

Parish Neighbors Magazine

Surrounding Apple Valley

Apr & May 2024



**Spiess
Family
pg. 8**

**Take the
Quiz pg. 17**

**Business
Directory
pg. 23**

Cover shot by Fr. Paul Kammen

Local Mass and Reconciliation Times

Burnsville Mary Mother

Mass: Sat.
4pm, Sun.
8:30am, 11am,
Confession:
Wed. 4:30pm,
Sat. 9am

Burnsville Risen Savior

Mass: Sat. 5pm,
Sun. 9am, 11am,
1pm (Spanish),
Confession: Sat.
3:30-4pm

Eagan St. John Neumann

Mass: Sat. 5pm,
Sun. 8am, 10am,
Noon, 5:30pm,
Confession: Mon.-
Fri. 11:15 - Noon,
Wed. 6 - 6:30pm, Sat.
8:30-9am

Eagan St. Thomas Becket

Mass: Sat. 5pm
Sun. 9am,
11am
Confession:
4-4:30pm

Farmington St. Michael

Mass: Sat.
4:30pm, Sun.
8am, 10:30am,
Confession:
Wed. 9am, Sat.
3:00-4:00pm

Lakeville All Saints

Mass: Sat.
5pm, Sun.
7:30am, 9am,
11am, 5:30pm,
Confession: Sat.
8:30-9:30am,
Sun. 4:30 - 5pm

Rosemount St. Joseph

Mass: Sat.
5pm, Sun.
7am, 8:30am,
10:30am,
Confession:
Sat. 3:30pm

Schools: Unity Catholic High School (Burnsville), Faithful Shepherd (Eagan), All Saints (Lakeville), St. Joseph (Rosemount)

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Plant, Water, Pray

Dear Area Parishioners,

I remember one week I was training one of my new employees and over lunch we began talking about what Church we belong to. When I told her I was Catholic, she seemed to look at me with sympathy as I could tell that she had reservations on the Catholic faith.

From hearing her, I knew she was in love with Jesus and was referencing Scripture in our conversations.

As our week together was winding down, we had one moment in my office when I showed her, in her Bible that she had with her, John Chapter 6 and I asked her to read specifically Verses 51-57.

As she read these verses, her eyes got very large and I could see that the words were speaking to her in a way that they never did before.

The crowd listening to Jesus in verse 52 could not believe either that Jesus was saying “unless you eat the Flesh of the Son of Man and drink his blood, you do not have life within you. Jesus says no less than 7 times in these verses that you must eat His Flesh.

The Jews in verse 52 took him literal as they found it to be a very hard saying as they said, “who can accept this teaching”. So much so, that the only time in recorded Scripture, many of his followers returned to their former way of life and no longer followed Jesus.

I knew that the Lord was speaking to her those few minutes when she was reading as she began to see with different eyes that eating the Lords Flesh was mandated by Jesus in those verses that John wrote in his 6th chapter.

As I recollect this experience I think about this past Easter 2024 and we now are approaching Pentecost, a great reminder of the Power of the Holy Spirit as Pentecost signifies the birth of the Church where on that first Pentecost 3000 people were baptized as they accepted Peter’s message of who Jesus is.

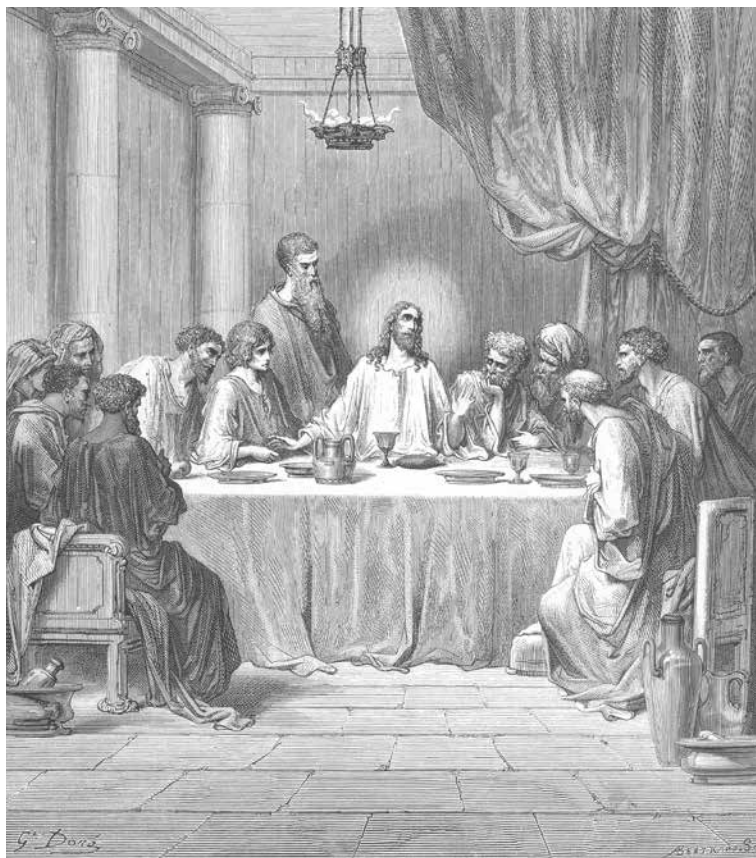
Acts 2:42 says “They devoted themselves to the teachings of the apostles and to the communal life, to the breaking of the bread and to the prayers”.

This one verse shows our Catholic Faith. The teachings of the Apostles is Scripture and Tradition. Communal Life is going to Church, and breaking of the bread, eating His Flesh in the Holy Eucharist which can only be found in the One Holy Catholic Church.

The conviction of the Holy Spirit is so powerful and I have learned over the years that I must continue to water and plant, and then I must be humble and patient enough to allow the Holy Spirit to cause the growth.

This is not easy. It was not easy for me when the woman I showed John 6 to told me a few weeks later that her evangelical friend had a different take and she was now not sure about the conviction she felt that day when she read John 6 in my office.

It is even harder when family, those you love most dearly do not take any



interest in Jesus and His core teachings.

We all have someone in our life that is influential and not practicing their faith. Can you imagine if that person of influence in your life would get on fire for the Catholic Faith. Not only would it change their life eternally, it would change a ton of other people as they witness such a conversion.

As I continue to work through my struggles and pray to become a closer follower of Christ, I pray for all of my family to draw closer to Jesus Christ. I must love more, and never give up in working at ways of watering and planting.

In closing, remember the words of Peter, our first Pope, in John Chapter 6 when Jesus said, “Do you also want to go”?

Peter, speaking for all the apostles said to our Lord: “to whom shall we go Lord, you have the words of eternal life. We have come to believe and are convinced that you are the Holy one of God.”

God Bless you and your families as we approach Pentecost!

Pete Herold
Pete Herold, Publisher

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What's Lacking?

by Sharon Wilson
Parishioner of Divine Mercy, Faribault

Last Sunday I went to Palm Sunday Mass. Going to Mass has been hard for me. It feels more like going to the dentist's office than worshiping God or basking in the love of the Holy Spirit. It has even lacked a sense of community and social aspect that church once was for me.

But I went anyway.

I mean – I go to the dentist because it is good for me right? The dentist always gives me a toothbrush and since it was Palm Sunday, I would take home a (blessed) souvenir. (Forgive me if this sounds glib but becoming a widow has me living a little raw.)

Knowing it was Palm Sunday and would be a long Mass – I snuck in late. I missed the reading done at the church entrance but settled in one of the back rows.

The Gospel reading of the Passion came and even though we all know how the story ends (And Mel Gibson portrayed it the best) there always seems to be something that strikes me.

As the priest and lectors read the familiar story, I envisioned an emaciated Christ hanging on the cross. All skin and bones and submitting to the pain. Suddenly all I could see was my husband Dave in that damn hospital bed as he lay there dying. The turn of Jesus' head as he slumps on the cross reminded me so much of Dave's dying body as he slumped in the hospice bed.

