

DAKOTA CATHOLIC ACTION

Volume 72, Number 8

The Catholic Voice for the Diocese of Bismarck

September 2013

Editor's note:

What is the Sacred Heart of Jesus?

Why do Catholics have a devotion to it?

I think it's safe to proclaim this Sept. issue of the *DCA* as the *Sacred Heart* issue.

The Sacred Heart of Jesus is everywhere in these pages! Given this fact, it is appropriate to step back and ask, "What is this Sacred Heart stuff all about anyway?"

Jerome Richter put it nicely in the *Cor Christi* Institute story on page 5 (*Cor Christi*, by the way, is Latin for "Heart of Christ"):

"The Sacred Heart of Jesus is what we're all made for. It reminds us that our faith is not some moral guideline—it's not just some ritual practice. It's about a person. Most intimately, it's about Jesus' Heart and our hearts aligning with His, desiring the same thing."

The idea of being devoted to the Sacred Heart of Jesus can be strange for those who aren't used to or familiar with it. On his blog, Fr. Jason Signalness even admitted that before he had a better appreciation of Catholic devotions, "it seemed strange to me that so much emphasis was placed on the physical heart of Jesus."

Yes, there is the physical aspect; the idea that Jesus had a human heart just like ours. But the Sacred Heart is also a symbol. First, it's a symbol of the immensity of Jesus' love for us. But it is also a symbol of sorrow—of the pain in Jesus' heart each time we turn our backs from Him or are ungrateful for the love he constantly pours out to us.

After searching online, my wife and I recently purchased a beautiful image of the Sacred Heart of Jesus and the Immaculate Heart of Mary for our home. Neither of us has ever had such a devotion, but we have been inspired by the promises of the Sacred Heart of Jesus (below), and know that we want Jesus to be prominent in our lives and home. Join in!

The 12 promises of the Sacred Heart of Jesus to families who honor it

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will bless every house in which the picture of My Heart shall be exposed and honored.
4. I will console them in all their difficulties.
5. I will be their refuge during life and especially at the hour of death.
6. I will shed abundant blessings upon all their undertakings.
7. Sinners shall find in My Heart a fountain and boundless ocean of mercy.
8. Tepid souls shall become fervent.
9. Fervent souls shall rise speedily to great perfection.
10. I will give to priests the power of touching the hardest hearts.
11. Those who propagate this devotion shall have their names written in My Heart never to be blotted out.
12. I promise thee, in the excessive mercy of My Heart, that My all-powerful love will grant to all who communicate on the first Friday of the month for nine consecutive months, the grace of final penitence; they shall not die in My displeasure nor without their sacraments: My Divine Heart shall be their safe refuge in this last moment.



All are encouraged to enthrone the Sacred Heart of Jesus and the Immaculate Heart of Mary in their own homes, which begins by placing an image of each in a prominent place in the home.

Western ND to undergo special consecration

BISMARCK – To mark the end of the celebration of the global Year of Faith—and to energize Catholics to continue to enthusiastically live out their faith—Bismarck Bishop David Kagan will re-consecrate the Diocese of Bismarck to the Sacred Heart of Jesus and consecrate western N.D. to the Immaculate Heart of Mary for the first time.

The special enthronements will take place during the 11:30 a.m. Mass at Cathedral of the Holy Spirit on November 24, the solemnity of Christ the King of the Universe and the last day of the Year of Faith.

"What this means for the diocese itself is this: Through our diocese's life of prayer, celebration of the sacraments, and works of mercy, Almighty God is given all honor and glory," said Bishop Kagan. "On behalf of all who assist me as chief shepherd in these good works, I ask, in all humility, for the abundant graces our diocese needs to do what the universal Catholic Church does across the globe."

Bishop Kagan said that since Catholics believe that Mary is the mother of God and mother of the Church, the consecration will be made through her "because Mary is always our advocate and intercessor before God."

"Our Blessed Mother's Immaculate Heart was so intimately joined to Jesus' Sacred Heart in life and now in eternity, so it is most fitting for our diocese to be consecrated just in this way," he said.

Bishop Emeritus Paul Zipfel previously enthroned the Diocese of Bismarck to the Sacred Heart in 2009. While it is not necessary to re-consecrate as if the original consecration "fades or lapses," Bishop Kagan found it to be a fitting close to the Year of Faith and important to do during his time as Bishop of Bismarck.

"What better way for each of us to bring the joy of knowing Jesus as our friend than through His Sacred Heart from which we receive all graces for the salvation of every soul!"

Parishes, faithful encouraged to join

BISMARCK – While all of western N.D. will be consecrated to the Sacred Heart of Jesus and the Immaculate Heart of Mary on Nov. 24 by Bishop Kagan, all parishes are asked to join in the same enthronement at one Mass during the weekend of November 23-24. In addition, individuals and families are encouraged to enthrone the Sacred and Immaculate Hearts in their homes.

The first step is to prepare with special prayers that begin three days before the consecration. On the day of consecration, blessed images of the Sacred and Immaculate Hearts (pictures or statues) are enthroned in a home or parish church, followed by the consecration itself. Complete instructions can be found at bismarckdiocese.com under "Adult Faith Formation."

"We are taking this message from Christ to the heart of society: the family," said Michelle Duppong, coordinator of the Year of Faith for the Bismarck Diocese. "People will not become Christian if Christians do not live differently from everyone else. Christians should be marked by their joy and charity. This happens through being transformed by friendship with Jesus Christ."

Devotion to the Sacred Heart of Jesus began in the late 1600s when Jesus repeatedly appeared to a nun in France, Saint Mary Margaret Alacoque. During the apparitions, Jesus revealed to her His Sacred Heart and asked that devotion to it be spread throughout the world.

"The multitude of graces our Lord will pour upon His faithful that draw near to His and His Mother's Hearts are unfathomable," said Duppong, adding that every person can and should strive for holiness in simple, everyday life.

For more information on how to consecrate your home, contact Deacon Doug Helbing, 701-400-0233 or doughelbing@gmail.com.

BISHOP'S SCHEDULE

Bishop David D. Kagan, D.D., P.A., J.C.L.
September 1-30, 2013

September 2-5

-Fall Clergy Conference, Rough Riders Hotel, Medora

September 8

-Confirmation, Church of St. Joseph, Dickinson, 2:30 p.m. MT

September 11

-Real Presence Radio "Fall Live Drive" host, 10 a.m.
-Mass and Sending Ceremony of African Missionaries, Cathedral of the Holy Spirit, 7 p.m.

September 12

-Light of Christ Catholic Schools meeting, Center for Pastoral Ministry, Bismarck, 1:15 p.m.

September 13

-Home on the Range Board Meeting, Center for Pastoral Ministry, Bismarck, 12 p.m.
-Saint Mary's Central High School Hall of Fame Induction Banquet, Radisson, Bismarck, 6:15 p.m.

September 14

-Mass for Celebration of Marriage Day, Church of the Epiphany, Watford City, 12 p.m.

September 15

-Confirmation at Church of St. Pius V, New Salem, 10:30 a.m.

September 17

-Real Presence Radio interview, 9 a.m.
-Presbyteral Council Meeting, Center for Pastoral Ministry, Bismarck, 10 a.m.

September 21

-Confirmation at the Church of St. Edwin, Washburn, 5 p.m.

September 24

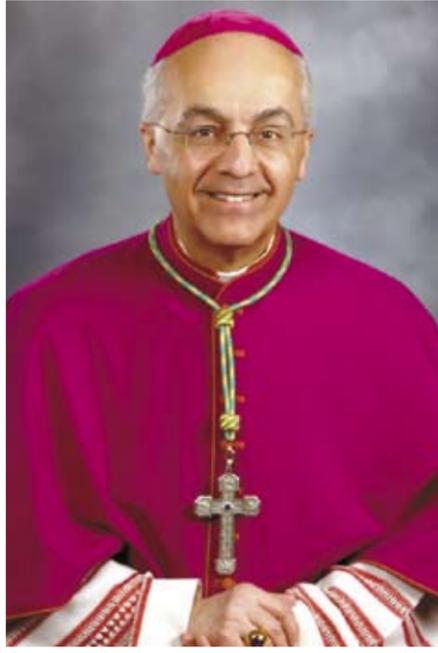
-Real Presence Radio interview, 9 a.m.

September 26

-Mass and Admission to Candidacy for Theology I, St. Paul Seminary, St. Paul, MN, 7 p.m.

September 29

-Confirmation at Church of St. John, Minot, 10:30 a.m.
-Confirmation at the Church of St. Leo, Minot, 2 p.m.



FROM THE BISHOP'S DESK

Greater enrollment and Catholic identity in our schools

Now that September is upon us, all of our Catholic schools are back in session and I am delighted to tell you that our enrollment is up in virtually all of our excellent schools. I am most grateful to our good parents who have entrusted their children's education to the Catholic Church, and to our most competent and dedicated teachers and administrators. However, what I am most pleased about is the increased and deepened Catholic identity of all of our schools.

Catholic identity begins in our homes, where parents are always the first and best teachers of their children in the ways of faith. Our schools exist to help our parents continue to educate their children in our beautiful Catholic faith and in those necessary subjects that will make our children morally good adults and citizens so that they will contribute to the common good of our Church, nation and society. The Catholic identity of our schools begins in the required and frequent classes of religion, but it also extends to how our teachers and administrators live their lives of faith in school and out of school. In effect, they provide with their lives "classes" in how to be a Catholic and a Christian for our children and their parents to see and learn from.

I thank all of you who support our Catholic schools with your daily prayers and the many sacrifices you have made and continue to make to ensure that they not only continue but improve and increase in their Catholic identity as places where it is obvious that faith, hope and charity are lived every day.

Vocation update

Our diocese continues to be blessed by Almighty God with vocations to the priesthood. As you know, six men were ordained to the sacred priesthood for the Diocese of Bismarck last June 13

and we cannot thank God enough for this! He has inspired three men to begin their studies for the priesthood and their priestly formation and again, He is telling all of us that He and His Church need priests. In your own daily prayers, please thank God for all of our seminarians and please do continue to pray to Him to send more men to His harvest which is so great.

THIRST 2013: Guaranteed to be spiritually invigorating

As you have been noticing in the last several issues of the Dakota Catholic Action, our Thirst 2013 Eucharistic Conference is next month. If you have not yet registered for this wonderful spiritual event in our diocese, I ask you to please do so. Even if you are not able to attend the entire Conference, believe me, even coming for a portion of it will be a spiritually invigorating experience for you. Bring your family or bring a friend but do plan to come and participate.

Dedication to the Sacred and Immaculate Hearts

Finally, I want to announce that on the Solemnity of Christ the King, Sunday, November 24, I will rededicate our diocese to the Most Sacred Heart of Jesus and dedicate our diocese to the Immaculate Heart of Mary. This will take place at the Cathedral at the 11:30 a.m. Mass. I am asking all of our good priests to do the same for each of our parishes during that same weekend. This will be a fitting way for us to close the Year of Faith and begin our mission of the New Evangelization within the Church and to the larger community. This will be an opportunity for each of you to enthrone the Sacred Heart of Jesus and the Immaculate Heart of Mary in your home. Great blessings will come to you!

