



Dakota Catholic Action

Reporting on Catholic action in western ND since 1941



A brotherhood like no other

Photos by Deacon Joe Krupinsky

Father Dominic Bouck and Father Jarad Wolf receive a welcome reception by their brother priests following ordination on June 11.

Two new priests ordained

The sacred brotherhood that is the priesthood gained two more on June 11 as Fr. Dominic Bouck and Fr. Jarad Wolf were ordained at the Cathedral of the Holy Spirit on the Feast of St. Barnabas, the Apostle.

The faithful packed the main sanctuary to witness the two men as Bishop Kagan extended his hands over the men permanently changing their souls, drawing them into the most intimate union any man can enjoy with Christ.

During the Rite of Ordination, Bishop Kagan anointed each man's hands saying, "The Lord Jesus Christ, whom the Father anointed with the Holy Spirit and power, guard and preserve you that you may sanctify the Christian people and offer sacrifice to God." The priest's hands are anointed in order to sanctify the Christian people. The priest is configured to Jesus Christ, our great High Priest, by his sacerdotal ordination. This brings about a new relationship with Christ and to His Church. Ordination so joins the priest to Christ that he acts in the person of Christ the Head of the Church; so that Christ's saving work may be effective in our day. The priest becomes a mediator of divine blessing and sanctification for the good of all the faithful. For this reason, there is a pious devotion in the Catholic Church of seeking priests' blessings after ordination.

Both men celebrated their first Mass in their respective home churches the next day—Fr. Dominic at St. Patrick's in Dickinson and Fr. Jarad at Sacred Heart in Glen Ullin. Father Dominic, son of Bernard and Cynthia Bouck, has been appointed Chaplain for Light of Christ Catholic Schools and part-time Parochial Vicar for the Cathedral of the Holy Spirit, Bismarck. Father Jarad, son of Joseph and Roslyn Wolf, is Parochial Vicar for St. Joseph, Mandan, and part-time teacher of Religion for Light of Christ Catholic Schools.



Newly-ordained Fr. Dominic Bouck gives his first blessing as a priest to Bishop Kagan.

For a photo recap of the 2018 priestly ordination, see pages 8 and 9.



Bishop Kagan anoints the hands of the newly ordained Fr. Jarad Wolf with Sacred Chrism, consecrating him for his pastoral ministry.

A LOOK INSIDE



Beneath the veil

For many women, wearing a chapel veil is more about the heart than the head PAGE 5

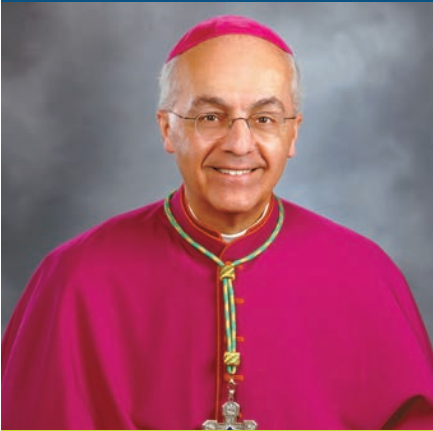


Big Smoke II

The barbecue cook-off fundraiser is another big success for the Serra Club of North Central NDPage 11

Historic moment for both dioceses

FROM THE BISHOP



Bishop David D. Kagan

With this month of August, we resume the regular publication of our Diocesan Newspaper and I hope and pray that all of you are having a holy, happy and safe summer.

This month we celebrate several important feasts and solemnities in our church year and two, in particular, I remind you of and urge you to take the time for Mass and the worthy reception of Holy Communion. The first, of course, is the Solemnity of the Assumption of the Blessed Virgin Mary and this is a Holy Day of Obligation. All Catholics

of the age of reason are obliged to attend and participate at the Holy Sacrifice of the Mass. If you are legitimately prevented from Mass on Aug. 15 then the obligation does not bind you but if you simply do not make the time for Mass or just forget, as the Church has always taught, that person commits a mortal sin which must be confessed as soon as possible in the sacrament of reconciliation and before receiving Holy Communion. All of our pastors are very good about publishing their holy day Mass schedules in the bulletins and on their parish websites, so this is always a great help.

The second feast is the Queenship of the Blessed Virgin Mary, eight days after the Assumption and, while this feast is not a Holy Day of Obligation, it is the last day of the Octave of the Assumption and reminds us of the singular place Our Blessed Lady has in the life of the Church as well as in eternity in Heaven. If you are able, please do make Mass and Holy Communion on this day also.

As you will note in this issue, a portion of it is devoted to an

important and rare occurrence for our diocese and the Diocese of Fargo. In fact, this has not happened since our Diocese of Bismarck was officially erected and separated from the Diocese of Fargo in 1910. Not only has the Holy See and more specifically, the Congregation for Bishops, formally and canonically placed the Parish of St. John, Lansford, under the immediate and permanent care of the Diocese of Bismarck and its diocesan bishop, but it has approved the request of Bishop John Folda and me to alter our official boundaries to reflect this change.

Thus, after 108 years, the boundaries of both dioceses have been officially altered by the Holy See and after 69 years of giving pastoral care to the Parish of St. John, Lansford, on behalf of the Bishops of Fargo, the parish is now, in fact, a parish of the Diocese of Bismarck and no longer a parish of the Diocese of Fargo. Please read of this historic moment for both dioceses in this issue of the Dakota Catholic Action and, as a matter of further interest, our seminarian, Ben Wanner, did the actual translation into English of the official Latin rescript from the Congregation for Bishops.

It is important to note that Bishop Folda and I agreed that all of this would go into effect this last May 20, the Solemnity of Pentecost. We also agreed that we would both meet at St. John Parish on Sunday, Aug. 19 for a Mass of Thanksgiving to mark, in a more solemn way, this historic moment and to reaffirm our mutual love and respect for every Catholic in North Dakota. On page 3 of this issue of the Dakota Catholic

Action, you can read the details of how we came to provide pastoral care to St. John, Lansford, during the Episcopate of Bishop Vincent Ryan.

BISHOP'S SCHEDULE AUGUST 2018

Aug. 3	• Serra Club Mass and Dinner, Church of Christ the King, Mandan, 5:30 p.m.
Aug. 4	• Home on the Range Annual Champions Ride, Home on the Range, 1 p.m. MST
Aug. 5	• Town and Country Celebration, Stanley/Donnybrook Area, 11:30 a.m.
Aug. 10	• Cabinet Meeting, Chancery, 10:30 a.m.
Aug. 13	• Fr. Todd Kreitinger's Installation Mass, Spirit of Life, Mandan, 5:30 p.m.
Aug. 16	• All-Staff Mass, Bishop's residence chapel, 8 a.m. • Directors' Staff Meeting, Center for Pastoral Ministry, 9:15 a.m. • Fr. Shannon Lucht Installation Mass, Sts. Peter and Paul, Strasburg, 6 p.m.
Aug. 18	• SMCHS Reunion Mass, SMCHS Gymnasium, 5 p.m.
Aug. 19	• Mass at St. John, Lansford, 10:30 a.m.
Aug. 20	• Fr. Shane Campbell Installation Mass, St. Bernard, Belfield, 5:30 p.m. MST
Aug. 21	• Real Presence Radio interview, 9 a.m. • Presbyteral Council, Center for Pastoral Ministry, 10 a.m. • Catholic Homeschooler's Mass, Cathedral of the Holy Spirit, Bismarck, 5 p.m.
Aug. 23 - 25	• Region VIII Provincial Bishop's Meeting, Sioux Falls, SD

BISHOP IN ACTION



Submitted photo

Bishop Kagan in his residence chapel with diocesan seminarians Grant Dvorak (left) and Jake Magnuson for their rite of candidacy.



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SOCIAL MEDIA



Search "Bismarck Diocese" on YouTube for videos from the Church in western N.D.

50th Anniversary



Bismarck Diocese
Published on July 10, 2018

Humanae Vitae (Latin for "Of Human Life") is an encyclical written by Pope Paul VI and dated July 25, 1968 that centered around the Church's teaching about married love, responsible parenthood and the continued rejection of unnatural forms of birth control



Visit our website at www.bismarckdiocese.com
Get news, photos, videos and more from around the diocese.



Follow the Diocese on Twitter @BisDiocese and follow Bishop Kagan @VescovoDDK



Like us on Facebook at www.facebook.com/BismarckDiocese

Get status updates, photos, videos, and links and share them with your friends.

Redefining boundaries

St. John Parish in Lansford officially becomes part of Bismarck Diocese

By Sonia Mullally
DCA Editor

It began with what you might call a “gentlemen’s agreement” and is now official. The St. John Parish in Lansford is part of the Diocese of Bismarck—altering the diocesan borders for the first time since it was established over 100 years ago.

In 1949, the pastor of St. Andrew’s Catholic Church in Westhope (in the Fargo Diocese) informed his superior, Bishop Leo Dworshak, that he had said his last Mass at St. John in Lansford. He was aging and the travel was just too much, especially during the long North Dakota winters. Bishop Dworshak then contacted Bismarck Diocese’s Bishop Vincent Ryan to ask for his assistance. The pair agreed that Bismarck Diocese priests would take over providing for the pastoral and sacramental needs of the parishioners of St. John in Lansford. Nothing more official than a simple agreement.

Over the years, little was thought of this arrangement; it’s just how things were done. At the time, Msgr. John Hogan, at St. Leo’s Parish in Minot, was tasked with finding priests to cover the small town about 30 miles north of Minot. For more than 60 years, priests from Minot and the surrounding areas made sure that Mass and the sacraments were celebrated in Lansford. More recently, the parish has been covered by the priest in residence at St. Jerome in Mohall (currently Fr. Adam Maus) and is part of a cluster with St. James in Sherwood.

Reevaluating the arrangement

In 2012, during Bishop Kagan’s time as the apostolic administrator of the Fargo Diocese in the interim period between bishops, he began to take a closer look at the situation in Lansford. He mentioned it to the new Bishop John Folda in 2013. A few years later, a more formal conversation began and got the ball rolling to make St. John an official parish of the Diocese of Bismarck.

The process took about 18 months before paperwork was submitted last year to the Holy See in Rome. It’s here that the Congregation for Bishops officially and canonically placed St. John of Lansford, by approving the request of Bishops Kagan and Folda, within the boundary and care of the Bismarck Diocese.

