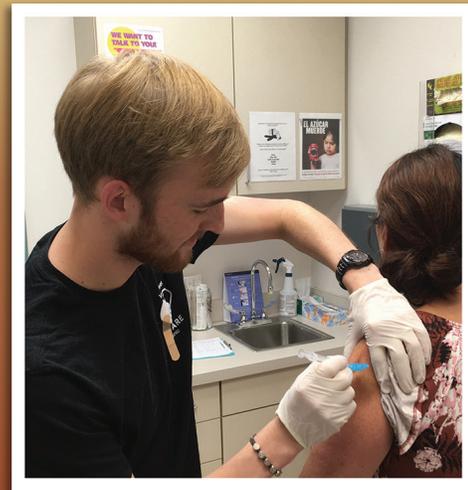


THE **New Wine** PRESS

Volume 28 No. 11 • July 2020



**Grow in your faith.
Build community.
Walk with those who suffer.
Seek reconciliation.**



Precious Blood Volunteers
preciousbloodvolunteers.org

THE New Wine PRESS

Volume 28 No. 11 • July 2020

Contents

Change.....	2
by Margaret Haik, Director of Communications	
From Whence Comes the “New”?	3
by Fr. Garry Richmeier, C.P.P.S., Provincial Director	
Vocation Challenges in the New Creation	4
by Fr. Al Ebach, C.P.P.S., Kansas City	
The Reality of Racism	6
by Gabino Zavala, Justice and Peace Director	
Dwell in Possibility.....	7
by Vicky Otto, Companions Director	
Troubadour for a New Vision.....	9
by Fr. Keith Branson, C.P.P.S., Avila University	
Death and Transfiguration:75 Years After Hiroshima and Nagasaki.....	10
by Maureen Lahiff, Peace & Justice Committee, Alameda California Companion	
Father Henry Drees, C.P.P.S.....	11
by Fr. David Hoying, C.P.P.S.	

Front cover image: Woody Guthrie, Library of Congress, Prints and Photographs Division, NYWT&S Collection, [reproduction number, e.g., LC-USZ62-90145]

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

Editor, Layout & Design
Margaret Haik
communications@preciousbloodkc.org

Copy Editor
Richard Bayuk, C.P.P.S.
rbayukcpps@mac.com

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



Change

by Margaret Haik, Director of Communications

I've recently seen a meme on social media—a photograph of a train, taken head-on, and the train has flames coming from its backside. The caption says, "Here comes July." I wish the image was only looking to the hot temperatures we'll experience this month. But I know the creator of the meme was referring back to all the crises our world has endured in 2020.

Sometimes when a person endures a stressful situation, they have a random illness come upon them. My mother-in-law was a dance instructor and directed her city ballet's production of Tchaikovsky's Nutcracker Ballet every year for something like 40 years. Every Christmas Eve, she came down with bronchitis. She pushed herself beyond her stress limits and her body had enough; everything would go haywire for the next month. The health crisis was telling her it was time to make a change. I think that's what's going on in our world right now. Lots of things are trying to get our attention, saying, "It's time for change."

As painful and disconcerting as it is when our body (or our world) tells us it's time for change, what are we supposed to do? My mother-in-law's illnesses was a call for her to stop and be still—listen to her body. Right now, we are being called to stop and listen to our brothers and sisters. Our country has pushed forward for too long without stopping to address the illness of personal and systemic racism. If we can all listen with open hearts to one another, perhaps then we will be able to move forward in a new direction.

Having the desire to make a change is not enough; one has to have a vision and a map on how to get moving in the new direction. This seems to be the theme running through the articles this month. What will be "new" in the New Creation? What needs to change in the approach to inviting men into a vocation with the Precious Blood? How can the Precious Blood community contribute to positive change in the wider society? These are questions addressed in several of this month's articles. I hope you find them thought provoking and useful as you travel your Precious Blood path. ✠

From Whence Comes the “New”?

by Fr. Garry Richmeier, C.P.P.S., Provincial Director

St. Gaspar had an idea. It came from his awareness of the “signs of the times,” and what he believed people were hungering for. A big part of his idea was to start a ministry of parish missions. He still saw value in the ministry of the parish priest, but chose to fulfill a different, unmet need among the people of God. Apparently, his assessment of what people were needing spiritually was accurate, since we are told people flocked to hear his preaching. His idea became a new religious community of apostolic life.

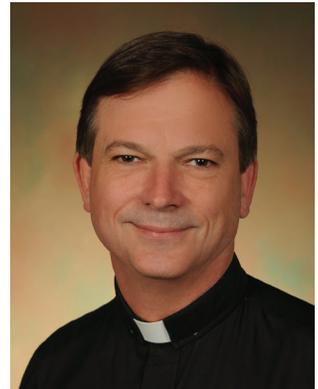
If, like Gaspar, we are going to create something new as a community, we will need an idea of what something new looks like. It will need to speak to what people are hungering for today. Then we will need someone(s) with the drive, energy, and leadership ability to put the idea into practice. Here are a couple of my ideas of what something new might look like. I would welcome and support anyone who would take one of these ideas, flesh it out more, and run with it.

