By Amanda Evinger

All around the world today, Catholics are feeling drawn to drink of the refreshing “spiritual streams” of the Extraordinary Form of the Mass and finding themselves re-awakened by its mystical presence—particularly, by its reverence and its silence.

The Latin Mass is so captivating for some people, speaking volumes to the soul. As Fr. Federick Faber, a noted English theologian, once said, the Latin Mass is the most beautiful thing this side of Heaven.”

Shawn and Kimberly Heilman, rural Bismarck residents, find the Latin Mass tremendously fulfilling, and enjoy attending it regularly at Christ the King in Mandan.

“The silence of the Traditional Latin Mass offers a more prayerful experience for me,” Shawn said. “What was held sacred for previous generations is still sacred today, and I’d like our children to experience it.”

Kimberly finds that its serenity lends her the graces she needs to live out her vocation faithfully. “I am the mother of six little children, and my soul yearns for silence. It is exactly that—the silence—which attracts me to the Latin Mass, which is beautiful beyond words, you might say.”

Contrary to frequent assumptions, the Extraordinary Form is also deeply appealing to young people.

As Mark Sammons, who serves at the Latin Mass offered at Christ the King alongside his three brothers, shared, “Serving the Latin Mass really helps me focus on God, and keeps me more attentive to what is going on during the Mass. The quietness of it and being more responsible for the responses keeps me engaged.”

His 13-year-old brother Matthew also feels honored to serve at the Latin Mass, and commented, “I like to serve the Latin Mass because it helps me to stay aware of the presence of God in the Blessed Sacrament, and it helps me to grow in virtue.”

Most importantly, this form of the Mass is also attractive to some priests, such as Msgr. Patrick Schumacher, pastor at St. Wenceslaus in Dickinson and diocesan Director of Continuing Education for Clergy, who offers it about six to eight times a year. Fathers Nick Schneider and Bill Ruelle also offer the Mass regularly in the diocese. Others who know it are Fathers Joseph Evinger, Kregg Hochhalter, Doug Krebs and Jordan Dosch.

“As a Roman Catholic priest, I felt that I should be able to offer the full Roman Rite, which has two forms; the Ordinary and the Extraordinary,” Msgr. Schumacher explained. “Therefore, I taught myself how to offer the Extraordinary Form in 2013 over a three-month period. The Ordinary Form of the Mass is the Novus Ordo, or the “New Order” Mass, regularly in the diocese. Others who know it are Fathers Joseph Evinger, Kregg Hochhalter, Doug Krebs and Jordan Dosch.

“Continued on page 8
Approach autumn with examination of conscience

FROM THE BISHOP

Bishop David D. Kagan

Since our last issue of the Dakota Catholic Action, several events have occurred which have had an impact on our lives to a greater or lesser degree. One of the most obvious is that our children and young people have returned to school to either begin or continue their education in those needed secular studies and, more importantly, to begin or continue their Catholic religious education in the ways of our beautiful Faith.

Another event soon to occur is the last “unofficial” holiday of summer, Labor Day, which is always an excellent opportunity for all of us to attend Holy Mass to thank our good God for the blessings of employment and the health needed to fulfill whatever the duties of our vocations may be and to do so to the best of our abilities.

Whether you are in school or at work in whatever form your employment takes, what has not changed for you or me or anyone is the love which Our Lord has and gives to us so abundantly, freely and unconditionally. He reveals and extends His love to us in and through His Church to which we all belong by our sacred baptism. When you and I look back over the last few months and examine how well we have kept the Faith, hopefully we can be gratified that we did not miss Mass through our own faults on any Sunday or Holy Day, that we went to Confession during this time, that we continued to perform those good works of Mercy and Charity and that we did not take a vacation from our vocations simply because it was summer.

However, if our honest and sincere examination of our lives shows us that we failed in one or another area of our daily lives of Faith, this is the time to get things right again with the Lord. We know that He waits with loving patience for us to see and hear Him calling us to accept His love and mercy. Also, we know that the best way to get things right is to go to Confession and allow the Lord back into our hearts, minds and lives where He wants to be, where He rightfully should be, where He should be first for each of us.

During this month of September, the Church celebrates liturgically many beautiful feasts, but one should stand out for us which embodies the Lord’s merciful and eternal love. It is the feast of the Exaltation of the Most Holy Cross which is celebrated every Sept. 14. It is because of the Crucified One that the Cross is our one sure and certain hope in this life, it is the only sure and reliable standard for us to use in living our daily lives of faith as we advance toward eternal life, and it is the unchanging identifier of us with the Lord Jesus. While this feast is not a Holy Day of Obligation, if you are able I urge you to attend and participate at Mass on Sept. 14.

As summer turns to autumn this month, let us thank Almighty God for the precious gifts of human life and dignity through which we participate in His own life and where we have His image and likeness etched on our very lives to a greater or lesser degree.

BISHOP IN ACTION

Sept. 8 • Lumen Vitae University Center Grand Opening, University of Mary, 4:30 p.m.

Sept. 12 • Real Presence Radio interview, 9 a.m.

Sept. 13 • Dickinson Catholic Schools Board of Directors meeting, Dickinson Trinity, 12:30 p.m. MT

Sept. 14 • Diocesan Finance Council Meeting, Center for Pastoral Ministry, Bismarck, 10 a.m.

Sept. 16 • Confirmation, Church of St. Leo, Minot, 4 p.m.

Sept. 20 • Annual Visit to Carmelite Monastery, Minneota

Sept. 22 • Real Presence Radio Fall Live Drive interview, 9 a.m.

Sept. 24 • Catholic Scouting Mass, Cathedral of the Holy Spirit, Bismarck, 3 p.m.

Sept. 27 • Annual Mass and visit to St. Vincent’s Care Center, Bismarck, 9 a.m.

Sept. 28 • Red Mass, Cathedral of the Holy Spirit, Bismarck, 5 p.m.

Visit our website at www.bismarckdiocese.com

For more information, please contact us at 701-222-3035 or visit our website at www.bismarckdiocese.com.
A sign of love

Mary Cay Senger touches hearts and souls through Sign Language

By Amanda Evinger

In 1975, Mary Cay Senger and her second-grade CCD students from her former parish in Coon Rapids, Minn., touched many hearts in a unique, profound way.

“We signed all of the songs for a funeral Mass of a baby whose parents were both deaf,” she explained. “It really made an impact. Sign Language can add so much to the meaning of the liturgy. It is so beautiful and tender. It has a real flow to it—it is almost like a religious dance. It is such a wonderful form of expression. It has always been so special to me. I even think in Sign Language.”

And, for the last 20 years, she has generously offered her talent to the parish community of St. Mary’s in Bismarck by providing Sign Language interpretation for the Saturday Vigil Mass.

“I never know how many people are deaf in the congregation, but I do know that after Mass, people will come up to me and thank me for signing,” she said. “They will often tell me how much a deaf family member has appreciated it. It also helps me to really pay attention to each word of the homily, because I need to. I try to use both my lips and my hands to make interpreting easier for everyone.”