After the change, which officially took effect on May 20, approximately 255 square miles were added to the Bismarck Diocese. Bishop Kagan and Bishop Folda will meet at St. John Parish on Sunday, Aug. 19 for a Mass of Thanksgiving to mark the change and celebrate with the parishioners.

In truth, not much changes for the members of St. John. As usual, they will see Fr. Adam Maus at the altar each week. Many of them possibly didn’t even realize that they were a Fargo Diocese parish being served by their neighboring diocese. Now, that gentlemen’s agreement between two bishops is official in the eyes of Rome.

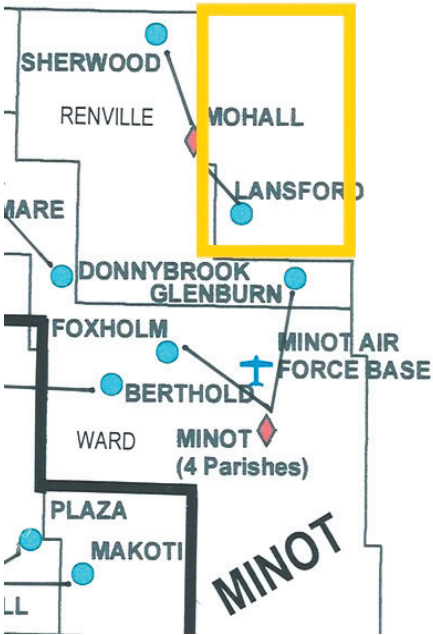


St. John in Lansford

History of St. John in Lansford

Before St. John’s Church in Lansford was built, missionary priests tended to the needs of the Catholic families. Lansford became a station in 1902 with Masses held in homes. The church was built in the summer of 1906 at a cost of approximately \$5,000. It had a seating capacity of 125 and was dedicated on Sept. 20, 1907. At that time, there were about 100 members. Father C. M. Turcotte was the first pastor

In 1914, the church was almost destroyed by lightning and had to be remodeled. A new church was built in 1963 at a cost of \$65,000 and was dedicated on July 11, 1964, by Bishop Leo Dworshak of Fargo. Father Edwin Volk was pastor at that time and membership consisted of 50 families.



The yellow rectangle marks the general area of northwest Bottineau County north of Minot that was added to the Bismarck Diocese—approximately 255 sq. miles.



3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D.C. 20008-3610

APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

No. 3840/18

29 January 2018

This No. Should Be Prefixed to the Answer

Your Excellency,

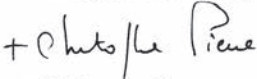
I write with a positive answer to your letter of 1 August 2017 in which you and Bishop John Folda propose a change of the shared boundaries of the Dioceses of Fargo and Bismarck. Enclosed you will find a Decree from the Congregation of Bishops approving the alterations as outline in your request.

The Congregation for Bishops asks that you forward to this Nunciature the *acta* and supporting affidavits of the implementation of the Decree for transmission to the Congregation.

A copy of the Decree and a similar letter is being sent to Bishop Folda.

With cordial regards and best wishes, I am

Sincerely yours in Christ,



+ Christophe Pierre
Apostolic Nuncio

Most Reverend
DAVID KAGAN
Bishop of BISMARCK
P.O. Box 1575
Bismarck, ND 58502-1775

ENCLOSURE

Prot. N. 1015/2017



Congregation for Bishops

Decree concerning a change of territories
for the Diocese of Bismarck and the Diocese of Fargo

So that it is more fittingly able to be adopted for the pastoral care of the Christian faithful, Exc.mi PP. DD. David D. Kagan, Bishop of the Diocese of Bismarck, and John Thomas Folda, Bishop of the Diocese of Fargo, with unanimous consent from the Apostolic See, asked that the boundaries of their entrusted territories would be changed.

After receiving this favorable request from Exc.mi P.D. Christophe Pierre, Titular Archbishop of Gunela and Apostolic Nuncio to the United State of America, the Congregation for Bishops, having concluded that a beneficial change of this kind is for the good of the Christian faithful, in virtue of its particular faculties given by the Supreme Pontiff, Francis, Pope by Divine Providence, agreed to this request with offered prayers.

Therefore, by this Decree, which is just as valid as if it were an Apostolic Letter marked with the papal seal, the Church takes away from the diocese of Fargo and attaches to the Diocese of Bismarck the whole territory of the parish of St. John in the town publically called Lansford, with the boundaries of each marked ecclesiastical territory changed by this reasoning.

Therefore, the documents and records of the aforementioned territory concerning its clergy, faithful, and temporal goods are to be transferred from the Fargo Curia to the Bismarck Curia.

To complete this transition, the Congregation for Bishops assigns the aforementioned Exc.mum Apostolic Nuncio or, if the see is absent, the bearer of the businesses of the Holy See in the United States of America, granting him the necessary and appropriate faculties, even of further delegation, for the way in which it is to be accomplished. Whatever man of ecclesial rank is appointed with the assigned burden to the same Congregation, when it is first authorized, an authentic copy of the fulfillment of the full act must be sent back.

Whatever is impeding and contrary to this decree is not permitted.

Dated in Rome, from the office of the Congregation for Bishops, January 13, 2018.

Marc Cardinal Ouellet, P.S.S., Prefect

Archbishop Ilson de Jesus Montanari, Secretary

The text of the decree for the change in diocesan boundaries issued by the Congregation of Bishops was written in Latin and translated to English by our diocesan seminarian, Ben Wanner.

Unleashing Mark’s Gospel

Local man pens book about the saint’s account of Jesus

By Patti Armstrong
DCA Writer

“Our age is numb. It’s numb to beauty, to goodness, to truth, because it’s numb to grace, and ultimately numb to God. And that means it’s a good season for the preaching of Mark, because Mark is a Gospel that preaches well when understood, a radical Gospel for an age grown numb.”

It is an opening to draw one irresistibly into a book described by Dr. Scott Hahn as, “One of the most exciting



Dr. Leroy Huizenga

and readable commentaries I’ve ever read.” He would know. Dr. Scott Hahn is the author of more than 40 books and holds the Fr. Michael Scanlan Chair of Biblical Theology and the New Evangelization at the Franciscan University of Steubenville, where he has taught since 1990. *Loosing the Lion*, was written by Dr. Leroy Huizenga, the Administrative Chair of Human and Divine Sciences and Associate Professor of Theology at the University of Mary and a parishioner at the Cathedral of the Holy Spirit in Bismarck. It is a commentary on St. Mark’s Gospel, presented as a radical liturgical proclamation that “might rouse postmodern people to faith.”

An apocalyptic time

Loosing the Lion explains Mark’s Gospel as an intense and shocking story. It is, after all, the story of a holy war, where the culture begins to encounter the living Jesus and the Christianity that will not be stopped.

It is a startling message to those who think of Mark’s Gospel, or any of the Gospels, as dull or ordinary. Huizenga laments the numbness of our culture and points to the sobering statistics that post-modern apathy he blames on “accommodation, moralism, and gimmicks” within our churches. And so, he dispensed with all that and instead gave a lively explanation of a time and events that were a part of the cultural revolution that is Christianity.

“Mark is bold, intense, even weird at points.” Huizenga explained. “If someone made it into a movie it would look postmodern and edgy, with flashbacks, irony, and surprise.”

Mark’s Gospel is especially relevant to the 21st century West, according to him, for two reasons. “First, it’s about God in Jesus leading an apocalyptic holy war against sin, death, hell, and the devil, and so it’s interesting,” he said. “It’s not that sort of boring, middle-class moralistic thing most people assume is Christianity. It really upsets common preconceptions. Second, it’s countercultural.”

Because Mark’s Gospel emphasizes the absolute necessity of the cross, Huizenga said it is a challenge for Protestants more comfortable with a “theology of glory,” than one on the cross. But if we focus only on the glory, he explained, then it turns God into one who serves us. “It’s idolatry; it’s like we’re making a god in our image who looks like us and gives us what we want,” Huizenga explained. “The theology of the Cross, however, insists that the very fact of the crucifixion reveals how wicked the human race is; Jew and Gentile—thus all humanity—conspire to murder God’s Son. Before the Cross saves us, it first reveals to us the hideous depths of our sin. It tells us we’re not OK, that God isn’t there to cater to our worldly desires. So, the Cross both damns and saves us, revealing our sin but also our salvation.”

“Mark’s Gospel is intense,” Huizenga said, “presenting an intense Jesus sent into the crisis of a world trapped in bondage to rescue it, storming Galilee and surrounding regions, exorcising and healing, and storming Jerusalem, throwing himself on the Cross.”

His inspiration for writing *Loosing the Lion* was to aid busy priests and deacons with a ready resource to preach Mark like Mark himself did, for a deeper encounter with Jesus. It is also especially for everyone who loves sacred Scripture.

