

THE New Wine PRESS

Volume 26 No 2 • October 2017





Let us serve God with holy joy.

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

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

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

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

THE New Wine PRESS

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Kansas City Province

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A Story of Storm

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

The following story is from the local (Kansas City) NPR website, July 18th. The video described can easily be found online.

Dogs are cute. Baby deer are arguably even cuter. So, what could be more heroic and life-affirming than a dog saving the life of a fawn? Storm, an English golden retriever, was out for a walk Sunday morning along the Long Island Sound with fellow dog Sara and his owner, Mark Freeley. Amid the lapping waves, a baby deer was in over its head out in the sound. "Storm just plunged into the water and started swimming out to the fawn," Freeley told CBS New York.

Freeley took video and provided narration of the occasion. "Storm is trying to save this baby deer," he begins. Then a note of doubt creeps into Freeley's voice. "I think he's trying to save him." Storm...grabs the deer by the scruff of its neck, swims it to shore and then brings it to rest on the sand. The deer is seen breathing heavily but otherwise remains still. There are a few worrisome seconds when it looks as if Storm might bite the very woodland creature he carried to safety. But the nips turn to nuzzles as Storm prods the deer, as if checking to see whether it's alive. The video ends there, but not the rescue. Possibly spooked by Storm, the fawn ran back into the water. "This time it went out even further," Freeley told CBS. Freeley and another man...waded into the sound and used a rope to pull the fawn back to shore for good. The fawn, reportedly covered in ticks and suffering an eye injury, is recuperating at an animal rescue organization. Storm, meanwhile, is probably off fighting crime or solving math problems.

So, what does that have to do with anything, other than being a heart-warming story and taking its place among the thousands of cute animal videos online? Stay with me.

It is September 20th as I am writing this. Just under a month ago, Hurricane Harvey made landfall in Texas. We watched the drama of unprecedented flooding as it unfolded on our TV screens. The destruction was widespread and massive. Just five days after Harvey found Houston, Hurricane Irma formed in the Atlantic—and did not dissipate until September 15th. In its path, there were resort islands completely destroyed and now uninhabited. Much of the Caribbean and then the state of Florida sustained significant damage to property and the environment as well as loss of life. And now this morning, category four Hurricane Maria—after destroying the island of Dominica (over 70,000 residents)—is bringing massive destruction to Puerto Rico, much of which is still without power since Irma just 10 days earlier.

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The Courage to Be Bold

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

They were filled with the Holy Spirit and continued to speak the word of God with boldness.

-Acts 4: 31

At the funeral of Heather Heyer, the young woman who was killed on August 12th in Charlottesville, Virginia, her mother said, “They tried to kill my child to shut her up, but guess what, you just magnified her.” Heather Heyer believed in justice and equality. She was part of the counter-demonstration in Charlottesville that Saturday because she was bold in not only proclaiming her beliefs but living them.

As people whose charism calls forth from us the ministry of the Word, how bold are we in proclaiming the power of the blood of Christ? The first witnesses of the resurrection of Jesus were very bold, risking everything—life and limb, reputation and relationships—to proclaim the good news of Jesus’ resurrection from the dead. What risks are we willing to take to speak our truth?

In its statement condemning the president’s dreadful and disgusting decision to end DACA, the Conference for Major Superiors of Men (CMSM) said: “We see once again that we can no longer rely solely on phone calls, emails, statements, meetings with politicians, and spirited vigils or rallies. We need to tap further the creativity of prayer-driven nonviolent resistance.” Quoting its recent resolution on Gospel Nonviolence, and in sync with our own Corporate Stance on Immigration Reform passed at the 2016 Provincial Assembly, the leaders of religious communities of men called for “solidarity and protection through accompaniment and nonviolent resistance for vulnerable immigrants.”

One of the challenges we face is how to remain energized and motivated to act when faced with so many pressing issues that seem to crush so many. Reflecting on the aftermath of Charlottesville for *America* magazine, Jesuit Father Jim McDermott asked, “How do you continue to ‘bear witness’ when every three or four days there is another crisis?” I have heard myself asking this same question often and many others express exhaustion as the tensions and crises become almost daily reminders of a world divided.

