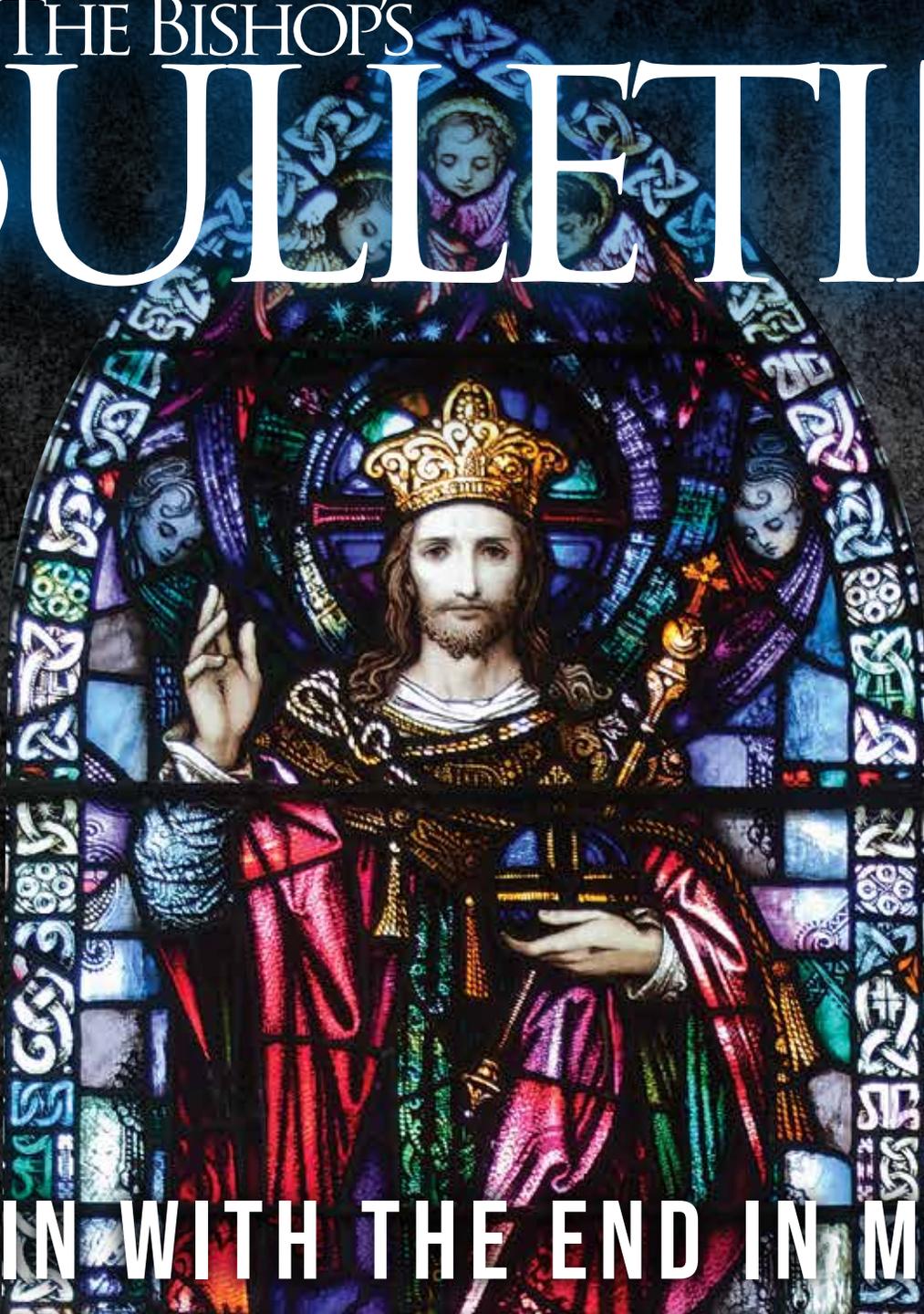




THE BISHOP'S BULLETIN



BEGIN WITH THE END IN MIND:

TRADITIONAL REFLECTIONS FOR ADVENT

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Special needs ministry continues the work of Christ

MISSIONARY DISCIPLESHIP

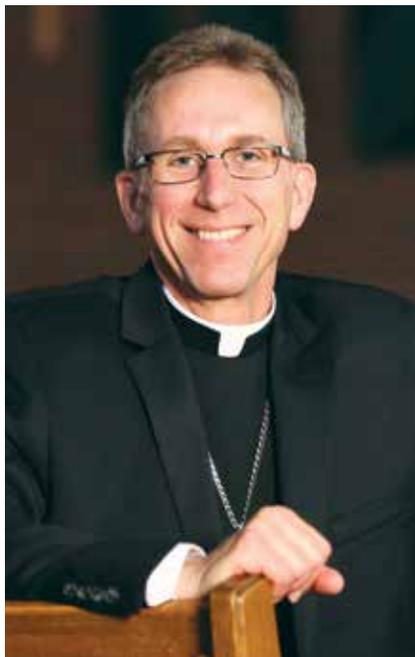
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Want a strong, fulfilling family life? Ignore the Joneses, **keep up with the Nazoreans**

NEXT GENERATION CATHOLIC

PAGE 14

Let Advent be the antidote to spiritual laziness



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

I recall very clearly the day when my spiritual director said to me, “I think you are spiritually lazy.”

I was confused, saddened and hurt. I thought, “He doesn’t understand me because I am trying so hard.” But through prayer, God was able to reveal to me the truth that I was lukewarm at times in my response to God, which is an affliction many people deal with today.

It is a common tactic of the devil to entice us to be spiritually lukewarm, lazy, indifferent or complacent. In our beloved Catholic tradition, it is identified as one of the seven capital sins,

in this case acedia, commonly called sloth. Spiritual sloth keeps us from being in love with God and living as *Lifelong Catholic Missionary Disciples Through His Love*.

In his book “Faith, Hope and Love,” Josef Pieper explains that in the classical theology of the Catholic Church, “Acedia is a kind of sadness, more specifically, a sadness in view of the divine good in man. This sadness because of the God-given ennobling of human nature causes inactivity, depression, discouragement (thus the element of actual ‘sloth’ is secondary).”

He goes on to explain the antidote to sloth is “not industry and diligence but magnanimity and that joy which is a fruit of the supernatural love of God. Not only can acedia and ordinary diligence exist very well together; it is even true that the senselessly exaggerated workaholicism of our age is directly traceable to acedia.”

Being too busy with too many things, even if good, can dispose one to sloth in spiritual matters. If we are too busy to go to Mass each Sunday, pray every day, read the Scriptures, manifest charity toward others and be intentional about building Christian fellowship with others, we are likely to fall into the trap of spiritual sloth. Josef Pieper captures St. Thomas Aquinas’ insight that “acedia is a sin against the third of the Ten Commandments, by which man is enjoined to ‘rest his spirit in God.’” In other words, if we want to love God, we need to stop making ex-

cuses for not actively participating in weekly Sunday Mass, rest and acts of charity on Sundays so we can “rest our spirit in God” which he desires for us.

Francis Carvajal, in his book “Lukewarmness: the Devil in Disguise,” says, “As a rule, Christians should be happy with an interior joy. They are not accustomed to unhappiness, pessimism, and sadness. These sentiments are seen as illnesses requiring attention. Despair and sadness are oftentimes symptoms of an excessive concern for ourselves and worldly things. Egoism always leads to a loss of hope and an increase of sadness and anxiety. The real foundation of joy and the Christian vocation itself lies in putting Christ above all things and the self in second place.”

As we journey through our Advent season and intentionally prepare for the coming of Christ at Christmas, I encourage us to look honestly at our relationship with God and ask these questions: Is God number one in my life by the way I live my life? Are there indications of spiritual lukewarmness, sloth or laziness that should be overcome through God’s love, which calls, empowers and enables us to do great spiritual things? Am I answering that call by living the virtue of magnanimity as a *Lifelong Catholic Missionary Disciple Through God’s Love*? Magnanimous hearts and wills through God’s grace and our “yes” will unleash the Holy Spirit in our diocese and set us ablaze with his fire for the renewal of souls and our beloved diocese.

Interested in going deeper, check out these books: “Faith, Hope and Love” by Josef Pieper and “Lukewarmness: the Devil in Disguise” by Francis Carvajal.