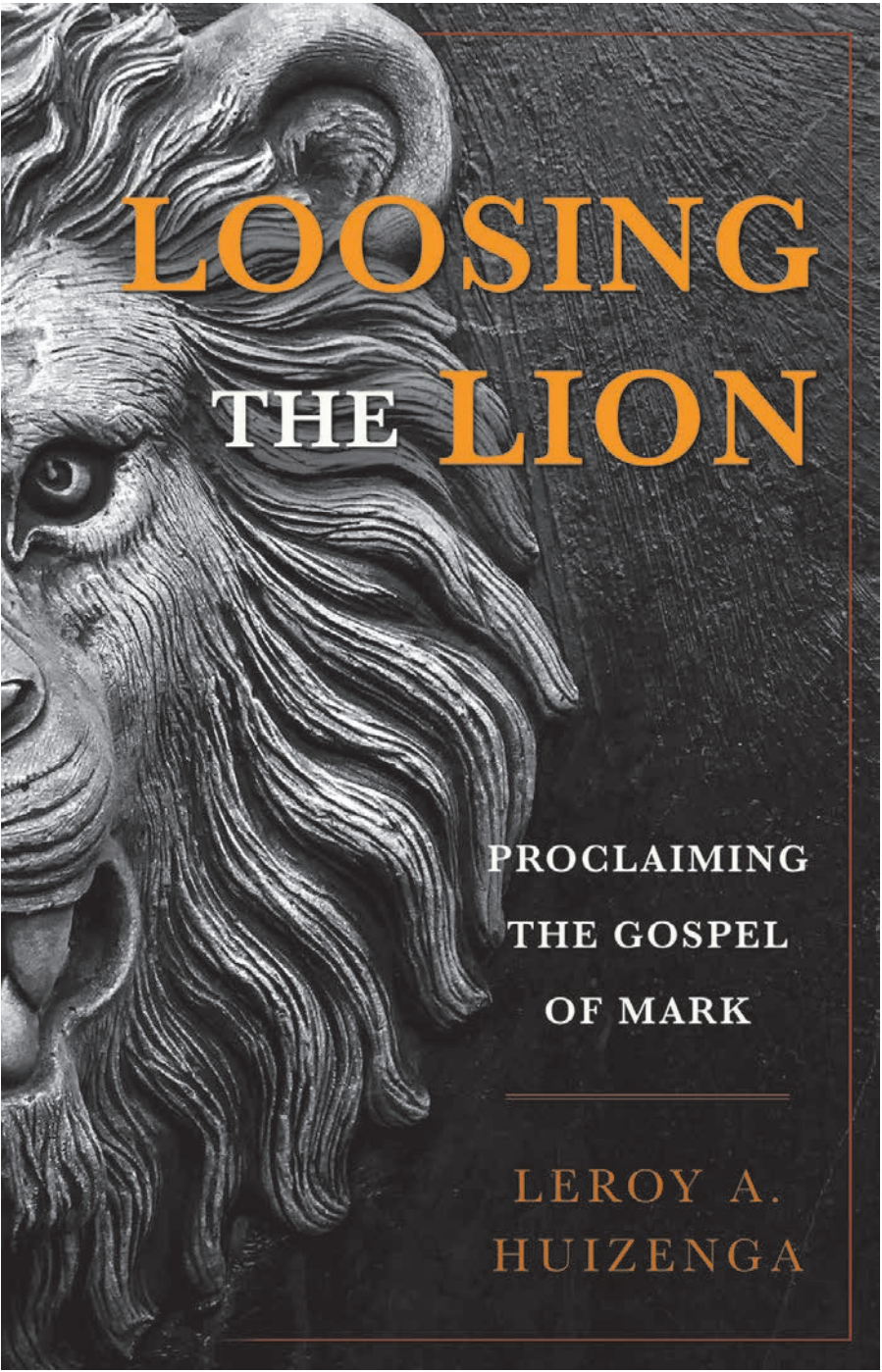
Conversion to the Faith

Huizenga earned a Master of Divinity from Princeton Theological Seminary and a PhD in New Testament from Duke University as a proclaimed evangelical Presbyterian. Although he had been baptized Catholic and raised Lutheran, in high school he had a serious conversion experience and started hanging out with evangelicals such as Baptists and Pentecostals.

During his doctoral studies, he received a Fulbright Grant to study and teach at Johann Wolfgang Goethe-Universität in Frankfurt, Germany. When Huizenga took his first job at Wheaton College in Illinois, the country’s flagship evangelical institution, he felt the weight of responsibility for the theological formation of his students.

“I found the lack of real theological authority a problem,” Huizenga explained. “Students would come to me with their deepest questions about God, life, death, sex, war, pain, sacraments, and so on, and I could give a good answer, but another faculty member could give an equally reasoned but different or even opposite answer.” It bothered him that they all believed the Bible as inerrant and the supreme authority, but couldn’t agree on what it meant on crucial, fundamental issues.

It was when Huizenga and his wife Kari began to ask deeper questions about marriage, and



ran into the theology of the body, that he found the Catholic answers compelling.

“It’s said you can be for Rome or against Rome, but not indifferent to Rome,” Huizenga said. “I think it was Chesterton who talked about how converts really get pulled to the Church once they stop resisting. I found myself in that situation, longing to be Catholic, longing for the Eucharist, and so entered an informal process with a local priest, and was received back into the Church of my baptism at the Easter Vigil of 2011.” His wife

followed him into the Church the very next year.

Huizenga landed a job at the University of Mary in 2011 in his home state of North Dakota, glad to be returning to “God’s country” to work, raise their three children and ice fish as often as his wife and the weather permits.

The book is available for purchase locally at Mayo Pharmacy or the Rainbow Shop Parable Christian Store in Bismarck and online at Amazon.com or St Paul Center for Biblical Theology (stpaulcenter.com).

PROTECTING OUR CHILDREN

The Diocese of Bismarck is firmly committed to the health and protection of our children, young people and vulnerable adults. With the hope of healing the pain and suffering from sexual abuse in the Catholic Church, we encourage anyone who has suffered from this abuse to please come forward and let us know. To report allegations of sexual abuse, please contact: Dale Eberle, Chancellor, Diocese of Bismarck, PO Box 1575, Bismarck, ND 58502-1575. Phone: 701.223.1347 or 1.877.405.7435. The complaint form and policies can be found on the diocesan web site at <http://www.bismarckdiocese.com>.

CODE OF CONDUCT

The Catholic Church must be exemplary: Clergy, staff, whether diocesan or parish, and volunteers are held accountable for their behavior. To enable the highest level of accountability, there must be a clear and unambiguous definition of appropriate behavior. To this end, this Code of Conduct is defined for the Diocese of Bismarck and it provides a foundation for implementing effective and enforceable standards for all personnel. View the Code of Conduct at <http://www.bismarckdiocese.com>.



It's more about the heart than the head

By Amanda Evinger
DCA Writer

For many women, wearing a chapel veil is an opportunity to live in the light of eternity; to embrace a profound sense of the sacred and walk in humility.

“In the life of the Church, we veil things that are holy,” says Rev. Gary Benz, Pastor of Saint Mary’s in New England and Saint Elizabeth of Hungary of Lefor. “For example, we veil the chalice and the tabernacles in our churches. When I see a woman come into the church with a chapel veil on, it says something about the meaning of motherhood and femininity. A woman gives a profound gift to the Church—either the gift of a human life with an eternal soul, or the gift of spiritual maternity. Women have so much to offer the Church by their unselfishness. By veiling, a woman reveals the feminine beauty of the Church, as well as her great dignity.”

Those who wear a veil often feel that it enriches their friendship with the Blessed Mother, who was most likely always veiled, and deepens their dedication to her in a unique way.

“Wearing the veil connects me to the Blessed Mother, and helps me imitate her virtues, especially her humility,” said Nicky Berg, who attends St. Boniface in Grenora. “When I put on my veil, I often picture that I am under the mantle of Mary; that it is her mantle I am wearing. It is so comforting to me to have this connection with her.”

Consequently, many women notice that wearing the veil leads them to a more fervent, contemplative devotion to Our Lord, truly present in the Holy Eucharist, and allows them to grow in charity.

“Wearing my veil at church reminds me that I am in the Real Presence of Jesus,” Nicky added. “It helps me to have a good interior disposition and prepare myself to have a spiritual encounter with the Creator of the Universe, the Creator of my soul. It reminds me to submit myself to the will of God. It helps to hold me accountable, and inspires me to act with dignity and respect all those around me.”

The tradition of women wearing chapel veils has always been—and remains— a vibrant, capacious source of grace, flowing through

the very lifeblood of Mother Church.

“It has been a tradition of the Church ever since the time of the Apostles by recommendation of St Paul, (1 Corinthians 11:1-16), and it remains a valid tradition in the Catholic Church today, as Canon Law never abolished it,” Rev. Benz explained. “It is definitely not something the Church ‘got rid of!’”

Those who veil find the historical significance of the tradition to be a wellspring of inspiration.

“Wearing a veil connects me with the past, as well as with the traditions of the Catholic Church,” Nicky shared. “I often think about all those women who have sustained the Church for more than 2,000 years. How wonderful their understanding was of all the symbolism that makes up our traditions, and how great their devotions were! Many of them wore veils to show love, visibly give recognition to the Real Presence of Jesus, and to humble themselves before God.”

Contrary to popular opinion that veils set back the feminist movement, it’s quite the opposite. Those who veil find it to be a luminous witness to the prominent, matchless place that women have in the Catholic Church.

“Throughout the centuries, there have been so many Catholic women who were truly strong, and joyfully endured the daily sacrifices they had to make for their families,” Nicky explained. “And, when they went to Mass, they wore a veil. By wearing a veil, I pay my respects to all of those faithful Catholic women who came before me. Throughout history, the Church has given women dignity and honor, not oppression. Mother Church has never seen women as mere property or worthless objects, unlike certain cultures or societies. From the beginning, Catholicism has asserted that there is much value to each woman’s life—a value that is priceless.”

Some of the women express that it helps them to live out their feminine, maternal vocations in life, lending them much-needed grace and strength along the way.

“As I have grown in my faith, I have come to understand the dignity of being a woman and to embrace my femininity,” Nicky said. “Wearing the veil helps me

to embrace that side of me. It gives me the honor, beauty and dignity that God has bestowed on all women. It has helped me to embrace modesty and humility. I don’t feel like I have to act so tough anymore—that it is alright to be hidden under the veil.”

Corrie Enander, also a parishioner of St. Boniface, feels that when she wears a chapel veil regularly, it encourages her on her journey as a wife, mother of four, and follower of Christ.

“It has brought to light my place as heart of the family,” Corrie said. “I cover my head as a symbolic acknowledgment that I allow my husband to be head while I am heart of the home. We work mutually for the glory of God in the family. It also helps me stay focused on God and not others when I am at church. It gently reminds me to stay focused on why I am at Mass—to enter into conversation with Christ, and have divine contact with the King of Kings. It reminds me that I am a daughter of Christ the King.”

However, in America today, wearing a chapel veil can be quite a challenge and sometimes a source of negative attention. Many women who wear one are ridiculed for doing so, or judged for thinking they are “holier than thou.”

“I have to humbly say it that was my 13-year-old daughter who convinced it was time to veil,” Corrie said. “She had heard someone talking about ‘the reasons for veiling’ so she asked me to buy her a veil. I was shocked, and then I became nervous. I worried what other people would think of me, and I didn’t want them to think I was trying to be holier than anyone else. I began to pray about it, and I felt that Jesus asked me, ‘Is it about them or about Me?’ Then I prayed, ‘Lord it is ALL about you! I shall veil.’ Then I felt peace, great peace. I have never been without now. Even at the ordinary form of the Mass, I veil.”