A friend of mine, Liz Kelly, led a prayer meditation once where she imagined Christ in a hospital bed instead of a cross. She imagines what she would say to him, if she stayed by his side, how she would reach out and help the bedridden man and in return bask in his love for her. At the time I didn't get it. I understood the grandiose sacrifice of Christ on the cross in some way but slipping away in a hospital bed lacks the technicolor we see in the Passion play.

But now that I have stood by that bedside and watched my loved one dying, I think I understand now.

St. Paul writes, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church." Colossians 1:24

How do we complete what is lacking in Christ? How is there any meaning in the suffering that Dave went through?

Great scholars have studied this and I am certainly no great scholar but connecting Dave's suffering to Jesus pulled out of me some emotional block that I have been stuck in. I don't let myself think about the difficulties of Dave on hospice, I feel like I made so many mistakes and lacked so much. That time was so hard physically and emotionally, but I don't want to think of it.

Making that connection of Dave and Christ's death broke down a wall.

I looked up Catholic Answers to see what they had to say on the subject. "According to *A Catholic Commentary on Holy Scripture*, '[Paul's sufferings] are the vehicle for conveying the Passion to the hearts and souls of men, and in this way they bring completeness to the Passion in an external way.'"

I still don't understand it.

Maybe it all means we can withstand suffering if we know we are not alone. And we are never alone if we believe in Christ.

Maybe Dave isn't alone and maybe I am not alone either.

Sharon Wilson

Sharon lost her husband Dave to an extended illness on Jan. 16th, 2022. He was 61 years old.

Visit her blog at sharonagneswilson.com



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Another Response to Why Church Members Have Declined

by Leslie Massoglia
Mary, Mother of the Church, Burnsville

I'm feeling prompted by the Spirit to express some thoughts I had while reading your piece in the latest Parish Neighbors on the associations you make between the decline in many aspects of the Catholic Church and the change from the Traditional Latin Mass. Having been raised an Episcopalian, schooled in Catholic schools, converting to Catholicism in my 20s, and being the only "Roman" Catholic in my family still, my own testimony is of witnessing and experiencing the movement of the Holy Spirit to convert those seeking God regardless of the "form" of religion their lives afford them. I believe the Catholic Church is the fullness of the faith, and pray daily for family and friends to come fully into it. However I also recognize and have witnessed how God uses each of us where we are, even when it is outside of this fullness, as part of his Perfect Plan for his Creation. By His grace I have come to accept and trust that it all comes together according to his Will in the end, which allows me to let go of trying to make it happen according to my imperfect perspective.

I have pondered these issues most of my adult life, and my observation, opinion and discernment of the sources of the problems we are experiencing in the Church and society since the 60s have been more the result of capitulation to our fallen nature than to the form of mass being celebrated. Since the 60s, men in particular have failed to uphold their headship of their marriages, families and communities leaving their wives, children and society vulnerable to the manipulations and corruption of the world. It is the Original Sin of Adam, inherited by us all, who out of selfishness, sloth and cowardice, failed to obey God's command to guard the Garden, letting in the Devil, allowing him to get access to it and his wife, not intervening as he seduced and deceived her and then cooperating with rebellion against God, falling with her instead of resisting the Devil as he was charged by God to do.

In Adam's defense, I also know we are incapable of such heroism without the grace of the Holy Spirit, and that God knew this as well, which is why he declares immediately after the Fall his intention to correct this failure by his plan of Redemption through Christ and Our Lady. However, the evidence of this failure, and our tendency to repeat it is everywhere in society, including our Church, and our domestic churches. I am certain you also know that our role and responsibility as Christians, particularly Catholics, to bring

about the Kingdom of God on earth can only succeed if we are constantly pursuing alignment with God and union with Christ through lives of prayer and reception of the Sacraments (particularly Reconciliation and Eucharist). For those who are not blessed with this stupendous grace of being Catholic, God has endless means of bringing this about using whatever resources are available to those who are truly seeking Him.

It pains me to see how so many have allowed personal preferences for a certain type of mass to be used by the Devil to foster division within the Church and plant seeds of mistrust and contention among Catholics. It is often argued to be the source of the problems in the Church and society as you outlined in your article. In my opinion and observation, though this may be a factor, it is a symptom at best and red herring at worst that the Enemy uses to distract us from addressing the true problem at the core - our failure to take responsibility for our selfishness, our unwillingness to be humble and obedient to the commandments of God, and the humility to be docile with the prompting of the Holy Spirit to lead us according to God's Will instead of our own.

Secular and religious voices in our society today are more and more in alignment recognizing and calling out the demise of the family as the true source of the ailments we are all experiencing. It is also being recognized that this has occurred due to the failure of men to uphold and guard their sacred duty to love selflessly and lay down their lives, their will, their base desires as Christ did for the Church, his Bride. It is up to the men of today to recognize this, repent and turn from this evil, reconcile themselves with God, the Church and their families, and start their work of strengthening themselves through greater union with Christ so they are equipped to do battle along with Him against our true Enemy. This is the purpose for which they were created, and the only pursuit that can give them the joy and fulfillment they seek.

Thanks for your consideration on this matter, and for all you do to bring the Truth of Christ to our community,

Leslie



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Story of the Miraculous

It was almost midnight when St. Catherine Labouré was awakened by a soft voice, whispering, “Sister, sister, sister.” Mysterious events led her to the chapel where the Blessed Mother appeared and sat down near the altar. St. Catherine knelt at her feet, rested her hands in Mary’s lap, looked into her eyes, and had a heart-to-heart conversation with her. Later, St. Catherine would refer to that night as “the sweetest moment of my life.”

Four months later, in November of 1830, Mary again appeared to St. Catherine at the Rue de Bac Chapel. This time, our Blessed Mother was standing on a globe, with dazzling rays of light streaming from her outstretched hands. Framing the apparition was an inscription: “O Mary, conceived without sin, pray for us who have recourse to thee.” When Mary spoke to St. Catherine, she said “Have a medal struck upon this model. Those who wear it will receive great graces, especially if they wear it around the neck. Those who repeat this prayer with devotion will be, in a special manner, under the protection of the Mother of God. Graces will be abundantly bestowed upon those who have confidence.”

With approval of the Catholic Church, the first medals were made in 1832 and distributed in Paris. Only ten of the original medals are known to exist, and one of them is housed at the Miraculous Medal Shrine.

Almost immediately, the blessings that Mary promised showered down on those who wore her medal, and soon all of France was clamoring for what the people referred to as the “Miraculous Medal.” Use of the Medal spread from country to country, and, at the time of St. Catherine’s death in 1876, more than a billion medals had been made. Today, the Medal is still drawing down from God blessings for body and soul.

The Medal is a visual reminder of our salvation through Jesus Christ.



Front Side:

The front side of the Miraculous Medal depicts Mary Immaculate, her hands open, full of light. St. Catherine Labouré saw Our Lady appear like this and heard her say, “Have a medal made according to this model. Everyone who wears it around their neck will receive great graces.” Mary stands upon the globe as the Queen of Heaven and Earth. Her feet crush the serpent to proclaim that Satan and all his followers are helpless before her (Gn. 3:15). The year 1830 on the Miraculous Medal is the year the Blessed Mother gave the design of the Miraculous Medal to St. Catherine. The reference to “Mary conceived without sin” supports the dogma of the Immaculate Conception of Mary — referring to Mary being sinless, “full of grace,” and “blessed among women” (Lk. 1:28). The dogma of the Immaculate Conception was proclaimed 24 years later in 1854, and then confirmed when Mary appeared to St. Bernadette Soubirous in Lourdes, France, in 1858.

Back Side:

On the reverse side, the Cross and the letter M symbolize the close relationship of Mary to the suffering, passion, and death of her Son. The cross can symbolize Christ and our redemption, with the bar under the cross a sign of the earth and the Altar, for it is on the Altar at Mass that the Sacrifice of Calvary continues to be present in the world today. The M signifies “Mary” and “Mother.” The interweaving

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of Mary's initial and the cross shows Mary's close involvement with Jesus and our world. In this, we see Mary's part in our salvation and her role as Mother of the Church.

Beneath the Cross, bar, and the M are two hearts side-by-side: the Sacred Heart of Jesus crowned with thorns and the Immaculate Heart of Mary pierced by a sword. The two hearts represent the love of Jesus and Mary for us.

