



THE BISHOP'S BULLETIN

REACHING THE SUMMIT

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Bishop Paul Swain
leaves a lasting legacy
in our diocese

IN MEMORIAM

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Building a business
with faith

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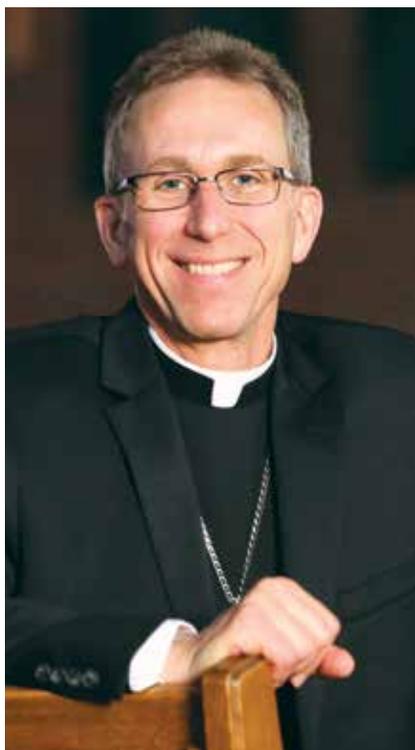
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And he saw that
it was very good:
co-create with God

LIFE IN THE CHURCH

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Parishes flourish when we actively engage



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

When we each spiritually flourish, one of the happy side effects of our deeper union with God is that parish life flourishes as well. The more we strive to be healthy, happy and holy by allowing God’s natural and supernatural blessings to flourish in and through us, the more parishes flourish. And the source of all spiritual flourishing comes from a healthy, happy and holy interior life with God.

The interior life refers to what occurs within our own mind, heart, will, imagination and memory. When we have a deep interior life of friendship with God by opening our mind, heart, will, imagination and memory to him, we enjoy interior (spiritual) human flourishing. For example, the supernatural virtues and gifts of the Holy Spirit—which are particular types of graces—enlighten our mind, increase good desires, and motivate our heart and will to make good choices.

These graces dispose and empower us so God’s own life and love are active in and through us. Grace helps us seek what is objectively true, good and beautiful so we can properly order our whole being to what is good for God, others and ourselves. Such right ordering of our interior life produces healthy, happy and holy life-giving relationships with God and others and flourishing parish life.

According to the Catechism of the Catholic Church (CCC), when we are interiorly rightly ordered to what is objectively good, true and beautiful, we are blessed with the fruits of the Holy Spirit: charity (love), joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and chastity (CCC 1832). For, as Jesus himself said, “Whoever remains in me and I in him will bear much fruit” (Jn 15:5). The more we deepen our relationship with him, the more attentive we are to the graces he is giving us each day; the more we

seek to live intentionally in relationship with him, the more fruitful we will be as his missionary disciples.

Again, this has an effect beyond ourselves. Our diocesan *Set Ablaze* initiative is intended to educate parishioners on the current spiritual reality of parishes throughout the diocese and encourage a deepening focus on our interior lives, knowing that as a result parish life will be invigorated as we each respond daily to the grace of God. This is not a work of our own accomplishing, as Jesus also says in the verse quoted above, “Without me you can do nothing.”

In both our personal relationships with God and in the communal lives of our parishes, spiritual flourishing comes as the result of our own cooperation with the abundant graces God pours out on us. He first gives us each the grace to follow him more closely, and then as we are aware of and respond to that grace, we become holier...we flourish.

And because we are joined to one another in the Body of Christ, his Church, as we each flourish, so too does the rest of the Church, including our parishes. As Christians, none of us are an island unto ourselves; every act of love or of sin we each do or commit impacts not only us and our relationship with God, but also impacts every other Christian. As we each flourish, so does the entire Church, including our own parishes.

It is my hope and prayer, therefore, that the active engagement of people in our diocese will allow for the Holy Spirit to work in powerful ways as we strive individually and in our parishes for *Lifelong Catholic Missionary Discipleship Through God’s Love*. Come Holy Spirit, renew and invigorate each of us spiritually so your holy will can be accomplished through healthy, happy and holy parishioners, consecrated religious, clergy and parishes in our beloved diocese!

BISHOP'S SCHEDULE

JANUARY

- 7-13 Region VIII Bishop's Retreat and Conference
- 14 4:00 Stational Mass, Cathedral of Saint Joseph*
- 15 1:30 Confirmation, Holy Spirit, Sioux Falls
- 4:00 Last Collar Standing virtual event
- 18 7:00 Confirmation, St. Michael, Sioux Falls
- 19 Clergy Convocation, St. Thomas More, Brookings
- 28 4:00 Stational Mass, Cathedral of Saint Joseph*
- 31 8:40 Catholic Schools Week Mass, St. Mary High School, Dell Rapids
- 6:00 Operation Andrew Dinner, St. Thomas Aquinas Newman Center, Aberdeen

FEBRUARY

- 1 9:00 Catholic Schools Week Mass, Aberdeen Catholic Schools, Roncalli High School, Aberdeen
- 3 10:00 Catholic Schools Week Mass, Bishop O'Gorman Catholic Schools, Elmen Center, Sioux Falls
- 4 4:00 Stational Mass, Cathedral of Saint Joseph*

*Broadcast on Keloland TV or livestream via sfcatholic.org

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THE BISHOP'S BULLETIN



January 2023
Volume 77, Number 1

Publisher

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Subscriptions

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

Cover Image: Adobe Stock/jenyateua

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

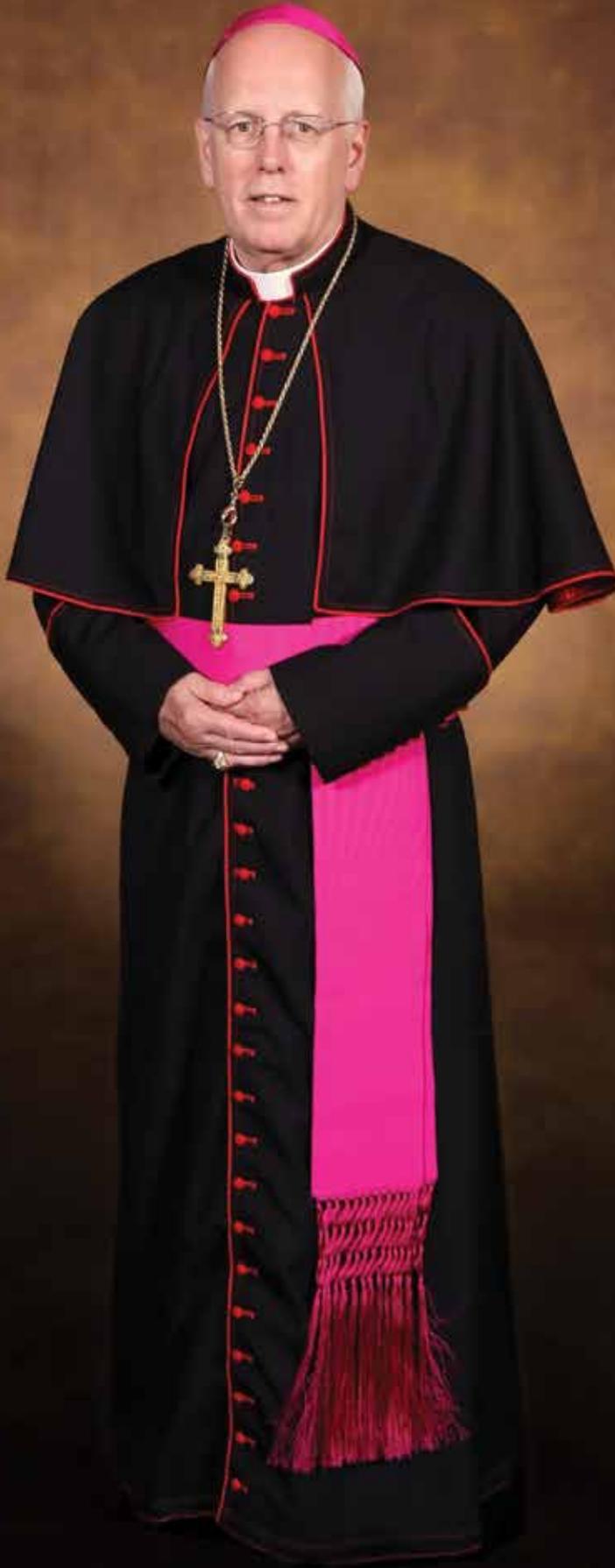
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Anniversaries and copy deadline for the March edition is Jan. 17; advertising deadline is Jan. 20.

