



THE BISHOP'S BULLETIN

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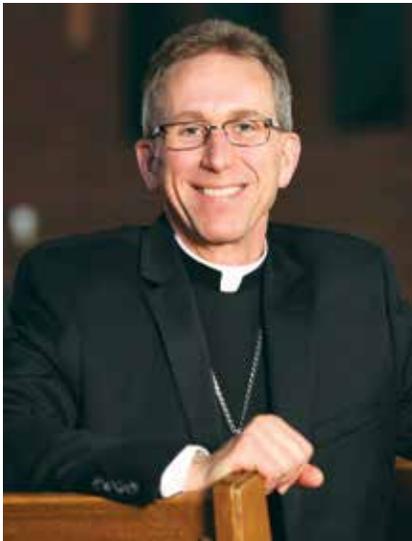


Eucharistic Revival

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Reigniting belief in the Real Presence

It's time for a good old revival



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

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In history books, I remember reading about various revivals; even in the Catholic Church, revival preachers are known to have visited parishes to revitalize the community, calling for a renewal of their spiritual lives. In our diocese and throughout the U.S., a three-year National Eucharistic Revival has just begun with the goal of revitalizing our parishes and communities in a new way.

If we were to Google “revival,” we may find an Oxford Dictionary definition like “an improvement in the condition or strength of something.” A spiritual revival is an initiative to improve our spiritual condition and strength. Certainly for myself and any of us, it is easy to settle into what is easy or most comfortable in life, which includes our spiritual lives. I have found through retreats, days of recollection or educational opportunities that revival can become a “spark” to light a good fire of new initiative and engagement in the spiritual life.

The goal of the Eucharistic Revival is to renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist, and by this to inspire a movement of Catholics across the United States who are healed, converted, formed and unified by an encounter with Jesus in the Eucharist—and who are then sent out on mission “for the life of the world.”

From my perspective as bishop of our own diocese, it is my hope that the revival will be an opportunity for Catholics and others to learn more about the Eucharist, take time to prayerfully

ponder the incredible gift it is, spend time at weekly, and perhaps even daily, Mass participating in the holy sacrifice of the Mass, and taking time to pray before the real presence of Jesus in the Blessed Sacrament. I find when I fall more deeply in love with the Lord in the Blessed Sacrament I am able to receive God’s insights, inspirations and encouragements and sort through with him what he desires for me in my ministry as bishop.

I have found a daily hour of prayer before the Blessed Sacrament extremely helpful as a seminarian, priest and bishop. I only wished I would have appreciated and committed to it earlier in my life as a layman working in the world.

To give you a sense of how a Holy Hour can impact people, I am often inspired when I ask junior high and high school students how they liked D-camp. Even though they have a lot of different opportunities for outside games, talks, conversations with friends and campers and just hanging out, the most common response I hear to the question “What was your favorite part?” is “adoration.” Now that says a lot about our youth and God!

God has a way to speak in the silence when we give our attention to him in adoration that no other activity seems to do on these fun weeks for the youth. The same is true for people of various ages, just being with the Lord and letting him love us as we relate to him our joys, struggles, hopes, disappointments, worries, etc. That is because he loves us that much and desires us to simply receive his love and lead us to healthy, happy and holy lives, regardless of our age, vocation or circumstance of life.

I hope in this edition of The Bishop’s Bulletin, you find inspiration to draw closer to our eucharistic Lord and revitalize your own spirit, and I hope you will join me in a daily, or at least weekly, time of adoration before our Lord in the Blessed Sacrament.

BISHOP'S SCHEDULE

SEPTEMBER

- 3 4:00 Dakota Bowl Mass,
O'Gorman High
School Performing
Arts Center
- 4 9:00 State Fair Mass,
Freedom Stage, State
Fair Grounds, Huron
- 4-5 Labor Day priest
gathering, Abbey
of the Hills
- 10 4:00 Stational Mass,
Cathedral of Saint
Joseph*
- 15 11:00 Priest Council
meeting, Catholic
Pastoral Center
- 17 9:00 Men's Retreat,
Holy Spirit Parish,
Sioux Falls
4:00 Stational Mass,
Cathedral of Saint
Joseph*
- 18 10:30 Confirmation,
St. John, Plankinton,
St. Mary, Stickney,
St. Peter, White Lake,
at St. John
3:30 Confirmation St.
Margaret, Kimball, St.
James, Chamberlain,
at St. Margaret
- 19-20 Bishop's Charity Hunt
benefiting Newman
Catholic Campus
Ministry, Horseshoe K
Ranch, Kimball

OCTOBER

- 1 4:00 Stational Mass,
Cathedral of Saint
Joseph*
- 3-6 Clergy Days,
Arrowwood Resort
Cedar Shore, Oacoma

*Broadcast on Keloland TV or
livestream via sfcatholic.org

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A B O L D

Aberdeen parishes and organizations unify as Catholics

By Matt Crosby | Photos courtesy of Barb Grosz Photography

What happens when two parishes in a historically divided community come together with other Catholic organizations? Gratitude, Sunday worship, cooperation and a spirit of faith and unity.

The One Vine, Many Branches event, which brought an estimated 1,400 people together, was held at the Barnett Center at Northern State University in Aberdeen on Pentecost Sunday, June 5. It was organized to bring area Catholics together in a spirit of gratitude and to foster greater collaboration among Catholic entities in the Aberdeen area.

The event included an all-area Mass, the Knights of Columbus serving pancakes to roughly 800 people, and hundreds of volunteers making the day happen. And one priest, Father Michael Griffin, who grew up in Aberdeen, was thrilled to look over the large crowd and see community members who gathered for the uniting event.

“It exceeded my wildest imagining of what that Mass would be,” Father Griffin said. “There is absolute gratitude in my heart for what the team did. They were just fantastic.”

Spirit of unity

The One Vine, Many Branches event represented a culmination after more than a year of formal planning, but it also marked a starting point for a long-term cooperative future vision. Organizations represented were St. Mary Parish, Sacred Heart Parish, the Presentation Sisters, Aberdeen Catholic School System, Presentation College, Avera St. Luke’s Hospital and the St. Thomas Aquinas Newman Center serving Northern State University.

This effort strongly aligns with the diocesan vision of *Lifelong Catholic Missionary Discipleship Through God’s Love*, explained Father Andrew Dickinson, pastor of Sacred Heart and St. Mary parishes.

“I see initiatives like this as ways for us to begin to accelerate that cultural change that needs to happen in our parish cultures,” he said. “I think in many ways, our parish

cultures have been focused in on themselves and not with any ill will, but just like many things in life, you can get focused on things and forget about other things.”

Focus in one area that can lead to forgetfulness elsewhere might be too much time devoted to a job, where someone then fails to give adequate time to family members. Another example could be emphasizing one’s health to the point where that person’s prayer life is neglected.

Father Dickinson is especially looking forward to a balanced approach toward mission that pays attention to organizational work, but is sensitive to the needs of the larger body of Christ.

“To me, what’s exciting about this is the opportunity for us to turn our eyes outwards,” he said.