She also signs occasionally for funerals, special religious occasions, and other parishes where there are hearing impaired members in the congregation. For 40 years, she worked as an elementary teacher (mainly in parish schools), and for many years, she coordinated religious education programs. No matter what her job was, she always brought the joy of Sign Language to those around her.

“I taught some Sign Language to every class I have had,” she said. “I especially enjoyed teaching my students how to sign the songs for Mass. One year, when I was teaching at the mission school in Ft. Yates, I taught the children how to sign ‘Silent Night’ for Christmas Mass. The next year, they invited me back and showed me that they had learned how to do it all by themselves. I was so touched! I also tried to give my students opportunities to actually work with people who are deaf, so they could practice.”

Time and time again, she witnessed how natural learning Sign Language really is for children, who have big hearts and are drawn to hands-on, visual activities.

“Children pick up Sign Language so easily, and remember it so well,” she commented. “Overall, the words are simple to sign, and so beautiful. Signing at Mass keeps them interested in the liturgy, and helps them to concentrate on it. It also really adds to the beauty of the music at Mass.”

In fact, Mary Cay’s appreciation for Sign Language goes all the way back to her childhood. She was raised by a mother who could speak, but was deaf. Seeing her mother struggle has inspired her to share the gift of Sign Language with others.

“My mother just read lips, and used a machine that helped her to hear,” Mary Cay shared. “But there are so many things you miss when you communicate mainly by reading lips, while reading signs is much more definitive. My mother never knew Sign Language, so once I learned it, I wanted to teach it to her.”

Mary Cay first began to learn Sign Language after the mother of one of her students signed her up for a 12-week class. Impressively, after that she simply taught herself by studying books on Sign Language and putting it to use, especially for God’s glory.

“For the most part, I only use Sign Language for religious events,” she explained. “The religious words are the ones I know and use the most because they are such an important part of my life.”

Over time, Mary Cay has witnessed a positive change in the general attitude towards the use of Sign Language in society, as well as towards handicapped people in general.

“When I first started using Sign Language, there was a real stigma attached to it,” she said. “People didn’t want to be seen signing. But, these days, thankfully, most of that stigma has been done away with, and people are more accepting of it.”

Importantly, Mary Cay sees her dedication to sharing Sign Language with others as a testimony to her love for Christ.

“I believe that all Christians should accept people with disabilities just as God accepts them,” she remarked. “Signing is a way we can reach out to them and show them we care. We all have our own ‘handicaps’ in life, so we need to be understanding of each other.”

To those who are interested in learning Sign Language, Mary Cay responded, “There are inexpensive enrichment classes in Sign Language offered at Bismarck State College that are only about seven or eight weeks long. The library also has many great books on signing, with very clear pictures. In whatever way you decide to learn, it will be worth it. There are many people in our community that use Sign Language. We don’t always know who they are, but they are there. It is good to know a little more about a language that is part of many people’s lives.”
Pregnancy help centers to hold fundraising banquets

Clinics in Minot and Bismarck provide life-affirming choices

Two pregnancy help centers operating in our diocese—Dakota Hope Clinic in Minot and FirstChoice Clinic in Bismarck—are putting on fundraising banquets. Although the two aren’t directly linked, they both provide critical life-affirming services for women in need.

Dakota Hope Clinic banquet Sept. 18

Dakota Hope Clinic in Minot will hold their banquet on Sept. 18. Clinic Director Nadia Smetana says the banquet is the clinic’s largest fundraising activity.

Twin brothers and sisters

Twin brothers and sisters are the center of a national media firestorm when they refused to compromise their Christian principles are the featured speakers at this year’s sixth annual Dakota Hope Clinic fundraising banquet Sept. 18 at the Holiday Inn Riverside in Minot.

In 2014, David and Jason Benham drew the attention of national media due to their business success. HGTV offered them a reality show that was set to air that fall. But the show was abruptly cancelled because of their commitment to Biblical values.

The brothers immediately found themselves amid a media firestorm because they refused to back down under the pressure. CNN, Fox News, ESPN, ABC’s Nightline and Good Morning America all covered the controversy. The Benhams tell their story in the book they wrote, Whatever The Cost. They are also the authors of Living Among Lions. These identical twins feel blessed to have done everything together from both playing professional baseball to building a business empire and even living on the same street in North Carolina with their wives and nine combined children. Watch their inspirational videos and learn more about their ministry at www.benhambrothers.com.

“The are spiritually challenging, inspiring and really funny all at the same time,” says Dakota Hope Clinic Board Member Marsha Rogne, who met and heard the brothers speak at a conference. “We feel fortunate to have them as our keynote speakers this year.”

Limited to adults only, the evening includes a complimentary dinner funded by sponsors. Doors open at 5:30 p.m. and the event begins at 6:30 p.m. There is no charge, but those who attend will be offered the opportunity to make a financial gift. To plan accordingly, reservations are required. Please RSVP by Sept. 4 to dakotahope@minot.com or call (701) 852-4675.

FirstChoice Clinic event Nov. 7

FirstChoice Clinic in Bismarck is offering the opportunity to support the mission to provide an opportunity to make healthy, life-affirming choices at its main clinic in Fargo, as well as satellite locations in Bismarck and Devils Lake.

To register for this event, call Shellie at shellie@firstchoiceclinic.com or 701-751-4575.

Although the Internet did not create child predators, it has significantly increased the opportunities predators have to meet victims while minimizing detection. Sexual predators DO exist and are a very real threat. They can communicate with children anonymously through instant messaging, social networking sites, chat rooms, message boards, and even cell phones. Predators take advantage of children’s natural vulnerabilities, such as their desire to appear adult or their need for attention. Many are master manipulators with skills that can create any child’s sense of awareness. Once a predator Instant Messages or Chats with a victim and gains their trust they often send the child or request that the child send them pornographic pictures.

Children who experience online victimization may or may not share personal details with their parent or guardian right away, but there are warning signs that can help identify a child who has faced a situation of online victimization:

• Withholds from family and friends
• Minimizes the screen or turns off the monitor when you come into the room
• Inappropriate images or websites on the computer
• Stranges phone numbers on your telephone bill

Your child may use the Internet and social apps to send, receive, or forward revealing photos. Keep the computer in a high-traffic area of your home. Remember that Internet technology can be mobile, so make sure to monitor cell phones, gaming devices, tablets, and laptops. Approve apps before they are downloaded. Make sure you understand their capabilities and approve their content.

Monday, September 25, 2017

For more information on keeping kids safe, call (701) 523-5626.
The Discalced Carmelite Nuns near Hague are welcoming any prayer intentions you may have for the novena to St. Therese, Little Flower. Intentions may be sent to: Carmel of the Holy Face of Jesus; 2051 91st St. SE; Hague, ND 58542. Prayer intentions may also be left by phone on their message machine at 701-736-7907.