I believe people today are hungering for belonging, community, and unity. They do not seem to be coming to church or to organizations within the church to find that. Some are looking for this in small, closed groups who identify themselves over and against anyone who is different. This has led to our polarized society, which in the long run does not satisfy people’s longing for community. People may be ready for an alternative to polarization.

As a community, we could recreate ourselves in order to answer this need in today’s world. Our new mission statement could be something like “With faith and trust that all was created to work in harmony, we strive to bridge what divides people by facilitating communication, understanding, education, and mutual respect, especially attentive to the divisions between those with and without voice in society.” Various ministries would fit that mission, but given our limited human resources, we would probably have to focus on only a few.

One example would be setting up a ministry in the inner city to bring people together and create more life in the community. This would mean finding a place from which to minister, and gathering members, Companions, and volunteers with the desire and skills required. Various skills would be useful, including community organizing skills, mediation

continued on page 5



Vocation Challenges in the New Creation

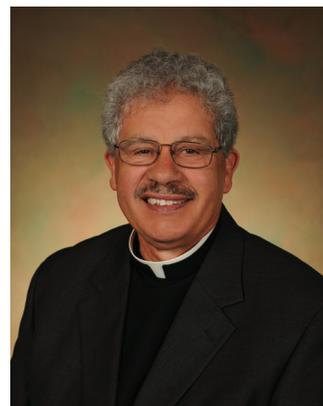
by Fr. Al Ebach, C.P.P.S., Kansas City

After receiving the letter and National Religious Vocation Conference report from Fr. Steve Dos Santos, our Director of Vocations, I was motivated to write a response. I want to thank Steve for the work he does, encouraging young men and women to discern religious vocations. With this pandemic looming over us it must be difficult to maintain relationships through virtual communications.

Reading the report from NRVC brought back many memories regarding my own involvement in vocation ministry, beginning in 1974. If it had not been for this organization, I am not sure I would have survived vocation ministry. Those were days when religious men and women serving in vocation ministry met separately. It was also a time when vocation directors were in their twenties and thirties, and were sent out to rope-in young children to our minor seminaries. It put all vocation ministers in impossible roles, because by then minor seminaries no longer had the appeal they had when I joined a high school seminary program that was bursting at the seams with young men wanting to be part of such a program. In the sixties all communities had bumper crops of young men wanting to attend a seminary. The seventies became much more of a challenge to interest young men to join a seminary.

So, what happened in the seventies that all seminaries seemed to experience a decline in prospects to enter these programs? Historically, as many members my age or older experienced, religious priests, brothers, and sisters, as well as diocesan priests, left their religious vocations to pursue other lifestyles or careers. In fact, during this time vocation directors had the highest mortality rate. The Church was also in a process of changing its approach to liturgy, ecclesiology, and even authority. The aspect of recruitment at this time most surprising to me was that parents no longer wanted their children to enter seminaries. I did not understand, because families in the sixties prayed that they would be blessed with a priest, brother, or sister in the family. In the seventies there was a decline in couples having children; people had two children rather than eight or ten. One

family I was trying to help discern, felt torn when their son wanted to enter the seminary. They wanted their son to become a priest, but only had a son and a daughter. Who would carry on their name?



Fr. Al Ebach, C.P.P.S.

Not only are there few seminary high school programs left, but religious life has changed—as has Church in general. All this makes a difference in people's discernment process. As I reviewed the brochure "Religious Life Today" from the NRVC office, mailed to us out of Steve's office, many people seemed to be attracted to communities that emphasized community living. I also noticed that many of the communities featured in the brochure tend to be more traditional. New monastic communities, especially women's religious communities, have increased in number in the last twenty-five years. Not all of them have survived, but it is indicative of how people are discerning and what programs they are joining.

I share all this background because of questions that surfaced after reading articles in the NRVC brochure and after having conversations with other community members regarding people discerning religious life. If these facts and experiences are accurate, and I have no reason to think they would not be, I feel that this must be a challenge recruiting young men to the formation program with Missionaries of the Precious Blood. My concern is that if young men and women in their twenties and thirties are attracted to religious communities that offer community living, this will be a challenge for us, since community living in our provinces is limited. So, the questions for vocation ministers, and for all who are part of Missionaries of the Precious Blood, is "How do we invite people to discern to join us? Are our apostolates and charisms enough to invite people, and how do we make those appealing if they do not revolve around community living?"

If we are interested in keeping our community alive in North America, our “New Creation” process needs to invite us to have a serious discussion about this. We certainly cannot approach vocation ministry as we did in the mid-seventies, when Fr. Larry Cyr as provincial, instructed me as I began vocation ministry: “Tell the young men that they can do whatever they choose to do in ministry if they become Precious Blood priests or brothers.” This was a difficult message to convey to a twelve-year-old. In fact, it was a difficult concept for me, who had just been ordained, to grasp. So, with those instructions I hit the trail, making up scenarios to attract young men to Precious Blood Seminary. I told them that our seminary had a pool, a nice gym, good teachers, and sometimes I even told them there were horses. We had no horses, but my instructions were to tell them they could do whatever they chose to do. Maybe my “horse” story can be compared to community living; we can dream about it, talk about it, or even see it here and there, but we do not really have it.

