

# THE New Wine PRESS

---

Volume 27 No. 4 • December 2018





# *Let us serve God with holy joy.*

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

Explore God's calling among the Precious Blood family.

Precious Blood Volunteers • Companions • Sisters • Brothers • Priests

Visit [livepreciousblood.org](http://livepreciousblood.org)



# THE New Wine PRESS

Volume 27 No. 4 • December 2018

## Contents

It Must Be True .....	2
There is No Fear in Love .....	3
Are We There Yet? .....	5
What Name Have You Given Your Child?.....	7
No Guns at the Door .....	9
Vision is the Art of Seeing What is Invisible to Others .....	10
Sex Abuse Crisis .....	11
Together We Rise: a Grand Celebration of Precious Blood Renewal Center.....	12

*Cover photo: View from interior of Precious Blood Reconciliation Center*

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

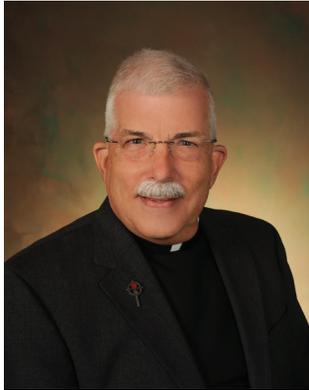
Missionaries of the Precious Blood  
Kansas City Province

Precious Blood Center  
P.O. Box 339  
Liberty, MO 64069-0339  
816.781.4344  
[www.preciousbloodkc.org](http://www.preciousbloodkc.org)

Editor  
Richard Bayuk, C.P.P.S.  
[rbayukcps@mac.com](mailto:rbayukcps@mac.com)

Layout & Design  
Margaret Haik  
[communications@preciousbloodkc.org](mailto:communications@preciousbloodkc.org)

Printed on recycled paper by  
McDonald Business Forms  
Overland Park, Kansas



## It Must Be True

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

“If it’s on the internet, it must be true” is a popular meme these days—meant in part to poke fun at people who believe everything they see there. Unfortunately, much of what is on the internet is misleading or false, often intentionally so—financial scams, targeted political ads, inaccurate medical claims, phony “news” sites, Facebook and Twitter posts, to name a few. Sadly, there are a whole lot of people who believe it all to be true—or want it to be true.

There is another category of “false” websites, namely those that seem at first glance to be legitimate, but upon closer inspection are seen to be satire, spoofs—of news, politics, sports, weather, entertainment, and yes, religion. I find these enjoyable to read, not only because some are very funny, but also for the comments that are posted in reaction to certain stories. People who don’t realize it is satire can get pretty upset—especially if it is focused on religion.

This brings me to my favorite humorous website, *The Eye of the Tiber*, self-described as “a leading source for Catholic satire to the astute, and legitimate Catholic news to the obtuse [in case you’re wondering, this means ‘not the sharpest tool in the shed’].” Their “news” stories focus on the Mass, the Vatican, liberals and traditionalists, and politics and religion. Here are some recent story leads that might give you a flavor.

*Pastor of St. Dwenden Catholic Church Ben Gregory was forced to postpone the consecration for nearly two hours earlier this morning after lead usher Kevin Sarkosy was unsuccessful in locating anyone willing to bring up the bread and wine for the Presentation of the Gifts at Mass.*

*Sources confirmed Thursday that Pope Francis was found crawled up in a little ball weeping in the men’s restroom in the Vatican after learning that a number of Catholic bloggers had given his document “Amoris Laetitia” bad reviews.*

*The Vatican announced today that Pope Francis has approved a new emoji translation of the Mass to help young adults more actively follow along during church services.*

*Catholics parishioners across the U.S. protested during the Our Father Sunday in defiance of Pope Francis, who said that parishioners who kneel*

*continued on page 6*

# There is No Fear in Love

by Fr. Tom Welk, C.P.P.S., Provincial Councilor

I am writing this as the country is dealing with two more recent shootings: in the Tree of Life Synagogue in Pittsburgh, Pennsylvania and the Hot Yoga center in Tallahassee, Florida. Unfortunately, tragic shootings could be the topic of every column I write.

Also, at the time of this writing, the midterm elections are looming on the horizon. What will be the outcome? What the results will be, obviously, is not totally clear at this moment. Speculations are all over the place, and there is hope voters will express their displeasure with the present political climate and vote out many incumbents who have not exhibited positive leadership.

