



# The New Wine Press

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

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Volume 23 No. 1  
September 2013



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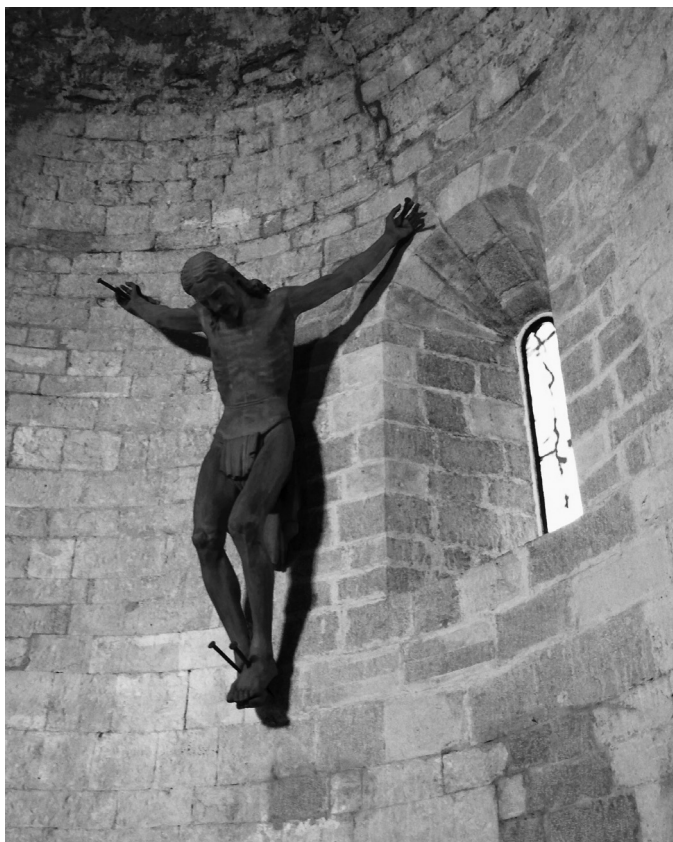
## *Giano: The Sacred Space of Our Founding and Our Future*

*Joe Nassal, C.P.P.S., Provincial Director*

There is something sacred about Giano. It is holy ground. Two images from the days of prayer we spent at the monastery during the XX General Assembly in July remain in focus: the corpus on the wall in the stark chapel; and the statue of St. Gaspar that guards the grounds where Gaspar founded the Congregation in 1815.

Sitting in the chapel, looking at the body of Christ hanging on the wall next to the window, I recalled being in this same place in the summers of 1987 and 2004. In 2004, I was privileged to offer a retreat for Precious Blood missionaries from around the world to celebrate the 50th anniversary of St. Gaspar's canonization. But it was the experience in the summer of 1987 at Giano that is the indelible memory. I was there as part of the Precious Blood Formators' Workshop. Arriving in Italy three weeks after my brother's suicide, the outstretched arms of Jesus seemed to reach out to embrace my grief. This was the image that has stayed with me all these years: this place where Gaspar founded

*continued on next page*



*The chapel at Giano.*

the community is the place where I found the meaning of Precious Blood spirituality and the strength to continue the journey.

Meditating on the body of Jesus as he hangs on the wall by the open window, head bowed, eyes closed, he feels the pain. He suffers in silence. “I know what you suffer,” echoes in the quiet of one’s heart. “I cannot erase it; I cannot even ease the pain, but I know it. I feel it in my body and my bones.” Here, in this place of stillness, the body of Christ trembles at the suffering of the world and yet offers solace, compassion, and peace.

The statue of St. Gaspar stands a few yards from the front door of the monastery chapel overlooking the rolling, lush landscape draped in olive trees and vineyards. It is bold, strong. Gaspar has an outstretched arm too; he is a man in motion, a missionary. The message of the founder seems to be: you can’t stay here; you must move out from here into the world to proclaim what you have heard in the silence of this sacred space. You cannot just sit in your cell. Yes, this is important. Silence before the cross is necessary to feel your own pain, trace your own wounds. But now you must go into the world to be a voice for those who cannot speak. Be the heart of Christ from which the blood pulses and promises hope.

These two symbols of Giano—the body of Christ stretched out on the wall next to the narrow window through which the morning light beckons; and the statue of Gaspar, forward looking, a man in motion, a missionary on a mission of reconciliation and renewal—make this place the sacred shrine of our community. Being there with missionaries of the Precious Blood from around the world, the Vision Statement discerned by the delegates at the General Assembly during the days prior to our time at Giano offered much food for reflection. The Vision Statement was crafted to reflect what is commonly called the “three pillars” of our life together—spirituality, mission, and community—and the challenge that “every missionary embraces the responsibility of shared leadership for the well-being of the community.” This Vision Statement forms the basis of our dreaming, dialogue, and action in the years ahead.

