

THE New Wine PRESS

Volume 29 No. 10 • June 2021



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



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

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

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

THE New Wine PRESS

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Sacred in the Lord

by Margaret Haik, Director of Communications

For me, March always feels like the start of a new year. It is a time to not only clean out closets and dresser drawers, but also to take stock of what is important to me for the coming year.

The authors in this month's *New Wine Press* must think this is March, rather than June, because many of the articles are asking us to take stock of what is important to us. Who are we? How do we treat people in a way that makes each valued and vital to society? How do we speak up for those who are held to the margins of society?

“But now in Christ Jesus you who once were far off have become near by the blood of Christ.

For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father.

So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord; in him you also are being built together into a dwelling place of God in the Spirit.”
Ephesians 2: 14-22

As our world reopens following the pandemic, I hope that we Christians, and specifically, those who try to walk a Precious Blood path, are renewed to continue our work toward reconciliation in our nation and the world. ✠

Who Are We?

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

Who we are, and who we think we are, are sometimes very different.

I recently spent five days at a hermitage retreat. The hermitage had no electricity or running water, and I took only some basic food items to live on. I had no computer and I kept my phone off most of the time. I took no reading or writing material, and had nothing else to keep me “occupied.” I didn’t see another human being during that time. Basically, I tried to get as close as I could to having nothing to do but sit and “be.”

I experienced what most people would probably experience—I got antsy. I got the feeling that what made me “me” was somehow lost or was missing. After all, in that setting I could not be productive, or useful, or relational, or caring, or important, or responsible, or any of the things with which I usually describe myself. After a couple days of “antsy-ness,” I realized I hadn’t been destroyed and was still “me,” and that being “me” wasn’t dependent on all those things that were missing. I was once again reminded that who I am is different than what I do. Who I really am (who we all are) is a reflection of God’s love in the world, and that cannot change or be lost or destroyed. All the rest is simply how we choose to live out (or not live out) who we are, and that can change when needed without risk to who we are.

The Catholic Church is famous for being clear about what its members are to do. We have Canon Law and liturgical law to help us be crystal clear. In case there is any doubt left after that, there is a clear hierarchical chain of command to direct people. As part of the church, our Precious Blood community has its own rules of behavior called statutes and policies. Guidelines for behavior can be very useful, but they are not who we are.

We as a community are considering creating something new. A way to do this would be to start from who we really are (a reflection of God’s love in the world), and discern the best way we can reflect that love to the world in this particular day and age. We would consider what kind of membership in our community would work best—young, old, male, female, permanent or temporary commitment, clergy, laity, etc. We would consider where our efforts would reflect God’s love the most— what kinds of ministry, working inside and/or outside the institutional church, who is in greatest need of our care, etc. We would discern which issues of justice need our voice the most (even if others disagree), like LGBTQ equality,

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E Pluribus Unum banner detail in the Apotheosis of Washington on the dome of the United States Capitol in Washington, D.C., Farragutful, CC BY-SA 3.0 <<https://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons

E Pluribus Unum – a Reflection

by Fr. Patrick Patterson, C.P.P.S., Cincinnati Province

E Pluribus Unum has been our nation's motto from the very beginning. Who were the members of the *Pluribus* that composed the *Unum* of our fledgling nation? The original thirteen colonies have always been recognized to be the founders of our nation—the thirteen white and red strips in our nation's flag pay tribute to that. However, according to the historian Daniel Scott Smith, there is greater precision on knowing who composed the *Pluribus*, namely, they were the immigrants and their descendants who came from six European countries: England, Scotland, Ireland, Holland, Germany and France. It is the six symbols of these countries (encircled by the initials of the thirteen colonies) that appear on an original draft of our great seal.

And yet there was a large population of Native Americans from many different tribes living in these colonies at the time. Also there were thousands of people from different African nations who were forced to be here against their will, working the cotton and tobacco plantations in the southern colonies. And finally there were Spanish descendants who had stayed in Georgia after the war with Florida in 1742. And yet none of these peoples were included in the *Pluribus*, none were included as members of the new nation.

Thus, from the very beginning there were those who were included and others who were excluded. How was this decided? In the beginning it seems to have depended on the country of origin, which seems to have been reduced to European Caucasians.

In 1868 the 14th Amendment was adopted. It granted citizenship rights and responsibilities as well as equal protection under the law to everyone born or naturalized in the United States. It was expected to give a universal and objective guide concerning who was in and who was out. But either for ignorance or denial the disparity practiced for centuries continued on down to our own times.