What is not unclear is the choice of some political leaders to inject a climate of fear and division into the campaigns being waged. Fear is considered a motivator to get voters to the polls. Far too often this has proven to be true.

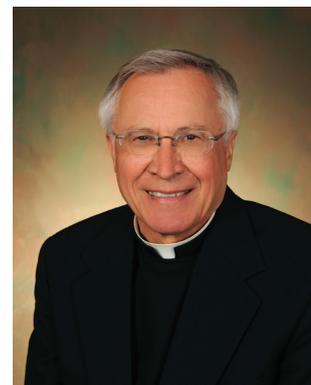
Writing this column coincides with preparation of my homily for the thirty-first Sunday of the year. The opening line from Deuteronomy has Moses telling the people, “Fear the Lord all the days of your life.” In our western-world mentality this is often interpreted to mean we are to stand, cowering and trembling, before a powerful and demanding God. God is considered ready to mete out severe punishment anytime we are caught doing wrong. Many of the hospice patients I minister to on a daily basis are unduly anxious about dying because of this threatening image of God.

In the Mediterranean world, there is a different understanding of what “fear of God” means, namely, healthy respect for God. It is comparable to a healthy and sound relationship between parents and children. This is how I would describe the relationship I had with my own father. I loved my Dad; I did not stand before him, cowering and trembling. But I also knew that I had to respect him, and if I got out of line, there was an accounting to be made! This accounting was not in the form of a punishment (sometimes that would have been easier), but a call to change a behavior that was not conducive to a” long and good life.”

Respect is not commonly demonstrated in the culture of our times. Disrespect and incivility are more the rule than the exception.

Respect and love are interchangeable. In western culture love is equated with internal feelings, such as emotion and affection. In the Mediterranean

*continued on page 4*



*Leadership, continued from page 3*

world love is framed as a concrete expression of a sound relationship with another. The Sunday reading from Deuteronomy I referenced earlier concludes with the Schema Israel, “You shall love the Lord your God with all your [being].” Jesus in the gospel of Mark extends this commission to include, “You must love your neighbor as yourself.” In other words, we must have respectful relationships with one another. Moreover, we cannot have respect for and be close to God unless we strive to have respect and be close to one another. Indeed, this call/commission sums up the entire teachings of both the Hebrew and the Christian writings.

This stands in stark contrast to our present climate. Rather than relationships, the focus of the American culture is on rugged individualism. After all, it’s all about me, isn’t it? Consequently, it becomes relatively easy for those already on the edge to lash out against others. The recent shootings in Pennsylvania and Florida are only the latest examples of this. The Florida shooter in one of his diatribes “lamented his inability to connect with people.”

When operating from a posture of fear of the other, what follows closely is the conviction that it is necessary to protect oneself from others. Xenophobia is no longer an esoteric word. Today, it is as common as is the great fear of strangers. They are considered threats. Walls must be built; armies must be deployed to keep out the “invaders.” This is diametrically contrasted with Pope Francis’ teaching that building walls is contrary to what Jesus taught. As Francis stated, you can’t be a true follower of Jesus when you are engaged in building walls rather than bridges to span differences and connect people.

In the First Letter of John we read, “There is no fear in love; perfect love drives out all fear” (1 Jn 4:18). The Schema is also directed to us; we, too, must hear the call to be a people of love rather than a people of fear and consequent hate. This challenges us to honor and respect all peoples. No exceptions. Skin color, national origin, ethnicity, gender, sexual orientation, age—none of these accidental differences matter. There are no strangers in God’s eyes. Neither can there be in ours, no matter what some of our political leaders are trying to tell us.

Gaspar and Maria heard this call to honor and respect all peoples. They engaged in a ministry of bringing people together, especially those who found themselves on the margins of society. The call to engage in the work of reconciliation is as clear-cut today as it ever has even. Do we hear the call? How willing are we to respond? We are challenged to continue the work of Maria and Gaspar. The spirituality of our community is the cry of the Blood that must unite us all.

We are in the midst of discussing the establishment of a New Creation for our community. This should not be a completely new creation, but a renewal of the original charism of our community. We must take an honest look (and possibly a painful look?) at what changes need to take place for us to be able to continue the ministry of reconciliation in our time and place.

Carrying out this commission is an “easier said than done” proposition. I take heart from the words of Jesus to the scribe after their discussion about how to have a long life: “You are not far from the kingdom of God.” Stated in another way, Jesus is saying to the scribe that he is not perfect yet. But if you keep working at it, you’ll get there.

