



The New Wine Press

Motivated by the Spirituality of the Precious Blood of Jesus Christ

Volume 24 No. 3
November 2014



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Precious Blood Companions Welcome New Leadership Team

by Fr. David Matz, C.P.P.S.

It has been a busy year for the Companion Movement and it has been a privilege to walk with all of you, reconnecting, interviewing, and developing our vision statement, *Gather, Send*. As we come to the close of the year and the end of my second term as Companion Director, I want to say thank you for journeying with me, supporting the Companion Movement, and helping me move on to my next ministerial experience as pastor at St. Agnes Parish in Los Angeles, California. Companions are a vital part of our community life as Missionaries of the Precious Blood. I look forward to our continued cooperation as the vision set down in *Gather, Send* is implemented over the next several years.

To that end, I would like to introduce to you the next leadership team who will be now be working for and collaborating with the Companions Council. Our vision statement led us to develop two co-director positions for the 500 companions throughout the United States. These two

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persons were chosen from nine candidates and they come to us with a wealth of business, theological and ministerial experience. They will begin their service to our community on November 1, 2014. They are Kathy Keary, a Companion from the Kearney group in Kearney, Missouri, and Vicky Otto, a Companion from the Marin/Sonoma group who comes from Novato, California.

Kathy was Director of Adult and Faith Formation, Social Justice, Pastoral Care, and Sacramental Preparation for the past six years at the Church of the Annunciation in Kearney, Missouri. She has advanced degrees in both business management and theology. Upon reading *Gather, Send*, she wrote: "Drawing upon my gifts, zeal, education, and experience, I strive to embrace our new vision statement and be a motivating force guiding the companion movement into a future

consistent with the dreams expressed in *Gather, Send*." Please pray for her and look forward to meeting her as she travels to meet you in the new year.

Vicky was the pastoral associate/parish manager for the past 15 years St. Raphael Church in San Rafael, California. She also has advanced degrees in theology and business administration; her pastoral experience will be invaluable for the future of the Companion Movement. She shares, "Your need for a director appeals to my need for a role that offers hands-on involvement towards a goal that includes making measurable and positive impacts in a local community and a national program." Vicky will be relocating to Liberty, Missouri in January, so we will welcome her and look forward to meeting her this next year.

The position of the Associate Director has yet to be filled by an Incorporated Member of the community.

Missionaries of the Precious Blood, Kansas City Province

Announces the Diaconate Ordination
of their brothers in Christ

John Vianney Loi Nguyen, C.P.P.S.
and
Joseph Truc Vu, C.P.P.S.

by the Most Reverend Joseph Charron, C.P.P.S.
Sunday, the fourteenth day of December, 2014
at three o'clock in the afternoon

St. Henry Catholic Church
6335 North Hoyne Avenue
Chicago, Illinois 60659



John Vianney Loi Nguyen, C.P.P.S.



Joseph Truc Vu, C.P.P.S.

I will be working with both these co-directors throughout November and December. In January, I will continue to work on the periphery with our two co-directors until next summer when the Associate Director position hopefully will be filled.

We are at the culmination of a year of wonder, creativity, and planning. The Spirit has guided us and will continue to guide us into our future. As we continue to be nourished by the Blood of Christ may we, Companions and Incorporated Members, step up, stand out, and speak clearly of who we are as Missionaries of the Blood of Christ.

Days of Prayer & Reflection

Precious Blood Center
2130 Saint Gaspar Way
Liberty, MO 64068

Second Saturday of the Month
9 a.m. - 3 p.m.