When we request the saints to intercede for us it honors them in a special way and that is why we generally have novenas before their feast days. During these days of prayer, we also call to mind their outstanding virtues and seek to acquire them ourselves since we see how much they pleased God. Thus, by imitating their example we further honor the saints. Ultimately, we are honoring God when we honor His saints for they have become holy through the graces that He provided for them. He has arranged this wonderful “communion of saints” so that we may help and support each other until we all rejoice together in our heavenly home.

The opening Mass of the Novena (Sept. 22) and the Mass on the Feast Day of St. Therese (Oct. 1) will be offered for the friends and benefactors of the Carmel and for all the intentions of the novena. With the special permission of Bishop Kagan, the Nuns will be celebrating the Proper Mass of St. Therese on Oct. 1 even though it falls on a Sunday this year.

Novena to St. Therese, Little Flower
September 22 - October 1

Novena Prayers

Dear St. Therese of Lisieux, you said that you would spend your time in heaven doing good on earth. Your trust in God was complete. Pray that He may increase my trust in His goodness and mercy as I ask for the following petition (state your intentions).

Day One (Sept 22)

Loving God, you blessed St. Therese with a capacity for a great love. Help me to believe in your unconditional love for each of your children, especially for me. Our Father, Hail Mary, Glory be…

Day Two (Sept.23)

Loving God, you loved St. Therese’s complete trust in your care. Help me to rely on your providential care in each circumstance of my life, especially the most difficult and stressful. Our Father, Hail Mary, Glory be…

Day Three (Sept. 24)

Loving God, you gave St. Therese the ability to see You in the ordinary routine of each day. Help me to be aware of your presence in the everyday events of my life. Our Father, Hail Mary, Glory be…

Day Four (Sept. 25)

Loving God, You taught St. Therese how to find You through the “little way” of humility and simplicity. Grant that I may never miss the grace hidden in humble service to others. Our Father, Hail Mary, Glory be…

Day Five (Sept. 26)

Loving God, You gave St. Therese the gift of forgiving others even when she felt hurt and betrayed. Help me to be able to forgive others who have wounded me, especially… Our Father, Hail Mary, Glory be…

Day Six (Sept. 27)

Loving God, St. Therese experienced every day as a gift from You. She saw it as a time to love You through other people. May I, too, see every day as an opportunity to say yes to You. Our Father, Hail Mary, Glory be…

Day Seven (Sept. 28)

Loving God, St. Therese offered to You her weakness. Help me to see in my weakness an opportunity to rely completely on You. Our Father, Hail Mary, Glory be…

Day Eight (Sept. 29)

Loving God, You loved St. Therese with a powerful love and made her a source of strength to those who had lost faith in You. Help me to pray with confidence for those in my life who do not believe they can be loved. Our Father, Hail Mary, Glory be…

Day Nine (Sept. 30 – anniversary of her death)

Loving God, St. Therese never doubted that her life had meaning. Help me to see how I can bless and love everyone in my life. Especially… Our Father, Hail Mary, Glory be
A tribute to Abbot Brian

Love as Jesus loves

Editor's note: The following was written by Abbot Brian Wangler (RIP May 25, 2017) shortly before he died. The article originally appeared in the abbey newsletter and is reprinted here with permission.

Our ability to describe how God loves us is poor, boring and often omitted in Sunday sermons. We are told in a general taken-for-granted way that God loves us. You might recall that from December 13, 2015 to November 20, 2016, we Catholics had the Year of Mercy. For those who took the time to read what Pope Francis wrote, you will have received a good description of God’s love for us and how we need God’s help to put God’s love for us into practice.

Jesus’ death on the cross and the resurrection are the supreme acts of love by God for humanity. But we do not like to talk about this very much. We are too in love into the acts of Jesus by baptism. We have heard many times: “Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that just as Christ was raised from death by the glory of the Father, we might live in newness of life.” (Rom 6:3-4).

What does this mean for us ordinary people? It means working with God’s grace, leading us away from all self-centeredness in its many forms. The motivating power of our self-purification is not human goodness, but the Holy Spirit. At baptism we were regenerated, remade, born again to live with God dwelling in us. It also means to love, not human goodness, but the Holy Spirit leading the way. The resolutions we make on New Year’s Day or for Lent tend to be superficial and are soon forgotten. The baptismal promises are such that they are part of the character God seals on our soul, a character that indicates a change of being (new birth), a work of God done in us at baptism.

The love of Jesus for us is intrinsically linked to this idea so well expressed in 1 John 3:16 which says that “the way we know love was that God laid down his life for us: so we ought to lay down our lives for our brothers.” (1 John 3:16). This is the way to love. There was no self-centeredness in Jesus’ love for us during his death and resurrection. There was nothing in it for him. We are to love our neighbor the same way. Jesus is the norm for our love, the pattern we are to follow. This means death to the selfishness that so pervades us and contaminates our love and actions. We are afraid that we will not be provided for, or that we will not be able to live up to our responsibilities. Because of this fear we manipulate, lie, keep secrets, so we will look good or think we will have an advantage over someone else, emphasize work too much and neglect relationships. Of course, we have responsibilities and we are expected to fulfill them, plan for the future, to work hard and be realistic. All of these things can be done expecting that the Lord is there and guiding us, though we do not know it.

Do not forget that loving as Jesus loves includes embracing the cross. The mistake many make is that because Godly love includes the cross they think that Godly love is only the burden of self-denial and so they avoid it. The real attitude of Godly love is found in Jesus’ attitude toward the cross, maimed, not my will, but yours. O heavenly Father be done. Does this mean one is pushed around by God? No. Jesus freely and actively chose to do his Father’s will. To repeat, there was nothing in it for himself. It was all for us. Loving as Jesus did and does right now is free. Jesus freely chooses to love us and we are to love with the same freedom. Love one another as I love you, Jesus says.

We have now clarified that the love of Jesus for us is a love that has no selfishness in it. This is so important that 1 John 3:16 bears repeating: “The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers.” This is hard to do. We are selfish, self-protective, easily frightened, we worry, are greedy and love money. Therefore, repenting is a very big deal. We are far away from the disinterested love that Jesus lived.

Repentance is God’s grace at work, seeking to involve us in growing away from being centered on self, from weak faith and the lack of trust in God, to a stronger faith in and desire to imitate Christ Jesus and grow in loving as he does.

Here are two samples of examination of conscience. One is on money and one is on prayer. On money: Lord Jesus, please accompany me as I look at my life in regard to money. You know, Lord, that I need money. Everyone does. I have to live and so does my family. I have to pay taxes. Sometimes I have to buy something new. So how do I make and use money as you, Jesus Christ, want me to? As I look at my relationship with money I know I cling to it. I feel safe only if I have more money than I need. Help me, Jesus, to be detached at least a bit more. Increase my trust in you. When I confess my sins, help me to be especially open to this area in my heart. Help me to be good and bear the Cross.

On Prayer: Jesus, you sometimes spent all night in prayer. How can that be? I am easily bored during prayer. The Mass and other public prayer is not so bad, but in personal prayer I am distracted easily. I am sorry for not enjoying talking more with you, Lord. Do not give up on me and keep me faithful to you, to your body the Church, and to your way of life.

Please forgive me and increase in me my desire to please you.

