



THE BISHOP'S BULLETIN

*Trusting
God's vision
for a new future*

**Watertown Benedictines
establish a legacy of community**



God's grace carries family through their darkest days

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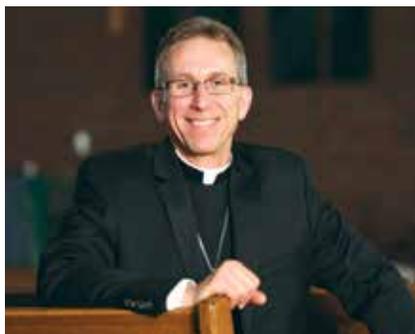
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Whom shall I send? Here I am, send me

This month's column from Bishop DeGrood is from a homily he gave on Feb. 6, 2022.



Bishop Donald E. DeGrood
Ninth Bishop of the Diocese of
Sioux Falls

The Old Testament prophet Isaiah knew his unworthiness. St. Paul knew his unworthiness. St. Peter, Simon Peter, knew his unworthiness. It's often when we look at our tremendous inadequacies that we may not feel up to the task God asks of each of us: to be priest, prophet and king.

In our baptism, we were baptized into Christ as priest, prophet and king. At the time of my baptism, like yours as laymen or women, we all received the graces to be able to speak God's words. But I can assure you, many times I was so afraid because when I would look at myself, I would see tremendous inadequacies. "I can't do that."

I remember one of them so clearly; I was tending to the electric fence on our farm. We had a pasture where we had some of our pigs outside for a period of time. It was very muddy, and

one of my tasks was to go around the fence to make sure there was nothing on it and that the pigs hadn't rooted into it and caused it to come off, in other words, so it wouldn't give them a shock if they got that close. And I remember that sense from God saying, "I want you to prophesy," meaning I want to use you as a voice to speak my good news to others. But I had a deep, profound sense of unworthiness, "I can't do that."

By ourselves of course we can't, but as we know from Scripture, with the grace of God all things are possible. You might be feeling like you're the last one to be able to get up and to speak to anyone about your faith, *but be not afraid*. Invite God into those moments so that you and I will be able to speak the words the Lord wants us to speak.

We see in the prophet Isaiah, he realizes that he has unclean lips (6:5). In other words, he's not going to know what to say, but the Lord came upon him. "See now that this has touched your lips, your wickedness is removed, your sin purged" (6:7). Then he heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" (6:8). It was then that Isaiah had the courage to say, "Here I am, send me!"

You and I are sent into our families, into our neighborhoods, our communities, our workplaces, to be a prophetic voice in the world where there is much darkness, to bring the good news and to be a sign of light and hope to people

who are longing for the good news, who are searching for interior peace and hope and joy. And all we need to do is see the power of God at work in people like Isaiah.

We can use the example of St. Paul, of course we know his story. He was persecuting the Church. God has this encounter with him. He repents and becomes a great preacher, later to be known as an Apostle. And yet he says, "I am the least of the apostles ... because I persecuted the church of God" (1 Cor 15:9). But what does God say? *Fear not*.

And of course the story we heard in the Gospel today, they were listening to the word of God and Peter doubts Jesus. We may have many doubts. We may have many fears. We may have many questions about the faith, about what's going on in the world, our country, the Church, whatever it might be. *Be not afraid*.

Be not afraid. God is with us.

In the miracles we see, in the ways he gave graces to those who've gone before us, including all of the saints and the angels today, who in that beautiful passage from the Book of Isaiah, like the angels on top of the beautiful baldacchino over the altar in our cathedral, the place of sacrifice, to announce, holy holy, holy. That's our Lord, God almighty.

We have almighty God who wants to work mightily in us, but the key is to have our trust in him to overcome the fears that hold us back from sharing the good news of the Gospel. Be encouraged, my brothers and sisters. *Be encouraged*.

You have the grace you need. It may not come in the moment that you're in the encounter, but if we focus on God and we just listen and not let fear overcome us, we will have that ease, that sense and that confidence of the Lord to speak truth to a world longing for the *fullness* of truth.

BISHOP'S SCHEDULE

AUGUST

- 7-10 Seminarian retreat, Broom Tree Retreat Center
- 10 10:30 Mass for the Rite of Candidacy for Kolbe Kirst and Andrew Mullaney
- 11 9:00 Clergy gathering and picnic, Cathedral of Saint Joseph
- 13 4:00 Stational Mass, Cathedral of Saint Joseph*
- 15 9:00 Mass celebrating 25th anniversary of the Monastery of Our Mother of Mercy and St. Joseph, Alexandria
- 18 11:30 Faith and Business Conference, Sioux Falls Convention Center
- 20 4:00 Stational Mass, Cathedral of Saint Joseph*
- 22 8:00 Morning Mass with Lumen Christi Missionaries Bishop's Cup Golf Tournament, Sioux Falls
- 25-27 Region VIII bishops meeting, Diocese of Winona, Minnesota
- 27 4:00 Stational Mass, Cathedral of Saint Joseph*
- 30 12:00 Diocesan Finance Council meeting, Catholic Pastoral Center

*Broadcast on Keloland TV or livestream via sf catholic.org

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THE BISHOP'S BULLETIN

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GOD'S GRACE

carries family through their darkest days

By Marcus Ashlock

Let's face it, life is tough to manage and some days or weeks are easier than others, but no one is immune from hardship or strife. Many people face difficulties that can drive them to despair—job loss, divorce, death, even the death of a child. When hardship or loss strikes, we wonder *why us?* And then we look for a way back to comfort and an easy life, or lash out in anger.

But we are not called to be successful or to have an easy life. We are especially not called to be angry.

We are called to be faithful to God.

It is difficult enough as a Christian to walk in faith on a good day amidst the distractions of the world and life in general, but how can one live a life of good moral example in hard times? How does one's walk of faith begin to handle the loss of a loved one or even the suicide of a child and not wane?

Mike and Laura Kondratuk of Brookings have an inspiring story of holding onto their faith during the darkest days a family can experience.

Listening to the Holy Spirit

Both Mike and Laura were raised Catholic; however, Mike describes his faith experience as “just going through the motions” in his youth and early adulthood. He was confirmed as a teenager, but going to Mass was something he did not do regularly as he got older.

“I was not a good practicing Catholic actually. When I was a child, I used to get sick all the time at Mass and I would have to throw up; but when I left Mass, I was fine,” Mike said. “When I met Laura, she was a very faithful and practicing Catholic, and to impress her, I started going to church with her.”

Mike says after they married and had a young family of three children, Laura was the parent at church with the kids while Mike would fish on the weekends from time to time.



Blue Cross on Apparition Hill in Medjugorje

Want to hear more?

Listen to an interview with the Kondratuks at sfcatholic.org/catholic-views-march-20-2022.

You can purchase “By God’s Grace: How God Led Us to Faith Through Healing and Beyond” online or at The Mustard Seed Catholic Bookstore in Sioux Falls, where Mike and Laura will be signing books Saturday, Aug. 20 from 10 a.m. to 2 p.m.

He would attend, but his heart was not in it.

“When our kids were young, I would tell Laura, ‘Would you rather I go to church and think about fishing or go fishing and think about God?’ I was serious about it,” Mike said.

After a series of dreams where Mike thought he had died, he saw the Blessed Mother in one dream as she smiled at him. In another dream two weeks later, Mike was in a crowded church where he lost his glasses and, while crawling on the floor, he found them among all the legs and feet of the crowd, but one pair of feet was different.

