The Lord heals the brokenhearted

Diocese prays transparency will promote healing for a wounded Church

PLUS

From Bishop Folda:
A time for healing

Tattered Pages: Living liturgically with the von Trapps

“Burn the ships:” students inspired to be all-in for Christ atNCYC
Dr. Helen Alvaré

Helen Alvaré is a Professor of Law at George Mason University. She publishes on matters concerning marriage, parenting, non-marital households, and the First Amendment religion clauses. She is a speaker and a delegate to various United Nations conferences concerning women and the family. Helen will apply her knowledge of faith, civil law, and current cultural trends to assist us in our awareness of cultural influences and how we can effectively respond.

Dr. James Link

Dr. Link received his education in theology and clinical psychology from St. Thomas University. As a clinical psychologist he specializes in the integration of religion and spirituality within the practice of psychology. Dr. Link will help us grow in the understanding of the psychology of women and why we approach life the way we do.

Nell O’Leary

Nell O’Leary, wife and mother of four children, is a recovering lawyer turned blogger and speaker. She is a community coordinator for Blessed Is She, a Catholic women’s ministry. Nell’s passion and understanding of women as builders of communities will inspire us to make our families, neighborhoods, parishes, and workplaces an environment where faith can flourish.

Bishop John Folda

Most Rev. Bishop John Folda, Bishop of the Diocese of Fargo, will preside at Holy Mass, Saturday, at 11:00 am and will shepherd us as sisters in Christ with his spiritual insights.

The Vigil Project

The Vigil Project, a collaborative group of Catholic artists provide Catholic music for the Catholic journey. Friday evening, our prayer in Adoration of Jesus in the Blessed Sacrament will be enhanced by the music and testimonies of this community of artists.

Friday, March 27
5:30 pm  Doors Open
6:30 pm - 9:30 pm
An evening of prayer, music, & inspiration

March 27-28
AVALON EVENTS CENTER
2525 9th Ave. S.
Fargo, ND

Saturday, March 28
8:00 am  Doors Open
9:00 am - 5:30 pm
A day of uplifting speakers, Mass, confession & fellowship

BLOCK OR ROOMS RESERVED: Special Rate Expires Feb. 12
Country Inn & Suites
3316 13th Ave. Fargo
701-234-0565

SPACE LIMITED  REGISTRATION REQUIRED

To Register Online and For Complete Schedule: FargoDiocese.org/RedeemedWomen

CEUs AVAILABLE (Info online)

OR SEND COMPLETED FORM/PAYMENT TO:

Redeemed Women’s Conference
5201 Bishops Blvd. S, Suite A
Fargo, ND  58104 - 7605

Make checks payable to Diocese of Fargo

Early Registration: $50
after March 1: $75
Includes Meal & Refreshments

Name ____________________________
Email ____________________________
Phone ____________________________
Parish/City ________________________
Special Food Accommodations? ________________

Diocese of Fargo  701-356-7900
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ON THE COVER:
A giant cross stands as a beacon of hope for travelers along the interstate highway in Groom, Texas. (Cross Ministries)
FROM BISHOP FOLDA

A time for healing

Dear brothers and sisters in Christ:

Several months ago I stated my intention to release the names of those clergy and religious in the Diocese of Fargo who have substantiated allegations of abuse of minors. After a thorough review of our files going back to 1950, I have released those names (see page 12). This includes our own diocesan clergy, as well as clergy from other dioceses and members of religious communities who have ministered in the Diocese of Fargo. Even one instance of abuse would be too many, and I know this list of clergy and religious is a cause of deep sadness to us all.

I first ask forgiveness for the shameful acts of those clergy who caused harm to young people and abused the trust placed in them by God and by the faithful. No excuse can be made for these actions, and does this release of names fully address the pain of victims of abuse. I pray for the healing of those who have suffered such abuse, and I ask all the faithful of our diocese to join me in this prayer. Some have asked why it is necessary to publish this list of names when nearly all of these cases are from years long past. I believe it is necessary to acknowledge these sins in the history of the diocese, especially since they were committed by those who represented the Church to the faithful. I also want all victims of abuse to know that their stories are heard and taken seriously. As a family of faith, we must stand with our brothers and sisters who have been hurt and support them in their healing.

It is also my hope that this release of names will open the way to a purification of our Church, especially in our own diocese. We all know the experience of grace that comes with the confession of sins, and I pray that our diocese will experience a similar outpouring of grace through acknowledgement of these sinful acts by those in positions of authority. It has been said that we must understand our past in order to move forward into the future, and the Church likewise must acknowledge this dark stain in its past so that it can be purified and move ahead with God’s grace.

Another purpose of this release is to assure the faithful that no member of the clergy with a substantiated allegation of abuse of a minor is currently in ministry in the Diocese of Fargo. Sexual abuse of any kind, especially of a minor, is intolerable and incompatible with ministry in the Church. As the bishop of this diocese, I am committed to the protection and safety of all who come into contact with our Church, especially children and young people. To that end, we follow all civil laws regarding the reporting of suspected abuse of a minor.

Since 2002 the Diocese of Fargo has also adhered to the requirements of the Charter for the Protection of Children and Young People, sometimes called the Dallas Charter. This commitment requires the permanent removal from ministry of any Church worker who sexually abuses a minor. It also entails safe environment training and background checks for all clergy, employees, and volunteers in the diocese. We remain committed to offering assistance to all victims of abuse by clergy, and I am willing to meet with them personally if they wish. We will continue to take seriously every allegation of abuse that is brought to our attention, and I encourage victims to come forward so that we might offer assistance and the assurance of our support in their suffering.

It has become clear that the abuse of minors is a plague in our entire society. It is not only a Catholic issue, nor is it only a clergy issue. But we as a Church must acknowledge and address this tragedy in our own house and do all we can to eradicate it. The Church and her shepherds must never become complacent and assume that the problem of abuse has been solved. We will remain vigilant for the sake of our young people, always striving to assure the safety of all God’s children.

I want to acknowledge the important role of our Diocesan Review Board in this difficult process. These lay experts in child services, counseling, medicine, psychiatry, and law have been immensely helpful in the review and evaluation of these allegations. None of them are employed by the diocese, and so they are able to bring an objective external view to these cases. They have assisted me not only with this file review, but also with every similar case that has come to my attention. I am very grateful to them for the generous gift of their expertise, their time, and their honesty.

Once again, I ask forgiveness of those who have been harmed by abuse in the Church. You are our brothers and sisters, and your suffering brings sorrow to us all. I thank you for courageously coming forward, and I pray that the healing mercy of God will be with you. – Bishop John Folda
While this list of clergy and religious is considered complete for now, it is not a closed list. If additional information comes to my attention, and other names must be added to the list, we will do so. I am encouraged that there have been very few substantiated cases of abuse in recent decades, but once again, we cannot be complacent or lower our guard. Those serving in the Church have worked hard in recent years to give training and provide a safe environment for all who come to us, and I am grateful for these efforts. I must also give credit to the vast majority of our clergy and religious who have served the faithful of this diocese with integrity, zeal, and holiness. Despite the sins of some, we are blessed by the selfless service of so many others who have dedicated themselves to God and his Church. And even when facing the darkness of sin, we can always depend on the redeeming power of God’s grace.

Once again, I ask forgiveness of those who have been harmed by abuse in the Church. You are our brothers and sisters, and your suffering brings sorrow to us all. I thank you for courageously coming forward, and I pray that the healing mercy of God will be with you.

Sincerely yours in Christ,

+John T. Folda
Bishop of Fargo

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**BISHOP FOLDA’S CALENDAR**

**Jan. 11–18**  
Region VIII Ad Limina Visit,  
Vatican City, Italy

**Jan. 20**  
Martin Luther King Day,  
Pastoral Center closed

**Jan. 21 • 6 p.m.**  
Catholic Man Night, Holy Spirit, Fargo

**Jan. 22 • 3 p.m.**  
St. John Paul II Schools Board Meeting,  
Pastoral Center, Fargo

**Jan. 23–24**  
March for Life, Washington, D.C.

**Jan. 26 • 5 p.m.**  
Mass for bisonCatholic Week,  
Holy Spirit, Fargo

**Jan. 28 • 10 a.m.**  
Mass for St. John’s Academy, Jamestown

**Jan. 30 • 9:30 a.m.**  
All Catholic Schools Mass,  
Shanley High School, Fargo

**5:30 p.m.**  
Operation Andrew Dinner,  
Bishop’s Residence, Fargo

**Jan. 31 • 12 p.m.**  
Food for the Poor, Scheels Arena, Fargo

**Feb. 3–5**  
National Catholic Bioethics Center Workshop, Dallas, Texas

**Feb. 6 • 5:30 p.m.**  
Miryam Dinner, Bishop’s Residence, Fargo
Gracious and loving God, we thank you for the gift of our priests. Through them, we experience your presence in the sacraments. Help our priests to be strong in their vocation. Set their souls on fire with love for your people. Grant them the wisdom, understanding, and strength they need to follow in the footsteps of Jesus. Inspire them with the vision of your Kingdom. Give them the words they need to spread the Gospel. Allow them to experience joy in their ministry. Help them to become instruments of your divine grace. We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.

“At the evening of life, we will be judged on our love.”

–St. John of the Cross

Promotion of World Peace

We pray that Christians, followers of other religions, and all people of goodwill may promote peace and justice in the world.
How can I help my friends whose marriage is falling apart?

Your desire to help your friends is itself a good starting point. In order to best help, we need direction toward a good and clear goal. Finding personal happiness at any cost is not a good goal. Rather, rebuilding the marriage that is “falling apart” is generally a good goal to aim for.

During a few wedding homilies, I have asked, “Why are you here?” to the couple and the family and friends present. After a comment to the couple, I share with the congregation that this couple has asked you to be present to witness their vows to one another before God. You have a responsibility to encourage them to work through the difficulties we know they will have—as all marriages do. They didn’t ask you here so that one day when they are tired of working on their marriage because they feel hurt, angry, or unloved, you will tell them that it isn’t worth it, you were wrong to marry him/her and you should just leave; you shouldn’t be unhappy.

No, you are the ones they want to encourage them, support their marriage, mentor them on good practices, challenge them to love deeper, stronger, and with greater commitment. Do not take a side against one but take their side as a couple. With this vision and goal, here are a few tools and steps you can offer them.

First, I will mention a simple checklist of resources needed by most couples who are facing even the first stages of “falling apart” or “living the married singles lifestyle.”

You can pray, fast, and sacrifice for healing, renewal, and strength for each of them and their marriage in God (who is love). Listen and support the positive comments they share and bring the negative ones into the light of God’s mercy. Are the ideas, memories, and comments exaggerated and hence, not accurate? Those comments actually darken and distort our memories and feelings. So ask God to reveal the situation and each of them through his eyes. Encourage them to rediscover the love that drew them together in the first place and to build new memories together. Ask them why they made their vows to their spouse. Remind them of their commitment and of God’s promise to provide all that they need if they remain faithful—first to God, then to each other.