The Bishop's Bulletin
(ISSN 0193-5089) is published monthly by the Catholic Diocese of Sioux Falls, 523 N. Duluth Ave., Sioux Falls, SD 57104-2714. Periodicals Postage Paid at Sioux Falls, SD, and additional mailing offices.



Bishop Paul Swain

LEAVES A LASTING LEGACY IN OUR DIOCESE

The Most Reverend Paul J. Swain passed away Nov. 26, 2022, while in hospice care at Dougherty House in Sioux Falls. He was 79 years old.

A Mass of Christian Burial was celebrated Dec. 3, 2022, in the Cathedral of Saint Joseph. Burial was at St. Michael Cemetery in Sioux Falls.

Bishop Swain served as the eighth bishop of the Diocese of Sioux Falls from Oct. 26, 2006, to Feb. 13, 2020, when he was succeeded by current Bishop Donald DeGrood. During his time in the diocese, Bishop Swain oversaw the restoration of the Cathedral of Saint Joseph, the creation of the Bishop Dudley Hospitality House, the building of the permanent home for the Adoration Sisters of the Blessed Sacrament, and the celebration of the 125th anniversary of the diocese, among many other accomplishments.

Father Charles Cimpl, who served under Bishop Swain as vicar general, knew him well and witnessed his deep faith.

“Bishop Swain wasn’t a cradle Catholic, so his love for the Holy Eucharist was never taken for granted,” Father Cimpl said. “His experience of the

fire in the cathedral in the Diocese of Madison while he was the rector (before becoming a bishop) deeply influenced that love. That experience assisted in his leadership in restoring our cathedral as he wanted it to reflect the beauty of the Body of Christ.”

Father Cimpl has many fond memories of Bishop Swain, but one in particular defined him as a bishop early on in his service to the diocese.

“After Bishop Swain was introduced to the Chancery staff in Sioux Falls when he was announced as our new bishop, he asked me to drive him around the city since he had never been here,” Father Cimpl said. “We went by all the Catholic parishes in the city, and when we arrived at the first one, I asked him if he wanted to stop in and meet the staff. He replied, ‘No, I always felt like when the bishop just stopped, it was a disruption.’ In many ways, that was his leadership style. He didn’t want to disrupt but lead by his example of humility, his love of the Lord and his service to God’s people.”

Bishop DeGrood took great comfort in taking the reins in a diocese led well under Bishop Swain before him.

“I give thanks to God for the humble servant leadership Bishop Swain provided to all the people in east river South Dakota,” Bishop DeGrood said. “His love for God and those he served has left a legacy of collaborative efforts within the Catholic communities and among community leaders. It is my hope and prayer that as we recall the gift of his life and ministry as a bishop, we will remember him in our prayers.”

Paul Joseph Swain was born Sept. 12, 1943, in Newark, New York. He was the son of William E. and Gertrude (née Shawcross) Swain. Paul was the fifth of six children. He and his siblings were raised by their grandparents.

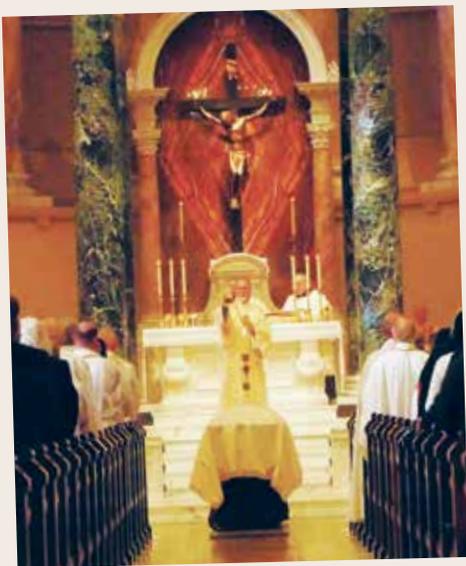
As a child, Paul received his religious formation in the Methodist Church. In high school, he first aspired to be an attorney and took an interest in the political process. He graduated from Newark High School in 1961.

He enrolled at Ohio Northern University in Ada, Ohio, where he studied history. He moved to Madison, Wisconsin, in 1965 and enrolled at the University of Wisconsin-Madison to pursue a master’s degree in political science.

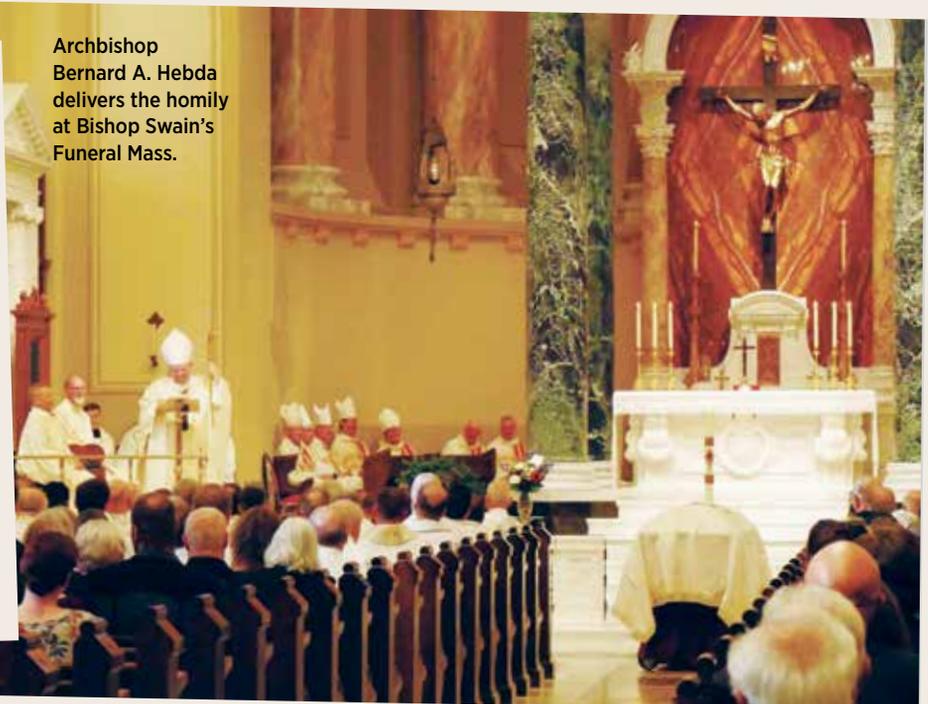
Upon completing his master’s degree, Paul voluntarily entered military service as an intelligence officer in the U.S. Air Force. This service included time served in Vietnam during the Vietnam War, where he earned a Bronze Star. After his military service, Paul returned to Madison and enrolled in the University of Wisconsin’s law school. In 1974, he was awarded his juris doctor degree and began a private practice in law.

In 1978, Paul became involved with the gubernatorial campaign of a newcomer to the political scene, Lee S. Dreyfus. Upon Dreyfus’ election as governor, he asked Paul to serve as his legal counsel and director of policy. As this role came to an end, the thought of becoming a priest entered Paul’s mind and heart in ways such that it would not leave. This, of course, was rather curious since he was not yet a Catholic.

After receiving instruction in the Catholic faith, Paul was confirmed and received his first Holy Communion at Holy Redeemer Church in Madison at Easter Vigil in 1983. Later that summer, he enrolled at Pope St.