So with us. We are not perfect yet, either as individuals or as a community. Let’s all keep working at it, and by doing so we will come up with a new and better creation to build a new and better world. A world in which people are willing to come together; a world of respect; a world of love. May love drive out our fears. ✠



**Find Us on the Web!**  
**[preciousbloodkc.org](http://preciousbloodkc.org)**

Go there for:  
Province Events  
*The Weekly Wine Press*  
*The New Wine Press*  
and more!

# Are We There Yet?

by Br. Juan Acuña, C.P.P.S., New Creation Commission

I saw a cartoon on the web recently and it made me chuckle. It showed Moses at the head of a procession of his people, right after leaving Egypt. They were just a few steps into the desert and the people were asking, “Are we there yet?” The caption was: “Moses’ first sign of trouble.”

Being a member of the New Creation Commission and now as the New Creation Coordinator has made me very sympathetic to the experience of Moses.

In my conversations with the Commission, with members, and with Companions, I often hear similar



comments: What is “new” in the New Creation? We are going too slow. We are going too fast. We should go this way. No, we better go this other way.

After the Techny meeting in 2017, I thought it was a bold leap of faith trying to become something new without knowing completely what a “New Creation” might look like for us. At the same time, I was convinced that perpetuating the status quo will probably mean that our C.P.P.S. community in the U.S. would cease to exist in the not so distant future. I also realized that this New Creation would necessarily mean focusing our efforts and energy on becoming a single Province in the U.S.

I have also heard people saying that religious communities have a natural life cycle and we may be at the end of ours and that is OK.

Well, I am not buying it. I believe we have been entrusted with a charism that calls us to bring forth the healing power of the Precious Blood of Jesus in our world as ministers of peace and reconciliation. I really see our community as relevant and needed more than ever today. Our world, our country, our Church are in great need of peace and reconciliation today.

I see this New Creation process as a great opportunity of reimagining the dream of Gaspar in our country, and together finding ways to be more effective and faithful to the mission and charism entrusted to us. How can we live our three pillars of Mission, Community, and Spirituality in a renewed and life-giving way today? What opportunities of collaboration and being in mission with the laity, religious sisters, or other religious communities might be possible? Where are the Missionaries of the Precious Blood most needed in our country today? I found all these questions very exciting. We made the intentional commitment to pursue this process and answer these questions to bring new life and new energy to our community—having our mission at the forefront and making this process as inclusive as possible.

*continued on page 6*

*The New Creation: What's Next?, continued from page 5*

I like to think about the New Creation as an ongoing process rather than as a destination. I think our missionary charism calls us to always be in sync with the signs of the times, tuned to the cries of the blood today, and continually finding ways to better respond to these calls. One of our strengths as missionaries is the flexibility to move, to adapt, and to change. Therefore, our ministries and the way we will do ministry ten years from now may not be the same.

I am very hopeful for this process because of the energy and enthusiasm members are showing. I am sure it won't be easy for everyone and it will be challenging for all of us in different ways. Everyone wants the best for the future of our community, and I invite you to continue creating the vision for our C.P.P.S. community in the next ten years and beyond.

Going back to the original question "Are we there yet?" or "When are we becoming a New Creation?"—the answer is now. We are called to be a new creation here and now and to always be attentive to our response to the Cry of the Blood through time.

**The New Creation: What's Next?**

*2019 February:* Mission gathering of active members in ministry in the next ten years

*2019 April-May:* Kansas City and Cincinnati Provinces will officially vote to move forward the proposal to become a single unit in the U.S.

*2019 September:* Kansas City and Cincinnati Provinces will present the proposal to the Major Superiors after the General Assembly

*2020* Kansas City and Cincinnati Provinces will hold their first joint assembly to discuss details of the new province (date and place to be determined)

We do not have a definitive date yet for the creation of the new Province and the election of the new Provincial Council. If everything goes smoothly with the legal, financial, and governance issues, I anticipate it may happen sometime in 2021 or 2022. †

*Editor, continued from page 2*

*during the "Lord's Prayer" should be denied communion. Demonstrations began Sunday when nearly two dozen parishioners of Our Lady of Good Counsel parish took a knee. Other laymen who chose to remain standing locked arms, as opposed to holding hands.*