If we do not ask Jesus to accompany and lead us when we examine our consciences we are on our own and will fail in doing an examination of conscience that will amount to repentance that has at least some impact on us. Also, we cannot examine our whole life at one time. It is too much. If we do that we will just go back to a list of sins and pick out the ones we think we have committed. Such lists do not probe the heart. To do a good examination of conscience is to take Jesus with us, who loves without self-interest, and take one area of our life asking Jesus to help us discern if we are loving and living that part of life as he did. Comparing ourselves to Jesus, who loves without hoping to get something out of it, is the key. Jesus wants only what is good for us, our salvation.

Recall that at baptism we were made a new creation, adopted by God and made a member of his household, the Church, the pillar and foundation of truth (1 Tim 3:15). Examination of conscience is to prepare ourselves to confess sins that are self-centered, and all of them are. It is very hard not to be self-centered. Recognize that sin has a very deep hold on all of us. It is not going away by one examination and one confession. Many are needed. Keep at it. Give yourself time. Sin has roots in all areas of your life. On the spiritual level, we grow slowly. We have to be faithful to prayer, the sacraments, to reading of Scripture, and to asking Jesus to lead the way you examine an area of your life. Rely on him and not yourself.

Abbot Brian Wangler
Father Brian in 1976
Henry Wangler as a 16-year-old.
By Patrick Bernadeau
The Dickinson Press

Following a two-day election process that took place in late July, Father Daniel Maloney, of Bismarck, 75, was selected to become the ninth abbot of the Assumption Abbey in Richmond.

Maloney was chosen as abbot by the 45 combined monks from Richmond and the Monasterio Benedictino de Tihati in Bogota, Colombia. An initial straw ballot is taken before the monks offer up their comments on the candidate’s strengths and weaknesses. After a night off for prayer, there’s a final vote deciding who will become the abbot.

Born in Devils Lake, Maloney’s path to abbot included a stop at Assumption Abbey, where he attended high school and junior college. After being ordained in 1968, Maloney left North Dakota for graduate school, attending Fordham University in Bronx, N.Y. In 1973, he returned to his home state to accept a teaching position at the University of Mary in Bismarck.

After leaving the University of Mary in 1975, Maloney returned five years later, teaching this time on a part-time basis. In 1983, he was appointed chaplain at the Annunciation Monastery, the Benedictine Sisters that sponsor the nearby college. Maloney held both positions up until the recent past 14 years (St. Joseph in Dickinson, Cathedral in Bismarck, World Youth Day, SEARCH, etc., and diocesan departments, ministries, parishes, and schools to assess effectiveness of internal controls, adherence to established policies and procedures as well governmental reporting requirements. The auditor is also Deacon Brent Naslund

The diocese introduces three new employees to the staff, Carrie Davis, LeAnne Splichal and Brent Naslund.

The Internal Auditor assists the bishop in his role as administrator of the temporal goods of the diocese. The auditor’s primary role is to provide independent, objective assurance and advisory services to the diocese to promote operational efficiency and effectiveness and adherence to established policies and procedures as well governmental reporting requirements. The auditor is also responsible for reviewing financial records and practices of both diocesan departments, ministries, parishes, and schools to assess effectiveness of internal controls, accuracy of financial records, and efficiency of operations. Additionally, the auditor aids and supports financial and risk control topics including the areas of budget preparation, payroll issues, accounting, internal controls, tax, and best business practices.

In addition, Brent is a deacon at Cathedral of the Holy Spirit (ordained Oct. 2016) and is also assigned as the administrator for St. Clement Oratory in Haymarsh. Prior to returning to Bismarck, Brent and his family had served as missionaries at the Diocese’s Africa Mission in western Kenya since 2014. Prior to that, he was in the Armed Forces, retiring in 2014. Brent’s wife, Jessica, is a teacher at Cathedral School. Their children are: Zachary (24) living in Minneapolis, Abigail (22) in Bismarck, and Cameron (13), and Chloe (10) at home.

LeAnne Splichal

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A traditional form of the Latin Mass being offered

Continued from page 1

which was promulgated by Pope Paul VI after Vatican Council II, and the Extraordinary Form of the Mass is the form included in the 1962 Missal of Pope St. John XXIII.

By offering the Extraordinary Form, Msgr. Schumacher explains that he has grown in knowledge and love of the Mass.

"By learning the Extraordinary Form, I have also learned a lot about the Ordinary Form, as well as the history of the Mass," he said. "It is beautiful. The Extraordinary Form is a beautiful rite in so far as it minimizes, almost entirely, the idiosyncrasies of the priest and offers a more peaceful and prayerful experience for the faithful."

One of the many aspects of the Extraordinary Form that he appreciates is its consistency.

"In the Extraordinary Form of the Mass, there are no ‘surprises,’" Msgr. Schumacher said. "People dislike bad preaching and disorganized liturgy. I have had people come to me and say, ‘I was tired of being entertained and I just wanted the Mass.’ This is what the Extraordinary Form offers, as well as, of course, the Ordinary Form if celebrated well."

In 2007, Pope Benedict XVI’s motu proprio (document or letter issued by the pope) titled Summorum Pontificum liberalized the celebration of the Extraordinary Form of the Mass in Latin according to the 1962 Roman Missal, allowing priests the freedom to offer it without needing to obtain permission from their bishop.

“The Extraordinary Form has never been abrogated,” Msgr. Schumacher said. "Pope Benedict XVI brought about a reintegration of it and priests are now asked to willingly make it available to desiring faithful in obedience to the Holy Father. Because of its universality, the motu proprio was actually a summons for unity in the Church."

Despite its seemingly radical edge, Pope Benedict’s motu proprio is continually supported by some of the Church’s foremost liturgical experts. Cardinal Robert Sarah, whom Pope Francis has appointed prefect for the Congregation for Divine Worship and the Discipline of the Sacraments is known to hold a “neutral” line on the liturgy, endorsing for the Congregation for Divine Worship and the Discipline of the Sacraments is known to hold a “neutral” line on the liturgy, endorsing experts.

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By Amanda Evringer

Editor’s note: The author of this story on the Extraordinary Form of the Mass offers a personal account of being drawn to the Latin Mass shortly after her conversion to the Faith. In my early 20’s, just a short time after my radical conversion to Catholicism, I began to attend a Latin Mass in downtown Indianapolis on my days off. I had been volunteering for a couple of years as a live-in housemother for Mother Teresa’s sisters at one of their convent shelters in the ghetto, and teaching at an inner-city Catholic school. I was living a life of death and sacrifice—I had only a tiny room and hardly any possessions to my name, and I was terribly lonely. When I left the Calvinist tradition, I also had to leave behind a prestigious academic future, and break dear ties with my Calvinist family and friends, who were deeply disturbed about my becoming Roman Catholic. And, now, outside of my housemother’s room door, night and day, aching with terrible need, were distressed prostitutes, pregnant women with AIDS, and innocent children whose lives were a never-ending nightmare they didn’t deserve to be having. To serve them, I needed a mega-dose of grace, and that is where my going to the Latin Mass came in.

