



THE BISHOP'S BULLETIN

TURN LIFE'S EVERYDAY
MOMENTS INTO
OPPORTUNITIES
TO EVANGELIZE

MISSIONARY DISCIPLESHIP

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FIFTY YEARS OF
PRIESTHOOD
SPAN THREE COUNTRIES

ANSWERING THE CALL

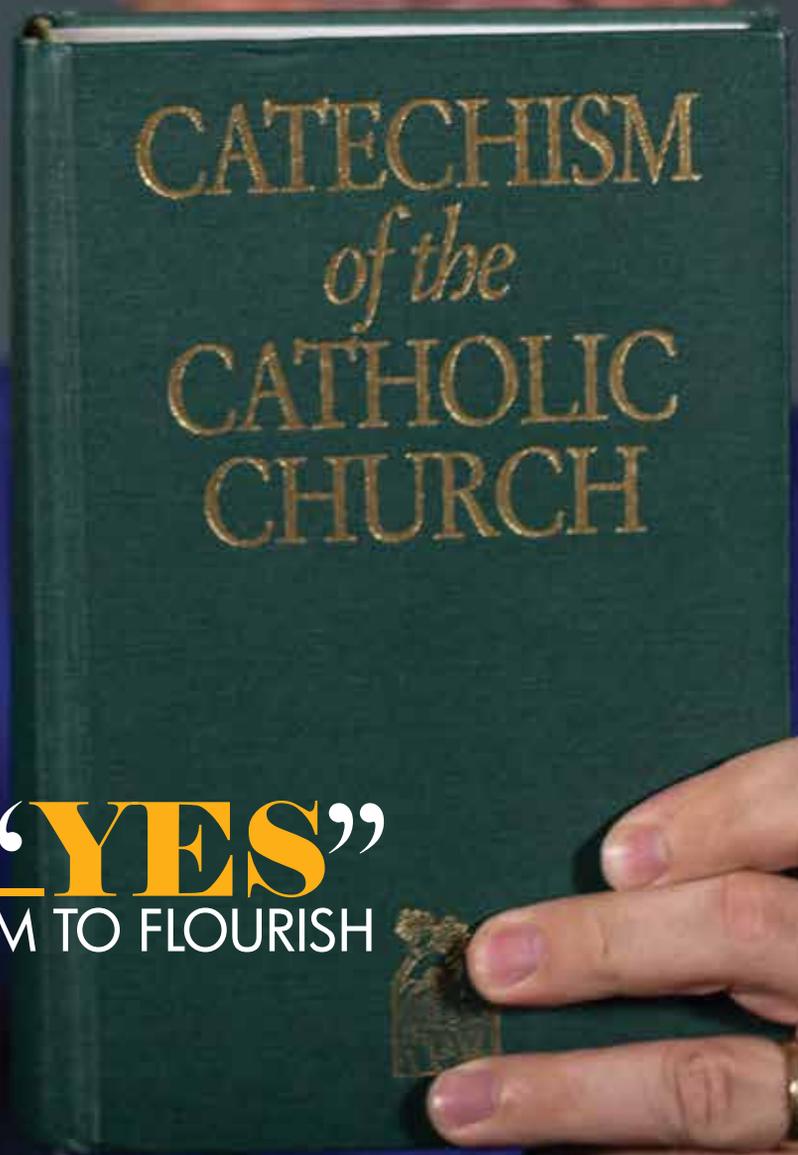
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SAINT
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FOUND HOLINESS IN
TURNING AWAY FROM
WORLDLY ATTENTION

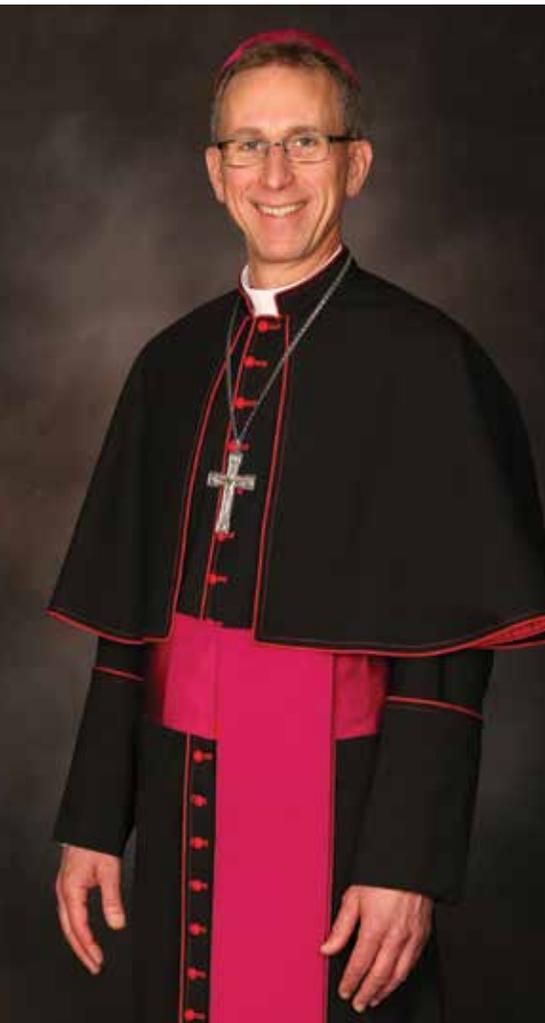
THE LIVES OF THE SAINTS

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THE CHURCH'S “**YES**”
LEADS TO THE FREEDOM TO FLOURISH



Turn to God for the supernatural gift of faith



In a college course I took, I was blessed to learn an important insight from St. Anselm about a good approach to the things of faith that we don't understand: "faith seeking understanding." This key insight has been so helpful to me because previously I would come from the disposition of "I need to understand first and then I will believe (have faith)." The problem with my former way of thinking was that I needed to learn that faith is a gift from God.

The Catechism of the Catholic Church (CCC) speaks of faith as the "theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself" (CCC 1814).

Unlike some parts of our daily life, many things we believe by faith can't be proven through our human capacities, i.e. external and internal powers such as touch, smell, hearing, taste, imagination, intellect, etc. Those capacities are the tools by which we most commonly learn. For example, we experience wood and its hardness, and that gives definition to the concept of wood.

Spiritual realities, on the other hand, require a supernatural power in order to understand them because we can not know them through our internal and external powers alone. Is it any wonder then that as humans we tend to struggle with the spiritual mysteries of our faith? We tend to go right to our human powers and think this is the only way to know something that is spiritual, but it doesn't work this way.

We know from the Bible the many examples in both the Old and New Testaments of people struggling to believe the prophets and even Jesus himself when they called people to have faith. Even today, it is so common to struggle with the spiritual reality of faith, partly because we are so prone to limit our understanding and willingness to believe something, and then do so only when our human powers on their own can come to know and believe that the thing is true.

To complicate it even more, in our culture today, many believe there are no objective truths but rather there are different truths for different people. This error in thinking leads to confusion and uncertainty and denies the objectivity of what is really true.

What I've learned is that "faith seeking understanding" (about spiritual matters God has revealed to us) opens wide the doors for us to receive supernatural (God's) spiritual powers. For example, if we ask God and are honestly open to the reality of spiritually good things from him (grace), then we can attain the potential of using both natural and supernatural powers.

In my own life, there were many times in my teen and young adult years when I struggled believing in the Real Presence of Jesus in the Eucharist. I struggled because I kept trying to understand this mystery of our faith only through my own human powers of knowing rather than turning also to what Jesus so clearly revealed to us in Scripture. This could be the same reason that a 2019 Pew Research poll of Catholics reported only 30 percent believe in the Real Presence of Jesus in the Eucharist—we're trying too hard to believe it under our own power and knowledge.

"Faith seeking understanding" helped me turn to God and ask for the supernatural gift of faith and then choose to receive and believe the mystery of faith. The result has been that the veil of doubt and confusion was replaced with a spiritual knowledge and belief that the Eucharist is truly the body and blood of Jesus.

Oh what a difference turning to God and asking for faith, or whatever supernatural gift we need, makes to learning what's objectively true as God has revealed, as He knows and desires for us to experience by being open and dependent upon his grace.

Let's pray that we all can humbly ask God for the gift of "faith seeking understanding" so all people can come to know and love the objective truth of natural and supernatural powers that God generously has and desires to give to us.