I know as part of the “New Creation” process people have shared that we could develop houses where community living was available. However, we are faced with decreasing numbers and our present apostolates or ministries need the available personnel. So again, what will draw people to participate in our formation programs to become members of the Missionaries of the Precious Blood? After sharing all this I can imagine people wondering what my solution is. Sadly, I have no solution. The “New Creation” process has got to challenge all of us to rethink our approach to recruitment and discernment. There is no greater message than what the spirituality of Precious Blood offers, but how can this be translated so that others will choose to be part of what we profess in our community? Today I heard someone who was protesting police brutality say: “We have to go from protesting to movement.” I liked that approach to change, so I translated the statement to what I think our challenge as a community is: “We have to go from rhetoric to movement.” †

Leadership, continued from page 3

training, counseling, circle training, communications, urban gardening, etc. It would probably start

small with limited goals, but could grow as more people see the results and join in the work. Part of this ministry could be to connect with other similar local organizations, combining efforts to have a greater impact.

Another ministry appropriate to the mission would be bringing together people of different religious views. A place like Precious Blood Renewal Center could be equipped to have this focus. This would include hosting educational events around the similarities and differences among religions. Hosting religious rituals from different religions to promote familiarity and understanding could be part of the work. This ministry could also include a social action branch, which would identify and speak out against religious discrimination when it occurs. Even bringing together Catholics with different religious views to promote understanding could be a part of this ministry. Again, someone would have to spearhead the creation of such a ministry, gathering together people who are willing and able to do this type of work.

Other ministries/work would fit this mission, including working with immigration, conflict management in parishes or other organizations, or facilitating dialogue among people of different political persuasions. It could be argued that whatever ministry we choose could fit the mission of bringing people together. But if we all simply choose the ministry we want to do, independently of each other, that is not new. We have been doing that for a while, and it has made it difficult to explain to others who we are, let alone invite them to join us. We need a commonly held purpose/mission that is clear and easily explained, and which speaks to what people are truly hungering for.

These are not the only ideas out there about what to create that is new, and they probably are not even the best ones. But I suspect that if we do not agree on some specific new way of being and doing which truly speaks to the greater population, and have people who will step up to put flesh and blood on it, there will be fewer and fewer people seeking our services as a community. †

The Reality of Racism

by Gabino Zavala, Justice and Peace Director

Many Americans today may not believe they are racist. They are after all God-fearing men and women who will say that we are all created equal. “I don’t have anything against your people,” they might say. They may actually believe this. The reality is that they have managed to keep racism hidden. For many decades white people have perpetuated the myth of the United States as an unbiased meritocracy. After all, we have wonderful laws that officially criminalize segregation and discrimination. We have also embraced a token multiculturalism and have accepted a shade of color in our white world of power.

It is difficult to talk about race. It can be awkward and uncomfortable. It is easier to stay in our homogeneous world, while choosing to ignore the issue. We can choose to continue living our lives in our own spaces with people like us where we feel comfortable. We can shop with people like us, socialize with people like us, work with people like us, and worship with people like us.

Race is difficult to face in our own lives and in the history of our nation. But face it we must. Nothing can be changed unless it is faced. With the very public death of George Floyd and the ensuing protests and conflicts, we have had to face the issue of race and acknowledge the reality of racism, whether we want to or not.

Racism is different from mere prejudice and discrimination. Prejudice is judging another person based on the social and racial groups to which that person belongs. Prejudice consists of thoughts, feelings, stereotypes, attitudes, and generalizations that are projected onto everyone from a certain group. All humans have prejudices. If we claim that we are not prejudiced, we lack a certain amount of self-awareness.

Discrimination is action based on prejudice. These actions can include ignoring, threats, ridicule, exclusion, and violence. When we are prejudiced and it causes us to act differently against certain individuals, we are now discriminating.

When our prejudice and subsequent discrimination is backed by power, authority, and institutional control, we have racism—systemic racism. With racism, the dominant power feels that they are superior to the other.

As a Latino immigrant I experienced a certain amount of prejudice, discrimination, and racism. I spent only a couple of months in kindergarten back in 1957 after arriving in the United States as a new immigrant. While I wasn’t aware of any discrimination as a child in my Catholic grammar school, I wasn’t allowed to speak Spanish on school grounds. It was also the time where there was no appreciation of diversity in different cultures and backgrounds. We were, after all, to be a wonderful melting pot. So the child named Carlos became Charles, Maria became Mary. They didn’t know what to do with Gabino, so I was able to keep my name.

In my all-boys Catholic high school the prejudices became a little more pronounced. I was often the only person of color in the room. While everyone was kind, there were the thoughtless jokes and the perceptible attitudes. The presumption was that I might not be college material because I had a Latino last name.

As a young man my first full time job was working and living in East Los Angeles. I was stopped by the police three times while driving home late at night. I was asked to get out of my car, I was frisked, and asked what I was doing in the neighborhood, and finally sent on my way. I had not been speeding, drinking, or driving erratically. I was stopped because I was a Latino driving home alone late at night.

