

The NEW WINE PRESS

Motivated by the Spirituality of the Precious Blood of Jesus Christ

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MOVERS AND SHAKERS

Joseph Nassal, C.P.P.S.

Thirty summers ago, Father Ray Cera who was translating the letters of St. Gaspar at the time spent a few days during Special Formation offering his insights about our founder. Father Cera described Gaspar as a “mover” saying, “Gaspar wanted his missionaries to be mobile. He constantly moved people and kept them on the go. They stayed in one place less than a year. He moved them from mission house to mission house.”

By identifying Gaspar as a “mover,” Father Cera was not only talking about geography but also spirituality. In the landscape of the soul, Gaspar moved people when he preached, breaking open God’s Word with such fire and faith, passion and promise, that people could not stay the same. They could not settle down. They were moved to a new place.

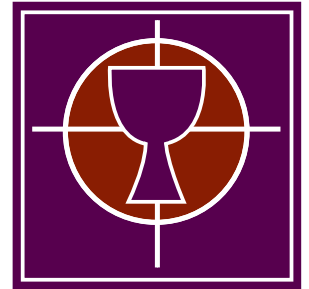
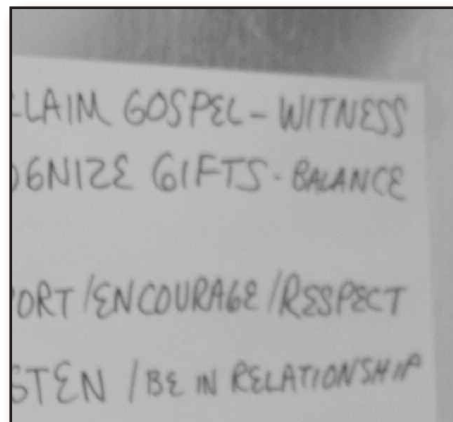
Since mobility and flexibility are two important characteristics of what it means to be a missionary, we might draw the conclusion from Father Cera’s assessment that Gaspar wanted his missionaries to be “movers and shakers.” This is our identity: we are movers and shakers for the institutional church today. We don’t get too settled because we believe, as Archbishop Oscar Romero reminded us, “The Spirit of God is always new, never old.” While our bodies may grow old and show the effects of aging as we count our losses from hair to hearing and add a few pounds around the middle—“Father What a Waste” becomes “Father, What a Waist!”—the challenge of the Spirit is to stay forever young.

The Book of Proverbs captures this identity as movers and shakers in terms of life and death: “Without a vision, the people perish (29, 18).” We heard the word “vision” repeated often at our Electoral Assembly in April. Quite literally, we saw the “handwriting on the wall” of our gathering space as many of the roundtables reported that “vision” was a central theme in their conversations and discernment. So, what is our vision?

Brother Loughlin Sofield who has written extensively about collaboration and served his congregation in leadership, notes that leaders in

See *Movers*, continued on the next page...

The “handwriting on the wall.”



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Movers, continued...

religious communities are responsible for helping a community identify a life-giving vision. But in addition to identifying the vision, leaders have to be proactive and passionate in pursuing the vision while motivating, animating, and empowering incorporated and companion members to collaborate in fulfilling the vision.

At our leadership team meetings in August, the council agreed that in place of the district directors' annual fall meeting we would hold a "vision-storming" session at Marillac Center in Leavenworth in September. With Denise Simeone as facilitator, we have invited incorporated and companion members to come together to look at questions like: How do we articulate the common vision? What are some of the components of this vision? What are the practical and personnel resources we have to implement the vision? We encourage all incorporated and companion members to send their ideas and dreams to members of the leadership team.

Two important ways we keep the vision before the province is through communication and presence. *The New Wine Press* is a consistent conduit for communicating the vision, spirituality, and charism. We want to keep the lines of communication open so in addition to your ideas and dreams, send us your stories from your ministries and local communities. We started the *The New Wine Press* to be a forum for dialogue on issues affecting our community, our church, and our world. Through the sharing of information and stories, we keep connected with one another.

Real presence is also essential and the leadership team plans to meet in the districts with all members and companions during the next four years. Following the model of the "listening circle" developed by the reconciliation ministry in Chicago, we hope to

establish safe places where people can listen to one another with reverence and respect, honor each other's dreams and disappointments, and hold each other's hurts and hope. As Sofield reminds, "Ultimately, what coalesces a group toward a common vision is a sense of being valued, respected, and esteemed." Investing in a corporate vision is more realistic when all feel they are being heard and their views are valued.

Our vision is found in the mission of all people of faith engaged in ministry: to further and facilitate the reign of God. Informed and inspired by the gospel of Jesus Christ, the spirituality of the Precious Blood, and the charism of our founder Gaspar, a true mover and shaker, we animate and encourage one another to the mission of reconciliation and renewal. ✠

THE NEW WINE PRESS *Kansas City Province*

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, 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, together with Precious Blood Companions, 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 is published monthly. The submission deadline is the 20th of the month.