Amazingly, despite opposition, this gorgeous spiritual practice is re-surging in the life of the Church, especially among younger women.

“It is wonderful to see more and more women beginning to veil,” Corrie said. “There is a new wave of reverence for the Holy Mass in the Church today. The sense of sacred is returning to our hearts.”

Becca Swenson, a homeschooling mother of five, recently began wearing a veil when she began attending the Mass at Christ the King in Mandan.

“We started going to the Latin Mass regularly this fall and my two girls have been asking me if they can have a veil for Mass like the other little girls they see,” Becca shared. “It all seemed like an invitation from God, and I felt I needed to make the investment and give it a try. We learn Latin and live out the liturgical year in our home. Going to the Latin Mass just seemed to be like a logical place to put these things together.”

Becca became further interested in wearing a chapel veil when she came across a popular Catholic blogger’s post that touched something inside of her heart.

“The story in the following blog post got me thinking as well, and of course laughing because it’s Jennifer Fulwiler (jenniferfulwiler.com/2013/02/notes-from-beneath-the-veil/)!” she remarked. “She makes a great point about veils deflecting attention from ourselves when we’re in a holy place. I know distractions are a common challenge for me when I’m at Mass and I wouldn’t want to be the cause of distraction if my hair is looking too great or too awful that day!”

From a pastoral point-of-view, Fr. Benz observes that wearing a chapel veil allows one to focus on God alone, even amid the hustle and bustle of life. It fosters a unique sense of reflection in one’s spirit, one that remains despite all the other things that clamor for one’s attention.

“Veiling is something profound,” he said. “During Mass, it is easy to become distracted, especially after Holy Communion. Wearing a mantilla, however, helps you look forward in church, at the tabernacle, and gives you spiritual focus. It also covers your beauty and takes away the pride that you can have about your appearance. It shows that you don’t want attention drawn to yourself, but instead, to God. It brings your gaze to be totally set on Christ, and gives you the extra ‘gift’ of looking to Him, not to the world.”

Chapel veils from the popular “Veils by Lily” can be purchased at Mayo Pharmacy in Bismarck.



Melissa Ohden

Dakota Hope Clinic fundraising banquet to celebrate fifth anniversary

Melissa Ohden was just fourteen when she learned she was a survivor of a failed saline infusion abortion in 1977. Melissa will share her remarkable story at the 5th Anniversary Fundraising Banquet for Dakota Hope Clinic in Minot on Monday, Sept. 17 at the State Fair Center. Doors will open at 5:30 p.m. and dinner will be served at 6:30 p.m.

Despite the initial concerns regarding Melissa’s future after surviving the attempt to end her life at approximately seven months gestation, she has not only survived but thrived. With a Master’s Degree in Social Work, she has worked in the fields of substance abuse, mental health, domestic violence and sexual assault counseling, and child welfare.

In 2012, Melissa founded The Abortion Survivors Network (ASN). ASN seeks to educate the public about failed abortions and survivors while providing emotional, mental and spiritual support to abortion survivors. Since ASN’s inception, Melissa has been in contact with over 210 survivors.

She is the author of “You Carried Me, A Daughter’s Memoir,” which was released in January of 2017. For more information on Melissa’s story go to <https://melissaohden.com/>.

If you attend

Anyone interested in attending the fundraising banquet can call Dakota Hope at 701-852-4675 or reserve your seat online at www.dakotahope.org. The banquet is the kickoff event to celebrate the organization’s 5th anniversary. Reservations are for adults only.

About Dakota Hope Clinic

Dakota Hope Clinic is the only life-affirming pregnancy help center in north central and northwest North Dakota. The Christian non-profit organization was formed to help women and men facing an unintended pregnancy. All services at Dakota Hope Clinic are free and confidential.

OBITUARY

Reverend Stephen Zastoupil

The Reverend Stephen R. Zastoupil, 82, passed away on July 2, 2018, at Augusta Place, Bismarck. Mass of Christian Burial was held July 6 at the Church of St. Wenceslaus in Dickinson with the Most Reverend David D. Kagan, Bishop of Bismarck as celebrant. The priests of the Diocese of Bismarck concelebrated. Burial followed at St. Wenceslaus Cemetery, Dickinson.



Reverend Stephen Zastoupil

The Reverend Stephen R. Zastoupil was born Sept. 23, 1935 in Dickinson, the son of Stephen and Mary (Kosteletzky) Zastoupil. Father Zastoupil was raised in Dickinson where he attended St. Joseph’s Grade School and Dickinson High School, graduating in 1952. He studied at Crosier Seminary, Onamia, Minn. from 1952 to 1955 and obtained his theological education from St. Paul Seminary, St. Paul, Minn. receiving his degree in 1961. He was ordained a priest for the Diocese of Bismarck at the Cathedral of the Holy Spirit, Bismarck, on May 20, 1961 by Most Reverend Hilary B. Hacker.

He began his service for the Diocese of Bismarck on June 10, 1961 as an assistant pastor at the Church of St. Joseph, Mandan, until August 4, 1962. He was then appointed as assistant pastor at St. Therese, Church of the Little Flower, Minot, until June 7, 1963. His next assignment was at the Church of St. Mary, New England, serving as an assistant pastor. On July 1, 1970, he became pastor of the Churches of St. Ann, Berthold, and St. Vincent de Paul, Des Lacs, adding the Church of St. Mary, Foxholm, in 1973. He served these parishes until June 14, 1978. He also was on the faculty of Bishop Ryan High School, Minot, from 1970-1978. Father Zastoupil’s last assignment was that of pastor of the Church of Corpus Christi, Bismarck, until March 30, 2002.

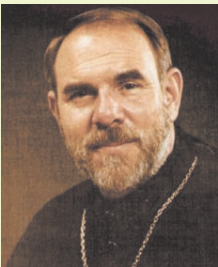
In his spare time, he enjoyed gardening, woodworking, candle making, and spending time at his lake cabin and outdoors.

The Reverend Steve Zastoupil is survived by

his sister, Dorothy Ridl, Dickinson; sisters-in-law, Bernice and Frances Zastoupil; numerous nieces, nephews, and cousins; along with his fellow priests of the Diocese of Bismarck. He was preceded in death by his parents, Stephen and Mary; four brothers, Laudie, August, Vincent (Charlotte), and Adolph (Eleanor); and brother-in-law, Arthur Ridl.

Abbot Warren Heidgen, OSB

Abbot Warren (Leon Joseph) Heidgen, OSB, 83, died at the Richardton Health Center, Richardton, N.D, on June 30, 2018.



Abbot Warren Heidgen, OSB

Mass of Christian Burial was held at 10:30 a.m., July 6, at the Assumption Abbey. Burial took place in the Assumption Abbey Cemetery.

He was born in Oak Point, Ill., on Nov. 16, 1934, to Leon J. Heidgen and Teresa Sarah (Hass) Heidgen. He attended Immaculate Conception Grade and High School graduating in 1952. He went to Holy Cross Abbey College, Canon City, Colo., from 1952 to 1957. He entered Holy Cross Abbey on July of 1954 and made his monastic profession of vows on July 11, 1955. He was ordained to the priesthood on April 30, 1960.

Abbot Warren served at several parishes in Colorado and served many roles for the Holy Cross Abbey School and Camp Holy Cross.

On June 9, 1979, he was elected as sixth Abbot of Holy Cross Abbey, serving until March 6, 1985. He was again assigned at several parishes in Colorado.

After the decision to close Holy Cross Abbey, he transferred to Assumption Abbey, Richardton on May 23, 2008, where he did weekend pastoral work, and worked as part time chaplain at CHI St. Alexius Health, Dickinson. He also did lawn work, phone duty, garden and orchard work, and was cemetery custodian.

Abbot Warren is preceded in death by his parents. He is survived by his brother Charles Heidgen, his sister Mary Therese Pollard and their families.



A Celebration for Everyone - Alumni, Family and Friends of SMCHS!

Friday, August 17

- St. Mary's Central High School Open House - 4:30pm - 6:30pm**
- Tour the school and enjoy light refreshments and live music by SMCHS Jazz Band Combo & Vocal Jazz
 - Purchase SMCHS apparel, a retired band uniform, an assortment of school trophies, or a block of glass from the original SMCHS windows.

Saturday, August 18

- St. Mary's Central High School Open House - 3:00pm - 5:00pm**
- Same activities as Friday
 - Bus tours to the new SMCHS campus will be available until 4:30pm.

- Mass in SMCHS gymnasium - 5:00pm**
- Celebrated by Bishop Kagan and concelebrated by SMCHS alumni clergy
- An honorary SMCHS choir will lead the music at Mass.
 - There will be a special tribute to deceased alumni, coaches, teachers & staff members.
 - Ed Schmalz, the first SMCHS Band Director (and composer of our school song) will lead the honorary SMCHS Band in "When the Saints Go Marching In."

Family style picnic and live entertainment - 6:30pm

There is no cost to attend these events.
For planning purposes, please register at smchs.org/reunions or call 701-471-3312.