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 PASTORAL 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 Pastoral 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 Pastoral Conduct at <http://www.bismarckdiocese.com>.

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Obituary

Mary Tarver

Mary Frances Tarver, J.C.L., age 53, passed away on July 10, 2013. Born in Ipswich, England on December 7, 1959, Mary worked for the Diocese of Bismarck as a lay canonist from December 2007 to December 2012, when she returned to be near family and work for the Diocese of Corpus Christi in Texas. Mary impacted the Office of Canonical Services through her



Mary Tarver

J.C.L. training by updating the procedures and documents that are used on a regular basis. She wrote and published an article in the *Studia Canonica* and contributed articles related to marriage and annulments for the DCA from 2008-2010. She also served on various diocesan committees and assisted other departments.

May Mary's soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

Kruska named acting president of Dickinson Catholic Schools

DICKINSON – Dr. Richard Kruska, current superintendent of Light of Christ Catholic Schools (LOCCSE) in Bismarck, has been hired as acting president of Dickinson Catholic Schools.

Kruska will maintain his responsibilities with LOCCSE during his time as acting president in Dickinson.

“From the inception of Dickinson Catholic Schools to our current circumstance, our mission has always been for the good of our students. At this critical time, Dr. Kruska comes to us as a gift,” said Fr. Todd Kreitinger, vice president of the school board and pastor of the Church of St. Patrick in Dickinson. “Beyond his abilities and experience, Dr. Kruska always and foremost says that what we do is about the students. Above all, this is what has impressed us about him.”

Hired as superintendent of LOCCSE in 2012, Kruska oversees Bismarck's five Catholic schools: Cathedral of the Holy Spirit School, Saint Anne School, St. Mary's Elementary School, the 7th and 8th grade Academy, and St. Mary's Central High School. In Dickinson, he will oversee Trinity Elementary East, Trinity Elementary West and Trinity High School.

Dickinson Catholic Schools also recently hired two new principals. Thomas Sander was hired as principal of Trinity High School this past June and Richard Leimbach is now principal at Trinity East and Trinity West elementary schools. In addition, John Odermann has been hired as the school system's development director.

“We have two very capable and good men who are now the principals and they also have a very good new director of development in place,” said Bismarck Bishop David Kagan. “These are the day-to-day hands-on people. Dr. Kruska is going to serve as a resource for the principals and will oversee the whole operation and keep it on track.”

Dr. Kruska came to the state from North Carolina and has been married to his wife Cathy for 37 years.

Time to get personal

By Michelle Duppong
Year of Faith Coordinator

If someone asked you to describe your relationship with God, what would you say?

If I had been approached with this question seven years ago, I would have felt very uncomfortable, caught off guard, and said that I loved



Michelle Duppong

God and knew He was working in my life and those around me. But I would not have been able to go into detail about how Jesus was moving in my heart. I wouldn't have said anything about a personal experience of His love.

I was committed to living out my Catholic faith my whole life (I strived to participate in Mass daily, confession monthly, charitable works, etc.) but when it came to prayer, I found it difficult to feel close to God. It always seemed to be dry.

I realized a few years ago that when I was going to prayer I wasn't really sharing my heart with God. I was coming to Him as I thought I ought to—to sum it up, telling Him what I thought He wanted to hear rather than the state I was actually in. Through the guidance of a spiritual director, I began to concretely ask Jesus for a real experience of His love for me and I started opening my heart to Him, sharing the good, bad, and the ugly—and I was transformed by the way He answered this prayer!

If you can relate to this, I want to assure you that God has much more in store for each of us. Here are a couple of steps (ARRR) to follow when praying to help cultivate a personal experience of Jesus' love:

- 1. Acknowledge God's presence:** When we pray, we are entering into a conversation with a real, live Person—He's the creator of the universe, but each person of the Trinity is real. Realize you're not crying out blindly, hoping that God may be listening. The Father, Son and Holy Spirit love you *into being* at every moment. God is very interested in your life.
- 2. Relate your heart to God:** What is on your heart or mind today? Tell God all

about it. What do you want Him to do for you? God can't forgive/heal/comfort/free us if we do not ask Him to. God loves us, therefore, He does not force Himself upon us. He allows us to freely accept or reject Him. Even though He knows what you need at this moment, He won't make you choose it. Come to God as you are honestly and consistently—and know that He delights in everything about you.

- 3. Receive from God:** Ask each person of the Trinity what He is doing now in your life. What does He want to give you? How is He loving you in the midst of what you are going through? Stop and listen. God speaks in the silence.
- 4. Respond:** What does God want you to do today in response to this gift of His love? What grace does He want you to ask of Him today? Make a concrete resolution from your prayer to carry with you throughout the day.

God's unconditional love for us never stops. Run to this love with reckless abandonment daily!

Indulgence Opportunities:

A *partial indulgence* is granted to the faithful who teach or study Christian doctrine.

A *partial indulgence* is granted to the faithful who,

- At the beginning and end of the day,
- In starting and completing their work,
- Before and after meals,

Devoutly offer some legitimately approved prayer of supplication and act of thanksgiving (e.g., *Actiones nostras; Adsumus; Agimus Tibi gratias; Benedic, Domine; Domine, Deus Omnipotens; Exaudi no; the Te Deum; the Veni Creator; the Veni Sancte Spiritus; Visita, quaesumus, Domine*).

Agimus tibi gratias

We give You thanks, Almighty God, for all your blessings: who live and reign for ever and ever. Amen.

Benedic, Domine

Bless us, O Lord, and these your gifts, which we are about to receive from your bounty, through Christ our Lord. Amen.

Liturgical Calendar - September 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 21st Sunday in Ordinary Time	2	3 St. Gregory the Great	4	5	6	7
8 22nd Sunday in Ordinary Time	9	10	11	12	13 St. John Chrysostom	14 Celebration of Marriage Anniversary Mass Exaltation of the Holy Cross
15 23rd Sunday in Ordinary Time	16	17	18 Ember Days	19	20 Ember Days St. Andrew Kim Taegon & Companions	21 Ember Days St. Matthew
22 SEARCH 24th Sunday in Ordinary Time	23	24	25	26	27 St. Vincent de Paul	28
29 25th Sunday in Ordinary Time	30				FASTING FEASTING GREEN: Ordinary Time, from Epiphany to Ash Wednesday and Pentecost to Advent RED: Pentecost octave, feasts of Christ's Passion, Precious Blood, and Cross, and feasts of Martyrs WHITE: Easter and Christmas Seasons, feasts of Our Lord and Our Lady, and feasts of saints, especially virgins	

New 7th and 8th grade Academy ready for Bismarck students

By Matthew Kurtz

After the steady buzz of construction in the lower level of St. Mary's Central High School throughout the summer, the Light of Christ Catholic Schools of Excellence 7th and 8th grade Academy is ready for its inaugural school year.

Former storage rooms have been converted into offices, the wrestling room has been turned into a classroom, and fresh coats of paint have been applied to the walls of the academy's six classrooms to create a "school within a school" for 150 incoming students.

"This has been something parents have wanted in the Catholic education system for a long time," said Carmen Cain, who taught science at SMCHS for 14 years before being named the administrator of the academy this past year. "They found that, as 7th and 8th graders, the students got very restless in the grade schools, so they were seeing a need for them to be somewhere else."

Efforts have been made to ensure a suitable learning environment for the students, including bigger windows to allow more light into classrooms. Individual climate control systems are in each room and new mobile, versatile furniture that encourages collaboration, sharing and movement has been purchased, Cain said.

One of the main concerns regarding the new arrangement has been how the academy students will coexist with the high school students. The academy's daily schedule has students arriving before the high school students and leaving after them, with different lunch periods and very little interaction.

"It'll be a year of tweaking, I'm sure," Cain commented. "You plan the best you can, but you can't foresee everything that's going to come up."

The day will begin at 7:45 a.m. with a half-hour exploratory period. Throughout the year, students are able to select four different explor-



Carmen Cain is the administrator of the new Light of Christ Catholic Schools of Excellence 7th and 8th grade Academy. Many renovations have been made to the lower level of St. Mary's Central High School to accommodate the academy, including new mobile, versatile furniture that encourages collaboration, sharing and movement among students. (Photo by Matthew Kurtz)

atory classes that are different from the usual subjects of math or science. Exploratory class options include fishing fundamentals, flower arrangements, poetry, Christian literature, U.S. military history, and jazz band, among others. "They're going to be in something that is to their liking. It creates a natural friendship-making opportunity," Cain said.

Home base will end each day, where teachers will check in with the kids and maintain an individualized learning plan on each student. The teachers at each grade level will collaborate during team periods each day, which will allow for "cross-curricular collaboration," which wasn't easily done under the previous K-8 system.

"The math and science teachers can get together now and say, 'Let's do this together,'" said

Cain. "Here you have a teacher specializing in one class and all are middle school endorsed."

Physical education and band or choir are mandatory for all students, which Cain said should contribute to the strong fine arts program at SMCHS.

With many new endeavors ahead, Cain is looking forward to the future potential of the new academy. The new space can fit 30-40 more students than are presently registered, and the results of a feasibility study that is currently being conducted will direct its course in the years to come.

"We've hired a staff with the idea that we're going to grow quickly. We're poised to grow."

Christ the King School forms St. Thomas Aquinas Academy

MANDAN – Grades six through eight at Christ the King School in Mandan, N.D. will now be known as the St. Thomas Aquinas Academy (STAA).

The new academy was officially inaugurated at a special event Friday, August 23 at the school "with a blessing of optimism and hope for a better education for the future generation."

Monsignor James Shea appeared as an honored guest speaker.

"Learners at Christ the King begin their education at the kindergarten level and progress through grade five, where upon they enter the Saint Thomas Aquinas Academy," according

to a press release from Christ the King. The entire K-8 environment boasts "the advanced tools of technology," including a one-to-one student to iPad ratio.

A staff of certified teachers trained in the process of Common Core State Standards will guide students through grades six through eight. STAA is "based upon the teachings of Thomas Aquinas, a 13th century theologian who fostered the blending of theology and education. He is the model teacher for those studying for priesthood, and



indeed is the highest expression of both natural reason and speculative theology," the release stated.

"There is a need for the quality of Christian-based learning the academy has to offer," said Mark Mindt, principal at Christ the King School. "Our middle school students will have the same opportunities to participate in the social and athletic events as the students within the public schools, but our students will have the benefit and privilege of learning the teachings and moral principles of the Catholic Church in their formation as better human beings which will enable them to witness the Gospel values in their lives."

"The public school has grown to capacity and the members of the local churches have requested our school to offer an advanced level of education which will not only challenge our middle school-aged students, but also get them college- and career-ready for the future," said Fr. Johnson Kuriappilly, pastor of the Church of Christ the King. "Students will get more age-appropriate attention and will be given more responsibilities based on their age and thinking."

