Catholics taking care of each other

#GiveNDCatholic brings North Dakota Catholics together for three-day charity event

From Bishop Folda: Fraternal love

Ask a Priest: Can my baby go to heaven if he died before baptism?

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ON THE COVER:
Sacred Heart Church in Minto. (Kristina Lahr | New Earth)

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Fraternal love

These last months have been unnerving. We continue to experience the ongoing health crisis of the COVID-19 pandemic. The wounds of racism have come to the surface in many ways throughout our country. And the recent election season has shown how polarized and rancorous our political culture has become in the United States. But in a timely encyclical letter, Pope Francis has invited the world to overcome its growing divisions and to promote fraternity by putting love for others ahead of personal interests. The letter is titled Fratelli tutti, the text’s opening phrase, which means “All brothers” in Italian. The words are taken from the writings of St. Francis of Assisi, whom the Pope describes as the “saint of fraternal love.”

The Holy Father gives us a meditation on the parable of the Good Samaritan, and offers the Samaritan as a model for selfless love and fraternity, in contrast to those who passed by a man in need without stopping to help. Echoing the teaching of Jesus himself, Pope Francis urges all of us to look to the needs of others and to set aside indifference and hostility. “Each day we have to decide whether to be Good Samaritans or indifferent bystanders” (69). Following the example of the Samaritan, we become the neighbor that Jesus calls us to be, one who reaches out in love and compassion.

For eight months now, our local communities and our world have been afflicted by the coronavirus. Millions have become ill and many have died. Many more millions have seen their lives turned upside down. Throughout these months, Pope Francis has often appealed to our sense of solidarity with each other, an awareness that we need one another to overcome the darkness of this health crisis. The pandemic has led to lockdowns and quarantines, but the Holy Father urges us to reach out in fraternal love, defeating the isolation that so many have felt in these difficult months. Many of you will recall the dramatic scene last March when Pope Francis stood alone in a darkened St. Peter’s Square, praying and calling on all people to turn once again to God for salvation. The pandemic reminds us of our need for God and of our need for each other. As we see the number of local cases continue to rise, we too are reminded of the importance of fraternal love. A simple precautionary act like wearing a mask, which none of us likes, might give some additional protection to a neighbor, or might make it possible for those who are vulnerable to return to Mass. A phone call or a care package for an elderly neighbor can overcome isolation and loneliness. Small acts of fraternal love, like the acts of the Good Samaritan, can make a big difference in a time like this.

The protests of last summer brought the sin of racism and indiscriminate violence to public consciousness once again. Pope Francis describes racism as a kind of virus that demeans our brothers and sisters in the human family and causes sickness in our society and our culture. There’s no doubt that racism exists, and we as followers of Christ must prevent it from gaining a foothold among us. Too often, though, the word “racist” is thrown around in such a way that its seriousness is diminished, or it is used as a pretext for violent actions and other agendas. Racism is real, and the antidote is the fraternal love that Jesus teaches in the Gospel. The Good Samaritan was an unclean foreigner to the Jews of Jesus’ time, and yet he is the one who looked beyond race and tended the wounds of the man on the road. Jesus seems to be telling us that there is no place for racism in his Kingdom. The Church is catholic, or universal, and has always included people of many different races, so racism should have no place in our lives as followers of Jesus. Fraternal love looks beyond the differences of race and sees only a brother or sister.

Most of us would agree that the election season that just concluded was divisive and harsh. Our nation is deeply polarized, and I’m convinced that the principal reason for this corrosive atmosphere is our failure as a nation to recognize the sacredness of every human life. The unborn, the ill, and the elderly have become part of the “throwaway culture” described by Pope Francis, and the sanctity of life is dismissed in the name of freedom, choice, and privacy. But these are all empty fronts if life itself is so easily discarded. A political culture that trades away life for power is very distant from the fraternal ideals of our founders, and even more distant from the teachings of Jesus. It seems that the only way to redeem our national culture is through a culture of life and the fraternal love that Jesus taught. As Catholics, we are called to see beyond politics and to recognize the dignity of every human person, no matter how small or helpless. We must be a leaven for good, willing to give witness and to win over others to the cause of life. The Gospel is greater than politics, and fraternal love can change what politics can’t.

“Echoing the teaching of Jesus himself, Pope Francis urges all of us to look to the needs of others and to set aside indifference and hostility. ‘Each day we have to decide whether to be Good Samaritans or indifferent bystanders’ (69).” -Bishop John Folda
All these challenges—pandemic, racism, violence, political division, and others—might seem insurmountable from a human point of view. But the followers of Christ are not limited by earthly means. Jesus gives us the grace to overcome every obstacle with fraternal love, the willingness to be a Good Samaritan to others. The saints have been changing the world through the Spirit of the Gospel and love of neighbor since the time of Christ, and now we must do the same.

**BISHOP FOLDA’S CALENDAR**

**Nov. 12 • 5:30 p.m.**
St. John Paul II Catholic Schools President Dinner, Plains Art Museum, Fargo

**Nov. 16–19**
USCCB General Assembly

**Nov. 20**
NFP Continuing Education Day, Sts. Anne and Joachim Church, Fargo

**Nov. 26–27**
Thanksgiving, Pastoral Center closed

**Dec. 2 • 3 p.m.**
St. John Paul II Catholic Schools Board Meeting, Pastoral Center, Fargo

**Dec. 5 • 5 p.m.**
Noel Night, St. John Church, Wahpeton

**Editor’s note:** The firm that prints and mails New Earth each month made a printing error, and several faulty, misprinted copies of the September issue were mailed to households. Since they could not tell us how many misprinted issues were sent, they re-sent the September issue to everyone on the New Earth mailing list at no cost to the diocese. This means that many of you received two issues of the September issues that were fine, but those who received the misprinted copy were able to receive a corrected issue. We apologize for any inconvenience.
Leopold was born at Melk, Austria, in 1073. He was educated by Bishop Altman of Passau, and at the age of 23, he succeeded his father as military governor of Austria.

In 1106, Leopold married Emperor Henry IV’s daughter, who bore him 18 children, 11 of whom survived childhood. In 1125, Leopold refused to become Emperor upon the death of his brother-in-law, Henry V.

He is mainly remembered for the development of the country and the founding of several monasteries. According to legend, the Virgin Mary appeared to him and led him to a place where he found the veil of his wife Agnes, who had lost it years earlier. He established the Klosterneuburg Monastery there. He died in 1135 at one of the monasteries he had founded. He was canonized by Pope Innocent VIII in 1486.

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.

“Christian, remember your dignity, and now that you share in God’s own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God’s kingdom.”

St. Leo the Great
Feast day Nov. 10
Can my baby go to heaven if he died before baptism?

**SHORT ANSWER: YES!**

**LONG ANSWER:** It breaks my heart every time a mother or father asks that question upon the death of their infant or child. The untimely death is itself so heartbreaking. But coupled with that question filled with heart wrenching anguish begs the question who we think God is.

The very reason that God creates us is to be with him in heaven for ever. We are not created with a 50/50 chance of getting to heaven. We have a God who not only loves us, but who is love! It is impossible for our heavenly Father to create us with the intention of abandoning us. In fact, the very reason our heavenly Father sent his Son, our Lord Jesus Christ, to earth was not to limit his grace, but rather to make it all the more accessible. The sacraments themselves were not given by our Lord to limit his grace, but to make his presence and love all the more available...

To flood the world with his loving presence, as St. Ignatius of Loyola put it: “to set the world on fire with His love, how I wish it were already burning.”

While Jesus told Nicodemus, “Amen, Amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit” (John 3:5), he did not set baptism as a hindrance to salvation but just the opposite. We so often judge things by human standards, but God is not restrained by our standards. He wants to assure us that his standards supersede ours and that, of course, is a much better deal! Our Lord wants to break us from judging simply by human standards and rather judge by divine standards, to open the world to His Spirit: “what is born of flesh is flesh and what is born of spirit is spirit” (John 3:6).

The early church grappled with this question when the faithful were amazed that many from the Christian community died excruciating deaths because of their faith in Jesus. Among these martyrs were those not yet baptized, yet they died because of their faith. St. Augustine beautifully taught that the blood of martyrs served as the waters of baptism. In these extreme cases, the Church teaches a Baptism of blood, and also Baptism of desire, referring to one who desires baptism, like a catechumen, but also desire on the part of parents, and the whole church. When I am at the side of a child who has died without baptism, there is nothing I desire more than that child's baptism.

The Catechism (CCC 1261) also reminds us that we entrust our children who have died without Baptism to the mercy of God. Indeed, we have funeral rites specifically for children. We are reminded that the great mercy of God desires that all men be saved. And of course the most consoling words of Jesus: “Let the children come to me, do not hinder them” (Mark 10:14).

As a priest, I am recommitting my life to consoling parents with these words. Many parents are so hard on themselves that they need to be continually supported with love and assurances of faith. They need to know their child has a place in heaven. When my heart is breaking while at the side of mourning parents with their child, I like to think what that child will look like in heaven. I like to think that this child is already having the beatific vision, seeing God face-to-face, and experiencing the glory prepared for us, which is so much greater than our pain and suffering. I imagine how that child will always pray for his or her parents and cheer them on to their reunion in heaven. I try repeating in my heart Jesus’ words: “Do not let your hearts be troubled. You have faith in God: have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? I will come back again and take you to myself, so that where I am you also may be” (John 14:1-3).