There is no sense in trying to avoid the news. The waves of tragic and terrible news will not stop: witness the storm surges caused by Hurricanes Harvey and Irma that left devastation, destruction, and so much death in their wake; the ongoing threat of nuclear disaster posed by North Korea;

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Meanwhile, two major earthquakes have occurred in two weeks in southern Mexico, the latest just yesterday, September 19th, with hundreds dead and many more injured, and damage to property mostly likely in the hundreds of millions. And these disasters have happened in just our little area of the globe. Expanding our survey of disasters, one third of Bangladesh was under floodwaters during this time.

Perhaps the most important stories in all these events have been how people have chosen to respond. As we have witnessed, the worst of Mother Nature has brought out the best in human nature—and even Storm the wonder dog shared in this instinct for goodness. Watching people in Houston forming human chains of rescue, sometimes in water up to their chests, many have reflected online and elsewhere on the fact that no one was asking about the politics, citizenship status, or sexual orientation of those in danger in order to decide if they were worth saving. Rather they simply saw someone in danger of injury or death and chose to respond, knowing that this life was worth it. We become the very best version of humanity when we recognize how valuable life is.

While people of all faiths (as well as good people not “of faith”) responded generously and compassionately in the many calamities of the last month, there were those very unhelpful yakkers who took to making pronouncements about God’s role in all of this.

Evangelical celebrity Kirk Cameron took to social media to remind us that the hurricanes currently wreaking havoc and destruction are simply God trying to tell us something: “When [God] puts his power on

Hurricane Irma damage in St. Maarten



display, it’s never without reason. There’s a purpose. And we may not always understand what that purpose is, but we know it’s not random and we know that weather is sent to cause us to respond to God in humility, awe, and repentance.”

People have died, countless are homeless, many are gripped by fear and uncertainty—and this guy wants you to know that God did this to you, and I guess that means you need to figure out why. Why would an angry—yet we say, loving—God hurt so many people with hurricanes and earthquakes, floods and fires. Some have quickly blamed it on the LGBT community, liberals of whatever stripe, or whatever group they disapprove of, and say it’s time for repentance—while millions of innocent people are evidently suffering in order for God to punish these few “bad apples.”

In his first Sunday preaching after the devastation in Houston following Hurricane Harvey, Houston pastor Joel Osteen said to his megachurch congregation, which included many new refugees, “The reason it may seem like God is not waking up is not because he’s ignoring you, not because he’s uninterested, it’s because he knows you can handle it.” Really? Taking this one step further, does this mean that God loves people so much that he did away with their homes and possessions and neighbors? That sounds more like a relationship of abuse.

Osteen preaches the prosperity gospel, a branch of Christianity that holds that following Christian teachings can increase personal wealth. His Lakewood church is one of the largest in the U.S. He went on to say Harvey was part of a divine plan, with statements like, “God knew that Houston could handle the hurricane,” and “Quit being upset by something you can handle.” He added, “God is in control of the universe and what he has spoken over your life will come to pass.... God won’t allow it unless he has a purpose for it. We may not see it at the time, but that’s what faith is all about.”

People who are wounded and grieving and heart-broken need to be cared for and comforted and embraced. Period. No theology or pontificating or religiously/politically-charged explaining—or worse, blaming. Just compassionate response.

Blogger John Pavlovitz takes all of this a step further. He writes, “All around us people are close to



Hurricane Harvey cleanup in Houston

drowning. They are pressed up hard against their limits. They are barely holding on—and we need to learn to see them and to give a damn and to do something. We should save people more often. We should find value in life around us, to realize how dire the situation is for so many people, and to figure out how to lock arms with others in order to bring rescue to them. It doesn't mean we compromise our convictions or deny our differences or refuse to see injustice. It means we remember that life is inherently worth saving, and that sometimes we can do that saving work with people we don't agree with—or even like.”

I choose to be inspired and motivated by the vast majority of people of goodwill and compassion that make up our human family—and by companions like Storm with his instinct for doing the right thing. Our Precious Blood spirituality reminds us that many times those who are “on the margins” are there because of events beyond their control. To be suddenly without home or hope is to be “outside the circle” or “on the edge,” but if possible, never outside the circle of care and inclusion. ✠

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the cruel, callous and utterly indefensible decision in early September by the Trump administration to rescind DACA; and the violence that erupts because of hate speech, racial injustice, and inequality leave us gasping for air.