“I knew immediately these were the feet of Christ,” Mike said. “I felt shameful, humble, unworthy and I couldn’t dare look up.”

After both instances, he woke up, frantically explaining the dreams to Laura. She encouraged him to pray about the experiences, but Mike was hesitant. After the second dream, the word *Medjugorje* came to him, though neither he nor Laura had ever heard of the word. Laura found out what the word meant and Mike felt the desire to make a pilgrimage to Europe, to a town in southwestern Bosnia and Herzegovina. He was drawn there to see the location of the alleged apparitions of Our Lady of Medjugorje.

Strengthening faith for an unknown need

Mike’s experiences on his first day at Medjugorje led him to seek out a priest for his first confession since his very first confession as a child. His experiences there led him back to Christ, and he knows it was due to the Blessed Mother bringing him to her son.

“When Mike came back from that experience, he was a changed man,” Laura said. “He was completely different and he wanted to be able to share his testimony with people. So he did that. Whenever an opportunity arose, he would share what happened to him.”

Mike was not the only one experiencing the work of the Holy Spirit in dreams. Laura describes a vision she had one night before she would experience the worst pain a parent could endure shortly after.

“There was a vision that I had, and I didn’t really understand what it meant at the time,” she said. “I was being held in Christ’s arms as this incredibly scary, terrifying storm was approaching us. But I felt the comfort of being in his arms, and I just turned into his chest and I knew whatever that was, it was going to be okay. I just had to stay close to Christ and it was going to be okay. Two months later, we lost our son, Eric, and I remembered that vision experience and was like, ‘Oh, you were telling me through this storm to hold on to me [Jesus] and it’ll be okay.’”

Unbeknownst to Mike and Laura, life was going to put its heel on their necks with immense suffering. Laura’s

strong faith example would lead Mike to be open for a faith healing of his own, a healing that not only strengthened his personal faith but also the faith of those around him.

“I think Laura praying a lot of years for me, along with my parents and grandparents, helped,” Mike said. “I had these experiences that made me realize God was real and to believe. He brought me back to faith through that, through Mary.”

Inspiration for others

After years of sharing their testimony of faith, Mike and Laura were encouraged many times to write a book. Published in 2021, “By God’s Grace: How God Led Us to Faith Through Healing and Beyond,” was written for three reasons: 1) to help people be inspired to see the ways God is working in their lives; 2) to give hope and healing to people who are grieving the loss of a loved one, especially to suicide; and 3) to be sure that we glorify God for all that he’s done in our lives and honor our Blessed Mother.

These experiences changed their family dynamic and brought all of them closer to Christ.

“Me coming back to faith after the Medjugorje experience definitely strengthened the faith of our family, and our living children will tell you that, too,” Mike said. “It definitely has changed the faith of our whole family.”

Mike and Laura said Eric’s suicide would never leave the family whole again, but their unwavering faith in Jesus Christ kept the family from falling apart. Their two remaining children, Nathan and Catherine, are both devout Catholics who look to God each day in their lives.

“Our son is a father now and has three little children, and he and his wife pray with their children every night. Their relationship with Jesus and the Blessed Mother is very important in their lives,” Mike said. “Our daughter is a doctor and part of the national Catholic Medical Association. Her faith is very important to her in her life and in her practice as a doctor. She wants to touch her patients through the love of Christ.”

“The story is not about us, it’s about God. And it’s about how God worked on our lives. It’s his story,” Laura said. “I think God works in everyone’s lives; it’s just a matter of whether you recognize it or not.”



The Kondratuk family before losing Eric to suicide: Nathan and Mike (back row) and Eric, Laura and Catherine (front row). Photo courtesy of the Kondratuks.



Trusting

God's vision

for a new future

Watertown Benedictines establish a legacy of community

By Heidi Comes

In a world of increasing chaos, uncertainty and absurdity, peace and tranquility seem in short supply. Yet, these are the balm of the soul. While peace and tranquility do not seem to come knocking on our door, it does not mean they do not exist. On a 480-plus acre campus on the southern outskirts of Watertown, the sisters at Harmony Hill are cultivating these renewable resources one day, one person, at a time.

On the same property, one can hear the roar of machinery and pounding hammers and, just steps away, the soft whispers of prayers being sent heavenward. As construction crews operate heavy equipment and spend their day building the structures that will soon be known as The Village on Harmo-

ny Hill, inside the monastery, sisters are praying daily for the project, the workers and the impact it will have on the greater community.

Early ministry

The Mother of God Monastery began in Watertown in 1967 as a daughter house to the Sacred Heart Monastery in Yankton. As numbers to the vocation grew in Yankton, there was a need to expand to maintain the Benedictine model of community and family, ensuring that the sisters could remain in close relationships with one another. With a desire to live faithfully and in obedience, these women set out for an adventure. They were pioneers beginning something new.

After heading to Pierre and starting a hospital there, many of the sisters continued on in hopes of finding more space to expand their community and their impact. For most of them, it meant leaving the comfort of where they had been and the roles they had known, but with true pioneer spirits, they embraced the unknown and welcomed what God had in store for them.

In Watertown, where they had acquired a sizable piece of land south of town, they would build an all-girls high school on Harmony Hill, and many of the sisters would go on to other places to continue their education and ministries.

Sister Barbara Younger describes it this way, “With 136 sisters needing to have a place to pray, live, work and pay bills, we went out across the Dakotas, the U.S. and the world over the first 50 years to serve the needs of the Church and the people of God.”

The high school facility at Harmony Hill would transition in time to serve the sisters and community in many ways over the next several decades before the current monastery was constructed in 1997.

Changing times

In the early 1990s, it became evident that the once-thriving community of sisterhood was no longer going to be able to sustain itself beyond the next 10 years. The same “vocation crisis” seen across the country was making an impact on all of the convents in South Dakota. The passion and desire to continue to welcome new sisters were met with the reality of decreasing numbers. And along with that realization came the need to make some serious decisions—decisions that did not come without heartache, intense discussion within their community and hours spent in prayer.

The community had to shift its focus from cultivating new members to a focus on the legacy they wished to leave behind. This process took courage, commitment, prayer and a deep trust in the will of the Father. But for the sisters, this was something they had been doing their entire lives.

“We desired to ‘choose life’ by expanding our vision to possibilities when everything about diminishment makes you want to contract,” Sister Barbara said. “It has required an acceptance of living the paschal mystery over and over again, with each disappointment, fork in the road, and hard decision. Living the paschal mystery in broad daylight, in front of Watertown, telling our story of faith and transformation by throwing open the doors of the monastery to literally share everything we own is an opportunity to evangelize what God has done in our lives.”



Construction on buildings at The Village on Harmony Hill.

A new vision

This led to a transformation in what *community* meant to them. As part of the Benedictine values that formed their order alongside their proven pioneer hearts, it only made sense that instead of withdrawing and turning inward during their time of diminishment, they would instead open wide their hearts and community and run towards a new adventure. An expansion of their circle and outreach into a larger community was the future.

It required a transformation of heart for many of the sisters as well. They describe it as a grieving process of a dream unfulfilled and a need to let go of what they expected in order to embrace what God had planned for them. And while this process has required prayer and a new vision, Prioress Terri Hoffman said, “That’s what excites us, at this age in our lives ... a new ministry. It’s not that we’re closing down and shutting ourselves off from the world as we age, but more opening ourselves up to it.”



Lisa Ronke, director of community relations at The Village



Sister Barbara Younger, director of communications and technology at Mother of God Monastery.



Prioress Terri Hoffman, Mother of God Monastery.