As you might expect, reaction to such articles—especially if believed—can be quite intense. The comments are often humorous themselves, given that the writers don't realize the stories are satire. An article which—not surprisingly—garnered a lot of response appeared in December 2014 with the headline, "Pope Francis Confirms Cats Still Going to Hell." It read in part, "During a public appearance this afternoon, Francis attempted to comfort a girl whose cat had died, saying, 'One day, we will see our animals again in the eternity of Christ. Paradise is open to all of God's creatures. All of them except for cats. In that case, little girl, the only way you will see your cat again is if you reject God's grace and end up in hell.' The Pope's comment has reignited a debate on the subject, with the Humane Society saying that if Pope Francis believes animals have souls, then 'we ought to seriously consider how we treat them,' a representative said. 'We have to admit that all animals, save for cats, panda bears, and sloths are sentient beings, and they mean something to God.'"

This humorous piece was undoubtedly in response to a real news story at the time, which got a lot of coverage and read in part, "One day, we will see our animals again in the eternity of Christ," Pope Francis recently told a boy grieving the loss of his dog. "Paradise is open to all of God's creatures."

Let me conclude with one more story lead—which brings us back to my opening point.

*An item placed on eBay last weekend has relic collectors excited about a new find. The supposed relic of the True Apple from the Tree of the Knowledge of Good and Evil is being auctioned off with the starting bid at \$15. Relic enthusiast Gerry Smith said this morning that he believed there was no doubt of the apple's authenticity. "The question isn't 'Is this the real thing?' The question is 'Why wouldn't it be? It's on the internet, isn't it?'" Smith said. †*



## What Name Have You Given Your Child?

by Fr. James Smith, C.P.P.S., St. Henry, Ohio

The first question asked in the Rite of Baptism is, “What name have you given your child?” After a couple dozen baptisms in these first few years of ordained ministry, I have that question down. In the church, we begin this sacrament of baptism with curiosity and humility. We are curious about the choice the parents have made for the child’s name. We are humble enough not to presume to know who the little one is, even if all the paperwork has been completed, including the priest or deacon signing the baptism certificate before the celebration. Each of us starts our relationship in the church out of this posture from the church—curiosity and humility.

In the midst of the public speaking engagements promoting his book, *Building a Bridge*, Fr. James Martin, S.J. concludes with a stark instruction to LGBT Catholics: you are welcomed and valued in the church by virtue of your baptism. I was somewhat surprised. In the midst of conversations on sexuality, sexual ethics, and/or pastoral care for LGBT persons, baptism is not a usual point of reference. Yet, if we are having a conversation about a person’s standing and dignity in the church, it makes perfect sense to begin and end there. Hopefully every action for a Catholic throughout life touches upon the prayer in the flowing of those waters: I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

In the Rite of Baptism, there are four basic questions: 1) What name have you given your child? 2) What do you ask of the parish community for this child? 3) Do you understand what you are asking for? and, 4) Are you, godparents and Christian community, prepared to assist these parents? I want to pull a little bit from these questions in continuing some dialogue about LGBT persons in the church.

As was mentioned earlier, the first question begins out of a position of curiosity and humility. It is also significant that we begin baptism with a name. We do not begin by identifying the child by sex or gender, by the child’s hair or eye color, or by the child’s sexual orientation (which would be quite presumptuous to do for an infant). We begin with a name. Language and names matter. How an individual self-identifies is the best starting point for us in the church. If an individual self-identifies as gay or lesbian, as asexual or bisexual, as a person who experiences same-sex attraction, we in the church should take people at their word as to how they choose to identify. In the case of a little one at baptism, the name is chosen by the parents, but an individual’s name takes great significance in early childhood development. Fighting over words is only appropriate when those words demean and lessen the human dignity of others.

*continued on page 8*

*What Name, continued from page 7*

Second, after asking for a person's name, the church asks for the individual (and parents on behalf of the individual) to state that for which they are asking. We get on a first-name basis, and then we ask how the church can encounter a person and a family today. The church has something to offer. The individual presented for baptism and their family have something to offer, too.

It is fitting and fair for LGBT Catholics to present requests to this church. In asking to receive something from the church, we acknowledge the fact of baptism as a gift, something not earned or deserved, but still offered to us out of love. In turn, we are acknowledged by the same church that we too have something to offer. We are a gift to others as well, some not earned or deserved, but still offered out of love.