Early efforts bear fruit

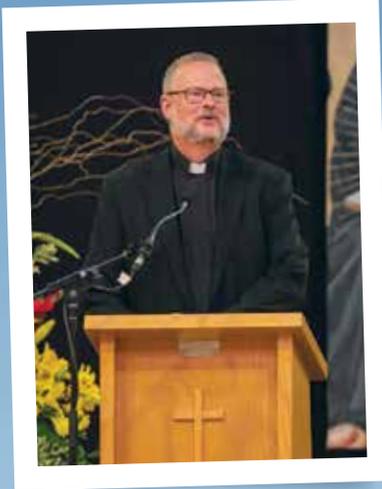
The idea for this initiative began before Father Dickinson became pastor of Sacred Heart in July 2020 and St. Mary in July 2021. It is based on John 15:5, where Jesus says, “I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.”

Early efforts began when Father Griffin was pastor at St. Mary Parish and Father Mark Lichter was pastor at Sacred Heart Parish. Both men became pastors in Aberdeen at the same time, and they made it a habit to get together on Friday mornings for breakfast or coffee.

“We committed ourselves, right from the start, to working together as collaboratively as possible,” Father Griffin said. “Our intention and our desire was that we would always speak from the same page.”

Their original idea of one Mass for the entire Aberdeen community was less about overcoming divisions and more about inspiring a greater understanding of what could be accomplished. Father Griffin mentioned the leading role of the Church throughout Aberdeen’s history in areas such as health care, education and outreach to those in need.

HORIZON



Father Michael Griffin delivers an impassioned speech to the assembly



The One Vine event held at the NSU Barnett Center



Father Andrew Dickinson, pastor for the Aberdeen parishes

“The Catholic Church in Aberdeen was transformational,” Father Griffin said. “And we can still be that.”

Local organizational leaders have also been working for years on opening lines of communication and discussing areas of common objectives.

“You have to have a culture of collaboration so that you can start utilizing your resources of prayer, action and even financial resources as efficiently and effectively as you can,” said David Vetch, executive director of the Aberdeen Catholic Foundation.

In time, David expects more shared opportunities among organizations and a transparent vision for ministry and evangelization in the Aberdeen area.

“Our people will be energized around a vision that builds not only our Aberdeen faith community, but even the Aberdeen community itself,” David said. “We’re going to have opportunities to continue to build that outreach in our community.”

Future outreach may focus on addressing food insecurity, mental health concerns, the needs of veterans, and others. At the parish level, brick and mortar updates and expanded ministries to meet future needs are anticipated discussion topics.

Laurie Campbell played a major role in successfully organizing the One Vine, Many Branches event. She’s an Aberdeen Catholic Foundation Board member and previously

worked in the Aberdeen Catholic School System as a teacher and then as an official in the foundation office. Her background in event planning and familiarity with other people preparing for the event made Laurie a wise choice for the effort.

“I gained so much from doing it,” she said, noting that she coordinated with 267 volunteers in various capacities. “I got to meet a lot of people that I normally would not have met, kind of for a common purpose.”

And if a similar all-area Mass like One Vine, Many Branches takes place in the future, the team is prepared.

“I know a lot about this event,” Laurie said. “I’ve got page after page of notes.”

Looking ahead

Amid the reality of declining numbers of practicing Catholics and the increasing hostility in our culture toward religion, the One Vine, Many Branches event was a bright light on the horizon for a glorious new dawn in our diocese. It shows us that expanding beyond our parishes and towns and unifying as Catholics to ensure the Catholic faith will be stronger for generations to come is the bright future that awaits us, should we choose to rise to the challenge.

Will you rise to the challenge of unity? Add it to your prayers and see where the Holy Spirit takes us.



Father Doug Binsfeld processes with the Eucharist during the Bishop's Fishing Tournament event

Eucharistic Revival

Reigniting belief in the Real Presence

By Wendy Royston

Over the next three years, Catholics across the country will be united in reviving what research shows (both locally and around the globe) has been declining steadily among Catholics: a devotion to the real presence of Jesus in the Eucharist.

“In 2017, a Pew Research poll showed that one-third of Catholics could identify the actual teaching of the Church surrounding the holy Eucharist,” said Father Scott Traynor, vicar for lay and clergy formation at the Diocese of Sioux Falls.

That teaching, summarized by the theological term “transubstantiation,” is the Catholic teaching that when an ordained priest prays the words of institution—this is my body; this is my blood—the bread and wine are truly transformed into the body and blood

of Jesus, while continuing to retain the appearance of bread and wine.

“Many, many Catholics don’t know that or [they] think it’s just a symbol,” Father Traynor said, presenting a “crisis of faith and understanding. ... You can’t assent in faith to what you haven’t even heard of,” and a decreased understanding of the Eucharist has led to declined Mass attendance.

Father Traynor said the very thing that makes the Eucharist miraculous is the thing that makes it hard to understand.

“There are all sorts of times where a substance becomes a different substance. When hydrogen and oxygen come together, they become water, and they don’t look like hydrogen and oxygen anymore. Their appearance and (accidental) properties change ... when there’s a change in substance,”

he said. Conversely, in the Blessed Sacrament, the change is not obvious. “The substance of the bread and the substance of the wine become the substance of Jesus, body, blood, soul and divinity, but retain their appearance.

“The retaining of the appearance is actually the miracle,” Father Traynor said. “Sometimes we hear about eucharistic miracles, where the host turns into a piece of flesh that bleeds, for example. That is a whole other category of miracle ... because that’s just flesh and blood.”

But the entirety of the Real Presence cannot be seen by the human eye.

“It becomes the body, blood, *soul and divinity* of Jesus. It becomes *all* of Jesus, in a way that he can actually communicate himself to us as the Bread of Life,” Father Traynor said.



NATIONAL Eucharistic Revival

TIMELINE

JUNE 19, 2022 – JUNE 11, 2023

Year of Diocesan Revival:

This first year of the revival invites diocesan staff, bishops and priests to respond to the Lord's personal invitation and equips them to share this love with the faithful through eucharistic congresses and events.

JUNE 11, 2023 – JULY 17, 2024

Year of Parish Revival:

The second phase will foster eucharistic devotion at the parish level, strengthening our liturgical life through faithful celebration of the Mass, eucharistic adoration, missions, resources, preaching and organic movements of the Holy Spirit.

JUNE 2, 2024

Diocesan-wide event:

The year of the parish will culminate at the diocesan level in an event held in Sioux Falls.

JULY 17-21, 2024

National Eucharistic Congress:

At this historic event, more than 80,000 Catholics of all ages will gather in Indianapolis to reconsecrate their hearts to the source and summit of our faith.

JULY 17, 2024 – PENTECOST 2025

Year of going out on mission:

Having enkindled a missionary fire in the hearts of the American faithful, the Holy Spirit will send us out on mission to share the gift of our eucharistic Lord as we enter the universal Church's jubilee year in 2025.

U.S. bishops face the challenge

In order to counteract the decline in understanding of the basic teachings of the Church, the bishops of the United States have organized what Father Traynor terms "a really proactive pastoral response."

The feast of Corpus Christi, this past June 19, kicked off the bishops' three-year Eucharistic Revival. The nationwide effort is intended to unite parishes and dioceses in pursuing the U.S. Conference of Catholic Bishops (USCCB) vision: "To form a movement of Catholics across the United States, healed, converted, formed and unified by an encounter with Jesus in the Eucharist, and sent out in mission for the life of the world."

"It's really kind of an unprecedented effort where the bishops of the United States have recognized this pastoral need and come up with a very creative and practical way to meet it," Father Traynor said. "The pastoral need is that ... both Mass attendance and people's understanding of the actual teaching of the Church around the holy Eucharist has been famously on the decline for some time."