As the place of our founding, Giano was essentially the first Mission House of our Congregation. In our Vision Statement reflecting our Community Life, the XX General Assembly proclaimed: “Living the Bond of Charity, our life reflects a multicultural communion of incorporated members and lay associates. Faithful to the missionary charism of Saint Gaspar, our mission houses are sacred spaces of hospitality and renewal for mission.” We have three places in the Kansas City Province that we have designated as mission houses—Precious Blood Center in Liberty, Gaspar Mission House in Kansas City, and Sonnino Mission House in Berkeley, CA.

In his book, *Community and Growth*, Jean Vanier, founder of the L’arche community, writes, “Community can be a terrible place because it is a place of relationship; it is the revelation of our wounded emotions and how painful it can be to live with others, especially ‘some people.’ It is so much easier to live with books and objects, television, or dogs and cats! It is so much easier to live alone and just do things for others, when one feels like it.... While we are alone, we could believe we loved everyone.”

For many in religious life today, the experience often is “living alone together.” We may pray together and even eat together on occasion but when the work of the day is done, we go to our rooms and take care of our wounds. The challenge for us who are bonded in charity is to seek always the face of Christ in the community member or companion whom we know well. It is much easier to recognize the face of Christ in the stranger, in the person we do not know, in the person to whom we minister because we are in control of the situation; we are ministering

to the other. But community life in the blood of Christ that leads to mission demands that we minister with one another and the preposition changes the proposition.

If we have difficulty recognizing the face of Christ in the one whom we find difficult to love in community or who stretches the bond of charity to its limits, perhaps it would be wise to change our focus. Instead of seeking to recognize the face of Christ in the other, sense the blood of Christ pulsing through his or her veins. It is the blood of Christ that bonds us together in love. As blood brothers and sisters, we sense how we are intimately connected. And “when two people relate to each other authentically and human,” Martin Buber wrote, “God is the electricity that surges between them.”

The vision discerned by the delegates of the XX General Assembly reflects reverence for our history, recognition of our present ministries and multicultural experiences, and a bold hope for our future. This vision is found first in the holy ground of Giano where the images of the body of Christ on the wall of the chapel and the statue of Gaspar can inform how we view community life and the mission that flows from all of our houses.

XX General Assembly July 8-19, 2013 Rome

**A Prophetic Multicultural Communion for the Renewal of the Church and the Reconciliation of the World**

## VISION STATEMENT

The Blood of Christ, poured out for all and drawing all near, is the source and summit of our life and mission. This Blood impels us to affirm the dignity of life as we embrace a wounded humanity and creation.

Rooted in the Spirituality of the Precious Blood and the Ministry of the Word, our mission is to be a prophetic witness for the renewal of the Church and the transformation of the world. As a courageous community of missionary disciples, the Cry of the Blood calls us to the edges of society to be ambassadors of Christ for reconciliation and hope as we minister with the People of God.

Living the Bond of Charity, our life reflects a multicultural communion of incorporated members and lay associates. Faithful to the missionary charism of Saint Gaspar, our mission houses are sacred spaces of hospitality and renewal for mission.

Every missionary embraces the responsibility of shared leadership for the well-being of the community. Our chosen leaders are servants who animate us to share our gifts for the realization of our vision and the fulfillment of the Reign of God.

### The New Wine Press

*Missionaries of the Precious Blood*

Kansas City Province

[www.kcprovince.org](http://www.kcprovince.org)

The Society of the Precious Blood

is a fraternal community

of priests and brothers

founded by St. Gaspar in 1815.

Bonded through charity

by a promise of fidelity,

we are prayerfully motivated

by the spirituality of the

precious blood of Jesus Christ

to serve the needs of the Church

as discerned through

the signs of the times and in

the light of the Gospel.

The Kansas City Province—

incorporated members,

covenanted companions,

and candidates—

united in prayer, service

and mutual support,

characterized by the tradition

of its American predecessors,

are missionaries of these times with diverse gifts and ministries.

In a spirit of joy,

we strive to serve all people—

especially the poor—

with care and compassion,

hope and hospitality.