November 8th Presentation:
Salesian Spirituality, St. Gaspar,
and Contemporary Mission

Presenter:
Fr. Timothy Guthridge, C.P.P.S.
Director of Initial Formation



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

816-781-4344 x126
816-835-0344, cell

The New Wine Press

Missionaries of the Precious Blood
Kansas City Province
www.kcprovince.org

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

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

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

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

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People of Hope

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

As Precious Blood Father Vincent Bocelli told the C.P.P.S. Major Superiors about the founding of the Village of Hope in Dodoma, Tanzania, he referenced an old story that inspired him and Sister Rosaria, an Adorer of the Blood of Christ, to begin a project that seemed impossible. The familiar parable concerns an old man who was walking along a deserted beach as the sun was about to set. In the gathering dusk, he saw a young boy who kept picking something up from the beach and throwing it into the water. As he drew closer to the boy, the old man saw he was picking up starfish that had washed up on the beach. One by one, the boy picked up a starfish and hurled it back into the ocean.

“What are you doing?” the old man asked the boy.

“I’m throwing these starfish back into the sea,” the boy said, “Or else they will die.”

Looking at the beach that was covered with starfish, the old man said, “Why are you doing this? There

must be more than a thousand starfish on this beach. You can’t save them all!”

The boy frowned and then bent down to pick up another starfish. “Maybe not,” the boy said and then smiled, “But I can save this one.” And he threw the starfish into the sea.

This is the vision that has guided the Village of Hope since its founding in 2002. They started with a few children suffering not only with HIV but also with the stigma of being born with the disease. Their parents abandoned them because of the stigma surrounding HIV and AIDS. Father Vincenzo and Sister Rosaria could not save all the children but they prepared a place to take care of a few who were being abandoned and left for dead. But soon the few became many. And gradually as others joined them in this village called hope, the many became even more.

They called this orphanage the Village of Hope because as Father Vincenzo told us, “There was no hope

for these children.” Now there is hope. Because of advances in antiviral medicine, these children that no one wanted began to grow and regain their strength and health. So they started a school for them and later added a high school. Now some of the children, who were the first to be saved when the Village of Hope started, are returning to serve as volunteers. The first graduates have gone on to earn nursing degrees and are returning to care for the next generation of children.

In addition to the orphanage, elementary and high school, in the twelve years since it started, this village has grown to include housing for parents who serve as volunteers to raise the children who have been abandoned, a maternity clinic and another clinic for those living with HIV. Father Vincenzo and Sister Rosaria were already involved in other ministries when the Village of Hope began, but they saw this enormous, incredible need and acted upon the vision of hope they held in their hearts. They didn’t wait until they got approval or funding or had all the blueprints in place. They built the village on the hope that was etched upon their hearts. They are the first to tell you it was God and the people of Dodoma that built the Village of Hope.

This is what people of hope do: they look the face of AIDS in the eye—the eyes of so many children dying because of fear and neglect—and they do not blink or turn away. Their hearts break and their minds race as they worry about funding or keeping staff or how to best screen volunteers, but their souls are wide awake because they know it is God’s vision. They know the dream is God’s dream. They work to keep the dream, the vision, alive. They act on it.

I also saw this vision of hope at work in the village of Chibumagwa where another Adorer of the Blood of Christ, Sister Carmina, started a sewing school for women in the region. I met her last year when I visited Chibumagwa where Precious Blood Father Deusdedit Mulokozi was serving as pastor. Father Deo is now working in the Kansas City Province, serving the parishes in Sedalia and Bahner, Missouri. Sister Carmina founded an association called in Swahili, *Msamaria Mwema* (Good Samaritan) and dedicated this ministry to providing a safe place for women who have experienced domestic abuse. In seeking to give them a new

start and a way to survive in the world, she began to teach them how to sew. Last fall, she asked for help to purchase some sewing machines and fabric. With a grant from the Human Development Fund, the new sewing machines have arrived in Chibumagwa. Sister Carmina is giving a future to women and children who had no hope.

My return visit to Tanzania in September reaffirmed how people of hope respond to the needs they see around them. They don’t wait for permissions or have all their plans in place before they act. They see a need and go to work.