But even with those experiences, I am not a black man. My own experiences pale in comparison with the 400 years of systemic racism that the black community deals with day in and day out. I was never really afraid for my life. I was never brutalized by the police. I was never denied anything because of the color of my skin.

continued on page 8

Dwell in Possibility

-Emily Dickinson

by Vicky Otto, Companions Director



One of my guilty pleasures is buying calendars for my apartment at the beginning of the year. I like to look at all the different picture choices, as well as the captions that appear for each month. There is a bookstore in Berkeley near Sonnino Mission House that holds an annual sale on calendars that draws hundreds of people to the store. I remember happily joining with others who shared my same guilty pleasure. As I was changing the calendar this month, there was a quote from the poet Emily Dickinson that made me pause. The poet wrote, “Dwell in possibility.”

My first thought about this phrase was the absurdity of it. It is hard to dwell in possibility when we are living in this time of a pandemic. Thousands of people are battling a virus that we are still learning about. Thousands of people have lost their lives—often alone because they are in isolation to protect their family members. Thousands of people continue to face financial disaster due to lost jobs or wages because of the pandemic. Those who are on the

margins of society continue to be especially devastated. The homeless and the hungry haven’t been able to “shelter in place” when they don’t have a “place” to go to. Many of those who serve as “essential workers” in underpaying jobs are those from different cultural communities that don’t have a choice to stay home. They put themselves at risk to serve the community because they need the money to survive.

Another pandemic of sorts began on May 25, 2020. On that day, the world learned the news that George Floyd was murdered by an on-duty police officer. Millions watched in horror as he gasped for breath and in anguish as he cried out for his mother. Mr. Floyd gasped for air as he was dying, and after his death, the world gasped as if to say, “Enough.” People flooded the streets of cities around the globe, demanding acknowledgment of the systemic racism that exists in our society, and calling for change in systems to ensure that Mr. Floyd will be the last person unjustly killed by police violence.

continued on page 8

The Reality of Racism, continued from page 6

Right now racism is focused on the problems within law enforcement, with the murders of George Floyd, Breonna Taylor and Rayshard Brooks to name a few. But racism is much more pervasive. We find it in education, housing, jobs and the economy, health-care, the criminal justice system, and more. Racism is also intertwined with class, as blacks are three times more likely to live in poverty than whites. If we are honest we will acknowledge that racism is woven into the lives of most white people—because if one is white you probably live next to white people, socialize with white people, and relate to white people.

Racism loses when we look it straight in the face. When we react in the presence of a black stranger and rebuke ourselves: “I didn’t mean to react that way but I did.” That is prejudice and I can only change this attitude if I call it out by name.

Besides examining our own attitudes and perceptions on race, I encourage you to read more and educate yourself about racial injustice. Go out of your way to talk to friends about racial injustice. Vote for candidates who promote racial justice. Speak up when you encounter racial jokes, comments, and aggressions. Work to be a true daughter or son of Gaspar by welcoming all people.

We are faced with many issues in our lives. God is asking us to face the issue of racism right now. Dr. Martin Luther King Jr. told us: “We all have to repent in this generation not merely for the hateful words and actions of the bad people, but for the silence of the good people.” †



Find Us on the Web!
preciousbloodkc.org

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

Dwell in Possibility, continued from page 7

Amid the swirling of fear and anxiety that surrounds us, it is easy to lose hope and to lose faith. But as I write this, I realize that the Spirit is reminding us that Dickinson was correct when she wrote, “Dwell in possibility.” All we must do is look around us and listen. During the pandemic we have seen time and again how strangers are reaching out to help each other. We have heard musicians and artists using different communication platforms to share their talents to help ease the anxiety that has become all too common. We have seen story after story of professionals working in hospitals or as first responders who put their own lives at risk to care for others. Families are becoming more connected during this time because there is an intentional effort to connect with each other during this time of uncertainty. Children continue to teach us how to care for each other. There has been story after story of children creatively raising funds to help purchase equipment for first responders working on the front lines of the pandemic. Over the last several weeks, we have seen in the faces of the young people who have participated in peaceful protests around the country the passion that will continue to lead them to be fearless in working for change in our world.

We can begin to dwell in possibility that abounds when we make the conscious choice first to acknowledge and then to follow the magnificent examples of how people are caring for their families, neighbors, and world amid these turbulent times. Core to all these actions that each person has taken is stepping outside their comfort zone, putting down their shield of anxiety, and caring for someone or something other than themselves. Imagine if we embrace this lesson as we move forward into the future. We can then dwell in the possibility of creating a world that exhibits a compassionate presence for others. We can dwell in the possibility that no longer will those who are on the margins be left to perish because they don’t have enough to eat. We can dwell in the possibility that we can create a world where no one has to worry that they might be treated differently because of how they look. As we continue to live in these unsettling times, each one of us has a choice. If we open our hearts to the working of the Spirit, we can indeed dwell in possibilities of bringing forth the kingdom of God. I was wrong. Emily Dickinson was onto something. †

