

Dakota Catholic Action

Reporting on Catholic action in western ND since 1941



Photos by Deacon Joe Krupinsky

God is ever faithful . . . four men to be ordained to diaconate

By Mat Charley

On November 21, Bishop Kagan will ordain four men to the permanent diaconate for the Diocese of Bismarck. Having completed a five-year formation program – two years of aspirancy, three of candidacy – these men will serve as deacons for their parishes, the diocese, and the universal Catholic Church.

Jim Baker struggled with a life of confusion and aimlessness before he joined the Catholic Church, but his desire to be a good father was the catalyst that led him to his vocation as a deacon. "When I heard my kids saying they didn't have to go to church because I didn't go, I knew I had to make a change," he states.

Resolving to amend his life, Baker joined the RCIA program at his home parish in New Town, St. Anthony's. He recognizes Fr. Stephen Kranz (now retired) as a great help in his faith formation, as well as a role model who served as an inspiration to investigate the ordained life.

Baker states that one of the most powerful outcomes of his formation in the diaconate program has been the intimate relationship he's developed with Christ. "At one point I thought that Jesus was just someone I was going to meet after I died, and I figured I had already broken too many rules to care." But now, he says, "Jesus is a close personal

"We were all learning together, and we kept diving deeper."

- Lance Gartner

friend of mine."

His wife, Delphine, and his children have seen a real and positive change in him over the past years, and have been examples of support and encouragement through both his struggles and triumphs. "It brings tears to my eyes when I think about how blessed I am," Baker expresses.

Baker is also an Oblate of Assumption Abbey in the Order of St. Benedict.

Having been surrounded by Catholicism their whole lives,

many cradle Catholics begin to take it for granted. Years ago, Lance Gartner was not much different. "My faith sort of went by the wayside," he recalls. "It wasn't a big deal if I didn't make it to Mass or know any prayers."

When he and his wife Anissa started homeschooling their children using Catholic curriculum almost two decades ago, however, they began learning the faith alongside their kids. "That's what sparked it," Gartner says. "We were all learning together, and we kept diving deeper."

Gartner remembers his call to the diaconate beginning on a pilgrimage to Fatima – a pilgrimage that he very nearly missed. In June of 2008, a traveling statue of Our Lady of Fatima, en route to Russia, made a stop at the parish of Christ the King in Mandan. He thought it would be best if he stayed home to work in the fields, but his wife and children decided to go and listen

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Pastoral Letter to the Faithful Regarding Cremation

November 2, 2014 Feast of All Soul's

Dear Catholic Faithful:

One fateful Sunday morning in Jerusalem, nearly two thousand years ago, the world changed forever – Jesus of Nazareth, after a crucifixion and death clearly witnessed by many, had risen from his tomb.

This was significant in many ways. First, it proved that Jesus was not simply a man, but the Son of God. He was not mad or crazy. He was God as He claimed. Second, this means that what Jesus said and did matters. He is not one wise man among many, but is Wisdom itself. Third, the Apostles clearly saw the Resurrected Jesus with a kind of body, a glorified body, one not limited by time or space, but one that could be touched and felt. This has implications for all those who follow Jesus faithfully as Christians and as Catholics.

In the ancient Roman and Greek world that surrounded Jesus, burning the body of the deceased was very common. The understanding was that the body was a burden, that upon death the body was discarded forever. In the early Church Christians were quickly seen as being strange in how they treated the remains of their loved ones after death- they did not burn the bodies. Rather they preserved them for burial. Since the risen Jesus had a "glorified body" so we will too, when our bodies rise at the second coming of Christ. The body – our bodies – matter.

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A LOOK **INSIDE**



Minot native works at the UN

Helps to promote Vatican's message through the Holy See .. PAGE 7



A birthday wish
Retired priest
celebrates Mass

on his birthdayPAGE 11

Celebrating the Solemnity of All Saints and All Souls' Day

FROM THE BISHOP **Bishop David D. Kagan**

s we begin the month of November our Church celebrates the Solemnity of All Saints and then the very next day we celebrate All Souls' Day. I would like to spend some time here to review why these two feasts are so important for all of us.

First, what we are actually celebrating over these two days is that article of our Catholic Faith contained in the Creed. "I believe in the communion of saints". Recall that you and I have this sure and certain belief in the communion of saints not just because we are one part of this great communion, but because

the saints in heaven and the holy souls in purgatory, have left us the great inheritance of the Faith for us to use as they have to save our souls. The communion of saints in which we believe and should be participating in here and now by our own prayers, good works and sacrifices, sustains our hope for

Second, when we celebrate these two beautiful feasts we not only honor all of the holy men and women who have gone before us in the Faith, we give honor, glory and praise to Almighty God. All of the saints in heaven and the holy souls in purgatory are reflections of the glory of God and they did this by the heroic imitation of Jesus in their lives on earth. What a gift to

Finally, when we gather to celebrate these two marvelous feasts, we give praise and thanksgiving to God for all of the saints in heaven, and we pray in fervent petition for the holy souls in purgatory that their time of purification will be swift and they, too, will be united with the Lord in heaven. This is a spiritual work of mercy all of us can do during these two days, but we should continue to do this by having the Holy Sacrifice of the Mass offered during the year for our beloved dead. I ask all of you to please make every effort to attend and participate at Holy Mass on

November 1st and 2nd.

While Thanksgiving Day occurs at the end of this month and is not a strictly religious holiday, I encourage as many as possible to begin this nice holiday by coming to Mass as a family. We know that the Holy Sacrifice of the Mass is the true banquet of thanksgiving we Catholics offer to Our Father. There is no better way to express our gratitude to God for the abundant blessings we have received and continue to receive than by our participation at the Mass. I have always thought that going to Mass on Thanksgiving makes everything else we do that day much more enjoyable. Please do try to start your Thanksgiving at Mass.

The last Sunday of November begins our New Year of grace and favor from the Lord. It is the First Sunday of Advent and, this year, Our Holy Father Francis has called the Church to celebrate a Year for Consecrated Life. As a Diocese, we will celebrate this wonderful time and I ask you to watch for more details in the coming issues of the Dakota Catholic Action.

Let us all celebrate this month in which we honor the communion of saints with praise and glory and thanksgiving to Almighty God. Let us offer prayers for ourselves that we will increase in holiness of life and learn better to be women and men of true virtue.

BISHOP'S SCHEDULE NOVEMBER 2014

Nov. 1 Parish visit to Church of St. John the Baptist in Beach, 4 p.m. MT Mass

 Confirmation at the Church Nov. 2 of St. Joseph, Dickinson, 2:30 p.m. MT

Annual Mass for Deceased Nov. 4 Bishops, Priests and Deacons of the Diocese, Cathedral of the Holy Spirit, Bismarck, 11 a.m.

 Dedication and Blessing of St. Joseph's Hospital, Dickinson, 1 p.m. MT

Nov. 10-13 • USCCB Fall General Meetings, Baltimore, Maryland

Nov. 14 Expansion Board Meeting, Center for Pastoral Ministry, Bismarck, 11 a.m.

Confirmation for the Nov. 16 Churches of St. Charles, Bowman, St. Mel, Rhame, and St. Mary, Marmarth, at Bowman, 10 a.m. MT

 Ordination of Most Nov. 18 **Reverend Blase Cupich as Archbishop of Chicago, Holy** Name Cathedral, Chicago

Nov. 20 All-staff Mass, Chancery Chapel, 8 a.m.

> Directors' Staff Meeting, Center for Pastoral Ministry, 9:15 a.m.

Nov. 21 Deaconate Ordination, Cathedral of the Holy Spirit, Bismarck, 3 p.m.

Nov. 23-25 • Workshop for new priests, Radisson Hotel, Bismarck

 Thanksgiving Mass, Nov. 27 Cathedral of the Holy Spirit, Bismarck, 10 a.m.

Nov. 30 Confirmation at the Church of St. Mary, Bismarck, 2 p.m.

BISHOP IN ACTION



Photo by Deacon Joe Krupinsky

During his annual Pastoral visit to St. Vincent's Care Center Bishop David Kagan offers the annointing of the sick to a resident.



by the Diocese of Bismarck, 420 Raymond Street, Bismarck, ND 58501-3723. Periodical postage paid at Bismarck, ND, and additional mailing offices.

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SOCIAL MEDIA



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Bismarck Diocese October 15

The Naslunds have sent an update and prayer request from the African Mission. "I am writing to make a prayer request for the orphans the Bismarck Diocese sponsors here in Kenya. As you already know, the Bismarck Mission sponsors nearly 350 orphans at schools throughout a part of western Kenya. Of those 350, eighty students will be undergoing Kenya National Testing over the course of the next month. These tests are "high-stakes" in that a student's future schooling and career opportunities are directly tied to their performance on these exams.



Thanksgiving Blessing

May there be spring enough in your life to outlast the winter. May there be music enough to lift your spirits whenever you need it. May you be gentle enough to comfort those who are hurting but revolutionary enough to bring heaven to those who need it now. May there always be a friend near you to bring out laughter and dance and the child in you.

> And may there always be room enough for you in the palm of God's hand.

> > Happy Thanksgiving

- Sisters of St. Joseph of Carondelet

Pastoral Letter to the Faithful Regarding Cremation

Continued from page 1

And this is why I have written this letter to you, the Catholic faithful in the Diocese of Bismarck. In the month of November, Catholics traditionally pray for the dead, and this is an opportune time to clarify some matters around Catholic burial.

The Catholic Church is honored to assist all those who are bereaved and who come to her to bury their loved ones. The Church has always considered burying the dead a great duty, a sacred duty, and a work of mercy. However, the Church is given the task by Jesus to faithfully proclaim and protect what Jesus has revealed. It has been the constant practice of the Church to hold that keeping the remains of the deceased in bodily form, whenever possible, best manifests faith in the bodily resurrection revealed by Jesus.

As a Catholic you may be considering cremation for your loved one, or for yourself as you preplan. What follows are options

"...Since the risen

"glorified body"

when our bodies

rise at the second

coming of Christ. "

so we will too,

Jesus had a

for the Catholic, in descending order of preference by the Church:

1. Remains kept in bodily form at all funeral rites, including burial.

2. Remains kept in bodily form at the main funeral rites (e.g. vigil, funeral Mass,

or simple liturgy of the Word), followed by cremation and then burial of all the cremated remains as would a body.

