we can include ways which are not addressed. It is in this manner that I believe we ought to search for ways by which those who, at one time, were incorporated and/or ordained but no longer feel called to this lifestyle but still desire to maintain a relationship with the community that is much deeper than the term, former member. The solution here will be arrived at by the law of love, by the bond of charity; not by Canon Law nor by our statutes.”*

*Fr. Barry Fischer, during his keynote presentation in 2005 on “Creative Collaboration,” discussed possible ways of co-ministry. The emphasis was “friendship,” and some effort was made to follow up on his offer. Later he asked that the Amici indicate the roles they would want to play in this effort and the community would choose which would be feasible. In April of 2007 Marie Lubeley was asked to collect an inventory of skills as a follow-up to possibly collaborating. The survey yielded few results.*

Efforts at further collaboration failed, seemingly because there was no clear pathway forward. Mark Miller’s comments in his keynote address to the Amici carried the seeds of further discussion. The comments of Tom Albers at our 1995 meeting in Pinckney, Michigan contained a clue to what might have been. The Amici were living in a secular and lay environment but had been formed and even had practiced Christian service in liturgy, homiletics, and teaching for some period of time. The ordained Amici and professed Amici had experienced both clerical and lay life in the church. Prior thinking and discussions were nearly all based on the presumption that the Amici must fit into the daily work of the community. What we all overlooked was that the majority of the professed and ordained Amici had continued their affiliation with at least the Christian tradition. Some few continued their clerical ministry in ordained service in other faith traditions—Lutheran, Episcopal, Presbyterian. Those within the Catholic tradition continued in service to the church in social justice, in parish and educational administration, and in various liturgical ministries.

We each and all failed to realize that Amici who engage with the Church continue to live and

promote the charisms of Gaspar, Albertini, Merlini, and the many others who lived and worked in the energy of the Precious Blood. What we’ve failed to realize is that most Amici have participated in the Missionaries’ work, albeit unrecognized, unsupported, and unappreciated.

Why have we failed to recognize the efforts of Precious Blood ministry in the lives of the Amici? Joe Hanish points to several factors. First there was the problem of geography. Secondly there was the infrequency of coming together in a structured program. And thirdly there was no place for part-time collaboration.

I would add to Joe’s list of causes two of my own. First, both the Amici and the community failed to understand the Amici are a well-trained connector between the secular/laity world of daily struggles/triumphs and pain/joy and the liturgical, pastoral, and institutional church. Secondly, our meetings never achieved the effective process of dialogue. We fixated on current practices and failed to see the stars that would lead us to a new birth. As this is written, the community is seeking its re-creation, an Easter resurrection. It’s time for a dialogue of listening, sharing, and wisdom. The Amici can provide a valuable contribution.

Amici leadership failed to understand that we continued community work in separate and diverse environments. We raised families, built careers, and continued working in local assemblies of the faithful as laity. The charism of the Missionaries is in our DNA, genetically modified by training, education, and spirituality. We all failed to unearth the treasure. The failure to discover the pearl of great price through dialogue was subverted by the routines of separate and unequal ways of life.

This is a post mortem for the Amici. Carol and I are delighted for the experience and have learned much about faith, relationships, and reconciliation. But even so the Amici movement is dying as our ranks are depleted by death. Our memory will be but a bump on the road of Christian experience. ✠

# Sent by the Blood

The Leadership Team of the Kansas City Province of the Missionaries of the Most Precious Blood is pleased to announce the following appointments:

**Father Richard Bayuk, C.P.P.S.**, Chaplain, Our Lady of Mercy Country Home, Liberty, MO, effective April 9, 2018. Father Bayuk will continue to live at Gaspar Mission House in Kansas City and serve the province as Vice-Provincial, Treasurer, and Publications Editor.

**Father Richard Colbert, C.P.P.S.**, Retirement, St. Charles Center, Carthage, OH, effective April 9, 2018.

**Companion Ruth Mather**, Human Development Fund Committee

**Father Jack McClure, C.P.P.S.**, Coordinator, Sonnino Mission House, Berkeley, CA.

Precious Blood Renewal Center: The Renewal Center team recently met with a facilitator to continue the discernment of the vision and mission statement of the Renewal Center. In the discernment, the following roles were more clearly defined:

**Father Ron Will, C.P.P.S.**, Spiritual Development Director, Spiritual Director

**Companion Kathy Keary**, Spirituality Coordinator and Spiritual Director

**Lucia Ferrara**, Hospitality Coordinator

**Companion Elizabeth Heule**, Province Center Director

**Companion John Schroeder**, Kansas City Province representative on the Companions Council. John replaces Companion Rita McNally who completed two terms of service on the Council. We thank Rita for her service to the community!