A closing celebration of the revival's mission, "to renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist," will be held in July 2024. That event, which Father Traynor described as "a World Youth Day-scale event," is expected to draw more than 80,000 Catholics to Indianapolis, Indiana.

Bishop Andrew Cozzens of the Diocese of Crookston (Minnesota) is leading the revival. He envisions a nationwide movement in which the Holy Spirit ignites a fire for the faith in families and parishes that spreads to dioceses and archdioceses, eventually rekindling a love for Jesus in the Eucharist across the nation and around the globe.

Father Traynor said Bishop Cozzens often tells those involved in the revival, "I just want to start a forest fire,

and I want arsonists everywhere. You guys just go out and start fires."

"He does not desire a top-down approach with prescribed methods and training," Father Traynor said. "Instead, sharing the mission and vision and encouraging grassroots efforts from the parish level."

He summed up the direction of the movement as a proposition to the leaders of dioceses, parishes and Catholic organizations: "In what you do anyway, what can you do to offer and serve the Church, either in your area or across the country, to promote this mission and vision?"

Road to revival

The first year of the revival is the *Year of the Diocese*. The USCCB is asking dioceses across the country to promote the revival's mission in creative ways.

In the Sioux Falls Diocese, inspiration is being sought through a diocesan steering committee, along with the collaboration of committees of priests and lay people in each of the six deaneries, making plans at the regional level. Additionally, each parish priest has been asked to form a core team of parishioners who are poised to lead the revival.

"We really just want to trust in the inspiration of the Holy Spirit and the different gifts and resources that people have to make this mission and vision a reality in our diocese," Father Traynor said.

How that will actually play out remains to be seen, but Father Traynor said he imagines "beautiful nights" of praise and worship with confessions, Mass, adoration and uplifting music.

The second year will be the *Year of the Parish*, during which the ideas generated across the diocese and the events held at the diocesan level will be implemented in its parishes.

Throughout the course of the revival, efforts will be measured against five strategic pillars:

- Fostering encounters with Jesus through kerygmatic (basic Gospel message) proclamation and experiences of eucharistic devotion
- Contemplating and proclaiming the doctrine of the Real Presence through the truth of our teaching, the beauty of our worship and the goodness of a life of service
- Empowering grass-roots creativity with movements, apostolates, institutions and parishes
- Reaching the smallest units
- Embracing and learning from various intercultural eucharistic traditions

The revival will focus on *fostering encounters with Jesus through kerygmatic proclamation and experiences of eucharistic devotion*. Simplified, Father Traynor said, “God created us to be in friendship with him, but we denied the relationship through sin. ... That calls for a personal response lived out in the Church. ... The kerygmatic proclamation is really seeing how things are going in your life and seeing what they long for more and reminding that Jesus is the way to find that fulfillment, in the Eucharist.”

Another pillar of the revival is to *contemplate and proclaim the doctrine of the Real Presence through the truth of our teaching, the beauty of our worship and the goodness of a life of service*.

“Goodness, truth and beauty is what causes the heart to fall in love,” Father Traynor said. “We want people to know what we proclaim and believe about Jesus in the Blessed Sacrament, and that’s through teaching, but it’s also through witness of the beauty of our worship and through the goodness of service.”

He said this gets to the heart of reaching non-practicing Catholics, who might self-identify within the fastest-growing segment of Christians, according to Pew Research: the *nones*—those who believe in the teachings of Jesus but who chose not to identify with a formal religious tradition.

“To people who are at that threshold of conversion, who basically lack trust, let alone a curiosity and openness to what the Church has to say, the most effective evangelizing we can do is to be able to

give the witness of being a good human being to them,” Father Traynor said.

The best way to accomplish this is for individual Catholics to embody what the Church has done for centuries.

“On a daily basis, we care for more sick people, visit more imprisoned people, educate more people, shelter more homeless people, feed more hungry people than any combination of organizations in the world,” he said. “That’s motivated out of love for Jesus (who) loves each of these people in their needs and, as his disciples, we should give witness to that by our own service.”

The revival also strives to *empower grass-roots creativity with movements, apostolates, institutions and parishes and to reach the smallest units*.

“It’s not just at the diocesan level, but every parish, every group in the parish, every family in the parish we want to be touched by this revival and make a response in their orbit,” Father Traynor said.

Father Traynor said each year, 80,000 Vietnamese Catholics hold their own eucharistic celebrations in the United States. The USCCB intends to *embrace and learn from various intercultural eucharistic traditions* and the joy they share in their celebration and bring it to the multicultural Catholic stage with the closing celebration in 2024.

Why does all of this matter here?

Father Traynor said the Eucharistic Revival is the product of “divine prompting” that proves “God is on the march, and he is taking good care of the Diocese of Sioux Falls as he’s lined up all of this.”

When Bishop Donald DeGrood prayed about his appointment to the Sioux Falls Diocese prior to arriving in February 2020, Father Traynor shared, he was “well aware of the statistics of decline” and prayed about how he could shepherd the people of East River South Dakota in a way that would counteract the trend. “Marginally managing decline while staying slightly better than our neighbors isn’t Bishop Donald DeGrood. ... He is a man of hope and optimism and trust in the Lord.”

In a spirit of trusting that the Lord would provide whatever his flock needed, Bishop DeGrood prayed, according to Father Traynor, that the diocese would thrive under his leadership.

“That was really the catalyst for the vision of our diocese to form a culture of *Lifelong Catholic Missionary Discipleship Through God’s Love*,” Father Traynor explained.

“That isn’t just ‘word salad’ ... this is really what we see in the Gospel. When Jesus is proclaiming the kingdom, his proclamation is always accompanied



Announcements about the specifics of the Eucharistic Revival are continuing to emerge. Details will be released at eucharisticrevival.org and sfcatholic.org/eucharist as they become available.

by acts of divine power. He heals the blind and the lame and the leprous and the mute ... and that healing is at the service of a spiritual conversion. [Similarly], people are healed by encounters with Jesus in the Eucharist at Mass. ... The power of Jesus Christ to physically, emotionally, psychologically and spiritually heal is present in the Blessed Sacrament at every Mass,” Father Traynor said, citing numerous examples from his own priesthood of changes made in people’s lives after encountering the Eucharist.

And “through God’s love isn’t just a pretty flair at the end of the statement,” he said. “It’s really the foundation, the goal and the fabric against which the rest of that mission and vision is woven, because the only thing that causes me to want to be a disciple of Jesus is experiencing his love. The only adequate motivation to want others to know and love Jesus is Christ’s own love for them.

“The only fruitful cause for evangelization is being caught up in Jesus’s love for each person, and ... being missionary disciples is all rooted and ordered to love,” Father Traynor continued. “So, beginning, middle and end, it’s all about love. The sacrament of the holy Eucharist is the sacrament of Christ’s redemptive love. No greater love is there than this, to lay down one’s life for one’s friends. It’s that redemptive love—Christ’s sacrifice on the cross—that’s made present and effective at every Mass. The Eucharist is the sacrament of Christ’s redemptive love, so, of course, it’s at the heart of our growing in our diocesan vision of *Lifelong Catholic Missionary Discipleship Through God’s Love*.”

A few months after Bishop DeGrood came to Sioux Falls and introduced his divinely inspired vision, the University of Mary released a book, “From Christendom to Apostolic Mission,” that addressed the reasons behind the Church’s struggles.