Deacon John Devlin incenses the people during the offertory at Bishop Swain’s Funeral Mass.



Archbishop Bernard A. Hebda delivers the homily at Bishop Swain’s Funeral Mass.

John XXIII Seminary in Weston, Massachusetts, as a seminarian for the Diocese of Madison and was ordained May 27, 1988.

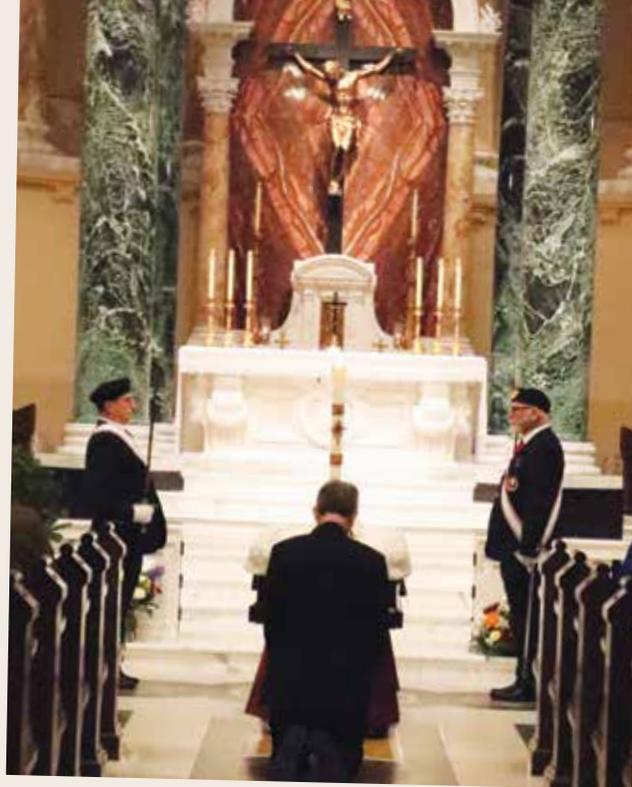
Father Paul Swain held many appointments for the Diocese of Madison, including vocations director, moderator of the curia, priest secretary and vicar general, the last a role he would hold for two different bishops. His pastoral work included stints at Sacred Hearts of Jesus and Mary in Sun Prairie, St. Mary in Pine Bluff, St. Bernard in Middleton, St. Patrick and Holy Redeemer in Madison, and as rector of St. Raphael Cathedral. In June of 1998, Father Swain was elevated to monsignor when Pope John Paul II appointed him as a prelate of honor.

On Aug. 31, 2006, Pope Benedict XVI appointed him as bishop of Sioux Falls. He was ordained and installed as the eighth bishop of the diocese by Archbishop Harry Flynn on Oct. 26, 2006, an office he would serve in until being succeeded on Feb. 13, 2020. During his time in office, Bishop Swain ordained 32 men to the priesthood and 20 men to the permanent diaconate.

Bishop Swain led the diocese in a restoration of our Cathedral of Saint Joseph, elevating this civic and sacred landmark by bringing forth its beauty as envisioned by the original architect. Addressing Mass congregants on the day he dedicated the new altar that was installed, Bishop Swain shared, "(I)t is my prayer that this restored cathedral will be a shining light on the hill outside and in, by the beauty of sacred things and by the beauty of faith lived well, can therefore be a sign of the hope that can only be fulfilled in Christ. And so we invite all to come here on pilgrimage and to seek to satisfy the yearning for the holy, to discover meaning in the midst of trial, even fear, and to experience the peace that comes from knowing Jesus Christ as Lord, Savior and friend."

A noteworthy part of the restoration was that it led to a church that was

Bishop Donald DeGroot kneels in prayer at the visitation for Bishop Swain.



well-equipped to host the televised Sunday Mass, a liturgy that became a priority for Bishop Swain. As a result, the TV Mass became an important way by which Bishop Swain sought to connect with the faithful of our diocese personally through both liturgy and our mother church.

Responding to a dire need of the city of Sioux Falls, Bishop Swain oversaw the creation of the Bishop Dudley Hospitality House, an emergency shelter for individuals and families. At its blessing and opening, Bishop Swain described the new facility as "more than a shelter, it will be a Beacon of Hope, a house of hospitality that welcomes, that treats each person with respect, that seeks to help address special needs, that offers a helping hand, that says you matter and that sees Christ in each person with wisdom of the heart, that calls each person by name."

As bishop, he blessed eight different properties in six communities that were erected by St. Joseph Catholic Housing to provide affordable housing for families. He spent time praying the Rosary in front of Planned Parenthood every month he served as bishop, save for the time when he suffered a medical event. Joining Bishop Robert Gruss of Rapid City, he created the South Dakota Catholic Conference as a ministry to assist Catholics in their efforts to apply Church teaching in their daily lives. He also led an effort to erect a permanent home for the Adoration Sisters of the Blessed Sacrament, who pray continuously for the needs of the diocese.

Facing a decline in the number of available priests and the withdrawal of religious orders who were serving our diocese, Bishop Swain oversaw a consultative planning process that involved more than six years of listening sessions and facilitated meetings. In most of those churches that no longer saw regular Sunday liturgies as a result of the planning process and recognizing the grief that existed, Bishop Swain presided at Masses of Thanksgiving.

Nearing the point of his mandatory retirement, having grown fond of and cared for so many of the faithful he had encountered since his arrival in 2006, Bishop Swain proudly declared himself a South Dakotan and announced his intention to remain here in his retirement.

His episcopal motto, *confitemini Domini* ("give praise to the Lord"), was Bishop Swain's way of expressing his lived belief that it is not *what* we do but *how* we conduct ourselves that matters most in the Christian life.

Bishop Swain was preceded in death by his parents and his five siblings and three of their spouses. He is survived by one sister-in-law.

Why was Vatican II a big deal?



It seems like Vatican II was a big deal, but I don't really know much about it. Can you explain it a little bit?

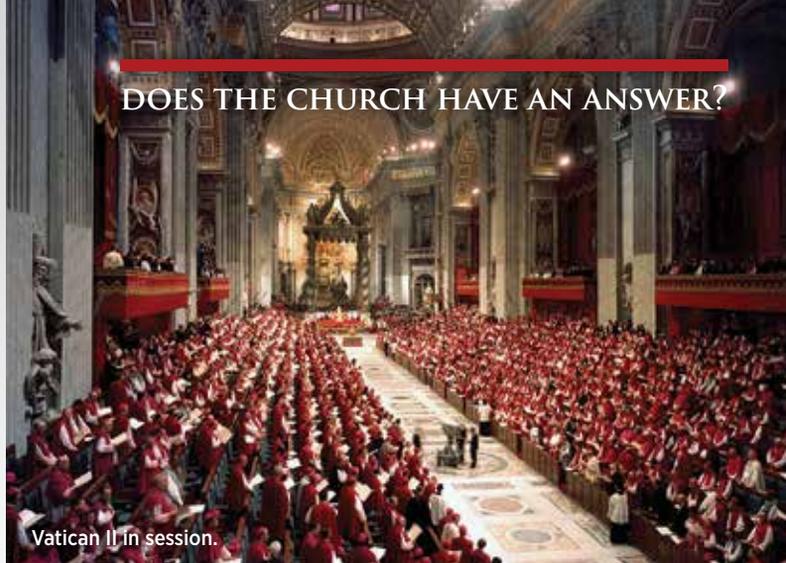


We did indeed recently celebrate the anniversary of the beginning of Vatican II. The Council formally began on Oct. 11, 1962, and hence this past fall we celebrated the 60th anniversary of its opening. But what was the Council and, as the questioner asks, why does it matter?

In short, Vatican II was a gathering of all the bishops of the world, together with the pope, in the early '60s. A gathering of the pope and all the bishops is called an "ecumenical council," and it is relatively rare in the history of the Church: Vatican II was only the 21st such council. And why "Vatican II" or the "Second Vatican Council" as the name? Because this was the second such council that was held at the Vatican (the other 19 councils were held in a variety of locations).