The twelve stars signify the twelve tribes of Israel and the twelve apostles, who represent the entire Church as it surrounds Mary. They also recall the vision of Saint John, writer of the Book of Revelation (12:1), in which "a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars."

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My Dearest Blessed Virgin Mary

by Brian Hoyland
Parishioner at St. Joseph, Rosemount

My Dearest Blessed Virgin Mary,

In contemplation of God's divine plan, I find my thoughts drawn to you, O Immaculate Mother. Your role, so beautifully woven into the tapestry of salvation, calls out to my heart with a fervent desire to express my love and reverence. As I navigate the realm of apologetics, your image stands as a beacon of truth and grace, guiding me through the intricate discussions of Church teachings, scripture, and the revered apparitions that herald your loving presence.

Your divine maternity, O Mother of God, is the cornerstone of my faith. In your "yes," you embraced the will of the Almighty, becoming the sacred vessel through which Light entered our world. Your perpetual virginity, a testament to your full dedication to God's plan, inspires in me a profound respect and a desire to emulate your purity and devotion.

The miracles and messages at La Salette, Fatima, and Akita, where you appeared with loving urgency, remind me of the dire need for reparation and prayer. I am heartened by your maternal care, which extends to all through your spiritual motherhood, a mantle of love encompassing humanity.

Your Immaculate Heart, so grievously offended, yet eternally compassionate, draws me closer to your Son, seeking refuge and guidance.

The offenses against you, dear Mother, whether through blasphemy against the graces God himself chose to bestow upon you or indifference to his desires deeply wound my heart. I stand with you, determined to defend your honor for the Love of God and spread the truth of the sanctity in which God has chosen to fill you full of Grace. Your holy images, symbols of your grace and intercession, are dear to me, and I vow to honor them with the respect they deserve.

In your assumption, you were lifted body and soul into Heaven, affirming the promise of our own resurrection. This dogma fills me with hope, as I envision you, Queen of Heaven, advocating for us before your Son. Your immaculate conception, a singular privilege, reveals the depths of God's love and foresight, preserving you from sin from the very moment of your existence.

Mother Mary, as I pray this love letter, my heart swells with affection and gratitude. You are the model of faith, the Queen of Martyrs, and the Refuge of Sinners. I entrust myself to your Immaculate Heart, seeking to follow in your footsteps, living out the Gospel with fervor and humility.



With every Hail Mary, I honor you and implore your intercession. May my life be a testament to your virtues and may I, through your guidance and grace, draw ever closer to your Son, our Lord Jesus Christ.

Yours in devotion and love,

Brian Hoyland

The Spiess Family

“Intentional Moments of Love”

By: Michelle Nabors
Photos by Fr. Paul Kammen

As a busy family of four, Jeremy and Ola Spiess, along with their sons Anthony and Max, have found that it is increasingly important to intentionally make time for faith and family. They share that “amidst the hustle and bustle of modern life, it’s easy to get caught up in the whirlwind of busyness. However, it’s crucial to carve out time to grow in the faith and develop a personal relationship with God.” The Spiess family seeks to do this and “thrives on staying active and embracing life to the fullest.” They have a “bustling schedule filled with various kids’ activities, ongoing house projects, exciting travels, and cherished gatherings with friends and family.” While “there’s never a dull moment,” they have created opportunities to take time for each other and God.

Ola and Jeremy met on a summer job at a grocery store in North Central Wisconsin during college. Ola is from Poland and came to the United States in the summer as part of a work and travel program. She ended up in Wisconsin working at the same store as Jeremy, who had just graduated college and was looking for work. That summer God brought them together and they started dating. Following that summer, they held a long distance relationship for two years while Jeremy was here working and Ola was finishing her degree in Poland. After her graduation, she moved here and they were married in 2006.

The Spiess family enjoys traveling, hiking, and camping. It is important for them to visit Ola’s family in Poland and travel to other parts of Europe and the world. As part of some of their trips to visit Ola’s family, they have enjoyed “sightseeing in Rome, London, and Vienna.” This summer, they have plans to visit Vilnius, Lithuania. The family has also traveled to vacation in Mexico and gone sightseeing in other parts of the United States.

In 2020, with much of the world shut down, they began exploring the beautiful landscape and terrain in Minnesota. During that year, the family had “lots of time outdoors, started hiking more, and decided to try to visit all the state parks” in Minnesota. That summer, they began a journey and hiked most weekends. The family found that they enjoyed camping and hiking around Minnesota so much that they wanted to keep going, even as more things opened up in the state. While hiking is “just a recreational activity” for them, it has become a part of their family: “it’s a shared goal that brings us closer as a family. We’ve set our sights on conquering at least a mile in every state park before Anthony turns 18.” The family so far has “tackled 34 out of the 66 parks,” including all the parks within a two hour radius of their home.

Jeremy and Ola ensure their family has quality time together through daily interactions, like family meals and activities. Along with hiking, the family has enjoyed camping. Ola shared that “it’s a great family time to enjoy outdoor time and be together.” Through their summer camping, they continue to “seek out new adventures in different state parks” giving them “a way of connecting with nature and unplugging from the hustle and bustle of everyday life.” They also prioritize “gathering as a family to pray before meals” and “dinner as a particularly sacred time sharing together whenever our schedules allow.” At the family meal, it has become their tradition to “have no phones at the dinner table” so the family can be invested in each other and bond by giving a “detailed description of the day.” Dinner times have to be flexible and scheduled around activities, but Jeremy proudly shares that “almost every night we sit down together and have a home-cooked meal.”



The Spiesses are deeply involved in their community at St. Joe's in Rosemont. Ola is active on the Pastoral Council and Capital Campaign Committee and "dedicates her time and energy to various church initiatives." Jeremy is "a proud member of the St. Joe's Knights of Columbus, where he contributes to charitable causes and participates in community outreach efforts." Anthony and Max attend the parish school where they are offered a "nurturing environment, dedicated faculty, and a strong sense of community." The boys also are "engaged in the Cub and Boy Scouts programs" which provides them with opportunities to "learn valuable skills and foster a sense of camaraderie with their peers."



skill and precision, providing much-needed comfort and aid until the arrival of first responders." The family noted that "his sudden appearance and swift departure" left them "convinced that he was guided by a higher power - an angel in disguise - sent to be our beacon of hope and support in our moment of need."

In both of these challenging times, they felt God personally and also experienced God's love through their community: "from the caring members of St. Joe's to our neighbors and colleagues, people rallied around us, prayed for us, and offered assistance in various forms. Whether it was helping out with household chores, taking care of the kids, or simply lending an empathetic ear, the kindness extended to us was truly humbling. It was heartwarming to witness how our community came together, demonstrating compassion and solidarity during our times of need."

The Spiess family experienced two challenging times in the past year that brought them the peace of the Lord and a closeness to God and the community they love. The first was Jeremy's recovery from a "complex GI surgery" which brought complications and a delayed recovery process. During that time Jeremy "was feeling very stressed and had a lot of anxiety." It was through "prayer, seeking solace and guidance, that he experienced a sudden, overwhelming sense of peace washing over him - a divine reassurance that everything would be alright, urging him to trust in God's plan."

The "unwavering support" of their community "also served as a source of strength and encouragement," a reminder that they were not alone in their struggles. The love of others "is a testament to the power of community and the bonds that unite us."

The second experience of God came with "unexpected grace and intervention." On one particular morning, they knew God was with them: "On what should have been a joyous occasion celebrating Anthony's Boy Scouting achievement, our family was plunged into turmoil when Max was struck by a car in Minneapolis. Despite the panic and chaos, a mysterious figure - a man in an army uniform - appeared seemingly out of nowhere, equipped with a blanket and a comprehensive medical kit. With a calm demeanor and decisive actions, he tended to Max's wounds with remarkable

The Spiess family knows the value of time. They share that "time is like a companion that goes with us on the journey and reminds us to cherish every moment, for it will never come again." That is why for them it has been so important to make time for faith: "whether it's through attending Mass or engaging in acts of service and compassion, each intentional step taken towards deepening our faith enriches our lives in profound ways." Their advice to others is to make time for each other and God through meaningful acts of faith and family: "In today's fast-paced world, where everyone seems to be constantly on the go, prioritizing these meaningful acts is more important than ever."