In addition to what you can do as a friend, there are others with training or experience that can help, as the couple may feel burned out to love and live with their spouse. First, there is the grace of the sacramental life if they are living in the fullness of the Catholic faith. There are individuals—their local priest or Catholic (and Christian) counselors who desire to bring the individual and the couple to God’s healing and mercy. There are retreats and communities like Worldwide Marriage Encounter (alifetimeoflove.org) and Retrouvaille (helpourmarriage.org) made of peers who have strengthened and renewed their ability to communicate from the heart and mind and many who have found healing and forgiveness to rebuild the marriage that was or had “fallen apart.” Couples involved with these communities share that they are most encouraged to hear mentor or witnessing couples working to renew their vows even while sharing their stories of hurt and pain. It reveals the truth that your friends are not alone in their suffering (which is one of the more common feelings). Encourage your friends to sign up for a weekend, to visit a counselor or priest, or to reach out individually and as a couple.

I close with a reminder for you as their friend and all of us with friends or family facing similar struggles. Marriage involves suffering because life involves suffering. Jesus told us to carry our cross for our own salvation but also the salvation of the world. Just as preparing for a marathon involves long days and years of sacrifice and commitment, growing in love and life as husband and wife and disciple of Jesus Christ involves similar growth and purification.

I know three couples who divorced and later remarried each other when they allowed themselves to trust and rebuild on the love that initially drew them together. None of these pains listed can destroy God’s love for each spouse, and they need not destroy love and marriage: emotional disappointment, despair or overwhelming stresses, trying to love even when feeling unloved or attacked, facing infertility or the loss of a child or parent, addictions (porn, drugs, alcohol, etc.), and even emotional or physical infidelity. Even when we are unfaithful (i.e. every time we sin), God remains faithful. Every Christian marriage is to reflect that love of God for the world. That is the calling of each spouse and our call to support them.

An important caveat: As a friend, report physical danger (suicidal plans) or physical abuse to an appropriate person.

Editor’s note: If you have a question about the Catholic faith and would like to submit a question for consideration in a future column, send to news@fargodiocese.org with “Ask a Priest” in the subject line or mail to New Earth, 5201 Bishops Blvd. S, Suite A, Fargo, ND 58104, Attn: Ask a Priest.
In late November, musicians from the Fargo Diocese and beyond gathered for the 2019 Parish Musician Workshop, hosted by St. Mary’s Cathedral. Almost 100 participants, ranging in age from teenagers to grandparents gathered to pray, learn, participate in the Liturgy, and spend time with others who work in parish music ministry.

Guided by local priests, choir directors, teachers, and artists, participants gained a deeper understanding of prayer and the liturgy, improved their vocal technique, and were able to rehearse together in choirs. The climax of the event was the celebration of the vigil Mass for the Solemnity of Christ the King. The choir loft was filled to capacity with singers from many parishes and different backgrounds. Their singing really was an act of prayer, and brought all present a sense of the beauty and goodness of Jesus Christ, who is made present every time we celebrate the Mass.

For some it was a good refresher, for others it was a chance to learn more, and for all it was an opportunity to work and network with other parish musicians. This is an annual event and preparations are already under way for next year’s workshop.
Looking back over my life, I see a beautiful thread woven through it which began when I was two years old and continues to grow. It is the golden thread of the comradery of sisterhood. At age two my parents presented me with my first sister (I already had two older brothers). Was I thrilled? Not really. I initially saw her as a threat to my princess status. It did not take long, however, to realize that she was a gift, sister by blood and life-long friend. A year later I met my first friend-become-sister. We were next-door neighbors. When we learned how we could become “blood sisters” we each scratched open a mosquito bite and rubbed the blood together. Sixty-four years later we still consider ourselves sisters. Over the course of my life I have been blessed with many sisters, one more by blood who is a dear friend, and many other women who have and are accompanying me on this journey.

What roles do we, as women, play in each other’s lives? What are the unique gifts the Creator entrusts to us to make the world a better place? What are some things we can do to build community within family, parish, workplace, or neighborhood? How can we overcome obstacles that hinder true friendships?

Redeemed 2020: Trusted Sisters will be a celebration of the gift of sisterhood. The event begins Friday evening, March 27, with an invitation to place ourselves in the presence of Jesus in the Blessed Sacrament. This time in adoration will be filled with a background of beautiful music provided by Vigil Project, and some testimonies demonstrating how Jesus makes himself known through the relationships women share.

Saturday will include a variety of speakers who will help us grow in our awareness that we are blessed by God in and through our friendships and we, in turn, are to be a blessing to others. Each keynote will end his or her presentation by fielding questions from the audience. Bishop Folda will celebrate Mass just before lunch. The Sacrament of Reconciliation will be available various hours during the conference.

Whether we realize it or not, the culture influences our lives. Sometimes subtly and often dramatically. Helen Alvaré, our first keynote, will discuss the influences that culture has on our lives and ways in which we can effectively respond. Her knowledge of law, gained through years of teaching university students, coupled with a lived faith, provides the perfect background from which to speak to the minds and hearts of woman in our contemporary American culture. Helen is currently a professor at George Mason University School of Law in Arlington, Va., where she teaches Family Law, Law and Religion, and Property Law.

Socrates once said, “To know thyself is the beginning of wisdom.” Dr. James Link, PhD, clinical psychologist from Bismarck, will help us to understand ourselves by guiding us in an exploration of the psychological make-up of women. Recalling that we are created in the image of God, who is a communion of persons, reminds us that we are made for relationships. Dr. Link will help us recognize how women have a special role in building and nurturing community. It is from community that the gift of faith is handed on, received, and nurtured.

If you enjoy Catholic bloggers you will likely recognize Nell O’Leary, our third keynote. Nell is Managing Editor of Blessed is She a web-based gathering space for women of all ages who desire to grow in their knowledge of God’s presence and love. She describes herself as a recovering lawyer turned blogger, speaker, and sewer of baby goods. Her real life is spent tending to her husband and four kiddos in St. Paul, Minn. One of her many talents is her ability to down a hot cocoa in no time flat. Nell will share her enthusiasm for helping women use their God-given gifts to build and maintain communities that are fun, faith-filled, and effective ways to live our call as women.

Trusted Sisters concludes with an optional social hour, providing time for attendees to relax and visit about new ideas. Our desire is that every woman will return home knowing they are truly blessed and are to be a blessing to others as Trusted Sisters in Christ.

Because of limited space, pre-registration is necessary. There is a special discount for those who register before March 1. To register and for more information, go to www.fargodiocese.org/redeemedwomen or call (701) 356-7900.
United Financial has announced that for the first time in the company’s 141-year history, its total assets have exceeded one billion dollars.

Many in the Diocese of Fargo know Catholic United Financial as the sponsor of the Catholic Schools Raffle, a fundraising program involving four diocese schools in raising more than $157,000 since 2013. Since 1980, the association has given $680,000 in grants, scholarships, and fundraising support to Catholic parishes and schools in the diocese. The company also partners with parishes across the diocese to host workshops that educate parishioners on the spiritual and financial aspects of end of life issues. More than 1,900 members of Catholic United Financial live, work, and worship in North Dakota and help make these programs possible.

The Association’s ascension to a billion-dollar business is attributed by President Harald Borrmann to Catholic United Financial’s unwavering commitments to its members’ financial security, its ethical and conservative investment strategy, and its own historical goal to be there for every subsequent generation of Catholic family in the Upper Midwest.

“We have members today whose families were among our founders in 1878, and members who discovered us a month ago at a volunteer event,” Borrmann said. “Our commitment to the financial security of those families and to their communities is the same—that we will be here in another 140 years to meet our obligations to them.”

Catholic United has gone by several names since its founding in 1878, but it has always existed for the purpose of providing financial stability to Catholic families. When the pioneers of the Upper Midwest began to settle into communities, they learned quickly how the death of a breadwinner could condemn a family to poverty and despair. Associations began to pop up among the German Roman Catholic parishes, requiring a small premium during the good years to ensure a family was taken care of should the worst occur. It was the merging of ten of these small community funds in St. Paul, Minn. on Jan. 8, 1878, which formed the original Die Gegenseitige Lebensversicherungs – Gesellschaft der Deutschen Romisch-Katholischen Unterstützungvereine des Staates Minnesota. Charter members numbered 485, and it owned $635.73 in assets.

Despite the mass of its accrued assets, the Association is essentially a financial not-for-profit cooperative. After operating expenses are paid and reserves set aside, remaining funds are reinvested or returned to membership through dividends, charitable contributions, and fraternal benefits. The Home Office directed more than $2 million to fraternal causes in 2018 alone, through its network of local outreach groups.

It took Catholic United Financial 126 years to build $500 million in assets, a milestone passed in 2004. Doubling that sum took only 15 years, despite the still-linger ing effects of the Great Recession which drove down interest rates through most of those years. Today, both assets and surplus are at all-time highs.

“We’ve had tremendous success because of our company’s incredible focus,” Borrmann said. “Our sales reps are members of these communities, our staff know who we serve and are mostly members themselves, and our Board of Directors is involved and determined. All our business decisions come down to the simple question: ‘Is it good for the member?’ That guides our every decision.”

In addition to the $1 billion in assets under its command, Catholic United currently has more than $2.1 billion life insurance in force and more than 76,000 members in North Dakota, South Dakota, Minnesota, Wisconsin, and Iowa. It also provides charitable giving services and disaster relief through its Catholic United Financial Foundation, and banking and loan services through its Catholic United Financial Credit Union.

Catholic United Financial is a member-owned fraternal benefit association, offering life insurance, Medicare supplement health insurance, annuities, and retirement products to Catholics and their families. A complement of approximately 100 employees comprised of local community sales representatives and home office employees headquartered in Arden Hills, Minn., provide service to its membership.
Father Lawrence Haas was born on May 8, 1933 to Michael and Anne Haas on the family farm south of Lidgerwood. He graduated from Lidgerwood High School in 1951. In 1955, he entered St. John’s University in Collegeville, Minn. to begin his studies for the priesthood. He graduated from St. John’s with a Bachelor’s Degree in philosophy in 1959 and entered St. Paul Seminary in St. Paul, Minn. He was ordained to the priesthood on June 1, 1963 at St. Mary’s Cathedral in Fargo by Bishop Leo F. Dworschak.

Father Haas began serving St. John’s Church in New Rockford in 1963. In addition to his parish duties, he taught full time at St. James Catholic High School. In 1969 he served Holy Spirit Church in Fargo and soon moved to serve St. Thomas Aquinas Newman Center in Grand Forks. While there, he joined the Pre-Marriage Weekend Program, taught part time in UND’s Special Education Department, and was a frequent adult education speaker. He developed a talk titled “The Beauty of Human Sexuality and How to Teach Your Children in a Home Setting,” which he gave over 420 times in a six state area, including twice at a National Newman Convention in Miami, Fla.