Why? The first thing that pops into my mind is racism, which Jim Wallis has called “the original sin of America.” According to the dictionary, racism as a noun means a belief that members of one race are superior to members of other races. As a verb racism allows for abusive behavior to members of another race. Where does racism rear its ugly head today? You name it: housing, employment, education, health, policing practices, judicial applications, wage inequalities (especially in services and construction), and voting restrictions to name a few.

But there is something else that contributes to the sinfully destructive inequalities—bias or prejudice. To prejudge others negatively simply because they are other, are different, and therefore a menace to the status quo, allows abusive behavior towards them. This abusive behavior is sparked by ignorance and fear, which leads to hate and violence. Prejudice goes beyond racism. It can be directed at people of other religions—at one time it was Catholics, today it is Muslims. It can be directed at people coming from countries whose cultures are different from ours: Asians, Pacific Islanders, Latinos from Mexico and Central and South America, and people from certain African and Middle East countries.

Prejudice is often directed at people of an inferior socioeconomic status, as well as at people with physical or mental difficulties. Prejudice can be directed at those who hold a different political belief than mine. Prejudice is often directed at LGBTQ people. And the list goes on.

There is yet a third factor to be added to racism and prejudice—white privilege. This is perhaps the hardest of the three to recognize or to admit. Why? Because privilege is taken for granted. It's something white people just grew up with. It part of our being, like breathing. White people take for granted that everybody enjoys privileges and are not aware that some don't. And if they don't it's because they are lazy or stupid. In any case it's their fault not ours.

So, here we are: three causes why everybody is not part of the *Pluribus*. What can be done to change this? To become all inclusive? To remedy a sickness, one must first recognize and admit to the sickness. It's like the first step in any addiction cure. Admit it. Admit on a personal level and then on a social level. To admit on a personal level is an invitation to a very deep and perhaps painful self-examination, a journey to discover who I really am. It is a learning journey. To admit on a social level is an invitation to share with others (something like a Circle or a Base Community) who we are and how we might take a first step together towards change.

At some point there will come the desire to meet with the other, and little by little the unfounded fears

will be chipped away, and in time the true light of our shared humanity will shine.

This reflection is written by a Caucasian, from a white person's perspective. But the truth is that people of all races, nationalities, cultures, and religions suffer from the addictions of racism, prejudice, and privilege. Government, as well as other institutions, will play a role in this liberating transformation, but it must be a secondary role, a complementary role, an animating role. The primary role is “we the people,” from the ground up and from around the world. To achieve sobriety and sanity and healing from this devastating infirmity all must join in a positive participation.

Will this journey take a generation? Or two or three generations? We don't know. But if the effort is made it can begin. ✠

Leadership, continued from page 3

women leadership in the church, misuse of power/control in the church, etc.

The danger is that we will choose not to do this kind of discernment as a community because we confuse what we are doing now with who we are. If that happens, anything significantly new would be seen as a threat to who we are. One indication that this danger is real is the fact that we have chosen to begin our creation of something new by redoing (reaffirming, really) statutes and policies—the focus being on what we do and not really on who we are. Another example—I've heard more than once—that Companions can't be “real” members of the community because canon law prohibits it. This is a way of saying their membership would threaten who we are.

Who we are as a community (a reflection of God's love in the world) is not at stake, regardless of what we choose to do or how we choose to do it. But unless we know/believe that in our guts and our hearts, our fear of losing who we are will probably interfere with any discussion of how we might better reflect God's love in the world, and hinder our creation of anything new. Maybe it would help us to go sit in a hermitage as a community for a while. ✠



Exhibit on Freedom Riders - Center for Civil and Human Rights, Atlanta, Georgia. Photo by Adam Jones from Kelowna, BC, Canada, CC BY-SA 2.0, via Wikimedia Commons

In Solidarity With the Oppressed

by Pam Demasi, Liberty Companion and Justice and Peace Committee Member

I must admit that when faced with the immensity of racism in this country, at times I have chosen to check out rather than lean in as an ally. Sometimes I have failed to realize that these seemingly “new” actions of racism are in fact not new but have been happening for centuries.

While it is a privilege for white folks to be able to “check out” of some of these difficult and challenging conversations, actions, and movements, it is essential for us to avoid apathy, cynicism, and passive, complicit ignorance—and turn to a vocation that we as human beings and people of faith and justice are called to: become

racial allies in a society steeped in white supremacy. It is important to stand in solidarity with those most vulnerable to racial oppression in our communities.