“That book gives the background of why this vision of organizing the efforts of our diocese to form lifelong Catholic missionary disciples through God’s love ... is necessary. We don’t live in Christendom anymore—we’re



Father Scott Traynor, vicar for lay and clergy formation.

living in an apostolic age—and if we’re just drifting along with the stream, we’re going to continue to decline,” Father Traynor said, summarizing the 94-page book more than 5,000 Catholics in the diocese studied in 2021. “That book and the study that we were able to do ... really gave the ‘why’ behind the ‘what’ of our vision, which was a great grace.”

The graces continued to flow when Pope Francis called for a three-year Synod on Synodality in October 2021.

“The heart of the Synod on Synodality was to have intentional conversations with people and just see what God is raising up in the hearts of the people,” Father Traynor explained, adding that the synod’s goal really mirrored Bishop DeGrood’s goal locally and magnified it to a universal level.

As a response to the pope’s call and to include input from as many of its members as possible, the Sioux Falls Diocese created an online survey and facilitated discussion sessions in parishes across the diocese.

The 4,000 surveys collected showed two major themes: an ache in the hearts of East River Catholics to make greater, more intentional efforts to reach non-practicing Catholics, especially men, whose practice of the faith has shown a significant impact on their children’s adult spirituality in numerous studies since the 1990s.

And the other theme?

“The most treasured piece of our faith is the Eucharist,” Father Traynor said. “Even if we have terrible music and awful preaching, we have the Eucharist, and that’s what we treasure as Catholics.”

Just as the diocese was getting a grasp on the results of the survey and searching for ways to counteract the concerns it presented, the U.S. bishops announced their vision.

“Of all the things they could do to promote lifelong Catholic missionary discipleship through God’s love ... the centrality of the Eucharist emerges, and how we can get more people connected to our Catholic faith by encountering Jesus in the Blessed Sacrament,” Father Traynor said.

He connected more dots of God’s evident plan, saying the events that have unfolded since February 2020 prove that God is authoring the Catholic story in our diocese and the world.

“New bishop, this vision, here’s the cultural reason of why the vision’s so important, here’s a chance from the universal church—from the pope—to have really good discussions ... and what did we learn? This intense focus on the Eucharist and then, lo and behold, the U.S. bishops invite us to an intense focus on connection to Christ in the Eucharist as the hinge of renewing the Church. ... That is crazy-detailed providence,” Father Traynor said. “That excites me to no end, to see what God is going to raise up as we now move into this phase of the Eucharistic Revival.”



Is Jesus really asking us to eat his flesh?



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 a 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 turn to the New Testament, to see how Jesus built on the foundations that had been laid in the Old Testament to offer us the great gift of the Mass and the Eucharist.

We'll begin by looking at one of the most well-known passages in this regard: chapter six of John's Gospel, in which Jesus builds especially on the Old Testament root of the manna in the desert. I'd encourage you to pull out a Bible or pull up John 6 on the internet (just do a search for Bible John 6) and follow along.

In John 6:1-15, John begins this chapter by telling us about the miracle of the multiplication of the loaves. Note when it occurs: at the time of the Passover. What happens in this miracle? Jesus took the bread, gave thanks and distributed it. So we see that bread is multiplied to feed a crowd of those who are following Jesus, and it is multiplied to superabundance—there is more than enough to feed all of the people following Jesus.

That night, we have the next event of the chapter, as told in verses 16-21: the miracle of the walking on the sea and Jesus' words to the disciples, which seem to be at least a hint at his divinity. He walks on the water, and he says to the disciples, "It is I" (I AM.) And his words "do not be afraid" are words often spoken by God when he reveals himself.

The next day, Jesus gives a teaching in the synagogue in Capernaum that scholars call the Bread of Life discourse. It begins with an introductory dialogue in verses 22-29. Then we come to a discussion of the manna in the desert in verses 30-34. As we will see, the people in that time expected the Messiah to repeat the Exodus miracles, so when they refer to the manna in the desert, they are not-so-subtly trying to get Jesus to reveal whether or not he is the awaited Messiah. But his response is that the manna was a foreshadowing of the food he would give, and with that, he reveals that he is the bread of life in verses 35-47.

In this passage, Jesus teaches that he is the bread of life, and that anyone who has faith, anyone who believes in him, will have eternal life. Here, his identity as the bread of life can be understood broadly as referring to himself, his gifts, his teaching, his grace and so on. But he begins to get more specific in verses 48-51, which are worth quoting directly:

"I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

Here, Jesus says explicitly that he is the bread of life, which must be literally eaten; the Greek word that is translated here as “eat” has a very visceral connotation ... it might be better translated “to gnaw.” Understandably, the people are confused and troubled by this heightened language, as we see in verses 52-69. And yet, as we see in verses 53-54, Jesus ups the ante: “Jesus said to them, ‘Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.’”

Not only was the idea of eating someone’s flesh and drinking their blood obviously repellent, but it clearly violated the Mosaic law: the law forbade the drinking of blood. These followers of Jesus (John calls them disciples) thus could not accept this teaching and instead left. And note: Jesus does not correct them. There are other instances in the Gospels where the people—even the apostles—misunderstood him, and he corrects their misunderstanding. For instance, in Matthew 16, Jesus warns the disciples about the leaven of the Pharisees and Sadducees, and they start talking about whether or not they have any bread; in response, Jesus rather exasperatedly explains that he’s not talking literally about bread. They misunderstood, and he

corrected them. But in John 6, he does not, because they have understood him properly. They just cannot accept what he is saying.

What distinguishes Peter and the others? They do not seem to understand Jesus’ words anymore than anyone else, but they remain with him. Why? Because they knew who he was, at least in part, and they trusted him. Even though they may have been unable to understand his words, they believed in him and they trusted him, and thus they remained with him despite their lack of understanding.

May we follow the example of Peter and, even if we do not understand, trust Jesus and embrace the great gift of the Eucharist he offers us.

Be sure to check out the additional resources at 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.



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Restless hearts desire Jesus in the Eucharist

By *Mikaela Pannell*

A quote that frequents my mind is one by St. Augustine: “Our hearts are restless until they rest in you, O Lord.” It’s such a simple way of putting how we have an innately deep desire for the Lord. This desire will be ultimately satisfied when we join him in heaven, but until then, he has given us the most wonderful gift in the Eucharist.

I remember during the early days of Covid when we were unable to attend Mass in person, and were therefore unable to receive Jesus in holy Communion. The aching in my soul and the souls of so many others was palpable. Certainly it dampened our spirits to be forced to stay away during that time. What a joyful day it was when we were allowed back in to participate in person again!

I heard a statistic that just 31 percent of Catholics actually believe that the Eucharist is the true body and blood of Jesus. That is startlingly low. Don’t get me wrong; it’s certainly a difficult concept to grasp and one that nobody can completely understand. But it’s part of our professed *faith* as Catholics

that we do believe it. When we say, “Amen,” we’re saying we believe Jesus is truly present to us in the form of bread and wine.

The Eucharistic Revival, which started this summer on the feast of Corpus Christi, is a nationwide effort to stir in the hearts of the faithful a renewed desire for union with the Lord by way of the Eucharist. We all have a “God-sized hole in our hearts,” as I’ve heard it said. Unfortunately, many of us try to fill it with something other than God himself. That “something other” may be alcohol, drugs, dead-end relationships, or even good things like our spouses, children and friends. But no matter what we try to stuff in that hole, the only thing that will actually fit in it is the Lord.

