Half a century after Vatican II, a year of faith and debate

By Francis X. Rocca
Catholic News Service

VATICAN CITY (CNS) — Fifty years ago this October, Blessed John XXIII and more than 2,500 bishops and heads of religious orders from around the world gathered in St. Peter’s Basilica for the opening session of the Second Vatican Council.

Over the following three years, Vatican II would issue 16 major “pronouncements” on such fundamental questions as the authority of the church’s hierarchy, the interpretation of Scripture, and the proper roles of clergy and laity. Those documents, and the deliberations that produced them, have transformed how the Catholic Church understands and presents itself within the context of modern secular culture and society.

Because Vatican II was one of the monumental events in modern religious history, its golden anniversary will naturally be the occasion for numerous commemorative events, including liturgical celebrations, publications and academic conferences.

At a Vatican II exhibition at Rome’s Basilica of St. Paul Outside the Walls, which opened in late January and will run until November 2013, the displays include original handwritten pages from Pope John’s speech at the council’s opening session, and a Vatican passport issued at the time to a young Polish bishop named Karol Wojtyla, the future Pope John Paul II.

Yet Vatican II is not merely of historical interest; it is very much a living issue in the church today.

Scholars still debate to what extent the council’s achievements, in such areas as interfaith dialogue and liturgical reform, were organic developments in the church’s history or radical breaks with the past. And clergy and laity alike differ over how expansively to apply the council’s pronouncements, whether sticking closely to the letter of the documents or following a more broadly construed “spirit of Vatican II.”

Pope Benedict XVI has rejected what he calls the “hermeneutics of discontinuity and rupture” in the present-day understanding of the council and has called instead for interpreting Vatican II as an instance of “renewal in continuity” with the church’s 2,000 years of tradition. Exploring and promoting that idea will be a major goal of the Year of Faith that begins this Oct. 11, exactly half a century to the day since Vatican II opened.

A relatively small but highly vocal number of Catholics reject the council altogether, charging among other things that subsequent changes to worship have undermined the solemnity of the Mass and that a growing openness to other religions conflicts with the need to proclaim salvation through Jesus Christ alone. The most prominent such group, the Society of St. Pius X, effectively broke with Rome in 1988, when its founder, the late French Archbishop Marcel Lefebvre, ordained four bishops without approval from the pope.

Pope Benedict has made reconciliation with the traditionalist society a priority of his pontificate. He lifted restrictions on the traditional Latin Mass, now called the extraordinary form, in 2007. Less than two years later, he removed the excommunications of the four illicitly ordained bishops. And last fall, the Vatican held out the possibility of making the group a personal prelate if a full reconciliation is reached.

A prelate is somewhat like a global diocese, a status currently held only by Opus Dei.

As a condition of reconciliation, though, the Vatican has asked the society to give its assent to a summary of certain non-negotiable doctrines. These have not been made public, but they presumably include the major teachings of Vatican II.

Though the ongoing dialogue between the Vatican and the society remains confidential, both sides have recently published documents that give insights into their respective positions.

In early December, L’Osservatore Romano, the Vatican newspaper, published an article by Msgr. Fernando Ocáriz, the second-highest official of Opus Dei and a participant in talks with the Society of St. Pius X.

In the article, Msgr. Ocáriz insisted that all the teachings of Vatican II require nothing less than “religious submission of intellect and will,” and that even the council’s apparent innova-
Blessings and benefits of a Catholic education

With this month of September our lives change a bit as our Catholic Schools reopen for another successful year, we are on the cusp of beginning our celebration of the great “Year of Faith,” and in the course of this month the Catholic Church celebrates some beautiful feasts.

Allow me to speak about each of these important moments in our lives this month. Having been a pastor of two parishes which had very good and active grade schools, I can give personal witness to the tremendous benefits and even greater blessings a Catholic grade school brings to the entire life of the parish — spiritual, educational, moral, liturgical and social. In addition to this blessing for a parish, the close proximity and availability of a Catholic high school not only compliments the excellent work of the parish priests and the grade school faculty, staff and administration, this excellent work is taken to an even higher level of knowledge and understanding. Of course, none of this would be possible without the evident sacrifices of our parents who want the very best for their children.

The Church has always taught that the parents are the first and best teachers of their children in the ways of Faith. This is a truth that bears good fruit only if the parents really do fulfill this high responsibility and privilege. It all begins with them and at home when they demonstrate their abiding faith by daily prayer, a sincere and obvious love for each other, doing good works and having their children join with them. Our pastors and parish school teachers and staff know that they can only support our good parents in educating their children in the ways of Faith and they are truly willing and able to do so.

You will find in upcoming issues of the Dakota Catholic Action what has been planned for our celebration of the coming “Year of Faith.” We have intentionally tried to offer as many devotions and other activities which can be done personally, at home with family, and as a Parish or as a group within the Parish. What I ask of each of you is that you take advantage of this graced time to increase your knowledge of our Faith and let the Faith be your guide and motivation for what you say, think and do every day. As the “Year of Faith” progresses, we will publish other liturgical events and devotional practices, so please read and keep these issues.

In this month the Catholic Church celebrates the feasts of some of our most famous saints and I ask you to please read of their lives. It is excellent reading and in the process I know you will be as educated and motivated by them as I always am. September 3 is the feast of St. Gregory the Great, September 8 is the feast of the Nativity of the Blessed Virgin Mary, September 13 is the feast of St. John Chrysostom, September 14 is the feast of the Exaltation of the Holy Cross, September 15 is the feast of Our Lady of Sorrows, September 20 is the feast of Sts. Andrew Kim, Paul Chong and Companions, September 21 is the feast of St. Matthew, Apostle and Evangelist, September 27 is the feast of St. Vincent de Paul, and September 29 is the feast of Saints Michael, Gabriel and Raphael, Archangels.

From the Bishop’s Desk
Catholic radio: A “door of faith”

By Steven J. Splonskowski

Real Presence Radio Network

In his Apostolic letter “Porta Fidei” declar- ing a Year of Faith beginning October 11, 2012, Pope Benedict XVI reminds us:

“We cannot accept that salt should become tasteless or the light be kept hidden (Mt 5:13-16). The people of today can still experience the need to go to the well, like the Samaritan woman, in order to hear Jesus, who invites us to believe in him and to draw upon the source of living water welling up within him (Jn 4:14). We must redis- cover a taste for feeding ourselves on the word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples (Jn 6:31).”

As we draw near to the front steps of this celebration I am reminded of the many ways that we participate in a real way in bringing this faith to our daily actions as men and women, parents and faithful Catholics. We do our best to share the faith with those around us by living out the beliefs that we claim to profess. Do I fail at times? We also have a duty to recover the light of faith that has been given to me? Unfortunately, again, the answer is yes, but, that is when, as Pope Benedict states, I go to the well and am reinvigorated. I can be renewed and filled through the sacraments with that living water that then overwhelms and helps me again share the faith with others. As I am not a theologian I will not tread much further, but I could not help but see a connection between that Year of Faith and Evangelization, and specifically evangelization through Catholic radio.

For me and many, Catholic radio has been that “porta fidei” (door of faith). Many have been drawn to the living waters of the Church Christ founded listening in the privacy of their cars, homes, workplaces, etc. Others of us are reminded and given a renewed thirst for Jesus as we hear our faith proclaimed on Catholic radio and thus return daily/weekly/monthly to that true source He has given us in the Catholic Church.