Oppression, subjugation, genocide, chattel slavery, racist violence, unjust legislation, and so on, do not merely befall people of color as if by chance.

I am frustrated that we as a church and as a nation have not made more progress toward ending racism. Most of the people I know are not concerned with systemic racism and are not inclined to make any changes. Because I don’t feel any aspect of my identity is

being threatened, it is easier sometimes to just go with the flow and not cause waves. I think the hope lies with the younger generations. I think my generation dropped the ball after the 1960s. We had an opportunity to make radical changes in the way people were being treated. The reasons for this are somewhat complex. The Civil Rights Movement of the 60s gave rise to other movements: the Movement for Equal Rights for Women, the Peace Movement, and the Environmental Movement. Those that were opponents to Civil Rights and the Equality of Women, and in favor of big military spending and little restrictions on businesses that polluted, started a counter movement. They spent millions on advertisements and political campaigns to promote their agenda. Instead of equality for blacks and women, we were exhorted to work for freedom to make money by promoting big business. We became less concerned about racial discrimination, the rights of women, or pollution, and invested more in our industrial military complex. We joined with the “greed” and self-centered, me, me, me culture. Pretending race doesn’t exist is not the same as creating equality. The most powerful manifestation of white supremacy as a type of group power is how individual white people in American society can still passively benefit from white racism and the psychological, material, and political advantages it brings to their group.

Can you name any white people who have fought for racial justice? Here are some names that you might want to check out: Chief Justice Earl Warren (outlawed racial segregation), Freedom Rider James Zwerg (who was beaten), Joan Trumpauer (Woolworth lunch counter protestor), William Wilberforce (19th Century British politician who fought for Slavery Abolition Act), and Dietrich Bonhoeffer (opposed Nazis and the persecution and killing of Jewish people).

Instead of having a piecemeal approach to social justice by being inclined to fix immediate problems, such as feeding the homeless at a soup kitchen, we need a more upstream approach: to address systemic crises such as unequal distribution of wealth, poverty, lack of work that pays livable wages, lack of housing, lack of affordable healthcare, and the denial of social and labor rights. “This means confronting the destructive effects of the empire of money” (*Fratelli Tutti*, Pope Francis, 2020).

What things can we do to help eradicate deeply entrenched racist patterns? We might begin by socializing with more members of a different race or by helping to integrate churches or racially segregated neighborhoods. However, above all we need to listen and engage in dialogue. We cannot presume we know what people of differing races need or want. Our good intentions are not enough. We can support businesses owned by those of a different race or culture.

Discussions about race in America are often limited to a black and white binary. Since the rise of COVID-19, hate crimes have been on the rise against the Asian American Pacific Islander (AAPI) community. What policies need to change for all in our community to have what they need to thrive? Money is often at the root of these problems. We need to change economic policies and thinking. Why is it that poor whites often mistrust a black person or an immigrant? It is often because they are told that that black person or that immigrant is taking their jobs. These policies keep them from seeing that policies that benefit the wealthy will oppress the middle class, the working poor, and those living in poverty.

The Catholic Campaign For Human Development (CCHD) has long participated in a larger conversation about racial and socioeconomic inequality. CCHD was originally founded in the aftermath of the late 1960s race riots to address systems and structures that perpetuate the evil of racism. Today, funded organizations are continuing to live out that mission by amplifying their efforts to address the disparities that contribute to the disproportionate impact of the COVID-19 pandemic on communities of color. By addressing the root causes of poverty and providing education on how to fight systemic racism, as well as locally enacting positive change to enable a bright future for those most vulnerable, CCHD emphasizes empowerment and participation. The domestic anti-poverty program of the U.S. Catholic Bishops helps low-income people participate in decisions that affect their lives, families, and communities—and nurtures solidarity between people living in poverty and their neighbors. As many communities of color continue to experience the impact of decades of systemic racism, which have led to disparities that prevent families from thriving, we need

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Mother to Mother

by Fr. Denny Kinderman, C.P.P.S., PBMR

“It was all marvelous, even the heartaches,” says 77-year-old Alice Walker reflecting on the story of her youthful life growing up in the midst of violent racism and poverty during some of the most turbulent years of social/political changes in the U.S.

And there are heartaches yet today on the south side of Chicago where no youth are safe.

Last October a 10-year-old girl was shot in the back. It was La’Mya’s 10th birthday. The *Chicago Tribune* reported that a 14-year-old friend of La’Mya ran to her, “took off his shirt and pressed it on the wound until paramedics arrived. He calls her his little sister. He was crying too.”