Troubadour for a New Vision

by Fr. Keith Branson, C.P.P.S., Avila University

Woody Guthrie picked up the *New York Times* on January 29, 1948 and read about a plane crash in Los Gatos Canyon in Fresno County, California. What struck him was that the only dead listed were the flight crew and the security guard, while the passenger list of Bracero workers returning to Mexico were referred to as “deportees.” (The *Fresno Bee* listed all of them, but Guthrie had no way of knowing that.) The workers were in the U.S. legally, on their way back at the end of their contract, and likely to sign up to work in the fields here again. He wrote the song “Deportees (Plane Wreck at Los Gatos)” to capture the spirit of these men struggling to make a living on the edge. The first verse and lyrics paint a picture of the irony and harshness of their work:

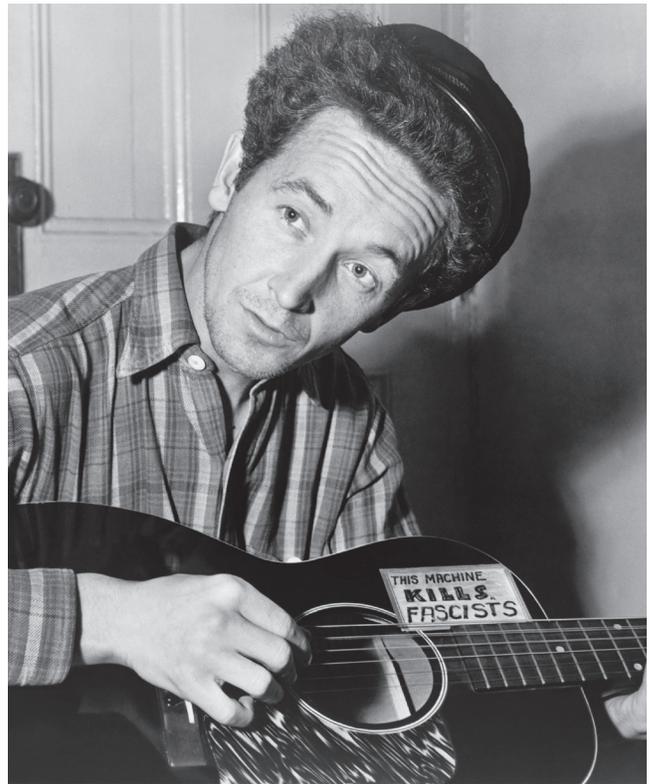
*“The crops are all in and the peaches are rott’n’ing,
The oranges piled in their creosote dumps;
They’re flying ‘em back to the Mexican borde
To pay all their money to wade back again*

Chorus: *Goodbye to my Juan, goodbye, Rosalita,
Adios mis amigos, Jesus y Maria;
You won’t have your names when you ride
the big airplane,
All they will call you will be “deportees”*

*My father’s own father, he waded that river,
They took all the money he made in his life;
My brothers and sisters they working the old church,
They rode the big truck still lay down and died. Chorus*

*The sky plane caught fire over Los Gatos Canyon,
A fireball of lightning, and shook all our hills,
Who are all these friends, all scattered like dry leaves?
The radio says, “They are just deportees” Chorus*

Coming of age during the Great Depression, Guthrie was one of the many Okies who fled the Dust Bowl for California, where he started using the folk and blues techniques he picked up as a kid in Texas. He bounced around from job to job, spending part of World War II in the Merchant Marine. His songs recorded the tale of the ordinary person through the Great Depression, their highs and lows, triumphs and tragedies, protests and dreams. (The first lines of the



Wikimedia Commons: Al Aumuller/New York World-Telegram and the Sun (uploaded by User:Urban) / Public domain

song above protested a government policy of paying farmers to destroy crops to keep prices artificially high.) The music he wrote captured the spirit of the times, giving them a unique voice. His politics were leftist, and during the war his guitar's sticker read: This Machine Kills Fascists.

He wrote “This Land is Your Land” as a response to Irving Berlin's “God Bless America,” which he felt was too passive and complacent (as well as overplayed). One of the lyrics that didn't make the publication (and was never recorded) spoke to the poverty and hunger still present in America of 1940:

*In the squares of the city, In the shadow of a steeple; By
the relief office, I’d seen my people.
As they stood there hungry, I stood there asking,
Is this land made for you and me?*

Guthrie was alive to the injustices of his time: not only the big injustice of migrants dying anonymously

continued on page 12

Death and Transfiguration: 75 Years After Hiroshima and Nagasaki

by Maureen Lahiff, Peace & Justice Committee, Alameda California Companion

August 6 is the Feast of the Transfiguration. It is also the date in 1945 when the United States became the only nation to ever use nuclear weapons.

During World War II, the long-held principles of avoiding targeting non-combatants were violated on all sides: the London blitz, the fire-bombing of Dresden, and finally the killing of 200,000 people immediately in the U.S. bombings of Hiroshima and Nagasaki. The June 2020 issue of *National Geographic* has a panoramic photo of the destruction at Hiroshima.