Father Haas enjoyed visiting farmers in their fields throughout his priesthood, often driving a combine when there was a need or just riding along to visit. He enjoyed being around people and could strike up a conversation with anyone, which meant he was often the last to leave the church on Sunday mornings. Father Haas enjoyed sports and attended as many local events as possible, encouraging the students to greatness not only in sports, but to create a better world, to serve the Lord, and to find joy in daily living and the hope of eternal life.

He is survived by one brother Bob and his wife ArDeen of Lidgerwood; three additional sisters-in-law: Betty Haas, Mary Haas, and Joan Ressler; and 24 nieces and nephews. He is preceded in death by his parents; three brothers: Theodore, Paul and Ray; two sisters: Mary Firnstahl and Margaret Anne Gaukler; and a niece, Renae Haugen.

Mass of Christian Burial was Dec. 13 at Sacred Heart Church in Carrington.

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**Hockey Watch Party**

**FARGO**
Jan. 17th

**BISMARCK**
Feb. 28th

undCatholic.org/RSVP
The Diocese of Fargo has released a list of 31 clergy and religious who have had substantiated allegations of sexual abuse of a minor. Bishop John Folda released the list of names after a thorough review and audit of clergy files. The list includes clergy ordained for the Diocese of Fargo and from other dioceses and religious orders who served in the Fargo Diocese since 1950. Ordained clergy include deacons, priests, and bishops. Religious order members could also include religious brothers or sisters (non-ordained).

A substantiated allegation is one for which sufficient corroborating evidence establishes reasonable grounds to believe that the alleged abuse in fact occurred. Substantiated is not equivalent to conviction in a court of law. Several factors can lead to substantiation, including, but not limited to: the accused having admitted to the conduct in whole or in part; first-hand and consistent testimony from the claimant which included knowledge about the alleged offender and relevant circumstances that he or she would have been unlikely to know if the allegation had not occurred; evidence such as witnesses, documents, emails, photos, etc.; multiple independent allegations which manifest similar patterns; prior grooming behaviors with sexual content; and/or the results of a comprehensive civil, criminal, or canonical (Church law) trial.

“It is my hope that this release of names will open the way to a purification of our Church, especially in our own diocese,” said Bishop Folda. “We all know the experience of grace that comes with the confession of sins, and I pray that our diocese will experience a similar outpouring of grace through acknowledgement of these sinful acts by those in positions of authority.”

The review team looked at over 1,000 files during its review and audit. The list is accurate to the best of diocesan officials’ knowledge, covering all completed investigations. However, it will be updated if additional information is discovered.

The Diocese of Fargo complies fully with the 2002 Dallas Charter for the Protection of Children and Young People, along with the charter’s recent revisions, and follows all state laws regarding the reporting of abuse of minors, including sexual abuse.

“I want to assure everyone that the safety of our children and families is—and will remain—a priority for the Diocese of Fargo,” said Bishop Folda. I ask you to keep in your prayers everyone who may be affected by this matter and our Church.”
### Clergy of the Diocese of Fargo with substantiated allegation(s) of sexual abuse of a minor

<table>
<thead>
<tr>
<th>Last name</th>
<th>First name</th>
<th>Year of ordination</th>
<th>Year of death</th>
<th>Status</th>
</tr>
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<tbody>
<tr>
<td>Amiott</td>
<td>William</td>
<td>1960</td>
<td></td>
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<tr>
<td>Belleau</td>
<td>Jules</td>
<td>1925</td>
<td>1973</td>
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<td>Julius</td>
<td>1939</td>
<td>1991</td>
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<td>Lucien</td>
<td>1926</td>
<td>1976</td>
<td>Deceased</td>
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<tr>
<td>Cullen</td>
<td>Martin</td>
<td>1957</td>
<td></td>
<td>Removed from ministry</td>
</tr>
<tr>
<td>Fish</td>
<td>Eugene</td>
<td>1997</td>
<td></td>
<td>Removed from ministry</td>
</tr>
<tr>
<td>Gallagher</td>
<td>Kenneth</td>
<td>1966</td>
<td>2010</td>
<td>Removed from ministry; laicized; deceased</td>
</tr>
<tr>
<td>Jeffrey</td>
<td>C. James</td>
<td>1959</td>
<td>2017</td>
<td>Deceased</td>
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<td>Jene</td>
<td>Alex</td>
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<td>Deceased</td>
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<td>Zbigniew</td>
<td>1953</td>
<td>1996</td>
<td>Deceased</td>
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<td>Rausch*</td>
<td>Cletus</td>
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<td></td>
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<td>John</td>
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<td>Fernando</td>
<td>1995</td>
<td></td>
<td>Removed from ministry; laicized, imprisoned</td>
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<td>Richard</td>
<td>1952</td>
<td>2004</td>
<td>Removed from ministry; deceased</td>
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<td>Storey*</td>
<td>Allan</td>
<td>1988</td>
<td></td>
<td>Removed from ministry; laicized</td>
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<td>Tuohy</td>
<td>John</td>
<td>1927</td>
<td>1960</td>
<td>Deceased</td>
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<td>Vasques</td>
<td>George</td>
<td>1983</td>
<td>1989</td>
<td>Removed from ministry, deceased</td>
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<td>John</td>
<td>1950</td>
<td>1991</td>
<td>Deceased</td>
</tr>
<tr>
<td>Wild</td>
<td>David</td>
<td>1953</td>
<td>2008</td>
<td>Removed from ministry; deceased</td>
</tr>
</tbody>
</table>

*Indicates a deacon, not a priest

### Non-Fargo clergy (religious order or extern) with substantiated allegation(s) of sexual abuse of a minor while serving within the Diocese of Fargo

<table>
<thead>
<tr>
<th>Last name</th>
<th>First name</th>
<th>Year of ordination</th>
<th>Year of death</th>
<th>Status</th>
<th>Diocese/Religious order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anthony</td>
<td>Abraham</td>
<td>1986</td>
<td>2010</td>
<td>Deceased</td>
<td>Diocese Simla-Chandigarh, India</td>
</tr>
<tr>
<td>Gonnelly</td>
<td>Theophane</td>
<td>1947</td>
<td>2005</td>
<td>Deceased</td>
<td>Benedictine (OSB)</td>
</tr>
<tr>
<td>Hagarty</td>
<td>Patrick</td>
<td>1941</td>
<td>Unknown</td>
<td>Deceased</td>
<td>Archdiocese of Omaha</td>
</tr>
<tr>
<td>Odor</td>
<td>Luke</td>
<td>1980</td>
<td>Unknown</td>
<td>Diocese Aba, Nigeria</td>
<td></td>
</tr>
<tr>
<td>Picard</td>
<td>Laurent</td>
<td>1969</td>
<td>1989</td>
<td>Deceased</td>
<td>Archdiocese Grouard-McLennan, Canada</td>
</tr>
<tr>
<td>Reilly</td>
<td>James</td>
<td>1944</td>
<td>1990</td>
<td>Deceased</td>
<td>Benedictine (OSB)</td>
</tr>
<tr>
<td>Schwartz</td>
<td>Peter</td>
<td>1962</td>
<td>2003</td>
<td>Deceased</td>
<td>Benedictine (OSB)</td>
</tr>
<tr>
<td>Smyth</td>
<td>John (Brendan)</td>
<td>1951</td>
<td>1997</td>
<td>Imprisoned; deceased</td>
<td>Norbertines (O. Praem)</td>
</tr>
</tbody>
</table>
### Religious brother or sister with substantiated allegation(s) of sexual abuse of a minor while serving within the Diocese of Fargo

<table>
<thead>
<tr>
<th>Last name</th>
<th>First name</th>
<th>Year of ordination</th>
<th>Year of death</th>
<th>Status</th>
<th>Religious order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rose</td>
<td>Brother Raimond</td>
<td>N/A</td>
<td>2015</td>
<td>Deceased</td>
<td>Christian Brothers of the Midwest</td>
</tr>
</tbody>
</table>

### Clergy who served or ever lived within the Diocese of Fargo who are on a list of another diocese /religious order. No known allegations while serving as cleric within the Diocese of Fargo.

<table>
<thead>
<tr>
<th>Last name</th>
<th>First name</th>
<th>Year of ordination</th>
<th>Year of death</th>
<th>Status</th>
<th>Diocese/Religious order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bouche</td>
<td>Dennis</td>
<td>1945</td>
<td>1995</td>
<td>Deceased</td>
<td>Diocese of Green Bay</td>
</tr>
<tr>
<td>Conlon</td>
<td>Timothy</td>
<td>1979</td>
<td></td>
<td>Removed from ministry, dismissed from Crosiers</td>
<td>Crosiers</td>
</tr>
<tr>
<td>Dougherty</td>
<td>Steven</td>
<td>2003</td>
<td></td>
<td>Removed from ministry; criminal conviction</td>
<td>Society of Our Lady of the Most Holy Trinity (SOLT)</td>
</tr>
</tbody>
</table>

![Substantiated allegations of sexual abuse of a minor by decade of occurrence - Diocese of Fargo](chart1.png)

![Nationwide alleged incidents of sexual abuse of a minor, by decade (John Jay study)](chart2.png)
Frequently Asked Questions

Answers to questions about the release of names and diocesan response to allegations of abuse

1. What information are you releasing on this list?

We are releasing the names of clergy and religious who served in the Fargo Diocese since 1950 who have an allegation of sexual abuse of a minor that, in consultation with the Diocesan Review Board, was considered substantiated.

2. What is a substantiated allegation?

A substantiated allegation is one for which sufficient corroborating evidence establishes reasonable grounds to believe that the alleged abuse in fact occurred. Substantiated is not equivalent to conviction in a court of law. Several factors can lead to substantiation, including, but not limited to: the accused having admitted to the conduct in whole or in part; first-hand and consistent testimony from the claimant which included knowledge about the alleged offender and relevant circumstances that he or she would have been unlikely to know if the allegation had not occurred; evidence such as witnesses, documents, emails, photos, etc.; multiple independent allegations which manifest similar patterns; prior grooming behaviors with sexual content; and/or the results of a comprehensive civil, criminal, or canonical (Church law) trial.

3. What is the definition of sexual abuse of a minor?

Sexual abuse of a minor means sexual molestation, sexual exploitation, or any other behavior, by which an adult uses a minor as an object of sexual gratification; and the infliction upon a child of physical or mental injury or the commission of a sexual offense against a child as defined by law. This includes solicitation to sexual acts and the intentional possession of child pornography.

4. Why did the Diocese of Fargo decide to disclose the names of clergy with substantiated allegations of sexual abuse of a minor?

