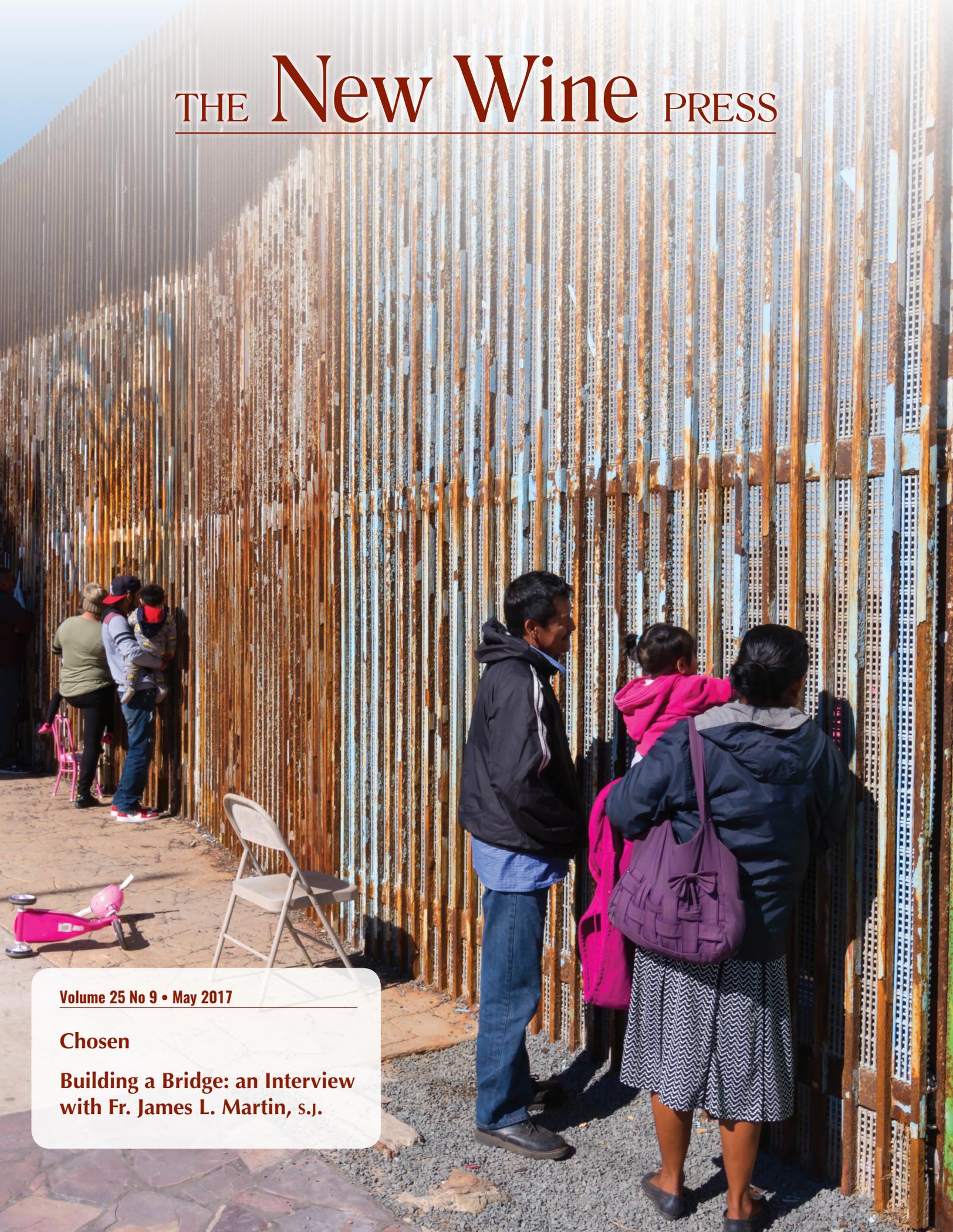


THE New Wine PRESS



Volume 25 No 9 • May 2017

Chosen

**Building a Bridge: an Interview
with Fr. James L. Martin, S.J.**



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

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Cover photo: Playas de Tijuana, Mexico - January 28, 2017: Mexican families living in Tijuana visit with family members living in the United States by meeting at the border wall in Playas de Tijuana on a sunny winter Saturday morning (iStock Photo).