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PROVINCIAL COUNCIL MEETING

Al Ebach, C.P.P.S.

Provincial Council Minutes, August 14-16, 2007

The provincial council (Richard Bayuk, Al Ebach, Joe Nassal, Garry Richmeier, Jim Urbanic) met at Precious Blood Center. On the first day the council members were joined by Dennis Meier to discuss the results of the *Kolbe A Index*, which each person had taken individually prior to the meeting. The *Kolbe A Index* is used to measure the instinctive faculty of the mind. It is not about how one thinks or feels, but how one naturally deals with getting things done. It proved to be a good measure of how the five council members could work together as a team.

On August 15, the anniversary of Definitive Incorporation for many members, business items were raised following some time in prayer. The council discussed ways to manage information to guide the council in future meetings. Members also shared some visioning and strategic planning for the province. The rest of the day included discussion about personnel and apostolates.

The final question of the day was: What is the vision for the next four years? It was suggested that the council members should invite all those involved in parish ministry to a two or three day symposium to share about parish life and ministry and to discuss such issues as personnel, parishes we may have to relinquish to dioceses, and support for those in parish ministry.

On August 16, Frs. Joe Miller and Joe Bathke and Companion Marie Trout were invited to address the council individually to share about their hopes for and approaches to vocation, formation and companion ministries. The council is in full support of their efforts in these ministries.

Director of Finance Jan Agee addressed the council members, answering questions about the finances of the province. She and Richard Bayuk, province treasurer, also explained the investment profile. It was good to hear that the province is blessed with a balanced budget. They stated that, with the recommendation of the Finance Council, the province will have a finance review rather than an audit. The council voted to accept the budget as presented. Jan shared that there was \$64,000 available for the HDF (Human Development Fund) to disperse. Al Ebach shared that he was convening the HDF committee to finalize the distribution of these funds. The results will be shared after the provincial council's approval.

The council members decided to convene a visioning meeting on September 24-25. The names of some members and companions were suggested as potential participants, and possible facilitators were discussed as

well (more information about this gathering is available in this issue).

In his Vietnam report, Jim Urbanic reminded everyone that on February 17, the first Definitive Incorporations will be celebrated in Vietnam. He will be inviting interested members to participate. There was also a discussion about province communications. Richard Bayuk is currently consulting someone about establishing a website for the province. In the discussion regarding the 2008 Assembly, it was suggested that we hold it somewhere other than the Atchison Heritage Center. It was also suggested that we wait to develop a process for the Assembly until after the visioning meeting on September 25.

The next meeting is scheduled for November 6-7 in Centerville, IA. Agenda items will include: visioning, communications, finances, 2008 Assembly, community retreat, and district restructuring. If anyone has additional agenda items please discuss them with any of the council members. If anyone is interested in attending part of the meeting, please contact the provincial office. It was agreed that Al Ebach will continue as province secretary, and Jim Urbanic will facilitate the writing of obituaries. 🙏

Looking Ahead

Companions' Retreat
Marillac Center, Leavenworth, KS
Sept 22-23, 2007

First Definitive Incorporations,
Vietnam
February 17, 2008

Provincial Assembly
June 9-12, 2008

Members' Retreat
Davenport, Iowa Bishop Amos
Shrine of Our Lady of the Snows
Belleville, IL
July 28-August 1

A DIALOGUE BEGINS

David Matz, C.P.P.S.

And so we began our dialogue! On August 4th, a group of about 16 persons were invited to Precious Blood Center to create and name our place at the table as Straight, Gay, Lesbian, Bisexual and Transgendered (GLBT) persons, not only within our Precious Blood Communities but also within the Kansas City Metro Area. The goal was to begin the conversation about how our Precious Blood Spirituality calls us to create those places where disenfranchised Gay, Lesbian, Bisexual and Transgendered persons can speak the truth of their lives in Christ. Gathered were brothers and sisters from the Dayton C.P.P.S. Sisters, the Adorers of the Precious Blood, several members of the Kansas City Province of the Missionaries of the Precious Blood, and Precious Blood Companions from Ohio and Kansas City—along with directors from the Kansas City/St. Joseph Diocesan Gay and Lesbian Support Group, HOPE. Frank De Bernardo from New Ways Ministries in Baltimore, MD was present to facilitate our time of storytelling.

The dialogue really began for me about two years ago when I took a leave of absence from the community for ministerial, personal and spiritual reasons. With the release of certain hierarchical documents it became clear that the Catholic Church was describing homosexuality as a psychological illness rather than a “way of being” in the world, contradicting psychological and scientific understandings about human sexuality, and thus concluding that at the very least, seminarians with this “deep-seated tendency” should not be allowed ordination. My personal journey and the journey of many of my GLBT brothers and sisters did not reflect the Church’s understanding of our sexuality as cited above, but instead reflected the opposite, i.e., our journeys led us to the integration of our sexualities as a doorway into a vibrant spirituality of love and service to one another and our communities.