If you have not yet tuned in, I invite you to “put your ear up to the door” and see what Catholic radio has to offer. I especially invite you to tune in September 19, 20 and 21 from 7:00 a.m. to 6:00 p.m. for Our Fall Live Drive. During these three days you will hear how others have been drawn to the Christ and continue to grow in their faith with the help of Catholic radio!

Real Presence Radio operates five Catholic radio stations: AM 1370 Grand Forks, AM 1280 Fargo-Moorhead, FM 91.3 Bismarck, FM 91.1 Minot, FM 89.1 Williston.

Steven Splonskowski is a husband and father of seven children. He is also the Executive Director for Real Presence Radio.

Year of Faith kickoff...

Continued from Page 1

The diocese will officially kick off the Year of Faith with a symposium, Thursday, Oct. 11, 2012, at the University of Mary in Bismarck, N.D. titled “The Enduring Legacy of Vatican II: Part I.” All are also welcome to attend the official Year of Faith Opening Mass which will be held following the symposium at 6:30 p.m. at the Cathedral of the Holy Spirit in Bismarck with Bishop Kagan. In addition, preparations are underway for a wide variety of events and opportuni- ties, designed to inspire a deepening of faith, that include additional symposia on the Vatican II documents, a Corpus Christi cele- bration, coordinated pilgrimage offerings, and a diocesan wide closing event next fall.

Bishop Kagan will be announcing Ro- gation and Ember Days for the Bismarck Diocese as a part of the Year of Faith. These days, which will be detailed in the next issue of the DCA, are special days set aside for fasting, penance, prayers of petition and processions. In addition, special indulgenc- es will be granted by the Bishop for specific acts of piety, devotion and charity.

Visit the “Year of Faith” tab at www.bismarckdiocese.com and continue to check in with the website as well as future issues of the Dakota Catholic Action for continued information on this significant celebration in our diocese.

Half a century after Vatican II...

Continued from Page 1

tions in doctrine are properly understood in continuity with tradition. But he also em- phasized that “there remains legitimate room for theological freedom” in interpreting them. Later the same month, Father Jean-Michel Gleize, a theologian who has represented the society in discussions with the Vatican, pub- lished a response to Msgr. Ocáriz’s article. Per- haps the most striking part of Father Gleize’s argument was his rejection of the hermeneutic of continuity as overly “subjective” and ne- glecful of the “unity of the truth” necessary in church teaching. That would seem to suggest an endorsement of the hermeneutic of rupture usually associated with the council’s most pro- gressive champions.

Reading such an exchange, it’s not easy to believe that the Year of Faith will end with any- thing like a Catholic consensus on the meaning of Vatican II. But as someone well known to think in terms of centuries, Pope Benedict will surely be neither surprised nor discouraged by the continuing debate.

Melissa is the survivor of a failed saline infusion abortion in 1977. Melissa’s story is one about the beauty of God’s grace in our lives, in the midst of grief and loss, and about the transformative power of forgiven- ness and in answering God’s call for your life. Melissa is truly a voice for the voiceless.

To reserve your table, call 1-800-247-0343
Obituaries

Rev. Robert "Fr. Bob" Henry Krystosek

Rev. Robert was born on October 5, 1937, on the family farm near Holdingford, MN, the son of Edward and Irene (Hiltz) Krystosek. He grew up with his siblings, Marguerite, Edward Jr. and twins, Jean and Joan. The family moved to Willmar in the early 1940’s. Robert worked for many years with his father in the family meat market and attended Willmar Public School. When time came to attend the seminary, Robert spent four years at the Crosiers Fathers in Onamia, MN. There he began his studies of Latin and Greek.

He graduated from St. John’s University in Collegeville with a BA degree - major in Philosophy and a minor in Latin and Greek. He was out of school for a year and taught Latin and German at Willmar High School. In 1956, Robert finished his studies for the Catholic priesthood at Conception Seminary in Conception, Missouri. Robert Henry Krystosek received the sacrament of Holy Orders on May 29th, 1956, at the Cathedral of St. Mary in Grand Island, NE and became a Catholic priest. He was ordained for the Diocese of Grand Island, NE. On June 3, 1956, Fr. Robert said his first Sollemn High Mass at the Church of St. Mary in Willmar. It was a great day for his family and the church in Willmar.

In life, Robert had three obsessions: Holy Mass, teaching school and working in the Boy Scout movement. The Diocese of Grand Island awarded Robert with the Saint Pius Award for outstanding work on behalf of the church in scouting. In early years, he was also a hospital chaplain, and learned to love the patients and take care of the sick.

The number of parishes he served in were almost endless...St. Mary's Cathedral, Grand Island, Bayard, NE, Eddyville and Oconto, NE, several churches in South Dakota and in the churches of the New Diocese in Minneso- ta. His teaching career covered many towns and schools. Robert was ordained for the Diocese of Grand Island but spent time in the Diocese of Bismarck teaching at St. Mary’s, New England, and Trinity High in Dickinson. Among his as- signments in North Dakota he served as admin- istrator of St. Bernard’s Parish in Belfield for a brief time. Father Robert retired to Clara City, MN, where he has family members. In retire- ment he spent most every week taking care of a parish when the pastor is absent.

He is survived by one sister, Jean Restinna of Prospect Heights, IL, and one brother, Edward (Pat) Krystosek of Thief River Falls, MN, many nieces, nephews, great nieces and great nephews, other relatives and friends. He was preceded in death by his parents and two sis- ters, Marguerite Parkhurst and Joan DuHoux.

Mass of Christian Burial was held at 10:30 a.m. on Saturday, July 14, at St. Clara’s Catholic Church in Clara City, MN. Interment was at St. Hedwig’s Catholic Cemetery in Holdingford, MN.

Abbot Patrick Moore, O.S.B.

Abbot Patrick (Donald) Moore, OSB, 73, died on August 9, 2012 in a head on collision south of Belfield, ND.

Abbot Patrick was born in Devils Lake, ND, on June 20, 1939 to Lawrence and Susan (Tietkow) Moore. He was the second youngest of seven children.

After graduating from St. John’s Uni- versity, Collegeville, MN, with a Bachelor of Arts degree, he completed seminary studies at Assumption Abbey, Richardson, ND, and was ordained to the priesthood on June 9, 1966.

After his ordination, Abbot Patrick studied French. He studied at Georgetown University, at the University of Montreal and at Middlebury School in Vermont, where he spent a year in Paris. In 1975 Abbot Patrick earned a Master of Arts degree in counseling from the Univer- sity of North Dakota. During the summer of 1977, he was at New Orleans, LA, studying com- munications. He then became Director of the Communication Centre at Assumption Abbey.

In September 1977, he became Assistant Pastor of Sacred Heart Church, Glen Ullin, ND, and part-time teacher at the University of Mary, Bismarck, ND. Abbot Patrick attended the chaplainship preparation program at St. Joseph’s Hospital in Washington, DC during 1978 – 1979. He was named as chaplain on Sep- tember 1, 1979, to St. Alexius Medical Center, Bismarck, ND. He continued in this position until he was elected seventh abbot of Assump- tion Abbey. From April 6 through August 1, 1995, he was appointed Administrator of St. Ann’s Church, Hebron, ND.