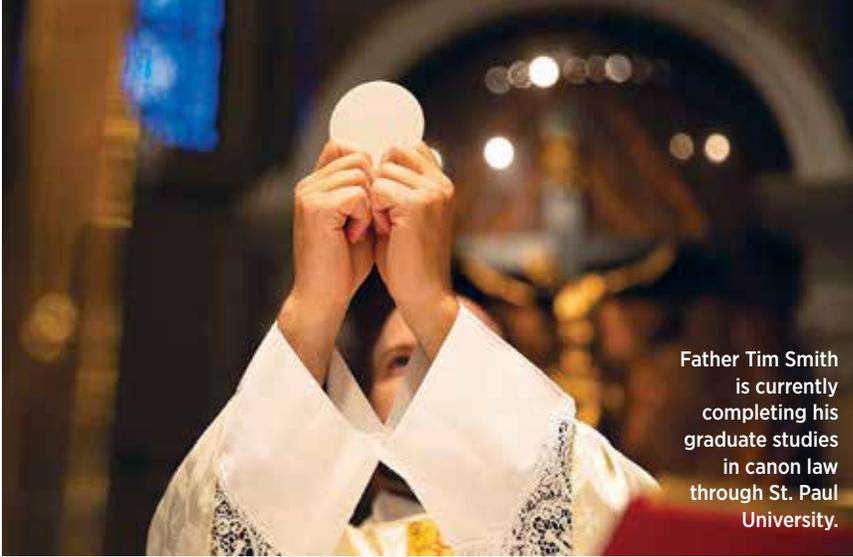
There is no better way to fill the space in our hearts than by being close to the Blessed Sacrament. Of course receiving Jesus in holy Communion is ideal, but spending time with him in adoration is another wonderful option. You might also grow closer to Jesus by learning about different eucharistic miracles that have happened over the years, or opening up the “Catechism of the Catholic Church” and reading the official Church teaching about the Eucharist.



Mikaela Pannell is a parishioner at St. Therese Parish in Sioux Falls.

We are truly blessed to live in a thriving diocese where we all have access to weekly Masses, and usually even daily Mass. We are technically only required to attend Mass on Sundays and holy days of obligation, but when you put into perspective that if that’s all the time you spend in the presence of Jesus, it really isn’t that much. We spend far more time with the people we love than an hour a week, so why do we only give Jesus an hour of our time?

In honor of the Eucharistic Revival, I want to encourage all of us (myself included) to make an effort to start spending at least one hour *more* every week in his presence, whether that is daily Mass or a trip to your local adoration chapel. I think we will all notice our hearts become less restless when we let ourselves rest in him.



Father Tim Smith is currently completing his graduate studies in canon law through St. Paul University.

Holy Eucharist awakens desire for the priesthood

By Father Timothy Smith

The Eucharist has always been the focal point of my vocation to the priesthood. Pope St.

Paul VI taught that all church ministries and works of the apostolate are bound up with the Eucharist and are oriented toward it. That has been especially true in my life.

In my late 20s, I had a moral conversion that awakened me to my need for the Christian life. Prayer, attending holy Mass and receiving the sacraments became an essential part of my daily activities as I strove to live as a disciple of Jesus Christ.

After my conversion experience, I started to attend weekday celebrations of Mass before and after my workday. I was employed for a large corporation in a big office building in Sioux Falls. During that time, I attended Mass at every parish in Sioux Falls. The times of prayer during those weekday celebrations of Mass at Catholic parishes around the city helped me grow in my understanding of how Christ makes himself present to us in the Eucharist each day.

I desired to deepen my relationship with Jesus through regular sacramental practice and to take better care of my soul. I

made a resolution to avail myself of regular sacramental confession, and I made the commitment to live the teachings of Christ in all my daily affairs. I started to pray to know my vocation each day.

Through a volunteer program, I was invited to work weekends and nights at the St. Francis House, providing assistance to the homeless. For an entire year, I cooked meals for guests of the homeless shelter, prepared food and clothing for visitors, and spent time getting to know people from all walks of life. I experienced the needs of the community in a deeper way. Bishop Paul Dudley, who began this community outreach, was a witness to me of the relationship that exists between love of the Eucharist and the works of Christian charity.

I began to see that the work of the apostolate serving the homeless must flow from the prayers of the Mass in order to provide the spiritual strength and vitality needed to serve others as Christ. Without relying upon God and keeping Christ at the center, Christian ministries and outreaches lose meaning and purpose.

That summer, I made a commitment to pray eucharistic adoration in the adoration chapel of my home parish, St. Michael in Sioux Falls, where members are asked to make a commitment to pray

at specific times throughout the week. The opportunity to pray each Sunday from 1 a.m. to 2 a.m. allowed me to offer this prayer as a sacrifice for the homeless people I was serving.

Prayers of intercession for so many names and faces helped occupy this important time of prayer. Even though it was late at night, I was so excited to make the drive to the parish and participate in the mission of the Church. And even though most of the city was sleeping, I would be with Jesus in the Blessed Sacrament praying for the whole world.

Through study and prayer in eucharistic adoration, I realized that in order to become more like Christ, I must consume his body and blood in the holy Eucharist. It occurred to me that if so many people are homeless and starving in the world, how many more people are starving for the essential food Jesus gave us to eat in the Eucharist?

I began to see and hear that God was calling me to the holy priesthood. Jesus wanted me to perform the same works of prayer and service I had been offering the poor through the sacrament of holy orders.

The years of conversion, prayer and Christian service lead me to recognize that the invitation to serve Jesus finds its origin in the Eucharist. My path to the priesthood took longer because I made my first holy Communion when I was 28. I tried to find my vocation before that time, but I did not have the necessary grace from God.

I needed the help God gave us in the sacraments. Now in my vocation as a priest, I provide that same help to the world.

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



Is it bad when gaming consumes a spouse?

SHE SAYS:

I thought he would stop playing video games after we got married

Gaming seems to consume him

HE SAYS:

She knows that's how I relax and spend time with my friends

Plus, there is nothing wrong with it

It's not uncommon for engaged people to hope that "things will be different once we get married."

Actually, in some ways, this kind of hope is well-founded: Things *will* be different. When a man and woman marry: 1) They commit themselves to *do* something different—to love each other fully, faithfully and exclusively until death; 2) They *become* something different—a "one flesh union"; and 3) They *receive* something different—new sacramental graces from God.

But of course this doesn't mean that behaviors of your new spouse that bothered you before are going to disappear after the wedding. In fact, they might get worse. While it's true that "love covers a multitude of sins" (1 Pt 4:8), it's also true that marriage uncovers all of them.

So, what to do? First, don't kick yourselves. This is an early marriage adjustment issue. Whether you talked about the gaming thing before you got married is not as important as figuring out now, together, what you're going to do about it. Next, get to the root by being completely honest with one another, and with yourselves.

For her: Why is it really that you want him to stop the video gaming? If it's mostly because you think it's a dumb, immature waste of time, then you might do best to let it go. So long as their behaviors aren't sinful, spouses are entitled to their own particular, and even peculiar, ways of relaxing. But if you think his gaming so absorbs him that it inhibits him from being fully present and available to you, then that's a different, more serious matter.

For him: If she sincerely sees it as the latter, then you need to listen, talk about it and be ready to make some changes. You're married now, and that means giving the entirety of yourself to your wife, and reciprocally receiving the entirety of her. And you simply cannot fully give yourself away if you are not first in full possession of yourself. Addictive/compulsive behaviors of any kind—even if they're not illegal or sinful and even if they might have some side benefits such as being relaxing—can indeed stymie your ability to love fully, and thus be toxic to your marriage.