The Benedictine Sisters of Mother of God Monastery. (All photos courtesy of Mother of God Monastery)

A legacy of love

Their vision for the nearly 500 acres of which they are stewards continues to expand and reach new levels with every passing day. The excitement and hope are tangible when talking to Sister Barbara and Prioress Terri. An intergenerational community including students, the aging, veterans and the community as a whole began to take root as the plans came together for a new mission and ministry. This new ministry would allow the sisters to share the gifts they've been given to leave a legacy of love, peace and tranquility for generations to come, as well as make the care of the aging sisters a top priority.

And although this vision may differ from the one the sisters first imagined when they began their adventure at Harmony Hill, it certainly fits within the vision they have as Catholics and their vocational call.

“That’s the transformational aspect of a different kind of vocational call,” Sister Barbara said. “If that’s [Harmony Hill] the way religious life transforms for Watertown and South Dakota, that would be amazing. That would be totally amazing.”

The Village, which is Phase I of the project and will be completed in February of 2023, will be a facility that offers services and care for rehabilitation, assisted living, memory care and hospice. Maintaining a quality life

experience for those in The Village is a primary goal.

Design steps have been taken to create opportunities for life to continue in a new yet familiar way. With everything from coffee with friends, to space for arts and hobbies, The Village aims to nurture the well-being of the whole person.

The director of community relations for The Village, Lisa Ronke, brings an empathetic heart to this role. With deep emotion, Lisa said, “[The Village] will be a community, not a facility.”

It will be the mission of The Village to be a home where life continues to thrive for each individual and their family as they move into a new stage of life. As someone who has experienced firsthand the heartaches and struggles of long-term care for a loved one, Lisa emphasized the importance of providing a place where both the individual and caregiver are nurtured.

Lisa described her own feelings of peace the moment she drove onto the campus, and as she heard about the project and plans, she knew this was something she wanted to be part of. She brings with her a sales and marketing expertise but sees her role at The Village as something much more than sales. She desires a true connection for each resident who comes to call it their home, and she is genuinely excited that it will be a mixed community of individuals who become like family with one another.

From the beginning, the intention has been that all of the sisters at the monastery would be cared for, so The Village will be their home, but they will reside amidst and alongside members of the community, providing yet another opportunity for them to live out their call to offer hospitality and friendship to all.

Dream with us

Sister Barbara describes this dreaming process as one where they have had to let go and let something new emerge. At each stage of the planning, the sisters have collaborated with other professionals in the fields of development and strategic planning. The development of nearly 500 acres is of a magnitude that could not be accomplished without a full teamwork approach.

The sisters have invited others into the process with humility, and asked them to “dream along with us.” This approach has led to ideas and concepts that go beyond what they could have imagined. It was important, according to the sisters, that “we allowed space for other professionals to add their dreams and plans to ours.”

This new vision has led to a concept that incorporates a continuum of care, housing, education, tourism and recreation, commercial development and a net-zero campus. As part of the housing development, there is a plan to have more than 700 housing units

when fully completed. These will include a variety of options, including student and veteran housing as well as single-family dwellings that are truly affordable.

Education will also be highlighted, as this was the primary focus of many of the sisters throughout their early ministry. Harmony Hill plans to work collaboratively with local higher education institutions, as well as create what will be called the Challenger Learning Center of South Dakota. This center will draw students from around the region as it focuses on STEM learning and provides unique opportunities for students.

Alongside this exciting learning environment will be the Challenger Park. This will be the home to what is called the Mark II Voyager scaled solar system, something that is not only unique to South Dakota but will be one of only 100 in the world.

Remaining good stewards of the land, and acknowledging the peace that is found in green spaces, the project will retain numerous acres in their virgin prairie state to allow local people and travelers to visit Harmony Hill and find peace and tranquility. Wandering along the seven miles of walking/nature trails or sitting quietly near one of the ponds, weary souls can find rest in nature. This space will nourish the body, mind and spirit of visitors.

Lifelong Catholic missionary discipleship and beyond

The community will embrace people from all walks of life and all faith backgrounds, which is exactly how the sisters wanted it. The intentional planning being done right now is meant to ensure that long after the sisters are gone, their fingerprints and Benedictine values are visible in all that moves forward on their precious land. What was once home to an intimate group of sisters will soon become the home to hundreds of individuals seeking the same peace and tranquility the sisters have worked so hard to cultivate and share.

As the buildings go up and the landscape changes, the heart of their

vocation remains the same. Sister Barbara reflects that as sisters they were once sent out on missions, “to serve God and the Church to the ends of the earth; now unable to go out, we are called as in Isaiah 54:2 to open wide the doors of our tent, strengthen the tent unsparingly and make a firm dwelling place to share with others.”

The same pioneer women who crossed the prairies of South Dakota to share their gifts with others are now opening their home and leaving an imprint and legacy of love and what it means to be lifelong missionary disciples.

Detailed rendering of The Village on Harmony Hill.



Want to learn more about the project at Harmony Hill?

Visit their website at watertownbenedictines.org.

A rendering of what The Village will look like.



The Bread of the Presence points us to Jesus



How can I explain the real presence of Jesus in the Eucharist when people ask about it?

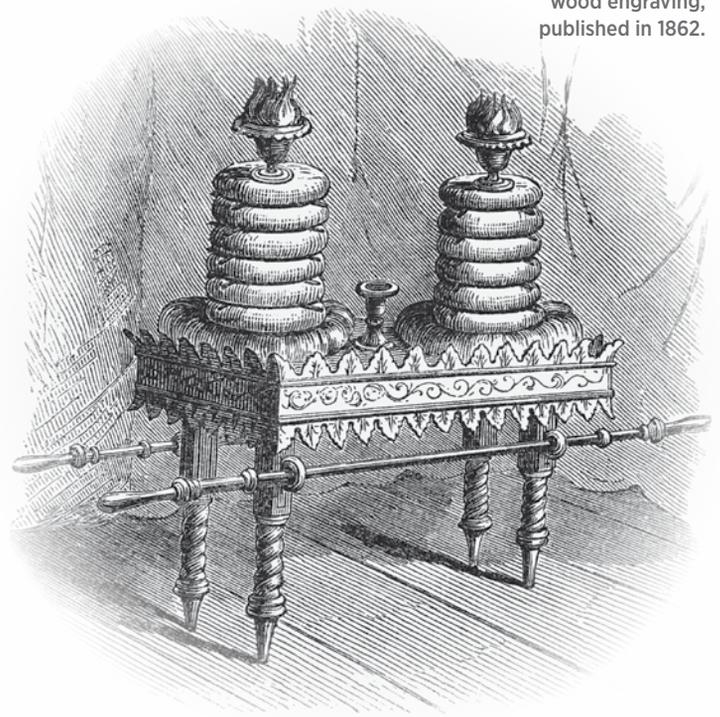


We've been addressing this question as a series in this column, beginning with the May 2022 issue. The kickoff in June of the National Eucharistic Revival makes this summer the perfect time to really hone in on how to explain the real presence of Jesus in the Eucharist.

We've been focusing so far on the deep biblical roots of the Mass in the Old Testament in order to see how the Mass did not appear out of thin air, but in fact has ancient origins in the word of God. This month, we're going to conclude our look at the Old Testament by exploring the showbread of the Temple, also known as the Bread of the Presence.

Last month, we looked in detail at what we know about the Bread of the Presence from Exodus 25. We find another detailed description of the Bread of the Presence in Leviticus 25:5-9. Here, we see that the bread and wine aren't just signs of God's presence but are signs of the covenant between God and Israel as well. Specifically, we read that there are 12 cakes of bread on the golden table in the tabernacle—one for each tribe, as a sign of the covenant.