On May 28, 2004, at the then required age of 65, Abbot Patrick resigned as abbot of Assump- tion Abbey. The President of the American Cusinian Congregation of Benedictine Mon- asteries asked him to serve as Administrator of Mary Mother of the Church Abbey, Richmond, VA. Abbot Patrick served in that capacity until June 30, 2004. While at Richmond he also served as part-time chaplain to a veteran’s hos- pital.

On August 5, 2009, upon his return to North Dakota, Abbot Patrick was appointed pastor of St. Mary’s Church, New England, and St. Elizabeth’s Church, Lefor, ND.

Abbot Patrick is survived by five brothers: Jerry Moore, Santa Ana, CA, Louis (Jeanne) Moore, Billings, MT, Tom (Judy) Moore, El Cajon, CA, Duane (Vonne) Moore, Wadena, MN, Mark (Nancy) Moore, Madison, WI, and one sister, Barbara (Jim) Webster.

News Briefs

Bishops promote political responsibility with online resources

USCCB, WASHINGTON — Blog posts, YouTube videos, an online quiz and resources on Facebook are among the ways U.S. Catholics can learn about the Church’s teaching on issues and involvement. Bishop Robert Blaire, the Bishops’ Committee on Faithful Citizenship, said that "everyone and every institution in society — businesses, government, unions and private institutions — should collaborate to support workers and create an economy that serves the person rather than the other way around.”

Obligatory code of Pastoral Conduct

The Catholic Church must be exemplary: Clergy, staff, whether diocesan or parish, and volunteers are held accountable for their behavior. To enable the highest level of accountability, there must be a clear and unambiguous definition of appropriate behavior. To this end, this Code of Pastoral Conduct is defined. For the Diocese of Bismarck it and provides a foundation for implementing effective and enforceable standards for all personnel. View the Code of Pastoral Conduct at http://www.bismarckdiocese.com/uploads/resources/506/code-of-pastoral-conduct-diocese-of-bismarck.pdf.
Strangers and guests: A perspective on the ND oil boom

In 1980 the Bishops of the Heartland wrote a pastoral letter with the title “Strangers and Guests, Toward Community in the Heartland.” The letter developed the theme that God has given us creation for our use and benefit, but we are to use it with care and gratitude, knowing that it belongs to God.

God has given us land, water, air, oil, coal, minerals, animals, plants. We are to use them to prosper but to keep future generations in mind. These gifts are for those who follow as well as for us and we are to leave these gifts in good condition or better, as they were when we received them. We are confident in God’s faithful love for us and respond to the call of Jesus to “love one another as he has loved us.”

Signed by three of our former Bishops: Hilary B. Hacker, Lambert A. Hock, and John F. Kinney, the pastoral letter points to the twenty-fifth chapter of the Book of Leviticus as an expression of the idea that “the land is entrusted to us by God as our common inheritance, for which we must be stewards.”

In God’s view of us we are each unique, known by name by God, each with diverse talents, abilities, motivations and needs. We are not divided between “the natives and the trespassers,” “the haves and have-nots” or “the entitled and the unfortunate.” God sees us as his children who are equally “strangers and guests.” We are all traveling through life.

Our daily pilgrimage is a discernment of God’s will for us; we are engaged in cleaning up our mess, loving, forgiving, and sharing. A journey to God is not made up of thinking — “he or she is the ‘other’ — someone not like us and not to be trusted.” The journey includes loving our neighbor as we love our self, respecting and enjoying our diversity.

In these days we are tremendously fortunate to be inspired with the technology to unleash valuable oil, gas and coal resources to capture renewable energy from wind and biological sources; and to produce food for our families and the families of the world.

As the Bishops state: “The land is God’s gift for present and future generations of humanity. As the earth’s finite resources are used, provision must be made for people’s future needs.” Just as we are inspired to develop these resources we likewise must be inspired to build communities that are sustainable beyond the next 10 years. We must develop initiatives that establish just relationships between the rights of surface and mineral owners; that utilize abundant energy resources here creating manufacturing and processing job opportunities here; that foster human spiritual, educational and cultural development; and that safeguard natural beauty and land resources.

Our Catholic parish communities must be engaged in seeking this inspiration. What are the current and future needs and aspirations of all of us as Strangers and Guests of God’s creation? How can we trust in God sufficiently so that we can trust the “others” in our life? What do we want our communities to look like 10 years from now? Together with the Holy Spirit we will be inspired to find the answers.
Complaints that Washington-is-broken, which recent elections have new in recent years, often go hand-in-hand with laments about “partisanship” in politics. And, to be sure, there are reasons to be concerned about the functionality of our political system and its ability to address and solve very serious problems. The present, sad condition of much of Europe, where a breakdown of (Christian) democratic culture seems to be leading inexorably to a breakdown of democratic politics and the substitution of government by technocratic elites (currently being previewed in Italy), is a cautionary tale for Americans.

Partisanship” that conceals no possible recourse for the good. The other party is obviously problematic; so is the self-righteousness and bullheadedness that help explain congressional deadlock. Yet there are at least two other reasons for what is often deplored as “partisanship,” and those reasons are worth pondering in the summer before a national election.

One reason why governing is hard at the federal level is that the Framers deliberately designed our constitutional structure to make serious national decision-making difficult: meaning that serious decisions had to be rooted in a broad consensus. That’s why we have the separation of powers, two houses of Congress, and the requirement of super-majorities for constitutional amendments. The tough calls are supposed to be made on the basis of deep, broad and carefully considered agreement.

The other reason is even more obvious, but it’s rarely stated: 21st-century American society is deeply divided on certain basic issues. That divide reflects a serious rift in the moral-cultural fabric of our democracy.

The abortion issue comes readily to mind. Pro-“choice” America is all-in for abortion on-demand. It resists every possible restriction on the abortion license, even those regulations on the abortion industry that protect women’s health, because it fears that one hard tug on one loose thread will unravel the entire legal structure created since Roe vs. Wade. That is why there is so little common ground on the question of abortion: while pro-lifers are, in the main, willing to work in steps to dismantle the Roe-defined abortion license—much as the classic civil rights movement worked incrementally to dismantle legal segregation—the pro-“choice” forces refuse to concede an inch of ground, fearing that any concession will lose them the entire battle. And if that means that your local Planned Parenthood clinic is subject to less legal and medical regulation than your local McDonald’s, so be it.

There are other, deeper reasons for this form of pro-“choice” hyper-partisanship, however. Our public culture is deeply confused about the moral life and about the relationship between virtue and happiness. Happiness, for many Americans, is a matter of willfulness, not a matter of living in ways that we know are, objectively, worthy of human beings. Indeed, the very idea of “objective” moral truth is one that Americans seem uncomfortable defending today. Something may be “true for me,” but not “true for you.” And pushing beyond that kind of radical subjectivism is too often deployed as “judgmental.”

Yet there are serious confusions within-confusions on this front in the American culture war, a struggle that’s at the root of our many contemporary political divisions. As moral philosopher Janet Smith has long argued, if you think Americans don’t believe in moral absolutes, just light up a cigarette, cigar or pipe in the non-smoking section of a restaurant. Or try parking in the “Handicapped” spot at your local supermarket without the appropriate license plate. Americans believe in moral absolutes, all right; some of us just don’t know how to justify them—which is to say, make sense of them.