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Sunday Mass Readings

Each Sunday, you will see the location of each reading, a short summary, along with the Catechism of the Catholic Church paragraphs that go with each Sunday.

Spending a few minutes before each weekend's Mass you attend by reading and looking up the Scriptures and Catechism paragraphs attached can help you bring the Mass into greater focus.

April 21: Fourth Sunday of Easter

READINGS:

Acts 4:8-12 The apostles healed in the name of Jesus Christ.

There is no salvation through anyone else.

Psalm 118 The stone rejected by the builders has become the cornerstone.

1 John 3:1-2 What love from the Father! We are God's children. We shall see God as he is.

John 10:11-18 I am the Good Shepherd, who lays down his life for his sheep. I know mine, and they know me. There will be one flock and one shepherd.

CATECHISM:

946-953 Church as communion of saints.

604-606, 609 Christ freely laid down his life for all of us.

817-819 Wounds to the unity of the Church.

1396 Eucharist and the Church's unity.

April 28: Fifth Sunday of Easter

READINGS:

Acts 9:26-31 The disciples were afraid of Saul until Barnabas reported about how he saw the Lord Saul speaks boldly about Christ.

Psalm 22 I will praise You, Lord, in the assembly of Your people.

1 John 3:18-24 Believe in Jesus and love not in word only but in deed. Keep this commandments and remain in him.

John 15:1-8 Branches on the true vine: Bear much fruit.

CATECHISM:

1267-1274 Baptism configures us to Christ, brings a share in his priesthood and communion with other Christians.

1091-1092, 1108, 1988 Holy Spirit is "life of the vine." Grafts us onto Christ so that we may live from the life of the risen Christ.

755, 787-789 Church as communion with Christ, the vine.

May 5: Sixth Sunday of Easter

READINGS:

Acts 10:25-26, 34-35, 44-48 Peter addressed Cornelius, and the Holy Spirit came upon all – so they were baptized in the name of

Jesus Christ.

Psalm 98 The Lord has revealed to the nations his saving power.

1 John 4:7-10 Let us love one another for God is love.

John 15:9-17 Remain in my love. My commandment: love one another as I have loved you, laying down my life. I chose you to go and bear fruit.

CATECHISM:

25, 864, 1889 Motivated by the love that never ends to selfless charity.

142-143, 218-221 God is love. God speaks to all as friends and invites them to share his life in faith.

434-435 Prayer in the name of the risen Christ.

761, 1226 Baptism is given to those prepared by faith and repentance.

1306-1311 preparing for confirmation: The baptized "live on" in the love of Christ.

May 12: Solemnity of the Ascension of the Lord

READINGS:

Acts 1:1-11 After appearing to them through forty days, the risen Christ was lifted up. They were to await the baptism with the Holy Spirit.

Psalm 47 God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

Ephesians 1:17-23 May God's power work in you – the power that raised Christ from the dead, seated him at God's right hand, and placed all things under his feet. **Or Ephesians 4:1-7, 11-13** Live according to your calling. Christ ascended that he might fill all things. He gives gifts of service build up the body to the full stature of Christ.

Mark 16:15-20 "Proclaim the Gospel to every creature." Great signs will accompany believers. Then Jesus was taken up to heaven, and they went forth everywhere.

CATECHISM:

673-674 Since the Ascension: expectation of Christ's glorious coming as we grow to his full stature.

648 The Father's power "raised up" Christ and introduced his humanity into the Trinity.

668-672, 1673, 2045 Christ reigns and fills the Church, his body. Yet

his rule is not fulfilled in power until all things are subjected to him.

161, 1256-1261 Necessity of faith in Christ and baptism.

1226-1227 Mission to baptize.

632-635 Christ's "descent" to the dead.

May 19: Pentecost Vigil

READINGS:

Acts 2:1-11 They were all filled with the Holy Spirit and began to speak. All who heard them heard in their native language.

Psalm 104 Lord, send out your Spirit, and renew the face of the earth.

1 Corinthians 12:3-7, 12-13 Different gifts, but the same Spirit. In one Spirit we were all baptized into one body, able to say "Jesus is Lord." Or Galatians 5:16-25 Live by the Spirit avoiding the bitter works of the flesh and cultivating the fruits of the Spirit.

John 20:19-23 The risen Jesus meets his disciples: "Peace be with you. As the Father has sent me, I send you. Receive the Holy Spirit. Whose sins you forgive are forgiven them." Or **John 15:26-27, 16:12-15** The Advocate, the Spirit of truth will guide you to all truth - declaring to you what he takes from me.

CATECHISM:

687-690,730 Holy Spirit: presence. Joint mission with Christ.

733-741, 1695 The Spirit: God's gift and source of Church's mission. Sign of justification.

25 15-2 5 16, 2541-2543, 2819, 2848 The struggle of the flesh and the spirit.

797-801 Church as "Temple of the Spirit: alive, united, and gifted in the Spirit.

1442 Church: sign and instrument of forgiveness.

May 26: Solemnity of the Most Holy Trinity

READINGS:

Deuteronomy 4:32-34, 39-40 Moses tells the people: Consider God's great deeds for you. The Lord is God, there is no other. So keep his statutes and live.

Psalm 33 Blessed the people the Lord has chosen to be his own.

Romans 8:14-17 Those led by Spirit are sons of God. Heirs Christ, we cry out "Abba, Father.

Matthew 28:16-20 The great commission: make disciples of the nations, baptizing them in the name of the Father, the and the Holy Spirit.

CATECHISM:

238-245 Revelation of the mystery of the Trinity.

257-260 How God acts - the Trinity at work.

850 Church's mission: bring people to share in communion of Holy Trinity.

2779-2783 "Our Father!"

189-190 Trinitarian nature of the baptismal profession of faith.

June 2: Solemnity of the Most Holy Body and Blood of Christ - Corpus Christi

READINGS:

Exodus 24:3-8 To seal the covenant, Moses poured out the sacrificial blood: half on the altar, half on the people.

Psalm 116 I will take the cup of salvation and call on the name of the Lord.

Hebrews 9:11-15 Christ the priest entered the perfect tabernacle with his own blood as sacrifice, cleansing us from dead works. He is mediator of a New Covenant.

Mark 14:12-16, 22-26 Jesus shares the Passover meal in the upper room. "Take, this is my body; this is my blood of the covenant."

CATECHISM:

1104-1109 The liturgy. Saving deeds made present now through Holy spirit.

662 Christ: true priest of the eternal covenant.

7140-1144, 1368 The liturgy: celebrated by those who, in various ways, participate in the one priesthood of Christ.

1566 In the Eucharistic sacrifice, the ordained priest finds the greatest exercise of and inspiration for his office.



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The Ghost of Arianism

Heresies are like weeds. They keep coming back. The thing is, they come back in different guises. In the fourth century Arianism was part of the great debate over the divinity of Christ and therefore the definition of the Holy Trinity.

Arianism developed into not just a theological problem, but a major schism. The Arians had their own churches, their own bishops and their own temporal powers, like Theodoric, supporting them. At the core of Arianism was a denial of Nicene christology. Put simply, they believed that Jesus was the “Son of God” but he was not the second person of the holy and undivided Trinity who took human flesh of his blessed mother. He was, instead, a created being—a demi god and therefore subordinate to God the Father.

St Athanasius who famously battled against Arianism noted that the Arians were subtle theologians. They used ambiguous language and spoke in vague terms. They were more interested in pastoral care than dogma. They were also, for the most part, the more educated and from the ruling classes. Arianism was a much more believable form of Christianity. Jesus as a created subordinate to the Father was more palatable intellectually than the full blooded doctrine of the Incarnation which led to the intellectual difficulties of the doctrine of the Trinity.