DECEMBER

- 1 11:00 Priest Council meeting, Catholic Pastoral Center
- 3 4:00 Stational Mass, Cathedral of Saint Joseph*
- 6 6:00 Operation Andrew Dinner, Christ the King Parish, Sioux Falls
- 13 12:00 Diocesan Finance Council, Catholic Pastoral Center
- 15 7:30 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 16 7:30 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 17 1:00 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 4:00 Stational Mass, Cathedral of Saint Joseph*
- 7:30 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 18 2:00 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 7:30 Christmas at the Cathedral Concert, Cathedral of Saint Joseph
- 24 4:00 Vigil Mass, Solemnity of the Nativity of Our Lord Jesus Christ, Cathedral of Saint Joseph*
- 25 12:00 Midnight Mass, Solemnity of the Nativity of Our Lord Jesus Christ, Cathedral of Saint Joseph
- 28 Seminarian Holiday Gathering Mass and dinner
- 31 4:00 Stational Mass, Cathedral of Saint Joseph*

*Broadcast on Keloland TV or livestream via sfcatholic.org



Officials of the Diocese of Sioux Falls

Since the most recent publication of The Bishop's Bulletin:

Robert Wullweber, after voluntarily seeking a dispensation from the sacred duties of ordination, was returned to the lay state by decree of the Holy See's Congregation for Clergy. By that same decree, Robert was released from all obligations of Holy Orders, including that of celibacy.

Respectfully submitted,

Matthew K. Althoff
Chancellor

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THE BISHOP'S BULLETIN

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Andy, Chloe (7), Michael (2), Zefie (4) and Maggie (expecting baby) Price

they are,” Maggie, special education consultant for the ministry, said.

Experience has taught her that the best way to be successful in helping those with special needs is to heed Jesus’ words, “Do not be afraid.” “So often we fear people who are different from us, and that inhibits us from reaching out and opening our hearts,” Maggie said, adding that while fear of new territory, of not being capable enough and of failure might be legitimate, they are roadblocks to love and service.

“The truth is you might not have all the answers, solutions or time, but God does, and if he is calling you to it, he will provide,” she said. “Have an open heart, listen, reach out. Be welcoming and warm, don’t assume anything and ask a lot of questions.”

In John 9:2-3 we read, “His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither he nor his parents sinned; it is so that the works of God might be made visible through him.’” Maggie says we must realize that the limits some individuals have might be the exact gift God can use to bring about his glory in our parishes and communities.

“I have been so amazed by the amount I have gained and learned from working with special needs individuals within the church realm. If I could only have a sliver of the faith that they have attained,” Maggie said, adding that she has been blown away by the childlike faith and inspired by the deep trust and undoubting belief of her students.

“You know, this is supposed to be a way God allows me to minister to those with special needs, but I can assure you, I am the one being ministered to,” she said. “Through their witness and example, I am taught to embrace the cross with joy. That’s an example we all need and one that is right within all our parishes if we take the time to reach out.”

Special needs ministry continues the work of Christ

By Laurie Stiegelmeier

It can be safely said that most readers of *The Bishop’s Bulletin* have not had firsthand experience of leprosy, extreme poverty, homelessness, or life in a “new world” or among pagans whose language and culture are totally unfamiliar. But heaven is populated with people who, without firsthand experience, accepted the call to be missionary disciples, to walk with those whose lives were different from their own and lead them to heaven as well.

Missionaries desire to share God’s love and gather all people into his Church. We are all called to be missionaries, but where is our mission field? It may be in our own family, parish or diocese.

Without experiencing disability in her person, Maggie Price accepted a call to missionary discipleship to those with special needs. In 2014, she was contacted by the diocesan Special Needs Ministry, formerly known as REACH (Religious Education for All Children), because there was a need for an adaptive Confirmation class. Her ability to educate, to teach the faith and to serve those with special needs all aligned in God’s great plan.

“Our main focus is to emphasize the beauty those with special needs bring to the Church and enable and empower parishes—from priests down to volunteers, and the family who sits in the pew behind them—to embrace them, welcome them and love them right where

Maggie affirmed that the beauty of the Catholic faith is that it is for everyone, regardless of ability. When we are baptized, when we receive any sacrament, we are given grace that isn't limited by our abilities or skill level. That grace allows us to have hearts open to the founder and teacher of our faith—Jesus Christ.

“Luckily for us, Jesus’ love has no limits, and neither does what he can teach us or how he can move in our lives,” Maggie said. “That’s what is so cool about Christ! He taught the lepers, he cured the blind, he loved on the mute and lame. Jesus gives us his example of reaching out to those with special needs over and over in Scripture. This isn’t a coincidence; this is because they are a vital part of the story of Christ and our faith.”

The “Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities” states: “... realizing the unique gifts disabled individuals have to offer the Church, we wish to address the need for their fuller integration into the Christian community and their fuller participation in its life.” The bishops write that when members of the Church respond as Jesus did to the cries of the blind, lame, ill, deaf and poor, we will discover the kingdom of God in our midst. They declare that just as Jesus sought the company of people, who, for varying reasons, lived on the fringe of society, the Church finds its true identity by integrating itself with

the same. And, because disabled individuals, perhaps more than most of us, live in the shadow of the cross, the virtues forged by their experience should inspire all Christians.

Still, many people underestimate the ability of those with special needs to grasp the Catholic faith and participate in its life. Maggie’s best advice is to not make discipling them harder than it must be. She believes our faith is so beautiful that it can be taught and absorbed in various ways. Many resources are available, among them she recommends the Catechesis of the Good Shepherd program.

“It takes a little creativity, an open heart, and surrender to Christ so that he can work through you and them to make the Church fuller,” Maggie said. “I have students who read at Mass, take up gifts, volunteer to help clean the church, and sing. They have completed saint reports, attended retreats, received the sacraments and so much more. So much can be done, and involvement can happen if we are open.” She has one word for the gifts her students bring: “Amazing!”

“Special Saints for Special People,” a book study Maggie used in the young adult small group, was very moving. It made clear the mistake we often make of thinking those with special needs are on the receiving end of mercy, when, more often than not, they are instruments of God’s mercy to others.

Support available to parishes from the Special Needs Ministry:

- Workshops for DREs and volunteers
- Retreats for care-givers of children with special needs
- Adaptive curriculum for religious education
- Consults for students in our religious education programs
- Sacramental preparation
- Small group for young adults with special needs
- Catechesis for kids with special needs
- Totus Tuus Day designed for those with special needs
- Fulfilling grant requests for parishes and schools to enable to teach those with special needs within their community

“That is something to contemplate,” she said. “We often think of saints as perfect and maybe even having divine intelligence, but this book was a great reminder that holiness is surrendering to God’s will, and those with special needs—along with all of us—have been created to do just that.

“Jesus used those with special needs to reveal his glory over 2,000 years ago and he still is today! He wasn’t a stranger to those with special needs: he met them, he encountered them, he loved them ... and he used them to teach us about himself,” Maggie added.

In addition to the available support from the diocesan Special Needs Ministry, Maggie will answer questions and do whatever she can to help. “I’m just an email away,” she said. “Those with special needs have been such a gift in my life and I want to share that. It wouldn’t be right to keep it to myself.”

Contact her at mprice@sfcatholic.org.

At left: A day-care center was part of the Special Needs Ministry Care-giver Retreat. While parents attended the retreat, the children received a visit from Bishop DeGroot.



BEGIN WITH THE TRADITIONAL FOR ADVENT

By Casey Bassett

Imagine jumping into a vehicle, knowing you had to be somewhere but not knowing anything about the destination or how to get there. And, as you start driving, you know nothing about the rules of the road. It's almost certain the trip will not go well, and even if you somehow reach the destination, there are bound to be some major impediments along the way.

This scenario sounds absurd, but it's the state in which many of us find ourselves on the journey through life.

The world tends to swallow many of us up in distractions and pleasures (such as the endless scrolling through mindless chatter on our smartphones) that can give us a feeling that things will go on forever. The proposition that we could and, in fact, should ponder our final destination—death—in a prayerful and enriching way tends to be an altogether repugnant idea in our modern culture.

“If I’m going somewhere, I’m starting with a destination in mind,” says Dr. Chris Burgwald, director of discipleship formation for the diocese. “Begin with the end in mind.”



Dr. Chris Burgwald holds a Doctorate in Sacred Theology from the Pontifical University of St. Thomas Aquinas in Rome.

Wisdom of the Church

Throughout the ages, the Church has understood the importance of realizing and prayerfully pondering our own mortality. While the Church asks us in November to turn our focus to the faithful departed gone before us, Advent is a time to look ahead to our own end and the second coming of Christ. The “Universal Norms on the Liturgical Year and the Calendar” (39) states:

“Advent has a twofold character, for it is a time of preparation for the Solemnities of Christmas ... and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ’s Second Coming at the end of time.”

Lending our hearts and minds toward our death and the end times can seem intimidating and far removed from what we might call the “Christmas spirit.” But in her wisdom, the Church understands that a soul knowledgeable and prepared for the end will be able to reach a more profound level of joy when celebrating Christ’s birth on Christmas Day.