September

- 4 4:00 Stational Mass, Cathedral of Saint Joseph*
- 5 9:00 State Fair Mass, Women's Building, SD State Fair Grounds, Huron
- 5-7 Labor Day priest gathering at The Abbey of the Hills
- 9 6:00 Holy Spirit Men's Group, Holy Spirit Parish, Sioux Falls
- 11 4:30 Installation Mass of Father Tom Anderson, Sacred Heart Parish, Yankton
- 12 8:30 Installation Mass of Father Tom Anderson, St. Benedict Parish, Yankton
- 12 11:00 Caregivers of Children with Special Needs Retreat, Broom Tree Retreat and Conference Center
- 15 9:00 Opening Mass at Mount Marty University Mission Day, Yankton
- 16 8:30 Staff retreat at Broom Tree Retreat and Conference Center
- 18 4:00 Stational Mass, Cathedral of Saint Joseph*
- 19 9:30 Mass at St. Lambert Parish, Sioux Falls
- 20-21 Bishop's Charity Hunt, Horseshoe K Ranch, Kimball
- 21-24 Institute for Priestly Formation Bishop's Program
- 25 4:00 Stational Mass, Cathedral of Saint Joseph*
- 26 11:00 Installation Mass of Father Tom Hartman, St. Michael Parish, Sioux Falls
- 30 Monastery of Our Mother of Mercy and St. Joseph visit, Alexandria

October

- 2 50th South Dakota Right to Life Convention, Sioux Falls
- 2 4:00 Stational Mass, Cathedral of Saint Joseph*
- 3 2:00 Confirmation, St. Thomas More, Brookings
- 4-7 Clergy Days, Arrowwood Resort Cedar Shore, Oacoma

*Broadcast on Keloland TV or live stream via sfatholic.org

Volunteer and employment opportunities with the Diocese of Sioux Falls



Do you have a creative eye for photography or videography? Do you feel called to help the Church spread the message of Christ? The Communications Office of the Diocese of Sioux Falls is looking for talented photographers and videographers around the diocese to help us capture the events and everyday happenings of the Catholic faithful. This would be done on a volunteer or freelance basis. If you are interested in this opportunity, email Renae Kranz at rkrantz@sfatholic.org.

Not a photographer or videographer? You, too, can be part of the missionary discipleship work of the diocese! The Chancery Office in Sioux Falls has multiple positions open for a variety of skill sets. The positions below are currently open:

- **Marketing Strategist** (Communications Office)
- **Administrative Assistant** (Office of the Bishop)
- **Database Administrator** (Information Technology Office)
- **Parish Accounting Services** (Finance Office)
- **Administrative Assistant** (Discipleship and Evangelization Office)

If you'd like to explore any of these or other available opportunities, visit sfatholic.org and click on **Employment Opportunities** at the top of the home page.

We are also in need of volunteers to help with the **Sunday TV Mass** ministry. This is recorded in Sioux Falls each Saturday at 4 p.m. Volunteers typically assist with one Mass each month. If you would like to learn more about this volunteer ministry, contact Bill Sealey at bsealey@sfatholic.org.



THE BISHOP'S BULLETIN

September 2021 | Volume 75, Number 9

Publisher
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Subscriptions
\$24 per year, or as part of each family's CFSa contribution.

Postmaster
Send address changes to:
523 N. Duluth Avenue
Sioux Falls, SD 57104-2714

Correspondence should be addressed to:
523 N. Duluth Avenue
Sioux Falls, SD 57104-2714
Phone: 605-334-9861
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Anniversaries, copy and advertising deadline for the October edition is Sept. 16.

The Bishop's Bulletin
(ISSN 0193-5089) is published monthly by the Catholic Diocese of Sioux Falls, 523 N. Duluth Ave., Sioux Falls, SD 57104-2714 and entered as Periodical Postage Paid at Aberdeen, SD, and other cities.



Turn life's everyday moments into opportunities to evangelize

By Laura Melius

When we consider the great evangelists through history, who comes to mind? Matthew, Mark, Luke and John? St. Paul? Or a more recent example, such as Archbishop Fulton Sheen? What if we looked closer, much closer, to within ourselves?

As baptized Christians, we are all called to carry out this important work. For God to use us as evangelists, we do not need to be effective public speakers or prolific writers or have an abundant number of followers. We just need to recognize and answer his call to share the life-changing message that Jesus Christ is Lord and God.

Getting started

Where do we start on this task of evangelizing? How can we best share Jesus with those we encounter each day? The best place to start, no matter the situation or your season of life, suggests Audrey Anderson, parishioner at Cathedral of Saint Joseph Parish, is through prayer.

“Spend time in prayer getting to know God. Get to know what his voice sounds like, what his character is like. Share your desires with him and ask him how he wants you to respond,” Audrey says. “When you know how to hear his voice in the quiet of prayer, you will be more aware of what he sounds like in your

everyday life. You will know if God wants you to talk to a certain person or offer someone help.”

Audrey believes both our words and our actions are vital for effective evangelization.

“If you speak openly and boldly about the good news of Jesus Christ, but don’t live in his grace, there is no evidence that God actually frees, restores and fulfills people,” she says. “There is a disconnect, and your message doesn’t come across as credible, let alone desirable. Similarly, if you live joyfully as a disciple of Christ, but never share where your peace and strength come from, most people will just think you’re a nice person or that you have a good personality.”

Father Andrew Dickinson, pastor at Sacred Heart and St. Mary parishes in Aberdeen, agrees.

“Our society confuses niceness with Christianity. We think that niceness is what Jesus wants,” Father Dickinson says. “Jesus wants us to be united to him, which often means being kind but is more than just being nice. Better than creating a dichotomy between words and actions, as if they are inherently opposed, I think it is better to look at evangelization through the corporal and spiritual works of mercy. They create a better platform.”

Using the works of mercy

The corporal works of mercy, identified by Jesus in the Gospel of Matthew, are to feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit the imprisoned and bury the dead. The spiritual works of mercy, given to us in the Gospels of Matthew, Luke and John, are to instruct the ignorant, counsel the doubtful, admonish the sinner, bear wrongs patiently, forgive offenses, comfort the afflicted, and pray for the living and the dead.

Father Dickinson has observed that we are often more comfortable evangelizing through the corporal works of mercy. “The corporal works are readily acceptable to our post-Christian culture. We like being ‘nice,’” he explains.

We often see Christians engaging in the corporal works of mercy, such as serving dinner at a homeless shelter or visiting a friend in the hospital.

“The spiritual works of mercy are counter cultural because they testify that there is something more important than the body or bodily health. So, while corporal works are always in season, real evangelization comes about in our culture through the spiritual works,” Father Dickinson says.

We can be effective evangelists through

the spiritual works of mercy even as we ourselves are afflicted.

“When I am having a hard day, I reach out to friends and ask what they need prayers for,” Audrey says. “I offer up my suffering for them, and many prayers have been answered in miraculous ways. Friends who are going through a season of suffering often reach out and ask how I am able to cope. I share with them about how Jesus brings good things, even out of suffering.”

Audrey adds that when we help a friend through either the corporal or spiritual works of mercy, we are both honoring our friend and Christ who lives within them.

“Ask the Lord to help you see the people in your life as he sees them. When your heart is moved with compassion for one of them, reach out to help,” she says. “Your authentic desire to help is an image of God’s heart, and that can be more healing than the act of help you are offering.”

Real life opportunities

Sometimes the opportunity to evangelize may happen unexpectedly and catch us off guard, as when we are asked a question about our faith. Father Dickinson offers some advice for these moments.

“First, when the opportunity comes, know your tendency. If your tendency is to be inquisitive, and your heart tells you to listen, then go against your tendency. If your tendency is to be quiet and your heart says, ‘Ask them about Jesus,’ then do it! The Lord often pulls us against our tendencies. Second, pray in your heart during and afterward. We might pray, ‘Jesus, what are you doing in their life? How are you working, and how can I serve your mission in their heart?’ After we’ve said whatever we can, entrust them to the Lord for several days afterwards.”

Audrey emphasizes that we don’t have to have all the answers. She says it can be incredibly effective to just tell someone that you don’t know the answer. Offer to ask someone who knows and get back to them.

“The humility it takes to say that builds trust, as long as you actually follow up,” she says. “Many times it is relieving to people who are just starting their faith journey to know they aren’t the only one who doesn’t know everything. It’s a great witness to show them that a relationship with God is something you have over a lifetime. You don’t have to memorize all the facts and *then* accept him.”



Father Andrew Dickinson, pastor of Sacred Heart and Saint Mary parishes, Aberdeen

Youth have a role

Evangelization is not only entrusted to adults. Catholic Christians of all ages are called to share Jesus with others.

“Youth evangelize adults mainly through witness—witness in the Christian sense of a testimony made by a coherent life,” Father Dickinson says. “When an adult encounters a young person living a coherently Christian life, that makes the adult reexamine their own life. A young person giving such a witness powerfully convicts the conscience of adults.”

Audrey has seen high school and college students have a profound encounter with God at different events offered in the diocese. These encounters change how they live.

“They come home with a desire to live differently,” Audrey says. “They start digging into what it means to be in relationship with God. They start talking about

their prayer life and wanting to live on mission for the Lord. And sometimes it freaks out their parents and other family members. Some adults haven’t had the opportunity to truly encounter God’s love, and while they may go to church regularly, volunteer and tithe, they don’t know God personally. When you know God personally, he engages both your intellect and your heart. Youth and young adults can be very passionate about finding their purpose and when they find what God’s purpose is for them, they do great and wonderful things. Their joy is contagious to anyone in the community, young or old.”