In May of this year another youth, a boy, is shot in the back and abdomen and taken to Comer Children’s Hospital in critical condition. I found out that the youth’s name is Swaysee when his father, George, emailed me from prison asking that I find out how his son is doing. So I called Swaysee’s mother, Ashely, who said that now, one week later, Swaysee is walking a bit. She sent a video of him slowly making his way in the hospital hallway with nurses holding both hands. It was hard to number the tubes and wires that seemed to be the source of his movements much like a marionette. Behind his mask he mumbled that he just wanted to go home.

Then Ashley told me that Swaysee was the boy who had helped to save the life of La’Mya last October.

La’Mya’s mother had texted Ashley that she wanted to check on Swaysee: “... the night that La’Mya got shot in the back in October. Swaysee was right there trying to help her and called almost every day to check on her while she was in the hospital recovering; so I’m definitely going to keep checking on him. I understand your hurt and pain right now and I’m really praying for y’all. I’m so sorry that this happened.”

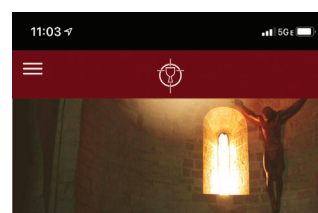
And she adds that today La’Mya is doing well but still healing. Both mothers talk often sharing the blessings of their stories that are so terrifying and yet so beautiful.

Theirs is the compelling story of so many black and brown mothers whose woes/misfortunes become stories of triumph as they are placed in the context of the stories of their ancestors. For these mothers hold on to the lessons of their ancestors whose line stretches as far back as perhaps to God. Alice Walker says: “We remember them because it is an easy thing to forget, that we are not the first to suffer, rebel, fight, love and die. The grace with which we embrace life, in spite of the pain, the sorrow, is always a measure of what has gone before.”

Therein lies the triumph against all odds; for while the violence may persist, more enduring is the power of the human spirit handed on with the all-embracing love and faith of those who have gone before us. Then even the heartaches become marvelous. ✚

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This was developed as a way to quickly access the video content from our website. We've also included a way to access information on the events offered by Precious Blood Renewal Center. If you want to see our full website, there's a button for that, as well as a way to contact us via email or phone! Try out the email function and let us know what you think!

Lent Speakers Series

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Video Reflections

Online Masses

Renewal Center

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In Solidarity, continued from page 7

to get involved in addressing these disparities and helping to create a better future.

I just finished a book study with parishioners from St. Theresa Little Flower and St. Elizabeth Parishes in Kansas City. St. Elizabeth has started a group called EMBRACE to reflect and dialogue on racism. We studied the book *The Color of Compromise*, which told about the American Church's complicity with racism. In the last session we discussed ways we could fight systemic racism. We discussed volunteering at Harvesters, the Community Food Network. St. Vincent de Paul has a Re-entry Organizing Program for prisoners and those who minister to people in jails and prisons. We discussed how we can support immigrant communities in their struggle for justice and dignity. We were asked to contact our state legislators and ask them to fund and support Medicaid expansion. (In Missouri the people voted to expand Medicaid, but the legislators declined to fund the program.)

Of course, a great example of Precious Blood involvement is Precious Blood Ministry of Reconciliation which serves residents of Chicago's Back of the Yards neighborhood. PBMR heads numerous programs and initiatives focused on education, workforce development, arts and culture, and more. Due to the inherent racism in our criminal justice system, they continue to focus their efforts on criminal justice reform.

Advocacy and promoting policies that help are important in helping eliminate the root causes of economic injustice and racism. We can urge our senators and representatives to support policies that lift up human life and dignity, promote civility and community safety, and help reform people's lives harmed by crime and violence. We can urge Congress to take courageous actions and develop strategies aimed at promoting an integral ecology that considers together the protection of nature, the need for equitable economic development, and the promotion of human dignity, especially that of the poor.

These are some bills currently before Congress:

H.R. 67: Expressing the moral responsibility of the Congress to end adult and child poverty in

the United States. This resolution acknowledges that child poverty prevents children from reaching healthy development and an economically secure future. It also encourages all levels of government to enact and support anti-poverty policies and programs.