I unearthed a passion that led me to start speaking out about how Precious Blood Spirituality always strives to “find a place at the table” for all people who have been washed in the blood of Christ. After a few months of intense counseling and discernment I returned to the community having named my passion and a ministerial goal: “To empower disenfranchised persons, especially GLBT persons, in such a way that they would reach their potential, integrity, and equal status as human beings.” To this end, I made a proposal to the Provincial Council at

that time to do some studying in Berkeley, CA and begin working into a ministry walking with GLBT persons—which the Council accepted. This is when I began to encounter other Precious Blood brothers and sisters with the same passion who wanted to share in the development of this new ministry. And so, we began.

Here are the reflections of two of the participants in the dialogue.

“I was encouraged and energized by the gathering. We shared stories and feelings about growing up gay or lesbian in the Catholic Church or about having a son or daughter face discrimination or rejection because of their sexual orientation. We explored themes common to both Precious Blood spirituality and growth in the spiritual life as LGBT persons of faith—forgiveness and reconciliation, witnessing to the redeeming love of Jesus, working for justice, proclaiming God’s love, being a life-giving presence in our fractured world. The afternoon filled me with hope and I look forward to continuing these conversations with our larger Precious Blood communities.”

“For me, our gathering was an opportunity to begin discerning ways to acknowledge that the blood of our



*Nathan Hess, Companion; Diana Rawlings, A.S.C.;
Dave Matz, C.P.P.S.; and Joyce Kable, C.P.P.S.*

GLBT brothers, sisters, children, friends and neighbors is precious and deserving of love and acceptance in church and in society. Greater understanding of human sexuality leads to a greater understanding of God's incredible creativity. Therefore, as missionaries who recognize the cry of the blood through injustices inflicted upon GLBT people and their loved ones, we

hope to discover ways to provide education, inclusion, and dialogue, in order to dissolve misunderstandings and begin healing this wound within humanity.”

Applying our spirituality to the issues surrounding sexuality has given birth to a group who will continue to seek out ways to educate our communities, and also walk with and listen to the voices of truth that come from our Catholic Christian GLBT brothers and sisters. As I took one person to the airport his gratitude for the weekend was shared in this way: “Dave, keep brainstorming and being creative in finding ways to include us all around the table!” What excites me about his parting wish to me is that together we are not only creating space but already celebrating the fact that there already is space for all of us around Christ’s table. We have just begun! 🌸

UNEXPECTED BLESSINGS

Dave Kelly, C.P.P.S.

I just blessed a busload of kids who go by the name of “Goon Squad”, “No Mercy” and “Young Bloods.” They are basketball teams from our neighborhood who are on a mission. It is a different kind of mission; they weren’t going just to play basketball. Their mission was to go out to break down barriers and play with teams from other neighborhoods, different gangs, and different racial backgrounds.

The summer basketball league is collaboration of a number of the groups who share the building with us here on the southwest side of Chicago. These particular kids represent various gangs and racial backgrounds—and yet they come together to play basketball. That’s the point of the basketball league, to help the kids from our community and others to see beyond all the borders: the gang lines, the racial differences and community divisions. They begin to see the other person, not as an enemy, but as someone very much like themselves: same desire for respect, same hopes for some kind of a future, same love of family and friends. At the end of every game, they form a line and greet each other with “good game, man.” Down the line, this rag-tag group of young people break the barriers that have so defined our communities and say “good game.”

When people ask about the Precious Blood Ministry of Reconciliation, there are no one line answers, no sound-bites. There are times I wish there were. I feel, sometimes, in response to what may be a passing question, that I am sharing far more than what they really want to hear. If I had to put our mission in a phrase or a few words, it would have to be to go into the conflict, tension and messiness of things and witness to the possibility of peace and reconciliation. Of course there are those who will say, “It will never happen.” And while I understand their frustration and their sentiment, I’ve seen it happen. It is not just some religious pipe dream; it happens and can happen again. I have seen rival gangs sit together and share a meal with one another. I have seen moms who have lost a child to homicide hug a person who is locked up for homicide. I have seen families and communities who are wrought with pain and anger, come together and work for the good of the community. I have seen it happen, not as much as I would like, but it has happened.

Denny Kinderman and I have just finished two weeks of trainings that we did in Cook County Juvenile Detention Center. We spent the last couple of weeks

training young people in Peacemaking Circles, a restorative justice practice. The goal of the training was twofold: first, that the young people feel that they had the skill to bring people who were in conflict or tension together in a safe and honest way to deal with their problems and, second, to show the administration and staff that peacemaking is possible—even in jail. Our goal, ultimately, is that peacemaking circles become a regular practice in the detention center—replacing the punitive practice that is in effect at the present time. It is a challenge, there will be great resistance, but I believe it is possible.

This past Saturday, while showing around Fr. Jaroslaw Jablonski, Provincial Director of the Polish Province of the Missionaries of the Precious Blood, and Fr. Dawid Wroblewski, also of our Polish Province, we gathered some kids together who are in Cook County Juvenile Detention. We thought who better to speak to our work with youth who are locked up than those very youth. And so, after Mass, a small group of kids sat with Fr. Jarek and Fr. Dawid, myself and Denny and another staff member. The intention was to just talk a bit about the Detention Center and what it was like being locked up.