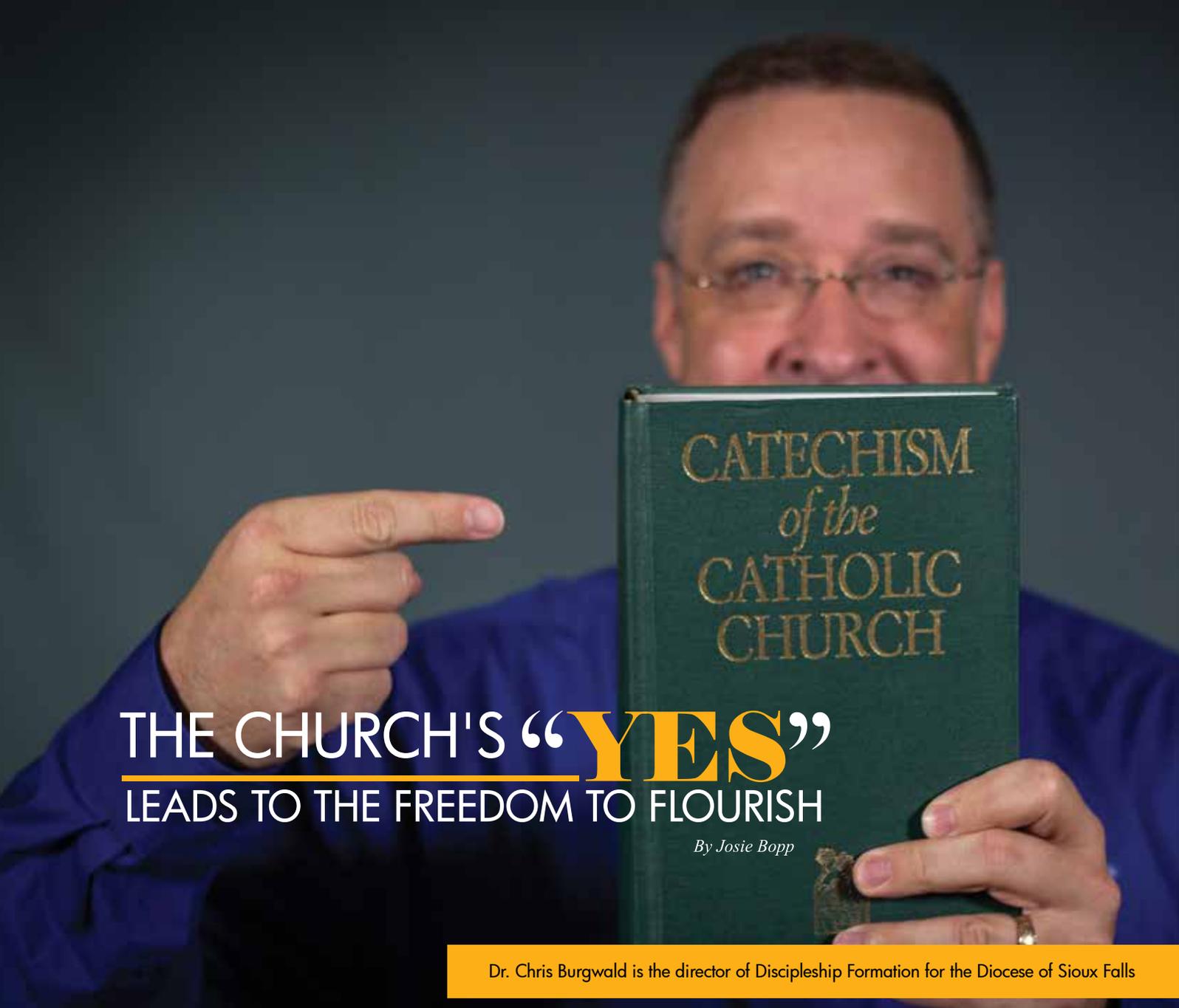
We must remember to evangelize in good times, too. “Remind people to thank God,” Father Dickinson suggests. “I use my Facebook in a deliberate way. When I see people with good news, I use deliberately Christian phrasing. For example, ‘Praised be Jesus Christ!’ This reminds myself and others to give thanks to God, the giver of all.”

As we strive to be better evangelists, Father Dickinson believes seeking God’s wisdom will guide us both as individual Catholics and through our parishes.

“Wisdom, simply said, is to do the right thing, in the right way, at the right time,” he says. “God, in his wisdom chose to be incarnate in the womb of the Blessed Virgin and to bring salvation at a time *long* before technology, printing presses, social media and modern marketing. These things can help his mission today, but they cannot be confused *as* his mission. For parishes to make this transformation, to change people that eventually change culture, we’ll need patience and tenacity. Good thing the Lord has plenty! Let us ask God to make us his instruments.”



Audrey Anderson, parishioner at Cathedral of Saint Joseph Parish



THE CHURCH'S “YES” LEADS TO THE FREEDOM TO FLOURISH

By Josie Bopp

Dr. Chris Burgwald is the director of Discipleship Formation for the Diocese of Sioux Falls

Tell all your sins to a priest—regularly. You can’t get divorced. No eating meat on Fridays during Lent. Remember to follow the 10 Commandments. If you’re not Catholic, you’re probably going to hell. Oh, and don’t forget the big one: don’t have sex before marriage.

For many who grow up Catholic, the Church is sometimes characterized as one resounding “no.” The experience of faith is sometimes mistakenly reduced to a set of rules and regulations, with the sense that if all of them are followed, a good Catholic will stumble his or her way into heaven, arriving with the correct answers, albeit having lived a seemingly miserable life. Even for those outside the Church, a caricature of the law-obsessed Catholic Church prevails.

Dr. Chris Burgwald, director of Discipleship Formation for the diocese, says that especially for cradle Catholics (those who grew up in the Church), there can be an emphasis on the “thou shalt not’s,” with little understanding of why.

“Whether they’re said more often or we hear them more often,

we fixate on the ‘no’s,’” he says. “But we then lose sight of the ‘yes’ being offered.”

As American Catholics in particular, we have in many ways more easily fallen prey to the “*this is what we do, just do it*” mentality that has persisted in the culture in other ways. Over the years, as people begin to ask important questions, the answers have sometimes become difficult to produce, despite Catholic schools and parish religious education programs. We didn’t lead with the “why” Chris says.

Yet, he says two of the most important questions we can ask in our faith journey are “Why?” and “So, what?”—touching upon what he calls the rationale and the relevance of faith.

“Human sexuality goes to the heart of who we are and where we find our identity, dignity, value and worth.”

Saint John Paul II

“Some of us love truth for its own sake, but many of us need to be shown the relevance of truth to our lives,” he says.

Whether from outside cultural influences or inside influences of poor catechesis or pastoral insensitivity, Catholics sometimes find themselves as adults, having gone through formation during their adolescent and teen years, with unanswered questions and misconceptions about what their own Church teaches.

The unanswered “why” of the faith is what kept Rosalyn, a parishioner at Holy Spirit Parish in Sioux Falls, from fully embracing all aspects of the Church’s teaching on contraception. Having grown up Catholic, Rosalyn knew the Church’s stance on contraception, but used it during the early part of her relationship with her now-husband, with whom she had lived before marriage. She said it was just a common thing in the culture and it seemed okay, even right.

“That was the thinking at the time, that this is what you do and so I thought, that’s what I’m going to do,” Rosalyn said. “You just shut yourself off to the truth because you don’t want to know the truth in a lot of ways, so you continue to go on about your life and try to pretend that truth doesn’t exist.”

Rosalyn said she and her husband continued to attend Mass regularly and wanted to remain in the Church. At one point, good friends had approached them about the topic, and even though they didn’t listen, Rosalyn says it always stayed with her.

“I always used the excuse that ‘we love each other, we’re doing this out of love, and so surely God will be okay with it because it’s a loving relationship,’” Rosalyn said. “So there’s that big ‘it’s all about love’ trap that we can fall into.”

THE DIFFICULT ISSUES

A Pew Research Center study, originally published in 2009 and updated in 2011, found that of those who have left the Catholic Church as adults, more than half cited dissatisfaction with Catholic teachings about abortion and homosexuality, and 48 percent cited dissatisfaction with church teachings about birth control as reasons for leaving.

Certainly, social issues surrounding human sexuality have played an increasingly important role in society. Yet, the Catholic Church has remained unwavering in her approach to many of the so-called hot button issues of the day, from chastity to contraception to gay marriage, and the idea that the Church is all about what can’t or shouldn’t be done prevails.

Chris says many of the questions in today’s culture boil down to, “Why did God give us the gift of human sexuality and sex?”

“Biblical religion has always taught that it is about life and love,” he says. “We see this biologically: sex is ordered towards procreation, of the generation of new children. It’s not just that, but it’s also about the union of the spouses.”

Many of the difficult issues Catholics may wrestle with today, including sex before marriage, contraception, in vitro fertilization and homosexual unions are a fracture or a separation of that principle—that sex is about life and love. God’s will is that both human love and human life would be united in the marital act, Chris says.

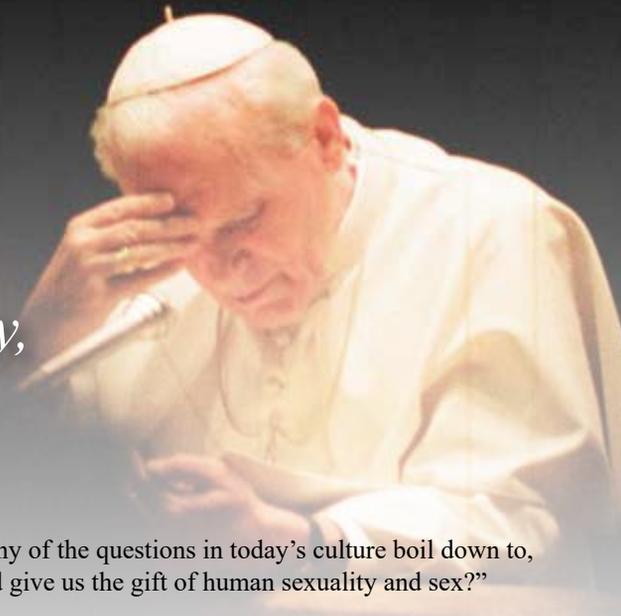
In “Theology of the Body,” Saint John Paul II’s teaching on human sexuality, he sheds light on the profundity of this aspect of human dignity and helps bring about an understanding of why some of the common “no’s” that are often heard ultimately lead to that greater “yes.” These teachings gained greater traction and popularity in the late 1990s and early 2000s.