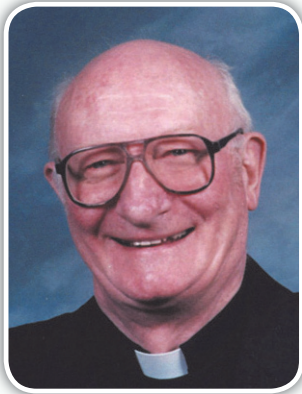
Congratulations on Your Ordination Anniversary

65th Anniversary

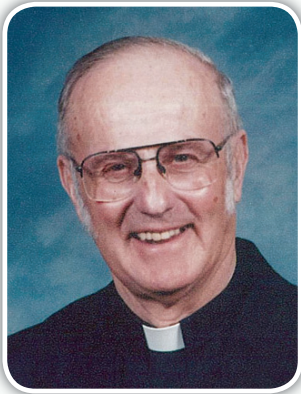
60th Anniversary

50th Anniversary

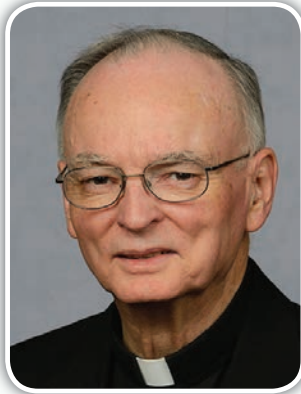
45th Anniversary



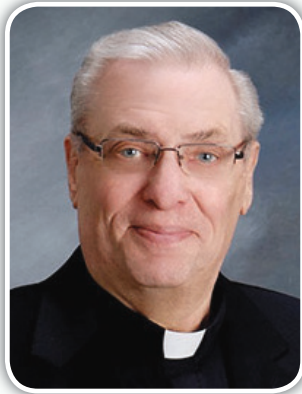
Rev. Henry W. Schneider
June 4, 1953



Rev. Leonard A. Eckroth
June 2, 1958



Abbot Daniel Maloney, OSB
June 2, 1968



Rev. Paul D. Becker
June 1, 1973

40th Anniversary

35th Anniversary

30th Anniversary



Rev. Bruce D. Krebs
July 7, 1978



Rev. Msgr. Gene E. Lindemann
June 24, 1983



Rev. David Zimmer
June 1, 2088

25th Anniversary

20th Anniversary



Rev. Msgr. Patrick A. Schumacher
June 29, 1993



Rev. Austin A. Vetter
June 29, 1993



Rev. Teji John Thanippilly
Jan. 22, 1998



Rev. Roger Synek
May 28, 1998

15th Anniversary

5th Anniversary



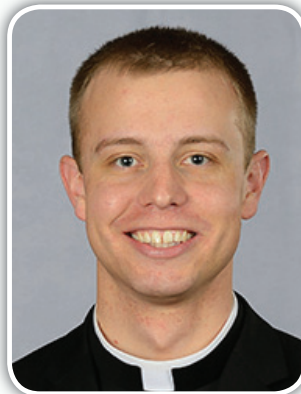
Rev. Biju Antony
April 26, 2003



Rev. Patrick M. Cunningham
June 13, 2013



Rev. Joseph A. Evinger
June 13, 2013

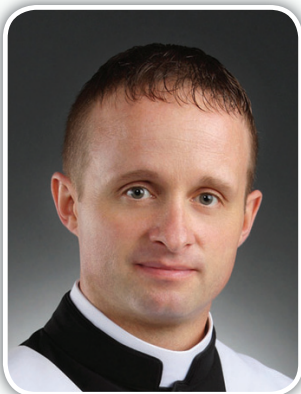


Rev. Thomas J. Grafsgaard
June 13, 2013

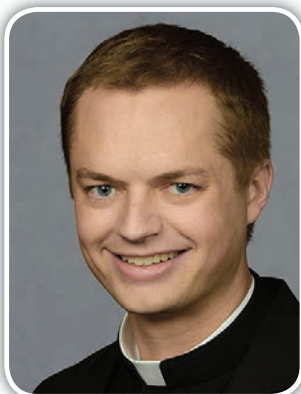
10th Anniversary



Rev. Shane A. Campbell
April 26, 2008



Rev. Justin Waltz
May 29, 2008



Rev. Jared M. Johnson
June 13, 2013



Rev. Corey M. Nelson
June 13, 2013



Rev. Robert P. Shea
June 13, 2013



Ordination to the Holy Order of Priesthood

Fr. Dominic Bouck and Fr. Jarad Wolf

Photos by Deacon Joe Krupinsky



During the Litany of Supplication, the men prostrated themselves before the altar and all present kneel and unite their voices within the Church universal in praying for God's grace and mercy for the men to be ordained.



Bishop Kagan with the newly-ordained Fr. Jarad Wolf (left) and Fr. Dominic Bouck.



Bishop Kagan performed the ancient gesture of laying on of hands on Fr. Jarad Wolf.



The newly ordained priests were vested with the priest's stole and chasuble. Father Jarad was assisted by Fr. Paul Becker.



The newly-ordained Fr. Bouck at the altar during the Eucharistic Prayer.



Newly-ordained Fr. Dominic receives help with the priest's stole and chasuble from Msgr. James Shea.



The priests present, including Msgr. Lindemann (left) and Abbot Daniel Maloney, OSB, take part in the Laying on of Hands as a sign of unity.



Father Austin Vetter (left) and Fr. Josh Waltz lay hands on the men, as did all their brother priests in attendance.



The newly-ordained Fr. Wolf at the altar during the Eucharistic Prayer.



Father Jarad administers Holy Communion to his mother, Roslyn Wolf.



The chalice of wine is presented to the newly-ordained Fr. Dominic by Bishop Kagan.



Many priests from across the diocese and beyond concelebrated for the Ordination Mass.



Bishop Kagan places his hands around Fr. Dominic's during the Promise of Obedience, where the candidate promises respect and obedience to the bishop and his successors.



Several diocesan seminarians took part in the Mass including (l-r) Anthony Dukart, Paul Gardner, Gregory Crane, Greg Hilzendege, Mark Aune and Christian Smith.

Devotion to Mary

New stained-glass windows depict parish’s patron

At the very first Thirst Conference held in the Bismarck Civic Center in October 2013, one of the vendors held a particular interest for long-time parishioner Karen Kostelecky of St. Mary’s Parish in South Heart in the southwestern part of the diocese.

Al Palmer, owner of Gaytee Palmer Stained Glass Company of Minneapolis, was there with information on windows. Having stained glass windows is something Karen and her family had often dreamed of and longed for in their church.

The original St. Mary’s Church was built in 1911. It was the typical little prairie church of that time period with a bell tower steeple and a number of tall, narrow arched stained glass windows running the length of the building. After the congregation grew to over 100 families, a larger church was needed. In the spring of 1961, the old church was moved from the west to the east side of the road. It remained in use as the new church was being built. The present-day church was finished and dedicated in October of 1961.

The new church was constructed of Hebron brick walls that formed the front and back walls of the building, while a combination of clear and colored glass blocks formed the side walls. The three walls of the main body of the church were capped off with golden yellow glass panes on the inside and protective sheets of plexiglass on the outside. Over the decades, the once clear plexiglass has weathered to be a cloudy amber color. What may have at one time been nice, vibrant windows that shed rays of golden light into the church have since become faded, dull, and very outdated. It seemed like a perfect place to have some beautiful stained glass windows incorporated back into St. Mary’s Church.

Mild inquiries over the years found that there were no companies in the area that worked on or created stained glass windows for churches. But as Jesus teaches, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened.” (Mt 7:7-8) God opened the door that day in October when Karen met Al Palmer.

“I remember walking through the vendors at the Thirst Conference that year and, spotting

a stained-glass window display, stopping in my tracks,” Karen said. “After looking at those ugly gold windows for years, here was finally an opportunity to pursue getting rid of them and replacing them with some stained glass.” Karen and Al exchanged information in hopes of working together to add some beauty to St. Mary’s Church.

“I had to make a trip to Williston in November,” Al Palmer recalls, “and on my way through I stopped at Belfield and talked to Fr. Bill [Ruelle, pastor of St. Mary’s]. I had told him of a woman stopping at my booth who was very interested in having some stained-glass windows in her church.”

After getting the approval from Bishop Kagan to proceed with the project, Al Palmer came to South Heart in early February 2014 to meet with Fr. Bill, Karen, and her daughter Kim, on ideas for window designs. Being as it is St. Mary’s Church, it was agreed by all that the four center windows on the façade should be of Mary. That left 20 other windows to think about. After throwing a few ideas around, Fr. Bill made a suggestion.

“The first time we talked about what should be in the windows I just happened to notice that we had 20 remaining windows that went around the church and I thought ‘Hey, 20 mysteries of the Rosary!’ I like to think there was some divine inspiration there.” And, as the First Joyful Mystery and the Fifth Glorious Mystery focus on Mary, all six of the windows on that façade would then be of Mary. It was perfect.

To give the project a good start, Karen decided to purchase the four center windows that depicted the Blessed Mother. Now came the task of choosing what images of Mary would be used. Many options were tossed around, but the images that were chosen were: Our Lady of the Immaculate Conception (patroness of St. Mary’s Church), Our Lady of the Rosary, Our Lady of Grace, and



Karen Kostelecky with Fr. Bill Ruelle next to the Lady of the Prairie window at St. Mary’s Parish in South Heart. *Photos by Sarah Ewoniuk*

Our Lady of the Prairie. “Our Lady of the Prairie actually came from an image a friend of mine was looking for,” Kim said. “She was searching for an image of Mary holding some wheat. I thought that would make a great window for our church, paying tribute to all the farmers in our parish.” Al took the ideas back to his design team and they drew sketches for the four windows. The sketch of Our Lady of the Prairie had a little country church in the background. Kim remembers, “I saw the church in the sketch and knew immediately we had to have it changed to be the original St. Mary’s Church.” After the sketches were modified and approved, the process of making the windows began. “Al was so great to work with,” Karen said. “He would contact me every so often to give me an update. He even sent some photos of the windows being built. When he called to say they were coming out to install them, I was

so excited. I had to take time off of work to drive out and watch!” Since those initial four windows were installed in July 2014, ten other generous individuals or families have come forward to purchase windows. “I didn’t really know how fast it would go,” Fr. Bill said, “but I’m pleased with the progress we’ve made in four years.” Sketches of all the windows are displayed in the entrance of the church, so when someone is interested in purchasing a window, they can choose whichever one they want. “Each window is unique and holds special meaning to different people,” Fr. Bill points out. “My favorite window is Our Lady of the Prairie because of the pheasants pictured in it. Pheasant hunting is my favorite thing to do around here and looking at that window always makes me think about all the good times I’ve had getting to know people as we spend time hunting together.”
—Submitted information





Holy Father’s Prayer Intentions for August

Universal: The Treasure of Families
That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

Big Smoke II: another success story

By Grace Fisher
Special Contributor to the DCA

Members of the Serra Club of North Central North Dakota estimated they had outdone their efforts of the previous year in attendance, participation, and likely, profits—all in support of seminarians and others in religious formation. The event, held July 9, was staged on the grounds of St. John the Apostle in Minot where Fr. David Richter is pastor.

Our Lady of Grace Burning Bush Team was named the winner of the best tasting brisket among eight teams that competed in the event. The team was awarded the traveling trophy, passed on by Fr. Corey Nelson, last year’s winner among competing priests who vied for the top title. Each team was required to cook two briskets which were provided by the club.

A close second was the Smokin’ With Faith group from United Methodist Church in Minot. Third place went to the Sherwood One Team. Results were determined by vote, ballots cast by those in attendance as they moved from booth to booth for a sample of brisket.