The first day of classes at STAA was Thursday, August 22.

How to make success about God, not about you

By Patti Armstrong

1. Imagine being on your deathbed and having achieved great worldly success. At that moment, you will be very aware that worldly gains will count for nothing. Refer to this image often.
2. Spend time before the Blessed Sacrament and focus on your relationship with Jesus. Period. Time spent in union with God helps to separate from the world.
3. Don't compare yourself to people achieving more or less success. One leads to jealousy/envy and the other to pride. It's between you and God.
4. Pray before beginning, pray in thanksgiving at work well done, and pray for those who will benefit from your work.
5. Pray for those who help you—and pray for those who hinder you.
6. Network with other Catholics in your field for support, perspective, and inspiration.
7. Just as you celebrate your successes, celebrate your failures. They hold opportunities for holiness and learning.
8. Help others. If helping someone else might create competition for you in some way, do it anyway and pray for his or her success. Your act of charity will bring you closer to God and protect you from selfish ambition.

Confirming relationships with Christ at Cor Christi

Weeklong summer program helps high school students know their faith, establish connection with Jesus

By Matthew Kurtz

"You cannot love or choose what you don't know."

This simple fact is what inspired Jerome Richter, along with Monsignor James Shea and Monsignor Chad Gion, to establish the Cor Christi Institute, a program intended to educate youth on the basics of the Catholic faith before they celebrate the sacrament of confirmation.

Realizing that many students were getting confirmed without having an actual relationship with Christ, the group brainstormed ways to equip students with the information they need in order to know and love their Catholic faith.

"Cor Christi began out of a movement of a couple very generous priests' hearts," said Jerome Richter, who taught at Saint Mary's Central High School in Bismarck for 11 years before being named director of public affairs at the University of Mary in 2010. Through their work with students, the group began looking for a way to bring all the students together to learn the basics of the faith from highly qualified instructors.

"And then when Msgr. Shea came to the University of Mary [as president in 2009], he said, 'Here's the opportunity. We have the resources, we have the facilities, we have the manpower to do this,'" said Richter. Cor Christi was born.

The first Cor Christi hosted at UMary included 40 kids. Now in its fourth year, 150 students stayed on campus for five nights and took in classes on topics ranging from faith and reason to the Holy Trinity.

"It's fun to watch the priests explain it," said Collyn Nelson, a junior at Dickinson Trinity High School. "Some people see the priests and think they're old-school, strict and serious. But the priests walk in and you see the zeal. They're pumped because they know what they're talking about and what it means. It's beautiful to watch them and they have fun with it. They're already on fire, and it's nice to see that."

Whether students attend home school, a public school or a Catholic school, the institute is meant for everybody. Plus, it captures the attention of the students during the summer when their minds are fresh, Richter said, which isn't always the case with ordinary faith formation classes held on evenings during the school year.

"In six days, in about 60 hours, we want them to encounter Christ, to come to know Him. If they know Him, now we can reasonably expect them to put their faith in Him and to love Him. Until then, we're fools to think that young people are going to all of a sudden be faithful and go to Mass and live a good life," Richter said.

Each instructor at Cor Christi has a master's degree or more and has taught in some capacity, Richter said. On day one, students are given a test. The test is given again on the last day and the results are sent to the students' pastors back home.

"The pastors can use that as preparation and to see if these kids are ready to be confirmed and if they took it seriously," said Richter. A number of parishes now require their students to attend the institute as part of their pre-confirmation program.

In addition to "sounding cool" because it is Latin for "heart of Christ," Richter said the name of the institute has great significance.

"We want to get them in connection with the heart of Christ, so we use the image of the Sacred Heart of Jesus. The Sacred Heart of Jesus



40 students attended the first Cor Christi Institute four years ago. This year, 150 stayed on the campus of the University of Mary for six days while learning about their Catholic faith. (Photo by Matthew Kurtz)

is what we're all made for. It reminds us that our faith is not some moral guideline—it's not just some ritual practice. It's about a person. Most intimately, it's about Jesus' Heart and our hearts aligning with His, desiring the same thing."

Throughout the event, priests hear confessions, the students pray morning and evening prayer, pray the rosary and attend Mass each day. Time is also set aside for movie night, campfires and other fun activities.

"I promise you they're going to get something out of it," Richter vowed. "I sit through the classes each time and I'm learning, so they're going to learn too."

Would you pass?

Questions from the Cor Christi final exam

1. True or False? Catholics are Christians.
2. List three theological virtues.
3. There are four dogmatic teachings (things we believe for sure!) about the Blessed Virgin Mary. List them.
4. Human action which causes a loss of holiness and invites death into the soul is called sin. We inherit _____ sin and choose _____ sin.
5. There are four "marks" of the Church—clues which tell us that the Catholic Church is the one founded by Jesus. What are these four marks? (Hint: They are listed in the Creed.)

ANSWERS:

1. True
2. Faith, hope, charity/love
3. Divine mother, Immaculately conceived, Virgin forever, Assumed into heaven (D.I.V.A.)
4. original, actual
5. one, holy, catholic, apostolic

Next Cor Christi Institute:
July 2014
University of Mary,
Bismarck, N.D.
Contact Jerome Richter,
University of Mary,
701-355-8072,
for more info.

Seminarian perspective

Strong faith formation = engaged Catholic youth

By Scott Lefor

If one were to ask a young Catholic why he or she is active in the faith, it will almost invariably come to light that a strong catechetical experience was a major contributing factor.

This was my experience as well: When the reason and consistency that underlie the faith were presented to me, I began to take the Catholic faith, as well as vocational discernment, seriously for the first time. Living a life of faith takes commitment;



Scott Lefor

therefore, it should not come as a surprise that without experiencing the depth and beauty of the mysteries of the faith, one is unlikely to actively pursue such a commitment.

When the truths of the faith are presented rigorously, and presented well, the formation of the entire human person can be accomplished, as

context is provided. Therefore, the most important gift a Catholic educational program can provide a student is not a vaguely defined notion of "tools for success;" instead, it is a solid understanding of the faith that can be internalized, and from which the proper context of extracurricular involvement, community service, etc., can be drawn.

When properly ordered, a Catholic school has the unique opportunity to approach such a vision of formation under a unified program. In our diocese, we are blessed to have many Catholic grade schools, three Catholic high schools, a Catholic university, and various catechetical programs (such as the Cor Christi Institute at the University of Mary). It is telling that, over the past decade, over 60 percent of our diocesan seminarians have come from our Catholic schools (as reported in the August 2013 issue of Dakota Catholic Action).

In short, in order to develop faithful and morally upright Catholics, serious attention must be paid to catechesis. Anything less than a true understanding of the teachings of the Church is

unlikely to attract an individual to living a life of faith, just as partially undefined principles underlying a personal sense of right and wrong are not sufficient to form morally upright individuals.

We have been blessed to watch our religious education programs develop and grow due to the labors of many faithful individuals committed to Catholic education, including our religion instructors and high schools chaplains, under the guidance of Bishop Emeritus Zipfel and now Bishop Kagan; furthermore, the situation at the University of Mary is similarly positive due, in large part, to the tenures of Sister Thomas Welder, O.S.B., and Monsignor James Shea. As long as dedicated investment and attention continues to be given to our religious education programs, the returns will continue to grow and will be seen throughout our diocese, especially among future generations.

Scott Lefor is from the Church of Queen of Peace in Dickinson. He is currently in his second year of the Basselin program in Washington, D.C., which is a three-year philosophy program for diocesan seminarians.

Universal morality and the natural law

Can your moral compass point the same direction as mine?



MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk

People sometimes use the phrase “moral compass” to describe the innate sense of right and wrong that human beings have. President Obama, for example, recently mentioned in one of his speeches how we need to, “keep our own moral compass pointed in a true direction.” Although he didn’t spell out what that true direction might be, his remark nevertheless highlighted something that all can agree upon, namely, the importance of being guided by a moral compass.

When functioning properly, this moral compass (a.k.a. our “conscience”), not only encourages us from within to “do good and avoid evil,” but also sets off internal alarm bells when we are tempted to carry out evil acts. Some acts, such as murder, torture, theft, and adultery will trigger those alarm bells almost universally, irrespective of time period, culture, or upbringing within a particular society.

No society erects statues to honor their greatest adulterers, or to celebrate their most prolific murderers. When a genocidal leader is cast in marble, it is to memorialize qualities like courage or leadership, not his murderous proclivities.

The fact that certain actions like murder and adultery are wrong and invariably harmful, and readily perceived as such, leads to what is known as the “Natural Law.” The Natural Law

signifies that we can know through our powers of reason what is right and wrong, and that our reason can thereby guide us towards an ethical life. Becoming aware of the Natural Law through a carefully formed moral compass is an essential part of what it means to be human. Those who invoke Natural Law appeal to self-evident principles that can be known by all humans.

Catholic teachings about morality also rely on the notion of Natural Law. The Second Vatican Council, to consider but one example, describes our moral duty this way: “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey.”

The Natural Law, nonetheless, is not a specifically Christian idea, but has its origins in pre-Christian thought. A number of ancient Greek philosophers discuss the notion. Cicero, the Roman lawyer and writer (106-43 B.C.), has a famous passage wherein he describes the Natural Law:

“There is in fact a true Law - namely, right reason - which is in accordance with nature, applies to all men, and is unchangeable and eternal. By its commands it summons men to the performance of their duties; by its prohibitions it restrains them from doing wrong. To invalidate this Law by human legislation is never morally right, nor is it permissible ever to restrict its operation; and to annul it wholly is impossible.”

He also notes how the Natural Law cannot be “one thing at Rome, and another at Athens; one thing today, and another tomorrow; but in all times and nations this universal law must forever reign, eternal and imperishable.”

Despite its constancy and universality, the demands of the Natural Law are not easily specified or deduced, free of disputation or debate. Some people today, in fact, influenced by the hedonism and relativism of our age, would go further and outright deny the existence of the

Natural Law.

Interestingly, though, whenever a serious crisis or threat to civilization arises, the validity of natural law reasoning tends to reassert itself. Such a resurgence occurred, for example, at the end of World War II, during the Nuremberg trials and in the prosecutions against those who had perpetrated heinous crimes against humanity. Nazi defendants objected to being placed on trial for simply following the orders of their superiors and the laws of their country. Most of their actions were recognized as being legal under the judicial system of the Third Reich. They were ultimately found guilty, nevertheless, of violating a higher law to which all nations and peoples are subject.

Sir Hartley Shawcross, the British prosecutor, stressed that there could be no immunity “for those who obey orders which – whether legal or not in the country where they are issued – are manifestly contrary to the very law of nature from which international law has grown.” The prosecutors at Nuremberg built their case on the fact that, in the final analysis, the laws of man and of nations are subject to the laws of God and the Natural Law.