As we sat and introduced ourselves, two of the young men asked if we could do a circle. “Father”, they said, “I think we need a circle.” As it turned out, two of the young men had lost someone the day before, he had been shot and killed, and they needed a place to talk about the pain and the hurt. Jail doesn’t offer much in respects to safety and speaking to your feelings. And so we went to the chapel, got into the closet and brought out some drums, a cloth for the center, a candle and a small stone to use as a “talking piece.” And one by one we shared.

They shared the pain they were carrying of losing someone they loved. We listened and shared our stories. It was one of the most powerful experiences I have had in a long time. What was such a blessing was that the youth themselves called for the circle. They had been in the circle training and have sat in circle before. And so

See Blessings, continued on page 7...



The New Creation
REFLECTIONS FROM THE
PRECIOUS BLOOD MINISTRY
OF RECONCILIATION

IN FORMATION

Mark Yates

This past year I spent my Special Formation at St. Francis Xavier Parish in St. Joseph, MO with Frs. Mike Volkmer and Joe Bathke. While at St. Francis, I completed one unit of Clinical Pastoral Education at Heartland Regional Medical Center in St. Joseph. With the summer came the second part of the year—visiting the Cincinnati Province and taking part in a week-long workshop on Precious Blood Spirituality at Maria Stein, OH. After a short break, it was finally time to head to Chicago to begin studies at Catholic Theological Union.

One of my involvements at St. Francis Xavier was helping in the House of Bread. There were certainly more people who needed the assistance provided by HOB than one would think. I found this to be personally rewarding and a most important ministry of SFX, especially because it extended beyond parish boundaries to helping those of the greater community in need. There is much dedication on the part of the volunteers to keep it open three mornings a week.

I feel fortunate to have helped with the RCIA program. It was special and exciting for me to be part of the journey of faith the candidates took toward becoming members of the Church. On Saturdays, I would take communion to a couple of shut-ins at a group home. I also participated in the choir, which was most enjoyable. A good portion of my time was spent at the hospital, going to class and visiting patients. I learned much about ministry and myself in the process. It helped me understand more my identity as a minister to others. I was also a part of the St. Joseph Companion group during my time there.

My short stay at SFX was enjoyable and also a time of challenges and growth. I would like to thank the parishioners of SFX, the Companions and Frs. Mike and Joe for their warm hospitality and support during that part of my faith journey.

This past summer, we visited many locations in the Cincinnati Province and the members of the three North American provinces in California. This was similar to last year's experience where it was go, go, go most of the time. Even though the constant travel was difficult, it was outweighed by the invaluable opportunities to visit with many Precious Blood men and women in their home context. I think it is important to visit the various ministry sites because it provides a greater understanding. Not only did we get input from the individuals, but also from the surroundings.

I would like to thank everyone for their warm hospitality and telling of the stories of their lives and ministries with us who are aspiring to share our lives with them in the Precious Blood Community.

Now it is time for the transition into school and living in community at Chicago. After a lengthy time away, I am re-entering school with some nervousness, but I hope to make it an experience of growth. I trust my previous experiences will aid me in my courses by bridging reality with theory. I am looking forward to living and growing in community and into what it means to be a member of the Precious Blood. 🙏

ATLANTIC PROVINCE ASSEMBLY



Members of the Atlantic Province met recently in assembly and elected a new leadership team. The team can be found in this photo of the entire assembly as follows: 1st row, 2nd from left: Fr. Phillip Smith, 1st Councilor and Vice-Provincial; 4th and 5th from left: Fr. Mario Cafarelli, Provincial, and Fr. Sam D'Angelo, 3rd Councilor and Secretary; 2nd row, 3rd from left: Fr. Peter Nobili, 2nd Councilor and Treasurer.

HUMAN DEVELOPMENT GRANTS AWARDED

In 1987, the Kansas City Provincial Assembly established the Human Development Fund, consisting of an annual province tithe of 10% of members' earnings. Each year, a committee of members and companions considers the requests and allocates the grants. The focus of the grants are ministries that serve the poor and reflect the Precious Blood charism and spirituality. Recipients of the HDF grants for 2007 are the following.

Hispanic Ministry
Sedalia, Missouri
\$10,00

Precious Blood priests and sisters have been a part of this ministry for many years. The funding is for personnel to assist in the education and spiritual and physical needs of local immigrants.

Precious Blood Ministry of Reconciliation
Chicago, Illinois
\$10,000

Although this ministry receives other regular funding through Precious Blood communities, this grant is given to help them develop a new program called Circles of Peace, particularly to train leaders for these circles. This new program invites people to respond as a community, taking responsibility for their own neighborhoods.