H.R. 642: Voter Information Hotline Act of 2021. This bill directs the Department of Justice (DOJ) to coordinate the establishment of a state-based response system for responding to questions and complaints from individuals related to registering to vote or voting in federal elections. Further, DOJ must establish and operate a toll-free telephone service through which individuals may (1) connect directly to the state-based response system; (2) obtain information on voting in federal elections; and (3) report information to DOJ on problems encountered in registering to vote or voting, including incidences of voter intimidation or suppression. Additionally, the bill establishes the Voter Hotline Task Force to provide ongoing analysis and assessment of the telephone service.

S. 310: PPP Access for Rural Hospitals Act. This bill includes within the Paycheck Protection Program, established to support small businesses in response to COVID-19, certain rural hospitals or hospitals serving low-income patients that are designated as critical care hospitals.

S. 162: Anti-Racism in Public Health Act of 2021. This bill establishes within the Centers for Disease Control and Prevention (CDC) a National Center on Antiracism and Health and a law enforcement violence prevention program. Among other activities, the new center must declare racism a public health crisis, collect and analyze data, and administer research and grant programs to address racism and its impact on health and well-being. Additionally, the bill specifically directs the CDC's National Center for Injury Prevention and Control, in coordination with the DOJ and other relevant stakeholders, to carry out the law enforcement violence prevention program by conducting research and supporting other activities pertaining to law enforcement violence and public health.

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Photo: LGBT Pride Rainbow Flag on gray background by Marco Verch under Creative Commons 2.0

Child of God

by Fr. James Smith, C.P.P.S., Cincinnati Province

My calendar reminders are up-to-date, informing me of each month's observation—including notifications which I cannot turn off on my family of Mac products. June alerts me now that it is Pride Month, marking the days of protest at Stonewall in 1969. Last year's Pride would have been the 50th Anniversary. Somewhat fittingly at the onset of the COVID-19 pandemic in the United States, every major planning group for Pride announced that they would forego 2020 because the LGBT community had learned what it is to endure a pandemic of a virus that takes lives indiscriminately. "We'll wait until we're safe again," they said.

Somewhat fittingly in all the mess of the spill-over of 2020 into 2021, this summer also intersects LGBT history: Rev. Megan Rohrer was elected the fifth bishop of the Sierra Pacific Synod in the Evangelical Lutheran Church in America (ELCA). Currently a chaplain to the San Francisco Police Department (SFPD), the first chaplain to the SFPD specifically from the LGBT community, Rohrer was the first openly transgender person ordained in the ELCA. They/he studied at the GTU a few years before me, so I'm naturally a fan. With a mentor entrenched in the

Lutheran Church and ELCA, I can't help but feel connected, in whatever way to this synod. Rohrer shared a few days ago that if elected, their kids have asked for special hats, so everyone knows they are not just a pastor's kids: they're a bishop's kids.

In 2015, preparing for the 500th Reformation anniversary, the Lutheran-Catholic dialogue produced *Declaration on the Way: Church, Ministry and Eucharist*. It's an incredible document, as most are which come out of dialogue. Near the end, concerning remaining differences and reconciling considerations on the Eucharist, *Declaration on the Way* says: "Clergy and other church leaders are urged to study one another's traditions carefully in order to gain a sympathetic understanding of these traditions and to instruct others as accurately as possible so that each side may avoid mischaracterizations of the other's beliefs and practices." Careful study, sympathetic understanding, and avoiding mischaracterization of the other. I cannot think of three better steps for the Church related to LGBT persons.

When I was newly ordained, I repeatedly used the phrase "baby priest" to introduce myself. I tried to

say that the baby fat would continue for five years, trying to soften the expectations from people that I would know what I was doing as a priest. Missteps and screwups come with anything new, just ask any of my friends about the first time I served with incense at Saint Joseph's College. Luckily, the emergency room photos have been deleted. For a different window open on my computer, I was going through folders of homilies from my first year as a priest, and I stumbled across one of those missteps.

Kicking off the season of Advent, I wanted to be prophetic. I didn't just want to read from the prophets, I wanted to be a prophet. Error number one. Trying to connect journey and a personal story about a refugee, I briefly mentioned Roxsana Hernández Rodríguez. Steps away from a cemetery literally segregated with a fence, I attempted to expand the imagination of those gathered to see our journey in Advent in light of the journey asylum-seekers and immigrants take from Central America. Error number two. Roxsana's story is one that needs to be told, but maybe not in the hands of brash, newly ordained priests.