Steve and Bridget Patton hold master's degrees in theology and counseling and serve as family life ministers in the Diocese of Sacramento.

Knights of Columbus and Catholic Daughters deliver restful sleep to Pine Ridge



Bunk bed construction in Pine Ridge. L to R: Dan Sternhagen, Cooper Drawdy, Brody Sternhagen and Richard Drawdy.

Over the past year, the Knights of Columbus and Catholic Daughters from both the Rapid City and Sioux Falls dioceses have volunteered time and muscle to build and deliver beds to families in need on the Pine Ridge Reservation. Fifty beds, bedding, mattresses and quilts were delivered in December of 2021. In June, a group of volunteers delivered 100 beds, again including quilts made by the Catholic Daughters.

The June trip included a pilgrimage to Black Elk Peak and Mass celebrated by priests and deacons from the Sioux Falls and Rapid City dioceses.

The project is in partnership with Sleep in Heavenly Peace, a volunteer-run program dedicated to providing beds for families in need. Each bed, built in Brookings, cost \$300 to make and approximately 360 hours to complete.

Local men's group expands vision diocese-wide

In the early morning hours of a seemingly ordinary Thursday, nearly 200 men gathered at Holy Spirit Parish (Sioux Falls) with a common goal: foster brotherhood in Christ. In the midst of the throng, Bishop DeGroot gave a stirring speech that unified hearts and emboldened that spirit of brotherhood to abound beyond the confines of parish and town.

Nearly a year later, Tony Kayser has been instrumental in bringing that spirit of brotherhood to the diocese.

“We did not want this to be a Holy Spirit Parish group, but rather a group led by the Holy Spirit to organize future events,” Tony said.

That openness to the Holy Spirit led to a second event earlier this year, which drew nearly 250 men from as many as 15 Sioux Falls area parishes and again saw Bishop DeGroot in attendance. From this event, the Sioux Falls Catholic Diocese Brothers in Christ was formally organized.

Tony and his team reached out to nearly 37 parishes around the diocese in order to establish T.A.G. (Together Achieving God) teams within each parish. These teams act as a local men's group with the purpose of fostering growth in Christ through brotherhood at the local level.

The next major event will be held Sept. 17 from 8 a.m. to noon at Holy Spirit Parish in Sioux Falls, with Bishop DeGroot as the guest speaker. All men in the diocese are welcome to attend. A social with food will follow, allowing for men of different parishes to come together and build each other up in Christ. Additionally, the traveling Eucharistic Miracles display will be running a simultaneous event at the parish the same weekend.

Tony and his team are hoping to host two events a year at Holy Spirit Parish. And, like the Holy Spirit, what Tony and his team are creating transcends all parish walls and city limits.



Bishop DeGroot speaks at a Brothers in Christ event. (photo courtesy of Stephen Parezo)



All Catholics have a role in public life

By Michael Pauley

I'm grateful to serve our state's bishops as the new executive director of the South Dakota Catholic Conference (SDCC). Founded in 2017, the SDCC serves as the official voice for South Dakota's bishops on public policy issues.

The SDCC has helped advance legislation to protect preborn children from abortion, defend religious freedom and expand educational options for parents and their children, among other accomplishments. Much credit for these successes goes to my predecessor, Chris Motz, who developed many fruitful relationships with leaders in state government.

Teaching the principles of faithful citizenship is another goal of the SDCC. South Dakota has a statewide election fast approaching, so it's timely for us to reexamine what the Church teaches about our civic responsibilities.

In the "Catechism of the Catholic Church" (CCC), we read, "As far as possible citizens should take an active part in public life" (CCC 1915). The catechism also states, "Submission to

authority and co-responsibility for the common good make it morally obligatory to pay taxes, to exercise the right to vote and to defend one's country ..." (CCC 2240)

But attached to our right to vote is a serious responsibility to make choices with an informed conscience. Perhaps you've heard the aphorism "A people will get no better government than they deserve." Expressed in different terms, if we make voting decisions based on unworthy reasons, we shouldn't be surprised if we end up with unworthy leaders.

One useful resource for helping our decision making is the document "Forming Consciences for Faithful Citizenship," produced by the U.S. Conference of Catholic Bishops. This paper is 53 pages, so any summary will inevitably leave out much important content. One key takeaway is that Catholics must be guided by the four main precepts of the Church's social teaching: the dignity of the human person, subsidiarity, the common good and solidarity. Volumes have been written expounding each one of these principles, but the catechism provides some concise descriptions:

1. **DIGNITY OF THE HUMAN PERSON:** "Respect for the human person entails respect for the rights that flow from his dignity as a creature. These rights are prior to society and must be recognized by it." (CCC 1930)
2. **SUBSIDIARITY:** "In accordance with the principle of subsidiarity, neither the state nor any larger society should substitute itself for the initiative and responsibility of individuals and intermediary bodies." (CCC 1894)
3. **THE COMMON GOOD:** "The common good comprises 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.'" (CCC 1924, quoting *Gaudium et Spes* 26)
4. **SOLIDARITY:** "The principle of solidarity, also articulated in terms of 'friendship' or 'social charity,' is a direct demand of human and Christian brotherhood."

These principles allow for a legitimate diversity of opinions on certain policy questions, but require a unified response in other areas. As we read in “Faithful Citizenship,” “Catholics may choose different ways to respond to compelling social problems, but we cannot differ on our moral obligation to help build a more just and peaceful world through morally acceptable means, so that the weak and vulnerable are protected ...”

For example, Catholic social teaching compels us to help the poor, yet Catholics acting in good faith might arrive at different conclusions about the best public policies for reducing poverty. However, there cannot be a diversity of Catholic opinion on practices that are intrinsically evil, such as abortion. The bishops write in “Faithful Citizenship” that abortion “is never morally acceptable and must always be opposed.” They further state, “The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed.”

We have only scratched the surface with this brief exploration of Catholic social teaching. Learn more about the Catholic perspective on public policy by visiting the SDCC website at www.sdccatholic-conference.org. Here you can find many educational resources and sign up to receive periodic email updates on important issues.

The world of politics can seem like a dark place, but even here we can make the light of Christ shine if we are prepared to learn and be formed by the wisdom of the Church.



Michael Pauley, executive director of the South Dakota Catholic Conference

Safe environment commitment of the Diocese of Sioux Falls:

In order to be effective in fulfilling her mission to evangelize and to remain true to Christ’s calling for us all, the Church’s ministries and institutions must be safe places for both children and adults. The diocese, therefore, pledges to preserve safe environments in all of its facilities and catechetical programs. Those clergy, religious, diocesan, parish and school employees, and volunteers who collectively carry out the Church’s ministries, remain committed to fulfilling this solemn pledge to protect those children entrusted to her for formation in the Catholic faith.

Aware that some who have ministered in the name of the Church have caused harm, the Diocese of Sioux Falls also pledges to assist any who may have been harmed. As a diocese, we desire to help individuals heal from injury that has been caused to them. If you or someone you know has been abused, regardless of who caused the harm, please contact us. We promise to cooperate with civil authorities in any investigation. We promise to do our best to help facilitate a process for healing. Whether the need is for counseling, an opportunity to tell your story or something else, as a diocese, we are ready to assist.