St. Charles Parish Guatemala Ministry
Gladstone, Missouri
\$10,000

Mi Casita Nursery and School in Chimaltenango, Guatemala serves the poorest of the poor, educating children and giving mothers the opportunity to provide for their families. Without this program, children have to accompany their mothers to work. The program also provides education in nutrition. The Precious Blood priests at St. Charles have supported this program from its beginning.

Diocese of San Angelo Hispanic Ministry
San Angelo, Texas
\$5,000

The Kansas City Province has had members serving in Hispanic ministry in this diocese for many years.

Catholic Charities
Odessa, Texas
\$8,000

This grant request was endorsed by Fr. Mark Miller who serves with Fr. Joe Uecker in parish ministry in Odessa. Catholic Charities there provides assistance to poverty stricken neighborhoods, offering education opportunities for the immigrant population. Frs. Miller and Uecker have been active with immigration issues in this community.

Church Community Organization
Kansas City, Missouri
\$3,000

This group has been actively involved with some of the parishes where Precious Blood members and companions have served.

Redemptorist Social Services Center
Kansas City, Missouri
\$5,000

This organization has been the heart of services for the inner city for many years. This grant will help them develop a new program called Matching Payment, designed to invite further income for their services.

Love, Inc.
Liberty, Missouri
\$3,000

This organization, which strives to improve the quality of life for the poor, has connections to St. James Parish in Liberty.

Centro Salud Integral
Bolivia
\$10,000

This program of service to the poor and indigent is directed by a sister from the Adorers of the Precious Blood community. It helps heads of households, especially women, to receive respect and a just remuneration for their work, giving education and technical training to those who are commonly exploited. ❧

Blessings, continued from page 5...

for us to be reassured that they were able to use a tool of reconciliation in the jail was powerful. The added blessing was to be able to share that moment with our brothers from our Polish province, Jarek and Dawid.

As we left the building later on that day, Fr. Jarek turned to me and said, "That was a very deep experience. I see the work of the spirituality of the Precious Blood here."

We hope to continue to make room for safe places where people can come together, in spite of all our differences, and share our stories of pain and of joy. ❧

[Fr. Dave Kelly, a member of the Cincinnati Province, is on the staff of the PBMR.]

LETTERS TO THE EDITOR

Let me tell you about the girl from Keokuk, Iowa. Gifted with beauty, grace, and talent, in high school she held the leads in musicals and dramas. Winning a scholarship in the school of drama at the state university, there also she won so much acclaim that after graduation her mentor arranged for her to meet a New York producer. Knowing that she was truly talented she was not prepared for what followed. All she was asked to do was to pirouette for him and his staff and then was dismissed. Years of preparation simply ignored. Good bye.

Recently *The New Wine Press*, in the article “New Wineskins,” jolted me into thinking that what I was reading was a plea for moral relativism. What further convinced me was the author’s quoting with approval words of former priest James Carroll. In 2001 this same Carroll sparked controversy with *Constantine’s Sword: The Church and the Jews*. One sympathetic reviewer wrote: “This meticulously researched history, sifted as it is through one man’s spiritual crisis and longing, is a provocative and necessary examination of the supposed ‘truth’ at Christianity’s center.”

As a columnist for the *Boston Globe*, Carroll wrote in 2004:

“It is not too much to say that Vatican II was the Church’s nodding to this country for what it taught the world about the primacy of conscience and the rights of all believers. That spirit of openness is reflected in the public positions advanced by John Kerry...”

More than that, Kerry’s positions on a range of issues, from abortion to the death penalty to the centrality of social justice, mark him not as a renegade Catholic but one of that increasingly large number of faithful Catholics who understands that moral theology is not a fixed set of answers given once for all by an all knowing hierarchy, but an ongoing quest for truths that remain elusive....

In the area of human sexuality...it is clear that the human race is undergoing a massive cultural mutation, posing excruciating problems that human beings have never faced before. It is a distortion of the Catholic tradition to insist that all such questions have already been answered with ‘non-negotiable regulations.’ The life of conscience is by definition negotiation for life. The ‘truth’ is not something we possess but something toward which in humility we are striving.”

So much for the articles in the *Boston Globe*. Now “New Wineskins” in the current column quotes Carroll: “But culture consists precisely in negotiation of values, and change in how values is understood is part of life.”

But Vatican II in *Dignitas Humanae* states: “...while the religious freedom which human beings demand in

fulfilling their obligation to worship God has to do with freedom from coercion in civil society, it leaves intact the traditional Catholic teaching on the moral obligation of individuals and societies towards the true religion and the one church of Christ.”

And what about that girl from Keokuk? In our parable she represents Mother Church, full of grace and truth. Yet this mother is off-handedly dismissed, her gifts rejected, her centuries-old wisdom spurned. Do the new gnostics know anything about the workings of the Holy Spirit?

Robert L. Conway, C.P.P.S.

San Marcos, Nicaragua

[Fr. Conway is a member of the Cincinnati Province.]

Just received the March, April and May editions of *The New Wine Press*. I thank you for sending them, and would that you keep me on your mailing list. Felicitaciones on the new presentation. It is most attractive.