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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Feliz día de las madres

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

Mother's Day is celebrated in the U.S. (and in over 75 other countries) on the second Sunday of May. Additionally, many countries observe this special day on March 8th in conjunction with International Women's Day and a number of others on March 21st, the Spring Equinox. Three countries celebrate it on feast days of Mary: Slovenia, March 25th (Annunciation); Costa Rica, August 15th (Assumption); and Panama, December 8th (Immaculate Conception). Needless to say, greeting card companies and florists like Mother's Day.

As we honor and remember our mothers, and observe this day in our own way, may we also take a moment to reflect on mothers who have lost children to gun violence, mothers who huddle in refugee camps with their small children or who flee with them from bombs and artillery fire. Remember those mothers living in poverty in our country who do not have adequate health care, mothers who work two jobs and still cannot afford to feed their children without help, and those in this country and around the world who endure oppression, job discrimination, sexual harassment, and violence—because they are women. The reality of motherhood (in its many manifestations) is not always the stuff of greeting cards.

Mexico celebrates Mother's Day on May 10th, so on that day I invite you to remember Maribel Trujillo. She is a 42-year-old mother of four American children from Fairfield, Ohio, who never committed any crime in the 15 years she lived in the U.S., but was been deported to Mexico in mid-April. Her removal accomplished nothing, other than to divide her family and leave four U.S.-citizen children, the youngest just three years old, effectively motherless. (I want to emphasize also that she is one of many to whom this has been done.)

May 10th is also Mother's Day in El Salvador, so perhaps it is appropriate to remember all those mothers (with their children) from that country that have been held in detention for months in the U.S. Their deportations (back to the violence and abuse—often gender- and sexual-based—that they fled from) are now being accelerated. On the day that I am writing this, three families are scheduled for deportation, including a 19-year-old and her small child.

Last year, the Kansas City Province members and Companions approved and published a Corporate Stance for Comprehensive Reform of the Immigration System in the U.S. The document states in part: "We affirm the rights of all immigrants to be treated with dignity and respect. We call on all government leaders to work together to establish compassionate and comprehensive immigration reform legislation. This legislation should:

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What Stories Are We Missing?

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

In Richard Russo's novel, *Old Cape Magic*, Jack Griffin returns to Cape Cod, the place he remembers as a boy that his parents were the happiest. Or, at least, the one place where they seemed to get along. He carries their ashes in the trunk of his car as he intends to scatter their remains and perhaps for the first time in his life escape his past.

When the book was published, National Public Radio interviewed Russo. He said that when he taught creative writing he would often tell his students that a major flaw for many beginning writers is not quite comprehending the truth of the story they are telling. He said this is the deepest failure for most writers. The host of the program suggested that is true for people in general. We all have stories to tell but we often miss the point of our own stories.

For the past several months, we have been gathering in groups as members and companions telling stories of our life together as we prepare for our Provincial Assembly and the Community Life Symposium later this summer in Rome. In this process of telling our personal and communal experiences, what stories are we missing?

What grief haven't we quite grasped or at grappled with?

What wound have we kept concealed, hidden even from ourselves, that may carry the story and the meaning that will provide a missing piece to our life's puzzle?

What event holds a truth we've been missing?

Sometimes it is difficult to get at the truth of one's story because we have not dug deep enough. Like those disciples making their way from Jerusalem to Emmaus "conversing about all the things that had occurred," we sometimes fail to make the connections. This is especially true, as it was for those two disciples on the road to Emmaus, if we are struggling with grief.

Recently in the *New York Times* there was a powerful piece about a family that tried "to sweep tragedy under the rug" and the damage it caused. In the article, "The Accident No One Talked About," Jessica Henriquez reflects on an accident her brother Alex witnessed many years before. He and his best friend Jonathan, both 15 years old, were walking back home from fishing. While crossing a busy street, Jonathan was hit by a landscaping truck and killed. Alex saw his friend die. Before the

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Leadership, continued from page 3

accident, Jessica writes, she and her brother Alex were inseparable. But after the accident, Alex grew more distant and aloof.