Our first goal is safety of our young people, and so we continue our commitment to providing a safe environment through the Charter for the Protection of Youth and Young People and our own Code of Conduct. We are also committed to appropriate transparency in order to be accountable, and to assure the People of God that immoral and abusive behavior will not be tolerated, and has no place in the Church. It is hoped that this will help victims/survivors of abuse to heal, and that the Church will regain trust and confidence from our communities.

5. Who conducted the review?

Staff of the Diocese of Fargo, in collaboration with the Diocesan Review Board, completed the review. The Review Board is a volunteer body of lay persons who are experts in psychology, social service, law enforcement, and medicine. No member of the Review Board is an employee of the Diocese.

6. What was the scope of the review of clergy files?

We reviewed the existing file of every cleric who served in the Fargo Diocese within the period of 1950 until the present. In total, we reviewed approximately 1,000 files. The Diocesan Review Board then was presented with each and every allegation of sexual abuse of a minor.

7. What process does the Diocese of Fargo follow upon receipt of an allegation of sexual abuse of a minor by a member of the clergy?

When an accusation of sexual abuse of a minor is received, the Fargo Diocese follows its established protocol. We immediately notify civil authorities, and we cooperate with their investigation. When an accusation is received, the accused cleric is put on administrative leave in order to ensure the safety of the public. An internal investigation is then conducted, always ensuring that the investigation of the civil authority is not interfered with. At the conclusion of the internal investigation, canonical (Church law) sanctions are applied, if appropriate.

8. Can a cleric who has sexually abused a minor ever be put back into public ministry?

No.

9. Will the Diocese of Fargo continue to disclose names of clergy against whom allegations of sexual abuse of a minor are substantiated going forward?

Yes.

10. Why not make ALL accusations of sexual abuse of a minor against clergy public?

All accusations of sexual abuse of a minor are reported to the appropriate civil authority. Just as the state does not publicize the names of every person accused of sexual abuse of a child until an investigation has determined that criminal charges are appropriate, it would be unjust and counter to the presumption of innocence enjoyed by all to make every allegation public without sufficient cause.

11. What is being done to prevent sexual abuse of children by church personnel?

The law of God, including the 10 commandments, are obligatory for all people and part of an ageless stand against harming another human being by any sin or abuse. In addition, all Church workers and volunteers who work with minors are bound by our Code of Conduct and the Charter provisions. We use background screenings and provide training in providing a safe environment to all church workers. We also provide training in safe environment and reporting to our children, their families, and anyone who seeks this from us.

We have had clear written policies concerning sexual abuse by clergy in place going back at least to 1989.
Pope Francis has revised and clarified norms and procedures for holding bishops and religious superiors accountable in protecting minors as well as in protecting members of religious orders and seminarians from abuse.

The new juridical instrument is meant to help bishops and religious leaders around the world clearly understand their duties and church law, underlining how they are ultimately responsible for proper governance and protecting those entrusted to their care. For this reason, the new document establishes a clearer set of universal procedures for reporting suspected abuse, carrying out initial investigations and protecting victims and whistleblowers.

The new document, given “motu proprio,” on the pope’s own initiative, was titled “Vos estis lux mundi” (“You are the light of the world”), based on a verse from the Gospel of St. Matthew (5:14).

“The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful,” the pope said in the document, released by the Vatican May 9, 2019. The norms went into effect June 1, 2019.

In order to stop all forms of abuse from ever happening again, not only is “a continuous and profound conversion of hearts” necessary, there must be “concrete and effective actions that involve everyone in the church,” he wrote.

Cardinal Marc Ouellet, prefect of the Congregation for Bishops, said the new norms ascribe a new role to heads of dioceses by saying the new norms now stipulate:

- Procedures for the investigation of bishops, cardinals, patriarchs, religious superiors and all those who lead—even temporarily—a diocese or particular church, including personal prelatures and personal ordinariates.
- Leaders will be held accountable not only with suspected cases of committing abuse themselves, but also accusations of having interfered with, covered up or failed to address abuse accusations they were aware of.
- When the accused individual is a bishop, the metropolitan will receive a mandate from the Holy See to investigate or delegate a person in charge of the preliminary investigation. A status report must be sent to the Holy See every 30 days, and the investigation completed with 90 days with some exceptions. Vatican offices are also held to specific timeframes and prompt action.
- By June 2020, every diocese in the world must create an office or “public, stable and easily accessible systems” for reporting suspected abuse against a minor or vulnerable person, failure of compliance of abuse guidelines by bishops or superiors, and cases of interference or cover-ups in either a civil or canonical investigation of suspected abuse.
- All priests and religious that become aware of abuse or its cover-up must alert their bishop or religious superior promptly.
- A minor is anyone under the age of 18 and a vulnerable person is “any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want to otherwise resist the offense.”
- The definition of child pornography as any representation of

The Victim Assistance Coordinator is also available if the abuse has already been reported and questions remain.

The Diocese of Fargo has a Victim Assistance Coordinator who listens to victims and helps them to report their abuse. The VAC also helps to coordinate diocesan assistance, arrangement of counseling/therapy, or arrangement of spiritual direction. More information can be found at www.fargodiocese.org/victimassistance or by calling (701) 356-7965.
During the first day of the assembly, several speakers discussed the challenge ahead and the need for the bishops to be both transparent and reliant upon lay leadership. The bishops also examined their plans to vote on procedures and policies in response to the abuse crisis, including some they had put aside during their fall general assembly in November at the Vatican’s request.

The bishops’ postponement of voting on these procedures was addressed from the meeting’s onset June 11 in a message from Archbishop Christophe Pierre, the Vatican’s nuncio to the United States. He noted that there were “some expressions of ‘dissent’ by some U.S. bishops at the previous assembly about postponing votes on items related to the reemergent clergy sexual abuse crisis, but he also stressed that “unity prevails over conflict.”

“One of the reasons the Holy Father asked for a delay was that the whole church needed to walk together, to work in a synodal way,” Archbishop Pierre said, “with the guidance of the Holy Spirit to make the path forward clearer.”

Moving forward was certainly a theme of the assembly, echoed by National Review Board chairman Francesco Cesareo June 11, who called for a greater role for laity in investigating allegations
Cesareo also said National Review Board members recommend a thorough review of the “Charter for the Protection of Children and Young People” and a revision in the audit process regarding diocesan implementation of the charter, which governs the church’s response to clergy abuse allegations.

“A strengthened audit would provide a means for improving your dioceses’ existing methods to protect and heal,” Cesareo said. “Virtually all your dioceses, including those where problems came to light under the microscope of the media and attorney generals, have easily passed the audit for years, since the bar currently is so low. Now is the time to raise the bar on compliance to ensure the mistakes of the past are not repeated.”

Cesareo also recommended that the Charter “should be revised immediately to explicitly include bishops and demand for greater accountability.”

“You have a great opportunity,” he said, “to lead by example and help show dioceses and episcopal conferences around the world not only how important it is for lay involvement to ensure greater accountability and transparency, but also how laity and the episcopacy can be co-responsible for the church’s well-being.”

Both the National Review Board and the National Advisory Council pressed the bishops to encourage Vatican officials to release documents regarding the investigation of misconduct by Theodore E. McCarrick, the former cardinal who was laicized earlier this year. The allegations against him were made public nearly a year ago on June 20, 2018.

**Charter for the Protection of Children and Young People**

From the United States Conference of Catholic Bishops (USCCB)

The Charter for the Protection of Children and Young People is a comprehensive set of procedures originally established by the USCCB in June 2002 for addressing allegations of sexual abuse of minors by Catholic clergy. The Charter also includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse. It was revised in 2005, 2011, 2018, and 2019.

The Charter directs action in all the following matters:

- Creating a safe environment for children and young people
- Healing and reconciliation of victims and survivors
- Making prompt and effective response to allegations
- Cooperating with civil authorities
- Disciplining offenders
- Providing for means of accountability for the future to ensure the problem continues to be effectively dealt with through the Secretariat of Child and Youth Protection and the National Review Board.
Catholic First. Catholic Always.

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NEW EARTH
JANUARY 2020

Charter for the Protection of Children and Young People
From the United States Conference of Catholic Bishops (USCCB)

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Catholic Always.

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The Dolan Agency:
Steve Bill
Fargo
701-371-3377

Wayne Cherney, FIC, LUTCF
Devils Lake
701-662-4420 / 701-739-8143
1-800-906-8780

Joel Herman, FICF
Wahpeton
701-219-5847

Sean Osowski, FIC
Grafton
701-360-0770

Pat Dolan, FICF
General Agent
Fargo
701-298-9922
Patrick.dolan@kofc.org

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We hear every year that we should keep the whole Christmas season—that is, from Christmas Eve until the Baptism of the Lord. In our culture, where Christmas trees are taken down Dec. 26, it can be hard to know how to keep the celebration of the season going.

My mother was a professional at celebrating a Catholic Christmas. Before I was old enough to remember it, she began putting on an Epiphany skit with my older brothers. It involved the kids acting out the Three Kings as they search the skies for the star of wonder that will lead them to the newborn King of the Jews. They encountered Herod, the slimy king. Eventually, they make their way to the stable and offer the Christ child their gifts. The play itself is really entertaining for the kids who are involved, but my mom sweetened the deal by making Epiphany a true party. Namely, we got to eat a “King’s Crown” cake: a Bundt cake that was frosted with yellow icing and covered in gumdrop “gems.” After our play was complete, we received one final Christmas present. This was her way of showing us, for real, that Christmas was not over yet!

For the kids in my family, costumes were easy: bathrobes plus cut out paper crowns and (poof!) you’re a king! It doesn’t matter if there is one king or seven kings. All kids got to be kings. Dad always had to settle for being greasy King Herod. He got a bathrobe and a paper crown as well. Some years we surrounded him with a menagerie of stuffed animals to complete the Herodian look: tigers, lions, cheetahs, flamingoes, whatever we could steal from the kids’ beds. As my older brothers aged out of being kings, they became King Herod’s evil henchmen and sat at his side, menacingly leering at us younger kids. One year, during the Herod segment of the play, my four-year-old sister socked my dad and called him, “Bad, Herod!” Mom was the director/angel. This meant that the play starts when she turned off the lights, handed us a flashlight and herded us upstairs to begin the singing of “We Three Kings” while looking intently out every window for the Star of Bethlehem. After a while we learned that it helps to print out the words of the song before you start!

In cloudy years, I recall my mother pointing out a bright streetlamp in lieu of a star. The kings meander around until all their singing and all the windows of the house have been exhausted. They encounter King Herod who seems very surprised to learn of another king. He reminds these kings to return and tell him where to find the newborn King of the Jews so that he may go and worship him. After the play, you can add some gravitas to the situation by explaining the murder of the Holy Innocents to the kids old enough to handle it. Next, the kings make their way to the family Nativity scene and kneel down to present their gifts to the Christ child. In our family, we take this opportunity to pray a decade of the rosary. Civil war seems to break out if we attempt more than one decade. So, we keep the prayers short and sweet. After praying, the kings went to sleep and mom/angel appeared and told us to return to our country by another path because King Herod meant to do harm to the Baby Jesus.