Moreover, Advent is the beginning of the liturgical year, the start of our year-long liturgical journey through the many seasons and solemnities of the Church. Refocusing and reflecting on our final destination can induce us to go deeper into our faith, to learn the rules of the road so-to-speak, which will guide us in our Christian lives throughout the next year.

How, then, do we perform this reflection? A fruitful reflection starts with a basic understanding of our destination, which can be encapsulated in what are known as the four last things: death, judgment, heaven and hell.

THE END IN MIND: REFLECTIONS

The four last things

“I am my body and soul together, that’s what makes me, me,” said Dr. Burgwald. “From a theological sense, death is the separation of the soul from the body. This is why death is, in probably not the obvious way that most people think about it, a horrible thing. Because the body and soul are supposed to stay together, they’re not supposed to be torn asunder. But because of sin, they separate. This is a fruit of Original Sin.”

God did not intend for our souls to be split from our bodies. Rather, it was our choice to try to usurp him through Original Sin that led God to inflict the just punishment of death. Yet, in his divine providence and mercy, God turned the punishment of death from a finality to an opportunity.

“Death is not the ultimate end,” says Dr. Burgwald. “It’s the doorway to the next state of our existence.”

Like waking up from a dream where reality was clouded, when our soul steps through this doorway, we will find a level of clarity that makes our earthly life seem cloudy and confusing in comparison. We will instantly be keenly aware of God’s mercy and justice as well as our own sins and the harm they caused to our relationship with God.

It is at this moment that we will face our particular (or personal) judgment before God. The Blessed Mother, many saints (especially the ones from whom we sought intercession and assistance during our life), our guardian angel and even, perhaps, our faithful departed relatives will surround us and advocate on our behalf.



A depiction of the Final Judgment by Leandro dal Ponte.

Christ was clear on the dichotomy that exists in this judgment. Those who walk in light, cooperating with God's divine will in their lives, have a joyous hope of joining the saints in heaven. Those who continually follow their own will, forsaking God's will and ultimately the grace of repentance, risk eternal separation from God in hell.

"Nobody will be surprised at their particular judgment if they are going to hell. Hell is the consequence of me saying no to God and God will respect my freedom," said Dr. Burgwald.

Since the veil has been pulled back, this soul will be keenly aware of the justness of God's judgment, and it will willingly flee his presence, a presence that becomes unbearable in the clarity of that soul's sins.



Mass of St. John of Matha by Juan Carreño de Miranda. The veil between heaven and earth lifted at Mass.

Until the general judgment, our soul will exist without our bodies in one of three states: a state of union with God (heaven), a state of complete separation from God (hell) or a state of purification in preparation for heaven (purgatory).

"At the end of time, there will be the general or universal judgment when every single person who has ever lived will be reunited body and soul, and we will together, as humanity, stand before the judgment seat of God, and we will see everything

we have ever done, good and bad," Dr. Burgwald said. "The presumption being that we will see everything, good and bad, that everyone else has done."

While the effects of our sins on our personal relationship with God were made visible to us at the time of our particular judgment, the whole effect of our good and bad works on everyone else throughout time won't be revealed until this final judgment. As Dr. Burgwald mentioned, we see the works of everyone else, and in this, the whole of God's plans in creation will be revealed to us in its magnificent glory.

As theologically ponderous as they can be, having at least a basic understanding of these last four things assists us in being prepared for them. Once we can grasp the basics, this preparation is primarily developed through prayer and contemplation. There are many ways via the saints and traditions of the Church that these seemingly somber and remote realities can become beautiful and enriching parts of our faith life.

The temporal and eternal rest

In her prayer, the Church has always held nighttime and sleep as a symbol of our death and a reminder of its inevitability. In the Liturgy of the Hours, the night prayer for each day contains the response, "Into your hands, Lord, I commend my spirit," along with the concluding blessing, "May the all-powerful Lord grant us a restful night and a peaceful death."

As the light of day fades and we, weary of our toils, yearn for the rest of our beds, our night prayer can be a time to reflect on our day as if it was our whole life. With sleep as our symbolic final end and the day as our entire life, we can ask our Lord to confer the grace upon us to see our actions, exterior and interior, throughout the day in light of how he would judge them.

Just as we hope in the bright dawn of our salvation, we also hope in the dawn of a new day where we will be reinvigorated from restful sleep. While the eternity of our death and judgment is final, a new day in this life is an opportunity, born out of God's mercy, to live in more perfect cooperation with God's will. Our rising in the morning and going to bed at night, each day is a practice session for our ultimate end: death and judgment.

Remember your death

Many saints took this symbolism into their work during the day.

"The saints adhered to the practice of *memento mori*, the Latin phrase for 'remember that you must die,'" said Monsignor Charles Mangan, a priest of the diocese whose knowledge of the saints is well-known. "St. Jerome had a human skull on his desk, while St. Francis of Assisi carried the same with him. St. Benedict urged his monks in his 'Rule' to 'keep death daily' before their eyes."



Monsignor Charles Mangan is currently serving on the faculty staff at Mount St. Mary's Seminary.

Having a skull at eating tables or desks in monasteries was widely practiced by many religious communities. The ultimate purpose of this was to remind the individual, awake among worldly things, that all with which they were surrounded was fleeting and temporary. This had the effect of sobering the individual from getting overly attached to daily pleasures, including food and drink.

“In our work life, we realize that while any material treasures we obtain will pass away, our efforts to cooperate with God in the building up of his kingdom here on earth will last after our departure,” Monsignor Mangan said.

A form of this practice was adopted by laity who worked extremely dangerous jobs. Before leaving for work, they would place a crucifix on their pillow both for protection during the day and as a reminder of the proximity of death during their daily activities. This tradition has, for the most part, been forgotten, but restoring it during the Advent season, even if your job isn't particularly dangerous, can be a prayerful way to remember your final destination.

Heaven on earth

Finally, our day or week is hopefully crowned with our participation at Mass. This sacrifice of the Mass in itself is a reminder that what our material senses perceive is the smallest and dimmest piece of reality.

“At Mass itself, the veil between heaven and earth, between history and eternity is removed,” Dr. Burgwald says. “When Mass begins, we enter into the heavenly throne room.”

Until our death, at no point are we closer to heaven than at the Mass. During the consecration, surrounded by throngs of unseen angels and the faithful departed, our Lord becomes truly present in the sacrament of the Eucharist. So too, at our death, surrounded by those same angels and saints, our Lord will become present to us in his unimaginable beauty and splendor with the final veil of reality pulled back.

In her Advent liturgies, the Church takes up a quiet, expectant tone. Enter into that quietness at Mass and meditate on your proximity to God. Consider lingering in his throne room after Mass and pray that just as you dared to humbly approach him in the Eucharist, so, too, he may grant you the grace to approach him at the hour of your death, full of humble repentance and hopeful confidence.

“In our prayer, we recognize that our true home is heaven, and we pray to God for the grace of final perseverance, meaning that we persevere in the ‘state of grace’ (meaning

without mortal sin) until God calls us. We invoke Our Lady for the virtue of humility and St. Joseph for the grace of a happy death,” Monsignor Mangan said.

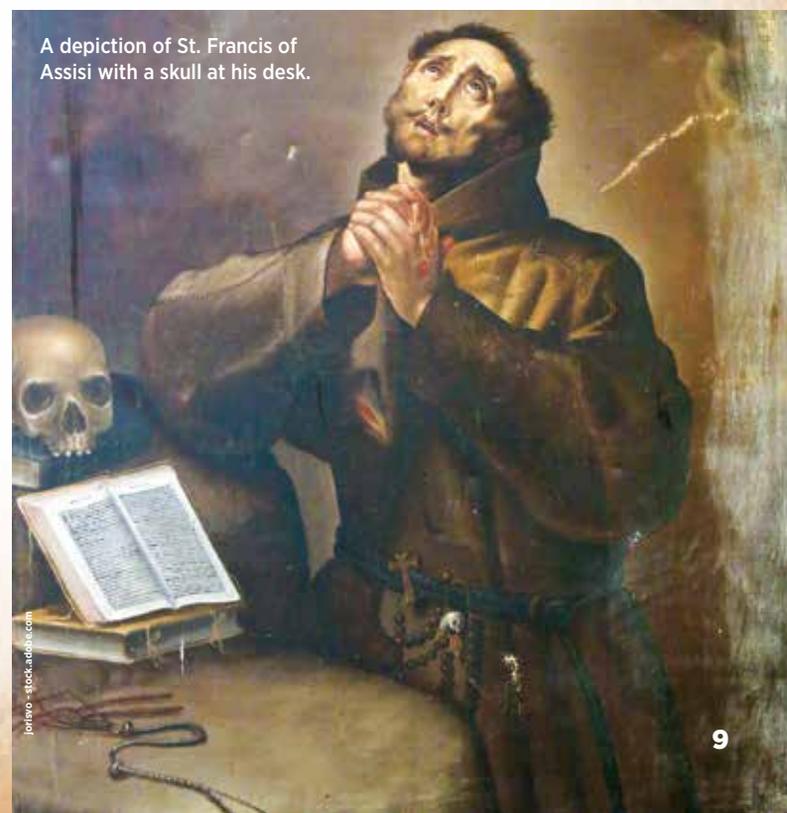
Joy of Christmas

In all these small ways of prayer and meditation, the hope is that the reminder of our destination will guide our journey in the Christian life throughout the new liturgical year. This reminder can serve to lessen our attachment to material goods, sober our passions and induce us into virtue, especially charity.

