

St Brigid & St Patrick

October 11, 2020

PO Box 280
Cavalier ND 58220
Phone: 701-265-8877

PLEASE PRAY FOR:

(ANY CHANGES PLEASE CALL THE OFFICE.)

Loretta Lovcik, Whitney & baby O’Toole, John Christianson, Betty Novak, Pauline Dusek, Patricia Rodvold, Jane Zidon, Marla Zidon, Dorothy Snell, Heidi Gustafson, Adriane Wellman, Isabelle Copeland, Tracy Letzring, Cindy Hartje, Kelly Morrison, Jody Deibert, Vicki Bleick, Allison Bleick, Dale Hultin, Bob McCartney, Lonnie Guderjahn, Susie Dimsha, Sherry McDonald, Shelbie Goodoien, Oliver Goodoien, Dorothy Scholler, Brent Collins, Merle Larson, Robert O’Toole, Ruth Rieger, Melanie Fischer, Ruth Ivesdahl, Mae Jackson, Carol Smith, Mary Louise, Bernard & Aletha Schommer, Brianna Fernandez, Brett & Rick Letzring, Jane Grazadzieleski, Rick Kilichowski & Gary Olson

FAMILY FAITH FORMATION!

Family Faith Formation continues this week, October 14. Grades 1-8 will dive into Chapter Three. The high school group will meet at St. Brigid this week.

ST PATRICK ANNOUNCEMENTS:

Pray the Rosary: Sundays at 8:00am. **Adoration with Confessions:** Sat. at 8:00am, Sun 8 am. The **OCTOBER CHURCH CLEANERS:** The Good Samaritans. **Collection:** Paul and Blanca (Oct. 11); Deirdre and Dianne (Oct 18) **Reader** (Oct.): Jim Y. **Sanctuary Lamp.** **Sacristan:** Duane Dumas (Oct. 11); Scott (Oct 18). **Rosary:** Mary T (Oct. 11); Mary S (Oct 18).

ST BRIGID ANNOUNCEMENTS

PRAY THE ROSARY: JOIN US ON SUNDAYS AT 10:00AM. **ADORATION WITH CONFESSIONS:** WED. & FRI. AT 11:00AM, SAT. 4-5 PM, MON 5-5:15 PM. **Church cleaners:** S-W. **Collection;** Kevin O. and Mary Ellen Kirkling (Oct. 11); Larry D and Allan (Oct. 18) **Readers** (Oct.): Sat.-Mike; Sun.-Trevor; **Sanctuary Lamp.**

Mass Intentions!

Monday, Oct. 12—5:15 pm + Mary Dhuyvetter
Tuesday, Oct. 13—8:00 am Tom Copland Family
Wednesday, Oct. 14—Noon + Janzen Peterson
Thursday, Oct. 15—8:00 am Arthur Pierce
Friday, Oct. 16—Noon Evelyn Sullivan
Saturday, Oct. 17—9:00 am Both Parishes; 5:00 pm + Ray & Florence Robinson
Sunday, Oct. 18—8:30 am Special Intention; 10:30 am Pro Populo

Offerings as of 9-27-20

Stewardship	St Brigid	St Patrick		St Brigid	St Patrick
Adult Envelope	2,165.00	1075.00	St Patrick’s Care Collection Sept 2020		295.00
Plate	73.00	15.00	God’s Gift Appeal Goal 2020	23,768.00	8,928.00
Weekly Total	2238.00	1,090.00	God’s Gift Appeal Actual	16,063.82	8,450.36
Yearly Actual Total	81,049.48	33,201.59	Percent of Members Participating	47%	73%
Monthly Envelope Building Fund	355.00		Cemetery	3,225.00	5,018.51
St Pat Tuckpointing \$54,955.00					
St Patrick Sidewalk Repair \$11,080.00	Total Cost	66,035.00			
Funds Raised for both Projects		60,543.90	St Bernard Cemetery		235.00
Monthly Envelopes Building Fund		3,910.00	St Anthony Cemetery	920.00	
Balance needed for Sidewalk Repair		1,881.00	St Helen Cemetery	870.00	



HOW DOES JESUS COMMAND US TO VOTE?