**Editor’s note:** If you have a question to suggest for consideration in a future column, send to news@fargodiocese.org.

**ASK A PRIEST**

**Father Raymond Courtright**
Pastor of St Anthony of Padua, Fargo

*Do not let your hearts be troubled. You have faith in God: have faith also in me. In my Father’s house there are many dwelling places. – John 14:1-2*

Please send us the names of your dear ones who have passed from earth to Eternity

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(701) 642-2360 carmelofmary@gmail.com
"There’s great nobility in what you do"

Blue Mass honors those serving in public safety

By Kristina Lahr

A Blue Mass was held Sept. 30 at St. Anthony of Padua Church in Fargo to honor police officers, firefighters, correctional officers, first responders, Emergency Medical Service (EMS) personnel, and others serving in public safety. The Mass was held the day after the Feast of the Archangels because St. Michael the Archangel is the patron saint of police officers.

This liturgy is called a Blue Mass because of the traditional color of a police uniform.

“The color of your uniform doesn’t matter,” said Bishop Folda in his homily. “It’s what you do that makes the difference—all of you that give so much of yourselves to the service of others…. Your service isn’t just a desire to do nice things for others. We can see it’s an act of love. Love can mean many things, but it’s highest form is to desire the best for another and even to make sacrifices for another. That’s the highest manifestation of love.”

In addition to praying for the safety of all those who put themselves at the service of others, the petitions during Mass included prayers for the repose of the souls of two police officers and a deputy sheriff who lost their lives in the line of duty: Cody Holte (2020) from Grand Forks, Colt Allery (2017) from Belcourt, and Jason Moszer (2016) from Fargo.

“There’s great nobility in what you do,” said Bishop Folda to public servants. “I want to invite you who place yourselves at the service of the community to also place yourselves under the protection of our Lord who works with you and in you to serve others.”

At the end of Mass, Father Courtright, pastor of St. Anthony’s Church and chaplain for the Fargo Police Department, presented retired Fargo police chief David Todd the St. Michael the Archangel award for his 33 years of service to the Fargo Police Department, and most recently, his six years as chief.

“I want to express my appreciation for the many men, I’ve had the opportunity to serve with in the last 33 years,” said Todd. “Their exceptionalism makes you want to go to work and be around them. They say you’re the average of the people you spend the most time with, and I was blessed by their exceptionalism to be their chief.”

Bishop Folda reminded public servants in attendance of the words of our Lord, “Whatever you do for the least of my brethren, you did it for me.”

“By putting yourselves out there, sometimes putting yourselves at risk, you support the dignity and peace of all your brother and sisters in this community. You serve Christ himself who lives among us in our brothers and sisters in sometimes in a very distressing disguise.”

“We pray for you,” said Bishop Folda. “We’re very blessed by the standard of service that exists in this community.”
We come together to pray today to give witness to the indisputable fact that life comes from God, and abortion ends the life of a child. We mourn that loss, and we pray that it will never happen again. That is what we strive for.”

These words from Bishop John Folda’s homily at the Cathedral of St. Mary on Oct. 4, proceeded the annual Walk with Christ for Life Eucharistic procession from the Cathedral to the Red River Women’s Clinic, North Dakota’s only abortion facility. This event occurs on Respect Life Sunday each year.

Those in the procession prayed the Rosary on the way to the abortion facility. Once there, they prayed for the victims of abortion, all who work at the Red River Clinic, and those suffering after an abortion experience. On the way back to the Cathedral, the faithful prayed the Litany to Jesus in Every Book of the Bible, Chaplet of Divine Mercy, and the Litany of the Precious Blood. The event ended with Benediction at the Cathedral.

“God can bring light and life to the most hopeless of places,” said Bishop Folda. “I would urge that all of us pray earnestly for a conversion of hearts, starting with our own—always starting with our own. Let us pray the culture of death be banished from our midst and transformed into a culture of life. Let us pray every human life, especially the lives of the unborn, will be held sacred.”

Bishop continued, “Prayers and sacrifices have changed hearts and brought down walls and moved mountains many times before. With God’s grace, it can happen again. Our prayer here in this Mass, on the street, in our homes, is not only powerful, it’s essential to restore a culture of life in our midst.”

“Graciously hear us, O Lord” Bishop urges prayer for conversion of hearts at annual Walk with Christ for Life

Article and photos By Kristina Lahr

Faithful prayed the Joyful Mysteries of the Rosary as they processed to Red River Women’s Clinic.

Faithful take to the streets of downtown Fargo for the annual Eucharistic Procession, Walk with Christ for Life, on Oct. 4.
Final Mass celebrated at St. Michael’s in Pingree

Bishop John Folda traveled to Pingree (north of Jamestown) on Sept. 26, to join Pastor Monsignor Jeffrey Wald in celebrating the final Mass at St. Michael’s Church. St. Michael’s was established in 1905 with 30 families and 130 parishioners registered. Through the years, the parish’s population decreased to the point that parishioners realized their church would need to close. In his homily, Bishop Folda paid tribute to those who established the faith in the area when he said, “The seeds of faith were planted by your ancestors and by the founding members of St. Michael’s. The gift of faith has been passed along, and we must continue to give that gift to others as well. Our work is not done, but now takes a new direction.” Parishioners held a farewell, celebratory dinner immediately after the Mass.

Pets blessed on feast of St. Francis of Assisi

To honor the feast of St. Francis of Assisi, parishioners and their dogs gathered outside Holy Spirit Church in Fargo on Oct. 4 for a pet blessing. Father Ross Laframboise, pastor of Holy Spirit, gave the blessing. The blessing is for each animal’s health and life and that they may bring joy and companionship to their owners. (Photo by Kristina Lahr | New Earth)
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* As of 01/2020 rated A+ Superior by A.M. Best
Does your parish church need a new roof? Do you want to help Catholic schools to shape the faith and future of our children? Are you looking for someplace to give a donation for end-of-year tax purposes?

Your opportunity is coming Dec. 1–3. #GiveNDCatholic is a first-ever, joint fundraising event for the Dioceses of Fargo and Bismarck. This event gives Catholics in North Dakota an opportunity to support various Catholic organizations, parishes, and programs over the three-day period.

“We based our event off of the worldwide GivingTuesday program and the #iGiveCatholic event which are very well organized and established,” said Ron Schatz, Director of Stewardship for the Diocese of Bismarck. “However, we chose to do our own separate event in order to save administrative costs to get more money to where it was most needed.”

Both dioceses were charged by Bishop Kagan of Bismarck and Bishop Folda of Fargo to raise $50,000 each through donations and matched-giving up to $25,000. If a donor gives a $20-dollar donation, that donation is matched dollar-for-dollar to make it a $40-donation. Private donors have already pledged the $25,000 matching donations for both dioceses. Once the $25,000 matching fund limit is reached, any donations beyond that will not be matched.

So why hold a year-end event like this, especially when both dioceses run an annual giving campaign? According to #GiveNDCatholic promotional materials, “This event helps kick off the charitable season, promotes year-end giving, and brings the North Dakota Catholic Community together to give thanks for all the blessings God has blessed them with and an opportunity to share their blessings with good Catholic organizations and charities.”
“We appreciate those who already give to their parishes or the diocesan appeal,” said Steve Schons, Director of Stewardship and Development for the Diocese of Fargo. “Some like to do more, and this gives those donors an opportunity to make an additional gift to their parish. This drive is not a ‘support your diocese drive,’ this is to support your parish, your favorite ministry, a program or school.”

Both Bishop Kagan and Bishop Folda have selected which entities are eligible to receive donations. The Bismarck Diocese has identified its Priest Retirement Fund, Office of Family Ministry and Respect Life, Office of Hispanic Ministry, and the St. Mary’s Sisters, a newly established religious community in the diocese. The Fargo Diocese will accept donations for any parish, school, diocesan program, or religious community the donor chooses.

Giving starts on Dec. 1 and runs through Dec. 3 to give potential donors ample time to decide which organizations they want to support and how much they wish to donate. Giving will be done through the #GiveNDCatholic website through a secure donation portal. Donors may choose between the Bismarck and Fargo Diocese, and then go to a drop-down menu to find the parish or organization they wish to support. Once the donation is received, the donor will receive an email confirming the donation and the entity chosen by the donor. Every dollar raised by the campaign will go to the organizations intended.

“For years, the end of the calendar year has been considered the biggest giving time of the year for most charities,” said Ron Schatz. “Organizations rely on year-end giving support, and donors like year-end giving to take advantage of the tax year savings. We wanted to make sure that we were a viable option for people to consider, and to tap into the giving season around the Thanksgiving time.”

Both dioceses will begin a public information campaign the second week of November on social media, diocesan websites, and parish bulletins. The faithful will also receive a mailing explaining the program and asking them to consider making a donation Dec. 1–3.

The #GiveNDCatholic is a great opportunity to offer extra support to your local parish with that special project, provide upkeep of your local cemetery, fund religious communities and priest retirement funds, reach out to our Hispanic community, assist Catholic Charities ND, or help local diocesan offices beyond the annual capital campaigns.