In a mess like this, the Church’s primary task is not to endorse policies or candidates. It’s to do its best, through preaching and catechesis, to rebuild a national moral consensus based on the moral truths inscribed in us by “Nature, and Nature’s God” (as Mr. Jefferson once put it). That consensus is the cultural pre-requisite to a politics in which differences are engaged with respect, and serious problems get addressed and solved.

**Sister Madelyn Louttit makes perpetual monastic profession**

Sister Madelyn Louttit, OSB, signs the profession document in the presence of Prioress Sister Nancy Miller, and the monastic community of Annunciation Monastery.

Sister Madelyn Louttit of Annunciation Monastery, Bismarck, made perpetual monastic profession during a public celebration on June 9 in the chapel of Annunciation Monastery. Sister Madelyn professed her lifelong commitment to God and her monastic community during Eucharistic Liturgy.

A native of Brooklyn, New York, Sister Madelyn is the daughter of Ida and the late Sol Javitt. Although she was raised Jewish, she always had a desire to become Catholic. She was married to Emmet Louttit for 15 years. When he died, she decided to join the Catholic faith, she was eager to learn more and eventually converted to Catholicism. Following his death in 1998, Sister Madelyn delved into parish work. She was active in choir, youth ministry, food pantry, liturgy committee and the RCIA program. She received her Master of Arts in Theology from the Seminary of the Immaculate Conception, Huntington, New York, and a Master of Science in Psychology from the Graduate Faculty, New School for Social Research, Manhattan, New York City. She is also a certified spiritual director.

As she grew in her faith, Sister Madelyn developed a deep yearning to live a life more committed to God. She made several visits to Annunciation Monastery. She says, “Here I was with a bunch of sisters in North Dakota and I never felt more comfortable or at peace in my entire life!”

One might think a New Yorker might feel like a fish out of water at a monastery in Bismarck, North Dakota, but Sister Madelyn quickly adapted to the prayer life, charism and mission of the Benedictine Sisters of Annunciation Monastery, and to life on the North Dakota prairies.

Prioress Sister Nancy Miller explains, “When we celebrate a sister’s perpetual monastic profession, there is a wonderful sense of community and hope for the future. We commit ourselves to the three-fold promise of stability, fidelity to the monastic way of life and obedience. Stability means being deeply rooted in this Benedictine, monastic community, in this place – Bismarck, North Dakota, in service to the people of this region. In fidelity to the monastic way of life, we seek God daily and continue in formation according to the Rule of St. Benedict and the tradition of Annunciation Monastery, in a spirit of obedience.”

Sister Madelyn Louttit serves as Director of Student Accessibility Services at the University of Mary. In this ministry, she coordinates accommodations for students who have special needs. She has taught classes in theology through the University of Mary and presented spiritual enrichment programs at Annunciation Monastery’s Hospitality Center.

Sister Madelyn says she feels deep appreciation and gratitude for her monastic community. “I am reminded of the many ways God has walked with me throughout my life. I have grown in the ability to experience and express gratitude and appreciation for the many gifts I have received from the hand of God. Dependence on God is the mainstay of our way of life. It is gratifying to share a way of life rooted in God and the ancient Benedictine tradition because throughout history, the Sisters of Annunciation Monastery have lived this life with dedication, dignity and grace.”
The priest to wash his dirty hands after receiving gifts of animals, meat and grains to distribute to the poor, and the cultural influence of purification rites before offering a sacrifice. In time, the religious sensibility of the priest, feeling his sinfulness here before performing the most holy of actions not to mention the removal of the practical need to wash one's hands led to crystallizing the sense of this action around the priest asking for purification before the great Eucharistic Prayer.

Oorate Fratres
Another prayer also has ancient origins, but the actual text is more variable. It is the exchange “Pray brethren that my sacrifice and yours may be acceptable to God, the almighty Father,” to which is given the response “May the Lord accept the sacrifice at your hands for the praise and glory of His name, for good our good and the good of all His Holy Church.” This is an invitation to pray the prayer over the gifts.

We have discussed elsewhere the two important changes to these prayers in the new translation—the insertion of “my sacrifice and yours” in the first prayer and “holy” to describe the Church in the second. “My sacrifice and yours” shows that there are two elements to the sacrifice of the Mass. One is the sacrifice of Christ that the priest brings about again by acting in the person of Christ the head. In this aspect, the Body and Blood of Christ becomes present on the altar. In the other element, each person offers their own sacrifice of self to God—the joys and hopes, sorrows and anxieties of everyone to the Father. In this way, the gathered community is transformed as well into the Body of Christ—the Body of which Christ is the head.

Blessed are You
There are other prayers, newly added to the Roman rite at the offertory. The other elements are all ancient in one way or another. The two prayers of offering the bread and wine to God at the very beginning of the rite, though, are a new addition. While one could say many things about these prayers, I wish to comment on three attitudes expressed in them. First, there is thanksgiving. “Through your goodness we have received.” The bread and wine that will become the Body and Blood of Christ are already God’s gift. He takes something of the created world to make it anew into the Body and Blood of Christ. Second, We offer it. “The bread/wine we offer you.” That is, the notion of offering a sacrifice is present from the very beginning of the offertory prayers. Finally, we expect a transformation in the bread. “It will become the bread of life! Our spiritual drink.” Let us trust in the transformation of these gifts that will in turn transform us!

The Attitude of Humility
One of these prayers, beginning with “With humble spirit,” dates to at least the 9th century. It expresses the full brunt of the priest’s humility before almighty God as he prepares to speak to God the Father in the same words that Christ Himself used, offering the one sacrifice of Christ to the Father. The priest prays this prayer in silence, bowing to the altar just before washing his hands. It could be worthwhile for all of us to pray this prayer, or at least to express to God the affect of humble offering to God, interiorly as the priest prays this prayer. We are all offering a sacrifice. The priest offers Christ’s—we all join our own to that of Jesus. The proper attitude before God as we enter this most sacred and intense moment of the Mass is one of profound humility.

Washing of Hands
While the priest washes his hands, he prays another brief verse in silence. As I mentioned last month, there are two historical reasons for the hand-washing: the practical need for...
It is hard to believe school is starting. How.
even the graceful turns of the writings of young students who have been away from their faith.
formation classes for the summer, I am thinking it is good they are returning.
Saturday, so it is very refreshing.
invite you to sit back and enjoy a moment of laughter. Pay special attention to the wording and spelling while you decide what portion of the bible these words of wisdom came from. And, if you don’t know where most of these phrases are in the bible, even with the youthful interpretations, perhaps now is the perfect time to consider some adult education or enrichment within your parish community for yourself.
Another thought — every parish needs help teaching CCD, so contemplate becoming a teacher and learn together with the students! Your pastor and CCD coordinator will be so very thankful.
I. In the first book of the bible, Genesis, God got tired of creating the world so he took the Sabbath off.