I found your reporting on the participation and the process of discernment in preparation for your Assembly 2007 most interesting. And I hope you continue to follow the development of the Vietnamese Mission. I pray for its success not only in terms of the knowledge of Christ for the Vietnamese and the awareness and importance of their participation in the work for the construction of the Kingdom of God, but also as a great help for all of us to never forget and try and understand what the war there should mean and teach us and the Vietnamese about war and about peace.

Once again, thank you, a prayer for continued success in your efforts in the promotion of the *Buena Nueva*—in these days seemingly so hard to come by.

Peace,

Gay Dreiling, C.P.P.S.

Just finished a reading of Volume 16, No. 11 of *The New Wine Press*. A very good edition. I wrote Garry Richmeier the following:

“Just finished a third reading of your article *New Wineskins* published in Volume 16, No. 11 of *The New Wine Press*. In your article you have said what needs to be said. You have no idea how much you have lifted my spirits. I hope that your article is widely publicized and well received.”

You also published the article “Immigrant Church,” taken from “Catholic Online.” To my mind this is also a very good and important article.

I would that you know that I much admire the work

you are doing as editor. I think you are truly working “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.”

Un abrazo,
Gay Dreiling, c.pp.s.
Lima, Peru

[Fr. Dreiling is a member of the Cincinnati Province.]

Following your article about Fr. Larry Cyr and St. Charles Center, I was prompted to add a few reflections. I remember when I finished my four years at Central Catholic High School in Fort Wayne, IN, I was offered a full scholarship to Notre Dame. But I also had a full scholarship to St. Joe College with the Precious Blood community. Naturally I preferred c.pp.s. It was “in the family.” At age 4½ I was here at St. Charles for the ordination of my uncle, Fr. Charles Herber, on February 21, 1929. Five days after my First Communion I was here on May 5, 1932 for the ordination of another uncle, Fr. Max Herber. That ordination I recall very well. So naturally I preferred c.pp.s.; it has all worked out very well.

Now, after many years in ministry, I am here at St. Charles. One of the reasons is that I was living alone and not eating right any longer. I did that for years, and it finally caught up with me (I’m no cook!). Even the rector here agrees that “we have taken care of that.” There are 58 of us living here, 22 in the infirmary and 36 in the main building. I no longer live alone!

My room is in the infirmary, where I have breakfast; dinner and supper are in the main dining room. The food is good and there is plenty of it. I have never heard a single gripe about the food here.

Everything is so handy here. There are two lakes and even the cemetery is close by.

Al Herber, c.pp.s.

[Fr. Herber is a member of the Kansas City Province, now retired, who served in parish ministry for many years.]

Thank you for your article on Larry Cyr in *The New Wine Press*. He is a wonderful example of real growth.

I was a student at St. Charles Seminary when he came there as professor in ascetical theology and he was the official spiritual director. He had shortly come from his theological studies. I think he left when Moe Koller came, and he went to Wichita.

Some years later I was talking with one of the nuns from Sacred Heart College, Wichita and she commented how through his years there he developed. By the time he became Provincial, he had grown a lot spiritually. Very solid. Through the years off and on I have talked with

him. I have always been grateful that he allowed me to leave Precious Blood Seminary and pursue a different ministry of teaching in one of the diocesan high schools.

He is a good model for us. Thanks for the interview.

Paul Sanders, c.pp.s.

[Fr. Sanders, a member of the Kansas City Province, serves at Sacred Heart-Guadalupe Parish in Kansas City, MO.]

I am a recipient of *The New Wine Press* and want to congratulate you on your work as editor. I have a request/comment:

Formerly each issue contained information on incorporation, ordination, and death anniversaries. We have had many c.pp.s. men as our college teachers or chaplains and as our convent chaplains and spiritual directors over the years. I admit I was “raised” as a product of the c.ss.r.’s (Redemptorists) and love these men but as an Adorer since 1940 I have come to know and love your community and its members!

So...I always counted on checking these dates and then calling or writing the priest who was in the above described list each time. I know birthdays and ordinations of several by heart but know I am missing some I would like to be praying for on that date or getting in touch. Would you consider this? I notice that you are giving some of the material which I appreciate but I’d love to see the above highlighted dates somehow included!

I know you can’t accommodate every request but...I am hopeful! God bless you!

Sr. Stella Rosenhamer, A.S.C.
Wichita, KS

[Editor’s note: In response to this request I sent the writer one of our province calendars, in lieu of the request to print the information in the newsletter. If anyone has a similar need, please feel free to ask for one. And thanks to Sr. Stella for her reminder of the important connections that exist among us.]

The calendar has arrived and I thank you so very much for this! You would be surprised, I think, to know how many of these c.pp.s. men have played a very important role in our lives and it is good to know all the important dates in their lives so we may pray for them and remember them in other ways. Our chaplain, Tom Welk will be 65 on December 29th and a Sister in our house will be 96 on the same date. We will celebrate their birthdays together! God bless you. I am so delighted to read the details of your General Assembly and especially edified by the “calls” detailed for the general leadership!