“It’s a great time to be Catholic in North Dakota,” said Steve Schons. “We as a Catholic family take care of each other, and we’re just asking folks if they feel inclined to support a charity to think of their Catholic family first.”

Youth programs and Catholic education are possible destinations for donations. (Paul Braun | New Earth)

Donors may choose to support religious communities in the diocese. (Kristina Lahr | New Earth)
The chanting of a sacred hymn from a lone cantor filled the chapel space as Bishop John Folda poured the chrism oil, consecrating the new altar at St. Joseph’s Chapel at St. John’s Academy in Jamestown. Those who worked over the past six years to make the new addition to St. John’s Academy a reality attended the Mass on Oct. 7 to dedicate the chapel.

The $1 million chapel is part of a $7.5 million upgrade to St. John’s and includes expanded classrooms, a commons/lunch area, a childcare facility to expand early childhood and afterschool programs, first and second floor renovations to the existing school, and new administrative offices.

In his homily during the Mass, Bishop Folda referred to the importance of the chapel in a child’s daily education at St. John’s Academy.

“This chapel really will be the heart of your school, because here you will always find Christ,” said Bishop Folda. “He is the reason for all that we are doing here today and every day. He will allow St. John’s to grow and thrive, to be a place where every child can learn of God’s love and the beautiful call we have all received to be with him in heaven. I pray that our Lord will always bless this historic school, this place where the faith can be handed on to many more generations of young people.”

St. Joseph’s Chapel is named in honor of the Sisters of St. Joseph of Carondelet, who founded the academy in 1890.

The newly consecrated interior of St. Joseph’s Chapel at St. John’s Academy in Jamestown. (Paul Braun | New Earth)
Faith of a child

Little Josephine Dragosavich is all smiles as she folds her hands in front of the Sacred Heart of Jesus statue on the grounds of the Cathedral of St. Mary in Fargo. Josephine is the daughter of Mike and Kelsey Dragosavich of Fargo. (submitted photo)
Faith-centered community coming to NDSU campus

Newman Living to provide “home away from home” for college students Fall 2021

By Lia Coyle | Campus Minister at St. Paul’s Newman Center, Fargo

Coming Fall of 2021, St. Paul’s Newman Center will be launching a faith-based housing program, Newman Living. A hallmark on the campus of NDSU since 1928, St. Paul’s Newman Center has served as a “home away from home” for students during their college experience. The Newman Center’s ministry has grown to match the expansion of the NDSU campus, providing countless students with opportunities to encounter and come to know the reality of Jesus Christ. Newman Living will be a transformative opportunity for students to live in an uplifting, faith-centered community where they can strive for academic success, grow in authentic friendships, and go deeper in their faith journey during college.

THE FACILITY

The Newman Living facility will be a beautiful five-story, 23-unit apartment building located on the corner of 12th Ave N. and University Drive, right across the street from NDSU’s iconic entrance gate. The hall will have the capacity to house 82 students from the tri-college community. Three and four-bedroom apartments will be available for rent. On the top floor, there will be an eight-bed residence life community, Cardinal Muench Men’s Hall, for young men with a desire to grow in fellowship, faith, character, and holiness. All apartments will have in-unit laundry, a full-size kitchen, individual private bedrooms, and access to underground parking spaces. Newman Living residents will have access to student lounges, the Newman Center library, and a fully equipped fitness studio. They will also have 24-hour access to the main Newman Center chapel for prayer whenever the heart calls.
THE COMMUNITY EXPERIENCE

Newman Living residents will be immersed in a safe and caring environment, encouraging the pursuit of such virtues as chastity, sobriety, and excellence—so needed in the midst of a secular campus. Our holistic Catholic formation program will guide students to develop faith-based relationships through community prayer, meals, and social activities. Every Sunday night, all Newman Living residents will be invited to attend Buckluck in the McCormick Parish Hall. Buckluck is a large weekly meal and a longstanding tradition in the Newman Center Community. Each unit will be invited to a smaller community meal with our parish priests and religious sisters in the Newman Center’s private dining room. Floor communities will receive a patron saint which corresponds to the stained-glass windows in the main chapel. Every time a Newman Living resident walks into the brand-new 425-seat chapel, their patron saint will be there to remind them to pray for guidance and intercession in their spiritual journey.

THE SPIRITUAL EXPERIENCE

Newman Living will be a transformative experience for students desiring spiritual, as well as academic, growth during their college years. Newman Living residents will be encouraged to take advantage of the abundant graces offered through the sacraments. Daily Mass, confessions, adoration, and morning and evening prayer will all be available for students to grow in divine intimacy with the Lord. Students will also have the opportunity to dive into the rich teachings and traditions of the Catholic Church by attending Catholic studies courses in the Newman Center’s state-of-the-art classrooms, getting involved in a FOCUS Bible study, or participating in “Disputatio” a classical discussion of apologetics based off of Thomas Aquinas’ format for moral reasoning. There will be so many opportunities for students to contemplate the deep truths and awe-inspiring mysteries within our Church teachings.

FAITH-BASED HOUSING WORKS

Throughout the years, the Newman Center has sponsored faith-based housing initiatives demonstrating the fruitfulness of living in a Christ-centered community. The John Bosco House was in operation from 2006–09 and the Faustina House was active from 2015–19.

Father Eric Clark, a NDSU FOCUS missionary at the time, founded the Bosco House to create an environment where young Catholic men could live in community and pursue holiness together. When looking back on his experience Father Clark stated, “As iron sharpens iron, so one person sharpens another. Living a communal life with fellow Christians helps you to strive to be a better person. Living the communal life gives us the grace we need to live outside ourselves.” After living at the Bosco House while serving as a FOCUS missionary for the Newman Center, Clark entered the seminary. In 2014, he was ordained a priest. Now Father Eric Clark serves as the pastor of St. Peter’s Church in the Diocese of Lincoln.

Kaylyn Christopherson, a recent graduate of NDSU, had the opportunity to live at the Faustina House from 2016–18. When describing her experience living with five other women dedicated to their Catholic faith she stated, “It was the push we all needed to grow to be better women who serve Christ at the center of our lives. I think living in a faith-based community was the best decision and biggest blessing of my college years. If you can make the decision to surround yourself with people of common faith or morals, you’re just setting yourself up for success to flourish in your faith. There’s almost no way you can’t.” Kaylyn now lives with her husband Dylan in Bismarck with their young son, Fulton.

College is a sacred time in the life of an individual. It is when young men and women decide to take ownership of their Catholic faith and pursue a meaningful relationship with Jesus Christ. Through prayer, community, and formation, Newman Living will guide college students to pursue excellence, transforming their minds and hearts to discern the will of God: what is good, pleasing, and perfect.

LEASING NOW

Newman Living is now accepting applications for 12-month leases beginning the Fall of 2021. Leases will begin at the affordable price of $500/person/mo. for those desiring to live in three-bedroom apartments, four-bedroom apartments, or the Cardinal Muench Men’s Hall. The stated price includes heating, air-conditioning, electricity, and wifi. If you would like to apply or receive more information, visit bisonCatholic.org/housing.
At the beginning of Part Two in my Catechism of the Catholic Church, there is an image of a fresco from the catacombs in Rome. The fresco depicts the story of the woman in Mark 5:25-24, who touched the cloak of Jesus and was healed by her faith. This is the perfect image to convey how the Catechism describes the sacraments as “power that comes forth” from the Body of Christ.

I can get overwhelmed in all the daily tasks of keeping my house running. It gets hard to live a personal sacramental life, not to mention keeping my family active in the liturgical celebration of the church. In teaching my children, it is a challenge to constantly emphasize the importance and reverence we should have for the sacraments. More than once I have come home from work, rushed dinner, then told my two girls, “Let’s get in the car, we’re going to adoration” or “we’re headed to confession,” only to get an eye roll and a complaint of “do we have to?” It’s in these moments where I must step back for a moment, and really look at how I have handled this situation. I learned quickly that just rushing home and making the kids attend liturgical services does very little in teaching my children, not to mention my own faith journey.

My two girls have unknowingly taught me many things about how I should be living my faith. I can’t just pickup and decide to be faithful. It takes preparation and infusion of the sacramental life into our home life. One way I incorporated this into our home life is when I was having trouble getting the kids to bed. I started out with the Rosary but have now gone to praying Night Prayer alongside my kids’ bed. Not only does this prayer show my children that we are united with the whole church in praising and thanking God, it also begins with an examination of the day. By doing this, they are more used to examining their actions and love for God. If we are headed to confession the next day, I make a point to let the kids know that they can use this time to examine their consciences now, as preparation for tomorrow.

Saturday is another day that gets special attention in preparation for the upcoming feast of our Lord. The kids know that I will have more chores and work for them to do on this day, so we can relax and celebrate Sunday. Again, it has the benefit of showing the importance we put on the Lord’s day but also prepares them to receive the sacrament the next day. I still will get the occasional eye-roll, but since expectations have been set, they understand what we are doing is important to the whole family and the church.

Intentional preparation to receive this “power that comes forth” has been extremely fulfilling in our family. I have learned that just teaching the kids or reading up on a sacrament really does little in our own formation or readiness to participate in the sacrament. It has to become part of our daily life.