Having just joined the Church, I was still learning basic Catholic teachings, getting the hang of praying the rosary and starting to change my life for the better. I wasn’t overly familiar with traditional Latin, and if you mentioned to me that a priest wore a cassock, I’d probably wonder why you were talking to me about his footwear. On a practical level, as I sat through the Latin Mass, I didn’t understand what was going on. I was just broken, a young petulant looking for a little peace and guidance in life, and yet, instinctively I knew a few things for certain. I knew that when I was at the Latin Mass, I was on sacred ground; I was in touch with the lifeblood of God’s very heart. As I watched the priest offer the sacrifice of the Mass ad orientem (to the east), I knew that Christ was radiantly alive in the world today, just waiting to take the sorrows and onus of us poor pilgrims upon Himself. I also knew that this divine liturgy brought solace to my soul in a unique, overpowering way—such as I had never felt before. As I attended the Latin Mass over and over, I began to sense that it was like a clandestine jewel of Christ the King tucked away in the bosom of the Church; it had the capacity to bring a glimpse of Heaven to even the most pitiful of souls. And, I began to see that in some beautiful way, God deems us, His creatures, worthy to walk on this sacred ground; to attend this Mass so akin to the praise of the celestial angels.

And the truth is, I am surely not alone. Centuries of Catholic souls have cherished what we now call the Extraordinary Form of the Mass and, time and time again, found themselves fortified by its limpidity and inspired by its authenticity. At the height of a solemn High Mass, if you just keep your heart open, you will find yourself worshipping Almighty God with such purity—you will see that He is a God so omniscient and omnipotent that He is worthy of the same worship that centuries of saints have offered to Him.

As described on the website, latinmassmontana.org: For this is the Mass that St. Gregory the Great inherited, developed, and solidified… This is the Mass that St. Louis IX, the crusader king of France, attended three times a day. This is the Mass that priests said secretly in England and Ireland during the dark days of persecution, and this is the Mass that Blessed Miguel Pro risked his life to celebrate before being captured and martyred by the Mexican government. This is the Mass that Blessed John Henry Newman said he would celebrate every waking moment of his life if he could. This is the Mass that Fr. Damien of Molokai celebrated with leprosy ridden hands in the church he had built and painted himself.
Celebrating 60 years as a Carmelite

New England native reflects on her vocation

By Roxane B. Salonen
WAHPETON, N.D. — The diamond jubilee for Sister Margaret Mary reflects that “diamonds” are truly rare. The occasion highlighting the Carmelite’s 60 years as a cloistered nun points to a life of extraordinary payoffs: a life of prayer, charitable action, and an extraordinary life of grace. Though she entered Carmel of Mary monastery at 18, Ottilia Sticha first heard the invitation in eighth grade. “The Lord gave me an inspiration as a contemplative nun.”

Her family was supportive. “Vocations were common and plentiful then,” she says. “Our pastor at the time really promoted and prayed for vocations, so I owe a lot to him, too.”

The June 23 Mass and reception filled the main building of the Wild Rice River to capacity, with 255 guests, 11 priests and Fargo Diocese’s Bishop John Folda as celebrant.

The event coincided with the Feast of the Solemnity of the Sacred Heart of Jesus, the same feast day in June 1955 on which the teen from New England, N.D., first visited the monastery.

It had been founded in 1954 by Carmelites from Pennsylvania during the Marian Year—one dedicated by her Carmelite Church to the heart of Mary—and Sister Margaret Mary was its first-ever postulant “novice,” or nun-in-training.

Years later, she recalls how a child, upon spotting a Carmelite in public, yelled, “Mommy, Mommy, child, upon spotting a Carmelite in training. They’ve been our ‘cages.’”

By accepting our Lord as her spouse, she added, “He has become a conduit, a furnace of God’s love, for all of us.”

Sister Joseph Marie, who joined as novice in 1956, says, they’ve been “through thick and thin.”

“We’ve built up our faith together, and I would say that God has used us both to stabilize the community, because we were given the grace to always be faithful to our vocation.”

Though contemplative life requires limited exposure to the outside world, Sister Margaret Mary’s family visits several times yearly.

Her nieces, Amy Smith, Bismarck, and Danita Sticha, Buffalo, Minn., helped with music for the jubilee, since Margaret Mary is usually the organist.

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Photo by Roxane B. Salonen

Fargo Diocese’s Bishop John Folda congratulates Sr. Margaret Mary on 60-year devotion as a Carmelite nun at the Carmel of Mary monastery chapel near Waupeton.

As a little girl, Arvy recalls seeing pictures of the nuns “behind the cages.”

“I thought maybe she wasn’t really a cloistered nun but in prison and they just didn’t want to tell me.”

Danza remembers the peacefulness in her aunt’s eyes. “The contemplative life was inspiring to me, and helped me, I think, respect that part of myself, too.”

Sister Margaret Mary, youngest of 11 children, knew her own mother, who died shortly after her birth. Her brother Ignatius, who became her guardian, says, “A few weeks after her graduation from high school, we brought her down here, and she’s been here ever since.

To those wondering how one can live such an austere life, Sister Margaret Mary responds: “There’s no other way I could live. It’s been happiness all the way through.”

Roxane B. Salonen is a freelance writer who lives in Fargo with her husband and five children. This story was previously published in The Forum and reprinted here with permission.
Saturday, Sept. 23, 2017
at the new Lumen Vitae University Center at the University of Mary
7:30 a.m. doors open • 8:30 a.m. Conference begins • 4 p.m. concluding Vigil Mass

Tim Staples was raised a Southern Baptist and later became a youth minister in an Assemblies of God community. He converted to the Catholic Faith in 1988, spent six years in formation for the priesthood, and is now Director of Apologetics and Evangelization for Catholic Answers. Tim is married with seven children.

Monsignor Thomas J. Richter has been the Rector of the Cathedral of the Holy Spirit since 2012. Prior to being assigned as the Rector of the Cathedral, Msgr. Richter served as Director of Vocations for the Diocese of Bismarck for 11 years.

Register and see the event schedule online at www.bismarckdiocese.com/thirst2017
Registration required for accurate meal count.

This event is FREE!

Conference Schedule
7:30 am Check-in/ Breakfast/ Confessions/ Exhibitors
8:30 am “A Call to Battle” (video)
8:45 am Welcome – Fr. Robert Shea
8:50 am Info/ Invitation to Confession – Fr. Brian Gros
9:00 am Intro to Liturgy of the Hours – Fr. Nick Schneider
9:10 am Morning Prayer
9:30 am Keynote I: “God is Looking for a Few Good Men” – Tim Staples
10:30 am Break
10:40 am Keynote II: “Catholics and the Culture War” – Tim Staples
11:40 am Eucharistic Exposition / Daytime Prayer
12:2 pm Lunch/ Confessions/ Adoration/ Exhibitors
1:40 pm Rosary
2:00 pm Eucharistic Benediction/ Reposition
2:10 pm Break
2:30 pm Curials testimony
2:35 pm Keynote III: “Winning Souls for Christ: It Was Never Meant to Be Complicated” – Msgr. Tom Richter
3:30 pm Break
4:00 pm Sunday Vigil Mass – Most Rev. David Kagan

** Schedule is tentative. Times subject to change.**
The Rev. Francis Wehri

The Rev. Francis Wehri passed away July 30, 2017, in Bogota, Colombia where he had been living for the past 50 years at Monasterio Benedictino de Tibati, the foundation established by Assumption Abbey in 1960. A funeral Mass was celebrated in Bogota on Wednesday, Aug. 2, at the Church of Colegio San Carlos. A Memorial Mass was celebrated Aug. 4, at Assumption Abbey, Richmond.