Words count and have consequences. The polarizing coarseness of our speech and conduct in this country has been building the past few years. The toxic atmosphere reflected in the racist, anti-Semitic, homophobic rants and chants of the neo-Nazis and the anger on the faces of the young men who were

part of the Charlottesville march disturbs the soul. It is very distressing to see the poison of racism, anti-Semitism, homophobia take over the lives of these young men at such a youthful age. Which is why those of us entrusted with the ministry of the Word and the charism of reconciliation through the blood of Christ bear the responsibility to name and condemn evil when we hear it and see it. We cannot and must not remain silent.

So how do we remain steadfast and strong in the face of evil and find the courage to be bold in speaking our truth? In his reflection for *America*, Jim McDermott suggested that the Jesuit practice of the spiritual examen might be an antidote to the anger that simmers and then explodes in violence and rage in this country. He invites finding a “quiet place” and taking a “few minutes to breathe, and let the day fall away. Then put a question to God: ‘Where were you today, Lord?’ ‘What happened?’ ‘What do you want me to notice?’”

These are good question to ask ourselves at the end of each day—or even at the beginning of the day. Help me to see you today. Help me to recognize you in my coworkers and colleagues, in my community members and family, in those I meet at the store or the shop or on the street. Help me to notice what happens and how I respond to each event, each encounter.

It is about living in awareness, practicing attentiveness, paying attention. I have long believed that at the heart of the ministry of reconciliation is the ability to recognize in the adversary, in the other, in the betrayer, in the one who has broken your heart, to recognize a child of God. But it is so difficult to see the face of God in those who are spewing hate or advocating violence.

This is the great challenge of our faith. To find the courage to be bold in our living the gospel, in standing in solidarity with the oppressed, in challenging institutional injustice, in confronting racism, homophobia, anti-Semitism, it is necessary that we find a quiet place each day, soak in some silence, and nurture and deepen our relationship with the Lord. We will never be bold or courageous if we don't take the time to stoke the fires of justice within our own hearts. We need to create space within ourselves each day for this fire of the Spirit to breathe and give us the courage to speak the truth in love. ✠

Gaspar and Social Justice

by Fr. Keith Branson, C.P.P.S. Chaplain for Avila University, Kansas City, Missouri

In late August, an Executive Order repealed a ban on sharing surplus military hardware with local law enforcement agencies. This ban was instituted in the wake of the Ferguson, Missouri protests in 2014 when peaceful protestors were met with armored personnel carriers and other advanced weaponry. It is a clear sign of how the government views the needs of law enforcement today: increased force equals more security. Collateral damage does not need to be a consideration, nor are the consequences of keeping peace by intimidation.

It is not difficult to imagine what Gaspar Del Bufalo would have thought of such methods. In his time, the Papal States were prone to violence, especially with the *banditti*, those who had taken advantage of the chaos of the Napoleonic occupation to live by extortion, robbery, and violence. When the Pope returned in 1815, the situation in the central mountains was beyond control. Many in the Curia advocated armed repression to solve the problem, especially in the small town of Sonnino south of Rome. There was an order to destroy the village, leaving the inhabitants in more desperate straits.

Gaspar Del Bufalo saw a different solution to the crisis, and spoke out in a meeting in Rome against repression, in particular the destruction of Sonnino. The reasons he gave were:

1) the measure was delayed and, so, “less exemplary”; 2) the indiscriminate demolition will make the brigands “rejoice”; it will be their victory, a surrender for the government, because the bosses and their followers will exult “for having as companions in their disaster the innocent as well”; 3) the “ecclesiastical meekness” of the Vicar of Christ must “spare the guilty for the innocent” and not, on the other hand, “punish the innocent for the guilty” as would happen with the “destruction of an entire town of about 3000 souls” including “churches, convents, monasteries and confraternity’s”; 4) destroying Sonnino is undemocratic, “it would be fatal for agriculture”; the dispersed population will constitute a serious and continuous danger for public order; they will all be potential brigands or their accomplices in a second front, much more than they had been before; 5) if the blameless inhabitants of Sonnino are not compensated, the destruction of

the town will be “an enormous injustice”; if they are, the expense will turn out to be “insupportable to the present resources of the treasury” and by making that provision it will end up in “an excessive loss.” On account of these reasons the Canon concludes, “Your Holiness should direct his compassionate gaze on a whole population to whom nothing is left but their eyes to weep” (Mario Spinelli: *No Turning Back: The Life of St. Gaspar Del Bufalo* 163-4).