3. Remains are cremated immediately after death, with the cremated remains present at all funeral rites, followed by burial of all the cremated remains as would a body.

The last two options above can occur only when: a) cremation is not inspired by motives contrary to Christian teaching, and b) the cremated remains will be handled with respect and integrally (all of them) buried or entombed in a timely manner as would a body.

One may ask why the cremated remains cannot be separated amongst family or used for scattering, jewelry, kept in the home, or another novelty. The Church insists that all remains be treated with the same respect, whether a body or cremated remains. Just as one would not separate a body in parts amongst the surviving family, nor should the cremated remains be separated amongst the family. Just as one would not think of permanently keeping a body in the home as a remembrance of the deceased, nor should the cremated remains by kept in the home. Just as one would not scatter a body across one's favorite landscape, nor should cremated remains be scattered. Cremation is already considered a compromise by the

Church. It is not too much for the Church to insist that the cremated remains be treated with the same respect and dignity as would a body.

Assisting those who have lost a loved one and who come to the Church for comfort is one of the most rewarding

experiences of being a priest or deacon. On behalf of our priests and deacons, I thank you for your love of Christ and His Church.

Wishing you every blessing, I remain

Sincerely Yours in Christ,

Most Reverend David D. Kagan, D.D., P.A., J.C.L. Bishop of Bismarck

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.

"I knew I had to make a change"

Continued from page 1

to the talk. "They were already out the door when I decided to go with them," he remembers.

During the presentation, Gartner felt a strong desire to visit Fatima - so much so that he immediately told his wife they should pack their bags. During their time in Fatima, he began to feel a call to the diaconate, and began to pray deeply about it. Still unsure, he decided to ask God directly. "One night I prayed for a sign if this was something God wanted me to do. And I got my sign the next morning during holy hour." Returning to his home parish of Sacred Heart in Glen Ullin, Gartner joined the program a few months later.

The support of his family has been an enormous blessing as well. "When we sat the kids down and told them about it, they were all excited," Gartner says. "Of course, there can always be reservations, but we entrust it all to God."

"I'd say I was led to the diaconate by women," Tom Magnuson laughs. "Holy women." His mother, a devout Catholic, took her five children to Mass and led them in praying the rosary regularly. As a teenager, Magnuson claims he "fell into the world," straying from the religion his mother had instilled in him. He continued to attend Mass and prayed occasionally, but gave little thought or concern to living out his faith.

His wife Nancy was the next holy woman in Magnuson's life; after they got married, she helped to guide him on his journey back into the Church. "I saw a peace in her, and there was a real beauty to her faith," he recalls. He began to get involved in the life of the Church, reading for Mass and helping out in a variety of ministries.

The last woman Magnuson names is the Blessed Mother. In 2008, Magnuson and his youngest son (Jacob, now a seminarian studying for the Bismarck Diocese) went on a pilgrimage to Medjugorje. "It was an overwhelming experience," states Magnuson. Over the course of the pilgrimage, he came to feel that God desired him to be a deacon; through the intercession of Mary, he became more and more certain. "She solidified my vocation entirely," he claims.

On his hopes for his new life as a deacon, Magnuson conveys humility and obedience. "I feel called just to be a simple servant," he states. "Whatever the bishop and pastor need, whatever is asked of me, that's what I'm called to." He also mentions his joy to be serving at the Church of the Little Flower in Minot, which he calls "a great Marian parish."

Dan Tuhy, of St. Joseph's parish in Killdeer, has had a

love for the Church since his childhood as an altar boy. Raised in the faith, he witnessed two men close to him accept the call to the diaconate: his uncle and godfather, who was ordained in the 1980s, and a good friend just a few years ago. "Seeing their examples got me thinking about it myself," he states.

In 2007, Tuhy was given the chance to go on a pilgrimage to Lourdes with a group led by Fr. (now Msgr.) James Shea, and he seized the opportunity. While experiencing the beauty of Lourdes, he committed himself to pray about his vocation to the diaconate, and by the time he returned home he had gone from simply thinking about it to seriously considering it.

"We're so grateful to be a part of the program." - Dan Tuhy

Still uncertain as to whether or not the diaconate was for him, however, Tuhy put off any immediate decision. But he kept praying and, through the encouragement of family and friends, became more confident in his discernment. He was driving back from working at an oil field when the call became too strong to ignore any longer.

"I pulled my pickup over and called David Fleck, Director of the Diaconate Office, right then and there," he chuckles. "I just needed to pull the trigger."

Since joining the program, Dan and his wife Nancy have "loved every minute of it."

"We're so grateful to be a part of the program," they say. "It's taught us both so much and deepened our faith tremendously."

Tuhy states that the aspect of his diaconate ministry he is most looking forward to is baptizing his newborn granddaughter in a few weeks.

Each of the four diaconate candidates is supported, inspired, and strengthened by his wife when discussing their formation and vocation, the men often say "we" rather than "I," indicating both the joint effort the formation program requires and the deeper spousal intimacy that it results in. The couples all greatly appreciate the spiritual growth and other graces that the program afforded them, and ask for the prayers of the people of the Diocese of Bismarck as they go on to do the work of Christ in our churches and communities.

Men considering the vocation of the permanent diaconate are encouraged to inquire further with David Fleck, Director; Office of the Diaconate. He can be reached at (701) 204-7210 or at dfleck@bismarckdiocese.com.

Seminarian in Rome chosen to serve

By Jordan Dosch, Seminarian studying in Rome

The pictures were taken on Oct. 12 at a Mass of Thanksgiving for the Canonization of two Canadian saints, St. Francis de laval and St. Mary of the Incarnation.

Every once in a while the Vatican requests servers from my seminary, and I was just fortunate enough to be chosen.

Two of the pictures are taken during the Mass. I chose them because they really show what my job was during the ceremony. The first is holding the candles (bottom left) while the Gospel is being proclaimed, and the second shows the processional/recessional.

The best picture is of me shaking the Pope's hand, which happened right away. We were right next to the Pieta in St. Peter's Basilica, and as soon as the Pope entered, he came up to each one of us and shook our hand. I had already prepared something really eloquent to say to him, but when he entered the room, I was so overcome with joy that I could not remember what to say, and only gibberish came out when he got to me. Overall, it was an unbelievable experience, one that I will cherish for years to come.







What is Retrouvaille to a hurting marriage?

By Joyce McDowall, director Office of Family Ministry

Retrouvaille is a French word that means to 'rediscover'. What does that mean to a couple or individual in a marriage who thinks they know their spouse, all their insecurities, nastiness, all their bouts of anger or silent treatment, maybe their addiction to alcohol, drugs, gambling, pornography or infidelity? Why would they want to rediscover any more of that? What is there to rediscover in that?

Retrouvaille is a national

program designed to help marriages with all kinds of difficulties. I brought it to the diocese in 2007 because I knew people needed help, as they were in many areas of relationships and either counseling didn't work or the cost was prohibitive. Priests were asking where they could get assistance for their parishioners in these circumstances. Retrouvaille provided the answer.

Each year there have been between 20-35 couples, coming in pain, uncertainty, wondering why they were bothering, or simply to get their spouse or another family member "off their back." The majority leave with a renewed sense of hope for their marriage because they had taken the time and were given the tools to rediscover the man or woman they had fallen in love with when they married.

For me in the field of Family Ministry, Retrouvaille is truly a weekend miracle. I see the faces of pain coming on Friday evening and the vision of renewal when they leave on Sunday. I hear their stories, see the transformation, and praise God for His everlasting love and grace pouring out on the couples that open themselves up to the program.

The next Retrouvaille weekend will be held in Bismarck on January 23-25, 2015. There are six aftercare sessions that follow because it took many issues and often many years to breakdown a marriage. It takes more than just a weekend to fix and recommit to a marriage.

If you think Retrouvaille can help you or someone you care about go online to www. retrouvaille.org or call Joyce at 701-204-7209 with questions. As this is a very confidential weekend, couples are only given the location of the weekend upon registration, and space is limited.

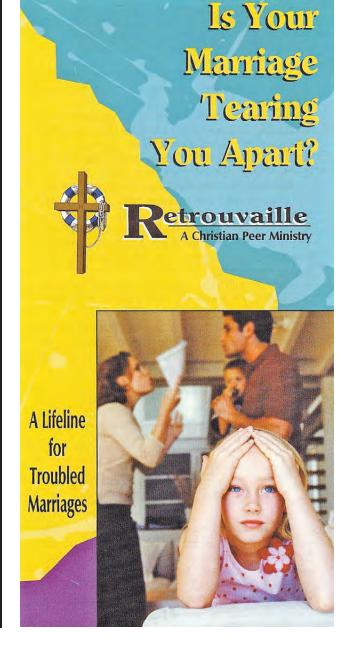
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Wedding Date		

Date: January 23-25, 2015 - Bismarck, ND

Time: 7:00 p.m. Friday to 5:00 p.m. CT Sunday
Call 701-204-7209 or
Toll-free 1-877-405-7435 or register online
www.retrouvaille.org

Send Non-refundable deposit of \$100.00 to Joyce McDowall, Director, Office of Family Ministry, PO Box 1137 Bismarck, ND 58502-1137

When we receive your registration form and deposit, you will receive a phone call and a confirmation letter.



The wild winds of October

By Joyce McDowall, director **Office of Family Ministry**

Welcome to the blustery stirring of October. It began with the colorful beauty of nature in all its splendid waves of yellow, gold, red, and green. Within a week, our great N.D. wind whipped itself into a frenzy scattering the peaceful scenes of tranquility into barren trees and lingering bits of flowers still tenaciously hanging on. The winds remind me somewhat of our lives.

Often, just about the time we feel comfortable with whom we are individually, or our family situation as a whole, something blows in to disturb our peace of mind and comfort. It may be work, illness, finances, a family member rebelling, or a death. It causes us pain, nervousness, fear, and doubt.

How we handle those winds of change both outdoors and in our own person is important. We could stand out in the wind, cold and angry shaking our fist at the weather. What would that accomplish except to make ourselves more upset? Or we could frenzy but offer a safe haven of stay inside either emotionally or physically, bundled up by connecting with others through conversation, work, and play. We could spend time alone or in group praising God for all creations majesty and for the blessings God has given us. Both bring serenity.