I am definitely not a scholar, but I do read a lot of the Catechism and in there is a quote from Vatican II that says, “The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God. Because they are signs, they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called ‘sacraments of faith.’”

Once I was able understand this about the sacraments, I was able to infuse them into our daily life and prepare our family to participate fully in these wonderful gifts from God.
Telling the history of Catholicism in the United States is a complex matter. The story involves much more than the 13 English colonies. From the founding of the “first parish” at St. Augustine, Fla. in 1565 to French influence in New Orleans to the missionary efforts of Spanish Franciscans like St. Junipero Serra in California, many regions have their own distinct flavor. This is to say nothing of the contribution of massive waves of European immigrants from the mid-nineteenth to early-twentieth centuries. In a well-researched, collaborative effort, authors George Marlin and Brad Miner provide an engrossing review of both the Church in New York City over the past 210 years and the shepherds called to lead her.

Immediately after the Revolutionary War, there was one Diocese of Baltimore serving the sparse flock of Catholics in America; this made sense, since Maryland was the state with the lion’s share of Catholics. Not until the first decade of the 1800s did the Vatican establish four additional dioceses in Boston, Philadelphia, Bardstown (Kentucky), and New York. The reader quickly gets the sense of how stressful the role of a Bishop in America was at that time. Compared to our standards, the travel of communication was painfully slow. With the population rapidly increasing, providing basic infrastructure of parishes, schools, hospitals, and orphanages was a constant concern. Religious orders of men and women offered a good deal of support, but to sufficiently meet the enormous pastoral needs, each bishop looked to recruit priests to cross the Atlantic Ocean. And among them, which ones were fleeing past assignments to make a new start in the New World? Which of them were prone to eccentricity or unpredictable in their methods? Owing to the mysterious workings of grace, each one contributed in his own way to the task of sanctifying the people of God.

Marlin and Miner also paint a vivid picture of the creeping problem of “trusteism” in numerous early parishes. While the input of lay leaders was essential in helping meet the temporal needs of their fellow Catholics, some of New York’s prominent Catholic families exerted too much influence in questions of which priests would serve them and how. One imagines the mighty struggle involved in those first Archbishops negotiating a tenuous balance of empowering people to boldly defend the teachings of Christ without usurping ecclesiastical authority.

While, on one hand, Irish clerics made up the huge majority of the Archdiocese of New York’s leadership, many neighborhoods in both the five boroughs and Long Island came to have their respective ethnic parishes (Italian, Polish, German, etc.) with pastors who spoke the native language and advocated for the improvement of the welfare of their faithful. All of these people the Archbishop needed also to assist and oversee as they pursued their vision of the American dream.

As for the Archbishops themselves, each one needed to possess a strong will to make hard decisions. But their personalities ran the gamut, from the combative John Hughes, the reserved and studious Patrick Hayes, the energetic extrovert and current Archbishop, Cardinal Timothy Dolan, to all the others. One particularly entertaining section sheds some light on the contentious relationship between Cardinal Francis Spellman and his renowned “media figure” Auxiliary Bishop Fulton Sheen in the 1950s, both of whom had egos to spare.

Of course, none of these men were perfect, nor will any others be who are still to come along. But Marlin and Miner have woven together a large number of anecdotes and observations which illustrate how, by divine Providence, each man provided what Catholics in the “Big Apple” most needed at the time.
Does life ever truly slow down? If you reflect back on your summer, are there projects still on your to-do list? Perhaps there’s a new effort you’re starting at work. What about all the other things you wish you had time to do? Do you have a pile of books to read, a list of movies and TV shows to stream, and podcasts to enjoy later?

Consider Blessed Carlo Acutis who died of cancer in 2006 at age 15. He loved video games but chose to play only one hour a week, so he could use his computer talents to share his faith with others instead. – Chad Prososki

Even if you spent most of your time at home due to socially distancing or quarantine, I don’t know if you could ever catch up on all the good content available. If you’re a naturally curious person with many interests, there’s more information available online than you could ever absorb. You can learn to code, speak a foreign language, or learn thousands of other valuable skills for free or next to nothing.

While helpful, are these resources always good for us? We joke about how we start searching for one thing and an hour later we’re still sucked into the distractions of the internet. Platforms like YouTube and Facebook are brilliant at this, with their never-ending suggestion lists. Depending on how much we let it influence us, auto-feeds could be one of the best—or worst—features they offer.

Similarly, do we fall into the trap of focusing so much on ourselves that we forget the little things that help us rise beyond ourselves? Even before the Oct. 24-25 weekend, we started receiving gifts for Catholic Charities Sunday from supporters who remember that people are more important than things. It’s a tough year for everyone, but we’re encouraged by those who want to help us make a difference!

I’m reminded of the Tim McGraw song, “Live Like You Were Dying.” In it, Tim sings about someone in their early 40s who is diagnosed with a terminal illness. Along with other things on their bucket list, the ill person finally makes time for simple things like going fishing with a loved one and reading the Bible, then tells others: “Someday I hope you get the chance, to live like you were dying.” The last line of the song repeats the haunting question: “What did you do with it? What did you do with it?”

Today, I invite you to think of your life and what you have done with it. Have you really done all you could to share your time, talents, and treasure with others? How many distractions are we faced with every day? Are they really worth it? Ask your kids, is that new video game really best for them? Ask yourself, should I really be spending that much time watching sports, a favorite show, or following the news? It’s good to have fun and be informed, but after a while is it still good for us?

Sometimes I wonder if distractions aren’t one of the greatest temptations in our world. The difficulty of focusing on what’s important and avoiding distraction continues to increase. Consider Blessed Carlo Acutis who died of cancer in 2006 at age 15. He loved video games but chose to play only one hour a week, so he could use his computer talents to share his faith with others instead.

Jesus taught us to love God with our whole heart, our whole soul, and our whole mind, and to love our neighbor as ourselves (Matt 22:37-39). If you don’t know what you are supposed to be doing, I invite you to pray to the Holy Spirit for guidance to know how you can best love and serve the Lord and others in your own life. Someday, each of us is going to be asked, “What did you do with it?”
When I was doing full-time parish ministry, one of my favorite activities was performing Baptisms. I put the word in the plural, for I hardly ever baptized one baby at a time, but usually ten or a dozen. Typically, the quite large group of family and friends would gather in the first several pews of St. Paul of the Cross Church about 2 p.m. on a Sunday, I would welcome them and do a very short description of what was about to happen, and then the happy cacophony of 12 babies crying at once would inevitably commence. I would shout my way through the prayers and the Baptisms—and a general joyfulness would obtain. Now that I’m a bishop, I have less occasion to baptize, and I do miss it. But an exception took place last week when I was delighted to welcome into the Church Hazel Rose Cummins, the daughter of Doug Cummins and his wife Erica. Doug is our Associate Producer for Word on Fire in Santa Barbara.

I would like to share with all of you what I preached to the group gathered outside (it’s COVID time) of San Roque Church in Santa Barbara for the ceremony. I asked them if they had heard the story of Father Matthew Hood, a priest of the Detroit Archdiocese, who discovered, after watching a video of his own Baptism, that he had been invalidly baptized. The deacon who had performed the ceremony did not use the proper words, and as a result, Father Hood had not in fact been received into the Church. And as a consequence of this, he had not validly received First Communion, Confirmation, or priestly ordination, since all of those sacraments depend upon the legitimacy of Baptism. Now, once this was found out, the Archbishop of Detroit administered all of the relevant sacraments to Father Hood and the young man was able to minister as a priest.

You might think, “Well, that’s a strange story with a happy ending,” but it tells us, in fact, something extremely important regarding the Church’s understanding of Baptism. We believe that through the words and gestures of the sacrament, something happens. Baptism is not simply a celebration of a new life, or even an act of praying for and offering a child to God. If that’s all it is, to paraphrase Flannery O’Connor, the heck with it. It is, rather, the visible sign of the invisible grace of incorporation into the Mystical Body of Jesus. It changes an objective state of affairs, whether we acknowledge it or not.

Having said all of this, I then stressed what we might call the subjective side of Baptism. Since there were quite a few young people present, I used the well-worn parable of the eagle’s egg that tumbled out of the nest only to fall amidst a flock of chickens. When the eaglet was hatched, the only world he came to know was that of chickens, and hence he spent his first years pecking on the ground and never spreading his great wings. One day, I continued, a majestic eagle flew overhead and spotted his young confrere on the ground, acting like a chicken. “What’s the matter with you?” he asked. “Don’t you know who you are?” He then taught the eaglet how to deploy his wings and soar.

So it goes in the spiritual order. Every baptized person is, objectively speaking, a child of God, divinized, and destined to be a great saint. But the problem is that most of those who have received this new identity promptly forget it and take on the beliefs and practices of the world. Following the prompts of television, movies, social media, pop stars, and secularist ideologues, we give ourselves over to the acquisition of wealth or power or material success or fame. These things aren’t bad in themselves, but considering them our highest value and running after them with all of our powers amounts to pecking on the ground like chickens. What we need, I told the little congregation gathered for Hazel’s Baptism, is a strong community of people to remind this little girl who she is. They didn’t make her a child of God; Christ did that through the mediation of Baptism. But they can indeed teach her not to settle for being some pathetic simulacrum of who she is meant to be. Everything that they teach her, everything that they encourage her to do, should be directed to the great end of becoming a saint.