“Human sexuality goes to the heart of who we are and where we find our identity, dignity, value and worth,” John Paul II said. Which is why for many people, the increasingly radical counter-cultural aspect of the Church’s teachings on human sexuality and relationships can be hard to accept.

Among those most difficult to accept for many is homosexual unions. Chris says a huge aspect of the misunderstanding of the Church’s teaching on why individuals with same-sex attraction cannot be married is due to a fundamental misunderstanding of what marriage actually is. Even though culturally marriage has become a way for people to express their deep love and affection for one another, it has historically been ordered to procreation and love.

“Marriage is about a man and a woman coming together and growing in love and that being the context in which they raise a family,” Chris says.

As with sex before marriage, contraception and in vitro fertilization, homosexual unions represent a fracture of the two fundamental precepts of marriage and human sexuality, specifically that of procreation and union of spouses. Instead of no sex before marriage, no contraception, and no homosexual unions, the Church is actually saying yes to something better, something that brings freedom.



For Rosalyn, it was beginning marriage preparation classes and taking a course in Natural Family Planning (NFP) that started answering the why behind the Church's stance on contraception and cohabitation before marriage.

"I had never heard the reasons behind not using it—the full reasons—and I had never been told some of the ways the pill, for example, can end a very early pregnancy," Rosalyn said. "It was after that when I said to myself, 'Okay, we're done with this, we're not doing this anymore.'"

With the support of her husband and the guidance of the priest who was counseling them for marriage prep, Rosalyn and her husband changed their living situation and got back on a path more in line with church teaching.

"The NFP class really kind of marked a turning point for me that grew as we moved on in our marriage prep and in our married life that really fed us as a married couple," she said. "Even though we did the wrong things in the beginning, by diving in and being more faithful Catholics, it helped us to overcome that as we started our marriage."

Divorce, remarriage and the ensuing issues can be difficult for Catholics as so many individuals and families have all-too-close experiences with them. Again, Heather says many of the misconceptions come from that fundamental misunderstanding of what marriage is.

"It's a matter of covenant versus contract," she says. "When you enter marriage, the Catholic Church says you are entering a covenant relationship. A covenant goes on indefinitely and nothing breaks it."

When a couple takes their vows, Heather says the Church wants them to freely, with prudence, make that decision for life. Because we're human and because we're broken, things happen, she says. But the Church is where we go to receive healing for our brokenness and receive God's grace.

"It's almost like we have a rope," she says. "And the rope is leading up to God. Every time we mess up, every time something goes wrong, every time we sin, the rope gets severed. God gave us grace and the sacraments so that rope gets tied into the knot. Every time we tie the knot, the rope gets shorter and it actually brings us closer to God."

Beginning the annulment process is difficult for most people, and those who do approach the Church for one have many misunderstandings about what it will be like because they imagine the Church to be passing judgment upon them.

"A lot of times I have to explain that no, what we're doing is we're looking at circumstances in the marriage at the moment they said, 'I do,'" Heather says. "It's about how certain factors may have influenced that decision."

Heather says she often reassures people that a civil divorce does not mean the marriage or the people involved fail. You cannot fail if you at least tried, she says. But beginning the annulment process may involve some discomfort in order to bring about

the desired freedom.

"Coming to my office is like reopening a wound and letting everything flow from that wound again, and you can only reopen the wound when you're ready," she says.

In much the same way, the sacrament of confession, even though it is difficult and uncomfortable, brings about that greater freedom. And the idea of confessing one's sins to a priest is difficult for many Catholics and widely misunderstood by those outside the Church.

Chris says he was away from the Church for a couple of years, and although it didn't take long to get back into the practice, it wasn't always easy.



Heather Eichholz is the director of the Marriage Tribunal for the Diocese of Sioux Falls

ONE BIG YES

So, what is the "yes" being offered? Heather Eichholz, director of the Marriage Tribunal for the diocese, works with individuals seeking what is called a declaration of invalidity regarding their sacramental marriage, more commonly known as an annulment. In her line of work, she deals with many misconceptions of the Church, especially the teachings on marriage and divorce.

"In reality, the Church very seldom says no," Heather says. "My office is the prime example of the Church saying that we understand humanity is broken, and we understand that because of our imperfections, life happens. Here is how we are going to demonstrate God's mercy and love to you."

“For me, there’s a psychological hurdle there,” Chris says. “I’m saying out loud to somebody else my faults and failings.”

Using the analogy of a broken arm, Chris says what happens is the doctor causes some pain to the patient while assessing and healing the arm. So it is with confession. While it might be painful to lay out the most difficult aspects of our personal lives, the healing can happen once we do.

“This is not the Church trying to make me feel bad about myself,” Chris says. “In fact, it’s the Church giving us this gift that God gave us by which I can not only be psychologically free, but also spiritually free from my faults and failings.”

FOR FREEDOM

No matter the issue, from human sexuality to divorce and remarriage, confession and more, the perceived “no’s” of the Church actually lead to a greater “yes,” a yes to freedom and ultimately, happiness. This freedom is not simply the ability to choose whatever I like however and whenever, but rather a responsibility to pursue the good—to pursue God.

In contrasting the world’s view of freedom and the Church’s view of freedom, Saint John Paul II said, “True freedom is not advanced in the permissive society, which confuses freedom with license to do whatever, and which in the name of freedom proclaims a kind of general amorality. It is a caricature of freedom to claim that people are free to organize their lives with no reference to moral values, and to say that society does not have to ensure the protection and advancement of ethical values. Such an attitude is destructive of freedom and peace.”

In other words, freedom and the happiness that comes from it is in reference to something else—God and his teachings through the Church.

Chris says another word he uses for freedom is “mastery.” A master is someone who has disciplined themselves, practiced their craft or trade, and has become free to do it in the best way possible. A useful analogy Chris uses is that of learning a musical instrument.

“Who is more free: a violin bow in the hands of a 3-year-old, or the first-chair violinist of the New York Philharmonic Symphony?” he says.

The 3-year-old may look like they’re having more fun, but the result is fruitless and meaningless.

“Anybody who has become a master at whatever their craft, whatever their trade, they’ve done things in a very particular way; they haven’t done things however they wanted,” Chris says. “They did it in a way that was ordered towards mastery and in that, they found freedom.”

Chris says the Church gives us the owner’s manual for being human—the rules and disciplines for pursuing a life of freedom, happiness, peace, joy and flourishing. The Church is just the transmitter, passing on to us what God has revealed about who we are and how we are meant to live, he says.

“God wants me to be happy,” Chris says. “And the teachings that he has given to us through the Church are the owner’s manual to the human person, and following those teachings is what gives me happiness and sets me free.”

“Not every question of human experience can be answered, but why the Church teaches what she teaches? There is always an answer to that question.”

Dr. Chris Burgwald

And when it comes to teachings that are difficult or haven’t been explained, Chris says ask the “why” questions with openness and curiosity.

“Not every question of human experience can be answered, but why the Church teaches what she teaches? There is always an answer to that question,” Chris says.

To begin finding the answers, Chris says he recommends starting with your parish priest. But there are many resources available to begin the search, including the office of Evangelization and Catechesis at the diocese.

For Rosalyn and her husband, it was starting the conversation with their own parish priest that began the journey of diving deeper into the why’s of the faith. She said connecting with faithful Catholics and answering questions is another good way to begin.

“If you avoid that your whole life like I was during that time, it can often take you down the wrong path, but you can always come back from that path. It’s just so much easier to avoid it!” she says.

She and her husband have been married for nearly 20 years and have been blessed to have the mutual support necessary to take the journey to freedom, though she says she wishes she had known more earlier in order to avoid some of those pitfalls. Yet, she says it really is a matter of personal responsibility.

“The people of the Church are all sinners, and we’re all going to make mistakes,” she says. “Sometimes we just have to remember as faithful Catholics that our job is to know what the Church teaches, to understand how Jesus wants us to live our lives.”

HOPE FOR THE FUTURE

In her work at the Tribunal, Heather says she has great hope for Catholics in coming back from grappling with some of the difficult issues, even for Catholics who have left the practice of the faith for many years. She says Catholics yearn to come back eventually.

“It’s like a pull or a draw that they have and they hunger for that Eucharist, they yearn for that community,” she says. “We’re raised that way from the day we’re born. Being Catholic is more a verb than a noun.”

For Rosalyn, leaving the Church was never an option, even when grappling with some of the Church’s more difficult teachings.

“I knew that’s where I was supposed to be.”

Is it possible for us to know that Jesus is divine?



I know this might seem like a silly question for a Catholic to ask, but how do we know Jesus is divine?



Thank you for submitting this question, and let me assure you, this isn't a silly question at all. As I've written repeatedly of late in this column, it's a good thing to ask questions about our faith in order to better understand it. And, as I've said many times, we can't love what we don't know, so if we're going to love God more deeply, we need to understand him more fully. This question in particular is a crucial one, as it goes to the very heart of our Catholic faith.