To discern the Natural Law and thereby perceive our moral obligations requires reflection, reason and discipline. The darkening of our reason and the weakening of our will that has subtly infected us because of sin can make it challenging, even two millennia following Cicero, to properly grasp our natural moral obligations. The Natural Law, nevertheless, represents an essential core of universal morality, serving as a key foundation for ethics, and an antidote to the lawlessness that tempts us in every age.

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. See www.ncbcenter.org.

Pro-life

UPDATE

Pro-woman

Confused about the status of the pro-life and pro-woman bills passed in recent N.D. legislative sessions? Here is the status of each bill as of August 15, 2013:

BILL
HB 1297 (2011 session)

DESCRIPTION
Strengthened and closed loopholes in existing law regarding parental consent for minors, materials on unborn development, reporting requirements, judicial bypasses for minors, prohibition on state agencies favoring abortion, and other matters

STATUS
Went into effect August 1, 2011—no lawsuits filed against these provisions

BILL
HB 1297—abortion drug section (2011 session)

DESCRIPTION
Limits the use of abortion inducing drugs to FDA protocol; prohibits telemedicine abortions

STATUS
Currently enjoined by a local judge on the grounds that it violates a “right to abortion” he found in the state constitution. The attorney general plans to appeal the decision to the North Dakota Supreme Court

BILL
HB 1305 (2013 session)

DESCRIPTION
Bans abortions for sex selection or genetic abnormalities

STATUS
Went into effect August 1, 2013. Clinic has filed a suit in federal court to block the law at a later date

BILL
HB 1456 (2013 session)

DESCRIPTION
Bans abortions after the detection of a fetal heartbeat

STATUS
Temporarily enjoined by a federal court pending further hearings on the matter

BILL
SB 2305 (2013 session)

DESCRIPTION
Requires abortion physicians to have admitting privileges at a local hospital

STATUS
Merged into challenge against abortion-drug regulations. Enjoined by a local judge on the grounds that it violates a “right to abortion” he found in the state constitution. Further proceedings are pending. What happens may be determined by the North Dakota Supreme Court’s actions on the abortion-drug regulations

BILL
SB 2368 (2013 session)

DESCRIPTION
Prohibits abortion after 20 weeks gestation

STATUS
Went into effect August 1, 2013. No lawsuits have been filed against it

BILL
SCR 4009 (2013 session)

DESCRIPTION
Clarifies that the right to life in the state constitution applies to all stages of development

STATUS
Goes to a vote November 4, 2014

Judge Corwin's ruling could be North Dakota's Roe v. Wade



BALANCING CHURCH AND STATE

Christopher Dodson
Executive Director,
ND Catholic Conference

On July 16, Judge Wickham Corwin issued his final ruling on the Red River Women's Clinic's challenge to the state's requirements for the use of abortion-inducing drugs.

The ruling is not unexpected. Judge Corwin indicated early in the case that he intended to rule against the state. Nor are some of his legal conclusions a surprise. He previously stated some of them from the bench and in response to pre-trial motions.

Nevertheless, it is still shocking to read an opinion so far reaching and out-of-step with the law and public opinion.

Most of the 55-page opinion contains Judge Corwin's assessment of the facts and bald-face statements of opinion (e.g., "Such autonomy and self-determination becomes unachievable if women are deprived of the right to terminate an unwanted pregnancy.") But before getting to that, Judge Corwin does something that should concern all North Dakotans. To understand what he did, it might help to explain some principles from constitutional law.

About fundamental rights

The most important rights secured by a constitution are called "fundamental" rights. Governments can only very rarely infringe on these rights and when they do so they must have a compelling reason and use the least restrictive means. This is called "strict scrutiny." These rights include the right to speech and the right to travel. When the U.S. Supreme Court decided *Roe v. Wade* it found that the right to abortion was a fundamental right. In 1992, however, the Supreme Court in *Casey v. Planned Parenthood* held that the right to abortion was not subject to strict scrutiny, but to a lesser standard called "undue burden."

The North Dakota Constitution also delineates certain rights. The state supreme court, however, has never found that the state constitution covers a right to an abortion. It is not mentioned anywhere. Moreover, the basis for *Roe*, the right to privacy, does not exist in the state constitution.

Judge Corwin, however, has discovered a right to abortion in the state constitution. In fact, he goes so far as to declare that not only does the North Dakota Constitution grant a right to abortion, but that the right is "fundamental" and subject to strict scrutiny. (He even goes beyond the traditional demands of strict scrutiny by insisting that abortion laws must explicitly exempt potential victims of domestic violence.)

First-year law students are often taught that "strict scrutiny" means that the government almost always loses. If, then, as Judge Corwin proclaims, the North Dakota Constitution

provides a fundamental right to abortion, much more is at stake than the laws regulating the use of abortion drugs.

State's laws in jeopardy

North Dakota is consistently ranked as one of the most pro-life states for its laws protecting unborn life to the extent possible under the U.S. Constitution and for its laws protecting children and women from the dangers of abortion.

The fact that those laws are constitutional under the U.S. Constitution are irrelevant according to Judge Corwin's pronouncement. Those laws would now be subject to strict scrutiny review under his newly found right to abortion in the state constitution.

Even laws popular among those who call themselves "pro-choice," like parental notification, physician-only requirements, data reporting, and conscience protection for health care workers, would be in jeopardy. North Dakota could go from one of the most pro-life states in the country to one of the most pro-abortion states.

North Dakota Attorney General Wayne Stenehjem says that he will appeal the decision to the North Dakota Supreme Court. North Dakotans should welcome that action.

Without correction, Judge Corwin's decision will become the *Roe v. Wade* for North Dakota.

Christopher Dodson is executive director and general counsel for the North Dakota Catholic Conference. Its website is ndcatholic.org.

Why you should read Pope Francis' first major writing

By Msgr. Patrick Schumacher, S.T.L.

A lot can happen in a year. When midnight struck on January 1, it would have been impossible to predict the papal resignation of Benedict XVI, an election of a pope from Latin



Msgr. Patrick Schumacher

America, and an encyclical, *Lumen Fidei* (The Light of Faith) written by both of them—all in the first six months of 2013.

Let me begin with a story. When I entered the seminary, I had a conversation with a high school classmate who was very surprised by my desire

to possibly become a priest. As I explained to him the reason, I presented a (certain) fledgling understanding of the Catholic faith, of which I knew at the time, to give my news some backing. Concluding my explanation of the faith, he looked at me and asked, "Why in the world *would* you believe that?" My response to him was, "Well, I just do." That question is difficult to answer well as a teenager.

Reading an occasional encyclical or homily of the Holy Father is good for the soul. The reading of *Lumen Fidei* will bring a better understanding as to why I believe; why I have faith.

The encyclical begins with the history of faith in the Old Testament, beginning with Abraham, our father in faith, the nation of Israel and its failures, and the role of Moses, "the mediator." The popes make it clear that faith, for Abraham, was a relationship with God that changed his life. It wasn't a *thing* he possessed or simply duties he performed. The relationship, the encyclical reminds us, was tested in the sacrifice of his son Isaac, which would show the depth of his "capability" of faith.

The encyclical then turns to the New Testament, the fullness of Christian faith. My favor-

ite line of the encyclical is found in the fifteenth paragraph: "The history of Jesus is the complete manifestation of God's reliability." The Incarnation of Jesus Christ is a *reliable initiative*—and our Lord's death on the cross is its *clearest evidence*. Contemplating His death is to deepen our faith, not harm it.

After the two Testaments, the encyclical reminds how faith brings us salvation. I think this is truly a component of *Lumen Fidei* that promotes worldwide Christian unity. This encyclical, more than others, should appeal to our brethren of the Protestant denominations who believe in salvation through faith alone, or *sola fide*. The encyclical then connects faith to truth, which reminds us that our faith leads us to truth, rather than our opinions leading us to personal preferences.

ONLINE

Msgr. Schumacher's full article is available on bismarckdiocese.com.

In chapter three I read another inspiring sentence: The encyclical outlines how faith, "travels through time passing from one generation to another." I could not read that without recalling the mission of our Catholic schools, which have as their purpose to transmit faith to the next generation. As the encyclical develops its thought of faith in the Church, we are reminded how we cannot "believe on our own." Faith is communal, which is why faith is found in the Church. Consequently, it is impossible for us to have faith in Christ and to not have faith in the Church. Christ is the Church and the Church is Christ.

Another personal highlight of the encyclical is how it reminds us that faith provides consolation and strength during suffering, quoting

Psalm 116:10, "I kept my faith even when I said I am greatly afflicted." We will all face an hour of trial and the encyclical virtually promises that faith, in the midst of our suffering and weakness, will bring light. I recalled how C.S. Lewis calls faith "the art of holding onto things your reason has once accepted in spite of your changing moods." I continue to be surprised how changing moods (or tragic circumstances) move some people to a more profoundly lived faith while some are moved to doubt or lose their faith entirely. Some are made better through suffering, some are made bitter.

I often wonder where that classmate is today who asked me a question, nearly 30 years ago, that I still attempt to answer more clearly for myself, "Why in the world *would* you believe that?" The answer is mysterious, yet it is clear that, for me, faith is light because faith is the reliable relationship I will need for my salvation, uniting me to the Church founded by the Redeemer, Jesus Christ. Faith gives me something to "hold on to" in every context of my life. Faith in the Son of God's passion reminds me that nothing can overwhelm me. Faith in the Son of God's resurrection reminds me that my daily work, as small and futile as it often seems, has value. Faith in the Church and her sacraments remind me that I am a part of something larger than myself, my faith is not *God and me* (as Evangelicals and Pentecostals often purport), it is *God and we* as the family of the Body of Christ.

All in all, the best answer to "Why in the world *would* you believe that?" is to respond, "I have never had any reason to have faith in anyone else, because Jesus Christ is to be believed when he said of himself: 'I have come as light into the world, that whoever believes in me may not remain in darkness'" (John 12:46). Why do you have faith?

Msgr. Schumacher is pastor of the Church of St. Wencslaus in Dickinson and director of continuing education for clergy in the Diocese of Bismarck.

Thirsting to know more

Oct. 25-27, 2013 • Bismarck Civic Center

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THIRST SPEAKER SPOTLIGHT

Jennifer Fulwiler

Thriving and surviving Catholic motherhood

By Matthew Kurtz



"When I was a child, I never believed in God, not even once. By the time I got to college, I was vocally an atheist, I didn't understand how anybody could have any sort of belief in the supernatural."

Now Jennifer Fulwiler, a mother of six children eight years or younger, is coming to Bismarck as a presenter at THIRST 2013.

"You have to accept the fact that we do not convert people, only the Holy Spirit converts people," Fulwiler said after sharing the story of her own conversion to Catholicism during an interview with Fr. Brian Gross on Real Presence Radio.

Fulwiler's presentation will focus on how Catholics can introduce Christ to atheists (or those who believe that God does not exist), based on her own experiences growing up with a father who was an active atheist. Fulwiler has worked with many people who are trying to re-introduce the faith to children, family or friends who have drifted away.