When we realize our end, we realize the time to be kind and generous to one another in this life is very short. How much deeper would the notable generosity of man during Christmastide be if he remembered the shortness of his days?

An Advent full of prayerful reflection, contemplation and preparation will allow you to reach more profound depths of peace and love on Christmas day, for you will know the material things of this world are enjoyed most perfectly when viewed through the lens of temporality.

You will more perfectly understand that the permanence and depth of the joy of Christmas day comes from what is immaterial, most notably generosity born out of love. And in the new year, you will be ready for the graces God has prepared to pour out upon you, inviting you deeper into your faith and closer to your last and eternal stop on this brief journey of life.



A depiction of St. Francis of Assisi with a skull at his desk.

Did Jesus drink the fourth cup?



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



Over the course of the last several months, we have been looking at the scriptural basis for the real presence of Jesus in the Eucharist. This month we are going to conclude this series by looking once more at the Lord's

Supper: the Passover meal Jesus celebrated with his Apostles the night before he died. Here, we are going to focus on the relationship between the Last Supper and the Paschal Mystery: Jesus' Passion, Death, Resurrection and Ascension.

In last month's column, we looked in some detail at how the Passover meal, as practiced by the Jewish people in Jesus' time, was structured around the drinking of four cups of wine. Now let's turn to the Last Supper, particularly as we read it in Luke's account. It's worth taking a moment to read the text directly:

"When the hour came, he took his place at table with the apostles. He said to them, 'I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God.' Then he took a cup, gave thanks, and said, 'Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.' Then he took the bread, said the blessing, broke it, and gave it to them, saying, 'This is

my body, which will be given for you; do this in memory of me.' And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood, which will be shed for you'" (Lk 22:14-20).

Luke says that "he took a cup," and later "likewise the cup after supper." This "cup after supper," the cup of his blood, was the third cup, the cup that was drunk after the meal. In fact, Paul refers to the cup of Jesus' blood explicitly as the cup of blessing, the term for the third cup.

But look at what happens next, as we see in Matthew's account: "Then he took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.' Then, after singing a hymn, they went out to the Mount of Olives" (Mt 26:27-30).

After Jesus drinks the third cup, he says he will not drink again of the fruit of the vine until the kingdom comes; then they sing a hymn—which, as mentioned last month, would have been Psalms 115-118—and go out to the Mount of Olives.

So, in essence, Jesus did not actually complete the Passover meal. Instead, he goes to the Garden of Gethsemane and

prays three times to the Father that “this cup” might pass from him (Mt 26:36-46). What cup is he referring to? The fourth cup of the Passover meal, the final cup that concludes the meal, the one from which he did not drink.

But Jesus would drink the fourth cup: on the cross. Let’s look at John’s account: “After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, ‘I thirst.’ There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, ‘It is finished.’ And bowing his head, he handed over the spirit” (Jn 19:28-30).

Note: When Jesus had received the wine, he said, “It is finished.” What is finished? The Last Supper. By not drinking the fourth cup until he was literally about to die, Jesus included his passion and death in the Last Supper, seeing his death as the Passover sacrifice and uniting the Last Supper to his death. Thus, by delaying the fourth cup until the cross, the cross became a Passover and the Last Supper became a sacrifice. In effect, it is the Last Supper that makes Calvary a sacrifice: both events are the same single sacrifice.

Thus, it is at the Last Supper and at its liturgical renewal in every Mass that Jesus’ sacrificial death and Resurrection become present, and we are able to receive him, the living God made flesh and present to us in the Eucharist. In the words of the angels that we’ll hear at Mass on Christmas, “Glory to God in the Highest!”

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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* Knights of Columbus ranked #6 in the permanent life insurance category on Forbes 2022 America's Best Insurance Companies list. Forbes partnered with Statista to independently survey more than 16,000 customers who owned at least one insurance policy across 7 insurance product categories.



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Preparation and Planning

Remove Barriers That Keep You From Prayer

By Michael St. Pierre, Ed.D.

I remember it clearly when I was a kid: My father wanted to get a new tractor. The problem was that it was too big for the outdoor shed. After a few days of thinking and planning, he figured out a way to fit the big, orange machine into the outdoor building. The doors would need to be enlarged, the roof raised and the floor bolstered. In the end, there was ample space for the machine and room to spare.

Believe it or not, prayer is a lot like this. Our prayers are often the result of prior thinking and acting. Whether we realize it or not, we pray from our experiences. This movement from living-praying-living forms a holy routine in our days. And, unsurprisingly, this produces space for God to move and form us in the depth of our being.

How can you make this prayer more fruitful? It turns out that, before you pray, there are a number of things that can contribute to your disposition, attitude and ability to pray.

The third habit of a prayerful person, Preparation and Planning, is all about removing the barriers that often keep us from prayer. The more accessible the prayer, the better. I suggest three areas for better preparation and planning:

FOR YOUR DAILY QUIET TIME: In order to set your day on the right path, daily devotional time is essential.

Decide on a place where you will pray (your home, your parish church, etc). Make sure any tools you will need are set out the night before, such as your Bible and a journal.

FOR SACRAMENTAL MOMENTS: Whether it is Sunday Mass or monthly confession, preparation is important. Try to avoid rushing. For Sunday Mass, be sure to read the Gospel reading in advance and arrive 10 minutes early for worship. For confession, add it to your digital or paper planner so you don't have to wonder when you'll go to confession in a given month.

FOR ANNUAL REFLECTION AND EVALUATION: As a new liturgical season of Advent begins, set aside a quiet hour when you can assess how you are doing. How might God be leading you in this new season? What can change? What can you do to capture that inspiration from the Lord?

Much of prayer is about intention, pausing to let the Lord make space in our hearts for greater transformation. As with all things in the spiritual life, be patient with yourself and keep at it.

Michael St. Pierre, Ed.D. is the executive director of the Catholic Campus Ministry Association, the founder of Nonprofit Productive and the author of *The Five Habits of Prayerful People: A No-Excuses Guide to Strengthening Your Relationship with God*.



Father Mitchell McLaughlin

Father Mitchell McLaughlin is a newly ordained priest of the diocese, having received Holy Orders on May 27, 2022. He grew up in Bettendorf, Iowa, with two brothers, one older and one younger. He currently serves as a parochial vicar at the parishes of Sacred Heart and St. Mary in Aberdeen.

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

I received my call through thinking about the Mass. God revealed the call to the priesthood to me through the holiness and the presence of Christ in the Mass. I went to a FOCUS conference with many great and inspiring talks and lectures, yet the one thing that remained in my mind was the beauty of the Mass. I ignored God's call to the priesthood for a few years. Yet, as I continued in the life of prayer and taking seriously Christianity, I could not ignore God's call to enter seminary. My call to the priesthood was eventually confirmed by the Church.

Q *What did you do before the priesthood?*

I was in college studying medical laboratory science, then education, then English. While in college, I worked part-time as a scientist conducting research on bacteria at the USD Medical School.

Q *Is there a particular part of Catholicism that really fascinates you?*

I am fascinated by Catholicism's insistence on art and beauty. The Catholic Church has fostered images, music, dress, paintings, sculpture and architecture. Cathol-

icism draws out the best of human creation and elevates it by connection with the divine.

Q *Who was most influential in your life?*

The friends I have had in seminary and mostly my brother seminarians from the Diocese of Sioux Falls. My brothers in seminary have inspired me in holiness and have been the face of Christ for me.

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

Celebrating the Mass and being with parishioners.

Q *What's the most challenging thing?*

The priestly schedule and getting used to its adjustments.

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

St. Catherine of Siena. She has inspired me to live a radical holiness and dependence on God as Father. She worked many miracles during her life on earth, and I believe she still works many miracles from heaven.

Q *What do you do in your spare time?*

Exercise, read and hang out with fellow priests or parishioners.

Q *What is something most people don't know about you?*

I once was a mime.