*The New Wine Press*

seeks to remain faithful

to the charism of our founder,

St. Gaspar, and the spirituality

of the Blood of Christ

with its emphasis on reconciliation,

renewal and refounding.

We accept and encourage

unsolicited manuscripts

and letters to the editor.

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## A Blessed Time

*Fr. David S. Matz, C.P.P.S., Interim Director of Companions and Director of LGBT Ministry*

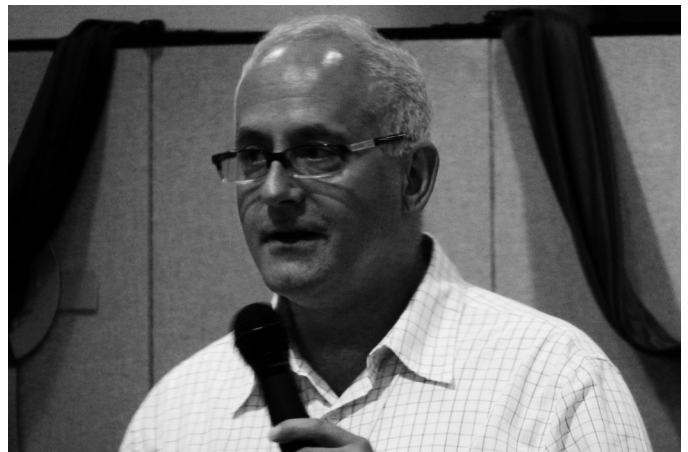
*As of September 1, 2013, the Companions Movement, which has been going through a restructuring process, welcomes a new interim director, Fr. David S. Matz, C.P.P.S. Companion Phillis Fuller-Clippis was the director during this past year.—Editor*

As we begin this next phase, two things come to mind that will offer us some hope and direction. The first is a phrase that a friend wrote me in regards to accepting this interim position as companion director, “I understand how hard it is in a way to ‘start over’ but this can be a blessed time.” And the second is a story that Fr. Angelo Anthony, C.P.P.S. used in his *Wine Cellar* article on leadership. One sunny afternoon a father took his child out for a sailboat ride on the open waters of the San Francisco Bay. As they sailed along the little girl squealed with delight and said: “Daddy, Daddy, I can see farther than my eyes can look!”

Restructuring the Companions Movement has not been an easy process. It can seem like we’re starting over, but I want to assure everyone we are not. I have been asked to accomplish two goals in the coming year: to work collaboratively with the Companions Council and Companions, and to develop a process and an evaluation tool to put into place a leadership team envisioned by the Companions Vision 2020 Task Force. Many companions and members felt that we had already begun this restructuring, but like starting over, restructuring can be difficult as we seek to serve the Companions Movement



*California members and companions at 2012 Assembly.*



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

to the best of our ability with our resources. I am looking forward to the travel this year, the privilege of getting reacquainted with past companion friends and meeting new companions, listening to your stories, your questions, your wounds, and your challenges. As Precious Blood people who are called to be “a courageous community of missionary disciples,” I hope that through listening and communication, we can work for reconciliation in all that has been, and place our hope in the future of the community.

That is why I quote the story of the child on San Francisco Bay, “Daddy, Daddy, I can see farther than my eyes can look!” Fr. Angelo is talking about how Precious Blood leadership espouses the “bond of charity” and the spirituality of the Precious Blood. The Blood of Christ binds us together as one community—members and companions. The love and the life we share in the Risen Christ helps us to see much farther than our eyes can look. In the midst of our restructuring of the companion leadership, our eyes are fixed on the vision and dream of Jesus—lived out by our founder Gaspar del Bufalo—as we continue to live it out today. This gives us hope, and hope will never disappoint. So as I come to serve with the Companion Council and with all of you, as we continue the process of restructuring and look forward to where Christ and Gaspar lead us, let it be a blessed time.

## Welcome, New Volunteers!

*Tim Deveney, Director of Precious Blood Volunteers*

In late June we welcomed four new Precious Blood Volunteers. We spent a week learning about each other and about Precious Blood spirituality, and preparing the volunteers for their placements and communities. I am thankful to Bonnie Kane, Marie Trout, Br. Daryl Charron, and Fathers Keith Branson, Al Ebach, Joe Nassal, and Dick Bayuk for taking the time to talk with our volunteers about various topics, and to the Gaspar Mission House community and the Precious Blood Center staff for the wonderful meals and hospitality! I also want to thank the members and companions who were present at the dinners we had for our volunteers. They were impressed by the welcome, and expressed gratitude for the warm embrace by the community.