That concluded the play and we move on to the dinner table. My mom set the table for dessert with a present waiting for each of us on our plates. We ate our symbolic “King’s Crown” cake and had tea.

Moms stare at me with open mouths when I explain this family tradition, but please understand that it is really a beautiful experience to give your children. My parents began it when we were very young. They eventually got parental fatigue during our teenage years, but we insisted they continue the tradition! Now they do it with their grandchildren who live in town. So, if it appeals to you, it might have some staying power. If just the present and cake idea appeals to you—feel free to copy and paste it into your life. I am in favor of all the ways that we can make the Christmas season last.

From our family to yours, Merry Christmas!

Mary Rose is a parishioner of St. Anthony’s Church in Fargo. She is the mother of four children.
Those who love Maria Augusta von Trapp usually remember their first time encountering this remarkable woman. For many, like my mother, it was the annual Easter viewing of Julie Andrews’ portrayal of Maria in *The Sound of Music* played on television. While many people can say that they vividly remember their first encounter with Maria von Trapp, I do not know if many can say that she caused them to rethink their life and the life of their family. My initial encounter with Maria did just that, taking place on a quiet Advent evening while lounging with friends and listening to someone read a chapter from her book *Around the Year with the von Trapp Family*.

Gathered in this circle, we all became attentive students listening to a chapter entitled “The Land Without a Sunday.” In this chapter, Maria recounts discussions with a family friend who returned from seeing post-revolution Russia when the country had effectively done away with Sunday in order to promote the Soviet ideal of constant activity and production. Receiving this tragic vision, the von Trapps reflect on their own experience of Sunday, steeply informed by Austrian traditions where Sunday was universally a day of prayer, fellowship, music, and merrymaking. As the family continues to reflect on Sunday, they engage a wise priest to teach them about Sabbath rest, and the real formation begins. Reviewing centuries of Church tradition, teaching, and the development of Christian culture gives the von Trapp family a renewed conviction of the importance of Sabbath rest. In the end, the family takes what they learned and travel to the United States where they have their own encounter with a land that has abandoned Sunday rest. Here, they are challenged to be countercultural and continue in the ways they learned.

While “The Land Without a Sunday” is but a fragment of the overall work being reviewed here, this chapter explains the necessity and role of this book in our times. With the broader culture operating at a faster pace than ever before, families are often placed in difficult positions, faced with taking time to rest or missing valuable experiences and activities. We have done away with Sunday and rest in our times, and we have given it up willingly. There must come a realization that we cannot keep up this pace. There is a need for something different, a need to return to a more simplistic way of living life, especially within families.

This is where the genius of Maria’s work comes in. Present in these pages is Maria herself, sitting down at the coffee table with you, and sharing all the fun stories and traditions of her family—traditions for every liturgical season. There is laughter in her voice as she recounts the joy in the children as they put a piece of straw into the Christmas creche after a good deed. There is deep contemplation as she recalls the books discussed over the family dinner table as part of the family’s Lenten reading practice. The liturgical seasons come alive as you taste the food and hear the music for each season. (Recipes and musical notation included!) What appears to be simply passing on family practices the von Trapps enjoyed can become something much more. This can become a means for our families to discover liturgical living, a lifestyle centered on Christ and his Church, and a means to pass on a Christian culture—a culture of Sabbath—to our children. In these pages, Maria becomes your mother, teaching you how to do just that.

This book can be an antidote for our busy times. Rather than rushing through the days and the weeks, we learn from Maria how to slow down and contemplate the beauty of each present moment through the liturgical seasons. For those of you who have never encountered Maria von Trapp before, why not allow this to be your first experience of her, and why not allow this to change the way you live? For those of you who have known Maria for years, why not be introduced to a more personal part of her and let her turn your life upside-down? In reality, we already are pretty upside-down and backwards. Maybe Maria, like a good mother, can get us turned right-side-up again.

*Joshua Gow is the Principal and Director of Religious Education of St. Catherine Church and School in Valley City.*
The National Catholic Youth Conference (NCYC) is an amazing gathering of high school students and chaperones held at the Indiana Convention Center and the Lucas Oil Stadium in Indianapolis. It is a bi-annual gathering to learn more about our faith through keynote speakers, Catholic entertainers, and workshop presenters.

Where else can Pope Francis send a video message underlining the importance of this event to over 20,000 high school students and their chaperones? What a surprise this was to have our shepherd present at NCYC! He urged all young people to go out to every person and bear witness to the tender mercy of Jesus.

On November 20, 2019, the Diocese of Fargo and Diocese of Crookston joined together on a bus to begin the pilgrimage. The following evening, our own Bishop Folda and Bishop Kettler from the Diocese of St. Cloud celebrated Mass with other students, chaperones, bishops, priests, deacons, and seminarians from North Dakota, South Dakota, and Minnesota. Next, we walked to the Lucas Oil Stadium to be introduced to the theme of the conference, “Blessed, Broken, and Given.” Our evening entertainment, For King and Country, took the stage. The following days were filled with workshops, prayer, daily Mass, adoration, reconciliation, and entertainment.

Father Neil Pfeifer, pastor of St. Philip Neri Church in Napoleon, mentioned that while riding in the car for two hours after the 13-hour trip back from NCYC, the students commented that every talk at NCYC touched their hearts as they could relate to the issues discussed, which brought them into an encounter with Jesus.

“By far this was the most touching youth event I have ever been to in my 45 years of life,” said Father Pfeifer. “I went to many events as a teenager, a young man, a seminarian, and a priest. But nothing impacted me more than the speakers on the stage teaching about Jesus and giving testimony of what God was doing in their life. I have been to many events, but hands down this is the best event for our youth. Our students are fired up for the next NCYC and are making plans to get more students there!”

Father Pfeifer continued, “As a priest, it was amazing to see the 20,000 plus students from every state of the U.S. come together to see how blessed we really are, but also to see how broken our culture really is. We are not alone in North Dakota. We heard powerful witnesses on prayer, Scripture, forgiveness, and how to apply all areas to our spiritual lives. One of the most moving events was watching so many high school students flood to the altar on the night of adoration. You could sense the presence of God, but when God really entered into the football stadium everyone knew he was there, and he touched hearts. Another powerful experience was when the adults prayed over the students and then the students prayed over the adults! The presence of God was truly working through our youth.”

Sister Mary Ruth Huhn, Rugby, said, “having Bishop Folda with the group was very significant. When he spoke to all of us before he had to leave, he gave a powerful summary of what he heard from other speakers: ‘We all have an important role to play in the Body of Christ. We are not too young or old to contribute something meaningful and essential because we are each unique. God created us with the gifts and talents for the mission that is ours to undertake.’ Also, Pope Francis sending a video message to all attendees underlined the importance of this event and that sentiment was reinforced by his words as he urged all young people to go out to every person and bear witness to the tender mercy of Jesus.”

“‘Burn the ships’ is a line that comes to mind when I think of key messages from the weekend,” said Sister Huhn. “This was given to us right away in the opening session and reiterated by Pope Francis’ message and kept jumping out at me as I heard other speakers. This important call means to be all-in for Christ, not looking back and making excuses or doubting that we are good enough, or rationalizing that it doesn’t make sense. We are to step forward in faith, claim our dignity as children of God, and rely on the unconditional mercy of God as we boldly bear witness to the ever-present love of God in our lives.”

Jesus continually asks us to be a part of his life. Jesus does not give up on anyone! We need to continually ask our youth to be a part of Jesus’ life.
Despite weather woes, St. John’s Academy construction continues

By Jeff Trumbauer | Principal of St. John’s Academy, Jamestown

Since its inception in 1890, the campus of St. John’s Academy has experienced a series of changes to the school building. In 1927, the school constructed a two-story, 10-classroom building that is still in use today and is located on the most southern part of the school. Within 28 years the school doubled its available space with the expansion of the northern addition to the school in 1955. In 2002, Zebedee center was built, which included the addition of a desperately needed school gymnasium, additional bathrooms, conference rooms, and classrooms for faith formation.

In May of 2019, St. John’s Academy began its greatest building endeavor with the construction of a 27,000 square foot addition. The $5.95-million-dollar campaign was pursued to improve campus safety and modernize the educational capabilities that the aging school was incapable of providing. Included in the addition will be a 7,000 square foot commons, cafeteria and kitchen area, nine new classrooms, a music room, a 2,700 square foot childcare wing, expanded and renovated administration offices, teachers’ lounge, and conference rooms. At the center of the addition will be a school chapel, which has been missing from the school’s campus since the removal of the convent in 1950s.

Progress is slow and steady on the project as we have entered the winter season. The childcare addition is nearly complete and will open its doors to the families of St. John’s Academy once final touch-up issues are completed. The main addition has a scheduled completion date of August of 2020.

This addition will change the way we operate for generations to come. I have really enjoyed being a part of this endeavor. St. John’s Academy has a long and proud tradition of offering a Christ-centered education in Jamestown. This building project ensures that we will continue to be able to offer a wonderful education to our families through the next century. The most rewarding part of this endeavor is witnessing the love and support of our school. It is inspiring to see the value that others have for the Catholic faith and education offered at St. John’s Academy.

We have currently raised roughly 90% of the necessary funds needed to complete the project. When this goal is met, we plan to tackle the renovation of the current building. We ask for continued prayers and support by all those who appreciate the mission of St. John’s Academy.

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EXPERIENCE THE DIFFERENCE
Trying to do it all

At the beginning of each New Year, it’s helpful to reflect on how we spend our time. Each day only has 24 hours and sleep, work, or school take up most of it. There just isn’t much time left for other things. What little time we have left flies by and escapes our grasp, but what if we look at it over a lifetime?

I heard the other day that most people spend an average of three or more hours a day watching TV—which is less than it used to be but still adds up to 20 hours a week, over 1,000 hours a year, and almost 90,000 hours in a lifetime. That’s not to say that there aren’t some good shows that can build us up, such as those on formed.org which many parishes now offer parishioners. But if you think about time this way, what could you do with an extra 1,000 hours next year? How many times could you go for a walk or watch a sunrise or a sunset with your spouse or a friend, and how many more times could you play with your children or grandchildren?

So many people say they don’t have time to read anymore, but how many good books could you read in 1,000 hours? How many books could you write yourself? I think it was Matthew Kelly, a Catholic international business consultant, speaker and author, who said that his secret to writing so prolifically is to write one page each day. Though I couldn’t confirm this quote, Kelly and others have certainly suggested spending at least a few minutes in prayer each day. Kelly also speaks of “Holy Moments” when we can experience God in the world and grow closer to him in our daily lives and in helping others.