When we feel stifled in our lives because the problems we face seem impossible, remember the story of the starfish that inspired Father Vincenzo and Sister Rosaria to make a difference in the lives of the children in Tanzania. Remember Sister Carmina creating a shelter in a remote village where women can find a safe place to begin a new future one stitch at a time. Remember we are people of hope who may not be able to change the world but if God’s dream of the kingdom of justice, truth, peace, and love remains strong in our hearts, we can make a difference in our little corner of the world.



Pre-kindergarten aged children at graduation at Village of Hope in Dodoma, Tanzania. Village of Hope website, October 30, 2014.



The Courage to Be

by Cathy Pankiewicz, St. Joseph, Missouri Companion

Years ago in college, I signed up for a comparative religions class. The professor was widely respected and a fellow parishioner. It was rare to have a “religious” college professor in the 70s. I could hardly wait. Years later as our oldest daughter struggled to find the courage to live, I realized the wisdom of what I had learned in that class.

The course was unlike what I expected. There were no lectures about theological differences, no mention of reformations, schisms, or religious atrocities. Instead, we focused on what Dr. Gary Dyer called “The Courage to Be.” We talked about human existence; about a boredom or frustration that eats away at the human heart; the lurking fear that life has no real meaning, that it is a waste, a chasm of missed opportunities and losses at best, or a cruel hoax at worst, nothing more than disillusionment and disappointment. “Religion,” Dyer proposed, “could be that indefinable ‘something’ or ‘someone’ that gives humankind The Courage to BE.” When tempted to give up, religion at its best would

save us from despair. I envisioned religion as a spiritual elevator lifting me up, pulling me out of the pit into which everyone sinks at one time or another in a life.

Rolling Stone magazine recently published an article by Alex Morris entitled “The Forsaken: A Rising number of Homeless Gay Teens are Being Cast Out by Religious Families.” It confirmed a sad fact: a gay teen is more likely to be emotionally and physically rejected by his or her family if the parents are “religious.” To me, this made no sense and total sense simultaneously. As a “religious” mother of a gay daughter, I have struggled with the fear that my own fervor caused the agony my daughter suffered as she dealt with her homosexuality. Admittedly, some of the most vicious rhetoric regarding LGBT issues comes from people of faith.

According to Morris’s article, a typical homeless LGBT youth is 15 years old and from a religious family. Ironically, homosexual youths who grow up traumatized and abused at home often fare better than those raised in a loving religious environment when it comes

to surviving the streets. Many rejected kids naively believe they will find help and support away from home. They don't. Shelters for homeless LGBT youths are few. They face the same prejudices and funding struggles as the youth they serve. According to the San Francisco State University Acceptance Project, 40% of the homeless teen population in the United States is gay. That means that at any given time there are between 320,000 and 400,000 LGBT youths on the streets with no means of support. Morris also explains that as society talks more openly about sexual orientation, more youths are "coming out" earlier and far more economically dependent than their predecessors.

Carl Siciliano founded the country's largest organization dedicated to LGBT youths in New York City. A former part of the Catholic Worker Movement, he faults not only religious attitudes for the large homeless population of gay youth but the equality movement itself. "We have been almost entirely focused on laws regarding marriage and adoption as they pertain to homosexual persons. We have not put resources into safe havens for our rejected youth who are seven times more likely to be victims of violent crime, engage in survival sex, lack medical care and attempt suicide. Every four hours a homosexual youth dies from freezing, a beating, or a drug overdose."

Thinking back on that college course, I wonder what a discussion about this article would have sounded like. I think it would go something like this: Religion that does not cultivate "The Courage to Be" in its followers is not religion. It might be dogma; it might be laws; it might be liturgy—all of which can be good if they don't become more important than the Spirit they serve. Religion, as society defines it, can be used to justify prejudice or free slaves. It can promote war or peace. It can build walls or soup kitchens. Religion can vilify those who challenge it or welcome dialog. It can promote a top-heavy organization or it can serve those who have no voice.