Jesus is unique in a great many ways, but among founders of world religions, his claim to divinity truly sets him apart, and thus sets Christianity apart. When we consider the founders of the other major religions throughout history, we see that in every case they pointed not to themselves but to some set of teachings, which they claimed either to receive from a god or from enlightenment or from philosophical reflection. In effect, they said "follow these teachings" in order to receive truth or salvation or enlightenment.

Jesus, however, said, "Follow me," and again, we should be struck by that. It's too easy for us to reduce Jesus simply to a teacher of morality. Yes, Jesus told us to love and care for our neighbors, but as we know from the Gospels, that was merely a summary of what the Old Testament already taught. Jesus didn't so much reveal the Great Commandment for the first time as he did expand it to include not only fellow Jews, but all peoples.

So the bold "newness" of Jesus wasn't the moral code which he taught, and therefore, to be a Christian isn't merely about morality. Rather, the radicality of Jesus is found in his claim—made only indirectly at first, but later more explicitly—to actually be God, and therefore that we are to follow not merely his teachings, but to follow *him*.

But the question remains: how do we know he actually is God? After all, there have been people throughout history who've made similar claims, but they

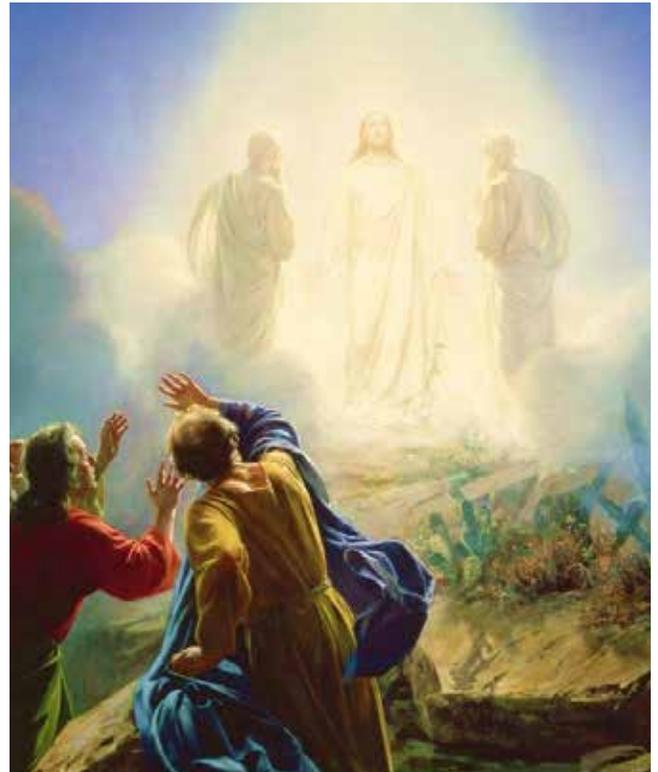
aren't taken seriously. Why do we—or should we—take Jesus' claim seriously?

There are a variety of ways to show Jesus is God, and in the Additional Resources link found below, you'll find a few of the best resources to dive even deeper into this question, but for now, we'll mention one of the most important ones.

One of the most powerful arguments for Jesus' divinity was popularized in modern times by the 20th century British author C.S. Lewis, probably best known as the author of the *Chronicles of Narnia*. Lewis was a convert to Christianity from atheism, and he argued that we know Jesus is God because it's the only answer to the question of Jesus' identity that makes sense. The argument goes like this: Jesus claimed to be God. So either Jesus was lying, or he was crazy, or he was who he said he was. (This is often called the Lord, liar or lunatic argument.) There really isn't another option. Given his claim to be God, Jesus must be one of those three things: a liar, a lunatic or the Lord.

Lewis and Christians throughout the centuries have noted that when you read the Gospels, neither of the other two options holds up. Whatever one believes about Jesus' identity, it's clear that he lived a moral, upright life, one completely in contrast to how a liar behaves. Not only that, but people always lie in order to gain something for themselves. But what did Jesus "gain" by claiming to be God? Death on a cross! Simply put, the claim that Jesus is a liar isn't backed up by the evidence of his life.

The same holds true for the claim that he must have been a lunatic. We know how lunatics behave, and Jesus didn't behave like a lunatic. Not even his opponents



believed he was crazy—they took him at his word and were scandalized by it.

So, if he was neither a lunatic, nor a liar, there is only one option left: he must have been who he said he was—the Lord of heaven and earth.

This is just a sketch of the argument Lewis and others have made, and again, there are countless other arguments for Jesus' divinity. If this is a topic that is of interest to you, I'd encourage you to go online to the link below for more resources. Our belief that Jesus is divine is not merely an opinion, but is true, and is backed up by logic and history. May he give us the strength to deepen our faith in him.

Be sure to check out the additional resources at [sfcatholic.org/answer](https://www.sfcatholic.org/answer). If you have a question you need an answer to, email rkrantz@sfcatholic.org.

Chris Burgwald holds a doctorate in theology and is the director of discipleship formation for the Diocese of Sioux Falls.



Family Festival draws faithful together

Aberdeen-area parishes, with the help of the Lumen Christi team, hosted a Catholic Family Festival at Richmond Lake in Aberdeen. On hand for the fun were area priests for a live-action version of “Last Collar Standing.” The day was full of games, food and a bonfire to provide families a chance to enjoy time with Catholic families in the area.



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Tending to our humanity is not for the faint of heart

By Emily Leedom



Emily Leedom, executive director of Catholic Family Services

At the start of 2020, when newly appointed Bishop DeGrood shared that he had been discerning a vision for the Diocese of Sioux Falls, it felt like a rallying cry to gather the troops. As that vision rolled out, Catholics throughout eastern South Dakota began discerning for themselves, their families, their parishes and their communities how they might enter more deeply into lifelong missionary discipleship, rooted in the love of God.

As I pondered this vision, I found myself asking questions. What keeps people from being lifelong Catholic missionary disciples? What are those challenges that keep us from being

who God truly created us to be? What keeps us from being a bridge for other people to encounter the love of God?

I called to mind my uncle who never found peace after the loss of his brother in the 1960s. I thought of the many people in my life who have battled the immense challenges of addiction, or the endless stream of people on my social media feed sharing about how anxious they constantly feel.

I thought of the parents who ached over the choices their child was making. I thought of the couple who sat before me feeling so lost in their marriage and unsure where to turn.

I remembered the priest who felt weary, the young man stuck in shame hiding his browser history, the couple longing for a child, the overwhelmed mom, the lonely grandfather, the angry teenager, the absent father.

I suppose the answer to my questions began to crystalize. The problem is the wounded heart.

Whether wounds of our own choosing related to our sin or wounds from matters far beyond our control in the fallen world we find ourselves in, they can often keep us from the profound freedom of walking joyfully with the Lord.

These wounds keep us from flourishing by stifling the gift of our virtue, distracting us from our vocations, robbing us of the conviction that we have been redeemed, and whispering lies about our god-given identity as sons and daughters of the Most High King.

The great challenge of our wounds

is that we often wear them like a pair of glasses through which we see the world. They distort reality and keep us from seeing the truth. As persons living on this planet, we have all experienced this to some degree or another as part of the wound of our fallen humanity.

Here at Catholic Family Services, we are working the battlefield by tending to wounded hearts so our vision might be continuously restored. Through the healing power of this restored vision, we can experience the freedom of journeying on the road as disciples, eager to share the love of God we have received and invite others to come alongside us.

Whether in one-on-one counseling, group work, retreats, education, podcasts, formation programs or parish support, Catholic Family Services aims to integrate the best of the psychological sciences with a Catholic vision of the human person in the service of human flourishing.

The promise is certainly not a life without struggle or suffering, but rather an integrated humanity in which grace can freely build on our nature.

Tending to our own humanity is not for the faint of heart. It is not easy and it is often not pleasant, but it is good. Choosing growth is a remarkable act of heroism in a world of complacency.

Catholic Family Services is honored to support disciples across their lifespan in their pursuit of authentic flourishing so we might all respond fully to the call to be *Lifelong Catholic Missionary Disciples Through God's Love*.



**LEARN MORE ABOUT THE DIOCESAN VISION AT
SFCATHOLIC.ORG/VISION**

Fifty years of priesthood span three countries

By Laurie Stiegelmeier

Father Albert Cizewski, ordained a priest in Poland 50 years ago, has experienced parish life in three different countries. Over those years, the Real Presence of Jesus in the Blessed Sacrament has given him the strength to carry out his vocation every day.

Early ministry years

It's difficult for him to say what drew him to the priesthood, but he had been an altar server for many years and met a wonderful priest who was a good example. After eight years of elementary school and four of high school, Father Albert attended six years of seminary in Bialystok, Poland.

"When I went to seminary, I wasn't sure I would stay—it was always a battle for me. Very often I was told by professors 'we need priests like you' because I was always joyful and happy," he said. "I like to play jokes all the time."

His seminary study was interrupted for two years when he was drafted into the army. "The Communists tried to destroy the Catholic Church. No priests, no Church," he said.

And it almost worked—70 seminarians were whittled down to 25 or 26 by ordination. There were only five others ordained with him from his seminary.

"George, a seminarian I knew very well who was also drafted in the army two years, was brutally murdered by Communists. At night when I say my prayers, I always mention St. Theresa, Pope St. John Paul II and George," he said.