Arthur Wehri was born in rural Haymarsh on Nov. 4, 1935, to Frank and Kathryn (Roether) Wehri. Arthur spent the years 1949-55 in Assumption Abbey school, where he excelled in the music department. In 1955, he became a monk of the Abbey, being given the name Francis. He professed first vows on July 11, 1956.

The Rev. Francis did his philosophical studies at St. John’s in Collegeville, Minn., and then spent four years in the seminary at Assumption Abbey. After his ordination on May 27, 1961, he began to work in Assumption Abbey School.

In 1966, Abbot Ignatius Hunkler sent the Rev. Francis to Bogotá, Colombia, to be rector of Colegio San Carlos, the school founded by Assumption Abbey monks. For the next 49 years, he served as rector of the school.

In an important sense, the Rev. Francis is probably the best-known monk in the history of this Abbey. Thousands of San Carlos alumni consider him the gold standard of integrity and fairness, and until his death they continued to consult him as a mentor. If anything needs to be added, the Rev. Francis had also functioned as Prior of Monasterio de Tibati, our monastic community in Bogotá. He has always served as the community accompanist at the organ. He obtained an M.A. in education from the University of Alabama extension service in Bogotá.

The Rev. Francis was preceded in death by his parents. He is survived by one brother, Fred (Laura); and two sisters, Sister Matthew, O.SB of Sacred Heart Monastery, Yankton, S.D., and Eileen (Larry) Bolstad, Detroit Lakes, Minn.

Fall festivals in the Bismarck Diocese

St. Hildegard
Location: Menoken
Date/time: Sept. 10, 11 a.m. to 3 p.m.
Menu: Sausage, roast beef, pies, buns and all the trimmings
Cost: Adults $12, children ages 4-10 $5, free for ages 3 and under
Includes: bingo, music and sale of home-baked goods, fresh garden produce, and religious crafts

St. Mary
Location: Hague
Date/time: Sept. 10, 5 p.m.
Menu: Swiss steak, hamburgr-ice dressing, homemade pie, and all the trimmings
Includes: bingo at 6:30 p.m. in the K of C Hall and raffle

St. Philipens
Location: Selfridge High School (two blocks south of Genex)
Date/time: Sept. 17, 11 a.m. to 1 p.m. (central)
Menu: Roast beef and sausage with all the trimmings
Cost: Free-will offering
Includes: bingo, silent auction and raffle drawings. Mass at 10 a.m.

St. Anthony
Location: Linton (K of C Hall)
Date/time: Sept. 17, 4 to 6:45 p.m.
Menu: Fried chicken, ham, hamburger rice, mashed potatoes, and variety of desserts, along with all the trimmings
Includes: silent auction, bingo at the parish center starting at 5 p.m. and raffle drawing at 6:45 p.m.
Cost: Adults $12, children 6-12 years $5, and 5 and under free

St. Bonaventure
Location: Underwood
Date/time: Sept. 24, 4:30 to 7 p.m.
Menu: Fried chicken, salad bar, mashed potatoes, gravy, corn, dessert and beverage
Cost: Adults $10, children 6-12 years $5, and 5 and under free

Sacred Heart
Location: Witon (Memorial Hall)
Date/time: Oct. 1, 11 a.m. to 1:30 p.m.
Menu: Homemade roast beef dinner, mashed potatoes, corn, salads, buns and pie
Cost: Adults $10, children $4-10 $5, children 3 and under free
Includes: pumpkin walk, Chinese auction, bingo starting at 1:30 p.m.

St. Anthony
Location: St. Anthony
Date/time: Oct. 1, Noon
Menu: Fried chicken, roast beef, potatoes, kuchen and trimmings
Cost: Adults $10, children 3-12 $5, children under 3 free
Includes: Verein Hall activities from 12:30 to 4 p.m. of bingo, silent auction, paddle wheel and other games, ending with drawings for parish and Christian Mothers raffles. St. Anthony Church is now handicap accessible.

St. Mary’s
Location: Bismarck
Date/time: Oct. 8, 4 to 6 p.m.
Menu: Turkey, dressing, mashed potatoes, gravy, green bean casserole, cranberries, dinner rolls, pumpkin and apple pie, beverages
Cost: Adults $10, children ages 3-8 $4.50
Includes: silent auction during dinner

St. Katherine
Location: Strooblock
Date/time: Oct. 8, 4:30 to 6:30 p.m.
Menu: Chipped beef, mashed potatoes, gravy, hamburger rice, coleslaw, corn, relishes, homemade buns and pie
Cost: Adults $12, grades 1-8 $6, under six free
Includes: silent auction, bingo at the community hall from 6:30-9 p.m., and raffle drawing during bingo

St. Pius V
Location: New Salem
Date/time: Oct. 8, 11 a.m. - 1 p.m.
Menu: Chicken and roast beef, mashed potatoes, gravy, vegetable, salad, buns and pies
Cost: Adults $10, children ages 4-12 $5, ages 4 and under $1
Includes: children’s carnival, cake walk, raffle, bake sale, silent auction and gift shop. Polka Mass at 10 a.m. (central).

St. Mary
Location: New England
Date/time: Nov. 6, 5 to 7 p.m.
Menu: Ham, homemade potato salad, candied carrots, homemade knoephla soup, and apple pie
Includes: craft booth, cake walk, bingo, raffle, games, lottery wheel
Couples who struggle to get pregnant are turning with greater frequency to in vitro fertilization (IVF) industry for assistance. In some cases, they can end up feeling they are “too pregnant” when twins, triplets or quads arise. This occurs from the practice of implanting more than one embryo at a time to improve pregnancy success rates. A multiple pregnancy can involve significant risk, both for the children in utero and the mother. Because of these risks, the pregnant mother will sometimes be advised to opt for a “selective reduction,” where potassium chloride is injected into one or two of the growing babies, to cause their hearts to fail, followed by death and the gradual re-absorption of their bodies during the remainder of the pregnancy. This can allow the one or more remaining brothers or sisters to grow more safely and avoid further complications during the pregnancy. Given the incredible effort expended by the couple to become pregnant in the first place, these lethal practices often draw gasps of disbelief from others.