Our volunteers come with varying backgrounds and interests. Each one of them brings unique gifts to their placements and the Precious Blood community. Here is a little bit of information about each one of them.

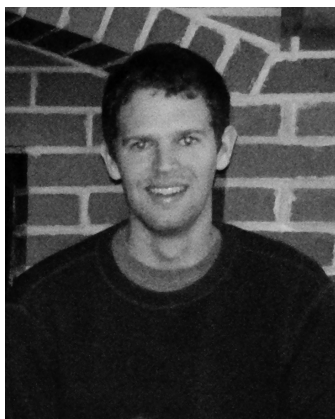


*Nora O'Connell*

Nora O'Connell is from the Cleveland area and is a graduate of the University of Dayton. Her degree is a Bachelor of Science in Sports Management. Nora is serving at St. James Place in Kansas City, MO, where she is helping with job placement, job training, and food distribution. Once a week she supervises the community meal.

She is living at Gaspar Mission House. As a side placement she is volunteering at Gilda's Club, a place that supports people who have cancer or who have friends with cancer.

Nate Balmert is a graduate of the University of Notre Dame and is from San Diego. Nate is working at Truman Medical



*Nate Balmert*

Center in Kansas City, MO. He earned a Bachelor of Science in Biological Sciences. At Truman he is serving the needs of patients and assisting the nursing staff. He is also living in community at Gaspar Mission House.



*Kara McNamara*

Kara McNamara is from Aurora, IL and is a graduate of the University of Dayton. Her bachelor's degree is in English and Psychology. She is serving at St. Paul Catholic Church in Crownpoint, NM in parish ministry and is currently helping out at St. Bonaventure School in Thoreau, NM.

Leah Yeo is about to begin her senior year at the University of Illinois at Champaign-Urbana and is a native of the Chicago area. She is studying Psychology and Pre-Medicine and is interested in possibly serving with the Peace Corps following graduation. She served in parish ministry at St. Paul Catholic Church in Crownpoint, NM.



*Leah Yeo*

We are excited to have each one of them being a part of the Precious Blood community. Kara, Nate, and Nora are serving until June of 2014 and Leah has completed her month of service.

If you or someone you know is interested in becoming a Precious Blood Volunteer, please contact me at Precious Blood Center, 816-781-4344 or by email, [volunteers@kcprovince.org](mailto:volunteers@kcprovince.org). Our new website has stories and pictures from our past volunteers and also a contact form to request more information.



### *Step by Step*

*Leah Yeo, Precious Blood Volunteer*

When I looked at the Precious Blood Volunteer Program application in January 2013, it was like no other application I ever came across. The questions were more about who I am as a person than how good I look on my resume. By completing the application, I got to know myself more, and I knew that if I got accepted to the placement in Crownpoint, NM, I would be spending a summer getting to know myself more in a different light.

In June, I first met Kara McNamara at O'Hare Airport in Chicago. She and I were both placed in Crownpoint. We shared the same flight to Kansas City. When we landed, we were greeted by a grinning Tim Deveney to take us to Precious Blood Center for our weeklong orientation.

Orientation was inspiring. Not inspiring as in motivating, but the literal meaning of inspiring as “breathing life into.” I met many wonderful Precious Blood affiliates with wisdom and stories to share. While I was learning about Precious Blood Spirituality, I was also seeing the spirituality come to life throughout my week in Kansas City. Everyone that works at the Center or came through were so generous with their time and had such good

intentions for all of the volunteers. (A shout out to Lucia and her cooking. I wish I could bring her to my apartment for the next school year!) Throughout the week, Kara and I were told from people who had been there that we were in for a treat when we get to Crownpoint—but no one could fully describe it to us.

Following orientation we flew to Albuquerque, NM, where Kara and I were greeted by Srs. Michelle and Maureen with open arms. Following our two-hour drive out to Crownpoint, we arrived at the sisters' house and walked into a farewell party for one of the Teach For America members. The party was a good way to expose us to the community, as well as being a lesson that we learned quickly, namely, that life never stops in Crownpoint.

Trying to describe Crownpoint on paper is extremely challenging, and I now totally understand why no one could describe it to me. It's hard to describe because there's no such thing as a “typical” or “normal” day. We woke up each morning and only then would we find out what we were doing for the day. It didn't seem like anyone needed to carry a planner. Kara and I filled in

a lot of gaps and did whatever was needed at the moment. I could now add all of the following to my resume: statistics/organic chemistry tutor, teacher's assistant to a writing course, painter, mover, vacation bible school helper, cook.