When I worked, studied, and taught at the University of Chicago, I regularly passed by “Nuclear Energy,” by sculptor Henry Moore—on the site of Stagg Field where Enrico Fermi and his Manhattan Project colleagues unleashed the first nuclear chain reaction. This bronze outdoor sculpture on Ellis Avenue looks like both an atomic bomb mushroom cloud and a human skull, a sobering reminder of what nuclear weapons can do.

In the early 1980s, the U.S. Bishops issued a pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.” This letter teaches that any first use of nuclear weapons is irrational and immoral. It condemns the killing of non-combatants. The bishops went further, saying that the Cold War policy of deterrence might also be immoral. I remember vividly the discussion around the drafts of this letter and the response of Reagan administration officials. The Catholic faculty group at the University of Minnesota Newman Center discussed the draft and sent in comments. That Newman community also commemorated the August 6th and the August 9th nuclear bombing with prayer and activism.

Nuclear weapons, and the threat they pose, are still very much with us 75 years after the bombing of Hiroshima and Nagasaki.

The end of World War II was quickly followed by the Cold War and deterrence (mutually assured destruction, or MAD as it was commonly called), as the

Soviet Union also acquired nuclear weapons, followed by several countries in the decades that followed.

It was not until 1963 that the Partial Test Ban Treaty came into effect, prohibiting atmospheric testing, underwater testing, and testing in outer space. The Nuclear Nonproliferation Treaty came along in 1970 but has largely been a failure. There have been several Strategic Arms Reduction Treaties (acronym START); all have been United Nations initiatives. The 2017 Treaty on the Prohibition of Nuclear Weapons has not been ratified by enough countries to come into force.

The current U.S. administration has withdrawn from the Overflight Treaty and is planning to withdraw from START III.

Before the COVID-19 pandemic, polls conducted in early primary states conducted by the Union of Concerned Scientists (to which I belong) found that more than 80% of respondent wanted to hear presidential candidates talk about their policies to reduce the risk of nuclear weapons. Among both Republicans and Democrats, more than 50% of individuals polled are opposed to any U.S. first use of nuclear weapons.

As we commemorate the bombings of Hiroshima and Nagasaki, there are several things we can do. We can ask presidential candidates to adopt a no first use policy, reminding them that the majority of U.S. voters of both parties support this. We can ask them to abolish our launch-on-warning policy. (Remember that January 2018 warning that the residents of Hawaii got, that there was an incoming ballistic missile? It took about 40 minutes for the warning to be announced as a mistake.) We can ask them to support the new START treaty. We can ask them to consider ratifying the 2017 Treaty on the Prohibition of Nuclear Weapons. The president of the U.S. has the sole authority to launch nuclear weapons. I think that should definitely be changed, no matter who the next president is. The U.S. needs to support international dialogue on these issues.

continued on page 12

Father Henry Drees, C.P.P.S.

by Fr. David Hoying, C.P.P.S.

The old Missionaries of the Precious Blood Necrology describes Fr. Henry in these words: “A true Israelite in whom Adam seems not to have sinned.’ He having excelled in the best inborn qualities, in his piety, in his hard work, and tireless labors, he gave us an example of good works.” Truly an apt description of this man who gave his life to the service of God and His Church.

A blacksmith by occupation and an immigrant from Garrel, Oldenburg, Fr. Henry was 28 years old when he entered the Missionaries of the Precious Blood. With no more than three years of formal education, he was ordained to the priesthood, November 7, 1861 in Cincinnati. Despite his meager formation, he remained a student for the rest of his life, resulting in Father Henry being a man well-versed in solid priestly knowledge.

Fr. Henry was pastor at Cassella and then at New Riegel and its missions, before he was appointed rector of Saint Charles Seminary at Carthagen. In his years as rector, he was also economist and professor, pastor of several surrounding parishes, and served as provincial secretary. He guided the struggling seminary to become a well-organized institution. As rector of the seminary, he influenced nearly thirty priests, filling them with his own apostolic spirit. With increasing numbers of seminarians, Fr. Henry foresaw the need for better accommodations. In 1876, he erected a three-story seminary building. He was the architect, construction superintendent, and laborer. A story relates Fr. Henry’s concern for its construction:

.... one of Father Drees’ parishioners visited the Seminary about some parish affairs. Calling to one of the workers busy nailing shingles on the roof he asked: “Where can I find Father Henry?” “Father Henry will be there in a few minutes”, the worker replied. Finishing his work, the laborer descended the ladder, and turned to the parishioner with a ready smile. It was Father Henry himself.

At the time he was overseeing the building of the seminary, Fr. Henry was also building the

parish Church of Saint Aloysius in Carthagen.

Fr. Henry was elected Provincial in 1880, re-appointed in 1886, and re-elected in 1892, serving until 1898. In these 18 years as provincial, he sought to strengthen the community within and to expand its ap-



Fr. Henry Drees, C.P.P.S.

ostolic commitments. He widened the community’s field of ministry, accepting missions in Tennessee and in Missouri. He assisted Bishop Joseph Dwenger in establishing Saint Joseph’s College at Rensselaer.