Sr. Stella Rosenhamer, A.S.C.

[Sr. Stella is a member of the Adorers of the Blood of Christ.]

THANKS...

...I am grateful to the Kansas City Province for allowing me sabbatical time following my ten years at St. Francis Xavier Parish in St. Joseph, MO. Since the Province supported the education part of the sabbatical, I would like to report on this experience.

I chose the setting of St. John's University in Collegetown, MN, for a couple reasons. First, it is a beautiful campus in a rural setting, quiet and peaceful. Second, the monastic atmosphere lends itself to prayer, both personal and communal.

The course that I chose, *The Gospel of Matthew*, met from 8:00 to 11:15 a.m. four days a week for three weeks. The instructor was Fr. Steven Lempke, a priest of the Archdiocese of Milwaukee, who welcomed questions and input at all times. Since I was only auditing the class, I didn't have to worry about the three required papers and could concentrate on learning.

I want to share with you the books that were used. A Bible, of course, was necessary for cross references. We also used a synopsis of the four gospels. (If anyone ever needs a copy of the synopsis for a course, I would be happy to share my copy.) *The New Testament World* by Bruce Malina gave very helpful insights from cultural anthropology. We also used a paperback, *Matthew*, by Jack Dean Kingsbury. Another interesting and readable book was *The Misunderstood Jew*, whose author, Amy-Jill Levine, is Jewish herself and shares wonderful insights from that perspective.

Finally, the book that I thought was most informative was the first book of the "Sacra Pagina" Biblical series, *The Gospel of Matthew*, by Daniel Harrington, SJ. After his introduction, he presents a pericope, gives notes to understand words and phrases in that pericope, and then gives an interpretation. It was a lot of information in a short period of time, but I believe my understanding of the first gospel was greatly enhanced.

Fr. Mike Volkmer, C.P.P.S.

[Fr. Mike Volkmer is completing a sabbatical and in October will begin serving as pastor at St. Mary Church in Albia, IA.]

...Words seem inadequate to express the gratitude we feel concerning the kindness your organization has shown toward our school. Your generosity comes at a time when it means so much to so many as we continue to restore and rebuild Ursuline Academy. Ursuline has struggled to rise above the aftermath of the storms and through the generosity your organization has shown, as well as others, we are making great progress toward that goal.

Despite the hardships Ursuline has faced and will continue to face in the near future, it is truly a miracle the progress that has been made within the past year and a half since the Academy reopened after Hurricane Katrina. A Strategic Planning Process that was begun immediately prior to the storm was continued and refocused to define a new vision for Ursuline in the post-Katrina world. This vision is rooted in the history and tradition of Ursuline as an educational leader, as a center of culture and faith, and as a community of diversity and inclusiveness. In addition, Ursuline has embarked on a major fund raising initiative in the hopes of regenerating our endowment funds that were used to pay the salaries of our staff, as well as refund tuition during the interruption of classes after the storm.

Although much has been accomplished, some areas of our campus still remain gutted and unusable. Unfortunately, many of these areas are not scheduled for repair at this time. However, because of generous donations from organizations like yours we will hopefully soon be able to restore our historic campus to its previous glory.

We cannot thank you enough for your generosity, your kindness, and most importantly your prayers. On behalf of the Board of Trustees, the staff of the school, the teachers and parents of the students and all of the alumnae of Ursuline Academy New Orleans, we send our sincerest appreciation and heartfelt gratitude to you.

Sincerely,
Nancy Amato Konrad, Chair
Board of Trustees

Handwritten postscript: *"Thanks from the Ursuline Sisters as well. You are in our prayers. Carolyn M. Brochland, OSU, Prioress."*

[The province received this letter in response to a donation we made to Ursuline Academy in New Orleans after Hurricane Katrina.]

Address Book Correction

Fr. Keith Branson
padrekb_cpaps@yahoo.com

WE REMEMBER

+Norman Wilkins, father of Companion Janet Collier, died in August.

+Dan Hladky, married to the niece of Companion Wynona Wildeman, died in August.

+George Dischinger, brother-in-law of Companion Beth Heidler, died August 8.

+Anne Wolff, mother and mother-in-law of Companions Don and Kathy Wolff, died August 21.

+Maire Minnich, of Portland, Indiana, sister of Fr. Leonard Goettemoeller, of the Kansas City Province, died August 31.

+Ed Kramer, brother of Liberty companion formation candidate Gerry Kimmel-Carr, died August 31.

Companion Rose Schmidt.

Al Thate, husband of Companion Rosann Thate.

Companion Joan Mattingly's son-in-law, cancer.

Companion Shirley Schlobohm, diagnosed with MSA.

Companion Joan Sage, cancer.

Roche Stonner, a former student at Precious Blood Seminary, from Tipton, MO, who now lives in Boonville. Roche is being treated for bladder cancer. He has fond memories of many Precious Blood priests and brothers. His e-mail is RStonnerdd@aol.com.