In each case, the councils were called to address some matter of serious concern for the Church. In the case of Vatican II, it was called by Pope St. John XXIII for this purpose: to renew the Church in order to more effectively proclaim Jesus Christ and his teachings to the world. In his opening address at the Council, John stated that the greatest concern of the Council was that Catholic doctrine—church teaching, the teachings of Jesus—"should be guarded and taught more efficaciously," that is, more effectively. Our last pope, Pope Benedict, was a theological expert at the Council, and shortly after it concluded he summarized its purpose this way: "Ultimately, the Council sought simply to do at the present time what the Church's proclamation is supposed to do at all times: to lead the way on the journey of faith." And his predecessor, St. John Paul II, who was a bishop at the Council, wrote after the Council that its purpose was to answer these fundamental questions: "What does it mean to be a believer, a Catholic and a member of the Church?"

Again, all of these are different ways of stating the same thing: the goal of the Council was that the Church might be renewed in order to lead to a more effective evangelization of the world. Yet in the years after the Council, many of its leading participants lamented the fact that the renewal the Council had hoped for had yet to happen. Why? Many of them attributed it to a simple reason: the documents had been basically ignored.



One theologian, Father Henri de Lubac, noted that while the Council had provided the plan for renewal, "The Council is little known and followed even less." Other scholars, up to our own time, have noted that the Council texts remain largely unopened gifts that remind one of the parable of the talents, which were buried in the ground.

Because of this, Pope Francis, Pope Benedict and, in a particular way, Pope John Paul II strongly emphasized the need for all members of the Church to read and study these documents. John Paul II said the primary task of his pontificate, as well as of the entire Church at this time, was the implementation of the Council, and that the best way for the Church to begin the new millennium was to apply the teachings of the Council to the life of every individual and of the entire Church.

Again, the documents are not just for clerics and religious ... they are for all Catholics. And all Catholics can read them! There are "ordinary" Catholics in our diocese who have read the documents and have commented on how understandable they are. Do not be intimidated by them; they are, as John Paul II put it, the great gift of the Spirit to the Church in our time, and we must read and live them if the Council is to bear fruit.

A final note about the particular importance of Vatican II for us in east river South Dakota: in many ways, both the diocesan vision (*Lifelong Catholic Missionary Discipleship Through God's Love*) and our pastoral planning process (Set Ablaze) are ways of bringing Vatican II to life here—vibrant parishes of Catholics who are seeking transformation in the Lord by the power of his Holy Spirit for themselves and their communities. May we all take up the call of Vatican II and be set ablaze by the Holy Spirit to bring others into relationship with Jesus Christ.

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.



LET THE LORD LEAD

Building a business with faith



Tiffny Hagan
is the owner of Virtual Office Advantage, LLC.

By Mikaela Pannell

Being a business owner, whether that business is large or small, can be a challenging endeavor. There are so many moving parts to keep track of: deadlines to make, budgets to keep, employees to take care of, not to mention keeping yourself from getting too overworked. And that's just on the business side of things. What about your family and your faith? What is a business owner to do?

Tiffny Hagan, owner of Virtual Office Advantage and a parishioner at St. Therese Parish in Sioux Falls, has gained some insight on this as she has been building her business for the past 20 years. There have been many changes to the business throughout the years, and Tiffny can see God's hand in all of it.

BEGINNING WITH GOD

As the mother of two children and wife to her husband, Tim, the idea for her business was actually born out of

a desire to stay home with her children while still being able to help support her family financially. She also had a desire to help small businesses with different administrative needs.

When exploring what it looks like to run a business with God at the helm, Tiffny explains the fruitfulness that comes from it. "I feel so creative and I feel energized ... Things that I know don't come from me are coming out of me; ideas that I know I didn't have are coming out."

There is an abundance that can only come from the Lord. That doesn't mean having a business is always smooth sailing, though.

Oftentimes, being a business owner can be really challenging. Sometimes the answer is clear, and other times it isn't.

"I pay attention to if something is really hard, if it's not working, paying attention to why isn't it working," Tiffny says. "Is it because it's my will, am I trying to force this, is it a financial thing ... maybe there's something

different that needs to be worked out, is this truly God's plan for me?" Taking the challenges to prayer is key.

LET GOD LEAD

Like everyone at one time or another, Tiffny has tried to do things on her own. She has found that things don't go nearly as well when she's trying to be the one in charge. "I know when I'm not listening because it's really hard ... my creativity is not there, I don't have a lot of clarity."

Our God is a giver of many chances, which means that if he's trying to tell you something and you aren't getting

it, he will probably tell you more than once.

“He keeps giving you those same lessons, but not in exactly the same way, until you figure it out,” she says. “Until you figure out to listen to him and what he wants you to do, whether that’s changing something within yourself or maybe what he had guided you to was only for a season and now it’s time to pivot and change.”

This can be a really hard pill to swallow, especially in a business if you are working on a project that you’ve poured a lot of time and effort into.

“Ultimately, when he is done with it and you are supposed to be done with it, you’re done with it,” Tiffany says. He will lead you on to what he desires next.

Tiffany recalls a time about 10 years ago when she learned about letting God move the pieces around in her business. It was a really challenging time for her, and for a long time she felt like it was a massive failure on her part. But after sitting with it and taking her feelings about it to God, she came to a realization.

“It didn’t succeed how I wanted it to succeed, but that doesn’t mean that it was a failure ... this is how it’s supposed to be,” she said. “This is what God wanted. It’s not fair, it’s not what I wanted ... but it’s ultimately what he wanted, and it was for the best because after I got my head straight and after I figured out, yes, this is really what he wanted. Then I could take a breath, and then other good things came out of it. More creativity, my next step came out of it.”

PRIORITIZE WELL

What else helps run a business on faith? “What has helped me is to actually have a written out list of what my priorities are ... Family comes first, and then business,” Tiffany says. It helps to remind you what is actually the most important.

Her priority list is actually pretty short: first comes faith, second comes her husband and third, children. Last up is business. Without priorities in the proper order, things will get out of sorts quickly.

Tiffany encourages everyone to find a rhythm of faith that works best for you within your business. “I just pray little prayers throughout the day, continual little ones throughout the day,” she says. If her schedule allows, she also makes an effort to attend daily Mass and sit with the Lord in the Blessed Sacrament.

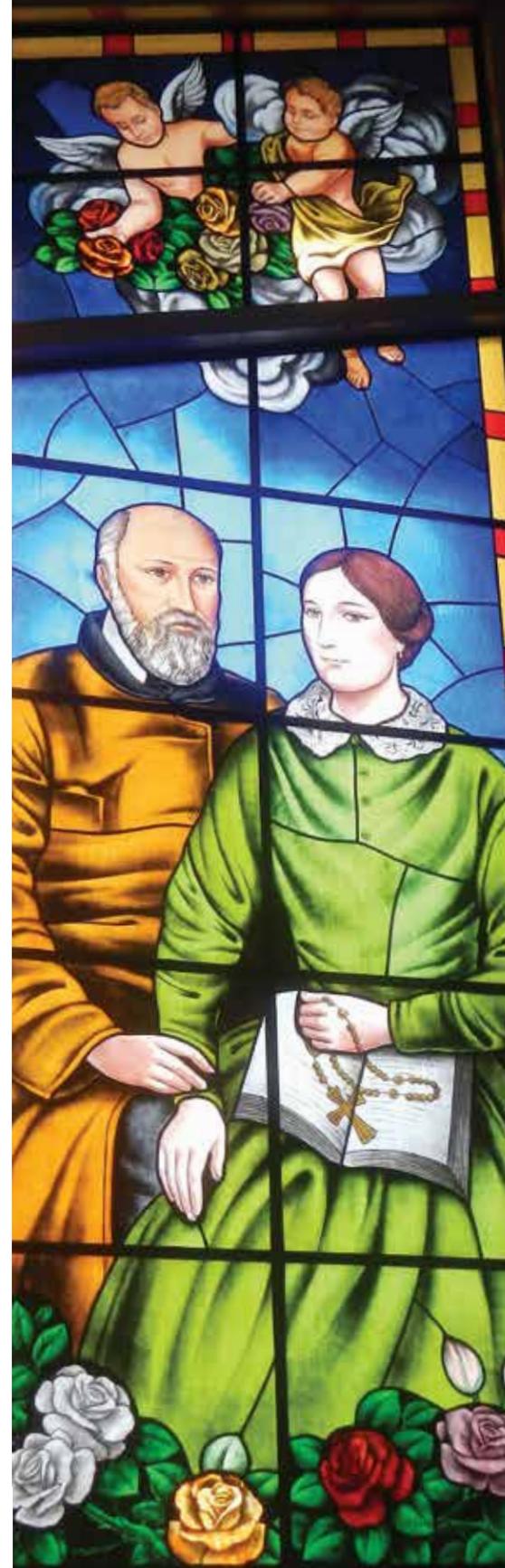
Tiffany also recommends that you find a patron saint for your business. Hers is St. Zelig Martin. Having a saint for your business is a great way to have someone specific to intercede for you and assist in guiding your business where it is meant to go. Reflecting back, Tiffany says, “St. Zelig has done awesome things for me. It’s worth investing a little bit of time in finding a saint. It makes you feel like you’re not alone.”