2. Adam and Eve were created from an apple tree. Noah’s wife was Joan of Ark. Noah built an ark and the animals came in pairs.
3. Lot’s wife was a pillar of salt during the day, but a ball of fire during the night.
4. Sampson was a strongman who let himself be led astray by a Jezebel like Delilah.
5. Samson played the Philistines with the axe of the apostles.
6. Moses led the Jews to the Red Sea where they made unleavened bread which is bread without any ingredients.
7. The Egyptians were all drowned in the dessert. Afterwards, Moses went up to Mount Cyanide to get the Ten Commandments.
8. The First Commandment was when Eve told Adam to eat the apple.
9. The Seventh Commandment is Thou Shalt not admit adultery.
10. Moses died before he ever reached Canada.
11. The greatest miracle in the bible is when Joshua told his son to stand still and he obeyed him.
12. David was a Hebrew King who was skilled at playing the liar. He fought the Finkelsteins, a race of people who lived in biblical times.
13. Solomon, one of David’s sons, had 300 wives and 700 concubines.
14. When Mary heard she was the mother of Jesus, she sang the Magna Carta.

The Bible according to kids


The chairs in the loosely formed semi-circles weren’t filled on July 1. There were about 40 to 45 people in attendance.

“Twasn’t that many people here today,” Richard Wobbema said. “Usually it’s packed.”

“We love father,” Sheila Green-Gerding, of Minot, said. “He takes care of us.”

“Dave and Sheila’s daughters, CamBrey, who will be in 4th September, and MyKaia, who will turn 6 this month, like to get the Mass going in what he jokingly calls St. James by the Sea Chapel at Strawberry Lake south of Velva.”

Richard Wobbema and his wife, Tina, have been attending Mass at the lake for 23 years. The couple lives in Velva but spends weekends at the lake. They drove to Mass in their “churchmobile,” an all-terrain vehicle, on July 1.


It’s time for Mass at the lake

Velva priest offers Mass on Sundays at Strawberry Lake

By Loretta Johnson
Religion Editor
johnson@minotdailynews.com

RUSO — The altar and chairs are set up in the back of the Butte Rural Fire District building at Strawberry Lake and are ready for Mass. It’s shortly after noon on Sunday and people are making their way to the site in all-terrain vehicles, cars and pickups. They don’t have to cut their time at the lake short to drive to attend Mass in a church miles away.

A priest comes to them to say Mass at the lake, which is about 20 miles south and a couple of miles east of Velva.


Strawberry Lake is in the Bismarck Diocese. St. Cecilia’s and Sts. Peter and Paul churches are in the Fargo Diocese.

The altar, a donation from the church Gross serves in Velva, is a fixture at the building. Candles and missalettes, a shortened form of a missal published periodically for congregational use, remain in the building from week to week throughout the summer. Gross brings a Mass kit with him.

There is no central air but “the natural air conditioning” is offered when the east and west doors to the building are opened.

“Father Ryan used to say Mass in his cabin,” Jim Abernathy said.

“As more and more people attended services in his cabin, the location was moved to the fire department building,” Abernathy said.

“There were times that there were probably 90 to 100 people at the bingo stand,” he added.

The Rev. Dan Mrnarevic, who was pastor of St. Cecilia Catholic Church in Velva at that time, continued saying Mass at the lake after Father Ryan was transferred to a parish in the western part of the state. Priests from St. Cecilia’s have continued the lakeside ministry.

Mary and Michael Littler, who used to live in Minot, now call Strawberry Lake their home. They live at the lake during the summer; winter finds them in Mesa, Ariz.

“It’s definitely a blessing to have Mass at the lake,” Mary Littler said. “Years ago when we had Mass at the bingo stand it was just beautiful to sit out in nature.”

Chapel on Sundays at 12:15 p.m. from Memorial Day to Labor Day.

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When the three wise guys from the East side arrived they found Jesus in the Manager.

6. Moses led the Jews to the Red Sea where they made unleavened bread which is bread without any ingredients.
7. The Egyptians were all drowned in the dessert. Afterwards, Moses went up to Mount Cyanide to get the Ten Commandments.
8. The First Commandment was when Eve told Adam to eat the apple.
9. The Seventh Commandment is Thou Shalt not admit adultery.
10. Moses died before he ever reached Canada.
11. The greatest miracle in the bible is when Joshua told his son to stand still and he obeyed him.
12. David was a Hebrew King who was skilled at playing the liar. He fought the Finkelsteins, a race of people who lived in biblical times.
13. Solomon, one of David’s sons, had 300 wives and 700 concubines.
14. When Mary heard she was the mother of Jesus, she sang the Magna Carta.

The Bible according to kids

Joyce McDowall
Family
Family Prayer for Family Times
Kathleen O’Connell Chesto
Ministry of many hands

Since 2005 the Catholic Community Quilters have produced and distributed a multitude of their handiwork. Working under the social Justice program of Dickinson’s St. Patrick parish in June 2013, a “Know your Faith” contest was held, with Ann Evinger taking first place. The group prayed the “Litany of Saints for Priests,” the food was great, and a good time was had by all!

Parents of priests gather in Bismarck

On August 5, a Potluck Picnic for Parents of Priests was held in Bismarck. The picnic allows the parents of priests in our diocese to become acquainted, offering an opportunity for visiting and friendship. The parents of the new transitional deacons were also invited as their sons will be ordained priests for the diocese in June 2013. A “Know your Faith” contest was held, with Ann Evinger taking first place. The group prayed the “Litany of Saints for Priests,” the food was great, and a good time was had by all!

If you were not contacted and would like to be included next year, please call Theresa Waltz at 701-222-2752. Next year’s picnic is scheduled for August 4, 2013.

I keep hearing about the drought that has affected two-thirds of the United States. It is devastating because I can certainly remember the years when growth was suppressed—or did not exist—because of moisture.

What is hard to believe is that last year the population was grumbling about the other extreme. And, I guess the Lord heard the grumbling.

One thing is for sure. I am certainly glad that I am not in charge of the weather. There is always something that is wrong because I guess we are fickle people. It takes a lot to satisfy us—and quite honestly I wonder if we can ever be completely satisfied.

Another item that has caused some dissatisfaction is the recent wave of activity in the Diocese of Bismarck regarding oil development. The discovery of the Bakken oil field is worldwide news. North Dakota is at the apex of the world. How was it accomplished?

Going on a limb, it began about 65 million years ago when North Dakota was at or near the bottom of the world (or above it), and sandstone was deposited from the experts. Being a person who likes numbers, when I mulled that statistic I realized my daily life is less than the blink of an eye. And, over the course of my lifetime it might be one full blink.

But, that brings me to my point. The length of life is really inconsequential relative to eternity. For me, this was an astonishing statistic and really drove home the point that life is designed to be one of service.

As the church celebrates ordinary time during the summer, I realize this is no ordinary time. As a Catholic Christian, I believe God really did create me and offers me lots of different options in the course of life.

Quite honestly, the concept of eternity is scary, especially in light of the fact that in my mind I have only dealt with “time.” How can I get a grasp on the concept of eternity? How does the human mind deal with something that never ends?

In the end, faith is the saving grace. But more questions crop up. Can I see Christ in the person who the locals have dubbed “oil field trash”? Can I give my shirt, food, or shelter to a stranger? Jesus doesn’t ask anything more of me than He gave. In the end, the fork in the road on my trip to eternity will be the result of how well I answer the above questions—and more.

I hope I am up to the task. Care to join me?

Responding to drought and oil boom with faith

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Stewardship

Ron Schatz
Office of Stewardship & Resource Development

To celebrate the 20th anniversary of the United States Bishops' Pastoral Letter "Stewardship: A Disciple's Response," I want to continue sharing my understanding of the pastoral letter through a mini-series of articles. This is my fifth article, with the last four articles focusing on Stewardship: The Challenge and the Choice; Stewardship: The Call; Stewardship: Jesus' Way; and Stewardship: Living as a Steward.