This gives us the connectedness that God created in us. Christ's central message of love hinges on empathy. Our ability to relate or "connect" with others is the core of what we are supposed to learn on our earthly journey. Each of us connects in our own unique way because we were each made by God to be His personal gift to one another. There is not one leaf or cloud the same and so with each of us.

The trouble for me is that instead of looking at the other person as a gift, I see him or her as a storm cloud blowing in a nasty wind! I have to keep reminding myself to delight in connectedness, to be a better listener, understand in empathy another's needs. Don't create more peaceful tranquility. That isn't easy. I picture in my mind the wild winds of October and decide if that is what I choose to be in my life. Or, would I like to be that

"...we were each made by **God to be** His personal gift to one another"

picturesque scene of colorful peace for someone that I myself desire.

A fun example we can hopefully relate to:

After putting her grandchildren to bed, a grandmother changed into old slacks and a droopy blouse, threw on her husband's too big old jacket, and then went out into the wild October wind to put out the garbage. When she came back in she heard the children getting more and more

rambunctious; her patience grew thin. Finally she stormed into their room, hair practically standing on end, putting them back to bed with stern warnings. As she left the room, she heard the three year old say with a trembling voice, "Who was THAT?"

Most of us start out calm, loving, the voice of reason. Then the winds of life hit us hard and we become a mess. Pretty soon others are saying, "Who was THAT?"

We have a choice in being who we are. We can connect or not. Be a storm cloud or not; and yes, regardless of our circumstance, it ends up being a choice.

Then the Lord sent a mighty wind which broke the rocks in pieces; then He sent an earthquake and a fire, but His voice was in none of them. After all that, the Lord spoke to Elijah in the still small voice, or gentle whisper. 1 Kings, 19:11-12

Life is not about waiting for the storms to pass...it's about learning how to dance in the rain.

Faith and the ND State Tax Credit

Ensuring the Faith for generations to come

By Kim Dvorak, Director of **Planned Giving**

As I visit with faithful Catholics across western North Dakota, there is so much to talk about. The economy, faith, taxes, how busy things are and how day to day life has changed for so many. In general the faith is strong and things are pretty good with our parishes across our diocese, from a financial stand point. However at some point in the conversation someone will say that, it wasn't that long ago that we were wondering if our church would survive and whether or not we would have a place to worship, because of repairs or rising cost associated with everything. At this point, I assure them that's exactly why I am there, to ensure our faith for generations to come.

How do we "ensure the faith"? The answer is fairly simple, with endowment funds. An endowment is a fund in which only a portion of the proceeds or earnings are spent annually and the original gift remains untouched in perpetuity. With more gifts to the endowment fund, it grows and so does the annual distribution to your parish or catholic school, etc..

As a rule I am not a big fan of government, however, I do give credit where credit is due and the North Dakota state legislature has done a wonderful thing and created a 40% state tax credit for gifts in a certain range to a qualified ND endowment. Individuals/couples or corporations that provide gifts

General Tax Benefits: \$10,000 \$20,000 \$25,000 \$50,000 Gift Amount \$5,000 Federal Estimated Tax Savings* (\$750) (\$1,500)(\$3,000)(\$3,750)(\$7,500)marginal tax rate on (\$4,000)ND Income Tax Credit** (\$2,000) (\$8,000)(\$10,000) (\$20,000) individual return \$11,250 \$22,500 **Net Cost of Contribution** \$2,250 \$4,500 \$9,000 \$5,000 \$10,000 \$20,000 \$25,000 \$50,000 Gift Amount Federal Estimated Tax Savings* (\$1,250)(\$2,500)(\$5,000) (\$6,250)(\$12,500)(\$2,000)(\$20,000)marginal tax rate on ND Income Tax Credit** (\$4,000)(\$8,000) (\$10,000) \$3.500 individual return **Net Cost of Contribution** \$1,750 \$7,000 \$8,750 \$17,500 \$10,000 \$5,000 \$20,000 \$25,000 \$50,000 Gift Amount Federal Estimated Tax Savings* (\$1,750)(\$3,500)(\$7,000)(\$8,750)(\$17,500) (\$8,000)(\$2,000)(\$4,000)(\$10,000) (\$20,000) ND Income Tax Credit** individual return \$1,250 \$2,500 \$5,000 \$6,250 \$12,500 **Net Cost of Contribution** * Assuming the marginal tax rate on an individual return is as listed and the donor can benefit from itemizing deductions on Federal Schedule A. *Assuming ND income taxes would be high enough over a four-year period to use up the credit. (Current year, plus three years carry forward.)

in a range of \$5000 to \$50,000 receive a dollar for dollar credit against their state tax liability. For example a gift of \$10,000 from a person in the 25% marginal tax bracket would typically save \$2,500 on Federal taxes and receive a \$4,000 tax credit on their ND taxes so the net cost of that contribution is \$3,500. Again, that's a \$10,000 gift with a net cost of \$3,500. There is some fine print that goes along with this so please either call or see our website for complete details and always consult your tax preparer.

The next question is, who can I support with a contribution to an endowment fund? Well, within the Catholic Foundation for the People of the Diocese of Bismarck,

every parish, Catholic school and school system in our diocese has an endowment. The seminarian scholarship fund, priest care fund and Catholic schools and religious education fund are all endowments. Home on the Range also has an endowment.

Some folks choose to create a named family endowment in honor or memory of a loved one with the benefit to one of the endowment funds. Named family endowments are very popular because that family or their loved ones will always be remembered in the annual report of the Catholic Foundation and as children and grandchildren read this, they will always be reminded how important the church was

to Grandma and Grandpa. Remember with endowments, a gift will be given every year. These funds can also be added to at any point in the future.

Charitable giving is really about what is in your heart, but a nice tax break helps. Send donations to: The Catholic Foundation for the People of the Diocese of Bismarck, PO Box 1137, Bismarck, ND 58502-1137. Or you can use the online giving capabilities on our website, www. catholicfoundationdob.com. Be sure to tell us which endowment you would like to support, especially if it's a parish (name of the parish and town, please).



Shank

to the THIRST 2014 **sponsors** and all who attended the conference!

Listen to the speakers talks to be posted soon on bismarckdiocese.com. Click on "Audio downloads" under the News tab.





Mylo Kramer Operations Manager 243 S. Paul Ave., Linton, ND Office: 701-254-4689 Cell: 605-216-0416 khbek@bektel.com





Anthony Loyola

St. Joseph's Builders





Mike and Linda Appert Hazelton, ND







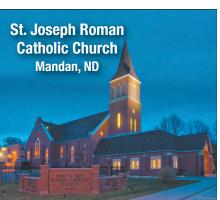
Deacon Jim and Peggy



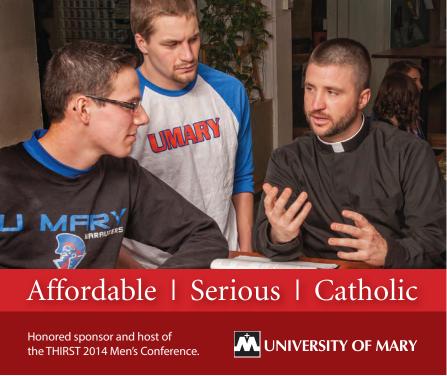


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Submitted Photo

Christine Rintoul stands in front of the display of flags of the Member States of the United Nations at the UN headquarters in New York.

Christine Rintoul selected for internship at Vatican mission to United Nations

By Mat Charley

Headquartered in New York City, the Permanent Observer Mission of the Holy See works with the United Nations council, communicating the centuries of experience of the Catholic Church as it seeks to promote peace, justice, and human dignity. Each year, two outstanding students are selected to assist in this undertaking as interns. Minot native Christine Rintoul recently became one of those students.

22-year-old Rintoul, a recent graduate of the University of St. Thomas (UST) in St. Paul, didn't have any immediate plans for post-graduate work until one of her theology professors mentioned that he thought she ought to look into the Holy See internship.

"It wasn't something I was even aware of until then," she says. "But it sounded like something I would definitely be interested in." Her professors encouraged her to pursue the opportunity further, and Fr. Dave Zimmer,



Submitted Photo Rintoul stands inside the General Assembly at the United Nations headquarters in New York

pastor of her home parish of St. John the Apostle in Minot, offered his support in writing one of the three required letters of recommendation. "He called it an act of stewardship," Rintoul relates, "Since I'm giving of my time and using my talents through and with the Church."

In March, Rintoul underwent a rigorous interview process, consisting of a panel of four different department heads from UST questioning her about her thoughts and opinions on topics ranging from Catholic social

> "My dream job is to work for Amnesty International."

> - Christine Rintoul

teaching to international policy. "Some thought I might not be traditional enough, and others were concerned I could be too Catholic," she laughs.

Ultimately, the board was deeply impressed with Rintoul's interview and credentials, and she was offered the position. "Pope Francis was actually in the process of appointing a new permanent observer right after I had interviewed, so the acceptance process took much longer than usual," Rintoul recalls. "It wasn't until June that I was officially accepted, so it's been kind of a whirlwind."

Her appointment is even more noteworthy because of her unlikely course of study. According to Rintoul, the internship is traditionally given to a theology or Catholic studies major, and occasionally international studies graduates are accepted as well. With a double major in social work and justice and peace studies, Rintoul initially thought that even applying was a long shot.

But one need only look at her impressive resume to realize Rintoul's capability and competence. During her junior year at UST, she fulfilled the required internship for her social work major by devoting over 200 hours working with the Little Sisters of the Poor in St. Paul. She recalls the time she spent with this order as "a powerful experience;" she was given the opportunity to accompany women with dementia to Mass and work closely with the elderly poor. Her work during her senior year – teaching classes to incarcerated pregnant women at a correctional facility in the Twin Cities – further solidified

her as a strong candidate for the internship. Her credentials also include volunteering for the American Red Cross and participating in her university's Tutor-Mentor program, all while maintaining a near-perfect GPA.

Rintoul arrived at her appointment on October 2, where she will spend the next three months living at the Benedict XVI house on the campus of Saints Peter and Paul parish in Hoboken, N.J. She states that she is looking forward to her time there, and is "incredibly humbled and grateful" to be a representative of the Holy See. "My dream job is to work for Amnesty International," she reveals. "So this internship is an incredible opportunity to give me a global perspective of the Catholic Church."