Additionally, Tiffany feels that having like minded people around you for support is an essential part of a successful business grounded in faith.

“Make sure that your priorities are in front of you so that you actually see them and surround yourself with people who are on that faith journey and meet with them regularly, and ask them to pray for you,” she says.

ADDITIONAL HELP

Catholic Women’s Professional League, a group Tiffany relies heavily on, is a group for female business professionals whose members meet monthly and talk about different topics relating to how to incorporate your faith within your business. If you are interested in joining this group, you can contact Tiffany at cwplsf@gmail.com or find them on Facebook at CW-PLSF. The Catholic Men’s Business Fraternity is a similar group for men that also meets regularly.



A window featuring Saints Louis and Zelig Martin, parents of St. Therese of Lisieux.

REACHING THE SUMMIT

Healthy • Happy

By Casey Bassett

Imagine standing at the foothills of a beautiful mountain whose peak rises above in unimaginable beauty. You need only to approach and scale the mountain to reach that wondrous refuge at the top. This is the Christian life. A life of difficult climbs, slips and doubts. But also a life of beautiful resting spots, well-springs of revitalizing graces, and deep treasuries of maps that offer guidance. And the journey is the ordering and maintenance of a well-ordered life.

In his exhortations and messages to the clergy and lay faithful, Bishop Donald DeGrood often uses the phrase “healthy, happy, holy” to describe the state of a well-ordered Christian life. These three terms summarize, in a beautifully interconnected way, what a well-ordered life consists of. We find both the meaning and interconnectedness of these words within the rich history and tradition of the Catholic Church.

THE CLIMB TOWARD HOLINESS

Fundamental to this interconnectedness is holiness, which St. Thomas Aquinas defines as *separation* and *firmness*.

“On one way it denotes purity; and this signification fits in with the Greek, for *hagios* means ‘unsoiled.’ On another way it denotes firmness, wherefore in olden times the term ‘sancta’ was applied to such things as were upheld by law and were not to be violated” (“Summa Theologiae” II-II:81:8).

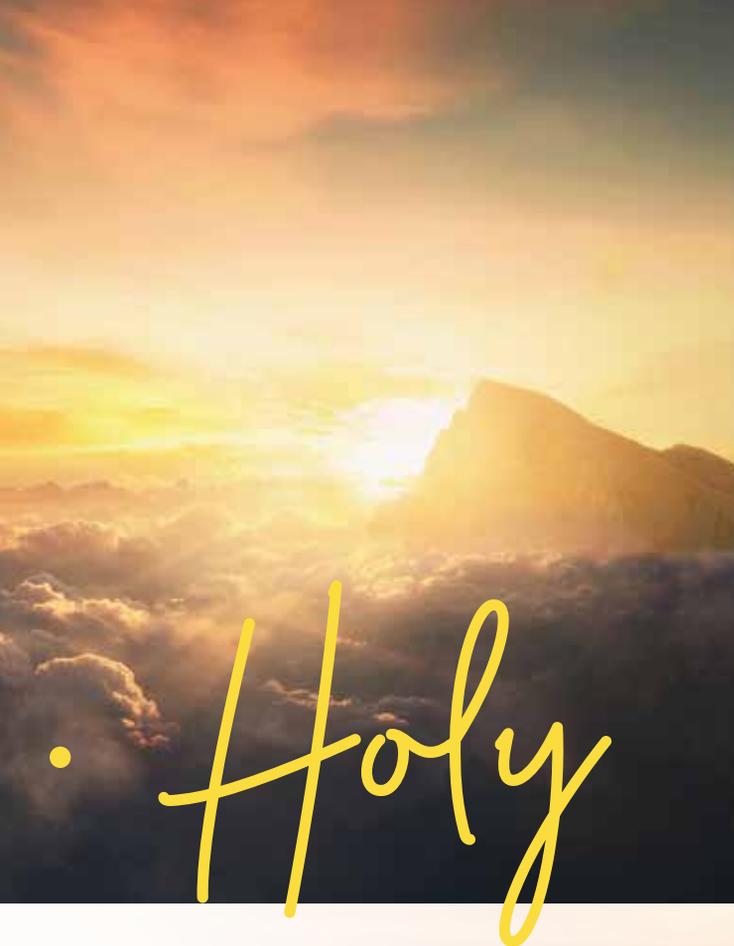
A holy person is one who has separated themselves from the world (pure) and fixed their attention on God. St. Thomas says this must be a firm separation, not one that goes back and forth from immersion to separation. The extent to which we firmly separate from the world, we increase our nearness to God.

With this definition, holiness can seem impossible for anyone other than a monk or nun to attain. And while holiness can indeed mean cloistering oneself from the world for a lifetime of prayer, God calls all people from every vocation to lead holy lives. The key is the notion of separation as *detachment*. Let me explain what that looks like in real life.

Many people have jobs or responsibilities in the world to which God has called them. God doesn’t ask us to throw off these responsibilities to attain holiness, but rather to recognize them as ways in which he uses our unique talents to lead us and those around us to become more holy. When we recognize these responsibilities as a means to God and salvation rather than an end in themselves, we can achieve a level of detachment from them that fits our vocation in life.

Working at this detachment can be a difficult task, and it is never done outside of God’s grace.

“If we are going to arise from any slumber or rationalizations, we will need to rely on grace and cooperate with God’s help by safeguarding our mind, imagination, memory, body, soul and will from falling into temptation, especially in those areas we are most vulnerable,” Bishop DeGrood says.



It starts with prayer and introspection. This introspection is not self-absorbed. Instead, it is a viewing of ourselves as God sees us. We should enter into this by asking our Lord to give us the grace to see ourselves through his divine lens so we can receive the further grace of growing closer to him and knowing ourselves.

“Explore useful ways to ‘know oneself’ and how to thrive by learning more about our natural and supernatural giftedness, temperaments and areas of vulnerability,” Bishop DeGrood says.

Take a look at yourself. What do you desire? What do you make time for above all else? What things make you angry or sad? What things do you dislike and like? Then ask God to show you why these particular things arouse these passions and feelings in you, and why they are aroused to the extent they are.

There’s nothing intrinsically wrong with experiencing feelings, desires, fears, etc. St. Thomas maintains that these actually help us overcome evil or obstacles and steer us toward the good. What St. Thomas warns us of is areas of excess: we should be looking for areas where we are allowing these things to overwhelm our use of reason and thereby cloud our judgment.