"I often tell parents who have college students coming home [that have lost their faith]: give it a few years, these kids will find that there will be a certain presence, a certain love or a certain light that they only experience when they're in a Catholic home. My atheist social circles feel cold and loveless compared to the love I feel in my parent's Catholic home."

"We really need to recognize the power of prayer. I have heard conversion stories that would make your jaw drop. In every single case, they had many people praying for them—an army of prayer warriors helping them find their way home."

Fulwiler will also draw on her experience raising six children and offer a presentation titled "Thriving and Surviving Catholic Motherhood."

"It is okay to admit that [Catholic motherhood] is really hard. I think that sometimes we hesitate because we don't know anybody else in the neighborhood that has six kids. I feel the burden of that witness sometimes, like I always have to plaster a smile on my face. If you're just getting up in the morning and doing your best—even if it's not perfect—the Lord is delighted with that. You're doing a great job."

Follow Fulwiler on her blog: www.conversiondiary.com.

"When the chips are down and I'm having a tough time, do I lean on Christ? Do I run to the sacraments? Or do I lean on worldly things? What do people see you do in your life during tough times? People notice that."

—Jennifer Fulwiler

THIRST 2013 Schedule

Friday, Oct. 25:

5:30 p.m. Mass
7:30 p.m. Dr. Scott Hahn keynote
9 p.m. Concert by The Thirsting

Saturday, Oct. 26:

8:30 a.m. Morning prayer
9 a.m. Cardinal Timothy Dolan keynote
10:30 a.m. Mass
2:15 p.m. Breakout session 1 (Fr. Scott Traynor, Peter Herbeck, Jennifer Fulwiler)
3:30 p.m. Breakout session 2 (Fr. Nathan Cromly, Debbie Herbeck, Jennifer Fulwiler)
4:45 p.m. Breakout session 3 (Peter and Debbie Herbeck, Chris Stefanick, Men's Vocation Panel, Women's Vocation Panel)
6:50 p.m. Post-Abortive Ladies (PALS) testimony
7 p.m. Dr. Margaret Schlientz keynote
8 p.m. Eucharistic adoration/penance service

Sunday, Oct. 27:

9 a.m. Morning prayer
9:30 a.m. Dr. Edward Sri keynote
10:45 a.m. Breakout session 4 (Sr. Bethany Madonna, Sherry Weddell, Dr. Edward Sri, Apostles of the Interior Life)
1:30 p.m. Msgr. James Shea keynote
3 p.m. Mass

• THIRST 2013 is free of charge. This schedule is tentative and subject to change.

• More details regarding Saturday's youth schedule with Chris Stefanick will be released soon.

• Children's programs by Cat.Chat will be offered during the keynote presentations.

• Members of the Apostles of the Interior Life will be providing spiritual direction for those who wish to participate throughout the weekend.

about THIRST?

Center, Bismarck, ND

with the University of Mary



A closer look at the keynote speakers

Dr. Margaret Schlientz

Dr. Schlientz is the assistant director at the Institute for Priestly Formation (IPF) at Creighton University, where she teaches and ministers to diocesan seminarians in an intensive ten-week spiritual renewal program each summer. (Seminarians from the Bismarck Diocese have been attending IPF since 2003.) Dr. Schlientz's presentation will focus on spiritual healing and deliverance.



Margarett Schlientz

Dr. Edward Sri

Dr. Sri is a nationally-known dynamic Catholic speaker who appears regularly on EWTN. He is the author of several best-selling books (*The New Rosary in Scripture; Men, Women and the Mystery of Love* and others) and is a founding leader of the Fellowship of Catholic University Students (FOCUS) with Curtis Martin. Dr. Sri is currently chancellor and professor of theology and Scripture at the Augustine Institute Master's program in Denver, Colo. He resides with his wife Elizabeth and their six children in Littleton, Colo.



Ted Sri

Msgr. James Shea

The oldest of eight children, Monsignor Shea grew up on a dairy and grain farm near Hazelton, N.D. Ordained a priest for the Diocese of Bismarck in 2002, he has served in a variety of roles in Bismarck, Mandan, Killdeer, Halliday and Dickinson. Msgr. Shea was inaugurated in 2009 as the sixth president of the University of Mary and, at the age of 34, became the youngest college or university president in the U.S.



Msgr. James Shea

THIRST SPEAKER SPOTLIGHT

Sherry Weddell

Do you believe in a personal relationship with Christ?

By Matthew Kurtz

Raised as an anti-Catholic in Missouri, Sherry Weddell is coming to THIRST 2013 to defeat what she calls the "Culture of Silence."

"Less than half of Catholic adults are certain you can have a personal relationship with God. Thirty percent of Catholic adults don't believe in a personal God. Many Catholics do not believe in the God at the heart of the Catholic faith," said Weddell, author of the popular book *Forming Intentional Disciples: The Path to Knowing and Following Jesus*.

Weddell's own personal encounter with Jesus during her college years changed her life.

"I was looking for places to pray during the day and Catholic churches were open and Protestant churches were closed. I saw a big Catholic church near the campus and when I walked over the threshold, I experienced a presence of God that I had not felt anywhere else," she said during a Real Presence Radio interview with Fr. Brian Gross.

She didn't realize that the church she was praying in was called Blessed Sacrament. Suddenly, after believing that "Catholics were all religious pagans who were trying to work their way to heaven," Weddell was mysteriously drawn to the Eucharist, converted to Catholicism, and eventually co-founded the Catherine of Siena Institute in 1997, a ministry that equips parishes to form lay disciples.

"I was hooked by the presence for which I had no name. Slowly, the old prejudices died. It built a bridge of trust for me; it went right over all those years of anti-Catholicism. When I went to protestant churches after that, I thought they were really pretty, but the presence wasn't there."

After her powerful experience, Weddell encourages people to frequently attend eucharistic adoration and invite others to do the same—whether they're Christians or not. "Adoration requires nothing. You don't have to have any background to be affected by the encounter."

Weddell will discuss the "five thresholds of conversion" at THIRST 2013, as featured in her book *Forming Intentional Disciples*. The thresholds are "classic stages of spiritual development that people in the 21st century go through," she said.

"We don't think of things we've never heard anybody else talk about. In our parishes, in our Catholic families, and among Catholic friends, we do not talk about the possibility of this powerful, real, loving, transforming relationship with Christ as the center of the Catholic faith."



"In our parishes, in our Catholic families, and among Catholic friends, we do not talk about the possibility of this powerful, real, loving, transforming relationship with Christ as the center of the Catholic faith."

—Sherry Weddell



Could you benefit from “a retreat for the soul?”

Doors open to all at the Annunciation Monastery Hospitality Center

By Jill Ackerman
Annunciation Monastery

Nestled on the scenic bluffs overlooking the Missouri River in Bismarck, N.D., Annunciation Monastery offers a peaceful, prayerful place of respite where those who are seeking God can spend time resting in Him. Individuals are welcome to come for spiritual enrichment programs offered through the Hospitality Center or for private or directed retreats.

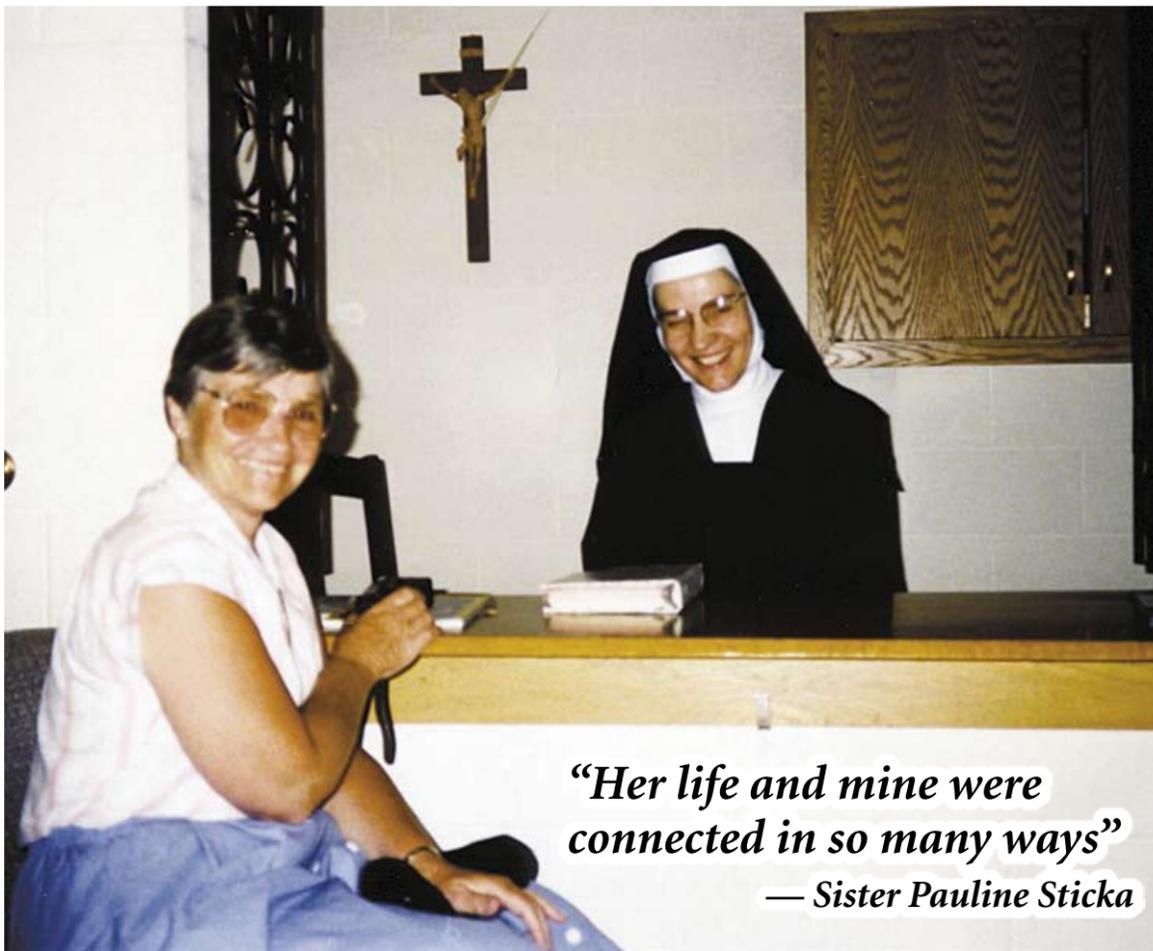
A guest area offers comfortable private bedrooms where retreatants can journal, spend time reading or in prayer, or simply be immersed in the quiet. Private retreats allow for time alone, giving one the space and time for renewal. If desired, individuals can request a directed retreat. The retreatant meets daily with a spiritual director who supports them during their retreat. Meals can be enjoyed in solitude or with the sisters in the monastic dining room. All are welcome to join the sisters for daily prayer and Eucharist.

Spiritual enrichment opportunities are offered at Annunciation Monastery throughout the fall and winter months, including sessions on Scripture, lectio divina (praying with Scripture) and contemplation/centering prayer.