In May 2018, Roxsana Hernández Rodríguez died in ICE custody. She was seeking asylum in the United States. HIV-positive resulting from repeated rape by MS-13 gang members in Honduras, she died in U.S. custody after arriving at a port of entry requesting asylum. The autopsy of Hernández Rodríguez showed extensive bruising on her rib cage and injuries to her back, indicative of blows, kicks, or strikes with an object. She was denied medication for HIV during the two weeks she was in custody before her death. Before her death, she described why she fled her home. "Trans people in my neighborhood are killed and chopped into pieces, then dumped inside potato bags.... I didn't want to come to Mexico. I wanted to stay in Honduras but I couldn't. They kill trans people in Honduras. I'm scared of that."

Pride in the month of June brings warranted attention from Precious Blood spirituality, especially the means in which people who have experienced being pushed aside have found a resilient spirit to hold in their bodies the words from Fr. Greg Boyle, S.J.: "You are exactly who God had in mind when God

created you." The people at the margins matter for Precious Blood spirituality because Jesus's own blood was shed at the margins of the city of Jerusalem on the cross. The marginalization we take against people matters too—the hoops placed for immigrants, refugees, and asylum seekers. Pride each year presents a double-edged sword from a Christian perspective. On the one hand, the humanity and the image and likeness of God we each hold as human beings must be acknowledged and celebrated. On the other hand, as the bumper stickers and t-shirts emphasized a few years ago: the first Pride was a riot. Self-defense and understandable fighting back at Stonewall seems reasonable, especially considering rampant harassment, psychical and sexual assault from police faced at Stonewall and elsewhere. Defund police movements and attention to police brutality are as natural considerations in the month of Pride as anything rainbow related.

Pride this year gives us a window to the profound means of progress and safety for LGBT persons in the U.S. It also reminds us of the failures, particularly to vulnerable LGBT persons whose spot in the marginal seats of society have not met the same speed of progress as mostly white, wealthy, and educated LGBT persons. Caitlyn Jenner complaining about empty hangars because her pilot friends do not like seeing homeless people comes to mind. As Fr. Dave Matz wrote in the *New Wine Press*, recent legislations targeting transgender children fits there too, though unfortunately, transgender persons of privilege like Jenner will be able to get and to afford whatever care they need. The way we walk together 500+ years as Catholics and Lutherans is no different than the way we are called to walk together with LGBT persons: Careful study, sympathetic understanding, and avoiding mischaracterization of the other. Those steps of humility and compassion, not just in our similarities but also in our differences, might help all of us in the continued steps towards recognizing the pride each of us can have as a beloved child of God. ✠

In Solidarity, continued from page 9

More legislation can be found on the usccb website. It gives you the option to search for legislation by topic. It also gives you the option to find your elected officials by your zip code. ✠

Fr. Richard Anthony Colbert, C.P.P.S.

May 1, 1942 – May 20, 2021

Fr. Richard Colbert, C.P.P.S. of the Kansas City Province of the Missionaries of the Precious Blood, died on May 20, 2021 in an automobile accident in Hardin County, Ohio. He was a resident at St. Charles Center in Carthage, Ohio. He was 79 years old.

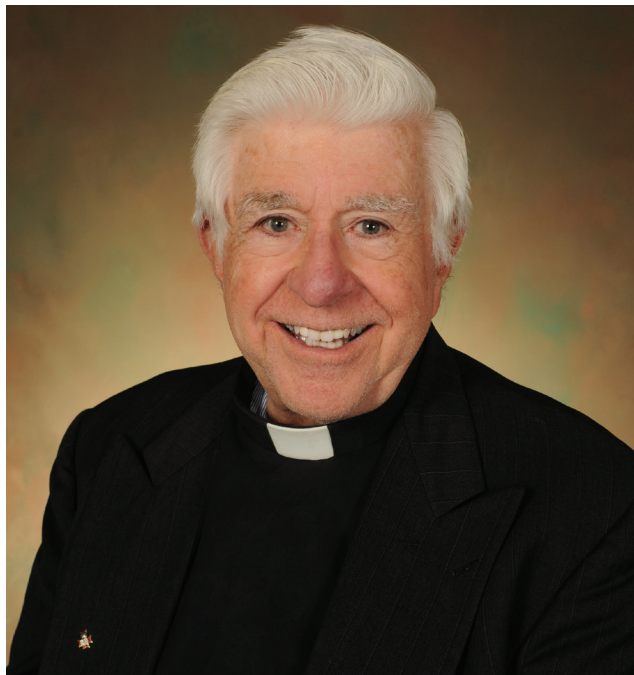
Fr. Richard was born in Cleveland, Ohio on May 1, 1942 to Richard and Nora (Lavelle) Colbert. He entered formation with the Society of the Precious Blood at Brunnerdale Seminary in Canton, Ohio in 1956, made his Temporary Profession in 1962, and his Final Profession on August 15, 1965. He was ordained to the priesthood at St. Charles Seminary on May 10, 1969.