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

The first answer is cliché and obvious, but full of truth: pray for me! Pray for my sanctification, my continuing conversion and the fruitfulness of my work. Also, to pray for the purity and sanctification of the Catholic Church.

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

John Adams, because he was essential to the founding of America and the continuing of America as a nation as its second president. I am sure I would learn a great deal about the trials of the American Revolution and the keeping of the American experiment alive. I would become an even prouder patriot of America after having supper with John Adams.

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



Want a strong, fulfilling family life?

Ignore the Joneses, keep up with the Nazoreans

By Jake Geis

Statues are funny things. As representational art, they place faces on people we're not likely to see, either due to the featured person's social status or their passing eons ago. However, statues are as dehumanizing as they are humanizing. Frozen in position, eyes fixated on one point, the people behind the statues can feel surreal.

I'd venture to say most every parish in this diocese has a statue of the Holy Family. And why shouldn't they? Our Savior, our Blessed Mother and their earthly provider (St. Joseph) are the three most important people who walked this earth. The statues remind us of them and hold them in the esteem they deserve.

But, as beneficial as the statues are, they can lead us to place an invisible

wall in front of the real people they represent. Living, breathing humans who had a home and small business together. They had a life that was far from idyllic: an unplanned pregnancy (albeit under unique circumstances), doubts from the husband about his wife, and living as refugees for a time were part of their family story. And remember that time they lost the kid? They only had one to keep track of!

Just like us, they were a family—a family who not only had struggles but had their fun times too. From the Gospels, we see Jesus' quick, adept mind in debates. Could you imagine how funny he had to be when he applied it to humor? So, we see a family who laughed while they worked together, crafting beautiful, functional items used throughout their community. Through sorrow and joy, they bonded in a way that most of us would long for our families to bond.

Strong and joyful

What's encouraging is our families can have that bond like the Holy Family. As a human family, the Holy Family was like us in so many ways, yet different in a small, but significant few. They practiced two virtues—humility and self-sacrifice—that made their family unique, stable, strong and joyful.

Every member of the Holy Family could have their name written down in the dictionary next to the word "humility." Every member of the Holy Family sacrificed themselves for the sake of each other. In the small country town of Nazareth, Joseph crafted quietly, raising the child who was not of his contribution. Mary dedicated her life to this single child and turned all focus onto him throughout her life. And Jesus, the master of the universe, submitted himself through obedience to two creatures who loved him deeply.

What would your family look like if humility and sacrifice were the two guiding virtues of each family member's existence? Though I'm a far cry from getting these right all the time, I can say from experience that when I focus on these aspects while interacting with my wife and daughter, life is so much more fulfilling. A father doesn't get a giddy toddler when he walks in the door if daddy's always rushing to finish another project. Instead, when he drops down on the floor and swoops up his little girl every single evening, forgoing all the "important" work for the time being, that's how a man can experience true joy.

Or, instead of sitting down and resting after work, he makes supper for his wife, or at least plays with the half-pints so his bride can focus on the food. And by looking at each other instead of the phone when a spouse is talking, we not only hear, but listen. Then instead of being the couple who argues over what drivel should be on the television as they fall asleep, a man and his wife can grow in an authentic, passionate relationship.

These are only a few examples of using the humility and sacrifice of the Holy Family as a guide; there's a host more a person could apply in their life.

Humility and sacrifice

Of course, the biggest barrier between us and the Holy Family is we don't always get it right like they did. Well, at least Jesus and Mary. Poor St. Joseph—his child is God and his wife is immaculate, so when something went wrong it was probably his fault.

For us, there may be a hesitation that we can't be perfect either. Yet, as we incrementally grow in sacrifice and humility, our family relationships improve faster. Ask the family of a reformed alcoholic—that person still has failings, but the change allowed wonderful things to occur in their world.

Another hesitation is that we can't control how others in our family will react. Sure, we can be better, but if the others don't change, aren't we just going to be taken advantage of? And the answer is yes. The struggle with putting others first when they don't return the favor is gut-wrenching. The phrase "no good deed goes unpunished" sure didn't appear out of thin air!

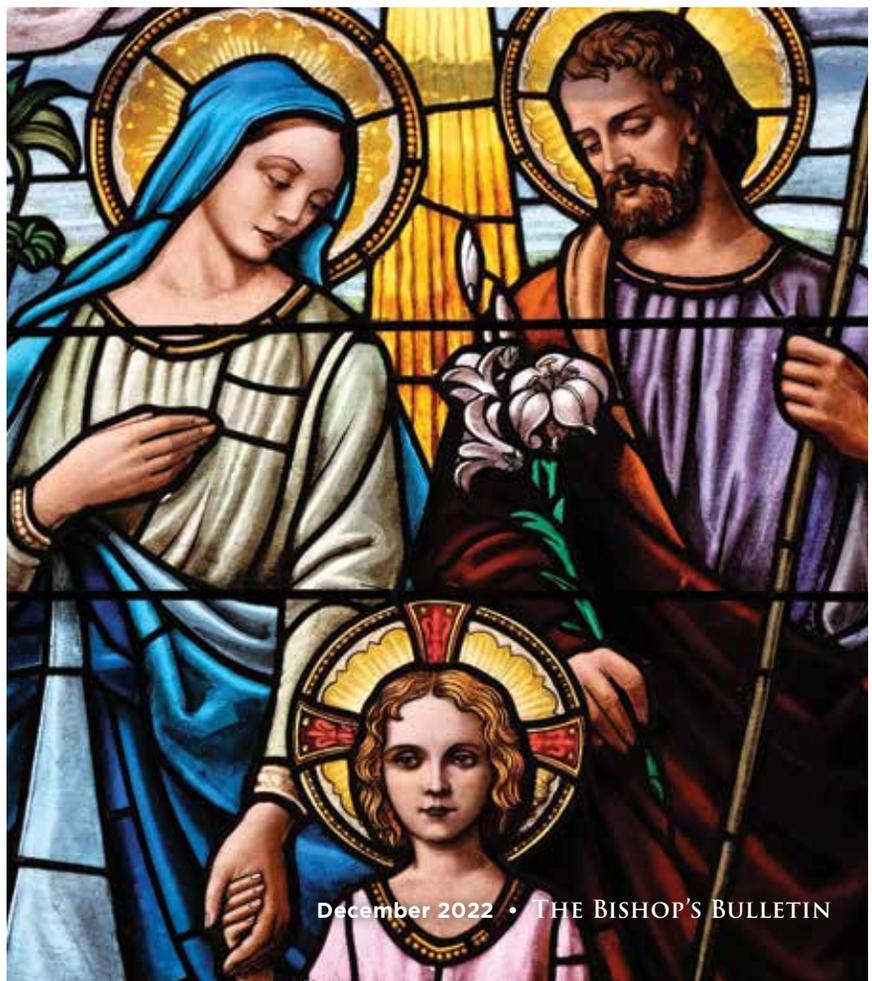
But when making a conscious decision to live as Christ calls us, you're in this for the long haul. Expect results to take a while, too. Superficial change is fast and, well, just superficial. Like painting a picket fence, that shiny white paint starts to peel with a few tough storms, showing the weathered old wood again in no time.

You're in this for true transformation—of self and family. This ain't baking a store-bought apple pie, this is planting the apple tree. Expect years of tending and watering to bear fruit. But if you've had homemade apple pie with homegrown apples, you know store-bought just doesn't compare.

Keeping up with the Nazoreans

In the same vein, the warmth and joy of a beautifully strong family beats the veneer of a "perfect" family painted by the culture of today. Don't try to keep up with the Joneses, with their lovely home and talented children subsidized on the back of workaholic parents, a chaotic after-school schedule and nonexistent relationships between all members of the house. Only on TV does that life ever work out right.

Keep up with the Nazoreans. They're poorer and have had a rough go in life, but when they sit down to say grace over supper as a whole family, the fulfilling peace and love that surround them are superior to anything else this world has to offer. Guided by their example of humility and self-sacrifice, your life will be rewarded in ways beyond your wildest dreams.



BLESSING YOUR

Advent wreath

The Advent wreath is a timeless tradition for Catholics and its symbolism is rooted in some of the core tenants of our faith. The evergreen wreath is a symbol of eternal life. The candles are Christ's light coming into the world through his Incarnation. Each candle also finds specific symbolism in the theme for its corresponding Sunday.

Blessing the wreath serves to direct our minds towards the meaning of the wreath throughout the Advent season. This can be done by a head of the household in the absence of a priest. It may also be appropriate to sprinkle the wreath with holy water if it's available. Here is the blessing from the U.S. Conference of Catholic Bishops website:

All make the sign of the cross as the leader says:

Our help is in the name of the Lord.

Response (R/.) Who made heaven and earth.