Stewards of the Church

As baptized members of the Church we are called to be stewards of the Church, sharing in the responsibility for its mission. We are also invited to put ourselves at the service of the whole human family. Stewardship of the Church means cherishing and fostering the gifts of all men, women, and children while using our own gifts to participate in and support the Church's mission of proclaiming and teaching, serving and sanctifying. "This participation takes different forms according to people's different gifts, but there is a fundamental obligation arising from the sacrament of baptism (cf. Pope John Paul II, Christifideles Laici, 15): that people place their gifts, their resources — themselves — at God's service in and through the church. Here, also, Jesus is the model. Even though his self-emptying is unique, it is within the power of disciples, and a duty, that they be generous stewards of the church, giving freely of their time, talent, and treasure." (Stewardship, 34).

The focus in stewardship is often on the giving, but the giving is not without reward. In the words of St. Francis of Assisi, "it is in giving that we receive." The poet, Elizabeth Barrett Browning put it this way:

A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong:
Thou shalt be served thyself be every sense of service which thou renderest.
(A Drama of Exile)

Understanding this makes our stewardship not a burden to be shouldered wearily, but an opportunity to be embraced with joy.

I encourage you to read the following two Scripture readings: Ephesians 4:1-7,11-16 and Mark 8:1-8. St. Paul is really talking about stewardship when he urges the Ephesians "to live in a manner worthy of the call they have received" and to "live the truth in love." In Mark's Gospel story, he writes that God's gifts, shared, will always be more than enough when Eucharist and stewardship are connected.

Those who enter into Jesus' new covenant find themselves growing in a union of minds and hearts with others who also have responded to God's call. They find their hearts and minds expanding to embrace all men and women, especially those in need, in a communion of mercy and love.

"The Eucharist is the great sign and agent of this expansive communion of charity. 'Because the loaf of bread is one, we, though many, are one body; for we all partake of the one loaf' (1 Cor 10:17). Here people enjoy a unique union with Christ and, in him, with one another. Here His love — indeed, His very self — flows into His disciples and, through them and their practice of stewardship, to the entire human race. Here Jesus renews his covenant-forming act of perfect fidelity to God, while also making it possible for us to cooperate. In the Eucharist, Christians re-affirm their participation in the new covenant, they give thanks to God for blessings received and they strengthen their bonds of commitment to one another as members of a covenant community.

"And what do Christians bring to the Eucharistic celebration and join there with Jesus' offering? Their lives as Christian disciples: their personal vocations and the stewardship they have exercised regarding them, their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others." (Stewardship, 37).

A final question for you. How have you been living your life as a steward of your church?
In 1992, the United States Catholic Conference of Bishops wrote a pastoral letter titled, *Stewardship—A Disciple’s Response.* In this pastoral letter, they emphasize that all of our life is a gift from God (1) received; (2) belongs to God; (3) cherished; and (4) returned to God in gratitude. They challenge all of us to increase our relationship with the Lord.

To celebrate the 20th anniversary of this important pastoral letter, 20 people have written answers to 20 questions about stewardship. Here are the 20 questions and the 20 answers.

1. Since your Ordination and Installation as our 7th Bishop of Bismarck, do you agree with the Bishops’ reasons for writing and publishing a pastoral letter on stewardship?

Since becoming the Bishop of Bismarck, I have had the opportunity to read again the Pastoral Letter on stewardship—*A Disciple’s Response.* We, too, are to find creation “very good” and we are grateful to God for everything received, because a Catholic steward knows blessings are not deserved or earned, but they are gifts from God. To return a portion to God and His Church is a real act of gratitude to God and trust in His continued goodness.

Answer: Bishop Kagan

2. What does “disciples as stewards” mean to you?

As disciples of Christ, we are to find creation “very good.” We are to return a portion to God and reflect on how we can be faithful stewards of all of our Lord’s gifts.

Answer: Deacon Chuck Kramer

3. What does “stewards of creation” mean to you?

God created everything and everyone and “found it very good.” To return a portion to God and reflect on how we can be faithful stewards of all of our Lord’s gifts.

Answer: Deacon Lynn Clancy

4. What does “stewards of vocation” mean to you?

Stewardship is the shape that vocation takes. We are to find everything we have gratefully and for the Lord. To bear fruit for the Lord we have to share our gifts but only entrusted with them for a time to bear fruit for the Lord. To bear fruit for the Lord we have to share our gifts and use them in justice and love as a way of life, the possible ways become more endless as to what others they define a steward as: “a person who 1) receives a gift, use it to accomplish that. The woman’s name is Grace. Beautiful Grace. God’s gifts are from other sources? Which ones?

Answer: Deacon Victor Dvorak

6. 7. Do you feel that to be a faithful steward you will have to do it alone, or can you count on moral support from other sources? Which ones?

You can get busy, parishes must communicate stewardship throughout the year, and the larger issue God has blessed us with everything we have and are, to find creation “very good” and we are grateful to God for everything received, because a Catholic steward knows blessings are not deserved or earned, but they are gifts from God. To return a portion to God and His Church is a real act of gratitude to God and trust in His continued goodness. Thanks to the Giver.

Answer: Bishop Kagan

8. Why is making stewardship education so important, if parishioners is regardless of the number of parishioners they have?

No matter what the size of any parish, it is an individual’s response to how they are for the good Lord. We, too, are to find creation “very good” and we are grateful to God for everything received, because a Catholic steward knows blessings are not deserved or earned, but they are gifts from God. To return a portion to God and reflect on how we can be faithful stewards of all of our Lord’s gifts.

Answer: Deacon Chuck Kramer

9. Why is stewardship a lifelong process?

Accepting my call to be a disciple of Jesus Christ is a life-long practice, of which I am totally committed. Stewardship is one of the most practical ways to understand the sacrament of discipleship and therefore, to live the stewardship life-long practice, of which I am totally committed. Stewardship is one of the most practical ways to understand the sacrament of discipleship and therefore, to live the stewardship life-long practice, of which I am totally committed. Stewardship is the way that disciples of Jesus choose to live their lives.

Answer: Fr. Dave Zimmer

10. Why is a pastor’s prayerful meditation on Christ’s ministry important when he tries to explain stewardship to his parishioners?

Prayerful reflection is essential for presenting stewardship because stewardship is not a program or a slogan or a method of raising funds. Stewardship is the way that disciples of Jesus choose to live their lives.

Answer: Fr. Dave Zimmer

11. What is your spiritual director recently told you he believes every parish and community is blest by God with all the gifts and talents of parishioners just waiting to be tapped. So often the many in the parish willingly sharing of themselves and of their blessings and gifts we’ve been given, I’ve seen so many in the parish willingly sharing of themselves and of their blessings and gifts — both small and large — to accomplish that.

Answer: Fr. Gene Lindemann

12. Why is it important to have clergy and lay people share their personal witness story with other parishioners?

We all learn from the personal experiences shared by others. A personal witness, from the heart of either a clergy or lay person of faith, will often let the listener know, how stewardship has made such a powerful difference in that person’s life.

Answer: Deacon Jim Wosepa

13. Why is it important to have clergy and lay people share their personal witness story with other parishioners?

Our Catholic people are doing their best to live its message — *A Disciple’s Response.* They get a gift, use it to accomplish that.