Another achievement was to see that the American Praxis was accepted in Rome in 1894. The Praxis outlines how the Rule of the Missionaries of the Precious Blood of 1841 was to be observed in the United States. To encourage his brothers in the community, Fr. Henry penned numerous circular letters. To provide brotherhood candidates with schooling and training, including the culinary arts, he opened Saint Mary’s Novitiate at Burkettsville, Ohio, in 1884. Its purpose was also to evaluate all incoming candidates. In response to a decree from Rome on the separation of mixed orders, Fr. Henry oversaw the separation of the sisters from the priests and brothers and the resolution of property ownership. Archbishop Elder appointed him as priest-director of the sisters, to represent him. Eventually he assumed the post of chaplain to the Precious Blood Sisters at Maria Stein.

Fr. Henry was a kind-hearted, warm, and sympathetic friend to all, and was first and foremost a father. He was a true friend to the common man, never forgetting that he was once a poor blacksmith. He was indefatigable in his service to his people, and he endeared himself to them, one manner of which was to preach in Plattdütsk (Low German). Fr. Henry was

continued on page 12

Death and Transfiguration, continued from page 10

The survivors of our nuclear bombings in Japan, the Hibakusha, ask us to sign their petition to the United Nations for the elimination of nuclear weapons. Yes, this is symbolic, but read the petition. (Search keywords below.)

“Death and Transfiguration,” “*Tod und Verklärung*,” is a somber orchestral tone poem by Richard Strauss.

Resources:

Interview with David Wright in the Spring 2020 issue of the *USC Catalyst*: <https://www.ucusa.org/about/catalyst-magazine>

June 2020 *National Geographic* articles on WWII 75 years later can be viewed online at: <https://www.nationalgeographic.com/magazine/2020/06/>

The U.S. Bishops 1983 pastoral letter, “The Challenge of Peace: God’s Promise and our Response,” can be found on the USCCB website. An internet search on these keywords is the easiest way to find it: “us bishops pastoral letter god’s promise and our response.”

You can find, and sign, the Hibakusha Appeal by searching on these keywords: ucs hibakusha appeal. ✦

Troubadour for a New Vision, continued from page 9 in a foreign land, but that their labor had been wasted by landowners driving the price of their produce up. With his friend Pete Seeger, his songs were part of the American Folk Revival of the 1950s, speaking to the causes of civil rights and free speech, which inspired artists such as Bob Dylan. His attitude toward his music making is prophetic:

I hate a song that makes you think that you are not any good. I hate a song that makes you think that you are just born to lose. Bound to lose. No good to nobody. No good for nothing. Because you are too old or too young or too fat or too slim too ugly or too this or too that. Songs that run you down or poke fun at you on account of your bad luck or hard traveling.

I am out to fight those songs to my very last breath of air and my last drop of blood. I am out to sing songs

that will prove to you that this is your world and that if it has hit you pretty hard and knocked you for a dozen loops, no matter what color, what size you are, how you are built.

I am out to sing the songs that make you take pride in yourself and in your work.

We are all called to be troubadours for a new vision, for a new way of living. Woody Guthrie, born 108 year ago on July 14 in Okemah, Oklahoma, sang songs that lift people up today, reminding us of the nobility and intrinsic value of ordinary people. As people who sing the song of the Blood of Christ, we are called to make the same kind of music, testifying to the wounds of the world, but also to human dignity and divine love. Let us be as creative and courageous as singers who bring the reality of life into focus and sing to the world the protests and the good news it needs to hear. ✦

Fr. Henry Drees, C.P.P.S., continued from page 11

also a man of remarkable humor and wit. He truly enjoyed life and the fullness of his love was most evident in his many letters, especially those he wrote to the sisters. At times he wrote in a macaronic style, combining High German, Low German, English, and Latin all in one sentence. Frequently he wrote a few lines or a thought in Plattdüütsk, addressing the Sisters as “*Mien leiwen Süsters*” (“My dear Sisters”). Fr. Henry breathed his last among the sisters for whom he cared so much. A wise and holy man, his modest, diligent, and self-sacrificing life is best described in his own words: “Pray good, eat good, sleep good, and do not forget to laugh good, then all will be good.” ✦

This article on Fr. Henry Drees, C.P.P.S. is part of the “Fair Inheritance” project, a series of profiles of people who have had a significant impact on the Missionaries of the Precious Blood in the United States. These biographical sketches are of people nominated last fall as part of the Fair Inheritance Project. The suggestions came from members, Companions, and others.