Then the Scripture, Isaiah 9: (lines 1-2 and 5-6) or Isaiah 63 (lines 16-17 & 19) or Isaiah 64 (lines 2-7) is read:

Reader: The Word of the Lord.

R/. Thanks be to God.

With hands joined, the leader says:

Lord our God, we praise you for your Son, Jesus Christ: he is Emmanuel, the hope of the peoples, he is the wisdom that teaches and guides us, he is the Savior of every nation. Lord God, let your blessing come upon us as we light the candles of this wreath. May the wreath and its light be a sign of Christ's promise to bring us salvation. May he come quickly and not delay.

We ask this through Christ our Lord.

R/. Amen.

The blessing may conclude with a verse from

"O Come, O Come, Emmanuel!":

O come, desire of nations, bind
in one the hearts of humankind;
bid ev'ry sad division cease
and be thyself our Prince of peace.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

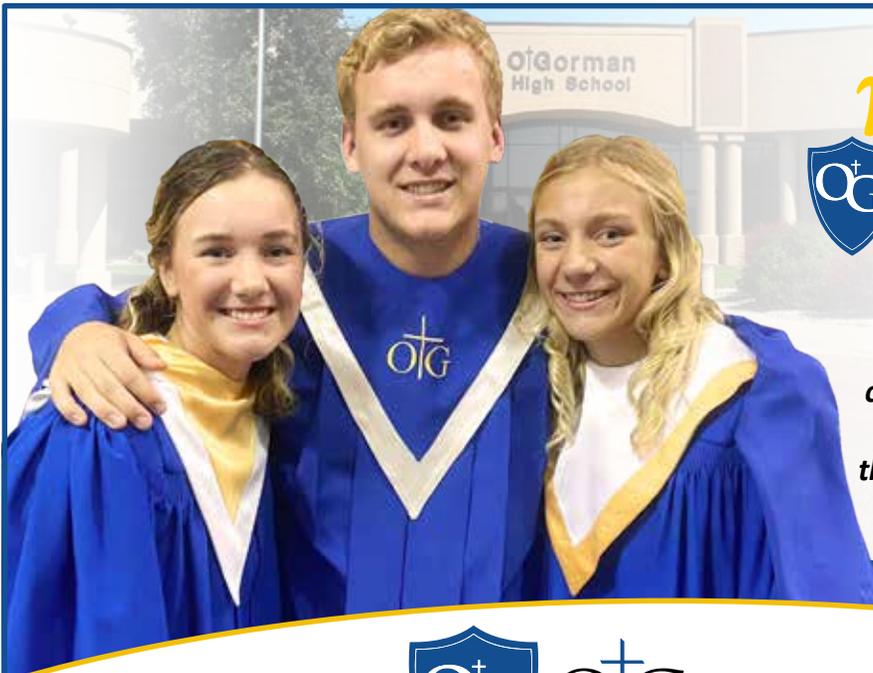


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Risen Savior Church - Brandon, SD
Sunday, Dec. 4
Cookie Sales 9:30 AM | Lunch served at Noon

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St. Nicholas is expected to make a visit too!

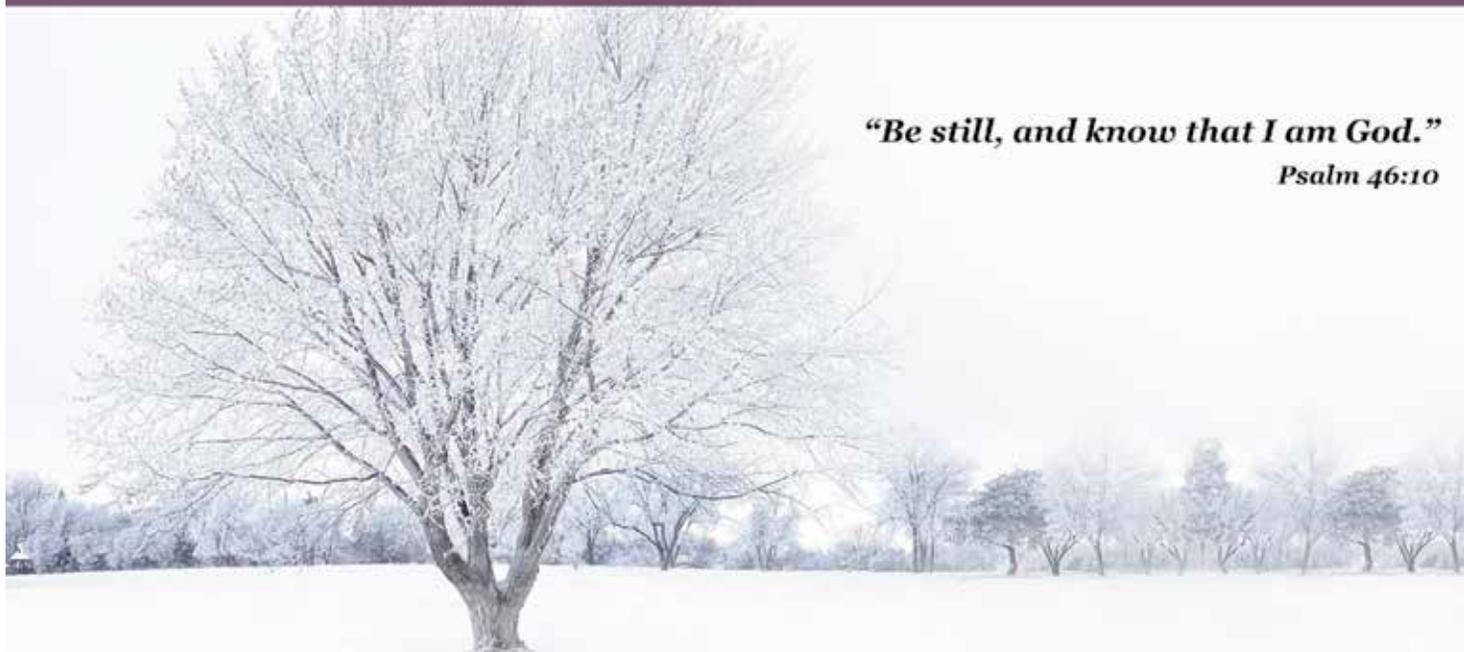
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Who is the Immaculate Conception?

MARY, THE MOTHER OF GOD

SOLEMNITY OF THE IMMACULATE CONCEPTION: Dec. 8

HINT:
IT'S NOT
JESUS

CLAIM TO FAME: The mother of God, mother of Jesus, wife of St. Joseph and greatest of all Christian saints.

WHAT MADE HER A SAINT: Mary's life and her role in the history of salvation is prefigured in the Old Testament, while the events of her life are recorded in the New Testament. The archangel Gabriel appeared to her and asked her to become the mother of Jesus, by the power of the Holy Spirit. Her "yes" is a model of trust and faith. When her cousin Elizabeth acknowledged Mary as the mother of God, Mary burst forth into the Magnificat. Mary was at the foot of the cross when Jesus died, and was present in the Upper Room with the apostles when the Holy Spirit descended on all of them.

BEST QUOTE: Jesus performed his first miracle at Cana in response to his mother's request. Her words, "Do as he commands," have meaning for all Christians as they walk their faith journeys.

HOW SHE DIED: No scriptural reference concerns Mary's last years on earth. According to one tradition, she went to Ephesus; another tradition states that she remained in Jerusalem. The belief that Mary's body was assumed into heaven is one of the oldest in the Church. Pope Pius XII declared this belief to be Catholic dogma in 1950. The dogma of the Immaculate Conception, that Mary was free of original sin at the moment of her conception, was proclaimed by Pope Pius IX in 1854.

PRAYER: Hail, holy Queen, Mother of Mercy! Our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet virgin Mary. Pray for us, O holy Mother of God that we may be made worthy of the promises of Christ.



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What you'll find

- The various ministries of the diocese
- Mass times
- Upcoming events
- Podcasts like Ignition, Leedom to Life and Faith & Politics
- "Can We Be Saints?" blog
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- The Bishop's Bulletin online edition
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Catholic Diocese of Sioux Falls

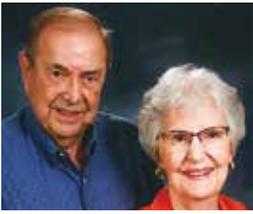
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BRANDON – Jim and Barbara Peschong will celebrate their 65th anniversary on Dec. 28. They have 4 children, 7 grandchildren and 3 great-grandchildren and are members of Risen Savior Parish.



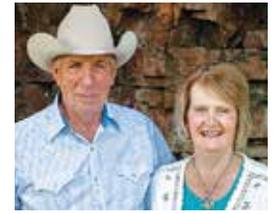
BROOKINGS – Richard and Connie Spiegelberg will celebrate their 60th anniversary on Dec. 1. They have 4 children, 9 grandchildren and 8 great-grandchildren and are members of St. Thomas More Parish.