Answer: Fr. Paul Becker

14. Why are hospitality, evangelization and outreach programs important for stewardship parishes to have?

When a community identifies itself as a stewardship parish, the characteristics of hospitality, evangelization and outreach become more pronounced and grow. Just as Jesus, who was a carpenter by trade, also needed a way to respond to people’s needs, hospitality offers an outward expression and so with a parish, the disposition to be a stewardship parish, will express itself through the hospitality of the people (hospitality), of demonstrating its beliefs (evangelization) and of caring for our brothers and sisters (outreach).

Answer: Fr. Jim Braaten

15. Why is it important to teach stewardship to children, teens, young adults and elderly parishioners?

It is important because we believe that through baptism, all children, teens, adults and young adults are called to be disciples of Jesus Christ. Stewardship helps us to live our lives.

Answer: Deacon Jim Wosepa

16. Why is it important for every parish to commu- nicate stewardship to their parishioners throughout the year?

Because stewardship is a way of life, and our lives can get busy, parishes must communicate stewardship throughout the year, and the larger issue that God created everything and everyone and “found it very good.” To return a portion to God and reflect on how we can be faithful stewards of all of our Lord’s gifts.

Answer: Fr. Jim Braaten

17. Why is it important for every parish to recruit, train, and recognize their parishioner’s gifts of time, talent and treasure?

My spiritual director recently told me he believes every parish and community is blest by God with all the gifts and talents needed in that community. I have been amazed at what parishioners are willing to do for their community. God has blessed us with everything we have and are, to find creation “very good” and we are grateful to God for everything received, because a Catholic steward knows blessings are not deserved or earned, but they are gifts from God. To return a portion to God and reflect on how we can be faithful stewards of all of our Lord’s gifts.

Answer: Fr. Russ Kovash

18. Why is it important for every parish to be ac- countable for the way the parish has received from its parishioners?

Responsible Stewardship requires, in addition to a budget, accurate accounting of everything received and spent. Primarily, donors are to be assured their gifts are used for the purposes for which they were given, and, if desired, to be assured appropriate acknowledgment and recognition. Donors are also to be certain the details of their gifts are handled with confidentiality with which they share that this information will not be shared with the public or other organizations. Finally, accountability also includes the development of a trusting relationship whereby the donor feels comfortable to ask questions and receives a truthful response in a prompt and professional manner.

Answer: Fr. Patrick Schiumacher

19. If you were preparing a homily on stewardship, which one of Jesus’ parables about stewardship would you choose?

Actually, two parables come to mind. The parable of the laborers in the vineyard (Mt 20:1-16) shows the desire to be a steward of God’s gifts, their experiences in the major obstacle to the joy that is stewardship: comparing our stewardship with others of similar faith, God’s gifts they have that I might have been of some unfor- tunate for some time other people who are just beginning face different experiences.

Answer: Fr. Fred Harvey

20. How has your parish grown as a result of your stewardship efforts?

I sense a deeper spirit of generos- ity in the lives of the members of my parish and a greater sense of connection with Christ and furthering his mission. Realizing the blessings and gifts we’ve been given, I’ve seen so many in the parish willingly sharing of themselves and of their blessings and gifts — both small and large — to accomplish that.

Answer: Fr. Gene Lindemann
Ladies explore religious life on ‘Nun Run’

By Marlo Nelson
Dickinson

On the feast of St. Benedict, nine young women from the Bismarck Diocese started a journey that would allow them to see how these words of St. Benedict were lived out in women’s religious communities in four different states. Joining them on this trip were Fr. Joshua Ehli, Fr. Kregg Hochhalter, Dominic Bouck and myself.

This weeklong pilgrimage, also known as the “Nun Run,” was the brainchild of a Trinity High School student and brought to fruition by her school chaplain, Fr. Joshua Ehli.

As we traveled over 2,200 miles, visiting convents in Minnesota, Missouri, Nebraska and South Dakota, one thing was made abundantly clear, life for a bride of Christ was anything but dull and unexciting. As one beautiful young nun told us, “Religious life is not a matter of giving up who you are, but becoming more alive than you ever were.”

Our first stop was in New Ulm, MN, where the Handmaids of the Heart of Jesus took us in and made us feel welcome. We witnessed first hand how this religious order relies on Divine Providence for everything from their food to their shelter.

Not only did we eat and pray alongside them we were also challenged to a fast paced game of Ultimate Frisbee. It was delightful to watch nuns in full habit running up and down the grassy field alongside our young ladies!

During one of the conversations we had with the Handmaids, Mother Mary Clare told the girls that all women are called to be wives and mothers. She followed that by saying that some women are called to have a human, natural spouse and some are called to a supernatural marriage with Christ, and it is only through spending time in prayer and opening their hearts to the will of God that they would come to know which one.

This was reaffirmed when the Benedictines of Mary in Gower, MO, told us “Discernment of a vocation inallably begins with silence before the Word, openness to His direction and a generous response. A daily heart-to-heart with the Lord is the beginning of the love story of every Bride of Christ.” Spending time in prayer with these nuns made it easy to believe that each of them were living out their own personal love story.

In the city of St. Louis, we visited the Religious Sisters of Mercy, the Holy Spirit Adoration Sisters and the Carmelites of the Divine Heart of Jesus. Whether cloistered or active all were filled with a joy that was infectious. Their backgrounds were as varied as their personalities and through the sharing of their vocation stories we could see how abundantly God had rewarded them for saying, “Yes” to His call.

As we finished our trip visiting the Marion Sisters of Lincoln and the Carmelites of Alexandria we were filled with gratitude for the opportunity to put our cares aside for awhile, take time to open ourselves up to the Holy Spirit and to experience in a very beautiful way a little bit of what the life of a bride of Christ could be like.

As St. Catherine of Sienna said, “If you are what you should be, you will set the world on fire.” Our nine young ladies took this on as their motto and I believe that each of us would do well to do the same.
In April a group of teens and adults from Corpus Christi parish sponsored a house during the citywide “Rebuilding Together” project. As part of the project, the group painted the entire outside of the house, replaced the tub surround, and made a few minor repairs to the home.

In July they returned to complete the project with a new 12 foot by 20 foot concrete patio. With some supervision from adults, these junior high and high school students framed, poured, and finished the concrete patio, providing the resident with a safe and attractive place to sit outside and enjoy her garden.
### Rome pilgrimage energizes ND Catholic students

By Dominick Goettle

This summer, a spark was lit in the hearts of a large group of North Dakota Catholic high school students. In the heat of Rome, the 86 students, along with their 20 chaperones, shared once-in-a-lifetime experiences and developed closer friendships with one another and with the God who was the reason for their pilgrimage to the eternal city. The Rome Study Pilgrimage was and continues to be a blessing for all involved. The stories from the trip — of places seen and history learned, of experiencing God and His triumphant saints, of moments that strengthened faith and inspired heartfelt prayer — will always be cherished close to the hearts of the pilgrims.

The Rome pilgrims were blessed to visit places that have such a rich history within the Catholic Church. The pilgrims toured all four of the major basilicas in Rome. St. Peter’s illustrated the magnificence of God with its dome towering above the city. It was in St. Peter’s that the pilgrims were able to attend a papal Mass and come within feet of the Pope himself.