A second detail is that the bread was set before God continually; it was a perpetual offering, a continual sign of God's continuing presence with his people, even though they were no longer at Mount Sinai. We also see in verses 1-4 that the menorah was to be kept burning continually. In other words, together with the perpetual presence of the bread is a perpetual flame to be kept lit.



Another intriguing detail about the table is found in Numbers 4:7-8, where we're told that when the table is taken out of the tabernacle, it is to be covered with a veil. In other words, whenever the vessel which contains the bread of the face of God is removed from the tabernacle, it is to be veiled.

Looking back to Leviticus though, we see another crucial detail: the Bread of the Presence wasn't just a sign of God's presence and of the covenant, it was also a sacrifice. Recall what we saw in the details of the table in Exodus: together with the bread and the sacred vessels for the libations, the table was to have vessels for incense. Why is this important? Because in the Old Testament, incense always accompanies sacrifices as a symbol of the sacrificial offering rising to God.

In other words, the Bread of the Presence is both a meal and a sacrifice: a meal that God offers to the priests as his gift to the people, and a sacrifice that they in turn offer to God on behalf of the people.

A final detail from Leviticus: the sacrifice of the Bread of the Presence was to be made every Sabbath Day as a most holy offering. So the Sabbath (the day of rest) is also a day of sacrifice. For the Israelites, the Sabbath worship was more than prayer and study of Scripture ... it was also sacrificial. And the unbloody sacrifice offered each Sabbath was that of the Bread of the Presence. On the Sabbath, the bread was offered to God and it was consumed by the priests on behalf of the people!

Clearly, the Bread of the Presence was of great significance for the people of Israel. It was one of the most sacred objects

in the Holy Place; it was the Sabbath sacrifice; it was the sign of the covenant between God and his people; and it was the bread of God's continual presence among his people.

We'll conclude by looking at what one fascinating ancient Jewish tradition tells us about the Bread of the Presence. It concerns how the Bread of the Presence was understood in Jesus' own time.

At that time, Jewish men went to Jerusalem and the Temple three times a year: for the feasts of Passover, Pentecost and Tabernacles. According to several sources, at each of these feasts, the Temple priests would bring the Golden Temple of the Bread of the Presence out of the Holy Place so that the pilgrims could see it. The priests would then take the sacred bread, elevate it for the pilgrims to see, and say these words: "Behold, God's love for you!" This is an incredible practice, for no one but the priests were allowed to enter the Holy Place to see the sacred objects found there. But three times a year, the Jewish people were allowed to see one of the sacred objects hidden from view: the Bread of the Presence. Bread regarding which the priests proclaimed "Behold, God's love for you!"

For first-century Jews, then, the Bread of the Presence was no ordinary bread. It was the bread of the face of God himself, the sign of God's love for his people.

There is much more that could be said about the Bread of the Presence, but we're going to conclude our discussion by making explicit what is already very clear: the Bread of the Presence—the visible sign of God's love for his people—sets the stage for Jesus' teaching on the Eucharist.

Why did Jesus choose bread and wine as the material for the Eucharist instead of a Passover Lamb? Because the Jewish people—with the bread and wine of the presence in the background—would easily see how bread and wine could represent God's presence, and how it was important that these symbols be eaten. But even more (remember, Jesus always surpasses the Old Testament expectation) the bread and wine of the New Covenant, the new bread and wine of the presence, were not merely symbols of God's presence and love ... they were and are God himself.

Be sure to check out the additional resources at sfcatholic.org/answer.

If you have a question you need an answer to, email rkranz@sfcatholic.org.

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



FAITH AND BUSINESS
CONFERENCE 2022
SUNDAY INTO MONDAY

THURSDAY, AUGUST 18, 2022 | SIOUX FALLS CONVENTION CENTER

2022 FAITH AND BUSINESS CONFERENCE KEYNOTE SPEAKERS

DINA DWYER-OWENS



MICHAEL NAUGHTON



RORY KELLY



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Jesus draws us to him with the bread of life



Lois Heron is a parishioner at the Cathedral of Saint Joseph

By Lois Heron

I have not always been a confirmed Roman Catholic. I spent most of my life in the evangelical division of the Protestant movement, and I am forever grateful for the influence of my spiritual upbringing as a Christian in the Protestant movement. My husband and I served in Protestant ministry; I am thankful for those 34 years.

Along the way, we both started to hunger for more understanding, a depth of truth, and stability that comes from beyond the man-made foundations we knew in our experience and practice of the faith. So began a long journey in the same direction we had been on toward God. Thanks be to God, the journey led us to the Catholic Church!

It was the Church's sacred authority, sacred tradition and sacred Scripture that prevailed for us. The sacramental faith that Christ authorized his disciples to build through the power of the Holy Spirit served the ancient Church so very well. And it continues to serve and to woo many into her loving care.

Early in our formal pursuit of the Catholic Church, I heard these words

in a homily on the real presence of Christ in the Eucharist: Christ is the bread that seeks hunger, and we are that hunger that seeks bread. Insight from the Holy Spirit invaded my mind and soul by asking a question I had not thought of before: Why was I hungry?

The answer led to another question: If the bread that the worshippers came forward to receive was indeed *the body of Christ*, then why isn't everyone falling on their face before the very presence of Jesus?

What had drawn us to the practice of the sacramental faith revealed to us that we were hungry for a firm foundation of faith in God. G.K. Chesterton wrote in his book "The Well and the Shallows" that: "There is one thing that the world does, it wobbles." He was referring to what the early protesters, of what is known as the Protestant Reformation, tried to formulate with man-centered authority and traditions. He wrote that protest "if left to itself, does not get anywhere [...] it is the fashion of this world that passeth away."

We were well acquainted with all the wobbling that has gone on since the protest against the Catholic Church began. The Protestant Reformation has disassembled into more than 30,000 denominations, affiliations or cohorts. When the ordained sacred authority of the Church was no longer trusted and revered, then mankind began to come up with new traditions of worship.

One of the many tenets of the faith that was replaced was the real presence of Christ in the Eucharist. And as time has revealed, when mankind no longer reveres the body of Christ as the sacrifice in worship of almighty God, it comes up with all kinds of new methods to attract the culture. But, let me get to the point where the sacra-

mental worship of the Mass drew us into our confirmation in the Church.

The best way for me to describe how that "wobbling" unsettled our spirits and drew us to the sacramental worship present in the Liturgy of the Word and the Eucharist is to compare the modern food court with ancient feasts. Food courts are popular because you get options, lots of options.

Options that fit our modern mindset are fast, cheap and convenient. When you tire of one option you always have another. And depending on the food trends of the culture, the options come and go in an effort to satisfy our appetites' current fascination. That's the nature of a "take-out culture" where a smorgasbord of grab-and-go options is preferred over the classic fine dining that takes more time and more money.

Fine dining in the manner of ancient feasting requires much more of you. You commit to it, reserving your place at a table that has been set with fine linen table cloths and exquisite place settings. The table has a fine bottle of wine that will be served to you by your host. A full-course meal will be served that will take time for you to eat. The host will not rush you for he understands that you have a sort of reverence for the act of feasting. It's nearly impossible for you to step away from the feast hungry, or think you need to stop by another restaurant to top off your appetite.

When I entered the courts of heaven in the worship of the Mass, I came to a table set eons ago, for all people, in every generation—the eucharistic feast! My body, soul and mind knelt before the bread of life in the real presence of Jesus (his body, blood, soul and divinity). I feasted, I savored; my deep soul hunger was satisfied.