Submitted Photo

A view from the desk of the Permanent Observer Mission of the Holy See in the General Assembly at the United Nations.

Obituary

Sister Kathryn Zimmer, OSB

Sister Kathryn Zimmer, 97, a member of the Benedictine Sisters of Annunciation Monastery, Bismarck, entered into eternal life Sept. 25, 2014, in a Bismarck care center.

An innovative and dedicated



leader in nursing education at the University of Mary, United Tribes Technical College

Sister Kathryn Zimmer, OSB and on state and national levels, Sister Kathryn was undaunted in her commitment to create excellent nursing programs. She was also prioress of Annunciation Monastery from 1966-1976 and led the monastic community through the renewal years after Vatican II.

Sister Kathryn (baptismal name Marguerite) was born April 16, 1917, to Nicholas and Kathryn (Pletschett) Zimmer in Brooten, Minn. She was the oldest of five children.

Marquerite earned a degree in social work and worked for 10 years in this profession. In her early 30s, she began searching for more meaning in life. She wanted to grow in prayer, to know more about the Church and its mission, and to be part of something larger than herself.

She entered Annunciation Monastery, was given the name Sister Kathryn, and made monastic profession on July 11, 1953.

As a Benedictine sister, she earned a nursing diploma, a master's degree in education and social work and a doctorate in higher education and nursing education. She served as chairperson of the Division

of Nursing at the University of Mary from 1962-65, and after a ten year tenure as prioress of the monastic community, she again became chair of the university's nursing program for 12 years. With steadfastness, she directed the nursing division through years of curriculum and program development including the first master's degree at the university.

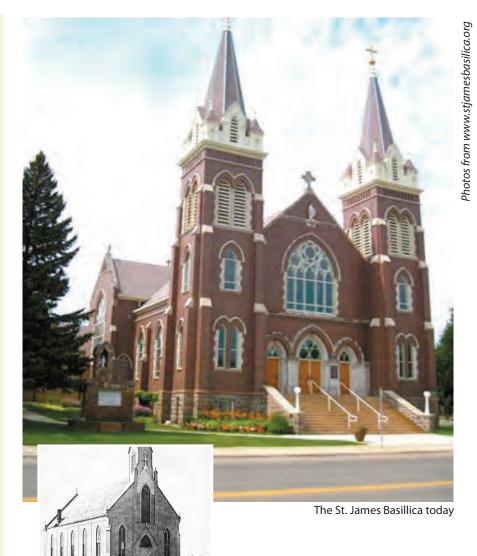
She retired from that position in 1990 and soon was asked to become director of the nursing program at United Tribes
Technical College. A significant accomplishment during her nine-year directorship was the nursing program's accreditation from the National League for Nursing.

Active in the North Dakota Nurses Association for 36 years, Sister Kathryn was inducted into its Hall of Fame in 1990. She also served as a site visitor and consultant for the National League for Nursing.

Sister Kathryn was instrumental in the lives of many. She encouraged and supported people in their efforts to further their education. Her social, friendly nature and generous ways brought joy to many. She was open to try new ways of responding to needs of people in the monastery, the Church and nursing education. For Sister Kathryn there were always more ideas to think, more possibilities to consider and more people to know and love.

Sister Kathryn is survived one brother, Father Nicholas, Braham, Minn.; three sisters, Mary Maudal, Alexandria, Minn.; Sister Alard Zimmer, Dorothy Zimmer, both of St. Cloud, Minn. and the Sisters of Annunciation Monastery.

Memorials may be made to Annunciation Monastery.



The first building in the late 1870's.

St. James to mark 3 anniversaries with food, fellowship

JAMESTOWN, N.D. -- St. James Basilica will celebrate a trinity of anniversaries in November.

The church will mark 125 years since the Diocese of Jamestown was created, 100 years since the church building in Jamestown was dedicated and 25 years since the church was named a basilica minor.

To mark this occasion, the basilica will celebrate a special Eucharist at 10:30 a.m. Nov. 23. Bishop John Folda, Diocese of Fargo; Bishop David Kagan, Diocese of Bismarck; and Bishop Gaetano Aldo Donato, titular bishop of Jamestown, will celebrate the Eucharist.

The Eucharist will be followed by a luncheon and program at the Jamestown Civic Center. The meal will be a roast beef dinner catered by the Knights of Columbus in Jamestown, and the program will feature a look at the church's history in Jamestown.

After the program, family entertainment will be provided, including a bounce house for children, a photo booth, bingo, card games and other activities.

Those who wish to attend the luncheon are asked to RSVP by email at parish@stjamesbasilica. org or to the parish office at 701-252-0119 so there is an accurate count before the meal is prepared. A free-will offering will be taken to cover the costs of the meal.

Annual Mass for deceased bishops, priests and deacons of the Diocese of Bismarck

All are invited

Tuesday, Nov. 4th, 2014

Cathedral of the Holy Spirit - Bismarck 11 a.m. CT

Please spread the word and share this invitation.

Bishop David D. Kagan, Bishop of Bismarck

Catholic Charities hosting fundraiser Nov. 17 in Bismarck

Catholic Charities North Dakota will be hosting their first ever Baskets and Bows Auction, featuring service and entertainment packages in both live and silent auctions. This event will be held Monday, Nov. 17 at 6:30 pm at Sixteeno3 Main Events in Bismarck.

The auction will be a fun way to directly support the agency programs. This cocktail and hor d 'oeuvres event will feature gifts for all; including sporting packages, spa treatments, entertainment and household items. Tickets are \$30 each or two for \$50 and can be purchased on the web site, www. catholiccharitiesnd.org, by calling Sarah Ries at 1-800-450-4457 or stopping in to the Bismarck office located at 1915 Kavaney Drive.

Catholic Charities North Dakota

is a non-profit organization serving people of all faiths, age, race and gender in North Dakota, regardless of the ability to pay. Offices are located in Bismarck, Minot, Fargo and Grand Forks. Catholic Charities ND is the only Hague Accredited agency in the state facilitating international adoptions and partners with PATH Inc. to serve children in the public foster care system and the families who adopt them. Catholic Charities North Dakota is the sole provider of guardianship services to vulnerable or developmentally disabled adults for the state of North Dakota. This year, over 7,000 lives were touched through adoption, foster care, counseling and guardianship programs within the organization.

Diocese of Bismarck Seminarian scholarship burse donors

Additions for 18 months and balance as of June 30, 2014

DONOR	ADDITIONS	BALANCE
Aberle, Reverend Msgr. George (St. George)	_	\$11,570
Almon, George & Vera, MO		50
Anonymous Donors		218,128
•		
Backes, Reverend Hugo - ARF	-	11,64
Bakke, Randall & Shannon, Bismarck	-	5,000
Becker, Wendell - Estate	-	1,00
Belanger Estates	-	7,00
Benz, Reverend Gary	-	80
Berger, Linda M.	1,500	2,70
Berzel, George, Dickinson	-	1,000
Berg, Doris-Burse	-	1,00
Binations - Collections	8,508	99,59
Binde, Duane and Kathy Family	-	50
Bismarck Deacons	-	66
Bitz, Pius & Cynthia	-	50
Blackwater Scholarship	-	2,50
Blasco, Michael & Marianne, Mandan	1,000	9,90
Braun, Jacob & Beata, Bismarck -ARF	-	8,75
Brossart, Valentine Memorial (VanEckhout Family)	-	8,00
Brydl, Reverend Ladislaus - Burse	-	91,68
Catholic Altar Society, Stanley	-	20
Catholic Daughter's of the Americas	250	14,25
Catholic Order Foresters, ND	100	4,61
Catholic Women's Order Foresters	100	60
Catholic Workman, New Hradec	-	2,70
Chalupnik, Mary Ann - Estate	-	71,57
Church of SS Peter & Paul, Amidon	-	5,31
Church of SS.Peter & Paul, Fallon	-	4,85
Church of St. Adolph's (Enders Msn.)	-	47
Church of St. Henry's, Foxholm	-	1,00
Church of St. Michael, Sentinel Butte	-	4,00
Clark, Reverend James	-	3,87
Columbian Squires Circ- 363	-	1,95
Court St Cecilia 362, Mandan	600	2,62
Court St. Elizabeth Seton, Wilton	150	92
Cunningham Memorial	-	\$50
Dauenhauer, Anna - Memorial	-	1,13
DeSmet, Reverend G. Assembly, Mandan	-	2,00
Donahue, Kate	-	10,00
Donnybrook, Tolley	-	4,629
Dostert, Anthony B Memorial, Foxholm	_	10,00
Duda, Reverend Stanislaus J.	_	52
Dziuk, Larry, Underwood	_	1,00
Eberle, Joseph M., Hague - ARF	-	25,80
Efta, John - Estate	-	31,84
Egan, Dan	-	1,00
Ehreth, Benedict & Eileen, Mandan	-	1,00
Eldevik, Gregory & Hilda	-	40
Engelhard, Roman - Estate	-	162,00
Feehan, Thomas	-	8,00
Fieber, Collette	-	11,25
Finnegan, Reverend Gerard	-	5,00
Finneman, Christine, Golva	1,000	4,00
Fischer, Stephen A Estate		7,50
Fitterer, Wilfred, New England	500	4,00
Flavin, Reverend Daniel - Estate	-	3,00
Fleckenstein, A. & Lawrence	-	2,00
Gangl, Robert & Alice, St Anthony	_	23
Gangl, Margaret Memorial		20
Galvin, Margaret		1,00
· •		
Garvin, Reverend Msgr. William F Estate	-	50
Gavett, Reverend Clarence L Estate	-	88,71
Gieselman, J. and A., Donnybrook	-	2,50
Glueckert, George & Mary Memorial	7,500	8,50
Glueckert, Dennis & Connie, Williston	-	5,20
Golden Jubilee	-	15,80
Grosser, Elizabeth	-	5,00
Guthrie, Ruth Memorial	-	4,52
Hacker, Most Reverend Hillary B Former Bishop	-	44,78
Halloran, Mary Agnes	-	33,37
,		30,07