Some common New Year’s resolutions are to exercise more and eat better. I know of men and women who have transformed their health and bodies by adding just 10 or 20 minutes a day of exercise to their routines. It may be tough to get started, but my point is that just a small change, a relatively small investment of time, can pay off tremendously in the long run. It’s the same with changing our eating habits. While we should love ourselves as we are, if we believe our bodies are temples of the Holy Spirit as the Catholic faith teaches, do we also strive to honor the Lord by taking good care of them?

Our lives are short. This past year several nearby bishops passed away, as well as a number of priests and religious sisters. Many gave great support and assistance to a variety of charitable and service efforts in their dioceses. One, Father Gerald McCarthy, even served as the Executive Director for our agency when it was still known as Catholic Family Services. From what I know of their lives, I am sure that they have spent their time wisely. Not that they haven’t enjoyed any television or other entertainment in their leisure time, but that their priorities were always about following the Lord and caring for others.

Finally, a small investment of our own time can lead to a big difference in someone else’s life. This Thanksgiving I was blessed, along with my children, to help sort and hand out food baskets to the poor. This was organized by the Society of St. Vincent de Paul Conference at St. Anthony of Padua Church in Fargo. In a couple hours put in by several families from the religious education program and the St. Vincent de Paul leaders, we made Thanksgiving special for dozens of local families in need during the holidays.

Similarly, Dianne Nechiporenko, our Executive Director at Catholic Charities North Dakota, helps serve a meal at Blessed Sacrament Church in West Fargo for anyone who wished to join them on Thanksgiving Day. Volunteers donate and spend days preparing turkeys, potatoes, and stuffing, and cooking all the trimmings for a Thanksgiving feast. The meal is meant for the community, and draws not just the poor but many neighbors who want to celebrate together and are looking for some place to go where they are welcomed and belong. It’s a wonderful event, made possible by those who give their time. A second Thanksgiving meal is prepared for guests of Churches United for the Homeless and Meals on Wheels.

As we look to the year ahead, we are reminded we can’t do it all, and maybe that’s okay. Our time is never worthless if we choose to be intentional about it. The little moments of our lives are quickly slipping away, but with discipline and focus we can do great things! We can become ever more the children of God that we were created to be, and in so doing we can help more people, each one also a child of God, who may be in need of the gifts of hope and joy we can share this year!

Our time is never worthless if we choose to be intentional about it.

– Chad Prososki

“Trying to do it all”

CATHOLIC CHARITIES OF NORTH DAKOTA

Chad Prososki
Director of Development and Community Relations for Catholic Charities North Dakota.

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In his 2019 World Day of Migrants and Refugees message, the Holy Father reiterates the Gospel command to avoid despising “one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father” (Matt. 18:10). It is not just about migrants: it is a question of seeing that no one is excluded. A globalization of indifference has led to many of us to ignore the cries of the poor, turn our backs on the marginalized, and remain indifferent to those struggling to find a better life. We are called to help create the conditions that will lead to a better life for everyone on the planet.

From Jan. 5–11, the Catholic Church in the United States celebrates National Migration Week. The theme for this year’s celebration is “Promoting a Church and a World for All,” which reflects the need for Catholics to be inclusive and welcoming to all our brothers and sisters. It is a call for unity to stand in solidarity with and care for those who are excluded and marginalized.

Welcoming the newcomer and promoting a church for all counters what Pope Francis has referred to as “a globalization of indifference,” which has led to many of us to ignore the cries of the poor, turn our backs on the marginalized, and remain indifferent to those struggling to find a better life. We are called to be an active Church in support of all of God’s children, for “the Church which ‘goes forth’... can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast” (Evangelii Gaudium, 24).

It is with this ideal in mind that we call for a church that welcomes, protects, promotes, and integrates all, including immigrants and refugees. These four verbs have been used by Pope Francis to frame our obligations toward migrant populations. As he expressed in his message:

“Welcoming means, above all, ‘offering broader options for migrants and refugees to enter destination countries safely and legally.’ We must nurture societies that aim as much as possible to include, rather exclude. A culture of encounter that emphasizes humanity and inherent human dignity best counters anti-immigrant sentiment and welcoming is a vital step in that journey.”

Protecting migrants “may be understood as a series of steps intended to defend the rights and dignity of migrants, independent of their legal status.” The Catholic Church has long emphasized the importance of protecting the human dignity of migrants, both through the implementation of humane policies and through their accompaniment.

Promoting essentially means a “determined effort to ensure that all migrants and refugees—as well as the communities which welcome them—are empowered to achieve their potential as human beings, in all the dimensions which constitute their humanity.” Of importance here is our obligation to institute practices and policies that will promote and preserve the integrity of the family, reaffirm family reunification, and make allowances for family members to work following their arrival to new destination countries.

Integrating emphasizes the “opportunities for intercultural enrichment brought about by the presence of migrants and refugees.” Although the initial act of welcoming migrants is an important step, it is imperative that we go further and take the necessary steps that will help them to become active, participating members of our communities.

Let us take some time during this National Migration Week to reflect on how we can better welcome, protect, promote, and integrate migrants living in our midst. How can we counter the globalization of indifference that affects us all, to some degree or another? What policies can we promote that will affirm the dignity of migrants and better secure the common good? How do we work more fully to promote a Church for all?
I sit looking out the window of a plane, the smallest portal to the greatest perspective that most people will ever attain in this life. It is incredibly foggy and heavy blankets of clouds are hiding the sun above. The wheels release their contact with the airstrip, and we slowly begin our ascent through the many layers of fog and clouds that obstruct my vision. As we continue to ascend, the layers of clouds are peeled away allowing me to see further. Soon evidence of blue sky begins to reveal itself and the clouds begin to fade away. We rise ever further until we find ourselves flying high above an ocean of clouds with the sun shining brightly in the bluest of skies. Nothing but beauty; nothing but peace.

There is something about flying that has always captivated me. From our limited human knowledge and understanding of God’s great mysteries and creation of the world, I get the tiniest feeling of being carried up into the heavens. The view before my eyes never fails to offer me an entrance into another dimension of life and mystery. For once, the bustling world below is hidden away by a blanket of clouds, and I can think with a little more clarity. Soon a plane crosses our path below us, and almost simultaneously, another plane crosses in another direction. Three planes cross paths, and likewise, so do many peoples’ lives as they travel en route to their destinations.

Our journeys, our hopes, our dreams, and our struggles, are not ours to bear alone. Rather, our lives are meant to be shared through the ups and downs of daily life.

— Shane Hendrickson

The decision to enter seminary was the hardest decision I ever had to make. During the numerous years prior to my decision, many people who knew me well continued to ask me if I had ever thought about checking out the seminary or becoming a priest. Although I was not fully convinced of the possibility for many years, I decided to step out on a limb. In stepping out, I have come to learn a great deal more about myself, our Catholic faith, and the great leaders we have in formation who will be leading us into the future.

With the help of my brother seminarians, priests, and staff at Mount St. Mary’s Seminary, I took flight and ascended to new heights even though my direction was not fully clear. But when one places his life within the hands of the Lord, his providential care is made manifest. I sought clarity when entering seminary, and much of that did come, rather quickly in fact. And so my flight has taken a different course as I have decided to step away from seminary. I did not make this decision entirely on my own, and I am grateful for all those who have walked with me, but a few things are for certain. It wasn’t wasted time, and I know that I am not alone as I move forward, for I have God and new brothers who I can lean on in times of need.

If there is anyone out there who is on the fence and feeling like they want, or need, to step out onto the runway, do your best not to be afraid for God will be with you. You never know how high you may fly.

Editor’s Note: Seminarian Life is a column written by current Diocese of Fargo seminarians. Please continue to pray for them.
Our Carmel of Mary celebrated the 65th anniversary of its foundation in Wahpeton on Nov. 1. In 1953 Archbishop Muench (later Cardinal) and Bishop Dworschak, Auxiliary, desired to have a special Tribute to Our Blessed Mother to celebrate the Marian Year of 1954. The answer came “out of the blue.”

Patrick Flood, professor at Seton Hall University in New Jersey, received an appeal for the Indian Missions in the Fargo Diocese and got a bright idea. He knew the Carmelite Nuns in Allentown, Pa. who were searching for a suitable place to open a new foundation. He wrote to the Bishops asking if they would be interested in a Carmelite Monastery in their diocese. With great delight, they saw God’s providential answer. This would fulfill their desire for a fitting tribute for the Marian Year.

Correspondence followed between the bishops and the superiors in Allentown. On Oct. 31, 1954, seven sisters with Mother Mary Rose as prioress, set out for North Dakota. On Nov. 1, Bishop Dworschak offered the first Mass for the community in the old St. Francis Hospital building in Wahpeton owned by the Franciscan Sisters of Little Falls, Minn.

Meanwhile, I had been thinking I should begin looking for a Carmelite Monastery, so I could follow the desire in my heart since 8th grade. No need to search. The answer was right in Wahpeton. I wrote to the community at the end of May, visited in June, and entered July 16, 1955. The community felt that since I am from North Dakota, their roots sank a little deeper into North Dakotan soil.

Since I entered soon after the sisters moved to Wahpeton, I experienced the spirit of the Allentown community and realized it was not easy for the sisters to leave their beloved first community. Mother Mary Rose went home to the Lord a mere three years after their arrival in Wahpeton. I had the privilege of knowing her that short time.

Mother Augustine then became prioress. She led us in developing our “liturgical spirit,” taught us to chant the Divine Office in Gregorian chant, and guided us through various adaptations following Vatican II. The bishops had also desired a public Marian Shrine in front of the monastery. Pilgrimages to the Shrine of Our Lady of the Prairies began in 1957 and have continued in August ever since.

As candidates arrived, we outgrew the temporary monastery. Construction of a new monastery began 6.5 miles northwest of Wahpeton. When we moved there on Oct. 24, 1964, the community had 12 sisters.

Eventually we numbered 22 sisters. A priest from San Angelo, Texas, Father Fabian Rosetti, O.Carm. phoned July 16, 1984 and expressed his desire to have a Carmelite Monastery in their diocese: “Can you make a new foundation?” Mother Augustine Marie replied, “Yes, in about three years,” and plans moved forward.

Mother Augustine Marie and Sister Mary Grace, would-be superior, traveled to San Angelo and met with Bishop Michael Pfeifer and his priests. While there, they selected a building on the edge of town to serve as a temporary monastery. When the volunteers left for Texas Jan. 25, 1989, we experienced the “emptiness” of losing five sisters, but soon candidates arrived to fill the empty places, two of them from Texas. Happy exchange!