Today Arianism takes a different form, and comes to us in the guise of humanism. By ‘humanism’ I mean that belief system that takes man as the measure of all things. This humanism is a conglomeration of different modernistic beliefs, but the summary of it all is materialism—that this physical world is all there is, human history is all that matters and the advancement of the human race in this physical realm is the only thing fighting for.

Arianism today is an interpretation of Christianity according to this materialistic, humanistic philosophy. Clearly, Jesus Christ as the Divine Son of God and the co-eternal second person of the Holy Trinity doesn’t really fit. Instead Jesus is a good teacher, a wise rabbi, a beautiful

example, a martyr for a noble cause. At most he is a human being who is “so fulfilled and self actualized that he has ‘become divine.’” To put it another way, “Jesus is so complete a human being that he reveals to us the divine image in which we were all created—and therefore shows us what God is like.” There is a sense in which this “divinization” happened to Jesus as a result of the graces he received from God, the life he led and the sufferings he endured.

This watered down Christianity is our modern form of Arianism. The cultural context of the heresy and its expression is different, but the essence of the heresy is the same as it always was: “Jesus Christ is a created being. His ‘divinity’ is something that developed or was added to his humanity by God.”

The difference between Arius and the modern heretics is that Arius was actually explicit in his teaching. The modern heretics are not. They inhabit our seminaries, our monasteries, our rectories and presbyteries. They are the modernist clergy who dominate the mainstream Protestant denominations and who are too many in number within the Catholic Church as well. They are not a separate sect or denomination. Instead they infest the true church like some hideous parasite.

Many of them don’t even know they are heretics. They have been poorly catechized from the start. Their beliefs about Jesus Christ have remained fuzzy and out of focus. They hold their beliefs in a sentimental haze in which they vaguely feel that what they believe is “Christian” but would not want to pin it down too much. This is because they have been taught that dogma is “divisive”. They deliberately keep their beliefs vague, and focus on “pastoral concerns” in order to avoid the difficult questions. They elevate peace and justice issues as the only mission of the church. They have been taught that dogma is part of an earlier age in the church and that we have matured and moved on from such nit picky sort of questions. “God, after all, can’t be put into a box. He’s bigger than all that...”



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in the Church Today

by Fr. Dwight Longenecker
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Nevertheless, they feel totally at ease reciting the Nicene Creed every week and celebrating the Nativity of the Son of God and the great Paschal Triduum—using all the words of traditional Nicene Christianity, while re-interpreting those words in a way that would please Arius. So when they speak of Jesus Christ the Divine Son of God they really mean what I wrote above—“That in some beautiful way he was such a perfect human being that he reveals to us what God is like.”

The Virgin Mary then becomes “A good and pure Jewish girl who dealt with her unplanned pregnancy with great courage and faith.” The crucifixion becomes “The tragic death of a young and courageous fighter for peace and justice”. The resurrection means that, “In some mysterious way, by following his teachings, the disciples of Jesus continued to believe that he was alive within their hearts and within history.”

Now what really interests me is that these modern day Arians (and I’m sure the same could be said of the fourth century version) are not wicked and filthy sinners. They’re nice people. They’re articulate, educated people. They’re well off people. They’re well connected people. They’re good, solid respectable “Christian” people. Heck, even the emperors were Arians in their day. They’re the people on top of the socio economic pecking order. Furthermore, their Arian version of the faith seems so much more reasonable and sensible and credible than the intellectually

scandalous orthodoxy of Athanasius, Basil and Gregory and the historic church down through the ages.

I recognize these heretics for what they are: wolves in sheep’s clothing. They might present as nice, respectable, prayerful and sincere Christians. That’s OK. But they’re heretics. They’re liars, and the people who believe their lies the most are themselves. If they have their way, and if their subtle heresies prevail they will destroy the faith.

I want to hold to the historic Nicene faith with Athanasius, Basil and Gregory and with the saints and martyrs down the ages. I don’t mind a bit if the world thinks this faith is “antique” or “quaint” or “unfortunately rigid” or “too dogmatic” or “inaccessible to modern Christians”. The Arians probably made all those same arguments too.

I affirm the Nicene Creed and I don’t mind saying “consubstantial with the Father” and I hold to the clarity and simplicity of the words and don’t think they need to be “re-interpreted.”



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If Catholics want to hold a conference for Catholics who have been wounded by the modern Church, they will likely need a huge venue.

A group named “Trad Recovery” is holding a conference this summer to minister to people who have been harmed by their involvement in traditionalist communities. Some traditionalist Catholics have taken offense to the project, but it is certainly possible that there are some people who have had bad experiences and who might therefore benefit from some “ministering.”

The proposal itself, though, should shame “conservatives” and “trads” into doing something similar for those wounded by the changes in the Church since the sixties.

While the Trad Recovery group has chosen to hold their conference in a fairly small venue in beautiful Montana, it likely will take counterpoint conference organizers some time to pull their event together. Why?

Because the numbers interested may be huge; it will require renting out sports arenas in multiple metro areas to accommodate a mere fraction of the wounded. Millions have left the Church since the sixties, and millions of those who remain are exceedingly unhappy with much of what is happening in the Church. Many of those who left claim, “I didn’t leave the Church; the Church left me.” Hence, a good title for the conference would be: “The Church Left Us.”



I can imagine the organizers will ask potential attendees to use something like the following list to determine if the conference is for them. The conference would be for anyone who *checked one or more of the following*:

- When the new parish church was built to look like a spaceship, I had a hard time walking in.
- I have come to realize that seminaries were homosexual hothouses for years and actively discouraged ordination of heterosexual men.
- Receiving the Eucharist on my hands seems like a desecration.
- I have always wanted to know where the beautiful statues removed from churches have disappeared to. Could I buy one?
- When I learned that the changes of the Novus Ordo were not required by Vatican II, I began to question the changes made.
- I never figured out why banners are considered appropriate around the altar: To enhance a carnival atmosphere?
- I could not understand why all the U.S. bishops agreed to close the churches during Covid, when abortion clinics and liquor stores remained open. They didn’t even protest! They didn’t even allow Easter Services!
- I continue to be appalled at the cover up of sexual abuse.
- I fear a large number of bishops are active homosexuals.

• My kids have lost their faith *because* they attended Catholic schools.

• The evangelical church down the street cares more about Gospel values than the Catholic Church.

• I can’t believe the Holy Father seems so determined to suppress the Traditional Latin Mass.

• I was devastated when I learned that my parish priest was baptized with the invalid formula: “I baptize you in the name of the Creator, the Redeemer, and the Sanctifier,” which made his baptism and all his subsequent

sacraments invalid and which invalidated all the sacraments he performed (my kids’ baptisms, my daughter’s wedding, my mother’s funeral Mass, and all the Communion my family received at his hands).

- I am completely wearied by ambiguous and possibly heretical statements being issued by Rome.
- I am demoralized beyond words that the U.S.

bishops make money by assisting with the human trafficking happening at our border.

- I can’t believe I had never heard of the Traditional Latin Mass until five years ago; I am overwhelmed with its beauty and reverence.
- I realize that the purpose of a synod is to rubber-stamp progressive proposals approved in advance of the synod.

There will be breakout sessions where you can hear homilies on topics you have never heard:

1. How to avoid going to Hell.
2. Why in vitro fertilization, masturbation, viewing pornography, fornication, and homosexual acts are wrong.
3. Why greed, laziness, gossip, and detraction are sins. (Actually, the Holy Father gives excellent homilies on these issues.)
4. Why modesty of dress is important everywhere, especially in church.
5. Why missing Sunday Mass is a mortal sin.
6. What is mortal sin.
7. How to avoid going to Hell.
8. What are the parts of the Mass and why are they there.
9. What is infallibility.
10. What are approved and what are disapproved apparitions.
11. Why you need to go to confession regularly and at least once a year.
12. What are the different kinds of prayer. Who are the great masters of prayer in the Church.
13. Why it is sinful to cooperate with evil.
14. How to avoid going to Hell.
15. The value of regular participation in Adoration, in novenas.
16. The importance of devotion to Mary and of the family Rosary.
17. The horrible consequences of divorce.
18. That there were good popes in the past.
19. That there were bad popes in the past.
20. How to avoid going to Hell.