It is also significant to point out here that in baptism, individuals ask something from the church first, not the other way around. The second question is not about following the letter of the law of sexual ethics, being a registered parishioner and contributing to the Sunday collection, or even perfect attendance at Sunday Mass the eight weeks prior to the baptism. The second step in baptism is meeting people right where they are, with questions and requests of the church. Questions or requests from the church are valid, but we start with those directed to the church from where people are at the moment with a little child in their arms.

Third, baptism asks parents and others present asking for baptism if they understand what they have requested. This question is similarly asked moments before the water and Trinitarian invocation is prayed over the individual. It is important to understand what we are doing. It is important to be cognizant of what the church teaches this act is. However, this awareness of what we are asking or doing comes after getting to know someone's name and coming to know what it is an individual or family is asking for. What our church teaches on activity or conduct matters, but clearly from the Rite of Baptism, relationship comes first.

Before we can have an effective conversation of what we should understand or what the church teaches, we have to establish a relationship with

individuals and families first. We have an obligation to get to know LGBT Catholics before we try to engage what the church understands (and does not understand) about human sexuality. Do we fully understand baptism at the moment of our baptism? No. We do not fully understand how the suffering we will experience in our lives connect us to the death of Jesus. We do not fully understand how the joy in our lives connects us to the life of Jesus. We do not fully understand how the new life God breathes into us throughout our lives connects us to the resurrection of Jesus. Do we fully understand baptism at the moment of our baptism? Yes, but in another sense. If we understand that we are loved unconditionally at that moment, we do understand our baptism. The depth of this third question points us in the direction of the continued understanding of ourselves, of our God, and of our relationship in the community around us where we grow, change, and develop throughout our lives.

Fourth and finally, we arrive at a question of support. The church plainly states that this act of raising a child in the faith is an act not done alone, but with the support, prayer, and action of a community. Our baptism points us to the reality of support within the Christian community. In the same waters of baptism, all of the church is called to be of support and care for those who have received these waters of new life. LGBT Catholics have a right to this support. LGBT Catholics have a right to offer this support too. This support and assistance is not defined by judgment or correction, nor is this support and assistance completely removed from the wide circles of the teaching within the church. However, the support and assistance guaranteed to someone at the moment of baptism holds no preconditions. This support is directed at unconditional love, the same unconditional love poured out upon a little child and poured out upon each of us in the waters of baptism.

Baptism brings each and every one of us into this encounter of God we call church. It is a sacrament which begins with curiosity and humility, that has something to offer, and which encounters people with the gifts and very lives they offer. Baptism is something we do and do not fully understand when we say we understand what we are undertaking. Baptism requires and offers support from a wider community to each and every person who receives the waters of new life. ✠

# No Guns at the Door

by Fr. Alan Hartway, Guardian Angels Catholic Church, Mead, Colorado



Responding to the shooting at a synagogue in Pittsburgh, Pennsylvania, some politicians have called for houses of worship to arm themselves. As with their response to school shootings,

they promote the idea and practice that every place of worship should have armed security guards to deter and shoot back at any intruder aiming to commit violence. They argue that this is not the first shooting at a place of worship or at a school, nor will it be the last.

This way of thinking and acting challenges faith communities, because at their very core the scriptures of many religions promote peace, love, and understanding. While it is surely tempting to take this route, churches, synagogues, and mosques resist falling into this cultural and political trap. Schools seem to be another matter, what with their affiliation with their local and state governments. Of course, we encourage prayer and interfaith solidarity.

Yet at the same time, alternative responses have been few and far between. Here at Guardian Angels in Mead, Colorado, we consulted the Archdiocese for advice. There were some practical recommendations to implement, but they were relatively small things—like security cameras which we had already placed in our new Parish Center.

The recent Sunday Gospel on the Great Love Commandment forced me to wrestle with the situation as a pastor. I came to a solution to engage the congregation. First a bit of background.

Until our new building was completed, we had been meeting in a Church that was built in 1910—it was very small and only held 99 people according to the fire code. There were two Masses, and everyone pretty

much knew everyone else. An average of 100 people showed up altogether for the two Masses. Since we moved, we now have four weekend Masses and more than six and seven hundred people a weekend. We have been welcoming many new young families who have moved into our parish territory, and we no longer know one another.