I'll remind you that Kara and I both grew up in Illinois and both attended undergraduate school in the Midwest. That being said, any type of elevation in the landscape was exciting for us (even the hills of Kansas City were fun). The novelty never wore off for me, and it was humorous to citizens of the reservation, because it was just so normal for them. When Kara and I stood at the bottom of each canyon we visited and looked up, it always seemed daunting and almost impossible, but we were always up for a challenge.

We got to spend a weekend in Tuba City with a Navajo family that was so generous to open their home up for us. Tuba City is about 60 miles away from the Grand Canyon, so even that landscape was different. We participated in making a Navajo cake. Every step had a meaning to it, which was explained fully by one of the family members. Prayer and spirituality is so important to the Navajos, and for them to invite us in seemed an act of generous hospitality.

Going to Tuba City was the first time I really felt culture shock. The juxtaposition of modern life and a traditional life blended so well together for them. Not only was I craving to learn more about this culture, but it also sparked a new curiosity in me for learning about Korean culture. Growing up as a first-generation Korean-American, I never fully appreciated Korean culture, since I spent so much effort trying to assimilate into U.S. culture. I didn't understand why my parents wanted me to participate in it until I got to visit with this Navajo family. They were leading a progressive life with the lessons of their ancestors. It was the first time I really understood that uniqueness makes you beautiful.

When I first went to college, I was somewhat lost. I didn't know who I was, who I wanted to become, or where God stood in my life anymore. Everything was changing, and on top of that, I was supposed to pick a career path for the next 50 years at the ripe age of 18. I felt like I was standing at the bottom of a canyon, but instead of looking at the climb as doable, it seemed physically impossible. As each day of college came, a new step up appeared in my journey.

At the end of my summer in Crownpoint, I finally looked down into the canyon and saw all the progress I made from that first day in college. Everybody I met through this journey helped me figure out the world I was living in and who I want to become. Thank you to everyone I met in Kansas City and Crownpoint for giving me hope and confidence that I lost somewhere along the way. Finding those two lights again felt like I was given mental CPR. You all have truly once again inspired me.

My mom told me that every step in life prepares you for the next chapter in life and to take everything as a learning experience. My experience in Crownpoint taught me some life lessons: 1) Mom is always right, so write down everything she says, because it will be useful later in life, even though it doesn't seem like it at the moment. 2) You make your own fun. Kara and I weren't expecting to do so much painting, but we played Disney songs throughout the entire paint job, which sparked more conversations about our childhood. 3) History books that are published in the U.S. are completely biased. I got the Navajo side of U.S. history, which is—in my opinion—far more interesting than the version I got from school. 4) Look into the future with lessons from the past. Navajos are so in touch with their own history and try to bring that along as the world innovates. 5) Listen with an open heart and mind. I was surprised at how many people told me, “thank you,” for just listening. People just want to be heard.

My experience in Crownpoint accurately reflected the application process. It was part of a journey into who I'm going to be in this world as a person and in my occupation. I can't wait to see how Crownpoint works its magic in my future.



*Kara McNamara and Leah Yeo in Crownpoint, NM.*



## *Opportunities to Serve*

*Fr. Ron Will, C.P.P.S., Pastor at St. Francis Xavier Church, Saint Joseph, MO*

The recent Vision Statement published by our Precious Blood General Assembly in Rome includes a paragraph that states: “Every missionary embraces the responsibility of shared leadership for the well-being of the community. Our chosen leaders are servants who animate us to share our gifts for the realization of our vision and the fulfillment of the reign of God.” As the pastor of a parish, I wish to apply that statement to my ministry in the parish.

Just like many other parishes, St. Francis Xavier Parish has an Annual Stewardship Appeal each fall. The purpose is to engage more people in the parish. But this year we are doing it with a little different twist. We already have many people involved in St. Francis Xavier Parish, but now it is time to take it to another level. The goal of this engagement is to lead people to a deeper relationship with Jesus Christ, which is another way of saying “renewal of the Church”—one of the charisms of our Precious Blood Community.

Our Parish Stewardship Committee has been reading and discussing the book *Connect (How to Double Your Number of Volunteers)* by Nelson Searcy. We now realize that St. Francis Xavier Parish doesn’t need any more volunteers. Rather, we have “opportunities to serve the Lord.” The simplest definition of “a Christian” is “a

servant.” Jesus came to serve, not to be served. He calls his disciples to take on his attitude. Our parish is offering people opportunities to serve. Serving is the act of putting the needs of others before our own needs.