**Father Ron Will, C.P.P.S.**, Sponsor, Liberty Companions.

We are grateful to these missionaries for accepting the call to be sent by the Blood of Christ in the spirit of St. Gaspar to be a reconciling and renewing presence in the Church and our world.

With peace in the blood of Christ,

Joseph Nassal, C.P.P.S.

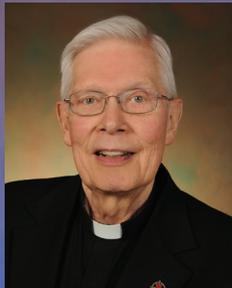
Richard Bayuk, C.P.P.S.

Thomas Welk, C.P.P.S.

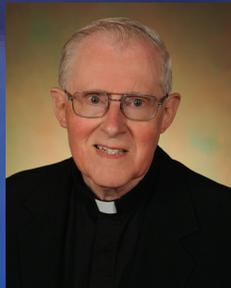
Ronald Will, C.P.P.S.

Mark Miller, C.P.P.S.

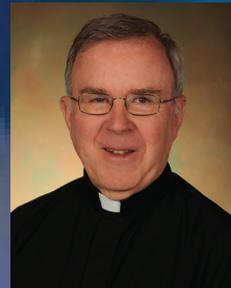
# *Congratulations 2018 Jubilarians*



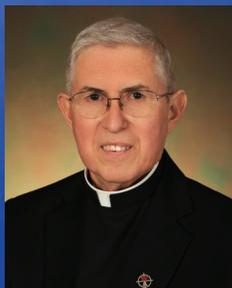
**60 Years of Ordination**  
Fr. Vince Hoying, C.P.P.S.



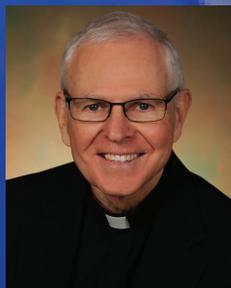
**60 Years of Incorporation**  
Fr. Ed Oen, C.P.P.S.



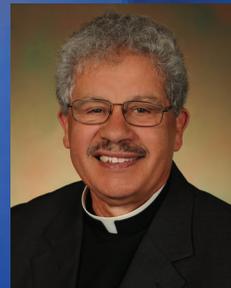
**50 Years Ordination**  
Fr. Dennis Schaab, C.P.P.S.



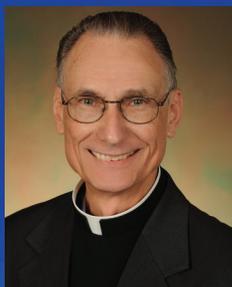
**50 Years Ordination**  
Fr. Joe Uecker, C.P.P.S.



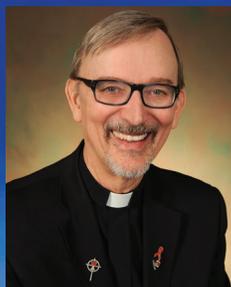
**50 Years Ordination**  
Fr. Mike Volkmer, C.P.P.S.



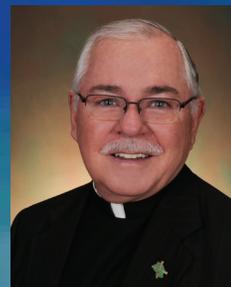
**50 Years Incorporation**  
Fr. Al Ebach, C.P.P.S.



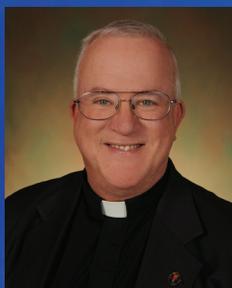
**50 Years Incorporation**  
Fr. Ron Will, C.P.P.S.



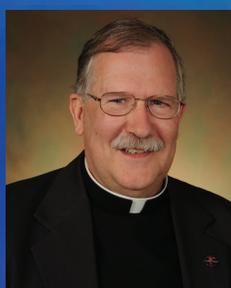
**40 Years Ordination**  
Fr. Joe Bathke, C.P.P.S.



**40 Years Incorporation**  
Fr. Tim Coday, C.P.P.S.



**40 Years Incorporation**  
Fr. Mike Goode, C.P.P.S.



**40 Years Incorporation**  
Fr. Bill Hubmann, C.P.P.S.

We look forward  
to celebrating with you at  
the Provincial Assembly,  
June 11-13, 2018.