Therapeutic activities:

1. A fire pit into which participants can toss “song” books, banners, screens used to project lyrics, the book *Heal Me With Your Mouth: The Art of Kissing*, and copies of the *National*

Recovery Conference

by Janet E. Smith

Catholic Reporter.

2. A facsimile of the Tiber River into which participants can toss Pachamama dolls.
3. A “convert the sinner” activity where participants can push “dummies” of dissenting theologians, unfaithful prelates, and proabortion Catholic politicians into confessionals and shout their sins at them in hopes that they repent.
4. There will be a safe space where participants can rest peacefully in the presence of candles, incense, and chant.
5. There will be a room that hosts a looping video showing how wreckovated churches can be beautifully restored.
6. Confession will be available 24-7.
7. Adoration will be available 24-7.
8. Enrollment in the brown scapular will be available 24-7.
9. Guidance in choosing a patron saint will be available 24-7.
10. Instruction on how to prepare dying loved ones for a holy death will be given.

Chutes and Ladders

All attendees will receive “The Church Left Us” version of the game *Chutes and Ladders*.

Chutes: Those who land on the following squares will go sliding down a chute for:

1. Continuing to give to CRS although it collaborates with groups that teach young people how to masturbate, that refer for abortions, and that give out contraceptives.

2. Singing banal songs with gusto.
3. Getting fidgety and complaining if Mass goes over an hour.
4. Having no trouble with self-taught hippie strumming guitarists providing the music for Mass.
5. Repeating the ridiculous phrases (without qualification): “God loves you just the way you are” [and wants you repent and follow the Gospel], or “You need to meet people where they are at” [so you can move them to where they should be], or “We use ‘contemporary’ music because young people love it” [any proof for that?].
6. Watching a televised Mass rather than attending Mass.
7. Believing girl altar boys are an effective way to keep girls in the church and that it doesn’t harm boys.
8. Believing Virtus Training of laity will reduce priestly sexual abuse.
9. Wearing cargo shorts or a dress with a bare midriff to Mass.
10. Being willing to give Fr. James Martin any credence at all.

Ladders: Those who land on the following squares will go flying up a ladder for:

1. Kneeling for Communion and receiving on the tongue even when it is discouraged.
2. Complimenting your pastor when he preaches on a difficult topic.
3. Volunteering for parish projects such as the

Society of St. Vincent de Paul or supporting a local pregnancy help center.

4. Being able to sing the Gloria, the Creed, and the Pater Noster in Latin.
5. Having gone on a pilgrimage to a Marian shrine.
6. Having read *The Dictator Pope*, *Infiltration*, or any of Peter Kwasniewski’s books.
7. Being skeptical about all pronouncements that sexual abuse is on decline in the Church and that bishops are doing a better job of dealing with sexual abuse.
8. Stopped being immediately skeptical of conspiracy theories.
9. Spent an hour in Adoration each week.
10. Beginning to doubt that the only thing wrong with Vatican II is its “spirit.”
11. Having acquired an Apostolic Pardon for a dying person.

Stay tuned. Organizers are just getting started and will undoubtedly have more ideas on how to minister to those traumatized by the practices of the modernistic Church—practices such as Eucharistic ministers wearing Crocs; rainbow-themed vestments; liturgical dance; “St.” Martin Luther King Day; blessings of same-sex couples.

Please submit your suggestions to your local organizers.



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Archdiocese Catholic Watchmen Conference Recap

by Dcn. Gordon Bird
St. Joseph, Rosemount

Embracing accountability and responsibility as a man after God's own heart—whether as husband, father, brother, son, grandfather, and friend—were primary messages and takeaways from a dynamic line-up of speakers at the 2024 annual men's conference held at the Church of St. Joseph in Rosemount, Saturday, March 23. Married, single or celibate, all men in divine friendship with our Lord Jesus Christ must be providers, protectors, and leaders of the faith in whatever situation God calls them. "Strong men, strong families. Strong families, strong Church. Strong Church, we take back this culture...but it has to start with us." A "strong" early quote by our first speaker—the dynamic deacon—Harold Burke-Sivers, setting the stage for men in helping establish a Christ-centered world..



Speaking to these duties as "Men of Christ—Rising Daily in Discipleship" our two keynote speakers focused on the theme of the conference by emphasizing biblical examples that timelessly apply to dealing with and transforming the culture today. Both Deacon Burke-Sivers and Jeff Cavins took turns in the morning and afternoon sessions—professionally, humorously, seriously—addressing, teaching (and at the right times) admonishing the 500+ attendees how important it is for men to step-up, lead and live their Catholic Christian faith. Despite the sins of old that still hang with mankind. To protect what God gave man in the beginning to take care of the earthly garden under divine guidance.

Adam was accountable for Eve's decision to partake in the forbidden fruit of the tree of knowledge because he was responsible to protect her. He did not protect her but instead went along with the disobedient choice; hence, prompting mankind's lifetime battle with original sin. Idleness being the workshop of the devil caused King David to shed his responsibility in leading his troops at war. While his army were fighting battles protecting his country, David broke two commandments by committing adultery and indirectly—yet intentionally—committing murder. Deacon Harold reminded us we all have "demons... [keeping us] in the tombs"—even the first man who had all the opportunity in the world to get it right and stay right with God. Even the great king of Israel which our Lord's lineage was part of. Pleasure, possessions, wealth, power, glory,

etc., continue to battle the intellect and will of man today. Only being a man of God, a disciple of Christ, and going on mission daily to bring the saving knowledge of Jesus Christ to others—starting with your own family—embraces this accountability and responsibility that helps transform the culture.

Jeff Cavins reminded all of us how important evangelization is as activated disciples—men of Christ—to be alert and on guard for every opportunity to bring the love of Jesus to others. Especially

those loved ones and neighbors (i.e., all those in need) that have lost all hope. Through colorful insights and examples as well as his infamous "Catholic Billy Graham" impression, Cavins presented a formula that brought and can still bring thousands of souls to Christ's saving power. No love is greater than God's love for us; no sin is too great for God to forgive; the bible—"breaking open the Word"—has endless teachings to get it right and stay right with God; and a prayer life with the sacraments to help you stay close to God are the essentials in paving the way to divine friendship with Jesus.

The conference was grace-filled with not only with our two highly acclaimed Catholic speakers and authors, but the attendees also got a chance to meet, greet and listen to Archbishop Bernard Hebda, Bishop Joseph Williams, Bishop Michael Izen and Deacon Joe Michalak. The conference was enveloped with the presence of Jesus from beginning to end—his real presence in the Mass which kicked off the day; Confessions throughout the morning; and Eucharistic adoration, procession, and benediction, sending us out on mission with God's blessing. Our shepherds, our priests, our deacons, our lay apostolates/vendors, all participants and volunteers made the presence of Jesus that much more realized.

NOTE: Soon you will be able to access the conference talks through the archdiocesan men's ministry portal!

Deacon Gordon Bird
St. Joseph Rosemount
Archdiocese of St. Paul and
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Quiz: Pentecost

1. What Christian Holiday does the holiday of Pentecost follow?

- a. Easter
- b. New Year's Day
- c. Christmas
- d. Memorial Day

2. According to the Book of Acts, how many days after Jesus ascended into Heaven did the disciples celebrate Pentecost?

- a. Ten
- b. One
- c. Five
- d. Three

3. While everyone was gathered together in a room celebrating the feast, what sound was heard all around them, as described in Acts?

- a. Fire crackling
- b. Rushing wind
- c. Water gurgling
- d. Children laughing

4. How does the Bible describe what happened to the disciples when the Holy Spirit entered them?

- a. They fell into a deep sleep
- b. They all began to cry
- c. They ate like pigs
- d. They could speak in different languages

5. Acts describes which one of Jesus' disciples taking the opportunity to stand up and speak to the crowd of people?

- a. Matthew
- b. Peter
- c. Thomas
- d. James

6. When Peter was speaking to the crowd, what does the Book of Acts state he said would happen to the old men in the city?