The goal of ministry is to help people become like Jesus. You cannot become like Jesus unless you learn to be a servant. Serving opens people’s hearts to God and therefore is part of worship. If people aren’t serving, they aren’t truly worshipping and growing in their faith. Moving people into ministry is part of discipleship. The question is: How can we open up more opportunities for people to serve?

We are discussing as a possible stewardship theme this year, “Forward, Always Forward, Forever Forward,” based on a quote from the Benedictine Abbot Boniface Wimmer. Wimmer is a former abbot of St. Vincent Abbey in Latrobe, PA. He is considered one of the leading missionaries in America in the 19th century. As the abbot, he founded 11 different Benedictine Abbeys—including St. Benedict’s Abbey in Atchison, KS—and over 150 parishes. After all of this, on his deathbed, his last words were: “Have I done enough?”

Boniface Wimmer once said: “Forward, Always Forward, Everywhere Forward. We must not be held

back by debt, or bad years, or difficulties of the times, because human adversity is God's opportunity." This quote is an inspiration to us to keep pushing ourselves forward, always forward and not be afraid. It creates a culture of constant self-improvement and ambition for greater things.

We want to help people discover their strengths and passions. When we do, everyone around us will wonder how we can work so hard without getting tired. When you love what you do, you will work like crazy; but it will never feel like work. You will be functioning at a high level and know that the work you are doing was assigned by God, because it fits perfectly with the gifts, skills, and talents God put inside of you to begin with.

One way to open up opportunities for people to serve in the parish is to put time limits on serving. With no time limits, your volunteers will burn out or you will lose invaluable opportunities to mobilize new servers. Part of my job as pastor is to make sure that they take a break. Tell people, "We love you too much to let you serve another year without a break. You need to take some time off and then come back recharged." Sabbaticals give a person new energy. And by putting a time limit on those currently serving, you create openings for new serving opportunities.

Another way to open up more opportunities for people to serve is to divide the responsibilities of present ministry heads into four categories. Then ask the present ministry head to keep doing just one of the categories, and ask three new people to assume the other three categories.

One more way to open up opportunities for people to serve is to put present ministers on rotating teams with alternate service, rather than continual service. Each team serves every second or third month, rather than every month.

In his book *Good to Great*, Jim Collins says that one of the keys he found that enables companies to go to the next level is their ability to get the right people in the right jobs. As disciples of Jesus, I believe that we are called to do the same in the Church.

Albert Schweitzer said "I don't know what your destiny will be, but one thing I know: The only ones among you who will be really happy are those who will have sought and found how to serve."

We can renew the Church by finding new opportunities to serve.

*This copy of the **Corporate Statement Against Gun Violence** contains additional text that was omitted in the July issue of the New Wine Press. Below is the corrected statement. We regret the oversight.*

Missionaries of the Precious Blood  
Kansas City Province

## **Corporate Statement Against Gun Violence**

June 5, 2013

Motivated by the Blood of Christ and called to be ministers of reconciliation, we, the Missionaries and Companions of the Precious Blood, Kansas City Province, affirm our belief in the sacredness of life. Present laws making it possible for uncontrolled and unlimited access to weapons and ammunition of any amount and any type do not foster a culture of life. Local, state and national legislators must pass reasonable laws which will curb the culture of violence tearing apart the fabric of our nation. The "cry of the Blood" (Genesis 4:10) demands we do no less. We come together to confront evil manifested by the culture of violence. Bonded in charity, we seek to create a safe environment for our children by promoting a culture of life and peace. We advocate for measures that reflect our founder St. Gaspar's message, "try to make every effort to bring everything to a peaceful solution." Therefore, we will encourage and support the following measures to ensure that reasonable steps are taken to keep weapons out of the hands of those who seek to harm others:

1. Require background checks on all gun purchases
2. Enforcement of gun trafficking laws
3. Pass laws banning assault weapons and high-capacity magazines
4. Pass laws to fund violence prevention programs
5. Do not support any measures increasing armed guards in schools
6. Make gun safety education necessary for owning a gun.

# What Have We That We Have Not Received?

Sr. Mary Kevin Rooney, A.S.C.

My office where I plan retreats and offer spiritual direction is right across from a recently-become grandmother who “just happens to have” (blessed iPods and cell phones!) the latest of each day’s events featuring Chloe’s most recent antics, puzzlements and predicaments! Among these “millions” of wows and wonders of the Wichita world is a very special photo of four generations of women’s hands, with Great-Grandma’s hand pressed against the newly-experienced Baptismal font, and the other three generational hands resting securely on that firm foundation. I couldn’t help but think of Paul’s word to the Corinthians: “I received from the Lord what I pass on to you!”