Chris Morsfield, club treasurer, estimated that just under 400 people attended the event, not including team members, priests, seminarians, and brothers from Assumption Abbey at Richardton, who were guests at the Big Smoke. Profits are yet to be tallied. Last year’s event was attended by some 300 people and garnered more than \$11,000 in profits that were distributed among four religious entities.

In announcing the winners, club president Michael Ruelle expressed his enthusiasm for the success of the event. “Everything went so smoothly,” he said, “I think everyone had a good time. We were so pleased to see more



Photos by Michael J. Photography of Minot.

Michael Ruelle, far left, president of the Serra Club of North Central North Dakota, announced Our Lady of Grace Burning Bush Team as the winner of the Big Smoke. Team members are (l-r): Mike Nilson, Cody Eisenbraun, Jeff Schmidt and Scott Weston.

young people here this year. That was one of our goals.” He thanked Fr. Richter who opened St. John’s facilities, and said he and other club members looked forward to next year’s Big Smoke.

The day’s activities started with Mass, at which Bishop Kagan officiated. He was assisted by priests in attendance. A full meal, auction sale and raffle were included. A bounce house was provided for children. Violinist Will Schilling, choir director at St. Leo the Great in Minot, played the fiddle, and Gerald Schlag of Minot the accordion.

The eight teams and their members were:

- Rectory Brewing Company: Kevin Sebastian, Mike Vetter, Ed Steckler, Wayne Johnson and seminarian Dustin Johns.
- Sherwood One: Fr. Adam Maus, pastor in Mohall, Sherwood, and Lansford, Jeff Volk, Chad Driscoll and Lowell Nelson, all of Sherwood.
- Our Lady of Grace Burning Bush: Cody Eisenbraun, Scott Weston, Mike Nilson and Jeff Schmidt.
- Smokin’ With Faith from United

- Methodist Church in Minot: Chris Rehder, Dennis Rehder, Mike Common and Randy Bell.
- Team Fr. Corey Nelson, pastor in Tioga, Powers Lake and Ray: Thomas Magnuson and David Aleshire.
- Team Fr. Fred Harvey, pastor of Little Flower in Minot: seminarians, Eric and Austin Artz, sons of Robert (also on the

- team) and Brenda Artz, Minot.
- Assumption Abbey: Abbot Daniel Maloney, Brother Charles, Brother Simeon, Brother Maximillian, all of Richardton and Pete Deichert, a member of the Bismarck-Mandan Serra Club.
- St. John the Apostle: Fr. David Richter, church pastor, and Lance Meyer, Minot.



Fr. Corey Nelson (center) stands between his teammates, Deacon Thomas Magnuson, left, and David Aleshire, both of Minot. Father Nelson was the winner in last year’s Big Smoke competition.



Members of the Rectory Brewing Company Team (l-r), Kevin Sebastian, Jeff Volk and his son, Aaron Volk, pose with the 175-pound pig they roasted for the event.



Team Assumption Abbey of Richardton included (l-r): Abbot Daniel Maloney, Brother Symeon, Brother Maximilian, Brother Charles and Pete Deichert, a member of the Bismarck-Mandan Serra Club.

Home on the Range

62ND ANNUAL

Champions Ride Saddle Bronc Match

SATURDAY, AUGUST 4, 2018

Sentinel Butte, ND

1:00PM (MDT)

Admission Charged at Gate

Buses Welcome

Concessions Available

Exit #7
on I-94
16 miles
west of
Medora

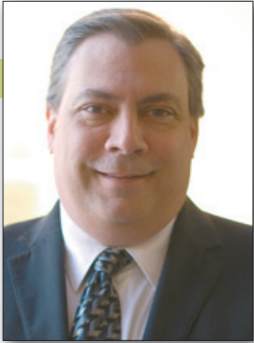
Spirit of the West

Limited bleacher seating but plenty of hillside seating!

For more info or tickets
call 701-872-3745 or
www.hotrnd.com

Balancing Church & State

CHRISTOPHER DODSON



Restoring state’s right to prevent tax money for abortion referrals

North Dakota is on the verge of a pro-life victory nearly 40 years in the making. It is a testament that the task of building a culture of life can take time.

In 1979, the North Dakota legislature enacted a straightforward law prohibiting the use of tax money, including federal dollars passing through state agencies, for abortion referrals. North Dakotans then—as they do now—overwhelmingly oppose abortion and the use of taxpayer funds for abortion. It makes sense to also prevent using tax money to pay for abortion referrals.

Family planning services for low-income individuals in North Dakota, then and now, is provided through the Title X program. It is a federal program by which the federal government gives states or private entities funding for family planning.

The federal rules, however, stated that recipients, including state governments, had to use the money for abortion referrals if the client asked about abortion. It was a classic conflict between state laws and federal laws.

The state law was challenged and the court held that under the Supremacy Clause of the U.S. Constitution, the federal rules prevailed. Despite our state’s law, North Dakota had to refer for abortions with tax money.

Some people think that when a law is declared unconstitutional, the statute goes away, as if it was repealed. It doesn’t. It just becomes unenforceable until the courts might change their minds. Courts do not repeal unconstitutional laws. They put them in a state of hibernation.

That happened to North Dakota’s law until it briefly came out of hibernation in the late 1980s.

In 1988, the Reagan Administration revised the regulations for Title X to make them more consistent with Congress’ intent to not fund abortions in any manner. The new regulations prohibited using Title X funds to refer for abortions. The new rules were consistent with North Dakota law and the state statute could again go into effect.

However, implementation of the new rules was in flux for a few years because pro-abortion rights groups immediately challenged them on several grounds, including the claim that they interfered with the right of free speech.

In 1990, the Supreme Court disagreed, holding that governments do not have to fund any particular speech and that limiting the use of tax dollars was constitutional and a proper

function of the federal government. The new regulations, and by extension North Dakota’s 1979 law, could go into effect.

The permission did not last long. In one of his first acts as president, Bill Clinton suspended the Reagan rules and started a seven-year process to draft new rules. As a result, the regulations guiding Title X became basically what they were before the Reagan rules—taxpayer funds not only could be used to refer for abortions, but states accepting Title X grants had to refer for abortions.

By now, you might wonder why the state bothered to take the Title X money at all. The legislature occasionally considered refusing the money. However, if the state did not take its share of Title X funds the federal government would give that allotment to a private agency not accountable to the state such as Planned Parenthood.

So, the non-referral law went back into hibernation.

Meanwhile, the state precluded the use of tax dollars for abortion referrals where it could. Public school employees, for example, cannot refer for abortions. Nor can providers under the abortion alternative programs and the human trafficking victim services programs. Some of these programs use federal funds, but the federal rules do not mandate using the money for abortion referrals. Consistency is not a hallmark of federal regulations.

Now, 39 years after it was passed, the state law may arise again. In May, the Trump Administration proposed new rules that would, in addition to restricting Planned Parenthood from using Title X funds, restore the right of states to prevent tax money from being used for

abortion referrals. The new rules would essentially restore the short-lived Reagan regulations.

Planned Parenthood and the abortion lobby has launched a full-scale attack on the proposed rules, urging their supporters to submit comments opposing the change.

The North Dakota Catholic Conference has urged Catholics of the state to support the rules, not only because they are morally right, but also because they would allow North Dakota to once again enforce its own laws. The Conference also sent a letter to Governor Doug Burgum asking him to express his support for the revisions to the Trump Administration.

The public comment period on the proposed rules runs until July 31, 2018.

■ Dodson serves as executive director of the N.D. Catholic Conference, the official liaison for the dioceses of Fargo and Bismarck in matters of public policy.



Tips For Keeping Your Child Safe

- Sexual abuse is a difficult subject for most people to discuss, and especially difficult for parents to discuss with their children. But as frightening as the topic may be, sexual abuse is a serious and, unfortunately, common problem that affects both boys and girls. In most cases, the person who sexually abuses a child is an adult or older child known to the victim. The offender usually uses coercion and manipulation, not physical force, to engage the child.
- Tips that can minimize your child’s risk:**
- In early childhood, parents can teach their children the correct names of their private parts, just as they teach their child names of other body parts. This teaches that the private parts are not so private that you can’t talk about them.
 - Parents can teach young children about the privacy of body parts, and that no one has the right to touch their bodies if they don’t want that to happen. Children should also learn to respect the right to privacy of other people.
 - Teach children early and often that there are no secrets between children and their parents, and that they should feel comfortable talking with their parent about anything -- good or bad, fun or sad, easy or difficult.
 - As children age, create an environment at home in which sexual topics can be discussed comfortably. Use news items and publicized reports of child sexual abuse to start discussions of safety, and reiterate that children should always tell a parent about anyone who is taking advantage of them sexually.
 - If your child discloses any history of sexual abuse, listen carefully, and take his or her disclosure seriously. Too often, children are not believed, particularly if they implicate a family member as the perpetrator. Contact your pediatrician, the local child protection service agency, or the police. If you don’t intervene, the abuse might continue, and the child may come to believe that home is not safe and that you are not available to help.

For more information on keeping kids safe, call (701) 323-5626.



Dakota Children’s
ADVOCACY CENTER

UPCOMING EVENTS

■ **Marriage encounter weekends**

A Worldwide Marriage Encounter Weekend is a private weekend away from the distractions of daily life for couples in good marriages. Give your marriage this gift. The next available weekends in this area are Sept. 7-9 in Marvin, S.D. and Nov. 9-11 in Medora. Early registration is highly recommended. For more information, visit ndwwwme.org or contact Rob and Angie at 701-347-1998.

■ **Champions Ride Aug. 4**

The Home on the Range 62nd Annual Champions Ride Saddle Bronc Match will be held Saturday, Aug. 4 at 1 p.m. MDT near Sentinel Butte. Admission is charged at the gate and concessions are available on site. Bleacher seating is limited with plenty of hillside seating so bring a chair or blanket. Take Exit 7 on I-94 16 miles west of Medora. For information or tickets, call 701-872-3745 or go to www.hotr.nd.com.