Missionaries of the Precious Blood, Kansas City Province Precious Blood Scholarship and Human Development Fund Recipients

*Congruatulations to the Recipients of the 2020 Kansas City Province Scholarships!
The following students will attend a Catholic high school or college next fall.
Students were nominated by a Precious Blood member, companion, or staff member.*

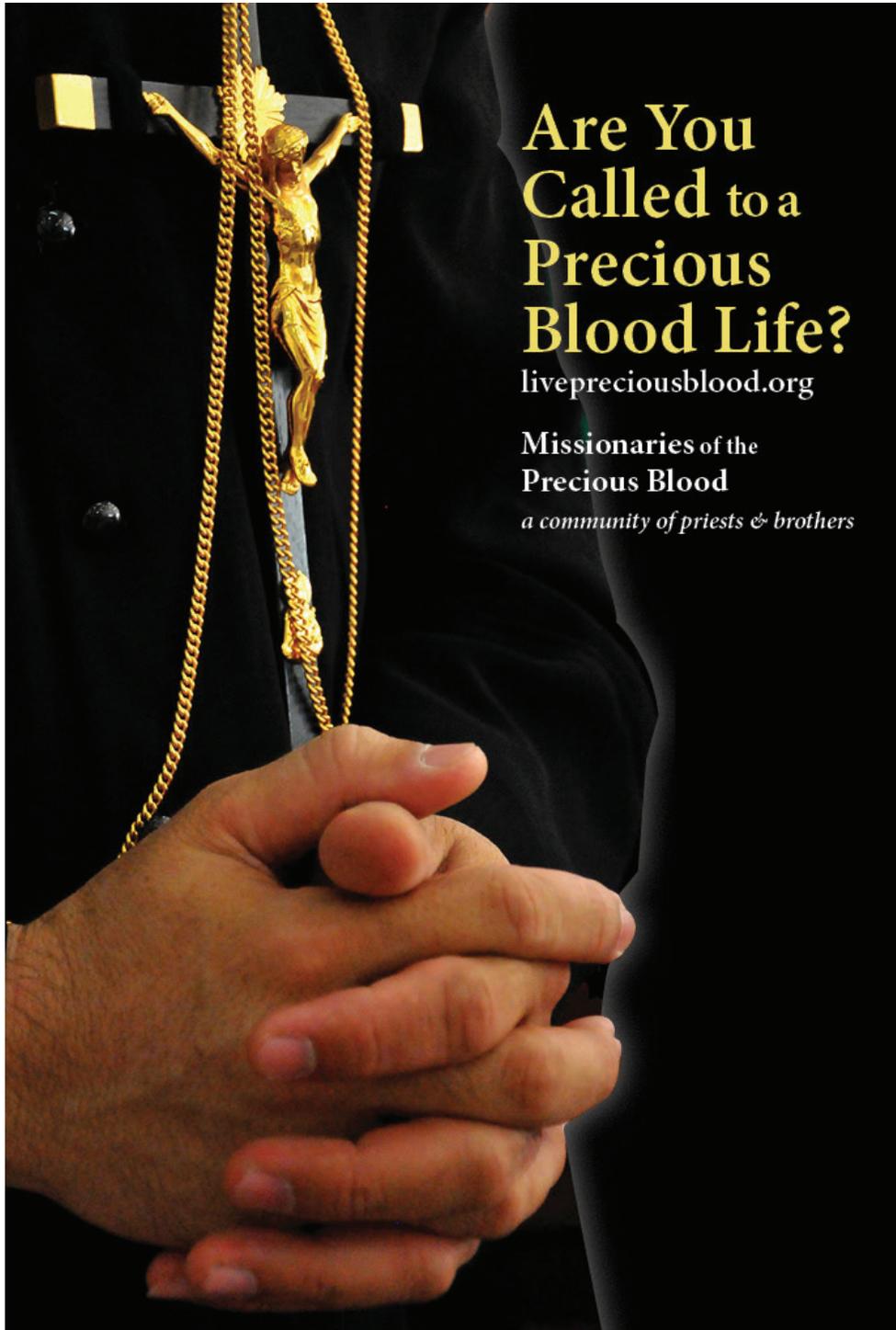
Scholarship Recipient	Nominated By
Savannah Adams, Albia Iowa	Fr. Mark Yates
Kian Hayes, Holt, Missouri	Fr. Al Ebach
Patrick Johnston, St Joseph, Missouri	Fr. Joe Miller
Timothy Johnston, St. Joseph, Missouri	Fr. Joe Miller
Jackson Manning, Warrensburg, Missouri	Fr. Joe Bathke
Veronica Vanegas, Sedalia, Missouri	Fr. Mark Miller

Congruatulations to the Recipients of the 2020 Kansas City Province Human Development Fund Grants!

Malongwe Dispensary, Tanzania	De Mattias Center, Philippines
Giovanni Merlini Seminary, Tanzania	Sacred Heart School, Sedalia, Missouri
Chigumagwa Parish, Tanzania	Ai Tam Educational Organization, Overland Park, Kansas
Sangre de Cristo Health Care Project, Guatemala	Indian Hills Community College, Adult Education and Literacy, Ottumwa, Iowa
Interfaith Community Services of St. Joseph, Missouri	Wichita Women's Initiative Network, Wichita, Kansas
Deportation Defense Legal Network	Yards Youth Initiative, Chicago, Illinois

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

Change Service Requested



Are You Called to a Precious Blood Life?

livepreciousblood.org

Missionaries of the
Precious Blood

a community of priests & brothers



vocation@cpps-preciousblood.org
vocations@preciousbloodkc.org