Our chancellor or victim assistance coordinator can be reached toll free at 800.700.7867 or 605.334.9861. We will do our best to help.



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Officials of the Diocese of Sioux Falls

Since publication of the priest assignment changes in the June 2022 Bishop’s Bulletin, the Most Reverend Donald E. DeGrood decreed the following revision to a previous appointment given to a new ordinand and instead made the following assignment, effective on July 1, 2022:

Reverend Nicholas Haiar to parochial vicar, Sacred Heart and St. Benedict parishes, Yankton.

Respectfully submitted,

Matthew K. Althoff
Chancellor

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ABERDEEN – Chuck and Dianne Crompton will celebrate their 50th anniversary on Sept. 2. They have 5 children, 10 grandchildren and 2 great-grandchildren and are members of Sacred Heart Parish.



ABERDEEN – Mike and Mary McHugh celebrated their 50th anniversary on Aug. 19. They have 4 children, 2 grandchildren and are members of Sacred Heart Parish.



ALEXANDRIA – Tim and Sharon Doyle will celebrate their 50th anniversary on Sept. 2. They have 3 children, 5 grandchildren and are members of St. Mary of Mercy Parish.



ARTESIAN – Greg and Sharon Effling will celebrate their 50th anniversary on Sept. 9. They have 4 children, 7 grandchildren and are members of St. Charles Parish.



BROOKINGS – Jeremy and Linda Johnson celebrated their 25th anniversary on Aug. 16. They have 3 children and are members of St. Thomas More Parish.



BROOKINGS – Stuart and Kathy Melby will celebrate their 50th anniversary on Sept. 16. They have 2 children and are members of St. Thomas More Parish.



COLMAN – Gary and Patty Duncan will celebrate their 55th anniversary on Sept. 29. They have 3 children, 2 grandchildren and 2 great-grandchildren and are members of St. Peter Parish.



DELL RAPIDS – Brad and Tracie Price will celebrate their 25th anniversary on Sept. 13. They have 5 children and are members of St. Mary Parish.



EUREKA – Dennis and Kathy Heilman will celebrate their 50th anniversary on Sept. 15. They have 5 children, 15 grandchildren and 7 great-grandchildren and are members of St. Joseph Parish.



HARTFORD – Bernard and Vera Burgraff will celebrate their 65th anniversary on Sept. 3. They have 10 grandchildren, 40 grandchildren (1 deceased) and 27 great-grandchildren and are members of St. George Parish.



HOVEN – James and Mary Spindler will celebrate their 50th anniversary on Sept. 1. They have 3 children (1 deceased), 5 grandchildren (1 deceased) and are members of St. Anthony Parish.



JEFFERSON – Eugene and Alice Mollet will celebrate their 50th anniversary on Sept. 29. They have 4 children, 11 grandchildren and are members of St. Peter Parish.



PIERRE – Michael and Jean Denton celebrated their 50th anniversary on Aug. 19. They have 4 children, 4 grandchildren and are members of Ss. Peter and Paul Parish.



SALEM – Rodney and Teresa Streff will celebrate their 50th anniversary on Sept. 23. They have 2 children, 4 grandchildren and are members of St. Mary Parish.



SIOUX FALLS – Doug and Colleen Debelak celebrated their 55th anniversary on Aug. 28. They have 5 children, 6 grandchildren and 1 great-grandchild and are members of St. Therese Parish.



SIOUX FALLS – James and Patricia Moshier celebrated their 60th anniversary on Aug. 20. They have 3 children, 1 grandchild and are members of St. Lambert Parish.



SIOUX FALLS – Don and Kate Barnes celebrated their 50th anniversary on Aug. 7. They have 3 children, 8 grandchildren and are members of St. Mary Parish.



SIOUX FALLS – Troy and Lorie Arens will celebrate their 25th anniversary on Sept. 20. They have 4 children and are members of Holy Spirit Parish.



SIOUX FALLS – Sam and Cathie Ogdie celebrated their 50th anniversary on Aug. 12. They have 2 children, 3 grandchildren and are members of Christ the King Parish.



WAGNER – Jerry and Sandy Seiner will celebrate their 50th anniversary on Sept. 23. They have 6 children (1 deceased), 13 grandchildren and are members of St. John the Baptist Parish.



WAGNER – Francis and Jeanette Doom will celebrate their 65th anniversary on Sept. 7. They have 7 children, 19 grandchildren and 12 great-grandchildren and are members of St. John the Baptist Parish.



YANKTON – Paul and Cathryn Rehfuss celebrated their 60th anniversary on Aug. 11. They have 4 children, 13 grandchildren and 6 great-grandchildren and are members of Sacred Heart Parish.



YANKTON – Rodney and Judy Woerner will celebrate their 50th anniversary on Sept. 15. They have 2 children, 5 grandchildren and are members of Sacred Heart Parish.



YANKTON – Clint and Joan Burt celebrated their 65th anniversary on Aug. 24. They have 4 children, 7 grandchildren, 19 great-grandchildren and 3 great-great-grandchildren and are members of St. Benedict Parish.

CORRECTION

In the anniversaries section of the August Bishop's Bulletin, we listed Larry and Dottie Meyer as celebrating their 50th anniversary. This was an error. They celebrated their 60th anniversary. We regret the error.

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 Sept. 18 for inclusion in the November 2022 edition to:

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Sioux Falls, SD 57104

or email to: bwingen@sfcatholic.org

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.

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

October 11, 2022
The Saints: Powerful Models and Intercessors
- directed by Fr. Paul King

November 8, 2022
- directed by Fr. Tom Anderson

December 13, 2022
Come Let us Adore Him
- directed by Teresa Henrickson

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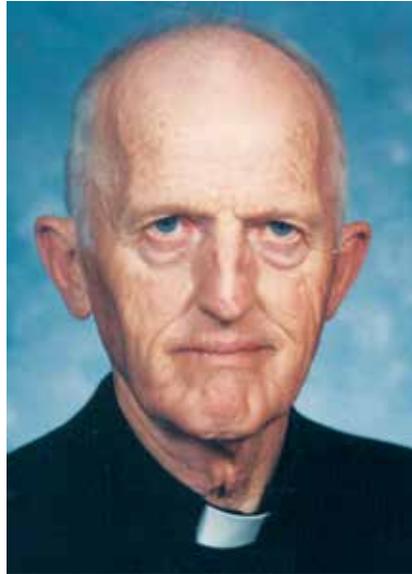
Father John Brady dies at 98

Father John Brady, 98, died July 29, 2022, at his home in Yankton. Mass of Christian Burial was celebrated Aug. 5 at Holy Trinity Catholic Church in Hartington, Nebraska. Burial was in Sacred Heart Cemetery in Yankton, with military honors provided by the local VFW post.

John William Brady was born on Dec. 16, 1923. His parents, Frank and Ruth (McMahon) Brady, lived in Worthing, South Dakota, at the time of his birth. He was baptized at St. Edward Church in Worthing. He was confirmed by Bishop Bernard Mahoney at St. James Church, Chamberlain, in the fall of 1936. A portion of his high schooling was spent at St. Mary in Salem. Eventually, he would go on to graduate from Yankton High School.

After stints at Yankton College and the University of South Dakota, he went on to complete military service in the U.S. Navy during World War II. While serving on the U.S.S. Zellars, he was wounded when the boat was attacked by Japanese fighters.