Father Michael Wensing

This month, we get to know Father Michael Wensing, retired priest of the diocese. He was born and grew up in Watertown, the oldest of five children. Father Wensing was ordained June 3, 1976, and served in several parishes and a Newman Center (Vermillion). He also taught at O’Gorman and was the vocations and youth office director for the diocese.

Q *How did you get your call to the priesthood?*

My first Communion was truly an awakening to my faith and the importance and power of the Eucharist. Right then and there, I wanted to find a way to share that faith, but priesthood was not the first thing that came to my mind. I ideally wanted to be a rancher when I grew up, but the sharing of faith never left me. The same year of my first Communion, my dear grandfather died and that was another jolt of awakening. It occurred to me that life really is short and its main goal should be to prepare oneself spiritually for everlasting life. In some way, the idea of priesthood then first occurred to me as an ideal way of life that I could share that faith and spiritual preparation for and in others.

When O’Gorman and the diocese opened the minor seminary the year I was about to enter high school, I knew I wanted to go there, for the education first and maybe the priesthood secondarily. I entered the college seminary still unsettled (primarily because I wanted to also be married and raise a family), so I double-majored and graduated with a degree in clinical psychology and philosophy. I was invited by the chair of the psychology department at St. Mary’s to accept a fellowship to the University of Chicago. This would have been a paid highway to an advanced degree in clinical psychology. I had to pray long and hard over my direction in life.

It was during that time I had the final awakening that I really wanted to be a priest, so I entered St. Paul Seminary

and never looked back. The Eucharist drew me most, but the nature of our historical Catholic faith and Scripture studies fascinated me as well.

Q *Who was most influential in your life?*

My parents were the first influencers. Dad taught me how to be an altar boy and the responses in Latin in those days, and Mom was constantly teaching us the insights of our catechism and was always positive about the leaders of our Church, no matter their human flaws. My childhood pastor, Father John Nieborski, was the only clergy I knew for many years, and he encouraged the priesthood constantly.

Q *What’s your favorite part of being a priest?*

Now that I am retired, I enjoy substituting at various parishes to offer Mass and to preach. I am a teacher and preacher by desire and training, so I never miss an opportunity.

Q *What is the most challenging thing?*

During the years serving as a priest, I found aspects of administration burdensome. I had a natural talent for budget management but not with necessary decisions regarding parish personnel and our school teachers. Hiring and letting go were most trying.

Q *Who is your go-to saint? Why?*

I go to St. John Paul II often in prayer. I treasure and pray the rosary he gave me personally while I was studying in Rome. I met him four different times

and was privileged to concelebrate an early morning Mass with him in his private chapel. Since I had a Polish pastor who taught me my catechism in my youth, who himself was a victim of the Dachau prison camp, I thought I had a special understanding of the Holy Father’s faith and thinking.

Q *How can the people of the diocese best help you be a great priest?*

The diocese and our people help me continue to be a good priest by inviting me to preach or teach as I substitute in parishes, and then by dinner invitations where, during table talk, we can share faith and answer questions. Jesus is my hero in this; he ate his way through the Gospels as a good and challenging guest.

Q *If you could have supper with anyone from history (besides Jesus), who would it be?*

There are so many I would love to have supper with, but here I make an unexpected choice: Thomas Jefferson. He was a genius in languages and democratic thought and a statesman par excellence. I would like to both hear what made him tick and would like to rise to the challenge of sharing the Catholic faith in the history of our early republic, which so misunderstood the Catholic Church.

Curious about a particular religious vocation? Visit sfcatholic.org/vocations to learn more about discerning God’s call for your life.

Mount Marty University Watertown Celebrates 50 Years

This year marks the 50th anniversary of Mount Marty University (MMU) in Watertown, which has offered students service, community and education. For South Dakota's Benedictine university, this milestone has been a source of tremendous pride, a celebration of community and recognition of the past 50 years dedicated to providing greater access to education.

In 1972, the university opened its second location at Harmony Hill Education Center in Watertown to serve working parents who needed continued education. From 1998-2013 and 2019 to today, MMU-Watertown operations have resided on or adjacent to Lake Area Technical Institute.

"As we've evolved and changed, we've really found our niche here at Lake Area," Watertown Campus Director Kimberly Bellum said. "They've been very welcoming and see the value of having an opportunity like this right here on their campus."

While Executive Vice President and Provost Bill Miller notes the last few decades have seen the higher education landscape change drastically, he credits Watertown's success to the faculty's adaptation and persistence.

The nation has also seen enrollment and retention fall in recent years, but Bellum says MMU-Watertown is proud to have an 85-90 percent retention rate.



Ask any faculty member, and they'll likely dedicate the university's strong foundation to its four core values: hospitality, lifelong learning, community and awareness of God. For Bellum, an opportunity to celebrate those values couldn't have come at a better time.

"Now more than ever, those Benedictine values are so important," Bellum said. "Being able to engage with your community, being hospitable to others, being willing to learn and having that faith-based education serves our students well."

Bellum says the university will continue to focus on the success of its students by continuing to hire quality, committed faculty and provide a quality education that's both accessible and attainable.

For MMU-Watertown alumnus and Watertown Police Chief Tim Toomey, his education at MMU-Watertown made him a better person, husband, father and civil servant. "I would not be chief of police today if not for the education I received from MMU. [It] set a solid foundation for me to serve others and build a career."

Miller says it's a privilege to impact students in communities outside of Yankton positively. "It gives people opportunities that they otherwise wouldn't have, and we feel fortunate to continue supporting students in their spiritual and lifelong learning journey," he said.

Plans to celebrate the university's 50th anniversary include a cookout at MMU-Watertown during Mission Day on Aug. 30, 2022.

"It feels like our best thing is to celebrate the present moment," Kaufmann said. "And to bring together our alumni, faculty, students and their families to celebrate who we are now."

Photos courtesy of Mount Marty University





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UPCOMING RETREATS

SILENT RETREATS

Men's Silent Retreats
September 15-18
November 17-20

Women's Silent Retreats
October 6-9
November 3-6

SPECIAL RETREATS

Healing Retreats
October 14-16, 2022
- directed by Fr. Scott Traynor

Couples Retreat
November 11-13, 2022
- directed by Ed & Jen Hogan

DAY OF RECOLLECTION
Broom Tree Days of Recollection begin at 10 a.m. and consist of conferences, time for Adoration, Mass, and an opportunity for the Sacrament of Reconciliation. The day ends in mid-afternoon. Because lunch is also served, we ask that you please register. A prayerful donation is requested.