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Havelka, Arnold, Minot	-	500
Hecker, Sr. Rinhardt	-	1,060
Hertz, Vernon F., Baldwin	300	600
Hoch, Most Reverend Lambert A Former Bishop	-	10,774
Hoffart, Pius & Ruth, Bismarck	-	200
Holkup, Pauline	-	100
Hurley, William (Family), Minot	-	6,036
Huttner, P.	-	5,000
Jahner, Tom - Memorial, Mandan	-	500
Kary, Joe & Marilyn, Solen	-	100
Kautzmann, Dwight, Mandan Kautzmann, Brian	-	50 547
Kavanagh, Mary	-	6,800
Kavaney, Reverend C. Robert	-	150
Keene, Rhonda	-	195
Kersten, Josephine, Bowbells	-	1,500
Kilzer, Ralph & Marcia, Bismarck	-	25
Klabunde, Elizabeth - Estate, Garrison	-	5,000
Knights of Columbus, New Haven,CT.	6,101	80,191
Knights of Columbus, ND Rugby	-	400
Knights of Columbus,4th D, Bismarck	<u> </u>	5,942
Knopik, Hubert	3,000	3,000
Knopik, Keith, South Heart	-	100
Knopik, Reverend Thomas - Memorial	35	4,000
Koch, William & Frances	-	13,198
Kopp, Reverend Anthony	-	6,614
Kralicek, Curt and Brenda, Manning	-	10
Kramer, Reverend Pete - Estate & ARF	-	421,388
Kuhn, Reverend John - ARF	-	44,859
Kuhn, Reverend John - Our Lady Scholarship	-	143,646
Kuntz, Wayne Kuehn, Carl & Esther Memorial	-	986
Lack, Fr. Michael -Memorial	-	1,000
Larkin, Agnes, Mandan	-	5,000
Lauinger, Reverend Msgr. Francis C.	-	1,030
LeMeres, Reverend E Burse, New England	-	2,500
Lenertz, Brenda Memorial	- 1	1,700
Lies, Margaret & Matt, Garrison	-	5,165
Lindemann, Arnold - Memorial	325	5,250
Loeb, Alex & Otillia, Flasher	- 1	216,166
Lynch, Arthur M.,Trenton	-	15
Mack - Rouse, Eileen, Bismarck	2,000	20,000
McKanna, Reverend Francis J.	-	25
McKoane, Mary H., Minot	-	27,373
Meier, Grace	-	500
Menzia, Fred	-	1,000
Mildenberger, In honor of Art & Odell 60th Anniversary	-	50
niversary Mizera Anne		5 000
Mizera, Anne Moelter, Reverend Msgr. William C.		5,000
Morris, Catherine - Estate		1,000
Monk, Katherine and Harrison	_	1,500
Mullner, Reverend Michael - Scholarship	-	1,230
Nagel, Edwin and Johanna, Bismarck	200	500
Nagel, Richard & Leona, Beach	-	7,475
ND State Catholic Daughters of America Court		150
Oberst, Peter - Burse	1,000	16,370
O'Hanlon Estate	-	9,103
Oliver, George	<u> </u>	6,000
Pfliger, Frank - Estate	-	21,560
Pirc, Reverend Joseph - Estate	-	50,000
Pudenz, George	-	2,800
Raith, Reverend Msgr. Joseph J.	-	6,500
Reed, Catherine	-	500
Reichert, M.J., Mandan	-	200
Richter, Reverend Thomas J.	-	690
Roberts, Reverend Armour - Estate	-	22,050
D 11 FP 1 11 F 1 1		
Roether, Elizabeth - Estate Rohr, Edgar L. & Rose, Bismarck	-	1,700

DONOR	ADDITIONS	BALANCE
Ryan, Most Reverend Vincent J. Estate - Former	-	6,325
Bishop		1 400
Sacred Heart, Wildrose Sadowsky, Elizabeth (Elsie), Dickinson	-	1,400 500
Schaefbauer, Joan & Charles, Mandan	-	5,000
Schatz, Adam & Agnes, Minot	-	5,939
Schall, Ned & Florence Memorial	-	3,675
Schiwal, Paul & Leona, Lefor Scholl, Mike - Memorial, Mandan	-	25 25
Schuelke, Clem A., New Town	-	50,000
Schwan, Regina, Minot	-	201,681
Seidel, Fr. Franceis - SVD	-	1,000
Shannon, Paul & Rose, Bismarck	-	1,000
Smith, Mildred Sobutas, Reverend Valerian	15	210 1,015
St. Ann's Auxillary, Dickinson	-	200
St. Hildegard Alter Society, Menoken	-	500
St Jerome Youth Group, Mohall	-	120
St. Joe's School (Student), Williston	-	170
St. Joseph, Dickinson St. Mary Altar Society, Strasburg	500	7,727 1,100
St. Mary Knights of Columbus, New England	- 300	1,100
St. Mary Mission, (Tioga) Epping	-	1,639
St. Mary's High School, New England	-	15,500
St. Michael School	-	2,778
St. Michael, Regent - Burse	-	1,538
St. Peter, Haynes St. Raphael, Ray and New Leipzig	-	1,600 3,500
St. Stanislaus, Belfield	-	500
St. Stanislaus, Haley	350	1,000
St. Vincent, Des Lacs	-	3,200
Stein, Rose	-	500
Steinberger, Frank, Donnybrook	20,000	2,344
Steinberger, John & Elizabeth, Minot Steinberger, In Memory of John, Minot	30,000	105,000
Stockert, Sean	-	500
Tescher, Alvin & Elizabeth, Beach	1,000	6,400
Teter, Samuel F Estate	-	18,761
Travers, Alyce B., Dickinson	-	100,000
Trousdale, Robert Tuhy, George & Gertrude, Killdeer	-	6,800 10,000
Vallely Family Fund - Burse	-	20,000
Vetter, Robert Memorial	1,150	13,425
Volk, Reverend Edwin - Memorial	-	1,925
Wald, Markus S "Here's the Deal" Memorial	5,000	15,776
Walsh, James & Magdalene Walsh, Lois & Westom, James P.	8,000	50,000 1,100
Walsh, Reverend Msgr. Gerald-Royalties "God Still	6,787	10,000
Calls" Book	·	
Wanner, Nicholas, Belfield	-	500
Wegh, Loann, Dickinson Wehrle, Most Reverend Vincent de Paul - Former	-	11,200
Bishop		11,200
White, A. A.	-	27,411
Zent, Mary - Estate	-	1,000
Zwack, Reverend Jeffrey In Honor of Fr. W. Fahnlander		1,000
In Honor of Robert Brunelle	-	1,000
In Honor of Cathy Schweitzer/Susie Gendreau	-	1,350
In Honor of Frs. J. Guthrie, D. Schafer, A. Aydt & Deacon B. Ruelle	-	500
In Honor of Most Reverend Paul A. Zipfel:		0.000
- Church of St. Anthony, Mandaree, and Pastor Stephen Kranz, OSB	-	2,000
- Rev. Msgr. Gerald J. Walsh	-	1,000
- Lonnie Decker, Bismarck	-	100
- Edward & Elaine Boehm, Mandan	-	300
- Laura Huber, Bismarck - St Mary, Foxholm	-	200 250
In Memory of Fr. Thomas Kramer		385
TOTAL	\$86.871	\$3,069,914

TOTAL

20,000

Rushford, Regina M., Bismarck

\$86,871 \$3,069,914

The reality of evil

Exploring exorcism in the Catholic Church

By Patti Armstrong

When Hollywood makes an exorcism movie, inevitably there will be a Catholic priest in it. Even in the secular world, where the Catholic Church is not always given the respect it deserves, the Church is seen as the devil's most formidable opponent.

In the Bismarck Diocese, Bishop David Kagan described things as "pretty calm" during his two-and-a-half years as a bishop here. Thus far, he said there has not been a need for an official exorcism. There is an exorcist for the diocese, but as is typical, the name of the priest is kept confidential.

"For practical reasons, the diocese exorcist is not usually known," Bishop Kagan said. "It is not a full-time job for any priest—thanks be to God. He has other duties to fulfill so the name is usually not revealed."

Every priest an exorcist

Every priest has the power to exorcise evil spirits and would have studied it in seminary, but it is the role of the bishop to designate a specific priest as exorcist for the diocese. Canon law requires the permission of the bishop to perform an exorcism. This puts the full weight of the Church behind the exorcist.

Exorcism was established as a rite with specific prayers in 1614 and was revised by the Vatican in 1998. Throughout the history of the Church, however, beginning with Jesus, evil spirits have been

with Jesus, evil spirits have beed driven—exorcised—from the possessed.

The Catechism of the Catholic Church defines it as the "liberation from demonic possession through the authority which Jesus entrusted to his Church." The rite of exorcism consists of prayers by the priest who stands in as the person of Jesus Christ, commands the demon to come out and leave a person (or place) in peace.

Not all exorcisms are dramatic as seen in the movies. Some can even be mundane. It often takes more than one exorcism before a person is completely released.

There can be a number of signs that a person is possessed, such as speaking a language he never knew or having an aversion to holy objects. However, the exorcism ritual assumes that possessed persons retain their free will, though the demon may hold control over their physical body.

Possession by the devil is rare

Monsignor John Esseff of Scranton, Pa. has been a priest for 57 years and an exorcist in his diocese for 40 years. He also formerly served as spiritual director for the priests, deacons and deacon candidates of the Diocese of Fargo and for the seminarians at Cardinal Muench Seminary. According to him, proper screening is essential because more often than not, mental illness is the problem.

"Possessions are rare—I've only seen two—but between possession and temptation, the devil can also oppress and obsess." These cases fall under the "deliverance" aspect of the ministry.

"With oppression, a physical force comes against a person such as throwing them to the ground like happened with St. Padre Pio and St. John Vianney," Msgr. Esseff explained. "Then, there is obsession where a person is attacked with thoughts or characteristics that keep coming back but this could also be caused by mental illness."

Apart from exorcisms, there is also the ministry of deliverance from harassment of evil spirits. In such cases, it is a matter of prayer, often with a deliverance team.

In Bismarck, Bishop Kagan said he has not used the term "deliverance team," but there are doctors in place here that will examine people to determine whether there is a physical or mental cause for their problems. There is also a team that works with the diocesan exorcist that will pray for those who feel harassed by evil.