I think we would have said that religion, as defined by Dr. Dyer, could offer the much-needed spiritual and emotional elevator I envisioned in the beginning days of the class. Each day homeless LGBT teens battle demons telling them that life isn't worth the pain, that they are a mistake, that even their parents struggle to love them. If 50% of children rejected by religious

parents and surveyed by the San Francisco study still believe in God, who more than they fight to find the Courage to Be?

In spite of the science to the contrary, I find many believe that sexuality is a choice. Many Catholics subconsciously wonder if they did something wrong as parents to harm their LGBT children. Many who love their homosexual children unconditionally don't know where to go for help. I didn't. Ignorance and misinformation abound, even in churches. Parents must be very careful about where they get information. Even they look for the Courage to Be. I did.

At her worst moments, my daughter told me she held on to belief in God even when she didn't want to. That gives me reason to believe the Precious Blood faith her father and I share with her is, in fact, part of the reason she is alive and well today. I believe the Lord claimed her for His own long ago, foresaw her struggles, and with His Blood blessed her suffering with the Courage to Be.

I dedicate this article to my daughter Julia, one of the most courageous people I know—and to all like her.

December 11, 2014
6:30 pm
St. James Catholic Church
3909 Harrison
Kansas City, MO 64110

Join us for a Mass to pray for an end to gun violence.

Fr. Joe Nassal, C.P.P.S. will preside and will give a talk following.

Please join us in this prayer.

For more information, visit:
kcprovince.org/december 11/



Sunflower Farming Project, Tanzania

by Simon Baluku, The Sunflower Farming Project

The Sunflower Farming Project was established to empower poor youths to develop entrepreneurial skills while providing them employment, among other things. The Project produces sunflower cooking oil sold by small vendors in the area. With our grant, we have been able to purchase and install an oil-manufacturing machine. It also transforms people's lives as they work to make the project self-sustaining, which will help alleviate the poverty in this area.

Working together with parish support, the youth established the Viyudai Entrepreneurial Centre (VEC), a Community Based Organization registered with local Tanzanian authorities. This platform empowers poor youth by engaging them in different and innovative self-help activities and also promoting self-employment by engaging in communal income generating activities in order to enable them to meet the basic needs of life, share knowledge and skills for innovation, and

trigger creativity, talents for common good. As the project grows, it will benefit all the poor people in the project area through setting up small, community-based micro finance, enhancing small businesses to improve living conditions, especially for women and children at the margins of society, enabling them to meet basic needs of life in a sustainable manner.

At this time, the project works through careful development and expansion of resources to serve more people. Apart from VEC, the youth are also involved in environmental conservation on the community level and crop husbandry with local women. Under the VEC, the youth are working with volunteers both local and international developing skills, knowledge and exchanging of experience to learn new ideas.

The Sunflower Farming Project of Morogoro, Tanzania received a grant this summer from the Human Development Fund of the Kansas City Province.

Seeking to Be in Right Relationships

by Fr. Dave Kelly, C.P.P.S., Precious Blood Ministry of Reconciliation

“Blessed are those who hunger and thirst for righteousness for they will be satisfied...Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of God” (Mt 5:6,10).

One way to define righteousness is striving to be in right relationship with self, one another, and God. So according to the Beatitudes, we can expect both satisfaction and persecution.

We seek to live within a restorative justice philosophy. Restorative justice is all about relationships—right relationships. It is seeking to be in right relationship both with youth and families, but also with stakeholders and systems. I tend to have more patience with the youth because I know where they come from and the struggles they have to endure each day. I can be less patient with systems—the correctional system and other large bureaucracies. Whether it is with the youth or with systems, striving to be in right relationship can be difficult, and one realizes that the kingdom of God is not yet!

In this election season, adversarial rhetoric is everywhere. All the media outlets promote the “one against the other” stance, a message that seems to be pervasive amongst politicians. If that were the end of it, I could live through this season of political josting that has come to define our system. But that same stance—“you have to lose for me to win”—seems to creep into many relationships and divides the community.