I have sometimes wondered what this country would be like if everyone who is baptized (which I believe is still most of the nation) lived up to his or her identity as a child of God. What if everyone who is meant to soar would, finally, stop poking around on the ground? It would be a true American revolution.
On Oct. 3, Pope Francis signed *Fratelli Tutti*, his encyclical on fraternity and social friendship. In the United States, this event from Assisi fell in the middle of a rancorous election season in a country bitterly divided.

The contrast between the message of the Pope’s encyclical and the state of our nation is striking. Pope Francis calls for a politics of love. We are living in, and have even become accustomed to, a politics of hostility.

How did we get here? Animosity and factional fighting might result from the Fall of Man in the Garden of Eden. Primitive societies were marked not only by violence, but a politics based on “us versus them.”

Jesus, however, commanded another way. When asked what was the greatest commandment, he said: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself” (Matt. 22:37-39).

The two great commandments tell us how we should engage in politics. The first tells us we cannot separate politics, including how we engage in politics, from our faith. The second tells us that the purpose of politics is love.

Christ also taught that we should do to others as we would have them do to us, love our enemies, do good to them, and expect nothing back (Luke 6:31, 35). Vengeance, demanding favors, and wishing defeat on others has no place in politics.

Pope Francis’ call for a politics of love, therefore, is not something new or utopian. It comes from the Gospel, from Christ himself.

Politics also means to be in service to all, not oneself or political party. Pope Paul VI taught that “political power... must have as its aim the achievement of the common good” (*Octogesima Adveniens*, 46). This is also required through the principle of solidarity, which St. John Paul II, taught comes from the “common fatherhood of God, of the brotherhood of all in Christ” (*Sollicitudo rei socialis*, 40).

The virtue of solidarity means that charity should motivate politics. In *Deus Caritas Est*, Pope Benedict XVI wrote that “charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as ‘social charity.’” Indeed, “charity is at the heart of the Church’s social doctrine,” which includes our political activities (*Caritas in Veritate*, 2). For this reason, Pope Francis is fond of repeating Pope Paul VI’s reminder that politics is one of the highest forms of charity.

Thus, there is a direct line from the words of Jesus to Pope Francis’ new encyclical, in which he calls on all people of good will to radically re-envision politics through the lens of love. “Radical” is an apt word to use since while it implies a great change, it actually comes from the Latin for “root” (think “radish”). The vision might seem new, but its roots are as old as Jesus’ words.

Politics, of course, is marked by hostility, gamesmanship, the desire of power for power’s sake, and, of course, hyper-partisanship. How does a politics of love make a difference in such an environment?

At times it may not. This is especially true since being faithful does not mean merely holding good positions. It also means using good methods.

St. Teresa of Calcutta reminded us that we are called to be faithful, not successful. In Jesus’s words, “What profit is there for one to gain the whole world and forfeit his life” (Mark 8:36)?

Pope Francis wrote more about politics and politicians in his 2019 World Day of Peace Address. In it he included these “Beatitudes of the Politician,” proposed by Vietnamese Cardinal François-Xavier Nguyễn Văn Thụân:

*Blessed be the politician with a lofty sense and deep understanding of his role.*

*Blessed be the politician who personally exemplifies credibility.*

*Blessed be the politician who works for the common good and not his or her own interest.*

*Blessed be the politician who remains consistent.*

*Blessed be the politician who works for unity.*

*Blessed be the politician who works to accomplish radical change.*

*Blessed be the politician who is capable of listening.*

*Blessed be the politician who is without fear.*

All of us, even if we do not hold public office, are called to be politicians of love. Let us embrace this form of charity.
We often hear the reading from St. Paul’s first letter to the Corinthians 12:31 through 13:8 at weddings. It seems time to reflect on these verses in view of our present world situation. Here is a portion of it.

“Brothers and sisters: Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a re-sounding gong or a clashing cymbal. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.”

The Catholic Health Association has a campaign called “Love Thy Neighbor.” Simply put, it is an encouragement to wear face masks to help keep your neighbor free of your germs, especially COVID-19. It will also help stop the spread of influenza, colds, etc. It is a simple thing to do to show the Christian virtue of love to all you meet. We can speak of love, as St. Paul writes, but if we do not practice or operationalize love, it never occurs.

The Catholic Mobilizing Network: ending the death penalty and promoting restorative justice, is requesting support and the signing of a petition to promote the end to federal killing of people in prison. If I do not take action to protect life, I am not practicing love.

If I see or hear of injustice to people of color and do not speak and stand for equality, I am not practicing Christian love. If I treat my family with anger, I am not practicing love. The list can go on, but the idea is clear. I must not just think about love, I must put it into action.

Occasionally I have the opportunity to assist a person who is an alcoholic return to sobriety and live a serene life. This means giving rides, talking to them regularly, etc. This is love in action. Daily I have the opportunity to smile and say hello to my Sisters, the Sisters of Mary of the Presentation, listening and assisting them in their needs. This is love in action. Today, I signed a petition asking to end federal capital punishment. This is love in action. I walk and pray outside the abortion clinic in Fargo. We make monetary donations to pregnancy assistance organizations. This is love in action. Every day, I encounter “non-family” members and I wear a face mask. This is love in action.

Please join me in making love a real force for good in our world. Thus, with God’s grace, we manifest Jesus, the Word made flesh, alive and active in our world.
like many of you, the COVID-19 lockdown brought major changes for me. Mount St. Mary’s Seminary closed on March 19, and I was forced to finish my semester remotely at the St. Mary’s Cathedral rectory in Fargo. Amidst the many difficulties and limitations, the one exception was being only six blocks from the abortion facility. On Wednesdays, I prayed there for an hour or two. Over the course of the six or so times that I visited there to pray, three things struck me.

The first was the people who were there. These people are heroic. Rain or shine, Catholic or agnostic, they were there. Every Wednesday, all day. Some from hundreds of miles away. Some had been coming for years. They prayed and pleaded with women who were coming to abort their children, telling them that there was help. I marveled how these people could still be hopeful after watching so much death. But they did, week after week. I wanted to be like them.

The second was the utter irony. Our government and state legislators shut down our entire country in the interest of saving American lives and convinced us that it was our duty to shelter in place and distance ourselves from others for the sake of the common good. And yet here were 20 people still dying every week that didn’t even have a name. Where was the interest of the common good when it came to them? Why did this clinic stay open, where death was certain, while churches and everywhere else had to close because death was vaguely possible? It made absolutely no sense to me.

The third was whether anybody actually cared for the children being killed or for the women whose lives would be inevitably wounded by abortion—even myself. This, perhaps, is the hardest part of the fight against abortion. It seems that the quiet efforts and silence of those who are pro-life are dwarfed by those who champion supposed “women’s health” and “reproductive rights.” It is simple for everyone—myself included—to compartmentalize and sterilize abortion, since it lacks a certain empathetic appeal. One might, for instance, feel more empathy for a rescued cat or dog, or championing the environment, or feeding the poor, than they would for the saving of an unborn child. That’s because we can see and picture the crisis. The fight for life is a generally an unseen struggle but one that is directly at the forefront and pre-eminent.

St. John Paul II tells us that to champion any cause “is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.” So often I hear that being pro-life means treasuring all life—which is true—but when one is dealing with a single means of taking human lives to the tune of 4,000 a day in America alone, the Church’s wisdom of calling it a pre-eminent issue stands true. I have to remind myself of that when I become complacent on the importance of this issue.

I am on pastoral year this year, meaning that instead of being in a seminary, I am living in a parish learning the ins and outs of parish life. It has been great, allowing me to take part in parish and diocesan events which I otherwise couldn’t if back in seminary. One of those events was the Mass and Walk for Life at the Cathedral on Oct. 4, when Bishop Folda presided over a Mass followed by a Eucharistic procession to the abortion clinic in downtown Fargo. I was pleasantly surprised by the number of people who were part of this Mass and procession, and the power of the Church over the power of darkness. We marched right down Broadway, complete with a police escort, to the tune of 150-200 people. While there is very little we can do in the law of the land, we can pray and stay hopeful that one day, the curse of abortion will end through the power of Christ.

And it will end. This is not the first time the Church has fought infanticide. The Church fought it in the days of her foundation in Rome. She fought the child-sacrifices of the Aztecs. Both times, she won. She’ll win again, and since we are the Church, it will be our victory.

Editor’s Note: Seminarian Life is a column written by current Diocese of Fargo seminarians. Please continue to pray for them.
Only rich people can create endowments.” Has this thought ever crossed your mind? If so, the next few paragraphs may change your mind. You’ll discover that nearly anyone, with a little planning, can establish an endowment.

**Do it now**

Some folks prefer to establish their endowments now so they can enjoy watching them grow and benefit your favorite Catholic ministry.

1. **Use cash.** Finding enough cash to launch an endowment is always a possibility. Sometimes we receive an unexpected wind-fall through an inheritance or the larger-than-expected proceeds from the sale of a valuable asset.

   It may also be helpful to know that the Catholic Development Foundation allows a donor to fund an endowment over a period of years. Spreading cash gifts over several years may also have tax benefits for you, such as the generous ND tax credit.