Gaspar's missionaries conducted a Mission in Sonnino—going without an armed escort—and succeeded in turning the people away from violence as well as bringing them back to live in Christian harmony and justice. Their gratitude is remembered and expressed today in many ways. Afterward, he and his band conducted other missions to the banditti, helping bring peace and reconciliation. He made a point of training groups of laypeople in the practice of reconciliation to continue the work of the Mission in settling old grievances and helping establish schools. The Missionaries of the Precious Blood did a lot to bring peace to a troubled place in a troubled time.

Many of Gaspar's concerns about violent repression are relevant today. A focus on law and order without a larger focus on justice and peace does little to repair the underlying injustices of society, as was seen in Ferguson, and militarization of law enforcement does not help bring peace. Frustration and hopelessness continue to convince those with legitimate grievances that there is no peaceful recourse to their problems, and the myth of redemptive violence is perpetuated. Militarization also creates peripheral damage, as the rights of innocent individuals are trampled, and the right of protest is restricted, if not eliminated. People are more likely to turn against the law when the law seems uncaring, not listening, and unjust.

I wish I could say Gaspar's program won the day, and the Papal States were able to bring resolution to the banditti situation following his lead. The military faction in that government prevailed eventually, and Pope Leo XII favored armed repression. The last of the banditti were tricked into submitting to authority, punished mercilessly, and little was done to improve local poverty on a large scale. Over the next three

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St. Henry Church, St. Henry, Ohio

As We Forgive Those...

by Fr. James Smith, C.P.P.S., Parochial Vicar at St. Henry Cluster Parishes, St. Henry Ohio

The first day after my ordination to the priesthood, a call came in from the nursing home across the street requesting a funeral. The parish secretary and staff suggested that this was my chance to experience ministering at a funeral. That funeral followed a week later, and the reality had set in that one of the new functions in my life as a minister and as a priest would be funerals.

This past June the experience and reality of funerals and burying the dead became forefront in the national conversation on same-sex marriage and LGBT persons. Bishop Thomas Paprocki of the Diocese of Springfield, Illinois issued a “Decree Regarding Same-Sex ‘Marriage’ and Related Pastoral Issues.” The decree outlines prohibitions and guidelines for men and women in same-sex marriages regarding marriages, communion, baptisms, Confirmation, liturgical ministries, and, most notably, funeral rites. Specifically, the decree states that individuals living “openly in same-sex marriage(s)...are to be deprived of ecclesiastical funeral rites.” Only when individuals in same-sex marriages have given some signs of repentance before death are they to be granted funeral rites. In case of doubt, the bishop himself is to judge.

The debate and conversation regarding same-sex civil marriage continues in the United States. The sacramental conversation of same-sex marriage is slowly emerging in some small segments of Catholic theologians, but more pronounced in a number of Protestant traditions. Putting aside what is or what should define the requirements or prohibitions around civil or sacramental marriage, the church clearly has a stake and vested interest in the degree to which the church engages something it does not clearly promote or condone. The ethical principle of cooperation is fitting here. Ethicists do a great job of this, especially in medical ethics. The granting or denying funeral rites is fundamentally an ethical issue: an ethical issue of inclusion or exclusion of basic pastoral care. The ethics or morality of marriage and sexuality should not be ignored. The morality of granting pastoral care to those mourning cannot be ignored or relegated either.

In the media onslaught that followed the decree, Bishop Paprocki was notably criticized for not issuing the decree to cover all irregular relationships, including divorced-and-remarried opposite-sex couples. He later clarified that the prohibitions in the decree

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decades, Papal governments used foreign troops to control the people, which undermined their credibility both as rulers and as ministers of Christ. The repressive policies of the Papal government brought about no security: when Italy was forcibly reunited in 1870, there was no broad popular support for the Papal States. Its demise went un lamented by its subjects, and was mourned by very few beside the Pope. The vast majority of people voted for reunification in a plebiscite held the next year. ✦

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included all relationships outside the bonds of the sacrament of holy matrimony. However, the first impression leaves quite an impression. Individuals in same-sex marriages were directly targeted for exclusion and scrutiny, while persons in divorced-and-remarried-without-an-annulment were not initially targeted.