I stood alongside a kid in juvenile court a couple days ago who admittedly had broken some rules of his home confinement. He had gone somewhere when he was supposed to be in school. So the battle ensued between the state’s attorney and the public defender. They asked questions and searched for answers, but not once did they ask the kid, his father, or me—even though we had some of the answers. Everything was about the kid, but no one addressed him until they took him into custody. To add insult to injury the judge, in locking him up, scolded him for not following the rules. The kid had no opportunity to speak. Ironically, they didn’t even have his name right. He told me that when they put the ID band on his wrist in the detention center, he tried to tell them that wasn’t his name. “They just said I was a liar.”

Walking back to my car (without the kid) I thought that if I could only get them to sit down and hear each other’s truth, each other’s story, then perhaps we could get to the real underlying issues. But the system does not allow for that, and now the kid, his family, and the community have lost the opportunity to restore relationships, to change things, and really make a difference.

Another young man, Tommie, was expelled from school. He had a BB gun and was shooting across the street. Unfortunately, he was close to the school near here and a teacher was driving by and thought he was pointing a gun at her. She called the police and he was arrested. Someone called me, so I went to the scene and had a chance to talk to the police. The officers were incredibly polite and engaged—something that rarely happens. So Tommie was charged, not with a gun, which would have been the norm, but with misdemeanor assault, a much less serious case.

Three tragedies took place here. First, Tommie was arrested and has a court date. Second, the teacher still believes that one of her students pointed a gun at her. She is from the suburbs and this is her first assignment in the inner city, and now, undoubtedly, she is afraid. Third, the relationship of understanding that could have occurred has been lost. What remains fresh is the hurt. Everyone feels victimized, without power.

What if our goal was to be in right relationship with one another? What if the courts, the schools, and other systems really tried to create an environment where people had a chance to tell their story?

There is a story about an office in the Department of Child and Family Services. Its workers were frustrated at people’s unwillingness to keep their appointments. Chaos and anger were always on display in the waiting area. The Child and Family workers could be heard making demeaning comments—and there were many comments that were directed back at them. Then something unusual happened. The workers decided, after a listening session with some of their clients, to have appointments Monday through Thursday, but Friday would be first-come, first-served. The result was a dramatic difference. Those who were able made

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Dear Precious Blood Community

by Br. Steve Ohnmact, C.P.P.S., Kansas City Province

October 25, 2014

Dear Members, Companions and readers of the New Wine Press,

Please note the date of this letter, it is important to me for two reasons. First of all it is my brother David's birthday, and second it is when I was first diagnosed of my battle with kidney cancer. On this day in 2010 the surgeon removed my right kidney. My other brother, Stan, was with me for the surgery. And thus began my four year battle.

Up to this point now I have been on and off three different chemos and some periods of remission. With the different chemotherapy treatments always the most outstanding side effect has been the overwhelming fatigue and tiredness plus many other effects. Many times it was so bad I did not even have the energy to sit at the table and write a letter. I just wanted to sleep all day. When I could get some "free time" as I called it, those were extended times off the chemo, I could get some energy back, but never where I was before.

One month ago I had my latest C-scan. In that report a couple spots actually did shrink, but there were some others that did not respond to the chemo. It was at that time I told the doctor "no more chemo."

This decision was not made all of the sudden but with much discussion with Stan and Dave, some close friends and especially my spiritual director and a lot of prayer. And so the doctor agreed and I now will re-gain some strength and have a quality of life.

I think you all for your many cards, phone calls, visits and above all prayerful support. I would also request for your continued prayers. The doctor cannot give a definite prognosis. I am in no pain which is good. Again thank you for your prayers.