Fr. Richard's first assignment was as associate pastor of St. Anthony's Church in Linton, North Dakota from 1969-1971. He then became director of vocations for the Kansas City Province, where he served for five years. From 1976-77, he was acting theologate director for Precious Blood Seminarians at St. John's Seminary in Collegeville, Minnesota. Fr. Richard then served as associate pastor at Sacred Heart Church in Sedalia, Missouri for two years.

In 1979, Fr. Richard began three years of graduate studies at St. Paul University in Ottawa, Ontario, earning an M.P.S. degree in family counseling, and an M.A. in marital counseling.

Fr. Richard was then appointed associate pastor at St. Mary's Church, Nebraska City, Nebraska, where he also served as chaplain of St. Mary's hospital. In 1984, he was interim pastor at St. Catherine Church in Tulsa, Oklahoma for a short time before beginning a year of training to be a hospital chaplain supervisor at St. Joseph Hospital in Omaha, Nebraska. From 1985 to 1988, Fr. Richard served as chaplain at Fr. Flanagan's Boy's Home, Boys Town, Nebraska.

Fr. Richard then served as pastor in a number of parishes in Missouri, including St. Joseph Parish in Pilot Grove from 1988-1992, St. Patrick's Parish in Sedalia from 1992-1995, St. Joseph Parish in Fayette from 1995-1999, and St. Ann's Parish in Warsaw from