Faith-based groups are welcome to reserve the Hospitality Center community room for meetings and retreats. This unique location offers a quiet environment away from the hustle and bustle of daily life.

No matter what the season is, guests are welcome to enjoy the beautiful, serene outdoors and walking paths surrounding the monastery. The breezes dance through the trees while birds sing and deer wander quietly nearby. The sweeping landscape offers views of the lush valley below, the banks of the Missouri River and magnificent sunrises and sunsets. All seem to proclaim, “God is with us.”

For more information, please contact Sister Gemma Peters, coordinator of Annunciation Monastery Hospitality Center, at 701-255-1520.



“Her life and mine were connected in so many ways”
— Sister Pauline Sticka

Sister Pauline (left) and Sister Margaret Mary (right) are sisters from New England, N.D. who have served the Church as religious sisters—but in very different ways. (Submitted photo)

Two sisters, two sisters

By Deacon Roger Heidt
Director of Pastoral Planning,
Diocese of Sioux Falls, S.D.

Raised near New England, N.D. in a family of 11 children, Sister Pauline Sticka and Sister Margaret Mary Sticka are sisters by birth who have taken different paths to serve God and his people—as religious sisters.

As a Maryknoll Missionary, Sr. Pauline left southwest N.D. and traveled to China, spending most of her religious life in Taiwan. On the other hand, Sr. Margaret Mary has been a contemplative at the Carmel of Mary near Wahpeton, N.D.

Their lives are different, yet very much the same in their service for God. One serves through contemplative prayer and a life lived in community and prolonged silence while the other with missionary zeal and a gift for poetry lived mostly in another land.

The seeds of faith and a relationship with Jesus Christ were fostered in family life on the prairie of western North Dakota, raised by their parents Raphael and Ottila (Frank) Sticka. Attendance at Mass every Sunday was unquestionable no matter the weather. Gathering as a family to say the rosary every night during the month of May in front of a statue of the Blessed Virgin Mary was routine.

Sr. Pauline entered Maryknoll in 1942. Five years later, at the age of 23, she was missioned to mainland China. She was sent for life—no coming home! She learned the language (Hakka) and walked miles visiting the Christians. After Sr. Pauline made her final vows in 1950, she and another member of her religious community were arrested by Communist soldiers and marched off, walking 27 miles to the nearest prison.

“It was while in prison that I found myself totally dependent on God’s love and care—no one else. Only God’s love and my original call to foreign mission sustained me,” commented Sr. Pauline. “My spirituality strengthened and helped me in a small cell where I lived with six other female prisoners and three children and very little food to sustain and keep my body healthy.”

After being released into the custody of a Maryknoll priest on March 17, 1951, Sr. Pauline then spent 53 years in Taiwan in a ministry she

and another sister called “just being neighbors.” They lived in a neighborhood, became friends with the people and shared their lives. They lived with an “open door policy,” which included people dropping by for meals, books and conversation.

Sr. Margaret Mary’s life has been much different. She entered Carmel in July 1955 and credits the School Sisters of Notre Dame (SSND) who taught at St. Mary’s school in New England and her pastor, Fr. Eugene LaMeres, with fostering her religious vocation.

“Our Lord placed the desire for a vocation to a contemplative order in my heart and it was Sr. Pauline who directed my steps to Carmel,” she said. “Living in God’s presence, which is the essence of our life in Carmel, is a constant revelation of God’s deeply personal and intimate love for every person, for all are called to holiness,” Sr. Margaret Mary said.

“Every day is a joyful response to His love, which constantly grows and deepens,” she continued. “We are not here for ourselves alone but our prayer of praise, adoration, thanksgiving and intercession has a ripple effect throughout the Church and the world.”

Sr. Margaret Mary is one of the most joyful people I have ever encountered. Her presence radiates the love of Christ. The first time my wife, Diane, our son, Scott and I visited her at Carmel, she asked about my seven brothers and two sisters by name, an indication that she prays for them! Sr. Margaret Mary was one of the first people I called when my mom died and I felt strengthened knowing she and the Carmelite community were praying for mom on her journey to eternal life.

“Sr. Margaret Mary and I have never really been separated,” said Sr. Pauline. “Her life and mine were connected in so many ways. Prayer and our relationship with God... have in a way been the same, be it missionary or contemplative. It was all lived within the Spirit of God’s love for all humankind.”

Sr. Pauline is living in retirement at the Maryknoll Retirement Community in Monrovia, Calif. Sr. Margaret Mary is in residence at the Carmel of Mary in Wahpeton, N.D. Both sisters’ communities are dependent on the goodness and generosity of friends and benefactors. The sisters are related to Dcn. Heidt’s mother, Georgia Obritchwich.

Incorrect understanding takes God out of focus

By Fr. Nick Schneider, SLL, SLD

As many readers know, my area of specialization in the area of liturgy is the meaning of words. Every word has its own history and rich layers of meaning. It can be fascinating to learn a new nuance, or a deeper level of meaning in a word. In this article, I want to focus on the meaning of the word "liturgy" itself.

"Work of the people"

There was a popular understanding common for quite a number of years that the word "liturgy" came from two Greek words. One meant "work" and the other, "people." As the popular etymology went, the liturgy is the "work of the people." That is, we gather as a community, we express ourselves as community, we pray together. The focus of this understanding of liturgy is on our activity. The first question one asks with respect to celebrations under this understanding of the liturgy is, "What should we do?"

It seems that this is the common understanding of the word "liturgy" that many have received, and therefore how the liturgy itself is perceived. The requirement of the liturgy under this understanding is that it both express the characteristics of the community and be immediately engaging in its external forms. Perhaps consideration of God enters in, but this is a secondary consideration.

Opus Dei ("Work of God")

The most common term for liturgy in the Rule of St. Benedict, on the other hand, is the "Work of God." This is exactly the opposite

of claiming that the liturgy is the "work of the people." In the Catechism of the Catholic Church, there is a discussion of the meaning of the word "liturgy:"

The word 'liturgy' originally meant a "public work" or a "service in the name of/on behalf of the people." In Christian tradition it means the participation of the People of God in "the work of God." Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church (CCC 1069).

This seems to be in direct contrast with the notion of the liturgy as "work of the people." Here, the focus is not on the congregation first, but on God.

The original sense of the word clearly suggests this second meaning. The word liturgy does in fact come from two Greek words and one of them in fact does mean "work." The other Greek root is a very peculiar and ancient word from the dialect spoken in Athens, and it means not "people," but "public." The interpretation given by the Catechism is much more accurate from a scholarly point of view.

What difference does it make?

As I mentioned, holding that the liturgy is "the work of the people," has had an enormous, and not particularly positive impact on our understanding of the liturgy. With this understanding, the goodness of the liturgy is based on how well we express the individual characteristics of a community and whether the exter-

nal forms we use are interesting to the people attending.

The more accurate sense, though, is that the liturgy is first something that God does as a public work for the betterment of his people. In this case, the first question regarding both the liturgy's inner meaning and its celebration is not "What should we do?" Rather, the first thing that should be asked is "What is God doing for us?"

This understanding of the liturgy holds that the liturgy is already, by its nature, the most interesting and engaging thing that takes place in the world, because God does it. God is not boring! We ourselves, on the other hand, may require conversion, renewal and formation to recognize, receive and enter into the awe-inspiring gift that God is giving to us.

Getting this order of understanding correct is one of the most important things for truly reaping the spiritual benefit that the liturgy has to offer. It is not that we determine the forms of the liturgy, nor that we create things to do during the liturgy. Rather, with great attentiveness to the movements of God's own love for us, we enter deeply into the mystery of the incarnation, of Christ's passion, death and resurrection, of the Last Supper, and of the Trinitarian life.

The primary and fundamental posture we should have in the liturgy is therefore one of active receptivity. Our activity in the liturgy is primarily contemplative. When the liturgy is reduced to activism, we unfortunately miss the inner dynamic of prayer and encounter with God that is available to us.

We do not create the liturgy. It is something given. We receive both the exterior form of the liturgy and the interior content, which is God coming to meet us and give Himself to us. May God, who gives Himself to us in the liturgy, enlighten our minds and quicken our desires to truly receive the manifold graces He wishes to give to us in the sacred liturgy.

Fr. Schneider is parochial vicar at Cathedral of the Holy Spirit in Bismarck and also serves as director of the office of divine worship for the Bismarck Diocese.

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Ember Days

September 18, 20, 21

Bishop Kagan asks every Catholic who has celebrated his/her 18th birthday to observe if possible, the spirit of Ember Days on September 18, 20, and 21.

- **Fast** (one full meal and two lesser meals) in order to overcome the temptation to sin and to better dispose oneself to love and do the will of God.



- Perform an **act of self-denial** in order to seek reconciliation for sins and the cultivation of personal conversion to the Lord and greater holiness of life.

- **Pray** three times each day for God's protection from evil, for a greater and deeper understanding of our Catholic faith, and in thanksgiving for God's abundant blessings.

- **Attend and participate** at the holy sacrifice of the Mass once in the three days and offer Communion for the intentions of the defense of religious liberty in our nation and for vocations to the priesthood and the consecrated life.

For a full explanation of Ember Days, check out the Dec. 18, 2012 edition of the Dash Report at <https://vimeo.com/55896208>.

Should females be ordained priests?

What does Pope Francis' call for "greater theology of women" mean?

By Deb Martinek

Pope Francis, on his journey back to Rome after World Youth Day in Rio de Janeiro, took time to answer 21 questions from journalists from around the world. Two of the ques-



Deb Martinek

tions pertained to the role of women. First: What should our position in the Church be? And second: What measures will the Church take, since without women, the Church becomes less fruitful?

While his answers to these questions have been slighted at best due to the media's interpretation of his comments on homosexuality, his thoughts deserve a closer look.

I will summarize his points into three:

1. Women are women are women are women. They are not men.
2. What women have to contribute to the Church is an awful lot, the value of which is not defined by whether women are part of the ordained clergy.
3. The Blessed Mother is the epitome of all women and the icon for what we should strive for.

To break that down:

What the Church needs is more women to take a stand to serve the Body of Christ in a labor of love rather than hijack it for the modern feminist notions of equality. Newsflash: women and men are, gasp, different. A woman does not need a man's dignity or masculinity nor should she seek it out as a means to obtain meaning for herself. What a woman needs

instead is to embrace the dignity that is within her—in all of God's creative glory—as *woman*.

What Pope Francis is calling for is a deeper appreciation for and a theology of woman as woman, not for woman *as the culture would have you believe a woman is worth*. To look back a few decades to what Blessed John Paul II—a true feminist, I might add—had to say, we come across this in his Letter to Women:

"Thank you, every woman, for the simple fact of being a woman! Through the insight which is so much a part of your womanhood, you enrich the world's understanding and help to make human relations more honest and authentic. Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way He honored the dignity which women have always possessed according to God's plan and in His love."