2. **Use securities.** Do you have publicly traded stock that is highly appreciated in value but low in dividend return? Why not use this to start your endowment? Since the Catholic Development Foundation can sell your stock without incurring a capital gains tax, it may be the perfect funding method for you.

3. **Use tangible property.** Almost anything of value—cars, boats, homes, etc.—can be given to the Catholic Development Foundation. We will sell the item(s) and place the proceeds in your endowment.

**Do it later**

While it may not be feasible to start an endowment now, your estate will likely have enough resources at your death. Consider these possibilities:

1. **Use the remainder of a trust.** Donors sometimes establish a trust during life to provide themselves with ongoing income. When they are gone, whatever remains in the trust is disbursed according to instructions in the trust document. This, of course, can include the funding of an endowment with the Catholic Development Foundation.

   Trusts are very popular as gift and estate planning tools and may provide you with an excellent way to establish your endowment.

2. **Use insurance proceeds.** Do you have a life insurance policy you no longer need for protection? You could sign part or all of the policy over to the Catholic Development Foundation for creating an endowment when you are gone.

3. **Use a bequest from your will.** The most popular way to fund a future endowment is to earmark a portion of one's estate for this purpose. If you do decide to create an endowment through a bequest, be sure to talk with our planned giving director to make sure your attorney uses our proper legal name and address.

**Do it now and later**

You may want to start your endowment now, modestly, and then add to it later through your estate plans. This way you could see the fund in operation and enjoy knowing the good it does. If you’d like more information, contact me at (701) 356-7926 or steve.schons@fargodiocese.org.

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**SEEKING: MULTI-MEDIA JOURNALIST**

The Diocese of Crookston Office of Communications is seeking a Multi-media Journalist for its multiplatform news source: Our Northland Diocese.

Candidates must have education in journalism or communications and be able to produce content for print and digital channels, in addition to a solid understanding and practice of the Catholic Faith.

Position is full-time and benefited.

Submit resume including references, and any combination of four writing and other media samples to: Diocese of Crookston ATTN: Janelle Gergen PO Box 610, Crookston, MN 56716 or jgergen@crookston.org. Deadline to apply is November 30.

Visit www.crookston.org/employment for full details.

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Thank you for your generosity and support on Catholic Charities North Dakota Sunday.

It’s not too late to make a difference. Visit our website to hear and see how your generosity helps enrich the lives of North Dakotans in these tough times.

701-235-4457 CatholicCharitiesND.org
Life’s milestones

Leo and Lil (Messner) Bittner will celebrate their 60th anniversary on Nov. 10. They were married at St. Alphonsus Church in Langdon and are parishioners of St. Joseph Church in Devils Lake. They are blessed to have 5 children, 15 grandchildren, and 15 great-grandchildren.

Robert and Viola Borho, parishioners of St. Joseph’s Church in Devils Lake, celebrated their 65th anniversary on Oct. 25. They have 6 children, 12 grandchildren, and 7 great-grandchildren.

Joe P. Haman and Helen Haman, parishioners of St. Cecilia Church in Towner, will celebrate their 70th anniversary on Nov. 13. They were married at Little Flower Church in Rugby. They have 8 children and numerous grandchildren, great-grandchildren, and great-great grandchildren.

Frank and Frances Weigel, parishioners of St. Andrew’s Church in Zeeland, will celebrate their 66th anniversary on Nov. 8. They were married at St. John’s Church in rural Zeeland. They have 9 children, 20 grandchildren, and 15 great-grandchildren. They still reside on their family farm in Zeeland.

Ovide and Verna Marcotte, parishioners of St. Michael’s Church in Grand Forks, will celebrate their 72nd anniversary on Nov. 16. They were married at St. Alphonsus Church in Langdon. They have 11 children and many grandchildren and great-grandchildren.

Wilbur and JoAnne McGauvran celebrated their 60th anniversary on Aug. 23. They were married at St. Alphonsus Church in Langdon where they are still parishioners. They are blessed to have 6 children, 14 grandchildren, and 5 great-grandchildren.

Gib Bromenschenkel celebrated his 90th birthday on Sept. 16. Gib and his wife Doris are parishioners at Holy Spirit Church in Fargo. They celebrated their 65th anniversary earlier this year. They have 3 children, 12 grandchildren, and 7 great-grandchildren.

Louis Hamel, parishioner of St. Mary’s Church in Lakota, celebrated his 90th birthday on June 26. He is married to Theresa and has 4 children, 10 grandchildren, and 9 great-grandchildren.

Martha Rose Henderson, parishioner of St. Mary’s Church in Munich, will celebrate her 95th birthday on Nov. 7. She was married to her husband David for 53 years before he died in 1997. They have 7 daughters and 2 sons. She has been blessed with 15 grandsons and 9 granddaughters as well as 20 great-grandsons, 17 great-granddaughters, and 2 great-grandbabies on the way.

Florence Stahl, parishioner of St. Lawrence Church in Jessie, celebrated her 90th birthday on Oct. 17. Her husband, Robert (Bob) Stahl died March 31, 2007. She and Bob have blessed the world with 7 living children, 12 grandchildren, and 2 great-grandchildren.

Share life’s milestones

As a way to celebrate life and love, we encourage parishioners in the Diocese of Fargo to send a photo and news brief for anniversaries of 50 years or 60+ years or birthdays of 80+ years to: New Earth, Diocese of Fargo, 5201 Bishops Blvd. S., Suite A, Fargo, ND 58104 or news@fargodiocese.org.
Maryvale, Valley City, to offer Ignatian silent retreats

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. Retreat is Dec. 11–13 (register by Dec. 4). Suggested donation is $95, which includes meals. To register contact (701) 845-2864 or dorothy.bunce@fargodiocese.org.

Annual fall celebrations

The following is a list of fall dinners and festivals submitted to New Earth.

**Grand Forks**: Holy Family Church Altar Society will hold a Christmas Bake Sale and raffle on Nov. 7 from 1 to 4 p.m. at 1018 18th Ave. S., Grand Forks. Contact parish at (701) 746-1454.

**Oaks**: St. Charles Church will host their fall dinner on Nov. 8. Turkey and all the trimmings. Take out only from 11 a.m. until food is gone.

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 Msgr. Joseph Goering, vicar general, at (701) 356-7945 or the victim assistance coordinator, at (701) 356-7965 or by email at victimassistance@fargodiocese.org. To make a report of sexual abuse of a minor and related misconduct by bishops, go to ReportBishopAbuse.org or call 1-800-276-1562.

75 years ago — 1945

Mayville parishioners purchased the vacated Scarprud Funeral Parlor building for the new Our Lady of Peace Church. No more will they be renting space at the Episcopal church. The building was purchased for a sum of $2,500. The parishioners raised $1,800 and Bishop Muench donated $1,000 to the renovation project. During the past month, they have painted, installed a new furnace, sanded the floors and put in statues. New pews are the next undertaking.

50 years ago — 1970

A new translation of the Bible has been published to replace the version used by the Catholic Church in English-speaking countries for 200 years. It is written in modern English and called “The New American Bible.” The new work was translated by 51 scholars—including some Protestants—who worked on the project for a period of 25 years. They made use of recently discovered manuscripts that were hidden for centuries and unavailable to earlier biblical scholars.

20 years ago — 2000

The fifth grade class of St. Michael’s School in Grand Forks showed their patriotism and honored the memory of those who fought and died in WWII in a special ceremony led by Father William Sherman. Father Sherman spoke about being a soldier and the responsibility of sacrificing your life so that others can have freedom. A memorial plaque that had been damaged in the 1997 flood and later refurbished was rededicated and blessed. The University of North Dakota Reserve Officer Training Corps color guard was present and the student body sang several patriotic songs.
We Remember

A call to pray for those who have gone before us

Please remember in prayer the faithful departed from our parishes, our diocese and throughout the world. Included are those who passed away between Oct. 15, 2019 and Oct. 15, 2020. If your loved one was not included in this list, we will include them in the Dec. 2020 New Earth issue.


BELCOURT - St. Benedict’s Church:

BOTTINEAU - St. Mark’s Church:

BUFFALO - St. Thomas Church:

CANDO - Sacred Heart Church:

CARRINGTON - Sacred Heart Church:

CASSELTON - St. Leo’s Church:

CAVALIER - St. Brigid’s Church:

CAYUGA - Sts. Peter and Paul’s Church:

DAZEY - St. Mary’s Church:

DEVILS LAKE - St. Joseph’s Church:

DICKEY - Assumption Church:
NEW EARTH NOVEMBER 2020

DRAKE - St. Margaret Mary’s Church:

DRAYTON - St. Edward’s Church:

DUNSEITH - St. Michael’s Church:

EDGELEY - Transfiguration Church:

ENDERLIN - St. Patrick’s Church:

ESMOND - St. Boniface Church:

FARGO - Sts. Anne and Joachim Church:

FARGO - St. Anthony’s Church:

FARGO - Holy Spirit Church:

FARGO - Nativity Church:
Larry Hatch–Nov. 4, 2019; Marlene Schlenker–Dec. 5, 2019;

FARGO - St. Paul's Newman Center:

FESSENDEN - St. Augustine's Church:

FINGAL - Holy Trinity Church:

FINLEY - St. Olaf's Church:

FORMAN - St. Mary's Church:

GRAND FORKS - Holy Family Church:

GRAND FORKS - St. Michael's Church:
GRAFTON - St. John's Church:

GWINNER - St. Vincent's Church:

HARVEY - St. Cecilia's Church:

HOPE – St. Agatha Church:

JAMESTOWN - St. James Basilica:

KARLSRUHE - Sts. Peter and Paul’s Church:

KENSAL - St. John’s Church:

KINDRED - St. Maurice Church:

KNOX - St. Mary's Church:

LAKOTA - St. Mary's Church:

LAMOURE - Holy Rosary Church:

LANGDON - St. Alphonsus Church:

LANKIN - St. Joseph’s Church:
Arnold Freije–Nov. 12, 2019; Mary Rita Swartz–July 8, 2020.