CANTON – Wheeler and Gloria Gill will celebrate their 60th anniversary on Dec. 1. They have 3 children, 7 grandchildren and 2 great-grandchildren and are members of St. Dominic Parish.



CHAMBERLAIN – Steve and Gail Leheska celebrated their 50th anniversary on Nov. 11. They have 2 children, 6 grandchildren and are members of St. James Parish.



DELL RAPIDS – Jim and Lucy Klein will celebrate their 50th anniversary on Dec. 15. They have 3 children, 9 grandchildren and are members of St. Mary Parish.



ELK POINT – Patrick and Cheryl Havermann celebrated their 25th anniversary on Nov. 14. They have 4 children and are members of St. Joseph Parish.



HARRISBURG – Gene and Elaine Gillen celebrated their 50th anniversary on Nov. 24. They have 2 children, 2 grandchildren and are members of St. John Paul II Parish.



HARTFORD – Tony and Virginia Heiberger will celebrate their 65th anniversary on Dec. 28. They have 5 children (1 deceased), 18 grandchildren and 21 great-grandchildren and are members of St. George Parish.



HOWARD – Bernard and Lorna Feldhaus will celebrate their 50th anniversary on Dec. 23. They have 2 children, 6 grandchildren and are members of St. Agatha Parish.



HUMBOLDT – Ken and Mary Hartle will celebrate their 65th anniversary on Dec. 28. They have 4 children (1 deceased), 10 grandchildren and 9 great-grandchildren and are members of St. Ann Parish.



KIMBALL – Shannon and Bonnie Rasmussen will celebrate their 50th anniversary on Dec. 2. They have 3 children, 7 grandchildren (1 deceased) and are members of St. Margaret Parish.



MADISON – James and Rose Casanova will celebrate their 65th anniversary on Dec. 12. They have 6 children (3 deceased), 8 grandchildren and 10 great-grandchildren and are members of St. Thomas Aquinas Parish.



MITCHELL – Cyril and JoAnn Haag celebrated their 65th anniversary on Nov. 5. They have 14 children (1 deceased), 47 grandchildren and 41 great-grandchildren and are members of Holy Family Parish.



MITCHELL – Bill and Julie Oakley will celebrate their 50th anniversary on Dec. 1. They have 3 children, 8 grandchildren and are members of Holy Family Parish.



MONTROSE – Paul and Nancy McAreavey will celebrate their 60th anniversary on Dec. 26. They are members of St. Patrick Parish.



MONTROSE – Vernon and Julie McAreavey will celebrate their 50th anniversary on Dec. 30. They have 3 children, 10 grandchildren and are members of St. Patrick Parish.



PIERRE – Arnold and Donna Jean Gutenkauf celebrated their 60th anniversary on Nov. 10. They have 2 children, 4 grandchildren and 1 great-grandchild and are members of Ss. Peter and Paul Parish.



SIoux FALLS – Doug and Linda Fields will celebrate their 50th anniversary on Dec. 9. They have 4 children, 8 grandchildren and are members of St. Mary Parish.



SIoux FALLS – Bill and Valerie Schroeder celebrated their 60th anniversary on Nov. 22. They have 3 children, 6 grandchildren and 1 great-grandchild and are members of Cathedral of Saint Joseph Parish.



SIoux FALLS – Shelly and Jason Hunt will celebrate their 25th anniversary on Dec. 13. They have 3 children and are members of Cathedral of Saint Joseph Parish.



SIOUX FALLS – Steve and Eileen Scherer will celebrate their 50th anniversary on Dec. 9. They have 1 child, 3 grandchildren and are members of St. Katharine Drexel Parish.



SISSETON – Doug and Addy Veflin celebrated their 50th anniversary on Nov. 25. They have 3 children, 6 grandchildren and are members of St. Peter Parish.



TEA – Leo and Judy Weber celebrated their 50th anniversary on Nov. 4. They have 3 children, 6 grandchildren and are members of St. Nicholas Parish.



WATERTOWN – Ernie and Carol Jurek will celebrate their 65th anniversary on Dec. 30. They have 5 children, 8 grandchildren and 1 great-grandchild and are members of Holy Name of Jesus Parish.



YANKTON – Robert and Marilyn Lyngstad will celebrate their 50th anniversary on Dec. 22. They have 5 children, 18 grandchildren and are members of Sacred Heart 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 Dec. 7 for inclusion in the February 2023 edition to:

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Father Cathal Gallagher dies at 72

Father Cathal (Cathal Ó Gallechóir) Joseph Gallagher, 72, died Oct. 31, 2022, at his private residence in Tyler, Minnesota. Mass of Christian Burial was celebrated Nov. 7 at St. Paul the Apostle Church in Armour, South Dakota. Burial will be next to his parents in Ireland.

Cathal Gallagher was born on Feb. 3, 1950, to John and Mary Gallagher in Gweedore, Donegal (Ireland). He was the fourth of 12 children. Cathal attended seminary in Dalgan Park, Meath (Ireland) and was ordained on May 26, 1974, for the Missionary Society of St. Columba. Father Cathal was one of three priest sons (Father Seán and Father Colm) born to John and Mary Gallagher.

Father Gallagher's ministry with the Columban Fathers took him to assignments in Ireland and Japan, where he served in multiple capacities for 22 years. In 1996, Father Gallagher first came to the United States, in part, for medical treatment in Rochester, Minnesota, and to begin pastoral

ministry. After serving for a time in the Diocese of Winona, Father Gallagher came to the Diocese of Sioux Falls. A chance encounter with then-Bishop Robert J. Carlson at Mayo Clinic led to Father Gallagher's interest in ministering to the faithful on the prairie of South Dakota.

In the Diocese of Sioux Falls, he first served in the Huron parishes as they were in the midst of a merging process. In February 1999, he began his ministry in the DeSmet, Iroquois and Bryant parishes. The Arlington parish was added to his assignment in 2004 when the Bryant parish was linked instead with the Clark parish. His service in the DeSmet linkage ended in 2008.

After a brief leave from ministry as his immigration status was clarified with the United States government, Father Gallagher returned to the diocese and in 2009 began his pastoral ministry at the parishes in Armour and Stickney. In 2014, he would expand his ministry assignments to include

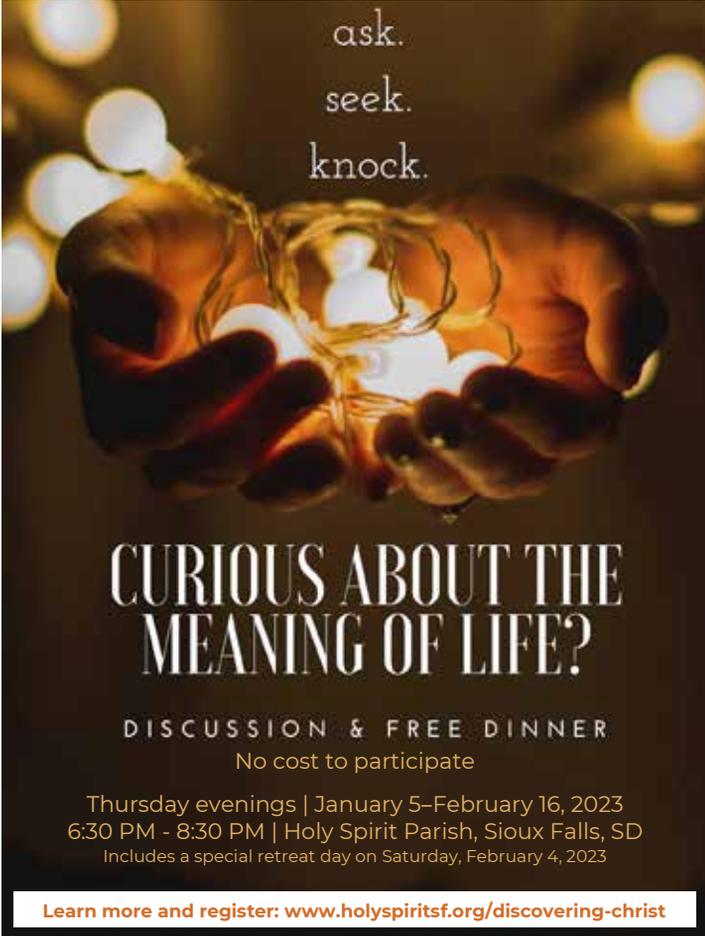
the Lake Andes and Marty parishes. He served in the Armour linkage until his retirement in 2022.

In 2015 and with dispensation from his vows to the Columban Fathers, Father Gallagher was incardinated into the Diocese of Sioux Falls, formally making him a priest of this diocese.