In other words, what our late Holy Father was asking is for us to be ourselves. We do not need to be anyone else.

Pope Francis affirmed what John Paul stated definitively regarding women's ordination: that door is closed. It is not closed however in a way of prevention, but rather in a way of guidance and direction, asserting that the value of women is to be found in the life they bring, a life both literal and figurative.

Without women who lovingly sacrifice for the gift of bringing forth new life into the world, the Church would have no future. Indeed, the gift of life is the most significant contribution that any person can hope to give.

Was it not the purpose of Jesus to come so that we may have life, and have it to the full? Then the hope of all the ordained is to

bring about this life, to mirror the contribution that women so naturally give. Women then do not need to be priests to serve Christ in the Church! If anything, priests need to turn to women so that they may better know how God seeks to bring new life among his people. I prayerfully find great satisfaction and fulfillment in my role in the Church, but that satisfaction is not derived in some title. It is derived by my contribution as a giver of life, a role that no title can capture.

Pope Francis went on to beautifully describe that "the role of women in the Church is not only maternity, the mother of the family, but it is stronger: it is, in fact, the icon of the Virgin, of Our Lady, the one who helps the Church grow! But think that Our Lady is more important than the Apostles! She is more important!" Again, he is echoing what John Paul stated in his Letter to Women:

"The Church sees in Mary the highest expression of the 'feminine genius' and She finds in her a source of constant inspiration. Mary called herself the 'handmaid of the Lord' (Lk 1:38). Through obedience to the Word of God she accepted her lofty, yet not easy, vocation as wife and mother in the family of Nazareth. Putting herself at God's service, she also put herself at the service of others: a service of love."

The more the women of the Church more fully embrace their God-given dignity, the more we can truly look at a more profound theology of women, beginning with the service of love.

Martinek is director of faith formation at Cathedral of the Holy Spirit in Bismarck. She earned her M.A. in theology from Franciscan University of Steubenville.

Bismarck Diocese takes on seminarian endowment challenge

BISMARCK – The Diocese of Bismarck has been chosen to participate in a challenge grant initiative offered by Catholic Extension Society. It is simply a two-dollar to one-dollar match; an incredible opportunity to address the increasing funding needs of seminarians and overstretched budgets in dioceses across the country. We raise \$2; Catholic Extension will match \$1.

Bismarck is one of just twelve mission dioceses in the U.S. who will partake in the 2013 challenge, which is another way for the Bismarck Diocese to partner with the Catholic Extension Society, a faithful supporter of our diocese. Catholic Extension has supported many parish construction projects in western N.D. over the last 100 years and they also provide Mass stipend subsidies to priests in impoverished communities.

The challenge grant complies with the United States Conference of Catholic Bishops' socially responsible investment guidelines and its principles of stewardship. Catholic Extension has found that while the priest shortage has reached near-epidemic proportions in the last few years, there is currently a turnaround. Seminarian enrollment has increased by 10 percent over the last 10 years. While this continued growth is a blessing, especially to our mission diocese, we are not prepared to keep up with the costs.

The guidelines for this challenge are:

■ Qualifying gifts must be raised between July 1 and December 31, 2013.

■ Catholic Extension will match qualifying funds that are received in cash received by December 31.

■ To qualify, the gift must be \$1000 minimum (given by new donors) or an increase in the amount given by existing donors. For example, if an individual who donated \$1,000 in 2012 is inspired by the challenge to give \$3,000 in 2013, Catholic Extension will recognize the \$2,000 increase with a match of \$1000. However, gifts of all sizes are appreciated.

■ The donor's gift must be designated to the seminarian endowment.

*NOTE: A gift of \$5,000 will qualify for the 40% ND State Tax Credit (Century Code 57-38-

01.21).

At this time, when our seminarians need our support more than ever, we look to this challenge grant as a way to double our contributions while providing for our future seminarians.

For more information on the Catholic Extension Society matching grant, please contact Mike Kiedrowski at 701-204-7206, toll free at 877-405-7435 or e-mail at mike@catholicfoundationdob.com.

I wish to make the following gift to this challenge:

\$1,000 \$2,500 \$5,000 Other _____

Name _____

Address _____

Phone # _____

E-mail _____

Mail to: Mike Kiedrowski
Catholic Foundation for the People of the Diocese of Bismarck
PO Box 1137
Bismarck, ND 58502-1137

Note: The Catholic Extension Society will match gifts in the range of \$1,000 to \$5,000 up to December 31, 2013. Gifts of all sizes are appreciated, however. The ND Tax Credit of 40% will apply for a gift of \$5,000 (maximum gift to receive the ND Tax Credit is \$25,000 per person). For more information please contact Mike Kiedrowski, Executive Director, mike@catholicfoundationdob.com, 701-204-7206.

That ANNOYING, really hurtful person in your life

By Matthew Warner
Guest Columnist

The person driving the car that just cut you off. The annoying woman taking forever in front of you in the checkout lane. The drive-thru worker who just messed up your order...again.

The friend who is totally oblivious to your pain. The parent who just doesn't get it. The family member who seems deliberately insensitive to others. The co-worker who enjoys being rude to you.

The person who obnoxiously loves the politician you despise. The Facebook friend who stands against absolutely everything you believe in. The group doing everything to stop what you love most.

The unsolicited caller who just wasted 30 seconds of your life. The weird neighbor. The bully. The gal who appears to have everything going for her.

The person you love the least. The person you look up to the most. The person who continually lets you down...big. They are all fighting a great battle.

It's probably a quiet, hidden battle that you'll never fully understand or perhaps ever know about. Their cry for help manifests itself as selfishness or closed-mindedness. As anger, defensiveness, ignorance, pride, aloofness, insecurity, rudeness, disinterest or malice.

Let all of that remind you that they are fighting a great battle. Be kind.

Matthew Warner is a 32-year-old engineer-turned-entrepreneur, Texan, and founder of Flocknote.com. Subscribe to his blogs at theradicallife.org or fallibleblogma.com. Reprinted with permission.



Why Children Don't Tell

We often hear the question, "Why don't children tell someone when something bad is happening to them?" and many parents believe, "My child would tell me if someone was abusing them."

Statistics show that 73% of children do not tell anyone about sexual abuse for at least one year. The grooming process is manipulative and designed to keep children silent. Frighteningly, it is also effective.

- **Relationship of Child to Abuser** - Only 7% of child sexual abuse cases involve abuse by a stranger. It is most likely that the child knows, trusts, and loves his or her abuser.
- **Shame and Fear** - In many cases, victimized children blame themselves for sexual abuse. This is often encouraged by abusers, who may tell the children that they are at fault or that no one will believe them. Abusers may tell them that it's a "secret," and threaten to harm the child or their loved ones if the secret is told.
- **Erosion of Boundaries** - Sexual abuse is generally a process rather than an immediate action. Abusers build relationships with children and their families. They challenge boundaries with hugs, swats, rubs, and pats can be made to look like innocent actions. By the time sexual abuse occurs, the child is dependent on and emotionally controlled by the abuser, confused as to what behavior is acceptable and whether boundaries have been crossed.
- **Adults don't ask.** It is imperative to encourage children to discuss things that make them feel uncomfortable, to talk about secrets, and to help them understand safe and unsafe touching. If your child or a child in your care does disclose abuse, listen. False reporting is rare, between 2 and 10 percent. Believe the child and get them help.

**Adapted from Darkness to Light*

Calendar of events

Safe Environments
2 p.m. (MST) Sept. 4
St. Mary's School in New England

Accessible Justice: Serving Child Victims with Disabilities
Sept. 10-11, Fargo Dome, Fargo
More info: bismarck.sanfordhealth.org/dcac

Amazing Race for Courage
Sept. 14, downtown Bismarck
More info: CACND.org

We offer free on-going counseling and advocacy.
If you or someone you know needs help, contact us at 323-5626. For more information, please visit bismarck.sanfordhealth.org.



Dakota Children's
Advocacy Center
SANFORD
HEALTH

St. Wenceslaus groundbreaking rescheduled

DICKINSON – The groundbreaking previously scheduled for August 22 to begin the construction of the centennial renewal project at the Church of St. Wenceslaus in Dickinson has been rescheduled for March 2014 or later.

Monsignor Patrick Schumacher, pastor of the Church of St. Wenceslaus, said that the architects working on the project need another four to six weeks to finalize their design and plans while the city of Dickinson requires two to three months to review proposed plans and issue building permits for construction. Because of the "prospering economy of Dickinson and the surrounding area," the city must review 86 other projects before reviewing the St. Wenceslaus building project and issuing a permit, Schumacher said.

Despite the delay, Schumacher said the project continues to move forward as there are "hundreds of details coming together so we can seamlessly enter construction." Schumacher is currently approving final designs of statues of the Blessed Virgin Mary and St. Joseph as well as St. Wenceslaus on his horse. The designs of the altar, ambo, baptismal font and other liturgical appointments are also being finalized.

Those wishing to contribute to the St. Wenceslaus centennial renewal project may contact the parish office: 701-225-3972 or stwenc@ndsupernet.com.

CALENDAR OF EVENTS

UPCOMING EVENTS

Fall Festival in Linton - The Church of St. Anthony (Linton) will be holding its annual Fall Festival on Sunday, Sept. 15 at the KC Hall in Linton. Fried chicken, ham, hamburger rice, all the trimmings and various pies/desserts will be served. Doors open at 3:45 p.m. and serving will end at 6:45 p.m. Bingo will be played in the church basement at 5 p.m. and the raffle ticket drawing will begin at 8 p.m. Adults are \$12, children 12 and under are \$6.

Fall Dinner at St. Hildegard, Menoken - The annual Fall Dinner at St. Hildegard's Church in Menoken, N.D. will be held Sunday, September 8, 2013. Menoken is 10 miles east of Bismarck on Hwy 10. Serving roast beef, homemade sausage, homemade coleslaw, homemade pies, beverages, buns and all the trimmings from 11 a.m. to 3 p.m. Adults: \$8, Children (Ages 3-10): \$4, under 3 Yrs: Free. Activities include: bake sale, white elephant booth, fresh garden produce, religious articles, crafts, bingo and carnival booths. Mass will be celebrated prior to the event at 10 a.m.

Fall Supper at St. Mary, Hague - The annual Fall Supper at the Church of St. Mary in Hague, N.D. will be held Sunday, Sept. 8, 2013 beginning at 5 p.m. in the Church basement. Swiss steak, rice dressing, homemade pie and all the trimmings will be served. Bingo will start at 6:30 p.m. in the Knights of Columbus Hall. Raffle tickets will be available for purchase.

Fall Dinner at St. Anthony - The Church of St. Anthony in St. Anthony, N.D. will hold its Fall Dinner Sunday, Oct. 6, 2013 beginning at noon in the church basement. Fried chicken, potatoes, kuchen & trimmings will be served. Dinner tickets are \$7.50 for adults and \$3.50 for children 3-12. Children under 3 are free of charge. Bingo, a silent auction, paddle wheel and other games will be held from 12:30 p.m. - 4 p.m. at Verein Hall. The event will end with raffles to benefit the parish and Christian Mothers.