LARIMORE - St. Stephen's Church:

LIDGERWOOD - St. Boniface Church:

LISBON - St. Aloysius Church:

MANVEL - St. Timothy’s Church:
MAYVILLE - Our Lady of Peace Church:
Donald Elliott–May 1, 2020; Patricia M. Frost–May 2, 2020.

MEDINA - St. Mary Church,

MCCLUSKY - Holy Family Church:

MICHIGAN - St. Lawrence’s Church:

MILNOR - St. Arnold’s Church:
Myrtle Lack–Dec. 18, 2019; Bryan Gabel–Jan. 1, 2020; Rose-
marie Gregor–Feb. 19, 2020; Patricia Goolsbey–July 9, 2020;

MINTO - Sacred Heart Church:
Laurel M. Kruse–Oct. 7, 2019; Raphael “Ray” Feltman–
Nov. 6, 2019; Joyce A. Gershewski–Dec. 19, 2019;
Margaret R. Woods–Feb. 6, 2020; Paul R. Lunski–Mar. 25, 2020;
Earl J. Lunski–Apr. 13, 2020; Rylee Hefta–May 21, 2020;
Joseph F. Campbell–June 5, 2020; Rita M. Rudnik–June 13, 2020;

MOORETON - St. Anthony’s Church:
Elizabeth “Betty” Schumacher–June 5, 2020; Elizabeth Betty” A. Sperle–
July 28, 2020; Phillicia “Phyllis” Johnson–Aug. 7, 2020;
Peter Reis–Aug. 9, 2020; Alois “Al” Weigel–Aug. 12, 2020;
Ronald “Ron” A. Weigel–Sept. 14, 2020; Raymond “Ray” A.

MUNICH - St. Mary’s Church:

NAPOLEON - St. Philip’s Church:
Bernetta R. Kambeitz–Oct. 10, 2019; Margaret Gross–Dec. 12, 2019;
Elizabeth Betty” A. Sperle–July 28, 2020; Phillicia “Phyllis” Johnson–Aug. 7, 2020;
Peter Reis–Aug. 9, 2020; Alois “Al” Weigel–Aug. 12, 2020;
Ronald “Ron” A. Weigel–Sept. 14, 2020; Raymond “Ray” A.

NEW ROCKFORD - St. John’s Church:
Celester H. Risovi–May 14, 2020; Lily Steele–June 14, 2020;
Mark S. Johnston–Aug. 3, 2020; Connie R. Medhus–

OKAARWOOD - Sacred Heart Church:
Isabel M. Collette–Dec. 25, 2019; Mary Lou R. Cyr–Jan. 23, 2020;

ORISKA - St. Bernard’s Church:

PARK RIVER - St. Mary’s Church:

PEMBINA - Assumption Church:

PISEK - St. John’s Church:

REYNOLDS - Our Lady of Perpetual Help Church:
Carla Hanson Sletten–Dec. 4, 2019; Frances Fetter–Dec. 17, 2019;

ROLETTE - Sacred Heart Church:
Randy Norby–Nov. 23, 2019; Floyd Richard–May 29, 2020;

ROLLA - St. Joachim’s Church:

RUGBY - St. Therese Church:
Paul A. Ripplinger–Nov 5, 2019; Beatrice M. Hannes–Nov. 12, 2019;
Joseph F. Heilman–Nov. 29, 2019; Alice M. Heintz–Feb. 10, 2020;
William J. Krick–Mar. 6, 2020; Stacy A. Jaeger–Mar. 20, 2020;
Magdalena Sander–Apr. 8, 2020; Arthur Pfeifer–Apr. 18, 2020;
Elizabeth “Betty” Burgard–May 4, 2020; Bertha E. Liming–June 14, 2020;
Peter “Pete” L. Hoffart–June 17, 2020; Theresa Halvorson–June 21, 2020;

SANBORN - Sacred Heart Church:
Wallace Legge–Oct. 24, 2019; Lorraine Schoepbach–Oct. 31, 2019;

SELZ - St. Anthony’s Church:
Elonora Knoll–Nov. 27, 2019; Elizabeth Grad–Apr. 25, 2020.

SHELDON - Our Lady of the Scapular Church:

SAINT JOHN THE BAPTIST – St. John:

WALES - St. Michael’s Church:
Philomena E. Schumacher–Feb. 5, 2020;

STEELE - St. Francis de Sales:

SYKESTON - St. Elizabeth’s Church:

TAPPEN - St. Paul’s Church:

THOMPSON - St. Jude’s Church:
Diane Majkrzak–Nov. 12, 2019.

TOLNA - St. Joseph’s Church:

TOWNER - St. Cecilia’s Church:

VALLEY CITY - St. Catherine’s Church:


VELVA - St. Cecilia’s Church:

VESELEYVILLE - St. Luke’s Church:

WAPETON - St. John’s Church:

WALES - St. Michael’s Church:

WALHALLA - St. Boniface Church:

WARSAW - St. Stanislaus Church:

WESTHOPE - St. Andrew’s Church:
Helen Sandy–Aug. 9, 2020.

WEST FARGO - Blessed Sacrament Church:

WEST FARGO - Holy Cross Church:
Katharine Syvertson–Oct. 7, 2019;

WILD RICE - St. Benedict’s Church:

WILLOW CITY - Notre Dame Church:

WIMBLEDON - St. Boniface Church:
Merri Brueske–June 1, 2020.

WINDSOR - St. Mathias Church:

WYNDMERE - St. John the Baptist Church:

ZEELAND - St. Andrew’s Church:

“Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.” – John 14:1-3

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the pathway home.
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Jacob and Sarah Warren of New Rockford have one living son, Milo. What you don’t know at a glance from seeing their family is that they also have three children in heaven—two lost through miscarriage, and one, Boyd Xavier, who died shortly after birth.

Just three weeks after they suffered the loss of a baby girl in May 2019, Travis and Amy Steele, also of New Rockford, lost their unborn baby at 11 weeks. They believed this baby to be a girl and named her Lily. Travis and Amy knew they wanted to bury their child, but didn’t know how to do so. In the process of finding a space for their daughter, Sarah Warren and Jodi Guler, also of New Rockford, reached out to Amy to offer their comfort and support.

“We developed a friendship over something that is not spoken of often—the loss of an unborn child,” said Guler, who also lost two children through miscarriage. “It is through friendship and the grief of losing Lily that God called Travis and Amy to take steps to begin Lily’s Hope Ministry.”

According to their website, “Lily’s Hope ministry is dedicated to helping families bury and remember their child who died in utero, at birth or shortly after. We believe that though a child’s life may be short, it is far from insignificant. We want to grieve alongside other families who have gone through the same sorrow and aid them in the burial and remembrance of their child. We believe it is of great importance to give families a final resting place for their child and to mourn not only the loss of their child but to be united with others who have experienced a similar loss.”

That final resting place at St. John’s Catholic Cemetery was dedicated on Aug. 23 during a ceremony where families and supporters remembered the lives of 18 unborn babies. Father Reese Weber, pastor of St. John’s Church, New Rockford and Sts. Peter and Paul’s Church, McHenry, and Pastor Mindy Meier from First Congregational Church in New Rockford were present.

“As Catholics we are called to be open to life, but what is often not talked about is that we have to be equally open to the loss of life and the trauma that usually comes with that,” said Steele. “As we all know, we are not guaranteed the family we desire in our humanness, but this isn’t often something that is talked about and supported.”

Through Lily’s Hope, the Guler, Steele, and Warren families learned of many other families who have experienced the loss of an unborn child, some that happened 20, 30, or more years ago. By creating a space to remember all children who have come to the community, even for a short time, families are able to experience healing and unity with others who have experienced a similar loss.

“As Catholics we believe life begins at conception, but what I have found is that many families don’t know how to handle the loss of their tiny baby and often don’t feel justified in doing anything,” said Steele. “We fight—as we should—with great passion for an unborn child’s life who is going to be aborted, but do we acknowledge that mother and father (and their children) who lose a baby in utero? Do we send them cards, make them meals or honor their loss in any way?”

“I can’t help but think that as Catholics we are called to bring the gospel to the world this way,” said Guler. “Jesus himself has shown us that supporting each other in suffering and walking the road of suffering together is the greatest way to convert all our hearts.”

To those who suffer, God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light. In Christ, God himself wishes to share this path with us and to offer us his gaze so that we might see the light within it.