"If it seems to be a case of obsession, it might just be a case where praying the exorcism prayers will be acceptable," Bishop Kagan said. "People have to understand that this is acceptable as far as the Church is concerned—to have a deliverance team. But that is not the same as the Church's rite of exorcism which is an office given over to the priest using the Church's approved rite."

According to him, "there are people with grave spiritual problems that can benefit from prayers for them and with them. Prayer is always very powerful and never wasted."

Nothing to fear

Msgr. Esseff cautioned that the sensationalism from books and movies could lead people to forget that the battle between good and evil is not between two equal forces. "God will be the victor. Jesus is God and through the power of Jesus, the devil is vanquished."

He also pointed out that one confession is worth one hundred exorcisms. "The devil wants to destroy the soul and the soul is healed by confession," Msgr. Esseff said. "If people want to decrease the work of Satan, they need to increase the use of confession."

The devil should not be feared but he is real, Bishop Kagan stated. "Don't buy into [the idea] that he's a figment of imagination. Jesus himself told us to fear the one who can kill the soul; everyone knew who he was talking about and we should as well."

He recommended prayer and regular reception of the sacraments, especially the Eucharist, as our best defense against evil. "By doing this," Bishop Kagan said, "our faith life will strengthen and we will be inspired to extend it to works of charity."

He noted that he has witnessed a strong faith community among North Dakotans.



Empower your child

Teach them what to do in a dangerous situation

When discussing personal safety, teach children what to do if they find themselves in a threatening situation. Tell them to:

- Tell a trusted adult like your mom, dad or teacher who makes you feel safe, helps you and listens to you. You can tell a trusted adult any time you feel sad, scared, uncomfortable or confused.
- Ask a trusted adult first before going anywhere, helping anyone or accepting anything.
- It's important to stay with your parents or the trusted adult in charge when you are away from home.
- Learn your full name, home address and telephone number. If you get separated, knowing this information can help
- Some of the body parts your swimsuit covers are private.
 If anyone touches you there or anywhere else in a way that makes you uncomfortable, you can say "no" even if that person is a grown-up.

BIS-1805 10/14

Upcoming event

Nov. 5, 4 p.m. Safe Environments Cathedral Church 519 Raymond Street Bismarck, ND

The most sacred of birthday presents

By Kirk Greff, Director of Sanford Health St. Vincent's Continuing Care Center

What do you get a 93 year old gentleman for his birthday? To make this question additionally difficult, add to the mix that the 93 year old is not materialistic, never wears a tie, in fact, he has worn the same color clothes everyday for the past 68 years. This 93 year old is Father Raymond Aydt, a resident at Sanford Health St. Vincent's Continuing Care Center in Bismarck. With his birthday fast approaching, Father Ray didn't wait around for someone else to decide on his present, he knew exactly what he wanted: to celebrate Mass.

On October 7, that is exactly what Father Ray did. Instead of being showered with presents, he provided the gift of the Holy Eucharist to his fellow residents, Priests of Emmaus Place, and visitors in the chapel at St. Vincent's. With only minor assistance from his fellow priests, Father Ray celebrated a full Mass including an extemporaneous homily about prayer and the possible origin of the Rosary. He concluded his homily with a humble thank you to God for his years as a priest and his hope that his service was pleasing in God's eyes.

Father Raymond Aydt was born



Photo by Kirk Greff

Fellow priests from St. Vincent's and Emmaus Place along with Bishop Emeritus Paul Zipfel joined Father Ray for his celebration of the Mass at St. Vincent's on October 7. This picture represents a breath-taking 493 years of ordained service to the Catholic Church. As a facility, St. Vincent's couldn't have been more proud to host this celebration. Pictured from left to right: Father Edwin Wehner, Father John O'Leary, Bishop Emeritus Paul Zipfel, Father Raymond Aydt, Father Marvin Klemmer, Father Chris Walter, Father Casimir Paluck, Father George Dukart, and Father Jerry Kautzman.

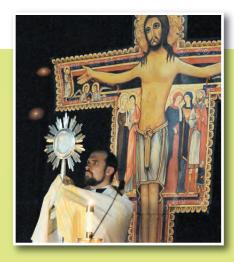
on October 7, 1921 in Minneapolis. He received his formal education in the Minneapolis/St. Paul area with the exception of the final four years of seminary which he spent in Denver. On June 11, 1946, Raymond Aydt was ordained at the Cathedral of the Holy Spirit by Bishop Vincent Ryan. Since his ordination, Father Ray has spent his entire 68 years as a priest in

the Bismarck Diocese. A large majority of these years were spent in the Williston area including the surrounding communities of Trenton and Grenora. In November of 2013, Father Aydt retired to Emmaus Place in Bismarck and has since moved across the street to St. Vincent's.

Father Aydt considers his celebration of the Mass on his

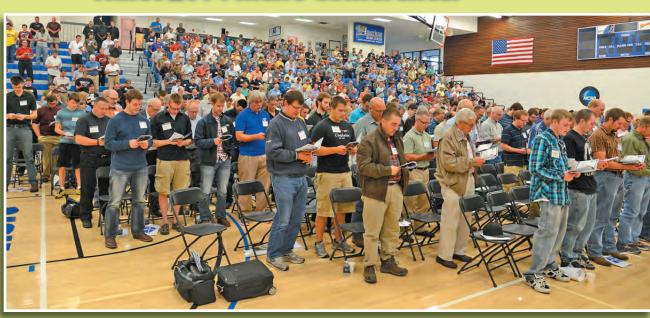
birthday as a "test, to see if I still had it." When asked to share some of his 93 years of wisdom with 68 years as a priest, Father Ray simply said with a smirk on his face, "If you are looking for wisdom from me, you are out of luck." This response shows the good nature of this humble servant, but couldn't be further from the truth.







Thank you to all the men who attended the Thirst 2014 Men's Conference.





Women, please watch for details about your conference coming up in 2015!





The things I let into my mind determine who I am

Like it or not, everything we take in is forming us



Before diving into the rules of discernment, I must look at some psychological principles. I am not a psychologist but I do know that the mind has a lot to do with our present conversation on prayer, and it is a major player in our life of faith. To dismiss the principles of psychology in favor of a type of spiritualism, which denies the body and the mind as being influential on our prayer lives would be imprudent. Psychology, if practiced and studied through the lens of Christian anthropology, does have something to offer, especially in the area of understanding the power of the imagination and habitual human behavior. It is for this reason I would like to look at two laws in the discipline of psychology that will assist us in our preparation for prayer.

The first of these principles is the truth that human thought is creative. What you think and how you think is the single most determining factor of who you are. What do you spend most of your days thinking about? What you are thinking about is forming who you are as a person. The Saints thought about God, about doing good and serving their neighbor (Remember the story of St. Ignatius of Loyola?). What do you think about? What fills your imagination on a daily basis? St. Ignatius tells us that both God and the Devil work in the imagination. When God is working in the imagination the thoughts are God-centered, when the enemy is working in the imagination the thoughts are ego-centered. St. Paul says, "brothers and sisters, whatever is true, whatever is honorable,

whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things." (Philippians 4:8) Why? Because you will become what you think about most!

The second principle I would like to speak about is called the law of exposure. This law states that your mind will think most about what it is most exposed to. I think most people are under the illusion that they can take in anything they want and it won't affect them! That they can look at whatever they want to look at on the internet and it won't change the attitudes of their hearts! That they can listen to whatever they want to listen to and it won't affect their faith life. The law of exposure states very clearly and scientifically that the images, the ideas, the sounds, the things I let into my mind determine who I am. Like it or not, everything we take in is forming us! It is putting distractions into our lives and molding our minds to think a certain way and teaching our hearts to feel a certain way. So what are you and I exposing ourselves to?

At the beginning of his Spiritual Exercises, St. Ignatius addresses both of these laws in what he calls The First Principle and Foundation. He writes, "The human person is created to praise, reverence, and serve God Our Lord, and by doing so, to save his or her soul. All other things on the face of the earth are created for human beings in order to help them pursue the end for which

they are created. It follows from this that one must use other created things, in so far as they help towards one's end, and free oneself from them, in so far as they are obstacles to one's end. To do this, we need to make ourselves indifferent to all created things. Thus, as far as we are concerned, we should not want health more than illness, wealth more than poverty, fame more than disgrace, a long life more than a short one, and similarly for all the rest, but we should desire and choose only what helps us more towards the end for which we are created."

I don't want to just give you a clever quote, I want to give you some practical advice or at least some real lived experience to help you understand what our great saint is saying. Let me give you three examples to help you grasp this spiritual and psychological principle. A buddy of mine loves the band Maroon 5, but some of their songs have some pretty bad lyrics. After learning the above principles he had to admit that these were not just songs with great beats. They were songs that were forming him and affecting him, and it wasn't in a positive way. He had to get rid of a couple of their songs from his playlist. He did this out of love for God so that he could grow closer to him instead of distancing himself.

The second example is from my life and involves the TV show "24". To this day it is still my favorite TV show. The problem with "24" as with most TV shows is they have moral dilemmas that affect us deeply. Most of the moral quandaries deal with unnecessary use of violence to break terrorists. When I first started watching it, I constantly pondered the different decisions and why they were made. It was a good exercise for my mind and helped me grow in my moral convictions. After a couple of seasons I noticed that I wanted to watch it more for the violence then I did for the moral dilemmas. Jesus brought this to me in prayer. I decided to stop watching the show out of love for him. After about 2 years I

started watching it again with the renewed sense of pondering moral questions as posed in the show.

Finally, let me speak about the internet. The internet is a great thing and can be used in many amazing ways, but it can also become a major distraction draining precious hours in our day with useless surfing. Not only does it rob of us of our time that could be spent with our families or in prayer, it can expose us to many terrible and dehumanizing things. A married man I worked with once told me that he had heard Jesus ask him in prayer to limit his use of the Internet so as to spend more time with his family. He made a promise to Jesus that he would no longer have the internet on his phone, and that to the best of his ability he would leave his computer at the office so as to be rid of this distraction in the evenings. He had his wife lock out the internet on the phone and in the evenings he spent his extra time with his family!