His formation for missionary work served him well in his final assignment as he poured himself into the Native American peoples and their cultures. Father Gallagher would frequently recall with great pride the event he organized at St. Paul Mission in Marty during the Legacy 125th anniversary celebration of our diocese. The event commemorated the importance that Native American ministry holds in our diocese's history.

Father Gallagher is survived by seven brothers and two sisters.

He was preceded in death by his father and mother and two sisters.



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UPCOMING EVENTS

Months of training will pay off in Last Collar Standing

The world might just hold its breath as the sun sets on Jan. 15, 2023, when 12 priests gather to do battle for the coveted title of Last Collar Standing.

This year will see new and veteran priests battle it out during the livestreamed competition. New games will be introduced, which will add another level of complexity and comedy to the often chaotic and hysterical event. In addition, Emily Leedom will debut as this year's co-host alongside Father Andrew Thuringer.

"Last Collar Standing is a fun way for people across the Diocese of Sioux Falls to see a little friendly competition amongst brother priests," said Alaina Cuka, Lumen Christi Formation Coordinator.

"This livestreamed event is a great opportunity to gather with family, friends or fellow parishioners for a watch party (see our website for tips on hosting) in support not only of our priests but of our diocesan missionary program."



The sweat, tears and, most importantly, laughs serve as a fundraiser for Lumen Christi, a ministry of the diocese that sends missionaries to parishes year round to help form and disciple youth. In a culture where our youth are increasingly being pulled away from the Church, supporting this ministry is more important than ever.

"Lumen Christi is funded through the generous support of people throughout the diocese; that support helps us to offer Going Deeper retreats and D-Camps, in addition to resources for training young adults from our diocese to serve anywhere from a summer to a full academic year as they seek to grow as missionary disciples," said Alaina.

Visit www.sfcatholic.org/lastcollar for more information as the date approaches. Keep an eye out for emails and social media posts with details about the event. Anyone will tell you, this is a must-watch event!

The logo for Broom Tree Retreat and Conference Center features a stylized tree with a broom as its trunk, set against a background of a building and trees.

UPCOMING RETREATS

SILENT RETREATS

Men's Silent Retreats
February 16-19
March 16-19

Women's Silent Retreats
February 2-5
March 2-5
April 20-23

SPECIAL RETREATS

Healing Retreats
February 24-26, 2023
October 13-15, 2023

Couples Retreat
April 14-16, 2023

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.

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

January 17, 2023
February 14, 2023
March 21, 2023
April 11, 2023
May 9, 2023
Power from on High
- directed by Dr. Chris Burgwald
June 20, 2023

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REGISTER FOR RETREATS ONLINE | broom-tree.org

The logo for Presentation College is a circular seal featuring a central figure holding a cross, surrounded by the text 'PRESENTATION COLLEGE' and 'EST 1951'. Below the seal is a banner with the motto 'NON VOX SED VOTUM'.

THE PC PROMISE
Our promise to you is making a quality college education attainable
Now offering our largest financial aid award package ever!

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Recitation of the Rosary

Friday, Jan. 6 – 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.

Annual cookie extravaganza

Dec. 10-11 – Christ the King Parish, Sioux Falls, will host its annual cookie extravaganza on Saturday from 9 a.m.-noon and on Sunday following the parish Masses.

Spanish Mass and Potluck

Dec. 12 – Sacred Heart Parish, Aberdeen, is celebrating a Spanish Mass, potluck and Spanish confession on the Feast of Our Lady of Guadalupe. The Mass is at 5:30 p.m., followed by a potluck in the parish hall. Confessions will be heard before Mass and after the potluck. Everyone is welcome to attend.

Annual Prison Christmas Packages

The SD Prison Chaplains Assoc. is once again asking for donations for those incarcerated. For some, it is the only gift they will receive. Please join us in this beautiful act of charity and Corporal Work of Mercy “visit the imprisoned.” Donations can be sent by Dec. 15 to SD Prison Chaplains Assoc., Christmas Sacks, 601 W. 57th St., Sioux Falls SD 57108. Please write Christmas Sacks in the memo line or give electronically to www.convergeheartland.org/give and choose SDPCA Christmas Sacks. For more information, visit the Prison Ministry link on the Sioux Falls diocese website www.sfcatholic.org/prison-ministry. Email Mo Irvine at prison-ministry@sfcatholic.org with questions.

Pray at Minnehaha County Courthouse with the Jericho Wall group

Tuesdays – In Joshua 1:14, fighting-age men are called to go to Jericho’s wall to fight for the women and children. Today we are called to step out for our faith. Men are meeting on Tuesday nights at 7 p.m. at the Minnehaha

County Courthouse to pray the rosary for our women and children. We are asking for men to join us. If you have questions, call Paul at 605-201-5428. Women are welcome.

Search for Christian Maturity Retreat

March 3-5, 2023 – Located at Holy Spirit Church in Sioux Falls. Registration is now open for the next retreat! Search is a student-led, Roman Catholic retreat. The weekend features talks, skits, music and opportunities to encounter Christ in the sacraments. All high school, college-age students and adults are welcome and encouraged to attend. Please contact us by phone (605) 371-1478 or by email SiouxFallsSearch@gmail.com. Visit the Search website for more information and to register: www.siouxfallssearch.org.

Help for parents who have lost a newborn or pre-born child

If you’ve lost a child due to miscarriage, still birth or shortly after birth, The Angel Lee Cronen Memorial Fund is available to assist you in dealing with your loss by helping you secure a proper burial for your child. Most parents don’t know what to do when faced with this situation and are often unable to pay for the services involved. This fund exists to help during this difficult time. For more information, contact Deacon Bill Radio at 605-336-7390 or denwilliamradio@sfcatholic.org.

Traditional Latin Mass available

The Traditional Latin Mass, or the Extraordinary Form of the Mass, is offered every Sunday at 2 p.m. at St. Dominic Parish in Canton. The Latin Mass is also offered on most holy days of obligation and principal feasts of the Church Year at 7:30 p.m. St. Dominic Church is located at 800 E. Walnut Street. For more information, please call 605-764-5640 or email Father Lawrence at frmartinlawrence@sfcatholic.org.

Sacred Heart Monastery

Dec. 1 – Registration deadline for the Advent retreat, “The Desert Shall Bloom,” occurring on Dec. 3, 9:30 -11:30 a.m. Go to www.yankton-benedictines.org/advent-retreat/ for information on the topic, registration and costs.

Dec. 2 – Online Lectio Divina at 10 a.m., Fridays, Dec. 2, 16, 23 and 30. 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.

Dec. 17 – Monthly Contemplative Mornings. Meeting on the third Saturday of the month, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbenedictines.org or visit yanktonbenedictines.org/retreats-contemplative-mornings.

The Lourdes Center

Holiday Grief Program – The Lourdes Center is honored to host: “He is Stable - A Night for Grieving Hearts to Find Rest in His Peace” on Dec. 6 at St. Therese Catholic Church in Sioux Falls. The evening will include presentations from individuals who have experienced grief, along with a beautiful candle-lighting ceremony. Christmas cookies and hot chocolate to follow! Register by calling 605-988-3775 or emailing tlc@sfcatholic.org.

Camp Sydney – The Lourdes Center will be offering a Grief Camp for youth and their families at Broom Tree Retreat Center, from 6 p.m. on June 9, 2023, until 11 a.m. on June 11, 2023. This two-day camp will include fun activities, discussion and support. The Grief Camp is offered free of charge. Registration will begin Jan. 15, 2023. Call The Lourdes Center at 605-988-3775 for more information.

Addition to November’s Necrology of the Diocese of Sioux Falls

The following are additions to the Necrology listings from the November issue of The Bishop’s Bulletin:

Holy Spirit, Sioux Falls
Jean Fritz- Mar. 2

St. John de Britto, Britton/Hecla
Marlene Hickey- Jan. 21

St. Michael, Sioux Falls
Gerold Beck- Jan. 25

St. Anthony of Padua, Hoven
Mary Barondeau- Jul. 20

Priests/Deacons
Rev. John Brady- Jul. 29

The following is a name correction:
St. Mary, Salem
Don Eichacker- Oct. 28

26th ANNUAL The Cathedral of Saint Joseph's
Christmas at the Cathedral.

"Journey in Faith"

DECEMBER
15-18, 2022
CATHEDRAL OF SAINT JOSEPH



BENEFITING
Bishop Dudley Hospitality House &
Cathedral of St. Joseph

FOR MORE INFORMATION
www.ccfesd.org
(605) 988-3765

THE BISHOP'S BULLETIN



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

hope

May the God of hope fill you with all joy
and peace in believing, so that you may abound
in hope by the power of the Holy Spirit.

Romans 15:13

Avera 