–Pope Francis, Lumen Fidei no. 57

Our little ones are far from insignificant

New Rockford community comforts families mourning the loss of young children

By Kristina Lahr
The purpose of crying out to the Lord in prayer is not to get used to suffering, but to remember that God, and not humankind, is the only source of salvation and consolation, Pope Francis said.

The Book of Psalms, with its many prayers of supplication, teaches Christians how to ask “God to intervene where all human efforts are in vain. That is why prayer, in and of itself, is the way of salvation and the beginning of salvation,” the pope said Oct. 14 during his weekly general audience at the Paul VI audience hall.

“The prayer of the psalms is the testimony of this cry: a multiple cry because in life, pain takes a thousand forms and takes the name of sickness, hatred, war, persecution, distrust; until the supreme ‘scandal,’ that of death,” he said.

During the audience, the pope continued his series of talks on prayer, reflecting on the Book of Psalms, which “communicates ‘knowing how to pray’ through the experience of dialogue with God.”

“In this book, we do not encounter ethereal, abstract people, those who confuse prayer with an aesthetic or alienating experience,” he explained. “The psalms are not texts created on paper, but rather they are invocations, often dramatic, that spring from lived existence.”

The Book of Psalms, he continued, is where Christians can “hear the voice of men and women of prayer in flesh and blood, whose life, like that of us all, is fraught with problems, hardships and uncertainties.”

In the psalms, the pain, suffering and sorrow are not “meaningless, without purpose,” but instead it “becomes a relationship, a cry for help waiting to intercept a listening ear.”

“Even the pains we suffer cannot be merely specific cases of a universal law: they are always ‘my’ tears, which no one has ever shed before me. All human pains for God are sacred,” he said.

Departing from his prepared remarks, the pope said he met earlier with the parents of Father Roberto Malgesini, a priest from the Diocese of Como who was stabbed to death Sept. 15 by a mentally ill homeless man he was helping.

“The tears of those parents are ‘their’ tears and each one of them knows how much they suffered to see their son who gave his life in the service of the poor,” the pope said.

“When we want to console someone, we do not find the words. Why? Because we cannot get to ‘their’ pain, because ‘their’ pain is theirs, ‘their’ tears are theirs. The same, with us: the tears, ‘my’ pain is mine, the tears are ‘mine’ and with these tears, with this pain, I turn to the Lord,” he said.

Pope Francis said that while not all problems are solved in prayer, sometimes, it is enough for one to know that “the Lord listens.”

“Those who pray are not deluded,” the pope said. “They know that many questions of life down here remain unresolved, with no way out; suffering will accompany us and, after one battle, others will await us. But if we are listened to, everything becomes more bearable.”

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Prayer, crying out to God is only source of salvation, pope says

By Junno Arocho Esteves | Catholic News Service

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NEW EARTH NOVEMBER 2020 37
With the beatification of Carlo Acutis in Assisi, the Catholic Church now has its first “Blessed” who loved Super Mario and Pokémon, but not as much as he loved the Real Presence of Jesus in the Eucharist.

“To be always united with Jesus, this is my life program,” Carlo Acutis wrote at the age of seven.

The young Italian computer whiz, who died of leukemia at 15 offering his suffering for the pope and the Church, was beatified Oct. 10 in a Mass at the Basilica of St. Francis of Assisi.

Born in 1991, Acutis is the first millennial to be beatified by the Catholic Church. The teen who had an aptitude for computer programming is now one step away from canonization.

“Since he was a child… he had his gaze turned to Jesus. Love for the Eucharist was the foundation that kept alive his relationship with God. He often said, ‘The Eucharist is my highway to heaven,’” Cardinal Agostino Vallini said in his homily for the beatification.

“Carlo felt a strong need to help people discover that God is close to us and that it is beautiful to be with him to enjoy his friendship and his grace,” Vallini said.

“His ardent desire was also that of attracting as many people to Jesus, making himself herald of the Gospel above all with the example of life.”

At a young age, Acutis taught himself how to program and went on to create websites cataloguing the world’s Eucharistic miracles and Marian apparitions.

“The Church rejoices, because in this very young Blessed the Lord’s words are fulfilled: ‘I have chosen you and appointed you to go and bear much fruit.’ And Carlo ‘went’ and brought the fruit of holiness, showing it as a goal reachable by all and not as something abstract and reserved for a few,” the cardinal said.

“Having a friend who is about to become a saint is a very strange emotion,” Pastorelli told CNA Oct. 10. “I knew he was different from others, but now I realize just how special he was.”

“I watched him while he was programming websites… He was truly an incredible talent,” he added.

Masked pilgrims spread out in front of the Basilica of St. Francis and throughout the different piazzas in Assisi to watch the Mass on large screens as only a limited number of people were allowed inside.

Acutis’ beatification drew an estimated 3,000 people to Assisi, including people who personally knew Acutis and many other young people inspired by his witness.

Mattia Pastorelli, 28, was a childhood friend of Acutis, who first met him when they were both around the age of five. He remembers playing video games with Carlo.

“Having a friend who is about to become a saint is a very strange emotion,” Pastorelli told CNA Oct. 10. “I knew he was different from others, but now I realize just how special he was.”

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Art, prayer presence are planting seeds, Thayer says

We’d been anticipating it for a couple weeks—the visit of former Planned Parenthood manager Sue Thayer—another of the abortion giant’s defectors who’d seen the light of life. And this was the day.

Arriving at the sidewalk of our state’s only abortion facility during the fall 40 Days for Life campaign, I saw people gathered around someone, but it wasn’t our out-of-town guest. Instead, 18-year-old Maria Loh was sitting on the ground, scrunched over her latest sidewalk-chalk creation, her palette of colored chalk scattered near her, along with a laminated picture of a 38-week old fetus she was using for inspiration. The much-larger drawing, in oranges, yellows, and pinks with black outline, was inescapably alluring, especially here.

Maria had arrived hours ago—at 6 a.m., she told me—to start her project. It was now almost 1 p.m., and final touches were still being added. Sizing up her sidewalk-square-easel canvas and creation, I was mesmerized.

I’d seen Maria’s artwork before, on summer walks about my neighborhood, including the one applied onto a section of the driveway of her family’s home; a gorgeous Marian depiction that soon would become the focus of a Catholic News Agency article.

Around the time that article appeared in French, on a national Catholic social-media page, I defended Maria when someone called it offensive to create something so sacred that could easily be washed away by rain, or possibly stepped on. Maria seemed to recall something they hadn’t: that even if temporary, her drawing would be held forever in the heart of God, maker of sunsets.

Pastor Paul Letvin’s opening prayer pulled me away from the artwork, prompting me toward a pickup cargo bed, in which he and Thayer were now standing to address the crowd and share her story. Thayer spoke of the deception in which she’d been entrapped, and the things that led to her ultimately leaving her work in the industry, including the handwritten note in the window of the car of a nearby businessman that said, simply, “You know in your heart abortion is wrong.”

This, along with messages she was hearing on Christian radio, began to work on her conscience. When webcam abortions were quietly introduced within the company—abortions done remotely with a physician watching by Skype as the woman ingests the first set of pills to abort her child, and non-medical personnel doing the rest—Thayer spoke up, and was fired.

A large severance payment was offered if she would never speak of her employment there. Thayer refused it, eventually getting involved in pro-life activity in her small town of Storm Lake, Iowa, and in time, accepting a position as outreach director with 40 Days national.

Thayer directed some of her words at the escorts. Then, turning to the crowd of 75 prayer advocates, she said seeds were being planted through our presence, even when our prayers seemed to fall on deaf ears, encouraging us to keep at it.

That evening, I got a call from Maria’s grandfather, Deacon George Loegering. Earlier, he’d beamed as he shared with me how proud he was of his granddaughter and her talent. This time, however, the news wasn’t good. “They washed away her drawing,” he said, notably upset. “We waited until the last escort left, but they came back later and erased it.”

Her mom had some pictures of the demolished artwork, he said, sharing that the colors from the chalk being washed away had blended together, giving the appearance of blood. “It seems,” he said, “that they felt they had to abort this, too.”

On my way to Adoration that night, I couldn’t stop thinking about Maria’s beautiful drawing, erased intentionally by human hands. “Why couldn’t they have just let the rain wash it away naturally?” I asked, directing my question at God. It seemed, in a symbolic way, to be the difference between miscarriage and abortion.

In the chapel, I read these words from a recent letter from Archbishop Carol Maria Viganò: “…today, what is good is censored, because evil does not tolerate it.”

Earlier, Deacon George had assured me that, despite her disappointment, Maria was doing okay; she’d offered her work to the Lord, after all. And when I shared the sad news with Colleen Samson of 40 Days for Life North Dakota, she helped put things into further perspective.

“I believe Maria’s chalk ‘baby in the womb’ touched some of the escorts’ hearts,” she said, “and even if they destroyed it, the image remains in their minds. God will use it as a seed to bring them home to truth… one day… one day.”

Roxane B. Salonen, a wife and mother of five, is a local writer, as well as a speaker and radio host for Real Presence Radio. Roxane also writes weekly for The Forum newspaper and monthly for CatholicMom.com. Reach her at roxanebsalonen@gmail.com.
Do you know where we are?
The answer will be revealed in the December New Earth.

Where in the diocese are we?

Last month’s photo is the adoration chapel of St. Joseph’s Church in Devils Lake.