But not only do we need clear judgment, we also need to consistently exercise correct judgment (the virtue of prudence) if we’re going to grow in holiness. If holiness is about

growing in proximity to God and the fullness of truth and goodness, it follows that we have a duty to seek out truth and goodness on our journey. This is summed up in the following passage from the Catechism of the Catholic Church (CCC):

“Man tends by nature toward the truth. He is obliged to honor and bear witness to it: ‘It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth’” (CCC 2467).

Correct judgment is based on how well we grasp what is objectively true and good.

“It’s important to be attentive to the intellectual life in a general way: good fiction, history, sound news sources, etc. But above all, foster good thinking skills, which are so lacking in our culture today,” Bishop DeGrood says. “Commitment to continual study of the Church’s teachings, especially as found in the Catechism of the Catholic Church and in other documents of the Magisterium.”

If we’re going to attain holiness, we need to work not only toward unclouding our judgment (moderation) but also toward learning the truth. The Church is the manifestation of the fullness of truth. If we’re inclined to know what is objectively true and good so that we can order our passions accordingly, we need to journey into the eternal truths she manifests. Just like Bishop DeGrood says, this journey takes many forms: spiritual reading, catechesis, listening to sermons, and prayer.

It is during this pursuit of truth that the climb toward holiness can become difficult. We might realize that due to involuntary or willful ignorance, our own intellectual conception of what is true or good isn’t correct. It’s difficult to accept when we’re wrong, and it’s even more difficult to manage our feelings and actions in regard to it.

“We ought never venture into this task alone. Instead, we must rely on the grace of God and on each other,” Bishop DeGrood says.

If we open ourselves up to God’s grace, he will supply what is needed for us to accomplish mindset or lifestyle changes. This supply of grace is especially present in the sacraments



Bishop Donald DeGrood

of the Church. That's why the path of holiness, along with prayer and intellectual development, is especially marked by a deepening of the sacramental life.

"Go to confession on a regular basis for mercy, grace to avoid sin, and growth in faith, hope, charity and the other supernatural gifts and virtues," Bishop DeGrood says.

The riches of grace that flow from the sacraments, especially the Sacrament of Reconciliation and the Eucharist, are innumerable. When we're looking deep within ourselves, we should especially look at our feelings toward the sacraments. Do we view them as an errand or even a nuisance or nicety? This is a sign that we haven't recognized them as a good—in fact, the highest good on earth due to their proximity to God. Is this lack of recognition due to a lack of knowledge or information, or due to a refusal on our part to accept the truth?

A poor sacramental life can create a cyclical problem when it comes to increasing our state of holiness. If we don't frequent the sacraments due to a poor understanding or stubbornness, we might miss out on the grace God is ready to give us so that we can overcome that poor understanding or stubborn will.

HEALTHY UNION OF SOUL AND BODY

It's clear that there is an element of health involved in this discussion on holiness. In fact, we can speak about the journey of holiness as maintaining and increasing our spiritual health or the health of our soul. But remember, we are the union of body and soul. It is because of this union that the health aspect of holiness goes beyond merely the soul.

To a certain extent, bodily health can be a manifestation of the health of the soul. Detachment from worldly things and recognition of them as a means to God will produce moderation (the virtue of temperance) in the use of those things. This moderation can curb the tendency to overindulge in food, drink, etc., all of which directly affect the health of the body.

Similarly, developing our sense of the objective good will affect what sort of lifestyle choices we make, including leisure. The more we develop this sense, the more we'll want to choose those activities that elevate us toward God.

"Be intentional about fostering and choosing healthy and holy leisure time," Bishop DeGrood says.

Slothful and stagnate activities that don't elevate our mind toward God and are detrimental to bodily health will become less and less attractive to a soul growing in holiness.

Just as the health and state of the soul can affect the health and state of the body, the reverse is true as well. When the body is in a weakened state, such as hungry or tired, it can have negative effects on the soul. Sometimes the acronym HALT (hungry, angry, lonely, tired) is used to describe states of our physical body that make us more susceptible to disorder, cloudy judgment, temptation and ultimately sin. Through our prayerful introspection on our climb toward holiness, being aware of when we're in these physical states and our reaction to them will allow us to fix our eyes firmly on God during those times.

Contrarily, taking part in physical fitness activities helps build up the habit of persevering through difficulties and failures (the virtue of fortitude) and also the understanding of work and reward (the virtue of justice). Beyond physical fitness, there are many activities of the body that move our soul toward holiness. This is one of the reasons we kneel, genuflect, bow, etc. The Church recognizes that we are a union, not a dichotomy, of soul and body, and for our own benefit asks us for both our spiritual and physical participation in order to successfully scale the mountainside of holiness.

This isn't to directly equate the ability to participate in physical activities with holiness, but simply to show that the health of the body and soul work together on the climb toward holiness.

We know there are many areas of our health that may be beyond our control, but these areas are sometimes an even stronger call to holiness. God may ask us to resign ourselves to his divine will, persevere and offer up suffering, all the while using the talents he has given to others (doctors, nurses, etc.) as prudence demands. Many saints had terrible afflictions of their bodies, and they used these afflictions and sufferings to grow profoundly in holiness.

THE SUMMIT OF HAPPINESS

But what of happiness?

"Perfect happiness, such as the angels have, includes the aggregate of all good things, by being united to the universal source of all good; not that it requires each individual good. But in this imperfect happiness, we need the aggregate of those goods that suffice for the most perfect operation of this life" ("Summa Theologiae" II-I:3:3).

St. Thomas makes a distinction between imperfect happiness and perfect happiness. He says perfect happiness is union with God in the beatific vision, which we can only experience in heaven. While perfect happiness isn't attainable in this life, he says that imperfect happiness is.

Happiness in this life comes from our proximity to the not yet attainable but approachable perfect happiness found in the beatific vision. In other words, we find the highest attainable happiness in this life when we draw closer to God.

But wait. Isn't that what *holiness* is all about?

The beautiful interconnectedness that underpins this trinity of healthy, happy, holy constituting a well-ordered life can finally be brought to fruition. Health—good, or even poor when God calls us to it—is conducive to holiness and to be holy is to be truly happy in this life.

LEFT AT THE FOOTHILLS

For many people, and even a great many secular philosophers who have tried to define happiness throughout history, this definition seems counterintuitive. The journey of holiness seems painful, stale and unrewarding from their perspective.

This mind-set is an illustration of the cyclical problem we've touched on already with the sacramental life and the building of virtue. If we haven't responded to God's grace to detach from worldly things and fix our eyes on him, we're still just a hamster running on a wheel not able to see anything else beyond the wheel in front of us. The wheel might be satisfying in some ways, and since we don't know anything outside of the wheel, the thought of jumping off seems like it would make that satisfaction come to a halt.

When we're forced off the wheel in the end, however, we'll find ourselves at the foothills of that beautiful mountain. We'll see that throughout our lives, God called us to take the journey to the peak with an abundance of grace ready for us for those difficult moments during the climb. We'll see that he provided us the Church and his priests who were yearning to help confer that grace when we slipped or wanted to turn back to the false comfort of the wheel.

For all of this, we'll find we went nowhere on our wheel. We'll find the seeming happiness and satiation of mundane desires we fed ourselves with over and over again were absolutely nothing compared to the happiness and joy that waited for us on the climb and, ultimately, at the peak. It will be clear that Satan and his army of demons desired nothing more than to keep us on our wheels where we fed ourselves with false notions of happiness, where we reveled in excess, and where we didn't care to pursue what was objectively true and good.