Jessica remembers on the way to Jonathan's funeral, her parents telling Alex "what had happened was God's will, that this was part of a much bigger plan." After the funeral while Alex slept, her parents told Jessica "that maybe it was better if we didn't bring it up again." So, the accident was never mentioned again in the family. "When I heard Alex crying in his room at night," Jessica writes, "I stayed where I was, wrapped in my comforter, and I didn't bring it up."

For years, the accident wasn't brought up. Though he had been on the honor roll and was a very bright student, Alex dropped out of college at 19 and nobody brought up the accident. "At 23, when he was first arrested on charges of driving under the influence," Jessica writes, "and at 24, when he went to jail for reckless driving, and at 25, 26, 27, when he was getting high in the morning and drunk at night, I never brought it up."

As she watched her brother's decline before her eyes, she tried tough love by yelling at him but she never brought up the accident. In those rare times when he got a job and she tried to affirm him, she never brought it up. When nothing she and her parents did to help Alex worked, they still didn't bring it up.

"Until one night, when we were 30 and 31," Jessica writes, "and I offhandedly (and uncomfortably) asked over dinner if he ever thought about the day Jonathan died.

"Oh, now you want to talk about that?" he shot back with a laugh. Jessica said at that moment she felt her brother's "fury over our silence." She tried to make small talk but the wound of silence was too large. They each went their separate ways that night "and let the silence continue to grow."

But the desire to reconnect with her brother motivated Jessica to try to find out everything about the accident and what Alex saw that day Jonathan died. She searched online archives of their hometown newspaper, tracked down the police report, and flew

to Florida (where the family lived when the accident happened) to read it in person since they police would not mail her a copy. And finally, after all the years of silence, she read her brother's account of the accident scrawled in "my brother's sloppy teenage script, his signature underneath his witness statement." She could almost hear her brother's voice as she read the police report: "Traffic was speeding up, there wasn't enough time. I reached the sidewalk first and when I turned around, Jonathan was still in the middle of the road. I saw him get hit. When the ambulance came, I had to go across the street and tell his mother."

Jessica wrote down the name of the driver and found his phone number. She called him, told him who she was and that she wanted to know about an accident he was involved in back in 1999. The man on the other end of the line said to her, "That choice was the hardest I ever made in my life." He told Jessica that by the time he saw both boys in the road, he was already too close. "If he swerved onto the sidewalk, he would hit Alex; if he didn't, he would hit Jonathan."

For three hours, the driver spoke about his memory, his pain, and how his life changed at that moment of the accident. She told him that she "wanted to find a way to take away my brother's pain."

"You can't," he said. "But if you want to lessen it, you've got to listen."

Jessica didn't stop with the man who hit Jonathan. She tracked down the witnesses who testified in court, the paramedics and emergency room doctors who tried to save Jonathan, and the nurse who sat with Jonathan's mother at the hospital. "The more I heard," she said, "the more Alex's story became defanged."

It took more than a year of research and tracking down all the people who were somehow connected to what happened to Alex and Jonathan that day. Then she called Alex and told him "about the people I had spoken to and what they had said, and his instinct was to confirm and correct each detail. That was my opening, and his. Later I was able to ask what no one

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2017 Provincial Assembly

Re-Imagining Community Life

June 5-8

Featured Speaker:

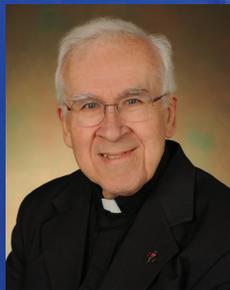
Sr. Mary Waskowiak, R.S.M.

Director of Leadership and Spirituality Services
Mercy Center in Burlingame, California

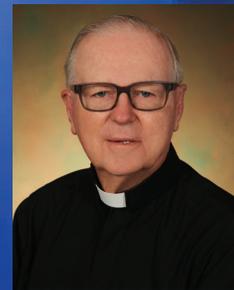
2017's Jubilarians



80 Years Incorporation
Fr. Larry Cyr, C.P.P.S.



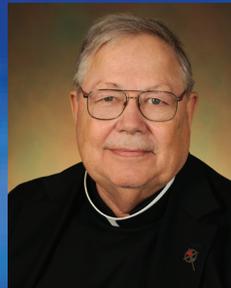
60 Years Incorporation
Fr. Bill Miller, C.P.P.S.