+Br. Gerald Hall, C.P.P.S.

March 2, 1948—August 25, 2007

Br. Jerry Hall of the Cincinnati Province was a teacher and was involved in parish ministry. Holding a master's degree in geology from Case Western Reserve University, he taught science at Brunnerdale High School Seminary and at Calumet College of St. Joseph in Whiting, Ind., from 1974-85.

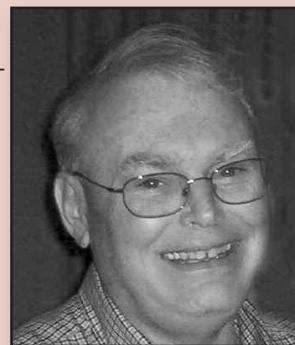
In 1986 he completed a master of science degree in computer science and information systems from DePaul University in Chicago. He taught at Saint Joseph College in Rensselaer, Ind., from 1988-89, and returned to Calumet College of Saint Joseph as a professor of computer information systems from 1989-91. From 1991-93, he once again was a professor at Saint Joseph's College.

In 1993 he entered parish ministry as a pastoral associate at Immaculate Conception Church in Celina, Ohio, where he was a singer and guitarist in the folk music group and worked in youth ministry. He was the sponsor of the Celina Companions.

From 1996 to 2001, he served as business manager of St. Charles Center in Carthage, Ohio. He returned to Calumet College in 2001 as a professor of science and served as a member of the board of trustees. He also worked in campus ministry. He was enrolled at the Illinois Institute of Technology, where he was working toward a doctorate in environmental science. He was also active at St. John the Baptist Church in Whiting, Ind., where he helped lead the prayer group and was a faithful participant in Companion gatherings.

He was a gentle man of steadfast faithfulness, said longtime friend and colleague, Br. Ben Basile, C.P.P.S. "He was a brother who walked with people in a number of different ways," Br. Ben said. "He had a strong pastoral life, and made himself available to serve those who needed him. I also always admired his academic professional life. He had a deep interest in geology, astronomy and environmental concerns." A lover of nature and the natural world, Br. Jerry was also a bicyclist and a bird-watcher.

A funeral mass was held Wednesday, August 29 at St. John the Baptist Church in Whiting, Ind. The Mass of Christian Burial was held at St. Charles Center in Carthage, Ohio, on Friday, August 31. Burial followed in the Community cemetery. **RIP**



Br. Jerry Hall, C.P.P.S.

MY BACK PAGES *Richard Bayuk, C.P.P.S.*

I recently read three very compelling and different books: *The World Without Us*, by Alan Weisman; *The Kite Runner*, by Khaled Hosseini; and *Here If You Need Me*, by Kate Braestrup. While I am hesitant to recommend books, given people's different tastes, I will state that I found all three to be profoundly moving, each in its own way.

It is the latter book by Braestrup, however, that I want to highlight here. The author's husband, a Maine state trooper, was killed on duty in a car accident, leaving her a widow with four small children. She went on to pursue seminary studies and today works as a chaplain for the Maine Warden Service as they conduct search-and-rescue missions. Her book weaves together experience, theological reflection, and humor as she traverses many landscapes both literally and figuratively.

Reflecting on the grieving process, she writes: "Faced with a significant loss, we might spend years piling and repiling stones, grooming the grave...making rooms, houses, whole lives into shrines... Someday the last stone must be placed, and we must walk away, but when? I think if I were my own minister, I would answer that question this way, and I won't pretend it isn't hard:

Go ahead. Arrange and rearrange the stones on top of your beloved's grave. Keep arranging those stones for as long as it hurts to do it, then stop, just before you really want to. Put the last stone and walk away. Then light your candles to the living. Give your flowers to the living. Leave the stones where they are, but take your heart with you. Your heart is not a stone. True love

demands that, like a bride with her bouquet, you toss your fragile glass heart into the waiting crowd of living hands and trust that they will catch it."

In another passage, reflecting on the recovery of a young drowning victim, she grapples with age-old and familiar quandaries for people of faith. "God does not spill milk. God did not bash the truck into [my husband's] car. Nowhere in scripture does it say, 'God is car accident' or 'God is death.' God is justice and kindness, mercy, and always—always—love. So if you want to know where God is in this or in anything, look for love.

The death of the little girl with the red mittens is not God's will or plan. It is physics and biology... Don't look for God in the breaking ice or the dark water... Frank took the child out from under the ice with his own hands, tried to give her breath, and his heart broke when he could not save her life. Frank *is* the answer."

Perhaps my favorite passage is this: "...if anyone needs proof that God has a sense of humor, here it is: I am a middle-aged mother of four who primarily works with young, very fit men. My preferred habitat is a warm, well-stocked library, yet I work in the outdoors, with outdoorsmen. But the crowning irony, the one that makes family members and old friends smile in knowing disbelief, is that I, a famously loquacious person, have a job that mostly requires me to just show up, shut my mouth, and be."

Not a bad definition of ministry.

Read this book. 🍷

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