After an honorable discharge from the Navy, John attended St. Joseph's College in Rensselaer, Indiana. Upon his completion of studies, he spent a brief time discerning a vocation to religious



Father John Brady

life before applying for sponsorship by the Diocese of Sioux Falls in 1951. He was enrolled at St. Paul Seminary and ordained to the diaconate on Dec. 26, 1954. On April 24, 1955, John William Brady was ordained to the priesthood by Bishop William O. Brady (no immediate relation) at the Cathedral of Saint Joseph.

Father Brady's first priest assignments included pastoral ministry at Christ the King Parish, Sioux Falls, and St. Therese Parish, Sioux Falls. In 1957, he began a chaplaincy ministry, having

been assigned to McKennan Hospital. He would later return to pastoral ministry at All Saints, Mellette, and its missions in Athol and Chelsea before beginning a chaplaincy ministry at the State Hospital in Yankton (later known as the South Dakota Human Services Center) on May 1, 1960, which continued until 1981.

For health reasons, Father Brady sought a change in climate and served in the Diocese of San Diego doing parish ministry work for six years before returning to South Dakota, where he resumed pastoral ministry at St. Peter Parish, White Lake, in 1988. In 1994, Bishop Dudley accepted Father Brady's request to retire from assigned ministry.

Father Brady's assigned ministry was marked by his involvement in the local ecumenical ministers associations and by his advocacy for those who suffer from mental health challenges. His transition to ministry in California marked the end of an era when the state of South Dakota hired ordained chaplains as part of its employed staff providing care to patients.

Father Brady lived his years of retirement at his personal home located in Yankton, offering substitute ministry for pastors in the area when asked.

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Sister Loraine Brown dies at 88

Sister Loraine Brown, 88, a Sister of the Presentation of the Blessed Virgin Mary, died July 21, 2022, at Avera Prince of Peace in Sioux Falls.

Mass of Christian Burial was celebrated July 25 at Blessed Sacrament Chapel at Presentation Convent. Burial was at Sacred Heart Catholic Cemetery.

Billie Jean was born Feb. 22, 1934, in Sioux Falls to Ethel (Waddell) and Charles Brown and graduated from Notre Dame Academy in Mitchell. She entered Presentation Convent on Sept. 8, 1952, and professed her vows on Aug. 10, 1955, receiving her religious name, Sister Loraine.

Sister Loraine earned a bachelor's degree in education from Northern State University. She graduated from Sister



Sister Loraine Brown

Rosalind's School of Professional Massage and later became certified in Healing Touch.

Sister Loraine served more than 23 years in education ministry, teaching in Woonsocket, Jefferson, Bridgewater,

Mitchell and Huron, South Dakota, and in Willmar, Mound and Anoka, Minnesota. She served as pastoral minister at St. Peter Parish, Forest Lake, Minnesota, and then became administrative coordinator of the Forest Lake Seniors' Community Center. She ministered as a massage therapist in Forest Lake and Lindstrom, Minnesota, as well as Avera Queen of Peace in Mitchell.

Sister Loraine is survived by her community family of Presentation Sisters; four sisters: Sister Donna Brown PBVM, Bernadette "Bernie" Millard, Marilyn Boese, Joanna "Jo" Salmon; and many nephews and nieces.

She is preceded in death by her parents; brothers Albert "Bus" and Robert; and sisters Lila Christy, Arlene Thoms and Juletta Oettinger.



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Recitation of the rosary

Friday, Sept. 2 – 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.

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 more than 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.

SFCD Brothers in Christ event

Sept. 17 – The Sioux Falls Catholic Diocese Brothers in Christ will be holding an event at Holy Spirit Parish in Sioux Falls from 8 a.m.-noon. Bishop DeGrood will be the guest speaker. A social with food and fellowship will follow. All men in the diocese are invited to attend.

Traveling Eucharistic Miracles exhibit

Sept. 17-18 – The Traveling Eucharistic Miracles exhibit will be at Holy Spirit Parish in Sioux Falls from 9 a.m.-5 p.m. on Sept. 17 and from 8 a.m.-12:30 p.m. on Sept. 18. The display will be located in the lower level gym.

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 or swagner@ogknights.org.

Dad’s Belgian Waffle Breakfast

Oct. 2 – Sioux Falls Sierra Ministries will sponsor a Dad’s Belgian Waffle Breakfast from 8:30 a.m.-noon at Christ the King School Gymnasium in Sioux Falls. All you can eat waffles with toppings, sausage and beverages will be served. A free-will offering will be taken to benefit diocesan seminarian education. Takeout meals will also be available.

Catholic United Financial Free Event

Oct. 22 – Catholic United Financial is offering a free event at John Paul II Elementary in Mitchell from 11:30 a.m.-2:30 p.m. Join us as we celebrate our Catholic heritage, exercise our common unity through recognizing our volunteerism and learn about topics that impact us daily: faith, finances and service. The keynote speaker will be Kelly Wahlquist speaking on “Gather, Nurture, Send: A Systematic Approach to Formation with an Organic Twist.” In this talk, we examine how we can be an attractive invitation to others to encounter Christ by how we live our faith with renewed confidence, conviction and hope.

The Lourdes Center

Fall Grief Series – The Lourdes Center presents this eight-week grief series beginning Tuesday, Sept. 6 from 6-8 p.m. The series will blend education and faith surrounding the loss of a loved one through death. Each session will allow for small group discussion according to your particular loss (loss of a child, spouse, parent/sibling). Registration is required. Free-will donations accepted. Call The Lourdes Center at 605-988-3775 to register.

Sacred Heart Monestary

Sept. 2 – Online Lectio Divina, Fridays, Sept. 2, 9, 16, 23 and 30, 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.

Sept. 6 – Registration deadline for the Spiritual Enrichment Program, a 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, scheduled at your convenience. Participants will meet once a month, September through April, on Saturday from 9:30-11:30 a.m. for prayer and a facilitated group dialogue about the selected reading. First meeting is Sept. 10. To register now, go to yanktonbenedictines.org/spiritual-enrichment-program or contact us: 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. 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.

Parish Dinners

Sept. 11 – St. George Parish, Scotland. Annual fall supper. Serving 4-7 p.m., raffle at 7 p.m. Broasted chicken, baked ham, cheesy potatoes, salads and pies.

Sept. 25 – St. Liborius Parish, Polo. Annual bazaar and roast beef and turkey meal with all the trimmings will be served from 11:30 a.m.-2 p.m. in the Polo Gym. Meal prices are adults, \$15; grades K-6, \$6; and preschool, free. There will be bingo, children’s games and raffles.

Oct. 30 – 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.

Oct. 30 – 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.



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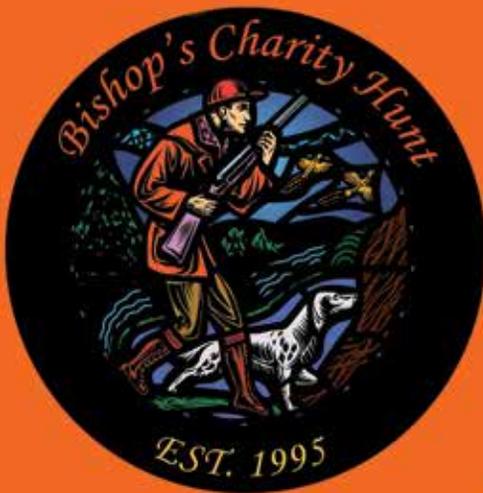
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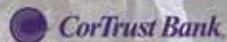
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