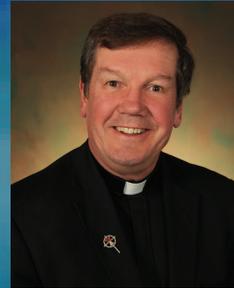
60 Years Incorporation
Fr. Bill Delaney, C.P.P.S.



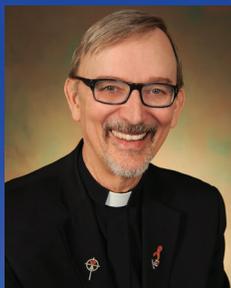
50 Years Ordination
Bishop Joe Charron, C.P.P.S.



50 Years Ordination
Fr. Tom Albers, C.P.P.S.



40 Years Ordination
Fr. Joe Miller, C.P.P.S.



40 Years Incorporation
Fr. Joe Bathke, C.P.P.S.

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Peter Tam Hoang, C.P.P.S. with Fr. Nhan Bui, C.P.P.S. after Mass in Saigon, Vietnam, 2016

Chosen

by Br. Daryl Charron, C.P.P.S., Vietnam Mission Director, Saigon

"It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you" (John 15:16). These are the words from scripture that Peter Tam Hoang has chosen to reflect on, much like a mantra, as he approaches the date of his ordination on June 8th. He will carry these words with him and will ponder the meaning as he goes on his weeklong retreat in preparation for receiving the Sacrament of Holy Orders. During his retreat he will have an opportunity to reflect on his faith journey thus far experienced in his life.

Tam remembers his humble beginnings of being raised Catholic in the Highlands of Vietnam. He is grateful for his parents, Truong Hoang and Mai Nguyen, and his godfather Francis Xavier Hao Nguyen, who had him baptized at Vinh An Church

in Dak Nong Province on March 10, 1972. He confirmed his Catholic faith in the same church in 1987. The Sacrament of Confirmation did not come to him as easily as baptism. He remembers the government exercising its control and denying his confirmation. Five years later he was finally able to be confirmed. Hurtful memories still haunt him as he remembers the days when the government controlled the churches and decided when Eucharist could be celebrated. Nevertheless, he persevered in faith.

Contemplating those early years reinforces the importance of sacraments in Tam's life. He shared that his favorite class in theology school was Sacraments. Pastoral care and preaching classes were also inspirational for him on his road towards priesthood. Matrimony is also a sacrament that he holds sacred. Tam already sees the need in Vietnam for marriage counseling and feels called to pursue



Peter Tam Hoang, C.P.P.S.

this ministry in the future. He plans to attend his nephew's wedding later this month to encourage him in the reception of the Sacrament of Matrimony.

Family is very important to Tam as he looks back on his life and cherishes the prayerful support they have given him in the pursuit of his vocation. He feels blessed to observe the commitment of other members of his family who have chosen the religious life. His sisters, Hue, Hong and Trang, are nuns as is his aunt, Thai Nguyen. Their examples have inspired Tam in his vocation. His parents and eight siblings mean a lot to him and he is happy to go see them this month to plan his first Mass in the Highlands upon his return from the United States after ordination.

When asked what is the most difficult thing to work through in his journey to priesthood, Tam replied, "Practicing what you preach. It is difficult to preach to the people from the pulpit and then truly live it out in your own life out in the world." However, he believes his philosophical and theological training helped him address this difficulty. Tam studied at four schools in preparation for ordination. He is thankful to Dominican, LaSalle and Jesuit Schools in Saigon for the eight years of education they provided him. Studying English at DePaul University for two years and going to Catholic Theological Union in Chicago for theology for two years were also considered beneficial in training him. He especially remembers Fr. Bob Schreiter, Br. Ton Sison and Fr. Lac Pham in helping him in his faith journey with the Missionaries of the Precious Blood and is eternally grateful for them for their wisdom and guidance. ✠

Editor, continued from page 2

Provide a timely path to legal status for undocumented persons in the country [and] preserve family unity as a cornerstone for our national immigration system." Immigration reform is simply not happening right now. Instead we have inconsistency and even cruelty (as in the case of Maribel and many others).