August 16, 2022
The Assumption of the Blessed Virgin Mary
- directed by Fr. Joe Forcelle

September 13, 2022
The Meaning of the Cross
- directed by Dr. Chris Burgwald w/ Father Joe Vogel

October 11, 2022
TBD
- directed by Fr. Paul King

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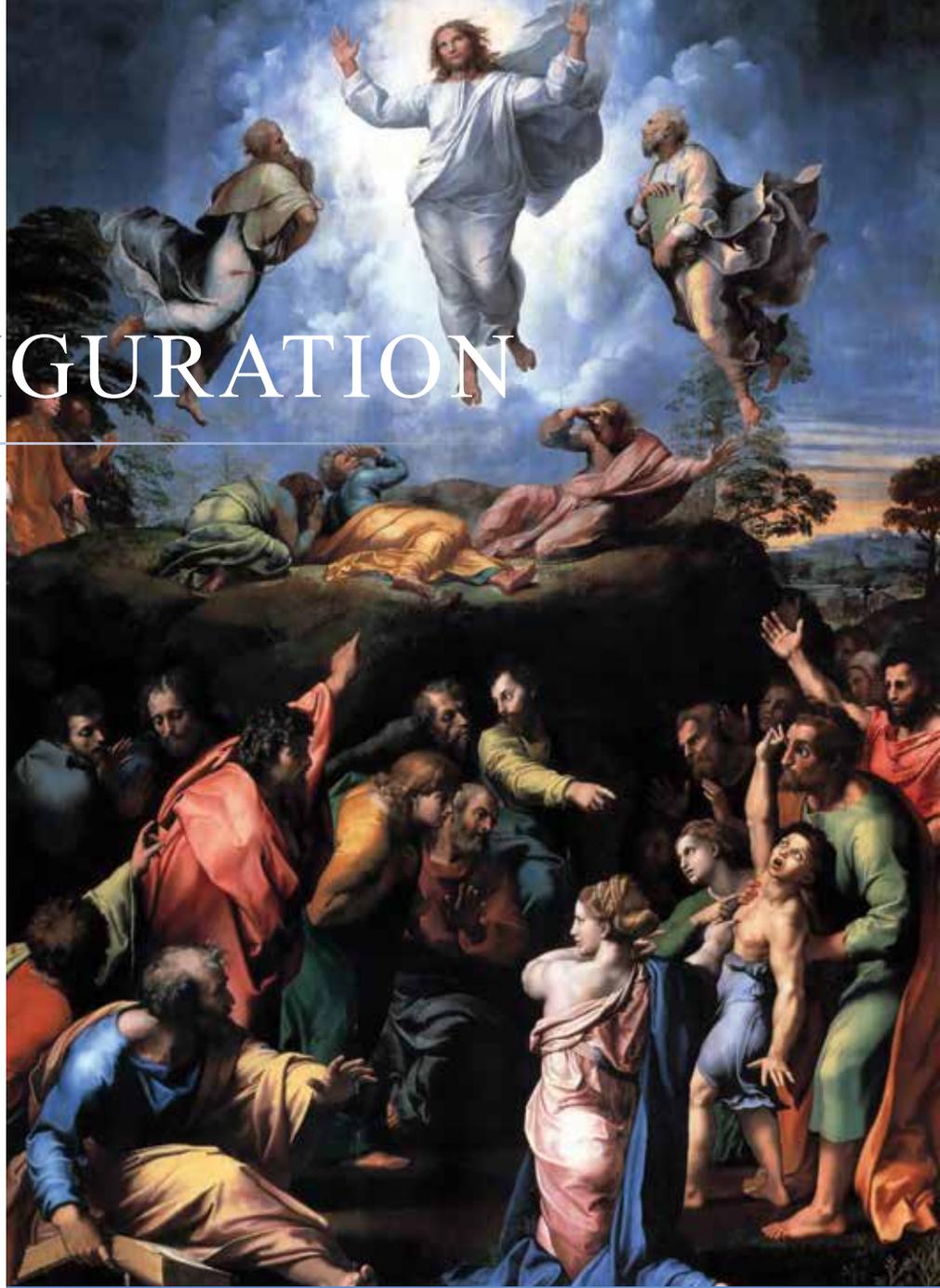
The miracle of the TRANSFIGURATION

By Veronica Szczygiel

In all three Gospel accounts, Peter sees the glorified body of Jesus, along with the presence of Moses and Elijah, and offers to build booths for them. His intent to do so is likely so that this heralding of the Messiah—demonstrated by the presence of Elijah and Moses, as Scripture foretold—might be seen and celebrated by all. Instead, Jesus tells the apostles that they should stay quiet, until the Son of Man has been raised from the dead. (Mt 17:9)

Peter's instincts were not misguided, just misdirected. "To bring others to Christ" and "let others see and know what we have seen and what we know" is, of course, our Gospel mandate. But Jesus was not to remain on that mountainside—his death and resurrection would be how God's saving plan for his people would be accomplished. The Transfiguration was meant to strengthen the apostles' faith and assure them of his divine nature, in anticipation that his crucifixion would strike fear in their hearts. God the Father even spoke: "This is my beloved Son, with whom I am well pleased; listen to him." (Mt 17:5)

This charge—to listen to Jesus—was meant not just for the three apostles present, but for all of us. We shouldn't simply *hear* Jesus' words but *listen*, as in let Jesus' message sink in deeply and move us to action. To *listen* to Jesus means to heed him. As Jesus was



transfigured, giving us a preview of sorts of the glorified life with God that awaits us all, we are transformed by our encounter with him. That transformation is meant to make us closer to Jesus not just in our relationship with him, but in who we *are*: Christ-like in our interactions with others; loving one another in the same selfless, self-sacrificing way that God loves us.

Society loves to label people, but what if we approached everyone we met—both family and strangers—as the fellow children of God they are? If

we perceive others as having human dignity, made in the image and likeness of God, we encounter the Lord in them. Looking at others mercifully through the eyes of Christ can foster forgiveness, bring personal healing and strengthen our human relationships. The miracle of the Transfiguration shows us that following Jesus in word and deed is what we are called to do. With this perspective, we can transform our lives and the lives of others.

The feast of the Transfiguration of the Lord is Friday, Aug. 6.

Yankton Benedictines celebrate jubilees

Sister Ann Kessler | 75th Jubilee



Sister Ann Kessler, a member of Sacred Heart Monastery, Yankton, celebrated her 75th jubilee on July 14, 2022. Sister Ann served for 45 years in educational ministry, 37 of those being at Mount Marty College. She is now retired and resides at Sacred Heart Monastery, Yankton.

Sister Mary Arthur Schramm | 70th Jubilee



Sister Mary Arthur Schramm, a member of Sacred Heart Monastery, Yankton, celebrated her 70th jubilee on July 14, 2022. Sister Mary Arthur served for many years in anesthesiology, both in practice and in education. She is now retired and resides at Sacred Heart Monastery, Yankton.

Sister Phyllis Hunhoff | 70th Jubilee



Sister Phyllis Hunhoff, a member of Sacred Heart Monastery, Yankton, celebrated her 70th jubilee on July 14, 2022. Sister Phyllis served as a supervisor in many different hospitals, but spent most of her years at Madonna Home in Lincoln, Nebraska. She is now retired and resides at Sacred Heart Monastery, Yankton.

Presentation Sisters celebrate jubilees

Sister Virginia Hallauer | 75th Jubilee



Sister Virginia celebrates her 75th jubilee. For more than 50 years, she taught primary students in Catholic schools throughout South Dakota and Minnesota, serving in both the classroom and CCD. In 1991, she began a homebound ministry at Immaculate Conception Parish in Watertown, serving there for 15 years. She is fully retired in Aberdeen.

Sister Elizabeth Remily | 75th Jubilee



Sister Elizabeth celebrates her 75th jubilee. After serving as a surgical nurse, Sister Liz, in collaboration with the San Francisco Presentation Sisters, spent 50 years establishing four separate hospitals and clinics in Mexico and Guatemala. She was also instrumental in founding Bera-khah House in Sioux Falls, a home for those living with HIV/AIDS. She is fully retired in Sioux Falls.

Sister Lois Ann Sargent | 70th Jubilee



Sister Lois Ann celebrates her 70th jubilee. An elementary teacher and principal for 36 years, she served students and staff in schools throughout Minnesota and South Dakota. She then served as congregational archivist for almost 30 years. She is fully retired in Aberdeen.