ANSWER THE CALL, SCALE THE MOUNTAIN

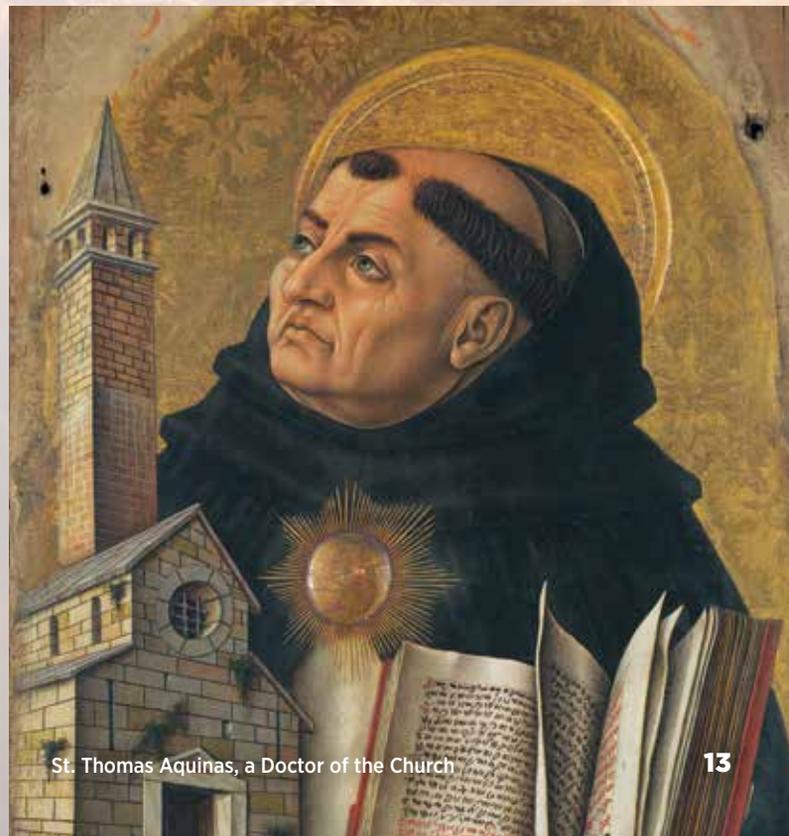
But before we reach that fateful day, God is always ready and calling.

"As soon as you are personally ready to receive and respond to this call—understanding that we all face different challenges as to how we achieve living as healthy, happy and holy individuals—take the initiative to act upon it," Bishop DeGrood says.

Simply turn to him in prayer in complete abandon without seeking self-validation but opening up and asking him for the grace to see yourself and the world as he sees them. In this abandonment, start to detach from a fixation on worldly things and focus on God. In your journey, delve into the caves on the mountainside that hold the treasures of truth the Church offers to guide your climb toward the peak.

Stop often at the well-springs of grace that make up the sacraments. Here such graces will be an ever-present force invigorating you on your climb and protecting you from being pulled down or looking back. Employ your body to build virtues that will provide a rope to hang onto when the path of holiness becomes difficult.

Finally, in the end, God and his saints will welcome you at the peak where you will melt in joyous and victorious tears when you hear the words, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy."



St. Thomas Aquinas, a Doctor of the Church

And he saw that
it was very good:
**Co-create
with God**

By Lois Heron

“**A**nd whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him ... Whatever you do, do from the heart, as for the Lord ...” (Col 3:17, 23).

St. Paul writes that whatever our task, it can glorify God when we do it with thanksgiving. What is your task right now? Are you harvesting a field, holding your child, baking bread or repairing a vehicle? When rightly ordered, the tasks of our hands are offerings of worship and thanksgiving to the Lord.

God ordered his creation as good, and he considers us as *very good* co-creators with him. His instruction to “be fruitful and multiply” applies to more than procreation. He has instilled within us a *very good* desire to innovate—in other words, to multiply his beauty and goodness in every corner of his creation.

There’s not an animal alive that finds a cave to live in and immediately thinks, “Now, what can I do to improve the place?” But we do! God put the first man and woman in the Garden of Eden to cultivate and care for it as an act of thanksgiving and worship of God (Gn 2:15). We, too, worship him with thanksgiving as we cultivate and care for our corners of this world by beautifying it. What a privilege! What a responsibility!



Lois Heron
is a parishioner at the
Cathedral of Saint
Joseph, Sioux Falls

So how do we do that? We join hands, so to speak, in co-creating with God according to the unique giftedness he has blessed us each with. Whether right brain or left brain, artistic or analytical, we multiply God’s beauty, goodness and truth with the work of our hands. My friend is an investor; he delights in helping people invest wisely. Another friend is an artist; she is delighted to give her paintings to neighbors and friends. Creating and giving, isn’t this another way of participating with God?

In the Sacred Tradition of our faith, we worship in the Mass, celebrating Christ, our Lord. There, our response to our salvation is a liturgy of praise and thanksgiving that we pray in word and song. The last words of the prayer of the Mass are “The Mass is ended. Go, in peace, glorifying the Lord by your life.” And we respond, “Thanks be to God.” We don’t walk out of the worship of God as if our thanksgiving has ended. No, we continue our worship of him as the Lord of our life in the liturgy (its etymology means “work”) of our daily lives.

This is the beautiful reciprocity of the worship of God: God is delighted by our worship, and he pours that delight back into our lives as we co-create with him in the work of our hands. Our work is a favor from our Creator, a favor that keeps on giving.

The psalmist writes, “May the favor of the Lord our God be ours. Prosper the work of our hands!” (Ps 90:17) Favor is an act of kindness beyond what is usual, but another definition of favor is to bear a resemblance to someone. Aren’t we doing that with the work of our hands as we co-create with our heavenly Father?

Consider that our God, in the work of creation, made all things purposeful, perfect and valuable for us. And I believe it was quite enjoyable and satisfying for him to do that. It was all a favor for us. As we participate with him in co-creating, we too, enjoy the work of our hands, finding it satisfying and enjoyable and then gifting it to others.

My God-given abilities and talents bring order to my life, enriching my corner of the world. As I co-create, I am calmed and balanced in the rhythm of the abundant life in God. As I give my gifts and abilities to others, they may join in the rhythm of this abundant life as well. And yes, God favors me with the sanity that comes with it!

Father Nick Haiar

Father Nick Haiar is our featured priest this month. He was born in Sioux Falls and has two stepbrothers and a sister. He was ordained May 27, 2022, and is serving as a parochial vicar at St. Benedict and Sacred Heart parishes in Yankton.

Q How did you get your call to the priesthood?

It began when I was in FOCUS while praying with Matthew 16. It was reinforced by the Holy Spirit Men's Retreat down at Broom Tree. I also had good models of priesthood (diocesan and religious) in my life.

Q What did you do before the priesthood?

I worked as a CNA for a year at Sanford Hospital and then as a missionary for FOCUS for two years.

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

I really enjoy learning more about Scripture, and I enjoy the humanity of the saints.

Q Who was most influential in your life?

My dad is the most influential person in my life.

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

One of my favorite parts of being a priest is sharing life with the people, especially young families.

Q What's the most challenging thing?

One of the most challenging things is remembering what priesthood is about at a fundamental level. It is easy to get caught up in administrative work or think that it only depends upon me.

Q Who is your go-to saint? Why?

Mother Teresa is one of my go-to saints. She has been a large influence in my life for many years now. I view her like a beloved grandmother.

Q What do you do in your spare time?

I read, draw, lift weights and go hunting in my spare time. I generally read history and fantasy like "The

Lord of the Rings" or the "Redwall" series. I hunt deer, pheasant, coyote and prairie dogs (though I don't eat these).

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

One of the best ways to help a priest is to live out your vocation: student, married, single, etc. Since we make up the Body of Christ, if all of us are seeking Jesus, then each of us will strengthen one another and give hope to one another. People often tell me that I give them hope, which is a beautiful thing. However, if you as a parent or a grade school student are seeking Jesus, then that will be manifested to others. This gives us priests encouragement and hope.

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

I would like to have supper with J.R.R. Tolkien, author of "The Lord of the Rings." I have enjoyed his works for many years, and I would like to ask him questions regarding themes and literary devices in his books. Did he actually intend for this or that to be Catholic, etc., or is that merely the interpretation of other people?

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Why is it awkward to pray with my spouse?

By Andrea Gibbs

Our deepest desire and our deepest fear are one and the same: to be known.