There is no greeting card for these situations, and flowers just don't seem appropriate. Our Precious Blood spirituality continues to urge us towards justice, compassion, solidarity, and action. To all the mothers of the world: May your special day be happy and blessed.

In Memoriam: Companion Adelaide Murphy

Saint Joseph Companion Adelaide Murphy died on Thursday, April 13, 2017. Born on July 15, 1912, Adelaide was 104 at her passing and was the oldest living Companion in the Kansas City Province.



Companion Adelaide Murphy

The Mass of Christian Burial

was celebrated on Monday, April 17th at Saint Francis Xavier Church in Saint Joseph, Missouri and again on Saturday, April 22nd at Immaculate Conception Church, Watertown, South Dakota. Interment followed in St. Henry Cemetery, Henry, South Dakota.

As we celebrate the resurrection of our Lord during this Easter season, let us also celebrate that Adelaide now rejoices in the resurrection that she was promised on the day of her baptism. We extend prayers to all who mourn her loss and who remember with gratitude her long and faithful life, including family, friends, the Saint Joseph Companions and the Saint Francis Xavier Parish community.



On Holy Saturday, Tommie stands at the corner where one of his best friends, Bobby, was killed. He spoke of how the death of Bobby affects him to this day.

An Awakening

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

Much of the world is celebrating the joys of Easter. The earth is awakening with newness of spring: flowers, smell of cut grass, the appearance of the sun after a long and dark winter. Easter is in the air.

For those who have traveled amidst the pain and the confusion and trauma of Good Friday, the hopeful message of Easter is critical and welcomed.

We celebrate Easter with eyes wide open. We do not gloss over or minimize the crucifixion; we remember and touch our wounds and the wounds of others. As a society—and as a church—too often we are tempted to gloss over the wounds in order to quickly move to peace and tranquility. The Paschal Mystery (suffering, death, and resurrection

of Christ) is central to a spirituality of forgiveness, healing, and reconciliation.

Just as we cannot reach the resurrection without the crucifixion, we cannot remain in the brokenness of Good Friday. We cannot embrace a stance of the impossible. We must willingly do what is uncomfortable and frightening while embracing a stance of hope.

Cardinal Blase Cupich, Archbishop of Chicago, joined others on Good Friday walking among the cries and tears of the violence on the south side of Chicago. At each station, names of the 163 already killed in 2017 were read aloud. Mothers, fathers, sons, and daughters who had lost a loved one gathered and

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Building a Bridge: an Interview With Fr. James L. Martin, S.J.

by Dcn. James Smith, C.P.P.S., LGBT Ministry Team Member

Editor's note: Building a Bridge by Fr. James L. Martin, S.J. will be released on June 13, 2017.

Your past books have centered somewhat on a practical spirituality in a really accessible way. Your latest book dives directly into a sometimes “contentious and combative” conversation between LGBT Catholics and the Catholic Church. What were the events or inspiration leading to this book?

For many years I had been doing what you might call informal ministry with LGBT folks, where after talks or retreats people would come up to me and talk about their experiences and ask questions. I think people may have felt comfortable speaking with me primarily because I had written about it from time to time with a couple of articles in America Magazine and elsewhere online, but nothing formal. I think people maybe saw in me someone open to their situations.

When the Orlando massacre happened last year, I noticed few bishops had reached out, and even fewer bishops had said the phrase “LGBT,” which I thought was very revelatory. I saw it as a failure to empathize. At the time I thought that if this had been, God forbid, an attack on, say, a Methodist Church, our bishops would say that we stand with our Methodist brothers and sisters. But our bishops did not say this about LGBT people.

This prompted me to think about more strongly speaking up for our LGBT Catholic brothers and sisters. A few weeks later, New Ways Ministry asked me if I would receive their Bridge Building Award, and so the talk I gave at the award event became the basis for the first part of the book. The second half of the book is on biblical passages, meditations and questions for LGBT Catholics.