Sincerely in His Blood,

Br. Steve



Br. Steve Ohnmact, C.P.P.S., October 29, 2014

Right Relationships, continued from page 9

their appointments, and those whose lives were more unstable or unpredictable came on Friday. They knew they may have to wait, but they did so knowing they would be seen, and the Child and Family workers knew what to expect. All because they took the initiative to listen to those they serve and include them in the process.

It seems Pope Francis is trying to emphasize just that: first and foremost we need to strive toward an environment of inclusion that will allow us to celebrate who we are as the people of God. Rather than starting with the issues, which is often divisive, we seek first to be in right relationship with one another. We can continue to hold our convictions and seek to persuade others to our side. However, we conduct ourselves in the context of Shalom—living in right relationship.

"Blessed are those who hunger and thirst for righteousness for they will be satisfied" (Mt 5:6).



Embracing the Struggle Together

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

“Will you leave yourself behind if I but call your name? / Will you care for cruel and kind and never be the same? / Will you risk the hostile stare, should your life attract or scare? / Will you let me answer prayer in you and you in me?”
The Summons by John Bell (© 1987 The Iona Community, GIA Publications, Inc. agent)

When this song came out, I had recently gone to St. Joseph, Missouri to be the music director at St. Francis Xavier Parish. I had heard of Precious Blood in passing, but didn't know much about it. It wasn't a perfect parish, or a perfect local Precious Blood community, and I was far short of being a perfect Christian or a perfect musician. As we journeyed together, I was attracted to Precious Blood spirituality, first in the initial St. Joseph Companion group, and then afterward in formation. Formation had its challenges as well, both as I worked to integrate the community into my life and as I embraced the challenge of different ministries. In some ways I changed, but it's probably better to say community life and the people I struggled with (literally, at times) led me to a deeper understanding of who I am as a Missionary of the Precious Blood living the Bond of Charity.

I remember two of our now departed members, who were very different in many ways, yet had a friendly relationship that amazed me. I organized a pizza party for one and his friends, and he brought the other, with whom he seemed to have little in common. Community

is more than taking sides, it's about finding and embracing our common Mission and letting Charity deal with everything else. It is about embracing the struggle for Faith and the struggle to be together, and drawing strength through the power of Christ's Blood from it.

November 2-8 is National Vocation Awareness Week. Finding and developing Vocation isn't about whom we can recruit and how well our Vocations Team is doing their job. It's about embracing the struggle together to be a Precious Blood Community—finding our mission, finding our faith, finding our song and prayer, finding Christ in those we serve. It is about our health as a Christian community—for healthy communities attract healthy people—and our involvements with the young, who will come to those they feel a deep connection with. We must be more than like-minded people who enjoy each other's company. Our life together is our best choice in serving Christ, and it can be the best choice for others. Vocation is about struggling together to be a nurturing community proclaiming the Gospel today, as well as helping others get in touch with their inner Precious Blood Missionary.

The New Wine Press

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Change Service Requested

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



Peace & Justice Lecture Series

In Celebration of the 200th Anniversary of the Missionaries of the Precious Blood, and the 50th Anniversary of the Kansas City Province

January 17, 2015
Sacred Heart Church
Sedalia, MO

Elena Segura
Director, Office for Immigrant Affairs & Immigrant Education for the Archdiocese of Chicago

Undocumented Immigrants: Journey, Family and Evangelization

March 7, 2015
St. Francis Church
St. Joseph, MO

Sr. Helen Prejean, CSJ
Author, Educator, Activist

Dead Man Walking: The Journey Continues...

April 11, 2015
St. Mary Church
Centerville, IA

Jim Ennis
Executive Director of National Catholic Rural Life Conference

Ecology: What's Faith Got to Do with It?

October 17, 2015
St. James Church
Kansas City, MO

Vincent DeMarco
Spokesperson for Faiths United to Prevent Gun Violence

Creating Effective Policies to Prevent Gun Violence

Contact: Br. Daryl Charron, C.P.P.S., 816-781-4344 or daryl.charron@yahoo.com.