As I look at *life*, that’s exactly how it’s handed on, whether that’s physical life and the blood-sharing and shedding that’s involved, or the spiritual life and the Blood shedding and sharing that takes place. As ministers of the Good News we each receive what we pass on, and the key to intense receiving has to do with inner rooms and “very early in the mornings,” with mountain tops and desert spaces.

I know of no other Adorer, Associate, Sojourner, Companion, or Missionary more busy than that first One who was consecrated and sent, who proclaimed the Good News with his eyes (the rich young man, and Peter’s denial) and touch (leper), with words (Sermon in Mt. 5) and silence (John 8), with wonder (Syro-Phoenician Woman) and wisdom. “Where did He get this wisdom?” will always be a question.

The answer lies in who He was, in how He read the sign-making-revealing around Him. The answer lies in what He heard in His inner room, in His early-risen physical presence-to-dawn messages, in His slipping away to focus and center, in His recognizing the Known

Fire burning in the desert sands. How rightly He could say: “I received from the Lord what I pass on to you.”

One of my favorite lines in our *Adorers’ Life Charter* (our particular expression of living the Gospel) is this: “Each of us is to be free for about an hour and a half each day for personal and/or community prayer,” and wisely stating that this is “in addition to morning and evening praise.” The invitation holds the key to deep receiving—and passing on the Receiver and the received. It’s about “being free” to having the right to put ourselves intentionally in the disciple’s stance of listening, in the beloved’s place of

remaining, in the poor one’s place of receiving.

Our documents speak much about making choices. We choose to stand with, we choose to make our own the cries of the poor, we choose life! May these deep choices become an expression of a life-style choice:

to be in these special “holy places” that alert us to who we really are, to what we have received; to be choice-fully in the Bread line to receive our daily quota to be broken and shared, to choose to follow even into the truth of the searing deserts “wherever there’s a need.”

The prayer of receiving is quite different than other forms of prayer and involves a deep willingness to learn: to learn to listen and “attend to” that Voice; to learn to “see” and “attend to” that Presence; to learn to slow down and “run with” that Companion; to learn to BE and to delight in that One who is LOVE.

“What have we that we have not received?” May every occasion be an opportunity to pass on all that we ourselves have received, yes, from generation to generation!

Question: What is stirring in me as I reflect on this invitation? “Do whatever He tells you.”



# *The Integrity of Life*

*Mark Miller, C.P.P.S., Pastor of Sedalia Catholic Community, Sedalia, MO*

I have just returned from our General Assembly in Rome, where we not only elected our new Leadership Team for the next six years but also drew up a vision and a community response of implementing a more visible plan of action to demonstrate what it means to be a Missionary of the Precious Blood in our world today. We were gathered from around the world, sharing ideas and the variety of ways in which our spirituality is needed in our world to bring about a transformation towards the Reign of God.

While we struggle at times trying to understand one another from another culture and another language, we recognize that one does not need to be from another culture to have these differences in understanding. Within one's own culture, we have a variety of ways by which we understand some common realities. Sometimes, these differences come from our various ecclesiologies or political perspectives; other times, they come from our various experiences in which we find ourselves.

Within our country today, we have a variety of issues that tend to be divisive among people. One of the more glaring issues still is the race issue. We have laws that exist to protect people's rights regardless of their color, but this does not guarantee that all people have equal access to what is available. Unless one truly befriends someone of another race and listens to their story, one cannot fully understand what it means to live that life in the United States. So, at times, these differences are based on ethnicity, sometimes on gender, sometimes on language, and sometimes on orientation. However one describes oneself, we are all called to live a life of integrity. But what does that mean?

Allow me to amplify on this concept of integrity. When I was pastor of St. James Parish in Kansas City, I encountered for the first time a transgendered person, one who deals with gender dysphoria. This is a reality where a person appears to be male but, inwardly, feels much more like a female; or appears to be a female but, inwardly, feels more like a male. In this case, it was a man who wanted to know if the Church allowed people with his reality to have surgery so that his outer self would more closely match his inner self. After listening to his story, I told him I would get back to him. Before I go any further, what are your thoughts on this: does the Church allow

such an operation or not? You may recall that years ago, one of our members transitioned in this way. Many of us know who I am talking about. What were your thoughts about this at the time? If you knew him as Bill, did you continue to be in relationship with her as Nancy?