■ **Town and Country Celebration Aug. 5**

The annual Town and Country Celebration will be Sunday, Aug. 5 in the Stanley/Donnybrook area in the northwestern part of the diocese. Plan to come and enjoy a day of family fun, fellowship, food and Mass with Bishop Kagan. The event is hosted at the Wyatt and Becky Goettle farmstead along with Fr. Jason Signalness and the parishioners of Queen of the Most Holy Rosary in Stanley and St. Ann in Berthold. Register at bismarckdiocese.com/TandC or call 204-7185. Registration is requested for accurate meal planning.

■ **Chant Camp Aug. 13-18**

St. Anne's in Bismarck will be hosting Chant Camp Aug. 13-18. Chant Camp is a great opportunity for children ages 7-17 to receive training in sacred music and more deeply experience the beauty of the liturgy. The morning camp, Monday-Friday from 9 a.m.-noon, will culminate in the children singing for the Saturday vigil Mass at St. Anne's, followed by a family potluck. The camp is limited to 50 students. This year, a new component of organ masterclasses will be offered during the afternoons for students with keyboard skills (ages 10 and up). For more information and to register to www.stannesbismarck.org/chant-camp.

■ **SMCHS reunion Aug. 17-18**

The St. Mary's Central High School reunion and picnic events set for the weekend of Aug. 17-18 are free and open to all Saints alumni, friends and family. All are welcome for an open house, tours to the new high school and Saturday evening Mass at SMCHS followed by a family-style picnic. There is no cost to attend, but for planning purposes, register and look for more details at smchs.org/reunions.

■ **Fall supper in Hague Sept. 9**

St. Mary's Church of Hague is holding their annual fall supper Sunday, Sept. 9. Supper starts at 5 p.m. in the church basement. The menu is Swiss steak, hamburger-rice dressing, mashed potatoes, homemade pie and all the trimmings. Bingo starts at 6:30 p.m. at the K of C Hall. Raffle tickets will be available for purchase.

■ **Fall dinner in Menoken Sept. 9**

St. Hildegard's in Menoken is hosting their fall dinner on Sunday, Sept. 9 from 11 a.m. to 3 p.m. The homemade menu includes traditional sausage, roast beef, pies, buns and all the trimmings. There will also be entertainment and a raffle. Mass is at 10 a.m. The cost is \$12 for adults, \$5 for children (age 4-10) and free for children age 3 and under. St. Hildegard's is located along Hwy 10, 10 miles east of Bismarck.

■ **Fall festival in Linton Sept. 10**

St. Anthony Catholic Church in Linton has their annual fall festival on Sunday, Sept. 16 at the Linton Knights of Columbus Hall. Doors will open at 3:45 p.m. and serving begins at 4 p.m. through 6:45 p.m. Cost is \$12 for adults, \$6 for children ages 6-12, and free for 5 and under. The meal includes: fried chicken, ham, hamburger rice, mashed potatoes, all the trimmings and a variety of desserts. There's also a silent auction, bingo and raffle drawing.

■ **Marriage retreat Sept. 14-16**

The diocese is sponsoring a retreat for couples wanting to grow in holiness while growing closer to one another. The retreat weekend is Sept. 14-16 at the Assumption Abbey in Richardton. Enjoy silence together in prayer while Fr. William Ruelle leads you through "Marriage and the Spiritual Exercise of St. Ignatius of Loyola." Register at bismarckdiocese.com/marriageretreat. Cost is \$200/couple. Contact Tara Brooke at tbrooke@bismarckdiocese.com or 701-204-7209 with questions.

■ **Dakota Hope fundraiser Sept. 17**

Dakota Hope Clinic, a life-affirming pregnancy help center in Minot, is holding their 5th Anniversary Fundraising Banquet on Monday, Sept. 17 at the State Fair Center. Doors will open at 5:30 p.m. and dinner will be served at 6:30 p.m. The keynote speaker is abortion survivor Melissa Ohden. For information on attending the banquet, call 701-852-4675 or reserve your seat online at www.dakotahope.org.

■ **Women's THIRST Sept. 22**

Ladies, mark your calendars for the THIRST 2018 Women's Conference sponsored by the Diocese of Bismarck and held at the Bismarck Event Center on Saturday, Sept. 22. Treat yourself to a wonderful day of uplifting presentations, confessions, Eucharistic adoration, music, a Vigil Mass with Bishop Kagan, and of course – support and conversation with your sisters in the Lord. Registration is free. Go to bismarckdiocese.com/thirst2018 for more information or to register. Conference sponsorships and donations are also welcome.

■ **Father/daughter event Sept. 28**

The diocese is sponsoring a father/daughter event titled "Pure Freedom: A Night Full of Purpose" on Friday, Sept. 28 from 5:30 to 8 p.m. at the ballroom of Ramkota Hotel in Bismarck. Girls (age junior high and up) and their fathers are invited for dinner and guest speaker, Sarah Swafford. Dinner will be served at 6 p.m. with the speaker beginning at 6:45 p.m. Swafford, the founder of Emotional Virtue Ministries, offers a deeper look into the struggles facing teens and young adults today. Register online at bismarckdiocese.com/pure. Contact Tara Brooke at tbrooke@bismarckdiocese.com or 701-204-7209 with questions.

■ **Fall dinner Sept. 30**

St. Martin's Catholic Church in Center will be holding their annual fall dinner Sunday, Sept. 30 at the Betty Hagel Memorial Civic Center in Center from 11 a.m. to 1 p.m. Ham, meatballs, mashed potatoes, corn and dessert will be served. A free will offering will be taken. There will also be a cakewalk, craft and produce table and a raffle.



Saturday, September 22
at the Bismarck Event Center

7:30 a.m. doors open • 8:30 a.m. Conference begins • 4 p.m. concluding Vigil Mass



Shannon Deitz is the founder Hopeful Hearts Ministry, an advocacy organization giving a voice to survivors of abuse. Having endured incest and date rape, Shannon addresses the realities and effects of abuse in our culture and the graces faith provides for one's healing journey. She lives in Kingwood, Texas with her husband and two sons.



Judy Herr has triumphed over homelessness and drug addiction to become a seminary graduate, author, speaker and radio host. The energetic, inspirational speaker motivates others to rekindle our faith and live out our calling to be Christ to all. Judy and her husband and four children reside in Wisconsin.

Register and get more information online at
www.bismarckdiocese.com/thirst2018

Teens of high school age welcome with their mom or accompanying adult.

This event is FREE to attend!

**Thank you to
our sponsors:**



- 7:45 a.m. Check-In
Adoration and
Confessions begin
Free continental breakfast
available until 9:30 a.m.
- 8:30 a.m. Morning Prayer
- 9:00 a.m. Praise Music by "One Dei"
- 9:20 a.m. Welcome & Opening Prayer
- 9:30 a.m. Keynote I: Shannon Deitz
- 10:15 a.m. Break
- 10:30 a.m. Breakout Session I:
Judy Hehr, Dr. James Link
Women's Panel
- 11:15 a.m. Free Time/Lunch Break
(Taco bar buffet available
with prepurchased ticket)
- 1:15 p.m. Praise Music by "One Dei"
- 1:30 p.m. Testimony: Karie Kinzler
- 2:00 p.m. Keynote II: Shannon Deitz
- 2:45 p.m. Break
- 3:00 p.m. Breakout Session II:
Dr. James Link,
Shannon Deitz, Judy Hehr
- 3:40 p.m. Break
- 3:55 p.m. Eucharistic Benediction
Reposition
- 4:00 p.m. Sunday Vigil Mass with
Most Rev. David Kagan

Rethinking Youth Ministry

CARRIE DAVIS



Building the domestic church

According to the Second Vatican Council’s Dogmatic Constitution on the Church: “The family, is so to speak, the domestic church.” (Lumen Gentium #11) This means that it is in the context of the family that we learn who God is and to prayerfully seek His will for us.

The “domestic church,” the family, is the primary influence on the development of children’s religious worldview and personal faith. In a recent report “American Catholic Religious Parenting” published by the University of Notre Dame, it states that “parents are the primary causal agents in the religious and spiritual outcomes of American youth. The crucial location where youth’s religious outcomes are largely decided is not the congregation or the parish, but the home.”

The National Study of Youth and Religion found that “teenagers who remained highly religiously committed from their teenage years into adulthood, were overwhelmingly likely to have had parents who attended weekly religious services, who reported that religion was extremely important to them, and who talked about religion in the home on a regular basis.”

As parents, it can often be easier for us to “outsource” the faith formation of our children to the parishes and Catholic schools, but if we take no part in modeling the faith at home or educating our children on what it means to be Catholic and to be a disciple of Christ, research suggests we are risking the current and future faith of our children, their children, and their children’s children. It’s a cycle that may continue on for generations.

Creating a culture of faith in the home and building up your domestic church can seem daunting and challenging when, as parents, we may feel inadequate or that we lack the knowledge necessary to “teach” our children the faith. And, of course, we are all extremely busy and finding the time and energy to form ourselves and our children, can be overwhelming. But, as Catholic parents, it is what we are called to do, and we must make faith a priority in our home. With the next school year upon us, there is no time like the present to begin building up your domestic church.

The United States Conference of Catholic Bishops provides a lot of wonderful and simple ways to

build up your domestic church and help to create a culture of faith in the home, including:

- Begin praying as a family and reading from Scripture daily, certainly before meals, but also first thing in the morning or before bed. Find a time that works for your family. Use the liturgy of the Church as a model for prayer, and try to include heartfelt unstructured prayer as well.
- Pray a family rosary (each member leads a decade, and everyone shares intentions).
- Have a crucifix in a prominent place in the home, and in every bedroom.
- Make the sacraments a regular celebration—take the whole family to confession and Mass.
- Begin family traditions based on the seasons celebrated in the liturgical calendar.
- Make your vacation a holy pilgrimage by visiting the shrines and saints of our land and the world.
- Make worshiping God a priority. Never miss Mass, even while traveling. Go to www.masstimes.org to find a church near you.
- Teach stewardship and charity to your children through word and example.

- Demonstrate love for your spouse, your children, your neighbors and the world.
- Remind children that they are loved by God and have been given gifts to serve others.
- Talk freely about the presence of God in the joys and sorrows of your life.
- Welcome into your home and support priests, brothers, sisters, deacons and lay ministers in the Church.
- Participate in the lay ministries and activities of your parish community.
- Allow your children to witness you in private prayer. Encourage your children to pray daily on their own, to listen for God’s call and, if heard, to respond.