- a. Prophecy
- b. Pour out their Spirit
- c. See visions
- d. Dream

7. In Acts 2:231, what did Peter say would happen to those that call upon the Lord?

- a. They would dream of God
- b. They shall be saved
- c. The Lord would remember them
- d. They would see Jesus

8. Who did Peter describe in Acts 2:25 as sitting at the right hand of God?

- a. Solomon
- b. Jesus
- c. Jonathan
- d. Moses

9. According to Peter in Acts 2, what did God tell David would happen to his enemies?

- a. They would become David's footstools
- b. They would become his friends
- c. David would kill them
- d. His enemies would die a fiery death

10. In what city did this first Pentecostal celebration described in Acts take place?

- a. Canaan
- b. Jerusalem
- c. Bethlehem
- d. Nazareth

Quiz Answers: 1. a, 2. a, 3. b, 4. d, 5. b, 6. d, 7. b, 8. b, 9. a, 10. b.

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What Does It Mean To Be A Knight?

Below are two stories from our Knights from Lakeville and Rosemount. Men, as you read, please consider joining a council where you live, you will not regret it.

I was invited by a good friend to join the Knights of Columbus. After that first meeting, I knew this was a group I wanted to be a part of. Since the start of the 2017-2018 Fraternal Year, I've had the privilege of serving as the Council's Recorder. I joined the Knights for these reasons:

- **Faith Enrichment:** The Knights provides a platform for members to deepen their faith through participation in religious activities, such as attending Mass together and engaging in charitable works rooted in Catholic teachings
- **Service Commitment:** We are blessed with opportunities to complete charitable work and provide service to the community. Our fundraisers are aimed at helping those in need, both within and

outside of the Catholic community

- **Community Connection:** Membership offers a sense of belonging to a community of like-minded individuals who share common values and beliefs.
- **Family Oriented:** There is a strong emphasis on family values, and many activities and events are family-friendly, encouraging members to involve their spouses and children in the organization's activities

Jeremy Spies

Recorder
Rosemount Council

IN SERVICE TO ONE



IN SERVICE TO ALL

I am husband to Stephanie, father to two daughters, Mara & Rebecca, and a Catholic Convert. I was born and raised Lutheran. I spent my youth volunteering within the Lutheran Church. During my college years, I was a typical college student who explored my own beliefs and grew into a young man with my own convictions. As my college experiences came to a close, I had a very unique experience with a group that is considered a "Cult". My family orchestrated an intervention and fortunately for me, it was successful, and I won my spiritual and psychological freedom back.

As a result of my experience with the Cult, I was obviously weary about organized religions and many faith based organizations. It took the love and patience of my wife, Stephanie, and God's grace that helped me overcome my fears. I returned to a more normal faith worship and chose to pursue becoming Catholic by going through the RCIA program at All-Saints Catholic Church in Lakeville and being confirmed in 2001. I saw God at work within All-Saints. The parishioners were welcoming and friendly, the church offered many ministries for people to participate in, and you

could see God's presence weekly in worship and in the Church's practices. Early in my Catholic faith walk, I was introduced to the Knights of Columbus by All-Saints parishioner, and fellow Knight, Bob Doll.

I went through initiation about 20 years ago and I am currently a 3rd degree Knight in the All-Saints council. Over the years, I have had varying levels of activity within the council, and have recently re-committed my efforts to being a Knight driven to serving my Lord through service within my council. I have found my brother Knights to be passionate, caring, and willing to serve our parish and the community it serves. I am fortunate to be part of a brotherhood that can show its love for our lord, and savior, Jesus through works of charity and service. I look forward to many more years of service and contributing to the mission of the Knights.

Doug Davis

Lakeville Knights



Local Events

4/14 - Omelet Breakfast at All Saints in Lakeville

4/20 & 4/21 - Cinnamon Roll Sale after all Masses at Mary Mother, of the Church in Burnsville

4/27 - Bingo Games, Mary Mother, Burnsville

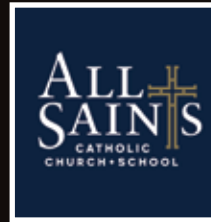
5/5 - Pankcake Breakfast at St. Michael in Farmington

6/7 - Bingo at All Saints in Lakeville

7/26 - 7/27 - Leprechaun Days Rosemount - Pork Chop Stand by St. Joseph Knights

8/3 - 10 AM - 2 PM Knights Walk for Life at Mary, Mother of the Church in Burnsville

Knights of Columbus



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Membership interest?
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Membership interest?
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kofc2400@gmail.com



Burnsville Council 6374:
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10 Quotes from the REAL Mother Cabrini

- 1) "We must pray without tiring, for the salvation of mankind does not depend upon material success...but on Jesus alone."
- 2) "I will go anywhere and do anything in order to communicate the love of Jesus to those who do not know Him or have forgotten Him."
- 3) "I trust in you, my Jesus. I place my poor soul in your hands – mold me according to Your Divine will."
- 4) "A single act of humility is worth more than the proud exhibition of any virtue."
- 5) "My God...if I could only extend my arms to embrace the world as a gift to you...Show me the way and I will do everything with your help!"
- 6) "Work in me, oh adorable Heart of Jesus, because you know well how incapable I am of doing perfectly everything that you want of me."
- 7) "My God, you have created me for yourself and I must serve you with all my being."
- 8) "If you are in danger, if your hearts are confused, turn to Mary; she is our comfort, our help; turn towards her and you will be saved."
- 9) "My good Jesus, give me the grace to love you with all my heart and

to serve you with great fidelity in this life so that I can be a grain of sand to build up your glory for all eternity."

- 10) "Let us keep close to Jesus because if we lose him, we have lost everything."

Saint Frances Xavier Cabrini, please help me love Jesus as you did!





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Gutting Jesus: Feminist *Cabrini*, Secular Saint

by Paul Kengor

If you'd like to see a movie about a saint utterly gutted of religious meaning this Lenten season, piqued by a perverse curiosity of what such a spectacle might look like, then go see *Cabrini*. It's quite the marvel: a film about the first American citizen to become a saint, a woman who did everything for her dear Jesus, that somehow completely ignores the very Jesus Christ who inspired her.

I didn't hear a single mention of Jesus in *Cabrini*. If there was, I could be easily forgiven for missing it. After all, this is not a religious movie.

Then what is *Cabrini*? Its message is thoroughly modernized, a 21st-century American tale. It's a feminist movie, pure and simple, about a woman who — always — looks exclusively to herself rather than to God for her inspiration and ability to overcome every obstacle. These are obstacles placed by *men* who don't like her and sometimes hold her in outright contempt because she is a woman. And there's a second obstacle: Frances Xavier Cabrini, born in July 1850 in the town of Sant'Angelo Lodigiano in Italy's Lombardy region, was Italian.

Thus, *Cabrini* is based on three overriding themes: discrimination, discrimination, discrimination. That is, discrimination against women and against Italians in the era when Mother Cabrini came to New York.

To be sure, women and Italians faced much discrimination in that era. I say this as an Italian American. My last name is Polish, but my mother is 100 percent Italian (according to my DNA test, I'm 55–65 percent Calabrian). My family came to America at precisely the timeline identified at the opening of *Cabrini*. In fact, indulge me, if you will, as I relate a few items from what my family experienced so that readers will understand that I'm not coldly shrugging off this film's hyperventilating focus on bigotry toward Italians.

My great-grandfather, Pietro Giovinazzo, set sail to America from Reggio Calabria in October 1906 — as a stowaway. As the ship approached Ellis Island, he dove into the Hudson River and swam ashore. He probably ventured to an area similar to the one fascinatingly recreated by the *Cabrini* film. Ultimately, he managed to make his way to the hills of Latrobe, Pennsylvania, and then Emporium, Pennsylvania.

One day at the family farm, surrounded by his wife, Rose Maria, and many little

children, he got a visit from the KKK. A local Protestant pastor spoke for the angry group. "We're going to burn you out," he informed Pete. Pete, a tough man who had fought in the Italy–Ethiopia war and carried a loaded .44 (and was wanted by police back in Italy), snapped at the Klansmen: "No touch! No touch! I shoot! I shoot!"