Then began another “transplanting.” One-by-one our older sisters who had come from Allentown, were called to our eternal home. We are grateful to have our cemetery here in our cloister. Our candidate from Vietnam entered the novitiate Nov. 14, 2019 and received the name Sister Theresa Marie of the Eucharist. Our newest candidate, Palesa Patience is from Lesotho in southern Africa. She “couldn’t wait,” so great was her desire to enter our community. God’s ways are amazing! We pray daily for more vocations, national and international!

Our Carmelite Charism is prayer, service in community, and serving the Church by our Apostolate of Prayer. Prayer for priests is very important in our life of prayer. We especially pray for our benefactors who support our life. Prayer requests by mail, e-mail, or phone are placed before Our Lord in the Blessed Sacrament and are taken to heart.

We love to rise at midnight for the Office of Readings, keeping watch in prayer for a needy world. After approximately an hour, we return to sleep until 5:10 a.m. to begin the day chanting Morning Prayer. The rhythm of prayer, spiritual reading, work, and recreation once a day is a very balanced and joyful life in which we strive to live in the presence of God with profound gratitude in our adoring hearts.
Planned giving is the process of making a charitable gift in a way that provides maximum benefit to the charity and the donor—as well as others who may be involved. Such gifts usually involve major assets and thus require thoughtful consideration.

While making a well-planned gift can be challenging and somewhat time-consuming, it can also be one of life’s most satisfying experiences. Here are four steps to help you make a fulfilling planned gift.

**Ponder.** Consider what you would like to accomplish with your gift. What is your purpose? Why do you want to make the gift? Explore your motivations and expectations.

Review your assets, especially those that have appreciated in value. What can you afford to give without jeopardizing retirement and emergency needs? Consider your family and other obligations. Do you need lifetime income from your gift? Do you need tax relief? Do you want to create a legacy through an endowment fund?

Mull all of this over in your mind and jot down key thoughts. Good planning begins with unhurried reflection, creative thinking, and goalsetting.

**Learn.** The second step is to gather information and advice. Contact the Stewardship and Development Office at the Diocese of Fargo and request literature. Better yet, invite a planned giving officer to come and visit you. Share your ponderings and let the representative outline a gift arrangement that helps you meet your objectives.

Once you have acquired an understanding of the gift vehicle and have satisfied yourself that it fits your plans, seek the counsel of a trusted advisor. When you have obtained the information you need and feel comfortable with a decision to proceed, move to the next step and...

**Act.** Following through to actually make a planned gift can be the hardest part of the process, especially when the gift is irrevocable. The thought of giving up a cherished asset can also cause hesitation. Whatever your situation, the action step will come easier if you have taken the time to ponder carefully your objectives and have acquired sufficient knowledge to know that the gift arrangement is good. The act of giving a well-planned gift can be exhilarating!

**Notify.** Once you complete your planned gift, contact us and let us know. Of course, we are often included in the process and know when the gift occurs. At other times—such as will bequests—we are not aware a gift has been arranged unless we are told.

The reason gift notification is important is that it permits us to respond to you with appropriate recognition. Also, knowing helps us to look ahead in our planning and projections. A further reason is the positive effect this news has on others who may be considering a planned gift to the Diocese of Fargo or the Catholic Development Foundation.

Would you like to make a planned gift to the Diocese of Fargo or the Catholic Development Foundation? We encourage you to ponder the possibilities. Learn all you can from a planned giving specialist and your trusted advisors. Armed with sufficient information and a sense of rightness, make your gift confidently and joyfully. And then, if we don’t already know, tell us the good news. Let us honor you for your generosity, foresight, and encouragement.

To receive free information or to arrange a visit on gift and estate planning give me a call at (701) 356-7926. You can also obtain planned giving information at our web site www.fargodiocese.org.
November 9 marked the 30th anniversary of the peaceful breach of the Berlin Wall—the symbolic high point of the Revolution of 1989, which would be completed seven weeks later by the fall of the Czechoslovak communist regime and Vaclav Havel’s election as that country’s president. A few days before the actual anniversary, German foreign minister Haiko Maas penned a brief essay on the reasons why the Wall came down, which was striking for what Mr. Maas didn’t mention.

He did not mention NATO’s steadfastness against a vast Soviet campaign of agitation and propaganda over western military modernization in the 1980s.

He did not mention President Ronald Reagan or Prime Minister Margaret Thatcher—he didn’t even mention West German Chancellor Helmut Kohl.

From my point of view, however, the most glaring omission in Mr. Maas’s essay was his complete lack of attention to the pivotal figure in the Revolution of 1989, Pope St. John Paul II. Just as oddly, the foreign minister neglected to mention the moral revolution—the revolution of conscience—that John Paul II helped ignite and that gave the Revolution of 1989 its unique human texture. This is bad history. And bad history always raises warning flags about the future.

Professor John Lewis Gaddis of Yale University is America’s most distinguished historian of the Cold War. He is not a Catholic, so he could not be accused of special pleading or sectarian bias in writing that “when John Paul II kissed the ground at the Warsaw Airport on June 2, 1979, he began the process by which communism in Poland—and ultimately everywhere—would come to an end.” My friendly amendment would be to note (as the Polish pope did) that a lot had been happening in east central Europe before John Paul’s June 1979 pilgrimage to Poland; so the Pope did not so much begin, as he did accelerate, the process of dismantling European communism through an effective nonviolent resistance based on the assertion of basic human rights. And he did that in part by giving the Catholic components of the resistance new courage, rooted in the conviction that “Rome” now had their backs (as it hadn’t in the 1970s).

But I will happily accept Professor Gaddis’s citation of June 2, 1979, as a signal moment in this process. What happened that day? Unbelievably, after more than 30 years of communist repression, a pope from behind the iron curtain celebrated Mass in Warsaw’s Victory Square. And during that hitherto unimaginable event, a vast crowd chanted, “We want God! We want God!”

That dramatic scene was the curtain-raiser on nine days of national renewal in which John Paul, in dozens of speeches and addresses, never mentioned politics or economics once and ignored the Polish communist government completely. Rather, he played numerous variations on one great theme: “You are not who they say you are. Remember who you are—reclaim the truth about yourselves as a nation formed by a Christian history and a vital faith—and you will eventually discover tools of resistance that communism cannot match.” The demand for religious freedom, in other words, was at the center of the John Paul II-inspired Solidarity movement in Poland, even as it became an increasingly prominent part of the human rights resistance to communism in Czechoslovakia, Lithuania, and what was then the Ukrainian Soviet Socialist Republic.

Getting this history straight is important, not just as a matter of intellectual hygiene but for the future. Public officials who do not grasp the centrality of religious freedom to the collapse of European communism and the emergence of new democracies in central and eastern Europe are unlikely to appreciate the centrality of religious freedom to free and virtuous 21st-century societies and to 21st-century democracy. It is a sadness to note that Foreign Minister Maas is not alone in his ignorance, and in what one fears may be his insouciance about the first freedom.

A few days before the 30th anniversary of the Wall coming down, former Irish president Mary McAleese gave a lecture at Trinity College in Dublin. Did she celebrate her Church’s role in liberating a continent? No. Instead, she made the bizarre claim that infant baptism and the consequent obligation of parents to raise their baptized children in the faith may violate the U.N.’s Covenant on the Rights of the Child.

Hard to believe, but true—and an urgent reminder that bad history makes for bad public policy.
It didn’t take long for our “neck of the woods” to experience the effects of a parish-wide devotion to Our Lady through the Miraculous Medal. On a cool, crisp morning Nov. 1, All-Saints Day, students were—as usual—on their way to school, but this would not be a usual day. The roads were deceptively slick and icy.

High-school students Gwyneth and Logan Wieler were in their car and headed for school. Suddenly, the car ahead of them was losing control on the dangerous highway. To avoid that vehicle, Gwyneth had to swerve. That maneuver was costly. It sent her vehicle into a spin and caused the car to go off the road, careening past the ditch and rolling twice before coming to rest in a field. Since it was still dark and they were some distance from the road, other cars simply passed by. Thankfully—miraculously some would say—both Gwyneth and Logan were for the most part unhurt. After assuring one another that they were both okay, they frantically looked for her phone. Finally finding it, they were able to contact their parents who were, needless to say, both anxious and relieved.

After the call to their parents, all heaven broke loose, as police, firefighters, medical personnel, family, and friends arrived on the scene to help. Amid the flashing lights and chaos, everyone made sure that the students were free of major injury. Still, they needed a place to warm-up. With broken glass and a crushed frame, their car got cold in a hurry.

With the siblings now out of harm’s way, people started picking up some of the debris. In addition to the broken glass, there were blankets, shoes, and car parts strewn everywhere. Their dad, Lance, joined in the clean-up process. As daylight started to inch its way onto the scene, something on the ground caught Lance’s eye. He bent down and picked up a small, shiny object. When he showed the object to his wife Tanya and others, all remained in stunned silence.

It was the Miraculous Medal! As tears streamed down Tanya’s face, there was silent consensus that the favorable outcome of this accident was anything but accidental. All agreed that tragedy had been averted by the prayers of Our Lady. The Miraculous Medal, the symbol of Our Lady’s powerful intercession for us, was given to each parishioner of St. Patrick five days earlier. Each medal was blessed. Hence, whoever has one of these medals is the beneficiary of prayers from the Mother of God.

“I will forever have a devotion to her,” Tanya declared. No one is more capable of leading us into a deeper union with Our Lord and savior, Jesus Christ, than Our Lady. Her only goal is to bring us closer to her Son, and thus closer to our eternal home in Heaven. To have the Miraculous Medal is to have Our Lady’s prayers. To have Our Lady’s prayers is to have remarkable help on this pilgrim road of life to Heaven.

“I'm going to keep this,” Logan concluded. That’s good advice for all of us, Logan!

Father LaCroix is the pastor of St. Brigid’s Church in Cavalier and St. Patrick’s Church in Crystal.

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FOR MORE INFORMATION, CALL (701) 356-7962 OR VISIT OUR WEBSITE: HELPOURMARRIAGE.COM
Events across the Diocese

Truth in Action: A presentation on the subject of global warming
Come to Presentation Center in Fargo Jan. 16 from 7 to 8:30 p.m. to learn about the effects of mankind’s exploitation of natural resources. Based on Pope Francis’ encyclical Laudato Si, the presentation will focus on greenhouse effects, how we know this is happening, emission sources, temperatures, ice melts, sea levels, economic impacts, and more. Presenter Paul N. Jenson will draw from personal experiences working in electric power industries in the Middle East and in Africa. Free will offering.

Ignatian retreat offered at Maryvale, Valley City
Maryvale, Valley City is offering an Ignatian retreat Jan. 31–Feb. 2. The Ignatian retreat is steeped in the Gospels and is based on the spirituality of St. Ignatius of Loyola. This is a silent retreat where one is able to meet Jesus in the experiences of Jesus’ own life. Conferences and individual direction are included in this retreat. Suggested donation per day is $85. Register by Jan. 24.