After doing some research and reading about transgendered persons, I came to a conclusion. However, I wanted to check out my conclusion and so I called the person who was at that time the Judge in the Tribunal of the Diocese. After explaining to him the situation and then telling him what I thought the Church's stand on this was, I asked him if I was correct and he told me I was. I then relayed this information to the man who first asked the question. The Church allows this operation to take place if this seems to be the only way for a person to achieve a harmony between one's inner and outer world.

It comes back to integrity. All people are called to live with integrity within themselves and then to express that integrity to others. But this is not the same for all. People have different stories and different struggles and live lives of integrity depending upon their circumstances in life. If it were possible to live within another person's skin, we would be able to feel and know the context of his/her life.

Our personal context gives shape to our integrity. But if our context is totally different from another's context, how do we come to a common understanding? Do we impose our conclusions on the other, even though his context is quite different from ours; or do we try to enter into a meaningful dialogue so as to understand the context in which the other finds himself or herself? As Missionaries of the Precious Blood, we are called to bring about reconciliation. It seems to me this happens, not through coercion or mandate, but rather by building a relationship based on trust and understanding. How does this happen when one's world is so different from the other?



*Fr. Mark Miller, C.P.P.S.*

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## The New Wine Press

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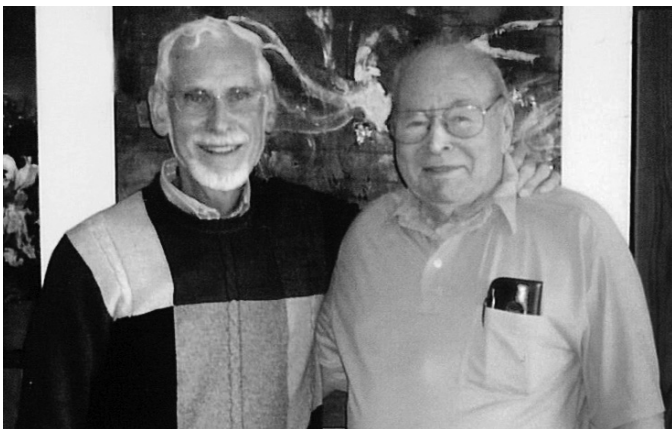
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## Obituary

# Companion Joe Heidler, 1929-2013

*Fr. Bill Walter, C.P.P.S., St. Francis Xavier Parish, St. Joseph, MO*



*Fr. Bill Walter, C.P.P.S. and Joe Heidler*

Along with his wife, Margaret, Joe Heidler was the Pastoral Associate when I came to Sacred Heart Parish in Warrensburg in August of 1989. My predecessor, Fr. Chuck Tobin, had groomed Joe and Margaret so that he could take a sabbatical the previous fall. Both were most capable in parish administration. We immediately formed a pleasant workable team for this parish with many families from the air base and university. They were young and enthusiastic.

Joe was the legs of the team. Margaret was confined to a wheelchair. Joe was always joyful and ready to help wherever needed. This joyful spirit was shared with the other staff members. We had many pleasant gatherings, such as retreats, workshops with the diocese, and a very active charities program. The spirit of the parish was very

Vatican II oriented because of the lay participation led by Joe and Margaret.

I had been there for a couple of years when Margaret became sick and died within a short time. This crippled the staff and devastated Joe. Joe felt he could not return to the house where Margaret lived and died. Because there were two extra bedrooms in the rectory, he asked me if he could stay with me until he adjusted. This arrangement lasted for about a year. I enjoyed having Joe live there. It was the company of a good friend and he continued his ministry in the parish.

He then moved to Kansas City and eventually married Beth. Joe, along with Beth, remained a close friend. I will remember him as a most pleasant person to live with, work with, and have special fun times with.

*Companion Joseph Harris Heidler was born on April 14, 1929 and died on August 7, 2013. He was the husband of Margaret (deceased) and Elizabeth; father of Michael Heidler (deceased), step-father to Lynne, Colleen, Tim, Amy, and Steve Jesaitis; grandfather to 6 grand-daughters (Kathryn and Alexandra Jesaitis; Veronica and Carmen Lang; Katherine Parker; and Laurel Six); and great-grandfather to Samson Parcell. He is survived by his 2 sisters Ruthie Hammond and Mintie Lopez. He was a member of Sacred Heart Catholic Church (Warrensburg), the American Legion, and the VFW. He was retired USAF, Pastoral Associate, and teacher. The Mass of Christian Burial was celebrated on August 12, 2012 at Sacred Heart Church in Warrensburg, MO.*