All of which is to say that I'm not unsympathetic to *Cabrini's* focus on discrimination. Though I shudder to think what these filmmakers would do if they had to make a movie about my great-grandfather. His entire life would be distilled into a two-hour cinematic litany about bigotry. I actually never once heard my grandfather (Pete's son) talk about discrimination. I guess my grandfather wasn't woke.

Mercifully, my Italian ancestors didn't obsessively bellyache about bigotry the way this film does. Pietro would have never jumped off that boat. He would have sat in the hull moaning and whining and barking, "Racists!" at the crew, demanding the assistance of a DEI officer.

That said, to its credit, the best thing about *Cabrini* is its wider capture of Italian culture during that period. The film delivers beautiful imagery of the old country, Rome, and the Vatican. The cinematography, scenery, the language (39 percent of the dialogue is in Italian) are all terrifically done. The re-creation of 19th-century Italy and early Italian New York evokes *The Godfather Part II*, with the young Vito Corleone. It's mesmerizing. I found myself repeatedly whispering to my wife, "I love this. The kids need to see this movie."

But once Mother Cabrini settles in New York, the film slides downhill, aiming to please less the Christian faithful than the woke. The moments of divine inspiration that everyone is expecting in a steady buildup never, ever come.

To that end, the film could have been easily salvaged at multiple junctures if, just once, in one of her many "dark night of the soul" moments, this Mother Cabrini could have turned to a crucifix, pleaded to Jesus, and *prayed*. Alas, she doesn't. She relies on her own will, perseverance, inner strength, determination, resolve, and refusal to accept no for an answer. She puts her faith only in herself, as a woman. The film is so filled with hackneyed feminist claptrap that it's an insult to our intelligence, and certainly an insult to Mother Cabrini's memory. I would hope that even progressives watching all the politically correct poppycock would have had enough at some point. To not

continued on page 22





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Cabrini

from page 21

even show a literal saint invoking Jesus is appalling, a gross injustice, downright unbelievable, and obviously inaccurate. It's a sin of omission.

Julia Attaway, the executive director of the St. Frances Xavier Cabrini Shrine in New York City, says this of the real Mother Cabrini: "All of her charitable works, all of her perseverance, everything that she ever did was driven by the desire to draw people to the heart of Jesus. That was her sole reason for doing anything." Attaway told the *National Catholic Register*, "[H]er trust in Jesus became absolute."

That's indeed the real Cabrini, but you will not see her in *Cabrini*. This film's "Cabrini" trusts absolutely and solely in herself. She doesn't need Jesus, even as she carries her cross. Said Attaway: "To her, every cross was an opportunity to become more like Christ."

As for those dark night of the soul

moments, Attaway (who is very charitable in her assessment of the film) adds:

You see those scenes in the movie ... and wonder, "How is it that she didn't wear out?" The answer is that her heart was so much like Jesus' that it was his compassion flowing through her.... The answer is, the boldness and compassion we see in her is Christ.

Again, you don't see that in the movie. You don't see Christ.

Worse, the movie goes out of its way to excise Christ. A striking example is a rare "prayer" moment in the film, when Cabrini and her sisters say grace. The traditional table blessing (spoken in Latin) was reduced to only: "*Benedic, Domine, nos et haec tua dona ... Amen.*" This translates to: "Bless us, O Lord, and these Thy gifts ... Amen." But as every Catholic knows, the full version of this standard prayer is: "*Benedic, Domine, nos et haec tua dona quae de tua largitate sumus sumpturi, per Christum Dominum nostrum. Amen.*" The full

prayer ends with: "through Christ, Our Lord. Amen." Quite egregiously, the filmmakers yanked Christ out of the prayer, which I've never heard done by anyone, ever. Imagine nuns doing so!

Sadly, this secularization of Mother Cabrini, including the lack of showing her in prayer, was "deliberate," as those who made the film candidly concede in some interviews.

This is a secularized Cabrini. It's a shocking portrayal of a sainted nun who doesn't go to God. This saint goes to herself, to her femaleness. I dare say that if we exhumed Mother Cabrini's body in her tomb on the Hudson, we might find it flipped over.

Much was made of the filmmakers' decision to release *Cabrini* on International Women's Day, which, of course, is a secular socialist holiday. I was hoping that the filmmakers were turning the tables on the IWD folks, redeeming this secular day by offering an example of a saintly woman inspired by faith, akin to how Pope Pius XII turned May Day into the day of St. Joseph the

Worker, splendidly infuriating socialists and communists. Quite the contrary — this "Cabrini" is the worst of what IWD is. She's an IWD poster girl.

This film of a saint honored not the Lenten season in which it was released but, rather, the secular International Women's Day. That's very sad.

Fittingly, Mother Cabrini's final words in the film are a nauseating gut-punch, driveling some pabulum about women being better than men, or some such childish silliness that I didn't even bother jotting down on my notepad. At that point, I was in too much agony to lift my pencil.

If I may, I'll finish with an inspiring quote from the real Mother Cabrini: "Jesus, I intend to offer each suffering as if it could remove a thorn from your heart and gain one more soul to give you glory."

That was truly Mother Cabrini. Too bad you won't find a line like that from Saint Frances Xavier Cabrini anywhere in this film.

THE FOUR MARIAN DOGMAS



Her Divine Motherhood

Early Church; Upheld by the Council of Ephesus in 431 A.D.
Mary is properly called the Mother of God (Theotokos) because her son, Jesus Christ, is both true God and true Man. Never did Christ give up any of His two natures since His Incarnation.



Her Perpetual Virginity

Early Church; Upheld by the Church Fathers
The Incarnation of Jesus did not spoil the virginity of Mary. God preserved her virginity before (*ante partum*), during (*in partum*), and after (*post partum*) the birth of Christ. She remained a virgin for life.



Her Immaculate Conception

Early Church; Formally defined by Pope Pius IX in 1854
In Mary, God prepared a dwelling place for the Incarnation of Jesus. At the first moment of her conception in the womb of her mother, St. Anne, Mary was preserved free from all stain of original sin.




Her Assumption, Body & Soul

Early Church; Formally defined by Pope Pius XII in 1950
Mary, being the immaculate, ever-virgin Mother of God, after finishing the course of her life on earth, was taken up body and soul to heaven. Free from the stain of original sin, her body was not subject to decay.




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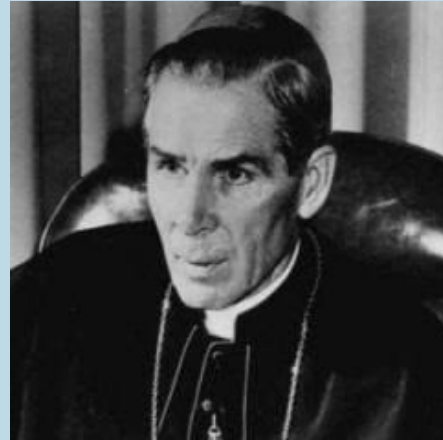
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 **Parish
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of Apple Valley, Burnsville,
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Lakeville, and Rosemount

Fulton Sheen Prayer

Dear Jesus, I do not want to know the wisdom of the world;
I do not want to know on whose anvil snowflakes are hammered,
or the hiding place of darkness,
or from whose womb came the ice,
or why the gold falls to the earth, earthly,
and fire climbs to the heavens, heavenly;
I do not want to know literature and science,
nor the four dimensional universe in which we live;
I do not want to know the length of the universe in terms of light years;
I do not want to know the breadth of the earth as it dances about the chariot
of the sun;
I do not want to know the heights of the stars, chaste candles of the night;
I do not want to know the depth of the sea, nor the secrets of its watery
palace.
I want to be ignorant of all these things.
I want only to know the length, the breadth,
and the height and the depth of Thy redeeming Love on the Cross,
Sweet Savior of Men.
I want to be ignorant of everything in the world – everything but You, dear
Jesus.
And then, by the strangest of strange paradoxes, I shall be wise!



Fulton J. Sheen

Born May 8, 1895, El Paso, Illinois, U.S.
Died December 9, 1979



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