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ABERDEEN – Joel and Stephanie Sumption will celebrate their 25th anniversary on Aug. 30. They have 4 children and are members of St. Mary Parish.



ARMOUR – Richard and Jeanne Soulek will celebrate their 65th anniversary on Aug. 7. They have 5 children, 13 grandchildren and 14 great-grandchildren and are members of St. Paul the Apostle Parish.



BRANDON – Joe and Edie Sadler will celebrate their 50th anniversary on Aug. 5. They have 2 children, 7 grandchildren and 1 great-grandchild and are members of Risen Savior Parish.



BROOKINGS – Ron and Jan Seeley will celebrate their 60th anniversary on Aug. 18. They have 6 children, 18 grandchildren and 15 great-grandchildren and are members of St. Thomas More Parish.



DELL RAPIDS – Bill and Marie Skelly will celebrate their 55th anniversary on Aug. 5. They have 2 children, 5 grandchildren and 1 great-grandchild and are members of St. Mary Parish.



FLANDREAU – Jim and Brenda Doyle will celebrate their 50th anniversary on Aug. 25. They have 2 children, 4 grandchildren and 3 great-grandchildren and are members of Ss. Simon and Jude Parish.



HUMBOLDT – Stan and Mary Garry will celebrate their 50th anniversary on Aug. 19. They have 4 children, 13 grandchildren and 1 great-grandchild and are members of St. Ann Parish.



HURON – Tom and Marcia Ashbaugh will celebrate their 50th anniversary on Aug. 11. They have 3 children, 7 grandchildren and are members of Holy Trinity Parish.



HURON – Bill and Joan Whites celebrated their 50th anniversary on July 22. They have 2 children, 3 grandchildren and are members of Holy Trinity Parish.



KIMBALL – Bob and Nancy Koranda will celebrate their 50th anniversary on Aug. 7. They have 1 child, 5 grandchildren (1 deceased) and are members of St. Margaret Parish.



MILBANK – Jim and Sharon Hermans will celebrate their 50th anniversary on Aug. 11. They have 3 children, 12 grandchildren (6 deceased) and are members of St. Lawrence Parish.



MITCHELL – Alfred and Celesta (Sally) Hohn will celebrate their 70th anniversary on Aug. 11. They have 4 children, 8 grandchildren and 3 great-grandchildren and are members of Holy Spirit Parish.



PIERRE – Milton and Jean Morris will celebrate their 55th anniversary on Aug. 5. They have 5 children, 17 grandchildren and 1 great-grandchild and are members of SS. Peter and Paul Parish.



SALEM – Rich and Cathy Roling will celebrate their 50th anniversary on Aug. 5. They have 4 children, 11 grandchildren and are members of St. Mary Parish.



SIOUX FALLS – Deacon William and Deb Radio will celebrate their 50th anniversary on Aug. 19. They have 3 children, 7 grandchildren and are members of Cathedral of Saint Joseph Parish.



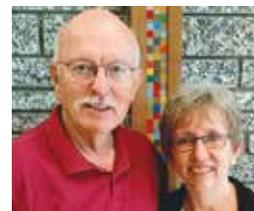
SIOUX FALLS – Mike and Donna Edwards will celebrate their 25th anniversary on Aug. 30. They have 2 children and are members of St. Katharine Drexel Parish.



SIOUX FALLS – Larry and Dottie Meyer will celebrate their 50th anniversary on Aug. 21. They have 2 children, 4 grandchildren and are members of Holy Spirit Parish.



SIOUX FALLS – Jim and Theresa Phelps will celebrate their 40th anniversary on Aug. 21. They have 2 children, 6 grandchildren and are members of Cathedral of Saint Joseph Parish.



SIOUX FALLS – Larry and Kathy Pulford will celebrate their 50th anniversary on Aug. 5. They have 3 children, 8 grandchildren and are members of Christ the King Parish.



SIOUX FALLS – David and Tonia Honner will celebrate their 30th anniversary on Aug. 15. They have 4 children, 2 grandchildren and are members of St. Katharine Drexel Parish.



SIOUX FALLS – Dick and Norma Jean Brown will celebrate their 60th anniversary on Aug. 25. They have 3 children, 8 grandchildren and 4 great-grandchildren and are members of Holy Spirit Parish.



VERMILLION – Richard and Virginia Knutson will celebrate their 50th anniversary on Aug. 12. They have 5 children, 10 grandchildren and are members of St. Agnes Parish.



WAGNER – Dennis and Joan Payer will celebrate their 50th anniversary on Aug. 25. They have 3 children, 3 grandchildren and are members of St. John the Baptist Parish.



WEBSTER – Leo and Myrene Gaikowski will celebrate their 65th anniversary on Aug. 10. They have 6 children, 18 grandchildren and 26 great-grandchildren and are members of Christ the King Parish.



YANKTON – Clair and Deanna Sudbeck will celebrate their 60th anniversary on Aug. 11. They have 4 children, 11 grandchildren (1 deceased) and 1 great-grandchild and are members of St. Benedict Parish.

ANNIVERSARY SUBMISSION GUIDELINES

We accept anniversary submissions for the following anniversary years: 25, 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 August 18 for inclusion in the October 2022 edition to:

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Presentation Sister Armella Stratman dies at 97

Sister Armella Stratman, 97, a Sister of the Presentation of the Blessed Virgin Mary, died June 25, 2022, at Avera Mother Joseph Manor, Aberdeen.

Mass of Christian Burial was celebrated June 29 in the Chapel at Presentation Place. Burial was at Sacred Heart Catholic Cemetery.

Barbara Stratman was born Oct. 17, 1924, in St. Helena, Nebraska, to Caroline (Koch) and Alben Stratman. Barbara graduated from Wessington High School in Wessington, South Dakota, in 1942 and attended Notre Dame Junior College in Mitchell. She entered Presentation Convent Sept. 12, 1947, and professed vows Aug. 10, 1950, receiving her religious name of



Sister Armella Stratman

Sister Armella. She attended Presentation College in 1956 and received a Bachelor of Science in education from Northern State University in 1969.

Sister Armella dedicated more than 50 years to Catholic education, teaching at schools in Artesian, Humboldt, Harrisburg, Madison, Sioux Falls, Mitchell, Milbank and Watertown, South Dakota, and Anoka, Minnesota. She served as a volunteer at Avera Brady Memorial Home, Mitchell, for 10 years after her retirement from teaching and moved to Aberdeen in 2005.

She is survived by her community family of Presentation Sisters and many friends.

She is preceded in death by her parents; two sisters Freida Stratman and Melanie Stratman; and two brothers Ed Stratman and Clarence Stratman.

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UPCOMING EVENTS

Bishop's Hunt raises funds for Newman centers

The 28th Annual Bishop's Charity Hunt will be taking to the fields in the Kimball area in September to raise money in support of Newman centers in the Diocese of Sioux Falls. Priests and lay hunters will join Bishop DeGrood to hunt pheasants, swap stories and celebrate Mass.

Produced by the Catholic Community Foundation for Eastern South Dakota, the hunt will be hosted by Horseshoe K Ranch on Sept. 19-20. There will be plenty of great food, trap shooting to warm up, and prizes to win, not to mention the challenge of the hunt.

All proceeds for the Bishop's Charity Hunt benefit Catholic Newman centers on university campuses in the diocese. These centers are critical places where college students can deepen their faith at a time when the culture works against it. Decisions made during these years have deep impacts on the rest of these students' lives. Strong Catholic campus ministry forms leaders of tomorrow in our society and our Church—from strong husbands and wives to priests and religious.