These are just a few examples. I share them with you in hopes that you will make some changes in your life. That you will not sit on the fence trying to reconcile your faith with worldly ideals. Do not be of two minds but be singleminded, and remember Jesus promises us that "the pure of heart will see God." (MT 5:8)

Spiritual Exercise: Scripture suggestions for prayer: Proverbs 4, Isaiah 26:3, Ephesians 6:12-18...During your prayer make an honest assessment of what is really drawing you to God and what is really drawing you away from him. At the end of your prayer make a firm resolution to rid yourself of those things that draw you away from him, and thank him for the things that bring you into communion with him. Always remember, start small!

■ Fr. Waltz is director of vocations for the Bismarck Diocese. His quarterly column, "Into the Deep," discusses topics on prayer and discernment. He currently resides at St. Joseph's Hall on the campus of the University of Mary in Bismarck.

Consider making a donation to the

Diocese of Bismarck Seminarian Scholarship Fund

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A Rachel's Vineyard retreat weekend
for spiritual and emotional healing after abortion will be held in the Bismarck area
Nov. 14-16
Participation is strictly confidential.
If you are suffering from an abortion, please contact the local Rachel's Vineyard retreat coordinator, Carol Kling: 605-374-5639 or ckling@sdplains.com.
You can also visit rachelsvineyard.org or register online at bismarckdiocese.com.

Making Sense out of Bioethics

FR. TAD PACHOLCZYK

"Redefining" Marriage?

In the current debate over gay marriage, people sometimes ask: Who should define marriage? Democrats or Republicans in Congress? The Supreme Court? Should it be put to a referendum, allowing the majority to choose a definition?

We can identify two kinds of "definitions" when it comes to marriage. The first touches on the essence, the objective reality, or the truth about marriage. The second involves a legal or political position, advanced through the media, judicial decisions, or other legislative means. While these secondary definitions of marriage can be of interest, their true level of importance is properly gauged only in reference to the first and objective definition.

Notable errors are sometimes made in these secondary definitions of marriage. In the mid-1960's, to consider but one example, prohibitions existed in more than a dozen states which outlawed persons of different races from marrying one another. A white man and a black woman could fall in love in those states, but could not legally tie the knot. The Supreme Court overturned those restrictions in 1967, recognizing that the ability to enter into marriage doesn't depend on the skin color of the man and woman getting married.

Gay marriage advocates today sometimes attempt to draw a parallel between such mixed-race marriage laws and state laws that would prevent two men (or two women) from getting married to each other. They suggest that legally forbidding two men from getting married stigmatizes those men in much the same way that preventing a black man from marrying a white woman stigmatized both of them. Yet there is really no parallel at all between the two cases. While marriage as an objective reality is certainly color-blind to the racial configuration of the spouses, it can never be "genital-blind," because male-female sexual complementarity stands squarely at the heart and center of marriage

To see this fundamental point about marriage, however, we have to step beyond the cultural clichés that suggest that marriage is merely an outgrowth of emotional and erotic companionship. The institution of marriage does not arise merely out of loving sentiment. It is born, rather, from the depths of the commitment assumed by a man and a woman as they enter into the total communion of life implied in the procreation and education of children flowing from their union. To put it another way, marriage arises organically and spontaneously from the radical complementarity of a man and a woman.

Sexual intimacy between men and women involves the possibility of children. No other form of sexual or erotic interaction encompasses this basic, organic, and complementary possibility. Without parsing words, Professor Jacques LeClercq put it this way more than 50 years ago: "The human race is divided into two sexes whose reason for existence is physical union with a view to continuing the species." More recently, Professor Robert P. George similarly described marriage as "a union that takes its distinctive character from being founded, unlike other friendships, on bodily unity of the kind that sometimes generates new life." There are many kinds of love, ranging from maternal love to brotherly love to love of friends to love of neighbor to romantic love, but only one that is proper and integral to marriage, namely, spousal love with its inscribed complementarity and potential for human fruitfulness.

Marriage teaches us that men need women and women need men and that children need

"The human race is divided into two sexes whose reason for existence is physical union with a view to continuing the species."

both mothers and fathers. In this sense, marriage and the family represent foundational realities, not constructs that can be invented, defined, legislated, or determined by popular vote or culture. Marriage, in fact, is the "primordial first institution," flowing out of the intimate and creative union of male and female. It precedes other societal institutions and conventions, and is essentially ordered towards creating and caring for the future in the form of the next generation. Marriage is a given reality that we come to discover in its authentic design, not a concept for us to"define" according to our own agenda or desires.

Gay marriage proponents deny these foundational truths about marriage. Through vigorous legislative efforts, they are striving to impose a profoundly false redesign for marriage upon society so that, in the words of Professor George, marriage becomes "an emotional union for the sake of adult satisfaction that is served by mutually agreeable sexual play," thereby undermining its intrinsic connection to complementary bodily union between men and women. This forced reconfiguration of marriage is no more defensible than the efforts of those who socially or legislatively attempted to impose a notion of "racial purity" upon marriage or society in former times.

■ 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 HYPERLINK "http://www.ncbcenter.org" www.ncbcenter.org



Commitment to God is conscious, unselfish choice

"Pleasure in the job . . .

puts perfection in the

This growing season has been filled with lots of challenges at all stages of the annual cycle. The final stages of the harvest—both plants and animals—are on the horizon and 2014 most likely will go in the books as a year that got away from the agricultural producers of the Bismarck diocese.

Except for those who experienced the ugliness of hailstones, the Bismarck diocese was filled—and flooded—with moisture well beyond the 100-year averages and exponentially above expectations. Temperatures were moderate and the harvest was, as one producer said, "the biggest bin buster of my lifetime."

Quality, ability to market grains and price, however, have somewhat diminished the joy of harvest. Yet, there are few producers who are ready to quit over the experiences of the year.

I am reminded on a quote from the philosopher Aristotle, "Pleasure in the job puts perfection in

the work." I don't know of rural family that doesn't really love what they do and really appreciate the things nature offers, which re-

minded me of another quote from Aristotle, "Knowing yourself is the beginning of all wisdom."

work."

So, as I took pleasure in the multiple trips cross the fields hauling in the produce of a tremendous hay crop or rounding up calves, I reflected on those quotes. I wondered how well I really knew myself.

It is simply easy to be happy, to praise God and proclaim faithfulness when things are going well. But, what about it when things go

south: a broken piece of equipment, a disparaging remark from a friend, an illness. The list is nearly infinite and it is so easy to be despairing, to be negative,

to be downright nasty.

Yet, the types of challenges I face can either illuminate the dark side of my personality—or, through God's help, cause me to consciously act in a manner consistent with the lesson lived and given by Jesus, that of unconditional understanding, love and mercy.

As I further reflected on this, I

was reminded of a statement made to me when I voiced disapproval. "It's all about you," was the comment. It stung but I did have to do a self-examination about my attitude.

The scenario reminded me of another quote from Aristotle: "I count him braver who overcomes his desires than him who conquers his enemies, for the hardest victory is over self."

It is so easy to get caught up in things of the world, more possessions, more control, more power. The gospel of Luke 9:25 puts it in perspective: "What good is it for someone to gain the whole world, and yet lose or forfeit their very self?"

I need to inculcate that attitude into my very being. I hope I am up to the task. Care to join me?



*Questions*I was afraid to ask



FR. WAYNE SATTLER

What should I do when I don't get anything out of Mass?

 This is definitely a question that one would be afraid to ask a priest, in fact, I have never had it asked of me. Yet it is a comment heard all too often when a person is justifying their decision not to come to Mass.

When a person makes the claim that they "are not getting anything out of Mass," they are normally referring to some sensible feeling, emotion or personal satisfaction that they are looking for, and without it they feel as if their time in Church is accomplishing nothing. It will often have a lot to do with how well they personally respond to the particular music or preaching in a parish.

If you ever begin to feel as if you "are not getting anything out of Mass," know that Our Lord is trying to deepen your appreciation for the true beauty that happens at every single Mass.

First, it is helpful to appreciate how we are not at Mass to "get something." We are here to give something. We have been "getting" all week long from God! The Greek word Eucharist means "thanksgiving." We are at Mass to give thanks to God!

Then, because God is never outdone in generosity, He gives us the gift which is beyond any possible price. He gives us the gift of Himself in the Eucharist! We receive His Body, Blood, Soul and Divinity of Our Lord Jesus Christ in Holy Communion. The Mass is the only place from which this gift proceeds. Everything that happens in Mass is in its perfect place to lead us to Jesus!

What more could we possibly hope to get out of Mass?

When you think about it, this whole, "I don't get anything out of Mass," is perhaps the most insulting thing we could say to Jesus. You can almost hear Jesus praying as He did on the cross; "Father forgive them, they know not what they are doing." (Lk. 23:34)

So the second point for us to consider then is if we really know what we are doing at Mass? Remember, in the Acts of the Apostles the Ethiopian who was reading the prophet Isaiah and was asked by Philip if he understood what he was reading. The Ethiopian replied, "How can I unless someone instructs me?" (Acts 8:31) Yet upon receiving proper instruction the Ethiopian desired to be baptized immediately.

We need to seek proper instruction from those who understand the Mass. We just might be surprised what stirs in our hearts when the "eyes of our hearts are enlightened." (Eph. 1:18)

Remember too, that Our Lord Himself will want to teach us about the great mystery of Mass. St. John of the Cross will observe how when God sees us spending all of our time trying to get some feeling and satisfaction out of Mass and failing to understand that the sensory benefits are the least among those in this Most Blessed Sacrament. God will withdraw the sensory delight and pleasure so that souls might set their eyes of faith upon this invisible grace. (The Dark Night, Book I Ch. 6, par. 5).

So when you feel as if you "are not getting anything out of Mass," it just may be the hand of Our Lord upon you trying to help you appreciate what we are really there to give and receive.

In the beautiful words of St. Paul, "May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to His call, what are the riches of glory in His inheritance among the holy ones, and what is the surpassing greatness of His power for us who believe." (Eph. 18-19)

■ Sattler is pastor of the Church of St. Anne in Bismarck. If you have a question you were afraid to ask, now is the time to ask it! Simply email your question to info@bismarckdiocese. com. Enter "Questions I was afraid to ask" into the subject line.

Leap of Faith SONIA MULLAI The beginning **SONIA MULLALLY**

of my journey

Hi, I'm new here. I'm the Director of Communications and Media Services for the Diocese and excited to navigate this faith journey with you.