After ordination and serving one parish in Poland, Father Albert studied marriage and family at the University of Warsaw. He said this was the most joyful time for him and affected his vocation the most. He became more appreciative of priesthood because he learned how to work with parishioners, how to communicate and relate to them.

Afterward, he was involved with marriage preparation and served three more parishes in Poland until his bishop was



Father Albert Cizewski, pastor at St. John de Britto in Britton, draws strength and joy from his time in front of the Blessed Sacrament.

visited by a bishop from Canada.

"Poland had so many priests and my bishop said to me 'You were in the Army, you're a strong man, you should go to Canada.'" So, he went to Canada and attended college for three months to learn English. "And you see, I did because I don't like to give up," Father Albert said.

Priesthood in the U.S.

Father Albert became a Canadian citizen while serving parishes in Canada from 1984 to 1990. Then, while visiting a Polish priest in Gettysburg, South Dakota, Bishop Dudley arrived. This event led to Father Albert serving the Sioux Falls diocese and becoming an American citizen.

Having lived in and being a citizen of three nations, Father Albert sees spiritual differences among them. Poland is 95 percent Catholic (even Communist leaders secretly baptized their children), and he misses the more solemn atmosphere of processions, Forty Hours Devotion, First Fridays and feast days held each year in every parish.

"More solemn," he said, "like cemeteries. Here in cemeteries you see just rocks; in Poland you just see crosses."

"Atmosphere," he continued. "In Poland a farmer in a field first takes off his hat,

sprinkles ground with holy water, takes seed in his hand and takes three steps—for the Holy Trinity—as he scatters it. Only when that is done, he uses his equipment to plant and harvest."

The greatest challenge during Father Albert's 50 years as a priest has been coming to a new parish.

"It is kind of a question, will they accept me or not? How will they feel? You are coming and you don't know anybody," he said. "At each new parish it is the same."

However, Father Albert finds his rewards in the smiles, hugs and Mass attendance from his parishioners.

In addition to two sisters, Father Albert still has many relatives in Poland.

"God works in mysterious ways," he said. "I have cousins in the U.S. because uncles served in Army and couldn't return to Poland because of Communists, so they settled in the U.S., Canada and England."

"Generally, I am retired," Father Albert said. "This is my retirement and I appreciate Bishop Swain who gave me this parish."

With his only—and very slight—frown he added, "Completely retired...it's not good."

St. Bernadette found holiness in turning away from

Fame. Attention. Popularity.

Our world seems to thirst for these things. In many ways, we seek them out, even setting aside good things we already have in our lives in pursuit of these ego boosters. Many of us find that once we get there, fame, attention and popularity don't make our lives better. Instead, they cloud our judgement and pull us away from our true selves and from God.

While she was still a young girl, St. Bernadette of Lourdes could have been swept from obscurity into the fame and attention that was pressed upon her. Instead, she put all the attention on the visions she had of Holy Mother Mary and shared her important message with the world—the need for prayer and penance.

Then she hid herself from the crush of attention to preserve her thirst for God alone.

Childhood challenges

Bernadette Soubirous was born January 7, 1844, in Lourdes, France. She was the oldest of nine children, most of whom died at young ages. The family was extremely poor. Her father, Francois, was a miller and her mother, Louise, was a laundress.

While still a small child, Bernadette contracted cholera and struggled with very bad asthma that continued the rest of her life.

Constant illness may have been the reason for her small size as she stood only 4 feet 7 inches tall. But don't let her small stature fool you. The world would learn soon enough she was a spiritual powerhouse.

Bernadette had a hard time in school because she was sick so often. She could read and write only a little and spoke Occitan, the language of the local people, rather than French. Her lack of education meant she was often excluded by others which bothered her. Mother Vauzou at the school in Nevers that Bernadette attended noticed her pride and described her as having “a closed character” and being “very touchy.”

But even at that young age, Bernadette noticed her own faults and fought to correct them. Her strong, unsophisticated personality would be a significant help in dealing with what was about to happen in her life.

The woman at the grotto

By the time Bernadette was 14, her family was in such dire circumstances they were living in a one-room basement once used as a jail. On February 11, 1858, she went out to gather firewood with one of her sisters and a friend near the grotto of Massabielle. While there, an extraordinary thing happened to Bernadette.

As she walked a little behind the other girls, they crossed a stream in front of the grotto. Bernadette was choosing her steps carefully to avoid getting her stockings wet. She sat down by herself to remove her shoes and stockings to make the crossing as the other girls walked ahead.

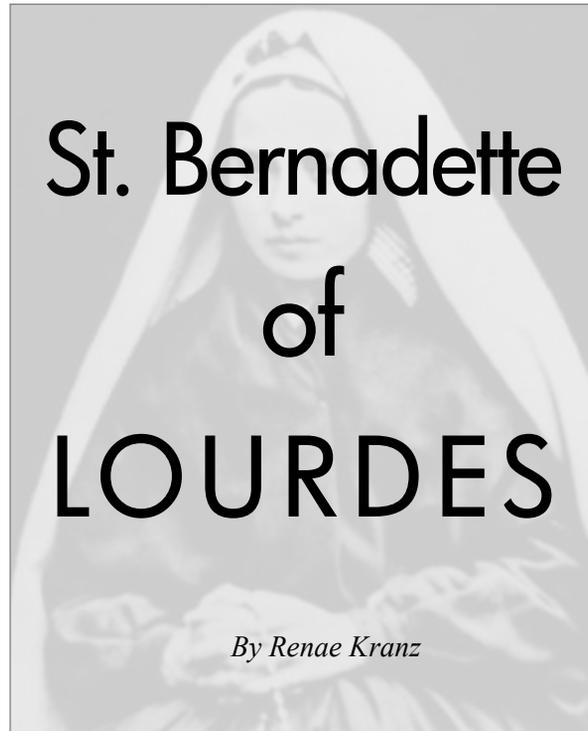
She suddenly heard a rushing wind but saw nothing moving except a wild rose in a niche of the grotto. A dazzling light and white figure emerged from the alcove behind the niche. Bernadette later referred to the vision as “a small young lady.” Her sister and friend saw nothing.

Three days later, Bernadette returned to the grotto with another sister and friends. She saw the vision again, knelt down and fell into a trance. Again, the other girls did not see the apparition. She returned to the grotto again on February 18. This time the vision asked her to return to the

grotto each day for a fortnight (two weeks). This time of visions was later called the “holy fortnight.”

As people learned about the visions Bernadette was having, her parents tried to keep her from going to the grotto because they were embarrassed. Some believed her and others thought she must have a mental illness and should be put into an asylum. No matter what others thought, Bernadette was determined to go to the grotto.

Almost the entire time the visions (18 in total) occurred, Bernadette never identified the apparition as the Virgin Mary. The description she gave was much like that of statues of Mary in churches in the area: a woman wearing a white veil, a blue girdle and with a yellow rose on each foot. It wasn't until the sixteenth vision that the white-veiled woman identified herself as the Virgin Mary, saying “I am the Immaculate Conception.”



worldly attention

During her vision on February 25, Bernadette claimed the apparition told her “to drink of the water of the spring, to wash in it and to eat the herb that grew there.” These things were to be done as an act of penance. Bernadette did as the woman asked her, and the next day the water of the grotto that was once muddy was now flowing, clear water. It would later become the place at Lourdes where millions of pilgrims pray and drink from the miraculous water to obtain healing.

What else did Mary ask for during Bernadette’s visions? She asked for a small chapel to be built for her on the site and a procession to be formed. Mary focused her message to Bernadette on the need for prayer and penance.

Fame is no match for a future saint

The story of Bernadette’s visions of Mary traveled quickly. The Church investigated the visions and confirmed their authenticity in 1862. Many pilgrims traveling from around the world found healing and peace at Lourdes, and 69 cures have been verified by the Lourdes Medical Bureau.

During the Church’s investigation, Bernadette’s story never changed. She told her story with confidence and even detachment, telling one investigator, “I’m charged with telling you, not with making you believe.” She never wanted to make a mistake in the retelling of her visions.

At this point her fame began to grow. Bernadette was bombarded by journalists, admirers, and even people trying to bribe her. She appeared multiple times in front of civil and religious commissions to tell her story. She held firm in her recounting of the visions, never accepted payment for anything offered, and refused to bless items (such as rosaries) handed to her by others. The attention never changed her.

Can you picture this in today’s world? Attention like that can often make people care about worldly things and feed a desire for fame. Our minds easily become engrossed in how many likes we got on Facebook, how long the interview was on the news, or how many people have texted us about our new fame. It’s a rabbit hole that’s hard to climb back out of.

Bernadette held fast to her faith. Rather than let the attention pull her away from her Lord, she went to Nevers, France, and joined the Sisters of Charity on July 29, 1866. She was given the religious name of Marie-Bernarde and her patron saint was St. Bernard. This time in her life was a turning point where she hid herself away from the outside world so the attention from the visions would stay with Mother Mary.



St. Bernadette of Lourdes, 1858

At the monastery, she worked at the infirmary and as a sacristan. Those who served with her noticed her humility and spirit of sacrifice, and she still wanted no attention on herself. When someone once asked her about the visions, she told them, “The Virgin used me as a broom to remove the dust. When the work is done, the broom is put behind the door again.”