A New York Times Magazine article from 2011 chronicled the saga of a woman who selectively reduced her pregnancy from twins to a single. Even though she tried to not think too much about the two ultrasound shadows within her, she was forthright about her justification for doing it: “If I had conceived these twins naturally, I wouldn’t have reduced this pregnancy, because you feel like if there’s a natural order, then you don’t have to disturb it. But we created this child in such an artificial manner—in a test tube, choosing an egg donor, having the embryo implanted and somehow, making a decision about how many to carry seemed to be just another thing we could control.”

Her devastatingly honest appraisal of IVF and the way it devalues the lives of children offers an important opportunity for the couple to turn to us upon ourselves to manufacture new human life in test tubes, it indeed becomes another “thing we can control,” an object for our willful manipulation, another means to realize our own goals. This “placed in face and control mentality” over procreation sets up a glide path for us to begin treating our own offspring like raw material, even tempting us to exercise an absolute, death-dealing dominion over them. As they are produced in the laboratory and transferred to the womb, our children can become an abstraction, mere pawns to be played in the end game of seeking what we want.

This attitude of seeing our offspring as expendable is becoming more widely accepted not only among IVF customers, but also among biomedical researchers themselves. In August, a highly controversial paper was published describing the first successful editing of DNA in human embryos. The experiments were carried out in the laboratory of Shoukhrat Mitalipov at the Oregon Health and Science University and involved the generation of many dozens of embryos by IVF. The experiments utilized a new and highly precise DNA-editing technology called CRISPR-Cas9 to fix a defective, disease-causing gene that some of the embryos carried. While research into understanding and eliminating serious diseases is certainly good and praiseworthy as a goal, the techniques we employ as we pursue good research goals need to be good as well. Doing evil that good may accrue, is, after all, still doing evil.

These research experiments performed on human embryos at OHSU were morally objectionable on a number of counts. If such genetically modified embryos had been allowed to grow up, there may well have been unintended effects from modifying their genes, unanticipated defects that they and future generations would bear. The problems and risks associated with this kind of “germ-line therapy” raise such serious concerns as to make it doubtful it should ever be attempted in humans. Even more distressing from the moral point of view is the fact that very young humans were treated not as ends, but as mere means to achieve particular investigative goals. They were created in laboratory glassware, experimented upon, their genes were tinkered with and they were killed and dispatched as research fodder into biohazard waste containers. The purported darkness of medieval times was never as dark as the remarkable ethical blackness that is descending upon contemporary “enlightened” man as he exploits and destroys his own offspring.

Vigilance and care are required when dealing with vulnerable research subjects, and human embryos are among the most vulnerable of God’s creatures, entrusted to us as our children, calling for our care and efforts to ensure their protection and safeguard their human dignity.

To celebrate the 25th anniversary of the United States Bishop’s Pastoral Letter, “Stewardship: A Disciple’s Response,” I want to continue sharing my mind about the pastoral letter through a mini-series of articles. This is my fourth article, with the last three articles focusing on Stewardship: The Challenge and the Choice; Stewardship: The Call; and Stewardship: Jesus Way as a Model.

Our Christian vocation calls us to collaborate with God in the work of creation and to cooperate with God in the work of redemption. This collaboration and cooperation are hallmarks of stewardship at its deepest level. The stewardship of creation involves caring for and cultivating the earth which the Creator has entrusted to us. It includes the joyful appreciation of the wonders of nature, the protection and preservation of the environment, respect and for protection of all human life, and the development of this world through our work.

“Everyone has some natural responsibility for a portion of the world and an obligation in caring for it to acknowledge God’s domination. But, there are also those who might be called stewards by grace. Baptism makes Christians stewards of this kind, able to act explicitly on God’s behalf in cultivating and serving the portion of the world entrusted to our care. We find the perfect model of such stewardship in the Lord. For in Him all the fullness was pleased to dwell, and through Him to reconcile all things for Him, making peace by the blood of His cross’ (Col 1:19-20); and finally, it will be He who ‘hands over the kingdom to his God and Father’ (1 Cor 15:24)” (Stewardship, 28).

Baptism makes us “a royal priesthood” (1 Peter 2:9), called to offer up the world—and ourselves—to the Lord. Part of what this means is good stewardship of our time by finding opportunities for such things as family prayer, Scripture reading, visits to the sick, membership and attendance Mass. It also extends to the transformation of one’s life through voluntary penance.

“Through penance voluntarily accepted, one gradually becomes liberated from those obstacles to Christian discipleship which a secularized culture exalting individual gratification places in one’s way. Those obstacles include not just the quest for pleasure but avarice, a craving for the illusion of absolute dominion and control, valuing creatures without reference to their Creator, excessive individualism, and ultimately the fear of death unrelieved by hope for eternal life” (Stewardship, 29).

I encourage you to read the following two Scripture readings: Genesis 1:26-30 and 1 Corinthians 12:4-11. These readings remind us that all that is material things as well as the gifts of the Spirit—were given to us for our use and care. In their pastoral letter, the bishops call on all Christians to turn in on themselves; to become grasping and exploitative toward possessions and other people; to be satisfied with the status quo; to conducting relationships not by the standards of generous stewardship but by that inculcated of selfish-interest: “What’s in it for me?” Constantly, Christians must beg God for the grace of conversion: the grace to know who are, to whom they belong, how they are to live—the grace to repent and change and grow, the grace to become good disciples and stewards...The Spirit of wisdom and courage helps people seek pardon and be mindful, in the face of all their forgetting, that the most important work of our discipleship is to be Jesus’ disciples. Thus, the stewardship of disciples is not reducible only to one task or another. It involves embracing, cultivating, enjoying, sharing—and sometimes giving up—the goods of human life” (Stewardship, 28-29).

To the question, “What does it mean to you to think that you are created in God’s image? How does that idea affect your relationships with others and with God?”

Ron Schatz is the director of the Office of Stewardship and Resource Development that is responsible for the diocesan diocesan fundraising appeals, capital campaigns, national and universal church collections and diocesan grant research and writing.
The ultimate assignment for Christians of all ages

As those beloved summer nights fade away, we find ourselves en-meshed back into the hectic life of the academic year. We are blessed in countless ways to be in many institutions of learning, from many parish religious education programs to Catholic elementary schools, three high schools, and one university. I myself will be entering my 21st grade, and I think this year I have to buy the biggest box of crayons that Crayola sells.

One might ask why education is so important to the Catholic Church. This is a wonderful topic, which I hope to look at the full attention of its own article. It is a historical fact that the university in the Western world was created as a uniquely Catholic endeavor. It is also true that the greatest education system in the United States is run by the Catholic Church. But, this is beside my point here.

Catholics of all ages are called to learn in a different sort of school. Blessed Pope Paul VI declared in a visit to Nazareth, the boyhood home of Christ, in 1964, that we Christians should draw our atten- tion sometimes. Yet our God saw us know. To report allegations of sexual abuse, please contact: Dale Eberle, the pain and suffering from sexual abuse in the Catholic Church, we encourage implementing effective and enforceable standards for all personnel. View the complaint form and policies can.