What steps do you think Church leaders can do or are doing in continuing to reach out to the LGBT community?

I make some suggestions for church leaders in the book. First, church leaders need to listen to them. The first way to get to know any community is to listen to them. That is not done a lot in our church. There is a lot of talking at, or talking to, but not a lot of listening to understand their experiences. Second, church leaders need to acknowledge that LGBT Catholics exist, and to welcome them. They should



Fr. James L. Martin, S.J.

be welcomed and should feel welcomed. After all, it is their church too. Third, church leaders should advocate for them when they can.

I just read an article about gay men being killed in Chechnya. Those kinds of things happen all around the world, and church leaders are called to stand for all people who are persecuted. But for some reason, the fact that they are LGBT makes church leaders sometimes reluctant to stand with them, and for them.

The response sometimes is to say that to stand with LGBT persons means to first tell them that they are sinning. But that is not done with any other group. With no other group does the question of people sinning come up as readily as it does with LGBT Catholics.

We have a call to stand for LGBT Catholics and to advocate for them. Part of being a Christian is to stand with those marginalized.

In the same line, what sort of prophetic witness do you think Church leaders can call forth in the LGBT community to be more sensitive, compassionate, or respectful?

It is less church leaders calling this forth in the LGBT community and more a question of their simply following the Gospel. LGBT Catholics should treat church leaders with respect. Often online you see these sometimes supposedly funny photos of bishops, with the implication of these bishops being effeminate or gay. It is ironic that the same thing happens to many gay men growing up. In other words, this is a perpetuation of what some gay men experienced

growing up—hatred and mockery—now directed towards bishops online in these photos.

Frankly, the harder part of the book is going to be for the LGBT community. They have felt so beaten down that showing respect, compassion and sensitivity for church leaders will be hard, but it is necessary and Christian.

This has been a one-way conversation sometimes from both sides: sometimes the church hierarchy talking about the LGBT community without listening, and sometimes the LGBT community talking without listening to the hierarchy. But it's more incumbent on the church hierarchy than on the LGBT community in building this bridge. Why? Because no group is as excluded.

Just this year, for example, there was an International Women's Day event at the Vatican. Women experience exclusion in the church in ways, but women were included in the Vatican. But where is the LGBT day at the Vatican? At the Vatican there are events celebrating and recognizing refugees, migrants, women, and scientists. The list goes on. Where is the LGBT community? They are not there. Sometimes the hierarchy is still afraid of them. One of the things I was delighted with this book was endorsements from two cardinals—Cardinal Kevin Farrell, who works in the Vatican, and Cardinal Joseph Tobin. Not long ago that would not have happened. That could not have happened.

In the same paragraph of the Catechism with the words of "respect, compassion, and sensitivity" and the delineation of just and unjust discrimination, there is language of "objectively disordered." How do you make sense out of language in the Church teaching that seems to run in opposite directions of beautifully pastoral and incredibly difficult at the same time?

In the book I say that the language of "objectively disorder" is needlessly cruel. With this language, of course, we are talking philosophical and theological terms. But the church has to be sensitive to the way

that the language has been heard. The way that has been heard from LGBT persons is that they themselves are disordered, that the way they love and the deepest level of who they are is disordered.

One of the reasons I am emphasizing "respect, compassion, and sensitivity" is that "objectively disordered" has been so emphasized for the past few decades. But that is not the only part of the Catechism. I am trying to bring the "respect, compassion, and sensitivity" to the fore. This, I think, is the way to go ahead in bridge building. You cannot extend a hand if you first say that you are "objectively disordered." You have to look at the rest of the church's teaching too.