Marriage, whether within the church's teaching or outside of it, is complicated and messy, largely due to the fact that people are complicated and messy. An overly romantic or idealized reality of any relationship of commitment probably should be knocked down a few rungs, especially when the hamper with dirty clothes continues to overflow or the sink still has dirty dishes in it. The lens through which we approach a sacrament or a canonical requirement is one thing. The lens through which we approach an act of pastoral care is another. A pastoral act is not defined by following the letter of the law. It is usually considered an act that follows more the spirit of the law. From a perspective informed and influenced by Precious Blood spirituality, the lens of a pastoral act might be defined by how it reaches to and includes those on the margins. A minister might ask, how does this action bring those who were once far off but now are being brought near (Ephesians 2:13) into the fold of God's people?

In teaching a Confirmation class a few years ago in Chicago, the corporal works of mercy were heavily emphasized in the class. To emphasize to our students the corporal work of burying the dead, we shared with them the story of Roxbury Latin School in Roxbury, Massachusetts where high school seniors leave school in the middle of the day to provide funeral and burial services for those in the area who have not been claimed. In the midst of having no one to mourn the individual deceased, these students from a prominent

high school attend graveside services as pallbearers and mourners, mourning even for someone they never knew. To quote the students from the article: "He died alone, with no family to comfort him. But today, we are his family. We are here as his sons. We are honored to stand together before him now to commemorate his life and to remember him in death as we commend his soul his eternal rest" (Arun Rath, "Today We Are His Family': Teen Volunteers Mourn Those Who Died Alone," 25 January 2016, NPR).

My first funeral as a priest will leave an indelible mark. Cyril "Hoot" Evers was 90 years old. He was the second husband of his wife Phyllis, whose first husband died from a heart attack while their children were in high school. All of the family that gathered to plan the funeral and mourn was the family he had gained through marriage. The beatitudes from Matthew was the family's gospel choice for the funeral, not so much because of the comfort in the instruction from Jesus, but because they had seen them lived out by Hoot. There was true and profound joy in the family at the termination of Hoot's suffering, sadness at the loss of the lone grandfather their children knew on the Post side, and pangs of remorse at Hoot not getting to see the final renovations of the house passed down from Cyril and Phyllis to the oldest son and his wife. Repentance and sorrow were definitively a part of Hoot's life. They are a part of each our lives—in our asking to forgive us our trespasses. We're also called to forgive the trespasses against us. Unfortunately for many LGBT persons today and in recent years, the denial of funerals and funeral rites is a trespass they are called to forgive in the actions of others. ✦



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Antiracism protest: "They wanted to bury us but they forgot we are seeds. #We are united." Wikimedia Commons

This Is Us

by Tim Deveney, Director of Precious Blood Volunteers

Disasters are often times when people rally around each other. The outpouring of support for people and communities whose lives have been devastated, interrupted, or taken is often overwhelming. It often breaks down barriers that might usually get in the way of normal human interaction.

There is a meme being widely shared on social media about how "this is us" and "this is not us." The picture at the top is of a young, strong white man dressed in camouflage pants carrying a woman of color with her baby through floodwaters in what is presumably Houston, Texas after Hurricane Harvey dumped several feet of rain in a matter of days. The bottom part of the meme—that is captioned by "This is Not Us"—features two pictures. The first is neo-Nazi and neo-Confederate protestors in Charlottesville. The other is three members of Antifa (a militant anti-fascist group).

The first picture illustrates the inherent goodness of people being willing to walk through waters that are possibly tainted with chemicals and disease to rescue someone they do not know and might otherwise have nothing to do with. Both of those are us. As human beings, we have great capacity for good. People are willing to run into burning buildings to save other people or pets. There are those who have been willing to stand up against the injustices they see in their communities without thought about how them taking a stand against powerful forces might affect them personally.

While I agree with the first part of this meme I strongly object to the characterization of the second part. Both of those are us. We have great capacity and tolerance for violence in our culture that is represented both by the neo-Nazi/neo-Confederate protestors and by Antifa. Our culture still bears the stains of the sins of racism and the neo-Nazi/neo-Confederate banner represent the worst of our racism.