The ultimate assignment for Christians of all ages,

Silence

Reflection is a place where we cannot hear but persistent voice of Christ in our hearts. Some of my earliest memories are when I cre- cted time in my childhood before I was school of age, after “Seesame Street” and “The Price is Right” had ended, and I was sitting at home in the quiet. My mom would go about some chore, my siblings were off at school, my dad working to provide for the family—in these moments, my mind was allowed to wonder about things. I could go crack open a book if I didn’t understand, or create an imaginary world with my toys. Maybe I’d run around outside and look at the grass and the clouds. Here, I could first perceive the comforting voice and presence of God.

Think of little Jesus first hear- ing the silence the voice of God in his heart, forming his own self to complete his mission, with ab- solute confidence in his heavenly Father.

“We all know this time of leisure fades as “adult” concerns start to creep in and we have more respon- sibilities that add up. And, rightly so, we cannot remain children forever. That said, we always remain children of Our Father in heaven, and it is only right that we offer him some childhoodlike, just simply to sit at his side and be loved. It is essential in every serious Catholic’s daily life to have a few moments of silence, mo- ments of contact and encounter with our God.”

As the scriptures of Nazareth, teach us recollection, reflection, and eager- ness to heed the good inspirations and wise counsel of others; teach us the need and value of prepara- tion, of study, of meditation, of interior life, of secret prayer seen by God alone.”

Work

This work we undertake, whether it be with our hands or our minds, might seem like a distraction sometimes. Yet our God saw fit that when he took on a human nature that he would become a laborer, both in the workshop of his foster father, Joseph, and in the field of sacred knowledge—think of his wise commentary in the letter to the Colossians.

In our labors and our fam- ily time, God desires not to be a stranger, or simply relegated to an hour on Sunday. He wants to be in our cubicle, our tractor, our classroom, and our home. He who labored once in a workshop, labors now to draw all the hearts of men to him.

The silence we have cultivated makes us more sensitive to the voice of God. It defines who we are (sons and daughters of God) and commands us what to do: lay down your life, love your neighbor, go to the poor, baptize all nations, etc.

Formed in a relationship with the God who wants to talk with us in silence, laboring side by side with the God who also labored, we are moved by the love we enjoy to bring that same relationship we have experienced to all those around us. This mission is the mis- sion of the Gospel: meet God, be God, invite others to meet God.

This mission is the assign- ment for Christians of all ages, the school from which we never graduate, at least until we see our friend and God face to face for all eternity.

Diocesan Seminarian Dominic Bouck, a Dickinson native, is studying in Rome at the North American College. He is spending the summer assisting at the Cathed- ral of the Holy Spirit in Bismarck.
Questions I was afraid to ask

FR. FRANK SCHUSTER

What is the significance of the vestments priests wear during Mass?

The significance of the vestments priests wear during Mass is to symbolize the garments of the newly born baby and the purity of soul required for Mass (Matthew 5:3), as well as the garments in which Christ was first bathed. The prayer that can be offered when donning the alb references Romans 6.4: “Make me white, O Lord, and cleanse my heart; that being made white, I may be preserved.” The Lamb I may deserve an eternal reward.

The cincture, in the form of a long narrow strip of cloth worn about the neck and down the front of the priest, usually over the stole, is of enormous importance, which, more than any other garment, indicates the state of ordained office.

The chasuble, the outer and the last of the vestments, also is the color of the day or the liturgical season. The traditional symbolism of the chasuble is that it represents charity covering a multitude of sins, as this was the form of the amice (Latin), the amice (Latin), and the chasuble.

Flawed logic undermines public policy statements

Following the events in Charlottesville, Cardinal Daniel N. DiNardo of Galveston-Houston, President of the U.S. Conference of Catholic Bishops, and Bishop Frank Dewane of Venice, Florida, Chairman of the USCCB Committee on Domestic Justice and Human Development stated: “We stand against the evil of racism, white supremacy and neo- naziism.”

Many Catholic leaders, lay and cleric, made similar statements. The social media popular Bishop Roger I rafael Basrero posted on Facebook: “Friends, there can be no equivocation or nuance when it comes to racism. The Church’s teaching is clear: “It is necessary to guard against the rise of new forms of racism or xenophobic behavior which at any price to make our brothers and sisters into scapegoats” (St. John Paul II). We must vehemently oppose the resurgence of an “insane, racist ideology born of neopaganism” (Benedict XVI). The Church stands against and condemns all racist ideologies and warns those who would propagate such horrors to repent.

These statements repeat well-established Catholic teaching and basic principles of justice. They should be uncontroversial. Except for racists themselves, most people, presumably, would not debate them. Nevertheless, the airwaves and social media are filled with attacks on these and others who spoke against the hatred displayed in Charlottesville.

For the most part, these attacks do not overtly defend the racist nationalism on display that tragic day. Instead, they indirectly do so by attempting to undermine the statements and motivations of the bishops and Catholic leaders. Comments made were: “What about condemning communists?” “No mention of the unbom...” and “The bishops have no credibility if they do not also criticize Trump.”

These are examples of the tu quoque appeals, which is Latin for “you too.” Tu quoque literally means “you also.” It is an appeal to alleged hypocrisy or ignorance of the facts.

The tu quoque “argument” follows the pattern: 1) Person A makes claim X; 2) Person B asserts that A’s action/position is inconsistent with the truth of claim X; 3) Therefore, X is false.

The fallacy of the line of thinking stated above is: Person A did or failed to say anything about the claim he or she makes.

Tu quoque appeals appear in response to almost every statement issued by the bishops on public policy matters. When the bishops speak against abhorrent actions someone will ignore the statement because it did not mention the need for health care reform. When the bishops speak in favor of universal health care, they are attacked for not emphasizing abortion. When they speak up for solidarity, they are criticized for ignoring solidarity. When they speak for solidarit y or criticized for ignoring solidarity. And so, it goes.

The work of Bishop Bolds and Bishop Kagan through the North Dakota Catholic Conference is not immune. Some say our positions align with the Democratic Party. We are with folk others that we are in lock-step with Republicans.

That “snapshot” critique illustrates how tu quoque claims: They are often based on incomplete pictures, particularly when it comes to Catholic responses to public policy issues. For example, I sometimes receive complaints from readers that I did not address a particular issue in these columns. If the person had made an effort to look, the reader would have seen that I addressed that issue in the previous month’s column.

Catholic social doctrine is comprehensive. It would be impossible to write about a bishops conference to discuss every issue in every statement. Not mentioning an issue does not mean that the bishop is ignoring or downplaying it. Indeed, Catholic social doctrine is a whole. Each part’s implicit inclusion illustrates another problem with tu quoque claims: They are often based on incomplete pictures, particularly when it comes to Catholic responses to public policy issues. For example, I sometimes receive complaints from readers that I did not address a particular issue in these columns. If the person had made an effort to look, the reader would have seen that I addressed that issue in the previous month’s column.

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Mike Klabo, FIC
Strasburg
701-580-9036
michael.klabo@kofc.org

Aaron Mahlmann, FIC, LUTCF
Bismarck
701-222-2755
aaron.mahlmann@kofc.org

Mike Vetter
Minot
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