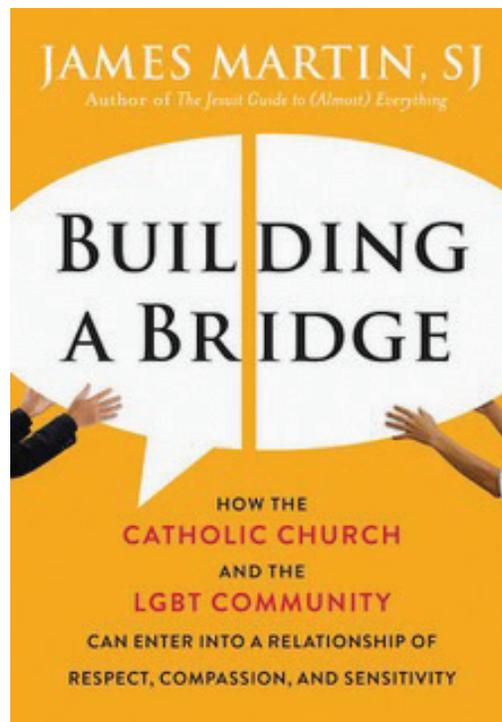
"Listening" and "accompaniment" are popular words in the Church today, in large part due to Pope Francis. How do we cultivate this skill of listening, both in Church leadership and in the people in the pews, on the sensitive reality of the lives of LGBT persons?

First, we start by recognizing the value of listening. Most of us tend to only listen to the point where we can speak, so we are waiting for the other person to finish talking. Or we rush to the end of the article to rebut it, and say that it is wrong.

But if you look at the model of Jesus and the woman at the well, or Jesus's encounter with Bartimaeus, you'll see that Jesus is listening. He is paying attention. He is listening to their stories. Remember Jairus's daughter? When Jesus is rushing to heal the young girl, the woman with the hemorrhage, who is in the crowd, touches Jesus. Jesus stops and says, "Who touched me?" He stops and listens to her. He does not just keep going. There is a ministry of listening, and it is valuable.

Second, it is not all about us and our opinions, or imposing our opinions. It is also about people's own lived experiences, which is another example of Pope Francis's use of "encounter." In the book, I write that bishops and church leaders can ask LGBT persons what their experiences are: What are their

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experiences of God, of church, of life? We do not ask that. We do not listen. Sadly, many bishops do not know LGBT Catholics and their experiences.

Do any of these images in Precious Blood spirituality (Cross, Covenant, Cup, Lamb) connect with your perspective of the image of the Two-Way-Bridge between Church Leadership and LGBT Catholics?

The most vivid of those images, for me, are the cross and the cup.

The cross makes me think of the suffering that LGBT Catholics have gone through. Real suffering. Not only have LGBT persons been marginalized, but they have felt real violence in many places of our country and still in our world. LGBT people have shed blood. I think of people like Matthew Shepherd or the men in Chechnya right now. There is a real call to stand with people beneath the cross in their suffering.

The cup is also a beautiful image, in that we share the bread and the cup with them as Jesus did. The cup is, in one sense, a very straightforward image—as a way to extend the chalice of salvation to a person. During the Mass, we not only invite them into our communities in a broad way, but also in the specific way of welcoming them into the worshiping community. It's powerful for us to offer them the cup and to remember they have already drank from the cup.

The suffering of LGBT Catholics brings a great deal to the church—especially in a church that talks about redemptive suffering. Some of that suffering has come from the church—bishops, priests, deacons, sisters, lay associates—who have said and done incredibly hurtful things to them, and about them. LGBT Catholics, in my estimation, are the most marginalized group in the church. They have been patient and gentle through their suffering. These are gifts that they bring to the church.

What steps do you think the LGBT community can take to be aware of and in solidarity with the very different experiences of LGBT Catholics elsewhere in the world?

In the talk I was proposing that when church teaching comes out, LGBT Catholics look at how those words will appear in Sub-Saharan Africa, Latin America, or in India, and not just in the West. When *Amoris Laetitia* came out, for example, it said that we need to remind LGBT Catholics of their inherent worth. Now, imagine reading that in Sub-Saharan Africa. What seems tepid to us, is threatening to

someone else. So it's a plea to look at the church's teaching internationally.

LGBT Americans are also called to stand with LGBT Catholics elsewhere in the world. You can look at what LGBT Catholics experience elsewhere in the world, for example in Chechnya, and legitimately ask why the Vatican would not come out against these gay men being killed, just as we would stand with any group of people elsewhere in the world.