The illnesses of her childhood would catch up with Bernadette at the monastery. She contracted tuberculosis and eventually died from it on April 16, 1879. She was only 35. She was canonized by Pope Pius XI on December 8, 1933.

St. Bernadette is the patron saint of bodily illness, Lourdes, against poverty, shepherds and shepherdesses, and people ridiculed for their faith.

If you would like to read about other saints
▶ [sfcatholic.org/saints](https://www.sfcatholic.org/saints)

Bishop installs pastor at Mitchell parishes



Father Valencia (left) with Sister Marita Pfau, OSF, and Father Humberto Palomino, PES.

Bishop Donald DeGroot traveled to Holy Spirit and Holy Family parishes in Mitchell to install new pastor, Father Cesar Valencia, PES (Pro Ecclesia Sancta), at Masses in both parishes. Father Valencia will be assisted at the Mitchell parishes by Parochial Vicar Father Yamato Icochea, PES.

All photos were taken by Sister Cinthya Andujar, PES.



Bishop DeGroot speaks to the faithful of Holy Family Parish in Mitchell.



UPCOMING RETREATS

SILENT RETREATS

Men's Silent Retreats
 September 23-26
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 November 18-21

Women's Silent Retreats
 September 16-19
 October 7-10
 November 4-7

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SPACE IS LIMITED - SIGN UP TODAY!



Bishop DeGrood and those who served the Mass gather with PES priests and sisters afterward.



Deacon Joseph Graves incensing Father Valencia during the installation Mass at Holy Family Parish.



Father Valencia and Bishop DeGrood offering Communion to parishioners of Holy Spirit Parish.

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BRIDGEWATER – Lloyd and Mary Schallenkamp celebrated their 60th anniversary on August 29. They have 6 children, 21 grandchildren and 9 great-grandchildren and are members of St. Stephen Parish.



DELL RAPIDS – Bob and Mary Fuglsby celebrated their 45th anniversary on August 21. They have 5 children, 10 grandchildren and are members of St. Mary Parish.



DIMOCK – Michael and Bonnie Hoffman will celebrate their 40th anniversary on September 26. They have 3 children, 8 grandchildren and are members of Ss. Peter and Paul Parish.



EMERY – George and Beatrice Leitheiser will celebrate their 50th anniversary on September 3. They have 5 children (1 deceased), 6 grandchildren and are members of St. Martin Parish.



GEDDES – Gene and Lois Slaba celebrated their 60th anniversary on August 19. They have 4 children, 7 grandchildren and are members of St. Ann Parish.



HARTFORD – Mort and Joan Tunender will celebrate their 60th anniversary on September 9. They have 6 children, 12 grandchildren (1 deceased) and 11 great-grandchildren and are members of St. George Parish.



HUMBOLDT – Dennis and Jean Erickson will celebrate their 50th anniversary on September 3. They have 4 children, 6 grandchildren and are members of St. Ann Parish.



MADISON – Roy and Kathy Lindsay will celebrate their 50th anniversary on September 3. They have 8 children, 22 grandchildren and are members of St. Thomas Aquinas Parish.



MADISON – Mark and Kathy Kontz will celebrate their 40th anniversary on September 5. They have 3 children, 6 grandchildren and are members of St. Thomas Aquinas Parish.



MILBANK – Loren and Karen Holscher will celebrate their 45th anniversary on September 18. They have 5 children, 12 grandchildren and are members of St. Lawrence Parish.



MITCHELL – Dr. Lucio and Claudette Margallo will celebrate their 50th anniversary on September 25. They have 4 children, 2 grandchildren and are members of Holy Spirit Parish.



MOBRIDGE – Dan and Mary Nickels will celebrate their 45th anniversary on September 11. They have 6 children, 19 grandchildren and are members of St. Joseph Parish.



MONTROSE – Eric and Kendra Huls will celebrate their 25th anniversary on September 28. They have 3 children and are members of St. Patrick Parish.



PARKER – Sheldon and Judy Jensen will celebrate their 60th anniversary on September 9. They have 2 children, 4 grandchildren and are members of St. Christina Parish.



PARKSTON – Elmer and Quila Walz will celebrate their 65th anniversary on September 18. They have 5 children, 8 grandchildren and 13 great-grandchildren and are members of Sacred Heart Parish.



PIERRE – Richard and Kathryn Howard will celebrate their 60th anniversary on September 9. They have 6 children, 14 grandchildren and 1 great-grandchild and are members of Ss. Peter and Paul Parish.



SIOUX FALLS – Rich and Therese Goraj will celebrate their 50th anniversary on September 4. They have 5 children, 6 grandchildren and are members of St. Lambert Parish.



SIOUX FALLS – Bob and Marge Good will celebrate their 50th anniversary on September 18. They have 4 children, 7 grandchildren and are members of Holy Spirit Parish.



SIOUX FALLS – Orlin and Carol Jibben will celebrate their 50th anniversary on September 10. They have 3 children, 6 grandchildren and are members of Holy Spirit Parish.



SIOUX FALLS – Francis and Bonnie Karst celebrated their 50th anniversary on August 28. They have 2 children, 6 grandchildren and are members of Holy Spirit Parish.



SIOUX FALLS – Brad and Jacki Florey will celebrate their 25th anniversary on September 28. They have 4 children, 2 grandchildren and are members of St. Mary Parish.



SIOUX FALLS – Troy and Heidi Coatsworth will celebrate their 25th anniversary on September 28. They are members of Cathedral of Saint Joseph Parish.



SIOUX FALLS – Art and Marlette Fischbach celebrated their 60th anniversary on August 30. They have 6 children, 18 grandchildren (1 deceased) and 23 great-grandchildren and are members of Holy Spirit Parish.



SIOUX FALLS – Scott and Becky Hofer will celebrate their 45th anniversary on September 4. They have 4 children, 9 grandchildren and are members of St. Lambert Parish.



SIOUX FALLS – Ken and Mary Ann Cross will celebrate their 60th anniversary on September 30. They have 4 children, 14 grandchildren and 14 great-grandchildren and are members of St. Katharine Drexel Parish.



SIOUX FALLS – Clayton and Judy Hegseth celebrated their 55th anniversary on August 13. They have 3 children, 9 grandchildren and are members of St. Michael Parish.



TABOR – Eugene and Mary Ann Jambor will celebrate their 50th anniversary on September 18. They have 1 child (deceased) and are members of St. Wenceslaus Parish.



TEA – Earl and Patty Markley will celebrate their 50th anniversary on September 10. They have 3 children, 7 grandchildren and are members of St. Nicholas Parish.



WATERTOWN – Bill and Jackie Rieffenberger will celebrate their 50th anniversary on September 3. They have 5 children, 14 grandchildren and are members of Holy Name of Jesus Parish.



WATERTOWN – Darwin and Cheryl Fischbach will celebrate their 40th anniversary on September 12. They have 2 children, 3 grandchildren and are members of Holy Name of Jesus Parish.

ANNIVERSARY SUBMISSION GUIDELINES

We accept anniversary submissions for the following anniversary years: 25, 30, 35, 40, 45, 50, 55, 60, 65, and 70. We include them in the issue of the month of the anniversary or the following month's issue. Submissions received for later issues will not be included.

Send a color photo, your anniversary information and a self-addressed, stamped envelope by **September 16** for inclusion in the October 2021 edition to:

The Bishop's Bulletin
523 North Duluth Avenue
Sioux Falls, SD 57104
or e-mail to:
rkranz@sfcatholic.org.



WATERTOWN – Greg and Peggy Moeller will celebrate their 30th anniversary on September 28. They have 3 children and are members of Immaculate Conception Parish.



WHITE – Howard and Rosella Horner will celebrate their 50th anniversary on September 23. They have 1 child (deceased), 2 grandchildren and 2 great-grandchildren and are members of St. Paul Parish.



YANKTON – Bill and Marlene Schramm celebrated their 60th anniversary on August 14. They have 4 children, 9 grandchildren and 2 great-grandchildren and are members of St. Benedict Parish.

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Benedictine Sisters of Watertown celebrate jubilees



Sister Marmion Maiers

Sister Marmion Maiers celebrates her 75th jubilee. She was born and raised in Ipswich by faith-filled parents of eight children. Sister Marmion spent many years in North and South Dakota teaching various subjects at all levels, and in her later years, served as director of faith formation at local parishes. Sister was a founding member of Mother of God Monastery in 1961.



Sister Marion Fischer

Sister Marion Fischer celebrates her 70th jubilee. She grew up on the family farm near Kranzburg. She was a founding member of Mother of God Monastery in 1961. Sister Marion taught in parish schools all over South Dakota and Nebraska. She served in ministry to the marginalized in Haiti, Arizona and especially in South Dakota where she worked with Native Americans in Sisseton, Enemy Swim, Ft. Thompson and Big Bend.



Sister Marietta Miller

Sister Marietta Miller celebrates her 70th jubilee. She grew up in Kranzburg where she was taught by the Benedictine Sisters from Yankton. Sister taught elementary school for many years, also serving as principal in Pierre for nine years. She was a founding member of Mother of God Monastery in 1961. She switched gears in her later years, becoming a hospital chaplain for CHRISTUS Health in Texas and later serving at St. Mary Parish in Pierre.