To find out more information on how to build up your domestic church, and to read the full report “American Catholic Religious Parenting,” visit www.bismarck-diocese.com/familycatechesis.

■ Davis is the director of the Office of Catechesis and Youth which serves as a religious education resource for parishes; provides annual events for all ages promoting faith formation; and offers training, workshops and retreats for pastors and parish staff.

Questions

I was afraid to ask

FR. JOSEPH EVINGER



Q: What is the significance and proper usage of holy water?

A: An early childhood memory comes to mind when asked this question.

It was a summer evening. I was about five years of age. Dad must have been out in the field as the thunderstorm came blowing through the Evinger farm. Now, whenever a thunderstorm came through our place it was common for Dad to grab a holy water bottle, go outside, and bless the storm so that it wouldn’t ruin any of our crops and gardens. But, Dad was out in the field when this storm came. It was just Mom and nine of us kids at the time.

At first, there was the wind, then there was the rain, and then came the hail. When the hail came, Mom quickly stopped what she was doing, got the holy water bottle, and asked if someone could go outside and get a hail so that she could put it in the holy water bottle (something she had learned from Gramma Reisenauer, her mother). She quickly followed the sibling to the door, but stepped a little too much outside. The howling wind blew the bottle’s cover out of her hand into the lilac bushes as she put a hail into the open bottle.

I may remember this story because the next day and days following we tried looking for that cover. It wasn’t until about two years later when we were playing in the same bushes that we found it.

However, I most remember this story for another reason. When Mom put that hail in the bottle immediately the hailing stopped. As a growing young lad, I came to know that this happened on other occasions as well when Dad or Mom sprinkled holy water at the storm or put a hail in the bottle. Their faith and use of this sacramental worked so well that on a few occasions I asked God not to hear their prayers so that I could see what a really bad storm looked like. Nevertheless, God said “yes” to their prayers and “no” to mine.

Theologically speaking, holy water reminds us of baptism. When you

and I were baptized, water was poured over our head (or we were submerged in water) cleansing us of our sins. Therefore, any time we use holy water we are reminded of our birth into the Church. But, we are not only reminded of our birth, our love for the Trinity grows as we remain in sanctifying grace and live according to Christ’s desire. As all sacramentals do, holy water points us to the sacraments. And, the sacraments unite us to God. Consequently, the Church encourages us to make use of sacramentals such as holy water with love and devotion.

I would like to mention now a few other ways the Church encourages us to use holy water.

Primary place goes to the use of holy water when we enter into a Catholic church. We dip our hands into the water and make the Sign of the Cross saying the words of our baptism: “In the name of the Father and of the Son and of the Holy Spirit. Amen.” This little action ought immediately to call to mind that we once entered not a building made with hands, but we entered into the Church, the assembly of believers who attend the eternal banquet of the Lamb.

Second place goes to sprinkling our homes and especially our bedrooms with holy water. Furthermore, smudging holy water on one’s children is an age-old practice as we see in many Latin and other cultures of the world.

Holy water is better than mosquito repellent; this stuff repels the devil. It repels the devil because the more we draw close to God in the sacraments and with the use of this sacramental, the less power the evil one has over us.

Holy water can also be used to sprinkle one’s own property, crops and gardens, cars and sheds, or other personal belongings.

Lastly, keep in mind that since holy water is a sacramental and thus holy, we must never pour this sacred water down the drain or sewer. It ought to be poured out on the ground if it has become too old for practical use. Keep in mind, too, that its spiritual powers never wear off.

May this sacramental always help us to live as followers of Christ whom we promised to obey when we were baptized.

■ Fr. Evinger is pastor of St. Joseph in Killdeer, St. Paul in Halliday and St. Joseph in Twin Buttes. If you have a question you were afraid to ask, now is the time to ask it! Simply email your question to info@bismarckdiocese.com with the “Question Afraid to Ask” in the subject line.

Making Sense out of Bioethics

FR. TAD PACHOLCZYK

The smoke over medical marijuana



A comprehensive 2015 scientific review found medical marijuana to be useful only for a small number of medical conditions. Writing in the Journal of the American Medical Association, an international team of researchers found scant evidence to support broad claims for the drug’s effectiveness. Although clinical trials showed that chronic neuropathic pain and cancer-related pain could often be treated, other forms of pain, such as those related to rheumatoid arthritis, fibromyalgia, HIV and multiple sclerosis did not show statistically significant improvement. Researchers also found inconclusive data for people with insomnia, anxiety disorders, depression, Tourette syndrome, psychosis, and sleep disorders. They registered concerns about medical marijuana’s significant side effects as well.

Yale University researchers, commenting on the review, noted how the approval process for medical marijuana in U.S. states and jurisdictions has often been based on “low-quality scientific evidence, anecdotal reports, individual testimonials, legislative initiatives, and public opinion.” They raised concerns around the fact that medical marijuana seems to be receiving “special status” and is being “fast-tracked” for legalization, when it should instead be subject to the standard scientific verifications of the FDA approval process to assure its efficacy and safety. The Yale authors offered this corrective: “Imagine if other drugs were

approved through a similar approach... If the goal is to make marijuana available for medical purposes, then it is unclear why the approval process should be different from that used for other medications.”

In his influential exposé Marijuana Debunked, Dr. Ed Gogek emphasizes how the idea of medical marijuana “didn’t come from doctors, or patient advocacy groups, or public health organizations, or the medical community. The ballot initiatives for medical marijuana laws were sponsored and promoted by pro-legalization groups.” These groups have used the medical marijuana trump card to grease the skids for the acceptance of recreational marijuana. This pincer movement has enabled them to control and reap the windfall from an extensive system of dispensaries that supply and distribute addictive substances. Even if recreational marijuana does not ultimately become legalized in a particular jurisdiction, it is well documented that medical marijuana dispensaries often end up supplying the drug not for rare, valid medical uses, but for substance abuse, similar to the situation with opioid pain medications.

Yet the push for marijuana continues unabated. In May 2018, the New York State Comptroller, Scott Stringer, issued a report declaring that legalized marijuana in the Empire State would be a potential \$3 billion market, with taxes from its sale generating a potential \$436 million annually

statewide, and \$336 million for New York City. With such sums at play, not only are investors coming out of the woodwork, but towns and municipalities are also issuing ordinances and changing zoning laws to bring in the dispensaries. Indeed, dollar signs beckon, much as they once did for tobacco companies and plantation owners.

Besides being addictive and profitable, tobacco and marijuana have other similarities. Marijuana smoke contains harmful chemicals, with ammonia, benzene, toluene, and naphthalene levels in marijuana exceeding those found in tobacco smoke. These chemical components may contribute to emphysema, bronchial irritation and inflammation. Patients with medical conditions treatable by medical marijuana can avoid these toxic chemicals and other side effects by using more purified preparations containing only the active ingredients.

In 2003, the Institute of Medicine, a nonprofit, nongovernmental organization that evaluates medical issues, acknowledged that components of marijuana may have medicinal uses, and strongly recommended the development of prescription cannabinoid medicines based on those components: “If there is any future for marijuana as a medicine, it lies in its isolated components, the cannabinoids and their synthetic derivatives.” Several different cannabinoid medications have been developed in recent years, and these medicines work as well as or

better than marijuana, have fewer side effects, and are less likely to be abused. These drugs also tend to be effective in the body for longer periods.

Dr. Gogek notes the irony of the loud public outcry that would ensue if the FDA were to approve “a drug that had no advantage over safer alternatives, went mostly to substance abuse, increased teenage drug use, and killed people on the highways.” He concludes, “We should not be sidestepping the FDA approval process that was designed to protect us.”

In sum, the reality behind medical marijuana is far from the rosy view painted by advocates. Marijuana is not “just a plant.” It is an addictive drug abused in epidemic proportions, inflicting a serious individual and societal toll. Its use as a medicine needs to be carefully regulated through standard scientific oversight and the FDA approval process, not handed over to recreational enthusiasts and opportunistic businessmen. The current practice of encouraging states and municipalities to legalize medical, and then recreational, marijuana, is, in the final analysis, neither reasonable nor ethical.

■ Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. He also serves as a professor of bioethics at the University of Mary in Bismarck. See www.ncbcenter.org

Aq Attitudes

JAMES ODERMANN



Is God the “boss” in your life?

What a difference a year makes! Last year, the region was in the throes of agony. Producers were looking for hay, fretting about crop yields, trying to minimize damage to the balance sheet.

This year, a green countryside has returned because of the miracle of rain. Smiles abound as forage and crops grow. What a blessing.

Another blessing that I enjoy is my family. And, like most families, there are times when discussions create a little consternation at the meal table.

So, when one of my friends, asked, “Who is the boss in your family? Who is the boss of your life?” I was driven to reflection about the questions and my experiences.

Throughout time, there has been conflict surrounding who, why and where is the boss. Traditionally, males like the role. I recalled a conversation I had with a young 20-something man in the neighborhood. “I’m the boss,” he boisterously stated, reflecting on his role in the family. I remember being in my 20s—and a whole lot has changed.

One could say time has mellowed me but, more importantly, God has mellowed me through the experiences of life. Those experiences have been a wide assortment of events, usually involving family and friends.

So, the question “who is the boss of your life?” has an easy answer. God provided a tablet of 10 commandments that are the

template for living.

The question about “who’s the boss in your family?” really speaks to a minor plateau within life, an insecurity of humanity and the egregious concern with control. The “boss” creates an atmosphere where God is the center of thoughts, words and actions.

Successful leaders are genuine, open to new ideas and provide opportunities for respectful, frank discussion that lead to positive outcomes. The same is true within families—and families that operate in that fashion grow leaders that foster the principles demonstrated by God through Jesus Christ.

Life is an evolution. The answer to the question “who’s the boss in your family?” speaks to society’s obsession with control. My wife

and I had our children when we were young. I often remarked that I grew up with them. I am called to listen and my way (gulp) is not always right.

In the end, the ultimate boss is God, who loves me unconditionally through my family and friends—and the challenges of life.

I need to realize God’s love and commit my life to serving God—by serving others.

Care to join me?

■ Odermann lives with his wife, Leona, on the family farm in Billings County. They are members of the Church of St. Patrick in Dickinson and assist with eucharistic celebrations there as well as at the Churches of St. Bernard (Belfield) and St. Mary (Medora).



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