Among your experiences with Church leaders, what gives you the most hope going forward to the strengthening of this bridge?

All the church leaders I know—cardinals, archbishops, bishops—are good men. Now, I do not have any power in the church—I am not a bishop or a cardinal—but they are kind to me, and very pastoral. I see them in action, and I see them wanting to be good Christians and good servants of the Gospel. So, they are good people, and that gives me hope. Some of them may not have had much experience with LGBT people, so it's not surprising that they may not know how to reach out to LGBT people.

What gives you the most hope from your perspective of experiences with LGBT Catholics going forward?

LGBT Catholics have an incredibly strong faith that has endured marginalization and persecution in the church. I think their faith is as strong as anyone else in the church. They have put up with more than anyone else in the church, and yet they have stayed. Like Jesus when he met the Roman Centurion, I am amazed by their faith.

Is there anything additionally you hope readers will take away from this book?

In addition to a call to build a bridge between LGBT Catholics and Church leaders, the second half of the book is a compendium of biblical passages and reflection questions for LGBT Catholics and their families and friends. I was happy to put these resources in the book as an invitation to meditate and grow spiritually. This book is meant to deepen everyone's spiritual lives.

*Fr. James Martin, S.J., is a Jesuit priest, editor at large of **America** magazine, and bestselling author of **The Abbey, Jesus: A Pilgrimage, The Jesuit Guide to (Almost) Everything, and Between Heaven and Mirth**. His latest book, **Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion,***

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walked alongside Cardinal Cupich and a community of people. Young people, who, themselves, were victims of violence, joined their stories with the stories of others. One child, only 10 years old, spoke of the violence and how it had caused him so much fear and pain. The silence of the moment was only broken by a thunderous applause and words of support. The message was clear: you are not alone.

Holy Saturday brought together mothers, grandmothers, sisters, girlfriends who, like Mary, had lost a loved one to violence. Our community of men, ministers, and children gathered with them, walking and praying at places of violence and bloodshed. Our youth, shared stories of their friends and support persons gunned down right before their eyes. Even after a year they still feel the loss, remembering the moments, the sounds, the weeping. Every day they live over and over Good Friday and Holy Saturday, while hoping life will get better and they will come to their Easter!

As we walked through the community and shared our stories with one another, hope began to emerge and overwhelm the violence of Good Friday. Stories of triumph emerged amidst the tears. One mother shared how she had been reborn; the death of her son opened a new beginning for her as she turned away from addiction and toward a God who was so very close.

In her telling of her Good Friday story standing by her son's bloody body, covered in the white cloth, she never neglects to tell the ending of her story—her son's death gave her new life.

Our final stop was at our Healing Fountain in our Peace Garden. Father Denny blessed our new statue of the Pieta and one of our local ministers closed with a prayer for healing.

Easter Sunday Mass here at PBMR was filled with friends and community members, young and old, celebrating the gift of new life.

We know that Good Friday moments will continue, but so too does the promise of the resurrection. Violence will not have the final word.

Easter is among us. It may not come with the pagentry of alleluias and shouts of joy, but can rather be seen in the simple, and yet profound, recognition that you are my brother or sister. ✠

Peace & Justice, continued from page 11

and Sensitivity is available June 13, 2017 in hard-cover and eBook format. Fr. Martin can be found on Facebook (*FrJamesMartin*) and Twitter (*@JamesMartinSJ*). ✠

Leadership, continued from page 4

in our family ever had: 'Could you just start at the beginning and tell me everything?' And he did."

What Jessica learned in getting to the bottom of the story that changed her brother's life forever is what I hope we are learning in this process of community dialogue. Namely, that "asking and listening" are the most valuable part of holding another's story.

As Jesus did for those disciples on the road to Emmaus, I pray we have the courage to do for one another and for all those with whom we walk this Easter way. By deeply listening to each other, by taking the time to asking questions, by helping one another articulate the stories that we are still missing in our common experience, perhaps we will one day find the truth in our stories—even those that are most difficult to hear and to carry. ✠

A Revolution of Reconciliation: The Search for Common Ground

Contemporary Spirituality Speaker Series

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with holy joy.**

- St. Gaspar del Bufalo



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