(Voting as a disciple of Christ the King)

Between now and the pivotal election on November 3rd, we will explore a 14-question article by Fr. Stephen Torracco on behalf of EWTN:

1. Isn’t conscience the same as my own opinions and feelings? And doesn’t everyone have the right to his or her own conscience?

Conscience is **NOT** the same as your **opinions** or **feelings**. Conscience cannot be identical with your feelings because conscience is the activity of your intellect in judging the rightness or wrongness of your actions or omissions, past, present, or future, while your **feelings** come from another part of your soul and should be governed by your intellect and will. **Conscience** is **not** identical with your **opinions** because your intellect bases its judgment upon the natural moral law, which is inherent in your human nature and is identical with the Ten Commandments. Unlike the civil laws made by legislators, or the opinions that you hold, the natural moral law is not anything that you invent, but rather discover within yourself and is the governing norm of your conscience.

In short, Conscience is the **voice of truth** within you, and your opinions need to be in harmony with that truth. As a Catholic, you have the benefit of the Church’s teaching authority or Magisterium endowed upon her by Christ. The Magisterium assists you and all people of good will in understanding the natural moral law as it relates to specific issues. As a Catholic, you have the **obligation to be correctly informed** and normed by the teaching of the Church’s Magisterium. As for your feelings, they need to be educated by virtue so as to be in harmony with conscience’s voice of truth. In this way, you will have a sound conscience, according to which we you will feel guilty when you are guilty, and feel morally upright when you are morally upright. We should strive to avoid the two opposite extremes of a lax conscience and a scrupulous conscience. Meeting the obligation of continually attending to this formation of conscience will increase the likelihood that, in the actual operation or activity of conscience, you will act with a certain conscience, which clearly perceives that a given concrete action is a good action that was rightly done or should be done. **Being correctly informed** and certain in the actual operation of conscience is the goal of the continuing formation of conscience. Otherwise put, you should strive to avoid being incorrectly informed and doubtful in the actual judgment of conscience about a particular action or omission. You should never act on a doubtful conscience.

2. Is it morally permissible to vote for all candidates of a single party?

This would depend on the positions held by the candidates of a single party. If any one or more of them held positions that were opposed to the natural moral law, then it would **not** be morally permissible to vote for all candidates of this one party. Your correctly informed conscience transcends the bounds of any one political party.

3. If I think that a pro-abortion candidate will, on balance, do much more for the culture of life than a pro-life candidate, why may I not vote for the pro-abortion candidate?

If a political candidate supported abortion, or any other moral evil, such as assisted suicide and euthanasia, for that matter, it would **not** be morally permissible for you to vote for that person. This is because, in voting for such a person, you would become **an accomplice** in the moral evil at issue. For this reason, moral evils such as abortion, euthanasia and assisted suicide are examples of a **"disqualifying issue."** A disqualifying issue is one which is of such gravity and importance that it allows for no political maneuvering. It is an issue that strikes at the heart of the human person and is non-negotiable. A disqualifying issue is one of such enormity that by itself renders a candidate for office **unacceptable** regardless of his position on other matters. You must sacrifice your **feelings** on other issues because you know that you cannot participate in any way in an approval of a violent and evil violation of basic human rights. A candidate for office who supports abortion rights or any other moral evil has **disqualified himself** as a person that you can vote for. You do not have to vote for a person because he is pro-life. But you may not vote for any candidate who supports abortion rights. Key to understanding the point above about **"disqualifying issues"** is the distinction between policy and moral principle. On the one hand, there can be a legitimate variety of approaches to accomplishing a morally acceptable goal. For example, in a society’s effort to distribute the goods of health care to its citizens, there can be legitimate disagreement among citizens and political candidates alike as to whether this or that health care plan would most effectively accomplish society’s goal. In the pursuit of the best possible policy or strategy, technical as distinct (although not separate) from moral reason is operative. Technical reason is the kind of reasoning involved in arriving at the most efficient or effective result. On the other hand, no **policy or strategy** that is opposed to the moral principles of the natural law is morally acceptable. Thus, technical reason should always be subordinate to and normed by moral reason, the kind of reasoning that is the activity of conscience and that is based on the natural moral law.

(More of these 14 questions next week)