It struck me that the solution to the anxiety and insecurity raised by the synagogue shooting was to have everyone know everyone else in the church. So, we now use the Sign of Peace time to know one another. When peace is extended, it is important to say one's name and hear the name of the other person. This also means extending peace beyond one's comfort zone in one's own family. And it also means having the sign of peace run a little longer than usual. I'm promoting the idea that by the new year, a person should at least get to know ten other families.

I really believe—perhaps naively—that this is a far better solution than guns at the door. If I know everyone else in the room, I can feel more secure. Peace and love create that kind of atmosphere naturally. If there should be that loner in church, surely some extrovert will get to know them. Such a practice can renew the sign of peace, develop community toward communion, and lay to rest some of our fears of one another. Biblically, if I know, then I love.

After the Masses the weekend we began this practice, I heard many positive responses, and I had watched during the Sign of Peace that was longer and audibly louder. Of course, I also heard some negative responses: "Father, you're naïve" and "Father, you're really just another liberal." Yet, such is the reign of God to my understanding.

As a church, we need to expand the meaning of safe environment to include issues like this, which in our culture today seem just as pressing and relevant. I'm sure there are other steps to take that are faith-based. For one, this pastor would like to hear from anyone with these ideas. ✠

# Vision is the Art of Seeing What is Invisible to Others

by Karlyn Boers, Young Women's Initiative Coordinator, PBMR

The young women of Back of the Yards find it difficult to envision a future without stress, insecurity, and loss. I've asked the question, "What do you need?" and the answers never go beyond what is needed for today. They answer and say that their needs are a meal, transportation to get from one location to another, or the financial means to survive the day. I always wonder what tomorrow will look like for the young women of Back of the Yards and I am curious if they wonder the same things. Their fears are big, but I know that vision can make those fears irrelevant.

Markeisha is getting ready to welcome her first child into the world. She calls to tell me that she has lost the prenatal vitamins that the doctor gave her to take every day until the baby is born. As we are approaching the store to buy new vitamins, she asks me what prenatal vitamins are used for and why they are important. I tell her that by taking them every day she would be ensuring that her baby has all the nutrients it needs to thrive. As we are purchasing the vitamins, I ask her about her vision for the future. She tells me that although the baby is not here yet, she knows that she has to start thinking of a brighter future.

For many of the participants whom PBMR's Young Women's Initiative serves, a brighter future does not involve winning the lottery, becoming Instagram famous, or even moving to a new state. The vision of a brighter future starts with addressing the social issues that keep them traumatized today. These issues include secure housing that is well furnished, and electricity and gas that is paid without the compromise of another bill. Participants struggle with balancing childcare, work, and family demands. I know them to be survivors. However, they are ready to be more than just survivors. They just need vision.

The Young Women's Initiative aims to be a home where young women and mothers are embraced, inspired, and empowered to live a purposeful life of restoration and resiliency. We are committed to providing mentorship, case management, job readiness, and spiritual/educational opportunities to aid young women in their journeys.



Author Karlyn Boers and her daughter Joy

As a young mother, I resonate with the journey of the women served through Young Women's Initiative. I see how they use their mouths to speak hope even when their hands are used only for war. They want to have more than enough but always have to kick the can and beg for more. They may roll their eyes from time to time, but with a little direction, they can be rolled into change and dreams of a new freedom. I imagine that as they walk past corners and blocks, they understand that they are queens who wear crowns of beauty and majestic colors. They are the salt of the Earth and hold the power to create new narratives and new visions for themselves and their families. ✦

# Sex Abuse Crisis

by Fr. Timothy Guthridge, C.P.P.S., St. Agnes Parish, Los Angeles

On October 4<sup>th</sup>, Archbishop Charles Chaput of Philadelphia addressed the “Youth Synod of Developed Nations.” He spoke some words regarding the church sexual abuse crisis, causing me to reflect. Three sentences in particular stood out in my mind. He said, “The clergy sexual abuse crisis is precisely a result of the self-indulgence and confusion introduced into the Church in my lifetime, even among those with teaching and leading. Unfortunately, many ‘developed’ countries are actually underdeveloped in their humanity. They’re frozen in a kind of moral adolescence; an adolescence they’ve chosen for themselves and now seek to impose upon others.”

Self-indulgence is hardly a new phenomenon. It existed before his lifetime. Neither has it been limited to “developed” countries suffering from a “moral adolescence.” Nor do I believe there is all that much confusion. I am convinced there is more clarity among the people of God than the Archbishop believes.