Fall Supper at Sts. Peter & Paul, Strasburg - All are welcome to the Church of Sts. Peter & Paul in Strasburg, N.D. on Sunday Oct. 6 for its annual Fall Supper. The event begins at 4:30 p.m. in the church basement where fried chicken, country-style sausage, rice dressing, homemade pies and all the trimmings will be served. The event includes a parish marketplace, grab bags, raffle ticket prizes, the sale of religious articles, and bingo after supper.

Church Dinner at St. Martin, Center - The Church of St. Martin in Center, N.D. will hold its annual Church dinner Sept. 29 at the Betty Hagel Memorial Center. Ham, meatballs, mashed potatoes, gravy, corn, buns and homemade desserts will be served from 11 a.m. to 1 p.m. Activities include bingo, a craft sale, raffles and games for the kids.

Fall chicken supper at St. Bonaventure, Underwood - The Church of St. Bonaventure in Underwood, N.D. will hold a fall chicken supper Sept. 29 from 4:30 - 7 p.m. The menu includes a salad bar, fried chicken, mashed potatoes, gravy, corn, homemade buns, dessert and beverages. Adults are \$9, Children (ages 6-12) are \$4 and children under 6 are free.

Church fair at St. Mary's, Richardton - The Church of St. Mary in Richardton, N.D. will hold its annual church fair on Sunday, Oct. 6. Dinner will be served from 11-2 p.m. and includes homemade chicken noodle soup, roast beef, ham, mashed potatoes and gravy, corn, coleslaw, fresh veggies, and homemade pies for dessert. There will be carnival games, a cake walk, craft booth, food booth, bingo, lottery wheel and raffle drawings at 5 p.m.

Fall Dinner at St. Mary, Bismarck - The Church of St. Mary in Bismarck, N.D. will host its parish fall dinner Sunday, Oct. 13 from 4 p.m.-6:30 p.m. Turkey, mashed potatoes, gravy, bread dressing, cranberries, green bean casserole, dinner rolls, beverages, pumpkin pie, apple pie and angel food cake will be served. Cost is \$7.50 for adults and \$3.50 for children ages 4-12. A silent auction will be held during the dinner. For more information, contact Alvina Reichert: 527-6037.

Fall Dinner at St. Martin, Hazen - The Church of St. Martin in Hazen, N.D. will hold its Fall Dinner Oct. 6, 2013 from 11 a.m.-1 p.m. Dinner includes roast beef, side dishes and homemade pie. The event includes a raffle; raffle prizes are \$300 (first place), \$200 (second place), \$100 (third place), \$50 (fourth place, four winners). Raffle tickets cost \$2 each or 10 tickets for \$15. Dinner costs are \$10 for adults (age 13 and up), \$5 for children ages 6-12 and children under age five are free.

Serra Club breakfast for vocations - The Bismarck-Mandan Serra Club will hold its annual breakfast Sunday, Sept. 29 from 9 a.m. to 1 p.m. at St. Mary's Central High School. The menu includes pancakes, roughrider sausage, coffee and juice. Seconds always available. All proceeds will be used to fund vocations in the Bismarck Diocese.

Passion & Purpose for Marriage at Spirit of Life - The Church of Spirit of Life (Mandan), in cooperation with Dynamic Catholic, presents "Passion & Purpose for Marriage" featuring Dr. Allen Hunt and a musical guest Sept. 28 from 9 a.m.-1:30 p.m. Discover key ingredients to a healthy and happy marriage and take your relationship to a whole new level. Tickets are \$25/person and can be ordered online at DynamicCatholic.com or by calling 701-663-1660.

St. Kateri Block Party - Spirit of Life will be hosting a Saint Kateri Family Block Party on the grounds of Spirit of Life Church in Mandan, N.D. on Saturday, Sept. 7, 2013 from 6 p.m.-10 p.m. Food and beverages will be served following the 5 p.m. Mass (around 6 PM). There will be plenty of entertainment for the children and fun and games for all. A live band will be providing music from 7-10 p.m. The community-wide celebration is honoring Saint Kateri Tekakwitha, the first Native American female to be canonized a saint. For more information, contact the parish office at 701-663-1660.

PRAY FOR THE PRIESTS, RELIGIOUS AND DEACONS SERVING OUR DIOCESE

Sept. 1	Seminarian Gregory Luger
Sept. 2	Rev. Boniface Muggli, OSB
Sept. 3	Deacon James Ressler
Sept. 4	Rev. Damian Dietlein, OSB
Sept. 5	Sr. Mary Walker, OSB
Sept. 6	Sr. Kathleen Kuntz
Sept. 7	Rev. Jady Nelson
Sept. 8	Bishop David Kagan
Sept. 9	All Lay Ministers
Sept. 10	Deacon Emil Riehl
Sept. 11	Rev. Francis Dos Remedios, OSB
Sept. 12	Sr. Madonna Wagendorf, OSB
Sept. 13	Rev. Julian Nix, OSB
Sept. 14	Deacon Kris Ringwall
Sept. 15	Bro. Nicholas Erikson, OSB
Sept. 16	Sr. Elizabeth Rose Muscha, SMP
Sept. 17	Seminarians and Religious in Formation
Sept. 18	Rev. Raphael Obotama
Sept. 19	Deacon Dennis Rohr
Sept. 20	Rev. Dennis Fournier, OSB
Sept. 21	Sr. Nancy Miller, OSB
Sept. 22	Sr. Paula Larson, OSB

Sept. 23	Seminarian Brandon Wolf
Sept. 24	Rev. John O'Leary
Sept. 25	Deacon Gerald Rustand
Sept. 26	Bro. Placid Gross, OSB
Sept. 27	Sr. Grace Dahmus, OSB
Sept. 28	Sr. Brigid McLean, OSB
Sept. 29	Rev. Casimir Paluck
Sept. 30	Deacon Kenneth Schmit

PLEASE REMEMBER OUR DECEASED CLERGY ON THE ANNIVERSARY OF THEIR DEATH

Sept. 1, 1987	Rev. Terence Carroll, OSB
Sept. 1, 1951	Rev. Isidore Siegler, OSB
Sept. 3, 1960	Msgr. Joseph J. Raith
Sept. 3, 1951	Rev. Urban Weckwerth, OSB
Sept. 5, 1991	Rev. Earl Becwar
Sept. 5, 2007	Rev. Raphael Stovik, OSB
Sept. 5, 1981	Rev. Norbert Winter, OSB
Sept. 6, 1953	Rev. Alban Engel, OSB
Sept. 6, 1935	Rev. William Eversmann, OSB
Sept. 6, 1987	Abbot Ignatius Hunkler, OSB
Sept. 6, 2006	Deacon Joseph Lupo
Sept. 7, 1992	Rev. Francis J. McKanna
Sept. 7, 1955	Rev. Lawrence Widmann
Sept. 8, 1964	Rev. Wilfred Fischer
Sept. 9, 1981	Msgr. Robert A. Feehan
Sept. 10, 1933	Rev. Benedict Seethaler, OSB
Sept. 11, 1920	Rev. Francis M. Craft
Sept. 13, 1909	Rev. D.V. Collins
Sept. 13, 1979	Rev. John Smierciak
Sept. 17, 1948	Rev. Francis X. Mueller
Sept. 18, 1957	Rev. Leo Hoppe, OSB
Sept. 19, 1896	Most Rev. Martin Marty, OSB
Sept. 20, 1956	Msgr. Boniface Stuetz
Sept. 21, 1927	Rev. Stephen Landolt
Sept. 21, 2001	Deacon Robert P. Schuller
Sept. 24, 1998	Rev. Caspar Bonifas, C.PPS.
Sept. 25, 1940	Rev. Fidelis Lucking, OSB
Sept. 25, 1934	Rev. Peter Wollnick, OSB
Sept. 26, 1987	Rev. Bartholomew Stovik, OSB
Sept. 27, 1977	Rev. James W. Clarke
Sept. 28, 1888	Rev. Bernard Hens
Sept. 28, 1956	Rev. Romuald Keating, OSB
Sept. 30, 1996	Most Rev. Sylvester W. Treinen

CALENDAR SUBMISSIONS

DEADLINE: The Dakota Catholic Action is published monthly except for July. Material deadline is noon the first Friday of the month for the following months' publication (ex: first Friday in January for the February issue of the DCA). **Recurring or ongoing events must be submitted each time they occur to be included.**

ACCEPTED MATERIAL: Brief notices of upcoming events hosted by diocesan parishes and institutions. Items are published on a space available basis.

SUBMITTED ITEMS MUST INCLUDE:

For consideration each event must be listed individually and include:

- *Time and date of event
- *Full event description including related times
- *Complete address of event venue
- *Contact information of individual responsible for submitted material

E-mail: mkurtz@bismarckdiocese.com
Mail: DCA Calendar, PO Box 1137,
Bismarck ND 58502-1137

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Keep up with all of the current news, updates and photos from around the diocese by liking our Facebook page at [facebook.com/BismarckDiocese](https://www.facebook.com/BismarckDiocese). Tell your family and friends that are on Facebook to like us as well. **We are only a few away from 1000 likes!**

Holy Father's Prayer Intentions

SEPTEMBER

Value of Silence. That people today, often overwhelmed by noise, may rediscover the value of silence and listen to the voice of God and their brothers and sisters.

Persecuted Christians. That Christians suffering persecution in many parts of the world may by their witness be prophets of Christ's love.

Celebration of Marriage Anniversary Mass

with Bishop David D. Kagan

Saturday, September 14, 2013 • Noon CT

Couples should arrive at 11 a.m. if you would like to get a photo with Bishop Kagan

Church of Epiphany • 112 6th Ave. NE, Watford City

Mass will be followed by a luncheon in the Parish Center

Whether you have been married 1 week or 80 years, come and join the celebration.

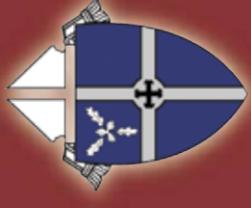
Each couple attending will receive an anniversary certificate and your photo taken with the bishop.



Sponsored by:
Diocese of Bismarck
Office of Family Ministry
Joyce McDowall • 701-204-7209
jmcdowall@bismarckdiocese.com

Register by Sept. 6 to ensure certificate of congratulations and your photo with the bishop.

To register, call the Pastoral Center at 701-204-7185 or toll-free 1-877-405-7435.



DAKOTA CATHOLIC ACTION

Volume 72, Number 8

The Catholic Voice for the Diocese of Bismarck September 2013

Who do you know that is **thirsting?**

"The Church ... must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance."

-*Porta Fidei*, Pope Benedict XVI's apostolic letter on the Year of Faith



October 25-27, 2013

Bismarck Civic Center

Register at bismarckdiocese.com under the Events tab.



Western ND to be consecrated

Details inside

Also inside:

THIRST 2013 Eucharistic Conference details



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