Priests and lay faithful gather for a meal during last year's hunt. (Photo by Ellen Keena)

Here's a snapshot of the impact Newman centers have on students:

- Average of 130-plus students attending daily Mass
- Over 700 students attending Sunday Mass
- Over 90 weekly Bible studies held on campus, with approximately 425 students attending
- Newman centers provide services such as Mass and confession, Bible studies, retreat opportunities, service projects, mission trips, marriage prep, RCIA and counseling services.

To learn more about the Bishop's Hunt or to register, visit ccfesd.org/events/bishops-charity-hunt.



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All funds raised will support the Bishop O'Gorman Catholic Schools Foundation operations.

Recitation of the Rosary

Friday, Aug. 5 – 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.

**Encounter Ministries
Summer Intensive**

Aug. 8-11 – Join us at Encounter Ministries Aberdeen satellite campus Summer Intensive, evenings 5-9:30 p.m. Get a taste of the joy, transformation and renewal that is at the heart of Encounter’s mission!

- Night 1/Quarter 1: Identity & Transformation
 - Night 2/Quarter 2: Hearing God’s Voice & the Prophetic Gifts of the Holy Spirit
 - Night 3/Quarter 3: Power & Healing
 - Night 4/Quarter 4: Inner Healing
- Register at encounterschool.org/aberdeen.

**Sacred Heart (Aberdeen)
Marian Festival**

Aug. 14 – Sacred Heart Parish in Aberdeen is sponsoring our annual Marian Festival at the parish hall at noon. Come enjoy this special event with foods from around the world cooked by our parishioners and a display of statues and images of Our Lady from many of her beloved titles. There will be plenty of door prizes and fabulous music. Please contact Chiara Wang at 605-225-7065 for more information.

Journey to Holiness retreat

Sept. 8-10 – Sacred Heart Parish in Aberdeen is hosting “The Journey to Holiness” retreat, directed by Dr. Clare Ten Eyck. This retreat will empower the faithful with tools for spiritual and psychological growth and inner healing, including grieving the loss of a loved one. With over 30 years of counseling experience from Catholic viewpoints, Dr. Ten Eyck is a mother of nine children and has given numerous retreats on spiritual growth, prayer and healing. Please call Chiara at 605-225-7065 for details and questions.

Surviving Divorce program available

Sept. 11 – Surviving Divorce is a proven program of hope and healing. It offers answers and guidance to the many issues surrounding divorce: shock, anger, parenting, annulments, remarriage and more. It brings the divorced through emotional healing, the power of forgiveness, and into a more vibrant relationship with Christ. Whether you are now separated or have experienced divorce weeks or years ago, this program is for you. It will be held Sundays, Sept. 11-Oct. 16 from 6:30-8:30 p.m. at Immaculate Conception Parish Center. Cost is \$45 and includes all materials. All are welcome, please invite those who may benefit. Scholarships are available. This program will only be held if we have a minimum of three registrants. Call Sheila at 605-237-9052 or the office at 605-886-4049 to register.

O’Gorman Golf Classic

Sept. 19 – O’Gorman Golf Classic at Willow Run. Registration will begin at noon, with tee off at 1 p.m. Lunch will be provided. Awards banquet and dinner to follow around 5 p.m. Proceeds benefit the O’Gorman High School Athletics Boosters. To register a team or single golfer, please visit OGGolfFall22.givesmart.com or contact Summer Wagner at 605-575-3391, swagner@ogknights.org.

Parish Dinners

St. George Parish Dinner, Scotland

Sept. 11 – Annual Fall Supper. Serving 4-7 p.m., raffle at 7 p.m. Broasted chicken, baked ham, cheesy potatoes, salads and pies.

The Lourdes Center

Fall Grief Series – The Lourdes Center will present a new Fall Grief Series blending faith, education, psychology, speakers, videos and each week small group discussions. This program will run for eight weeks on Tuesdays, Sept. 6-Oct. 25, from 6-8 p.m. Please call The Lourdes Center at 605-988-3775 for more information or to register for the program.

Sacred Heart Monastery

Aug. 5 – Online Lectio Divina, Fridays, Aug. 5, 12 and 19 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, Sr. Penny Bingham OSB at pbingham@yanktonbenedictines.org or 605-668-6023. Include your email address.

Aug. 20 – Monthly Contemplative Mornings. Meeting the third Saturday of the month, 9-11:15 a.m. Contact Sr. Doris at doberembt@yanktonbenedictines.org or 605-668-6022. Or visit yanktonbenedictines.org/retreats-contemplative-mornings.

Aug. 24 – Registration deadline for Spiritual Enrichment Program: open to men and women who desire to deepen their relationship with God through monthly gatherings (by Zoom), selected readings and a silent retreat experience (silent retreat scheduled at your convenience). Participants will meet once a month, September through April, on Saturday mornings, 9:30-11:30 a.m., for prayer and a facilitated group dialogue about the selected reading. For more information, go to yanktonbenedictines.org/spiritual-enrichment-program or contact us at benedictinepeacectr@yanktonbenedictines.org or 605-668-6292.

Sept. 14 – Registration deadline for Scripture Study: study, pray and discuss the Bible with online Scripture studies through the Benedictine Peace Center. Sessions begin Sept. 21. Sr. Doris Oberembt will lead the Gospel of Mark, Part I, 9:30-11 a.m. on Wednesdays for six weeks. Sr. Mary Jo Polak will lead the Acts of the Apostles, Part I on Wednesdays, 7-9:30 p.m., for six weeks. To register or for more information, go to yanktonbenedictines.org/retreat-center/scripture-study or contact BenedictinePeaceCtr@yanktonbenedictines.org or 605-668-6292.



28th Annual
BISHOP'S CHARITY HUNT
 Benefiting Newman Catholic Campus Ministry
 SEPTEMBER 19 & 20, 2022
 Horseshoe K Ranch | Kimball, SD

TO REGISTER, VISIT CCFESD.ORG
 OR CALL 605.988.3765



Produced By Catholic COMMUNITY FOUNDATION

THE BISHOP'S
BULLETIN



Catholic Diocese of Sioux Falls
 523 N. Duluth Avenue
 Sioux Falls, SD 57104-2714



SATURDAY

AUGUST 6TH

5 PM - 9 PM

DOWNTOWN SIOUX FALLS, SD

212 E 11TH ST, SIOUX FALLS, SD 57104

Held outdoors, under tents, those attending will experience a fantastic evening of fun and fellowship while supporting those in our community who most need of help.

UNLIMITED TASTINGS OF:

FOOD, CRAFT BEER, WINE, BOURBON, AND SODA, IN ADDITION TO GAMES, ACTIVITIES, MUSIC & MORE!

MUST BE 21+ TO ATTEND

BENEFITING



PRODUCED BY



MONDAY

AUGUST 22ND

COUNTRY CLUBS



BISHOP'S CUP GOLF TOURNAMENT

MORNING

ROUND

7:30 AM SHOTGUN START
 PLAYED ON THE COUNTRY CLUB OF SF ONLY

AFTERNOON

ROUND

12:30 PM SHOTGUN START
 PLAYED ON MINNEHAHA COUNTRY CLUB AND THE COUNTRY CLUB OF SIOUX FALLS

9-HOLE

FUN EVENT

2:00 PM SHOTGUN START
 PLAYED ON THE PAR 3 EXECUTIVE COURSE AT THE COUNTRY CLUB OF SIOUX FALLS

BENEFITING