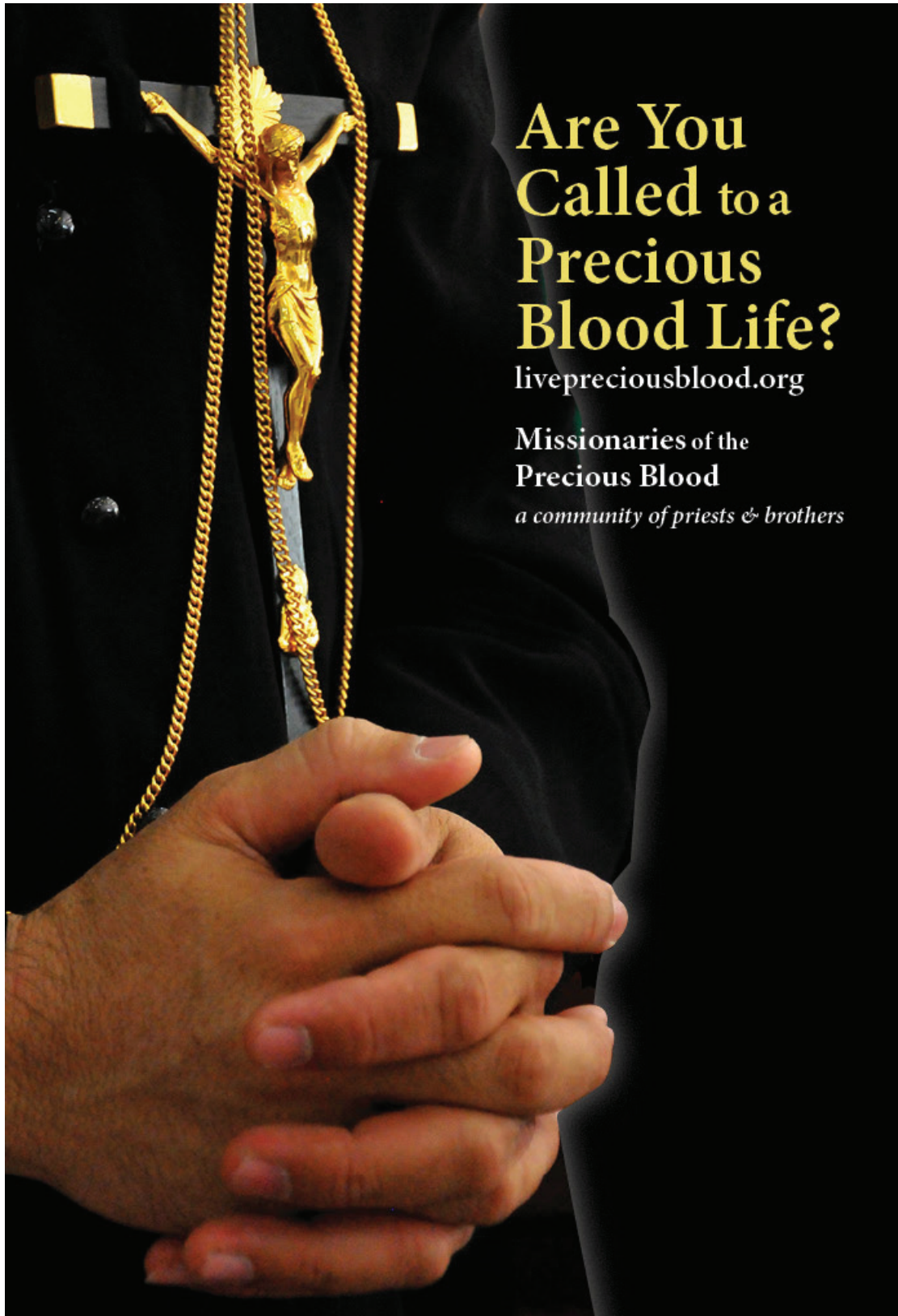


1999-2005. Fr. Richard then entered semi-retirement, serving as sacramental minister at St. James Parish and chaplain at Our Lady of Mercy Country Home, both in Liberty, Missouri. Fr. Richard fully retired from active ministry in 2018 and moved to St. Charles Center in Carthage, Ohio, where he continued to serve the community by providing transportation to members who were not able to drive.

In addition to his dedicated service to the community, Fr. Richard will probably best be remembered for his gregarious personality and his convivial nature. He probably never met a person with whom he couldn't strike up a conversation.

Fr. Richard is survived by his sister, Betty Ann Burvis, his brother, Patrick Colbert, and several nieces and nephews.

The funeral was held at Assumption Chapel at St. Charles Center in Carthage, Ohio on Wednesday, May 26 at 2:00 p.m. Fr. Garry Richmeier, C.P.P.S., Director of the Kansas City Province of the Missionaries of the Precious Blood, presided. Fr. Kenneth Pleiman, C.P.P.S. was the homilist. ✠



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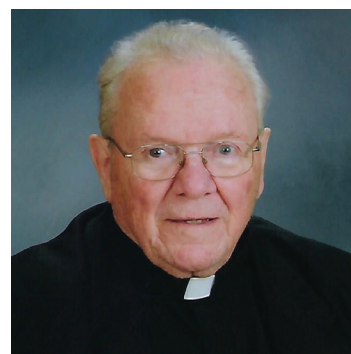
*Even though we will not gather as a full community in June,
we want to recognize members of both provinces celebrating milestones this year!*



*Fr. James Betzen, C.P.P.S.
40 Years Ordination*



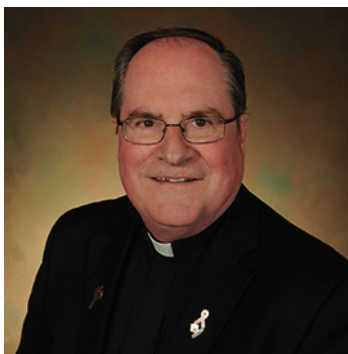
*Fr. Linus Evers, C.P.P.S.
50 Years Ordination*



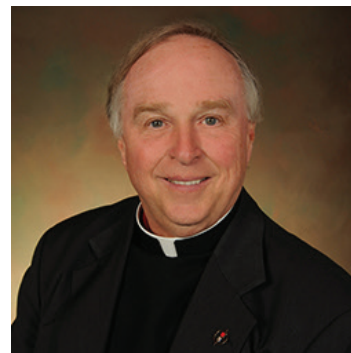
*Fr. Leon Flaherty, C.P.P.S.
50 Years Ordination*



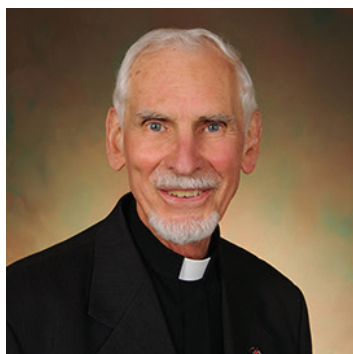
*Fr. William Hoying, C.P.P.S.
50 Years Ordination*



*Fr. Mark Miller, C.P.P.S.
50 Years Ordination*



*Fr. James Urbanic, C.P.P.S.
50 Years Ordination*



*Fr. Bill Walters, C.P.P.S.
60 Years Ordination*



*Fr. James Dugal, C.P.P.S.
65 Years Ordination*