First, a little information about my background. I was raised on my family's farm near the small town of Braddock. I graduated from Steele-Dawson High School and, from there, attended Concordia College, a liberal arts, faith-based college in Moorhead, Minn. I earned a degree in communications with a focus in writing.

Shortly after college, I lived in Grand Forks for some time and worked at an advertising agency as a graphic artist. I then moved to Rugby and began working at the weekly newspaper. It's here where I developed my love of writing and graphic design. My husband, Matt, and I ran the newspaper, the Pierce County Tribune, for nearly 15 years before moving to Bismarck in 2010. At that time, I accepted a job as communications director for an agriculture commodity group, the National Sunflower Association. Most recently, I worked for the North Dakota Department of Agriculture as a marketing specialist where my main area of focus was to promote the Agriculture in the Classroom program.

We have lived in Lincoln since 2011 and have two, very active children, Abby (age 7) and Ryan (age 5). We are parishioners at Church of the Ascension.

Along with all the background information, I'd like to take this opportunity to share just a little about my faith and philosophy surrounding my new position here at the Diocese. Growing up on a farm, I've always said that I'm a farm girl at heart. As you can see, most of my career has been in journalism or agriculture. But underlying all of my life experiences has been my Catholic faith. I grew up attending St. Katherine's parish in Braddock with all the usual steps along the way that a young Catholic kid takes. I drifted away from my faith while in college, but thankfully returned in early adulthood.

Deciding to leave my job with the department of agriculture promoting our state's greatest industry was a difficult one. I did so because I was being pulled in the direction toward deepening

my faith with Jesus Christ and the Church. I was seeking a path in my career toward more meaningful work.

I look forward to sharing my thoughts with you each month. Sometimes my column will focus on what's going on in the world around us and sometimes it will focus on what's going on in my world. My daughter is a second grader and entering one of the most exciting times in the life of a youngster in faith formation. She will be taking part in her first Reconciliation this fall and her first Holy Eucharist this spring. I will be sharing my viewpoint as a parent guiding our children on this journey. The DCA is a great platform to share these experiences.

Communication has changed so much in recent years. It wasn't that long ago that all our telephones were tethered to the wall and when you wanted to contact someone you dialed them up or sat down to write them a letter. Nowadays, the communication methods are much more immediate. We want our information now and we don't want to wait. We want to choose what information we digest and when.

The Catholic Church retains our credibility and strong foundation by maintaining steadfastly to our beliefs and ideals. We cannot change those to match popular culture or cater to the whims of society. We cannot change the foundation of our message. Despite the ever-changing communication needs of the audience, we must stay the course.

What we can change is the way we communicate our message. That's why you will continue to see a great deal of emphasis toward online and social media presence. We will maintain several forms of communication in order to best reach our audience, the Catholic community.

My goal is to lead the effort to bring positive attention to the Church in western and central North Dakota. I have a passion for communicating our message in order to "tell the story" of the Catholic Church. Too often the Church is a victim of criticism and hostility. I believe it's because we need to do a better job of telling our story. That's my mission.

Test yourself!

What was the name of Henry VIII's 2nd wife?

A. Anne Bolevn C. Jane Semour B. Catherine of Aragon

D. Katherine Parr

Who founded the monastery at Monte Cassino?

C. St. Augustine

CATHOLIC TRIVIA

B. St. Giovanni

D. St. Benedict

While teaching at Oxford, this man converted from Anglicanism to Catholicism, sparking a storm of further conversions.

A. John Henry Newman

B. C.S. Lewis

C. Thomas Merton

D. John Fisher

1. (A) Anne Boleyn 2. (D) St. Benedict 3. (A) John Henry Newman



Holy Father's Prayer Intentions for November:

- Lonely people. That all who suffer loneliness may experience the closeness of God and the support of
- Mentors of seminarians and religious. That young seminarians and religious may have wise and wellformed mentors.

Balancing Church É State

CHRISTOPHER DODSON



Don't fall for the scare tactics

In my last column I explained how Measure 1 preserves our way of life by protecting our state's pro-life laws from outside groups seeking to use our state courts to create a "right to abortion." This "right" would invalidate laws that even the U.S. Supreme Court has said we can pass.

By now you have most likely heard the opposition's claims that the measure will ban abortion, make in vitro fertilization murder, criminalize miscarriages, and nullify advance health care directives. Space does not allow me to fully address here all of these scare tactics. (More information can be found, however, at: ndchooselife.com.) I can, however, address one flaw they all have in common.

Let's start with a basic constitutional principle - the separation of powers. Like the federal government, North Dakota's government is divided between the judicial, the legislative, and the executive branches. One branch cannot do the work of the other or tell the other what to do. Only the

constitution can do that.

A second basic principle is that the North Dakota Constitution does not delegate powers. It limits them. This means that except in rare circumstances the state constitution does not, by itself, mandate the legislature to do something or create laws that the executive branch must enforce.

To overcome this strong presumption, Measure 1 would have to (1) identify who must act, (2) tell that body or individual to act, and (3) clearly state the act to be performed. The plain language of Measure 1 fails all three prongs.

Measure 1 states: The inalienable right to life of every human being at any stage of development must be recognized and protected.

The subject of Measure 1's sentence is the "right to life," not a government body. It is clearly impossible to tell a "right to life" to do anything. Indeed, Measure 1 does not tell anybody to do something.

Even if a court misconstrued Measure 1's plain language, the measure could not ban those things. Remember that separation of powers principle? This means that the courts cannot force the legislature do something. Let's look at two examples from North Dakota's history.

The North Dakota Constitution states: "Neither slavery nor involuntary servitude, unless for the punishment of crime, shall ever be tolerated in this state."

"Opponents also ignore the fact that the state constitution already has a right to life."

This would seemingly impose a mandate on the government to punish slavery, even if there was no law against it in the criminal code. Nevertheless, the legislature had to pass a statute to make modern slavery in the form of human trafficking illegal in North Dakota. Indeed, the state's chief law enforcement officer, Attorney General Wayne Stenehjem, personally asked the Legislative Assembly to pass a law criminalizing human trafficking so that North Dakota could prosecute this modern slavery.

Similarly, even when the state supreme court found that the legislature had failed to follow the requirements of the state constitution for a uniform public education system, the court held that it could not force the legislature to do it correctly.

Opponents also ignore the fact that the state constitution already has a right to life. If the mere existence of a right to life automatically nullified end-of-life decisions, why has it not already happened?

All of the arguments against Measure 1 ignore these well-established legal precedents. The measure's opponents want a right to abortion in the state constitution and the best way to stop Measure 1 is to ignore the law and scare voters with hypotheticals that could never come true. Don't fall for it.

Run to Win

1 Cor. 9:24

MICHELLE DUPPONG



Reclaiming your God-given authority

In our day and age in America, it's unbelievable to think of all the opportunities available to learn new things and acquire new skills. Whether it's sporting activities, fine arts, career enhancement, or life improvement skills, there's a lot to choose from. This puts a particular responsibility on the shoulders of parents as they make choices as to what and how many activities their kids can be involved in and how much time and energy is going to be spent engaging in these activities.

A great temptation which must be resisted in our Christian families is to allow all of these activities to monopolize time, leaving parents minimal, if any, time for practicing and passing on the Faith to their

Catholic parents have been given the privileged duty by God to form their kids in the Catholic faith. They are the primary educators in their child's life. No one else can play this role.

Parishes try to assist parents in educating their kids in the faith by providing weekly parish religious education classes (formerly known as CCD or CYO). While this is a noble pursuit, everyone involved

with the instruction of these classes knows that these classes can only reinforce what is being taught at home. They cannot provide the full formation needed to teach and show a child how to live like Christ.

Think about it...If a parish offers 24 one-hour religious ed classes over the course of a year, that equals 24 hours—1 day out of the 365 days in a year! There's no way a coach of any sport would allow a player on his team if 24 hours was all the time he was willing to commit to the sport in a year. But we're not just trying to teach kids a skill or train them for a game; we're trying to teach them a way of life as Jesus' disciple. This doesn't impact whether or not they make the team; it determines how they live their lives and where they will spend eternity!

Parents, in a plea from the bottom of my heart, I ask that you reclaim your role in teaching the faith to each of your children! Regardless of where you are in your own faith journey, God is giving you the grace necessary to fulfill this duty. If there's some obstacle, some sin that drew you away from His side, He's waiting for you to return to Him through

the Sacrament of Confession. There are all sorts of classes, books, CDs, etc. available if you feel you just aren't up to par in knowing the Faith yourself. Jesus Christ has confidence that you can do this; He believes in you!

One of the beautiful things any teacher can tell you is that it is in teaching another that one really comes to know and understand what it is they are teaching; this holds true with teaching the Faith too. I assure you that if you take this seriously, the beauty of the Faith will touch and move your heart in incredible ways.

Parents, Christ needs you! Your kids need you! Are you in it for the win?

UPCOMING EVENTS

■ Requiem Mass, Fargo, to be held Nov 3rd

The Cathedral of St. Mary, 604 Broadway, Fargo, will host an extraordinary form Latin Requiem Mass on Monday, Nov. 3 at 6 p.m. This is a beautiful liturgy dear to the heart of the Church in interceding for those still awaiting deliverance from purgatory. The Requiem Mass will immediately be followed by a dinner in the Cathedral Social Hall. For more information, contact Mary Evinger at (701)-799-0663.

EVENT 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

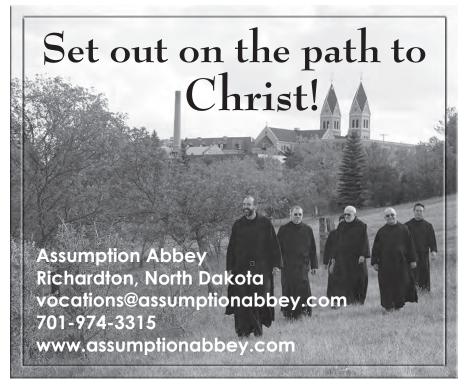
For consideration each event must be listed individually and include:

- 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: info@bismarckdiocese.com **MAIL:** DCA Calendar, PO Box 1137, Bismarck, ND 58502-1137

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