This is what is clear in my mind. Thousands of children have been physically and sexually abused by Roman Catholic clergy and religious. The Church has gone to unimaginable ends to cover this up and sweep things under the carpet. This has occurred not only in the United States, but all over the world. This is not something that has occurred for only the last fifty or sixty years, but for centuries. It has only been during the last thirty years when people have had enough.

For centuries, Catholic laity have endured a very small percentage of clergy who have lived as philanders, drunks, gamblers, embezzlers, and other forms of immoral reprobates. Beginning in the 1980s, Catholic laity began to draw a line in the sand and said the sexual abuse of our children will no longer be tolerated. It is important to understand that it has really only been since the 1980s in our society that people could become public about the abuse they received from clergy—in great part because of severe social taboos resulting in fear, shame, and social incrimination.

The first response of the Church was to circle the wagons, deny everything, and form legal strategies.

Some of the first reporters of sexual abuse were threatened with excommunication from their dioceses for creating scandal. Others were threatened with legal action.

Then came the civil suits, lots of civil suits. The Church was hurt in its pocketbook. Since the 1980s, the Catholic Church has paid close to three billion dollars in court settlements, not including legal fees.

Some good things have come out of this. Now when there is a sex abuse accusation, the Church takes it very seriously. Most dioceses in the country have some sort of child sexual abuse prevention training—not just for clergy, but for all people who work with children, whether they are professionals or volunteers. Most dioceses have boards of people made up primarily of laity that investigate accusations quickly and effectively. I like to think the days of a diocese sending an offending priest to another parish or diocese are finally over.

Most of the cases that are being currently reported are abuse situations that occurred decades ago. This means the efforts of the Church during the last twenty-five years are working. The Church is being more successful in its responsibility to protect children.

I do agree with Archbishop Chaput that much of the Church’s sex abuse crisis has to do with moral adolescence, self-indulgence, and an undeveloped humanity. I do believe many of these negative characteristics lie within the institutional structures of the Church itself.

Fr. Donald Senior, former president of Catholic Theological Union, once described the Roman Catholic Church as the broken body of Christ in need of redemption. As I get older, these words seem to me more and more true. The Church is in great need of healing. I think a little more humility and a lot less arrogance will go a long way to that end. ✠



*Exterior of Precious Blood Renewal Center*

## Together We Rise: a Grand Celebration of Precious Blood Renewal Center

*by Kathy Keary, Precious Blood Reconciliation Center*

The dedication of the new building at Precious Blood Renewal Center was a grand celebration indeed. It was the embodiment of our mission statement to be “a safe and sacred place offering healing and hope, renewal and reconciliation to all people.”

As Precious Blood people united by the blood of Christ, we welcomed guests from a variety of faith traditions to bless our new space. Enthusiasm and the spirit of community filled the room. Speakers from a variety of faith traditions spoke about our various charisms from their faith perspective.

Ron Brave represented the indigenous people speaking about healing. Eyyup Essen of the Islamic tradition spoke of hope. Sunyananda Dharma of the Buddhist tradition spoke of renewal. Nurunisa Hinds of the Sufi tradition led us in a Sufi dance accompanied by Jamil Hinds and Joel Kraft. Fr. Joseph Nassal, C.P.P.S. spoke of our charisms from a Catholic perspective. Then each faith tradition blessed the new space with a unique rite from their tradition. The event concluded with international hors d'oeuvres thanks to our hospitality coordinator, Lucia Ferrara. A grand celebration indeed! ✠



1



4



7



2



5

1 Ron Brave, Indigenous tradition

2 Eyyup Essem, Islamic tradition

3 Nurunisa Hinds, Sufi tradition

4 Buddhist monks participating in blessing of new space

5 Sufi Performers: Jamil Hinds and Joel Kraft

6 Sunyananda Dharma, Buddhist tradition

7 Fr. Joseph Nassal, C.P.P.S. presents the Catholic tradition

8 & 9 Guests



3



6



8



9

THE **New Wine** PRESS  
Precious Blood Center  
P.O. Box 339  
Liberty MO 64069-0339

*Change Service Requested*

*Is God calling you to a Precious Blood life?*



## Discernment Retreat

March 29-31, 2019 • Drexel Formation House, Chicago

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

Contact Fr. Timothy Armbruster, C.P.P.S.,  
[vocations@preciousbloodkc.org](mailto:vocations@preciousbloodkc.org) for more information.