Sister Jeanne Geise

Sister Jeanne Geise celebrates her 70th jubilee. She grew up on a farm near Hoven. Sister was a creative teacher, bringing subjects to life through her love of photography, art, music and drama. She was a founding member of Mother of God Monastery in 1961. She is a former prioress of the community and has traveled extensively throughout the U.S., Europe and Guatemala.



Sister Veronica Haag

Sister Veronica Haag celebrates her 70th jubilee. Sister Veronica grew up in Richardton, North Dakota, and was a member of the Assumption Abbey Church where she attended elementary school. She was a founding member of Mother of God Monastery in 1961. An elementary school educator, Sister Veronica spent over 35 years in ministry with Native Americans teaching, visiting folks in their homes, and working in parishes.



Sister Janice Iverson

Sister Janice Iverson celebrates her 60th jubilee. She was born in Miranda near Brookings. After teaching elementary school for several years, Sister Janice became a cardiac rehabilitation specialist, teaching college courses at SDSU for many years. Sister was a founding member of Mother of God Monastery in 1961 and served as the community business manager and healthcare coordinator for some years.



Sister Jeremy Sitter

Sister Jeremy Sitter celebrates her 60th jubilee. Sister Jeremy grew up near Ipswich on the family farm. After high school, she received her teaching certificate at Mount Marty College and then entered the Benedictines in Yankton before becoming a founding member of Mother of God Monastery in 1961. She taught elementary education for over 40 years, mostly in Pierre.

Daughter of St. Mary of Providence celebrates jubilee



Sister Rosemary Bell, DSMP

Sister Rosemary Bell will celebrate her 50th jubilee. She grew up in Valley Forge National Historical Park in Pennsylvania. She served developmentally handicapped women, the poor, gang members, Hispanics, and others in several states, Mexico and Rome. She now serves in Milbank as the director of St. William's Care Center, the superior of the religious community, and serves the Hispanic community at St. Lawrence Parish.

Retreat invites men to explore deeper faith

Men in our Catholic parishes often desire to deepen their relationship with Jesus Christ and the Church, but they don't know exactly how to do that. It can seem like a daunting task with no one to help them get started. The 10th annual Sioux Falls Area Men's Retreat could be the perfect catalyst to a more meaningful relationship with the God who made them.

Presented by the Sioux Falls Area Men's Group, this retreat runs from October 22-24 at Broom Tree Retreat Center in Irene. The theme this year, *St. Joseph, Terror of Demons*, plays off the year of St. Joseph and provides a stable foundation to begin this journey.

Deacon Ralph Poyo will lead the group on an interactive retreat that will lead men to examine the sound qualities of St. Joseph that led him to become known as the Terror of Demons. Men will also examine their own lives with the Holy Spirit regarding five virtues, so they can identify areas they need to strengthen. Opportunities will be available to share those examinations with the Holy Spirit and with the other men on retreat.

One retreatant from a prior year described his experience as "a spiritual reset to focus on what is important and what God would



Photo by Stephen Parezo

have me do to share his love." It can be a time of great spiritual growth.

To learn more or to register for the retreat, visit holyspiritsf.org/mens-retreat or contact Pat McCabe at holyspiritmen@gmail.com.

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Parish Dinners/Socials

September 12: St. George Parish, Scotland. Annual fall supper. Gather for broasted chicken, baked ham, cheesy potatoes, salads and pie. Serving from 4-7 p.m. with a raffle at 7 p.m.

September 26: St. Peter Parish, Colman. Roast beef dinner will be held Sunday with serving from 11 a.m.-1 p.m. at the parish hall.

October 3: Dad's Belgian waffle breakfast at Christ the King school gym at 26th and Lake in Sioux Falls. Sponsored by Sioux Falls Serra Vocation Ministries to support seminarian education. All you can eat waffles with toppings and sausages. Take-out meals available. Free will donation.

October 3: St. Stephen Parish, Bridgewater, WILL NOT host the sausage supper but will be selling their famous whole-hog sausage from 1:30-4 p.m. for their parish fundraiser. Must preorder by Friday, September 10 by calling 605-729-2714 or 605-214-0389. Cost is \$7.50 per pound and sold in approximately one-pound ring or one-pound ground sausage square.

October 10: St. Joseph Parish, Grenville, fall bazaar, Sunday, serving from 11 a.m.-1 p.m. with a menu of meatballs, ham, mashed potatoes, gravy, corn, squash, cole slaw, pie or angel food cake and coffee or juice. There will also be a fish pond and a chance game.

October 10: St. Mary Parish, Aberdeen, Fall Festival and dinner, Roncalli High School. Midway with games, silent auction and bingo from 2-7:30 p.m. Roast beef dinner serving from 3-6:30 p.m.

October 10: St. Boniface Parish, Idylwilde, rural Freeman. Annual fall supper. Menu will include broasted pork chops, cheesy potatoes, salad bar, buns, desserts and beverage. Serving from 4-7 p.m.

October 24: St. Joseph The Workman Parish, Huntimer, annual soup and pie supper at Taopi Hall in Colton. Serving from 3:30- 6:30 p.m., including a bake sale and country store.

October 31: St. George Parish, Hartford, annual fall dinner, serving 11 a.m.-1:30 p.m. Roast turkey dinner with all the trimmings, country store and raffle.

Recitation of the rosary planned

Friday, September 3 - The rosary is recited for the faithful departed on the first Friday of the month at 10 a.m. in St. Michael Cemetery in Sioux Falls.

Pray at Planned Parenthood with the Jericho Wall group

Tuesdays - In Joshua 1:14 fighting-age men are called to go to Jericho's wall to fight for the women and children. Today we are called to step out for our faith. Men are meeting on Tuesday nights at 7 p.m. at our wall of Planned Parenthood to pray the rosary for our women and children. We are asking for men to join us. If you have questions, call Paul at 605-201-5428. Women are welcome.

Mission S.O.S. open for prayers for life Tuesdays/Thursdays

- Mission S.O.S. (Saving Others Spiritually) is for anyone interested in praying for the life of the unborn child and their mother. Open for prayer Monday through Friday 9 a.m.-4 p.m. at an apartment/chapel with a balcony overlooking Planned Parenthood. To set up a time to pray or for more information, contact Sara at 605-421-8378 or Darlene at 605-254-0951 or visit missionsos.weadorehim.com.

Sacred Heart Monastery

September 3 - Online Lectio Divina, Fridays, September 3, 17 and 24 10-10:45 a.m. Meet online for Lectio Divina, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader, S. Penny Bingham OSB at pbingham@yanktonbenedictines.org/605-668-6023. Include your email address.

September 22 - Scripture study registration deadline. Study, pray and discuss the Bible with online Scripture studies through the Benedictine Peace Center. Sessions begin September 29. Sr. Doris Oberembt will lead the Book of Exodus, Part I, 9:30-11 a.m. Wednesdays for five weeks. Sr. Mary Jo Polak will lead the Gospel of Luke, Part I, on Wednesdays, 7-9:30 p.m. for six weeks. To register or for more information, go to yanktonbenedictines.org/online-scripture-study-exodus or yanktonbenedictines.org/online-study-gospel-of-luke or contact us at BenedictinePeaceCtr@yanktonbenedictines.org or 605-668-6292.

Silent personal retreats - We are currently accepting fully vaccinated residential retreatants at the Peace Center on a very limited basis. You are welcome to contact us for reservations at 605-668-6292.

Eucharistic Miracles Exhibition

October 7-13 - Holy Trinity Parish, Huron, is hosting a Eucharistic Miracles Exhibition from Thursday, October 7 until Wednesday, October 13 in the Confirmation room. Everyone is welcome. Please see the schedule of times the exhibition will be open by visiting HolyTrinityHuron.org.

Catholic Family Services

Catholic Family Services Counseling - Are you dealing with difficult events in your life? We have professional, caring counselors available to provide individual, marriage, and family counseling. Please call us at 605-988-3775 to schedule an appointment.

Surviving Divorce Program - This six-week program begins September 14 in Sioux Falls. Sessions are held on Tuesday evenings, 6-8 p.m. Cost of \$45 per person includes a Personal Survival Guide, refreshments and all materials for six weeks. For information or to register, contact Catholic Family Services, 605-988-3775 or cfs@sfcatholic.org. Scholarships are available.

GriefShare - Catholic Family Services is honored to host and facilitate the Cathedral of Saint Joseph's GriefShare program. GriefShare is a worldwide Christian grief program for adults. It blends faith, educational videos, a personal workbook and group discussion. The video series is watched as a large group followed by small group discussions according to the participant's particular loss (loss of a spouse, child, parent, sibling etc.). The program will run for 11 weeks with 13 different topics surrounding grief being covered. GriefShare will begin again on September 14 from 6-8 p.m. Cost of the workbook is \$15 (scholarships available) and there will be an opportunity for a free-will offering to help cover the additional costs. For more information about GriefShare or to register, please contact Catholic Family Services at 605-988-3775 or email cfs@sfcatholic.org. Space is limited and pre-registration is required.

Online GriefShare Program - This program runs 13 weeks with 13 various topics surrounding grief being covered. GriefShare online will begin again on September 10 and run through November 19 from 10 a.m.-12 p.m. The workbook's cost is \$15 (scholarships available), and there will be an opportunity for a free-will offering to help cover additional costs. For more information about GriefShare or to register, please contact Catholic Family Services at 605-988-3775 or email cfs@sfcatholic.org. Space is limited and pre-registration is required.



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