St. John Lateran, the papal cathedral, was where the pilgrims learned the stories of the 12 apostles and various typographical events from the Scriptures as illustrated by the statues and carvings in the basilica. St. Mary Major and St. Paul’s Outside the Walls were both just as incredible in their own right. The pilgrims were also able to see the Vatican Museum and the Sistine Chapel, where popes have been elected since the fifteenth century. The sacred art that the pilgrims saw here and throughout the Rome Study Pilgrimage was moving and inspirational. The Rome Study Pilgrimage also included areas outside of Rome in which the feeling of peace and tranquility was something almost tangible.

At the cave of St. Benedict in Subiaco, the pilgrims learned how St. Benedict rejected evil and how all men must find their own cave in their heart to shut out all evil. Assisi was the favorite place of most of the pilgrims. In Assisi, the pilgrims were able to celebrate the Mass at the tomb of St. Francis. To be close to this incredibly holy man was a priceless blessing.

Another blessing of immeasurable worth was the experience of visiting Scala Sancta (The Holy Stairs) and the scourging pillar. At these sites, the pilgrims could connect with Jesus and share in the experiences of His Passion. Seeing the instruments of Christ’s Passion was a moving experience.

As a result of the pilgrimage, the 106 pilgrims came home with faith increased and having experienced God in new and more intimate ways. Seeing the Eucharistic miracle of Siena, where 351 hosts have been preserved for almost 300 years, was a powerful affirmation of the true presence. On the Scavi Tour, a tour of the excavations under St. Peter’s Basilica, the pilgrims were able to see the bones of the first Pope. The Basilica is literally built on St. Peter’s bones. The Scavi Tour was a reminder that Christ will continue to preserve His Church just as He has since the time of St. Peter.

All of these experiences, however, were nothing compared to the opportunity the pilgrims had to receive Jesus in the Eucharist at daily Mass. The Eucharist is the center of the Catholic faith and it is something that the pilgrims can continue to take advantage of at home.

In the entirety of the two and a half week pilgrimage, many unforgettable experiences were had. The pilgrims traveled 2,000 years into the past, met Christ and his saints, and came back with a faith ready for the battle at home. Pray that the spark enkindled in these pilgrims may light a glowing fire in their hearts and spread to everyone they meet.

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### Calendar of events

**Happy Baby on the Block**

- **Date:** September 18
- **Time:** 11 a.m.–12:30 p.m.
- **Location:** Fifth floor of Medcenter One
- **Description:** An ongoing counseling and advocacy service for families who have experienced the loss of a baby or a miscarriage.
- **Contact:** 701-323-5626 for more information

**How to talk to your children about child sexual abuse**

**Medcenter One is proudly becoming Sanford Health.**

Parenting is an amazing rollercoaster ride, and as such, it presents real challenges. Although we would like to think we can always keep our children safe, it isn’t always the case. Children go to school, have after school activities and hang out with friends. Keeping them safe means providing them with all the information they need. We can’t assume anyone else is having these conversations with our kids. So that means we must. Educating your kids on child sexual abuse may not be your favorite conversation to have, but it is one of the most important. There are some tips for discussion:

- **Be honest and open with your children.**
- **Talk to kids about their bodies using the correct words.**
- **Empower them. Discuss which body parts should not be touched.**
- **Mention that possible abusers could be anyone, even someone they know or trust.**
- **Try to stay away from the familiar idea of “Stranger Danger.”**
- **If your child has questions, answer them.**

If you don’t know the answer, we are here to help answer those questions.

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The Basilica of St. Paul Outside the Walls, one of Rome’s four papal basilicas.
PREPARING FOR BIRTH: Theospels, Prophets, Parables, and Prayers – Sept 3 to Nov 19,时间待定

朝阳、日出、风、水、火、土、天、月

PREPARING FOR BIRTH: The Birth of Jesus – Nov 20 to Jan 12, 时间待定

CATHOLICISM: St. Wenceslaus Parish, Dickinson, Wednesday evenings, beginning mid-September. Contact: St. Wenceslaus Office. Complex, R. Robert Baran’s CATHOLICISM adult formation class is for those who are curious about the Catholic Church and want to take a deep dive into learning about the Church and what it believes. This $25 fee covers the study manual for the 22 session program. Contact the St. Wenceslaus Parish Office. 705-225-3927.

SERRA Breakfast: The annual Serra Pancake and Sausage Breakfast will be held mid-September 30. It will be in the St. Mary’s School auditorium. Serving hours are 6:30 a.m. to 1:00 p.m. Suggested offering is $10 for adults, $5 for children 5-12. All proceeds go to support the Catholic Charities of Bottineau.

“Knew my husband loved me, but NFP helped me realize how much he cherishes me!”

“I knew my husband loved me, but NFP helped me realize how much he cherishes me!”

Some Practical Benefits of Natural Family Planning

The following are true of all modern NFP methods

• NFP is safe and has been clinically proven to be 98-99% effective at avoiding pregnancy when used properly. It is also very effective in helping couples achieve pregnancy. Modern methods of NFP are not to be confused with the older “rhythm method” which was less effective because it depended upon the regularity of a woman’s cycle.

• Any woman, regardless of the regularity or irregularity of her cycles, can use natural family planning. Modern methods of NFP are based on the readily observable signs of fertility present in each cycle (primarily cervical mucus, but also temperature changes in the cervix, and other signs).

• NFP is in no way contraceptive. It does not work against God’s creative design for sexual intercourse, but works in complete accord with it.

• Because NFP fosters authentic marital love, respect, honesty and communication, surveys indicate that couples who practice NFP have a practically non-existent divorce rate. NFP is marriage insurance!

SEPTEMBER 2012

CALENDAR OF EVENTS

UPCOMING EVENTS

1st Annual Badlands Bazaar – Sponsored by Guild of St. Wenceslaus Parish, Medora. Suggested $10/person donation. Participants are free and open to the public as a community service.

ST. ANTHONY CHURCH FALL FESTIVAL


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Some Practical Benefits of Natural Family Planning

The following are true of all modern NFP methods

• NFP has no harmful side effects. It is healthy, organically rooted and environmentally friendly! Since NFP is 100% natural, there are no chemicals produced or waste products created.

• NFP is safe and has been clinically proven to be 98-99% effective at avoiding pregnancy when used properly. It is also very effective in helping couples achieve pregnancy. Modern methods of NFP are not to be confused with the older “rhythm method” which was less effective because it depended upon the regularity of a woman’s cycle.

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(Some excerpts taken from “God’s Plan for a Fully Fulfilled Marriage”)
Celebration of Marriage

Sponsored by
Diocese of Bismarck Office of Family Ministry

YOU ARE INVITED
Anniversary Mass
12:00 noon CT
Followed by a luncheon in the Lower Level
Saturday, October 27, 2012
Our Lady of Grace Church
707 16th Ave SW, Minot, ND
Bishop David D. Kagan, presider

Whether you have been married 1 week or 80 years, come and join the celebration.
Each couple attending will receive an anniversary certificate and your photo taken with the bishop.

RSVP by October 19, 2012 is required to ensure certificate of congratulations and your photo with the bishop.
For questions contact Joyce McDowall, Office of Family Ministry.
To register, contact Lynn at 701-222-3035 or toll-free 1-877-405-7435.
Email: jmcdowall@bismarckdiocese.com