As people of the Precious Blood we have an important role to play. Our roles should involve promoting reconciliation through honesty, standing with those who are suffering, and being people who are willing to engage in tough conversations about racism.

We are not only called to work against the pernicious racism in our society, but also to be honest about it. Being honest is hard, but reconciliation cannot happen until people come forward and speak in truth about their role in the sins of racism and violence. This is being honest about who we are and naming the evil in our world. In the United States, we have a difficult time being honest about the history and legacy of racism. We need to be forthright in acknowledging that the original sin in the United States is racism—and how some of us have benefitted, and continue to benefit, from the durable legacy of structural and cultural racism. We need to be honest about how racism hurts us as human beings and has real life impacts on education, housing, employment, and how people of color are treated in the legal system. Part of this honesty

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Sacred Commitment

by Fr. Dave Kelly, C.P.P.S., Director of PBMR

Excuse me if I have told this story before, but I think it is worth repeating.

We have a flourishing, traffic stopping, community garden that interrupts the abandoned, empty and boarded up theme that surrounds PBMR. On one side of the building is the peace garden with flowers and an outdoor grill, labyrinth, and basketball court. On the other side is a vegetable garden that is on the tour of the University of Illinois at Chicago's community garden tour.

In regard to the garden area, my job is simple: mow the grass and not the flowers. I am fair at it. I enjoy it. The sound of the mower insulates me for a moment from cell phone and doorbell—even though when someone waves to get my attention for some need, there are times that I wave back as though it were a merely a kind gesture or friendly hello and I keep on mowing.

The youth work in the garden, watering, weeding, and just the overall work that is needed to keep the garden producing “good fruit.” Last year in the heat

of the summer, one of the youth who worked in the garden was sitting upstairs in the kitchen area drinking some juice or water. I happened to walk by and asked Marques why he was sitting there and was not outside where I knew Sr. Carolyn was working (straw hat and all). Marques explained that he was taking a break. Innocently, I said “Marques, you should take a break when Sr. Carolyn takes a break.” With a pained look and in all sincerity, he exclaimed, “She don’t take no breaks!” I laughed and had to admit that he was right. I left him in peace.

I believe in the old adage attributed to St. Francis, “Preach the gospel always and, if necessary, use words.” The commitment of Sr. Carolyn, Sr. Donna, and Fr. Denny speaks volumes to the sacredness of all life.

This year, here at PBMR, we celebrate the 50th anniversary of Fr. Denny’s priesthood ordination and the 60th anniversary of Sr. Donna’s solemn profession. Their commitment and the love they have for the families and youth—unconditional, no-strings-attached love—is the very essence of the Gospel message. The

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Stars in the Making

by Mike Donovan, PBMR Volunteer Staff

Into my 14th year volunteering at the Cook County Temporary Juvenile Detention Center, I thought I had seen it all, but last week an 18-year-old resident charged with first degree murder came after me with a pair of sharp scissors. Not to worry, since Freddie is a student in the newly established STAR (Standing Tall Against Recidivism) Barber College at the Detention Center, and I volunteered to have him give me a haircut.

Admittedly, we were both a little nervous. This was only Freddie's second week cutting hair, and his previous customers were African-Americans or Latinos who just needed their hairs lined up and trimmed. He didn't know what to make of the full head of hair on this 63-year-old white guy who had not changed his hairstyle in 40 years. Well, it turned out great, and I could tell that Freddie was very proud of his work. I was too. Other than their hot towel massage, Sports Clips has nothing on the STAR Barber College.

In the past, lack of productive programming was one of the major criticisms I had with the Detention Center operations. The facility served as a warehouse for the detained youth, with residents playing endless hands of the card game Spades, and watching daily

episodes of Jerry Springer. The prior administration often emphasized that the Detention Center was "Temporary," so there was little need to implement programs because of the short-term duration of the residents' stay. Tell that to the many juveniles charged as adults, since their stays often last one to two years as they await adjudication of their cases.

That lack of programming appears to be changing. There are now programs in storytelling, where youth write and perform in plays; classes in music composition and performance; a commercial painting program; and an excellent writing and poetry program. The recently established Barber College was a welcome addition, as evidenced by the fact that over 100 youth applied to participate, 20 were interviewed, and 8 were accepted into the first class, including one girl (there are only about a dozen females incarcerated at the Detention Center). The course is rigorous, with the students attending class 4 days a week, 5 hours a day. Those who complete the course can earn their State license, and go on to a successful career as a Barber.