Celebrate Mardi Gras at St. John’s in Wahpeton
St. John’s Church in Wahpeton will be celebrating Mardi Gras on Feb. 23 from 10 a.m. to 2 p.m. This event includes a wonderful dinner, theme basket silent auction, carnival games, and bake sale. Everyone is welcome.

Diocesan policy: Reporting child abuse
The Diocese of Fargo is committed to the protection of youth. Please report any incidents or suspected incidents of child abuse, including sexual abuse, to civil authorities. If the situation involves a member of the clergy or a religious order, a seminarian or an employee of a Catholic school, parish, the diocesan offices or other Catholic entity within the diocese, we ask that you also report the incident or suspected incident to Monsignor Joseph P. Goering at (701) 356-7945 or Larry Bernhardt at (701) 356-7965 or VictimAssistance@fargodiocese.org. For additional information about victim assistance, visit www.fargodiocese.org/victimassistance.

A GLIMPSE OF THE PAST

75 years ago — 1945
Many were present in St. Mary’s Cathedral in Fargo, January 10, for the consecration of the Most Rev. William T. Mulloy, D.D., the first native born priest from North Dakota and the second priest from the Diocese of Fargo to be elevated to the episcopate. He will be installed as the sixth bishop of the diocese of Covington on January 25 at St. Mary’s Cathedral in Covington, Ky. Most Rev. William T. Mulloy, D.D. leaves a firm educational foundation in the Diocese of Fargo. With rare vision he promoted the certification of priests as teachers and encouraged the continued education of those needed to carry on the work he initiated.

50 years ago — 1970
State Senator Edwin C. Becker of Willow City has been named executive director of the recently organized North Dakota Catholic Conference and joins Bishop Leo F. Dworschak of Fargo and Bishop Hilary B. Hacker of Bismarck. He will assume his new post January 2. The Conference is a non-profit corporation organized to promote the general welfare of the people of N.D. Its primary function will be to represent the Church in all matters at local, state and national governmental levels.

20 years ago — 2000
Bishop James S. Sullivan celebrated a Mass for Consecrated Life along with the Jubilarians of the Diocese of Fargo on January 30 at St. Mary’s Cathedral, Fargo. Over 80 brothers, sisters and priests renewed their vows at the Mass. The “World Day for Consecrated Life” is an annual celebration to highlight persons who have made a special consecration in the church. The purpose is to thank God for the gift of consecrated life, to promote knowledge of the life and to invite consecrated persons to celebrate with the church, what the Lord has accomplished in them and acquire more awareness of their mission in the Church and in the world.

These news items, compiled by Danielle Thomas, were found in New Earth and its predecessor, Catholic Action News.
Shirley Langenwalter celebrated her 90th birthday on Nov. 9. She is a parishioner of St. John’s Church in Wahpeton. Her entire family was home including her 4 children, 8 grandchildren, and 3 great-grandchildren.

Angela (Schatz) Mastel will celebrate her 90th birthday on Jan. 18. She was married to Aloys Mastel for 65 years until his death in 2017. An open house is planned for May 9. She is a parishioner of St. Helena’s Church in Ellendale.

Louis and Theresa Hamel celebrated their 70th anniversary on Nov. 16. They were married at St. Andrew’s Church in Westhope and have been parishioners of St. Mary’s Church in Lakota for 65 years. They have 10 grandchildren and 9 great-grandchildren.

Barbara Burley will celebrate her 97th birthday on Jan. 19. She is a parishioner of Blessed Sacrament Church in West Fargo.

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Share life’s milestones As a way to celebrate life and love, we encourage parishioners throughout the Diocese of Fargo to send a photo and news brief about golden anniversaries and anniversaries of 60 or more years or birthdays of 80 or more years to: New Earth, Diocese of Fargo, 5201 Bishops Blvd. S., Suite A, Fargo, ND 58104 or news@fargodiocese.org.
Pope Francis: Martyrs are a sign the Church is following Jesus

By Catholic News Agency

Pope Francis said persecution has always been a part of the Church’s life, and that the witness of martyrdom is a blessing for all Christians.

“Martyrdom is the air of the life of a Christian, of a Christian community. There will always be martyrs among us: this is the sign that we are going on the way of Jesus,” the pope said during his Wednesday audience Dec. 11.

“It is a blessing from the Lord, that there may be in the people of God, someone or someone who gives this witness of martyrdom,” the pope added.

The pope mentioned that Christian persecution is on the rise.

“Today in the world, in Europe, many Christians are persecuted and give their lives for their faith, or are persecuted ‘with white gloves,’ that is, set aside, marginalized,” Pope Francis said.

A 2019 report from NGO Aid to the Church in Need documented that Christians face persecution from regimes around the world, noting especially such persecution in Iraq and other Middle Eastern countries, India, Nigeria, China, and North Korea.

“Christian women suffer the most, with reports of abductions, forced conversions and sex attacks,” the report said.

Pope Francis mentioned that he had been meeting with Ukrainian pilgrims before his weekly public audience, from a Ukrainian diocese with a long history of Christian persecutions.

“How persecuted these people were; how much they have suffered for the Gospel! But they did not negotiate their faith. They are our example,” the pope said.

Pope accepts resignation of Sioux Falls bishop; names successor

By Catholic News Agency

Pope Francis has accepted the resignation of Bishop Paul J. Swain of Sioux Falls, S.D., and appointed as his successor Father Donald E. DeGrood, a priest of the Archdiocese of St. Paul and Minneapolis.

Bishop Swain, 76, has headed the Sioux Falls Diocese since 2006. Bishops are required by canon law to turn in their resignation to the pope when they turn 75.

Bishop-designate DeGrood, 54, is a native of Minnesota and currently pastor of St. John the Baptist Parish in Savage, Minn. He served as the Minnesota archdiocese’s vicar for clergy from 2013 until 2017, when he was named pastor in Savage.

The resignation and appointment were announced Dec. 12 in Washington by Archbishop Christophe Pierre, apostolic nuncio to the United States.

Bishop-designate DeGrood’s episcopal ordination and installation as the ninth bishop of Sioux Falls is scheduled for Feb. 13.

Introduced by Bishop Swain at a news conference at the Catholic Pastoral Center in Sioux Falls, the newly named bishop said he is a “farm boy at heart.” He grew up with four brothers on a farm near Faribault, Minn., where his widowed mother still lives.

Archbishop Bernard A. Hebda of St. Paul and Minneapolis said the archdiocese “is honored that the Holy Father would have chosen a priest of our archdiocese to become the next bishop of Sioux Falls.”

“In making this selection, Pope Francis seems to have recognized the extraordinary priestly gifts that have long been apparent to Father DeGrood’s parishioners and brother priests,” he said in an archdiocesan statement. “When I arrived in the archdiocese in 2015, I felt blessed to have him serving as vicar for clergy and pastor of Blessed Sacrament parish. I quickly noted his gentle spirit, his compassion for his flock, and his deep love for Christ and his church.

“I have been especially impressed by the depth and authenticity of his outreach to, and respect for, survivors of clergy sexual abuse,” the archbishop continued. “The faithful of the Diocese of Sioux Falls will soon be welcoming a kind, loving and caring shepherd. I very much look forward to working with him as a brother bishop in our province.”
I’d been noticing something interesting for a few years now, and have even written about it here before, but recently, it came to my attention again by a newer sidewalk advocate who’d observed the same: that the vast majority of the homeless who wander near our state’s only abortion facility proclaim a strong, uninhibited stance against abortion.

From my unofficial estimate, based on personal observation, about 99 percent of the sidewalk drifters side with us. That’s factoring in only those not necessarily looking for money or a hand-out, but who pause as they walk past and utter their complaints against abortion, often boldly.

Even before this was brought to my attention by my prayer partner, I’d been thinking about why this might be. The renewed prompting happened during the fall 40 Days for Life prayer campaign. I was standing away from the abortion facility door, on the west end of the sidewalk near a corner business off Broadway, talking to my cousin. Not far from us, one of the sidewalk advocates who writes positive chalk messages was hunched over and hard at work.

Just then, a homeless man sauntered over to my cousin and me and started to converse with us. At the same time, I noticed my chalking friend being approached by the owner of the nearby business. He was angry, and I could see she might need some backup. I whispered to my cousin and the two of us walked toward my friend with the chalk to see if we might offer assistance; the homeless man followed and sat behind the three of us on a bench near where the conversation was happening, within earshot.

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The businessman was, with great emotion, telling my chalking friend that every Wednesday afternoon, he has to have an employee waste time cleaning up the chalk messages in front of his store. It’s an unfair use of their time, he said, adding, “It doesn’t matter what side of this issue I’m on, either.” My cousin listened attentively and asked the business owner a few questions, trying to better understand his complaint. My chalking friend had a confused look on her face.

As the business owner stepped away temporarily, she said, “So he’s not okay with these positive messages but doesn’t seem troubled by the fact that babies are dying at the other end of this sidewalk?”

When he returned, the somewhat heated conversation continued, only to be interrupted by the homeless man, who said very insistently, a smile on his face: “I don’t know why you’re mad at them. You should be thanking them. These messages are probably drawing more people to your business!”

Like so many times before, the voice of a wanderer on the streets had broken through the din and illuminated the sidewalk in a way we couldn’t. As in other such moments, I felt God’s presence through this man, bringing clear truth precisely the moment we needed it.

I’ve heard too many messages from these drifters in the vicinity of our state’s only abortion facility on Wednesdays now to not believe their messages are of divine origin. Rather innocently, by simply uttering plain truth, these drifters bolster our cause.

How is it that these “homilies of the homeless” so profoundly pierce through the confusion of this corner? I’ve come to believe it’s that these “anawim” don’t have anything to hide. Lacking pretenses, they have nothing to prove. Unaffected by the modern world’s trappings, in their lack, clarity comes. They see life for what it is: precious beyond imagining and worth defending.

This homeless man made his defense with such pure genuineness, as if he held this great truth and that we all should absolutely believe it. While we stood there feeling ill-equipped to aptly appease this angry businessman, one of these “little people” slipped in to do it for us, with such ease and simplicity that it stunned and delighted me.

It’s true what Jesus says in the Bible, that the lowly can better hear and respond to his word. Their minds and hearts are not so convoluted by the world, allowing them to “see” in ways many cannot. And I’m becoming convinced that their “homilies” may be what help save us all in the end.

Roxane B. Salonen, a wife and mother of five, is a local writer, and a speaker and radio host for Real Presence Radio. Roxane writes for The Forum newspaper and for CatholicMom.com. Reach her at roxanebsalonen@gmail.com.

“Homilies of the homeless” can teach us much

Sidewalk Stories

By Roxane B. Salonen
Do you know where we are?

The answer will be revealed in the February New Earth.

Where in the diocese are we?

Last month’s photo is from outside Nativity Church in Fargo.