I don't know what Freddie's long term future holds, but he can count on me as a repeat customer next month. ♣

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garden is but a manifestation of that love of life.

In a world where we have disposable everything, the sacred commitment of Fr. Denny, Sr. Donna, and Sr. Carolyn convey the certainty and the consistency of God's love for his people—all people. At the core of our work is witnessing to the love of God. That love comes alive in how Fr. Denny, Sr. Donna, and Sr. Carolyn live their lives.

Working with young men and women who have been traumatized through neglect, abandonment and violence has its challenges. Their ability to trust is damaged; they often live for the moment. To many it is about survival at all costs. The daily presence of people who care—not just about what you can do or what you might have, but care for you as a human being—is the only means of breaking through to a child who has learned well not to trust anybody.

None of this is easy, nor is it quickly done. You have to be in it for the long haul. It takes men and women who are willing to live their lives in such a way that love becomes more than a word or sentiment—it becomes a life lived. Ultimately, you must believe in the power of love—that it has the power to transform even the most troubled and pained soul. ✠

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is admitting our own biases and our participation in systems that, in many cases, are discriminatory in practice and/or outcomes.

As people of the Precious Blood we are called to be with people who are suffering. This takes many forms, and our ministries offer each of us the opportunity to stand with people who have been hurt by racism in our society. At Precious Blood Ministry of Reconciliation in Chicago we are standing with those who bear the lasting mark of racism that has, at least in part, fed into the violence and poverty present in that community.

Finally, we have a duty to stand in the breach and listen. We have to be willing to promote dialogue. Our listening needs to be done with love and care: standing in the breach, promoting dialogue and understanding—but at the same time standing with the truth that human beings have a fundamental dignity that needs to be respected, upheld, and promoted in all that we do. When we stand with people whose voices are not heard we have a responsibility to amplify their voices and to speak out against laws, policies, structures, and traditions that are discriminatory. ✠



**Bridges to Contemplative Living
with Thomas Merton**
Entering the School of Your Experience

Facilitated by Fr. Garry Richmeier, C.P.P.S. & Kathy Keary

Through prayer, short readings from Merton and other spiritual masters, and faith sharing, participants are led on a journey toward spiritual transformation and a more contemplative and peace-filled life.

Thursday Evenings
September 14, 28; October 12, 26
November 9, 30; January 11, 25

6:00: Join Us for Soup and Salad
6:45: Bridges Begins

Suggested Donation: \$35.00 (Includes book & meals)

Register by September 12th with Lucia at
info@pbrenewalcenter.org or 816.479.0698

2130 St. Gaspar Way
Liberty, MO 64068



pbrenewalcenter.org

Following the Mystics Through the Narrow Gate
...Seeing God in All Things



A Weekend Retreat
October 20, 6:00 PM through
October 22, 2:30 PM

Companion, Kathy Keary, will facilitate a weekend centered on the DVD series, *Following the Mystics Through the Narrow Gate* featuring James Finley, a renowned retreat leader, Merton scholar, and master of the contemplative life. Finley will open our hearts to the Divine Mystery that surrounds us.

The weekend will be filled with silent reflection, faith sharing, prayer, walking our labyrinth, and enjoying our beautiful grounds and hospitality. Fr. Garry Richmeier, C.P.P.S. and Kathy will be available for individual spiritual direction. Mass will be celebrated by Fr. Garry.

Suggested Offering Includes Meals
\$195.00 for single occupancy
\$165.00 for double occupancy
\$125.00 for commuters
Scholarship Funds Available

Register by October 18th
at info@pbrenewalcenter.org or 816.415.3745



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**Let us serve God
with holy joy.**

- St. Gaspar del Bufalo



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Is God Calling You to a Precious Blood Life?



Discernment Retreats

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November 3-5, 2017

St. Charles Center
2860 U.S. Route 127
Celina, Ohio 45822

For men discerning a vocation as a Precious Blood priest or brother.

Contact Fr. Timothy Armbruster, C.P.P.S.,
vocations@preciousbloodkc.org for more information.