To be genuinely known and fully understood is a common desire throughout humanity. But this terrifies us at the same time. What if we do not measure up to expectations once we are fully known? What if we appear foolish in our honesty? What if we are rejected? To pray with our spouse, that one person we have entered into the holy covenant of marriage with, is an ultimate vulnerability of being known.

Father James Morgan, rector of the Cathedral of Saint Joseph, has spent a large portion of his priestly vocation focusing on the sacrament of marriage, both through Engaged Encounter retreats and meeting one on one with engaged couples. In the process, Father Morgan walks couples through the theology of the sacrament of marriage, where the key is helping the couples understand that God brought them together in vocation.

CHOSEN TO BE TOGETHER

One way Father Morgan reinforces God’s providence in marriage is to guide couples through key passages in Scripture. “God has chosen us to be together,” Father Morgan said. “We did not choose this ourselves.”

During our own marriage preparation process, my husband and I were advised by the parish deacon that the goal of marriage is to cultivate virtues that will lead our spouse to grow in holiness. The goal of marriage is to get one another to heaven. Now, we in turn pass this on to the young married couples we mentor. For most, it is easy to start strong, but the marathon of daily life takes its toll. Deep down, we do desire heaven for our spouse but have perhaps gotten sidetracked in our practices.

Many married couples find it difficult to take time to connect. Society calls for us to be constantly busy and so we do not have the time to simply listen. Pope Francis recently implored, “I would like to ask each one of you to answer in your heart: You, husband, do you have time to listen to your wife? You, wife, do you have time to listen to your husband? You, parents, do you have time, time to spend to listen to your children, or your grandparents, the elderly? ... Listen. I ask you to learn to listen and dedicate more time to this. In the capacity to listen is the root of peace.”

Reciprocally, listening and speaking can make us vulnerable in conversation with our spouse. When we come together to truly be present and share in the joys and struggles that our spouse is willing to share with us, we are both vulnerable, and vulnerability is difficult. As Father Morgan said, “That is the beauty in it all. *Both* are vulnerable, not just one or the other, and this is what generates that ‘total act of self-giving’ that married couples are called to enter.”

Listening with the heart takes the conversation a step further to be empathetic and other-centered. When we listen in conversation with the heart, we become active participants in the dialogue.

A DEEPER CALL

Reconnecting using heartfelt communication with our spouse is always a positive practice. Taking an opportunity to have an open conversation can bring out our vulnerabilities, but what about the further call to pray with each other? How as a married couple can we take that next step to begin to pray with one another if we never have before, or if it hasn’t happened in many years?

Father Morgan reminds us that the weekly obligation of attending Holy Mass is where many couples already are praying

together. Pope Francis tells us that the Mass is prayer—or rather, it is “the prayer *par excellence*, the highest, the most sublime, and at the same time, the most ‘concrete’ ... it is an encounter with the Lord.” Attending Holy Mass together is a beautiful way to enter into prayer as a married couple.

An easy next step would be to pray memorized prayers together at home like the Hail Mary, Our Father or Chaplet of Divine Mercy. An additional way to pray with our spouse would be “un-scripted” prayer together, each in turn offering our own prayer intentions and prayers of gratitude aloud to God.

Praying over the spouse is another beautiful way to connect. This would involve each spouse listing their prayer requests, if they are unknown to each other, and then taking turns praying for our spouse aloud.

TAKE THE RISK

Praying aloud together is difficult when we anticipate the vulnerability of being known more fully by our spouse. It is worth the risk. If our goal for our marriage is heaven, then it is worth overcoming our insecurities for each other’s salvation. Our spouses are made for heaven. Our vows in holy matrimony bind us, for better or worse, to this spouse, this soul, to become one.

And so home is where we begin and end our day and our mission to make Christ known and loved throughout the world. Our vulnerability in prayer and striving for holiness within our marriage is answering Christ’s call in evangelization.



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as of 12/7/22

ANNUAL REPORT for the Catholic Diocese of Sioux Falls

The Catholic Diocese of Sioux Falls is pleased to present the annual report for the year ended June 30, 2022. Financially, the diocese experienced a decrease in net assets of \$7,571,300.

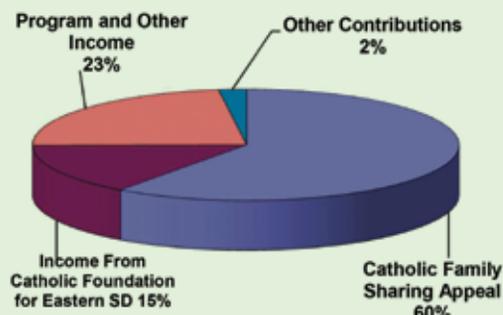
Total assets of the diocese are down \$8.1 million. This is due to the contribution of property and equipment to the Adoration Sisters of the Blessed Sacrament to further support that ministry, and the contribution of the clergy and lay health insurance funds to a new entity for administration of those plans.

While contributions were slightly above forecast, operating expenses were below what was anticipated.

The Catholic Family Sharing Appeal increased slightly and continues to be the primary source of funding for the diocese, resulting in 60 percent of the total revenue. Endowment revenue provided through the Catholic Community Foundation for Eastern South Dakota continues to grow and is now providing 15 percent of the total funding. Program and other income continue to provide an important source of operating revenue.

A copy of the audited financial statements is available through the Financial Administration Office of the Catholic Chancery Office.

2022 OPERATING REVENUE AND SUPPORT



CATHOLIC DIOCESE OF SIOUX FALLS STATEMENTS OF FINANCIAL POSITION JUNE 30, 2022 AND 2021			
	2022	2021	
Assets			
Cash and cash equivalents	\$ 3,212,172	\$ 2,699,923	
Cash and cash equivalents-non operating	293,907	2,877,247	
Receivables	971,768	681,115	
Other assets	73,325	211,522	
Loans receivable	139,583	188,515	
Assets held by others	1,296,568	1,466,953	
Equity in insurance cooperative	462,333	540,901	
Property and equipment	2,922,899	8,807,754	
Total Assets	\$ 9,372,555	\$ 17,473,930	
Liabilities and Net Assets			
Accounts payable and accrued expenses	\$ 306,736	\$ 719,624	
Custodial funds	369,819	341,360	
Contributions payable	906,234	941,880	
Notes payable	-	110,000	
Total Liabilities	1,582,789	2,112,864	
Net Assets			
Without donor restrictions	2,532,512	10,322,262	
With donor restrictions	5,257,254	5,038,804	
Total Net Assets	7,789,766	15,361,066	
Total Liabilities and Net Assets	\$ 9,372,555	\$ 17,473,930	

CATHOLIC DIOCESE OF SIOUX FALLS STATEMENTS OF ACTIVITIES FOR THE YEARS ENDED JUNE 30, 2022 AND 2021				
	Without Donor Restrictions	With Donor Restrictions 2022	Total	Total 2021
Revenue and Support				
Catholic family sharing appeal	\$ -	4,326,583	4,326,583	\$ 4,148,886
Income from Catholic Foundation for Eastern SD				
Contributions and events	191,030	386,095	577,125	300,963
Income from endowments	-	893,770	893,770	857,661
Loan and investment income	-	-	-	3,792
Clergy insurance program	237,550	-	237,550	862,178
Lay health insurance program	1,277,721	-	1,277,721	5,066,045
Program and other income	1,763,593	(101,002)	1,662,591	2,245,079
Other contributions	128,869	22,586	151,455	169,803
Gain(loss) on disposal of property	-	-	-	-
Net assets released from restrictions	5,309,582	(5,309,582)	-	-
Total Revenue and Support	8,908,345	218,450	9,126,795	13,654,405
Expenses				
Ministries and programs	3,401,063	-	3,401,063	2,777,333
Clergy benefits and health program	1,849,794	-	1,849,794	1,001,876
Lay health insurance program	2,031,589	-	2,031,589	4,292,597
Seminarian and other education	603,865	-	603,865	864,531
Interest paid to parishes and others	3,176	-	3,176	13,942
Pastoral services	7,295,596	-	7,295,596	1,268,157
Administrative	1,246,432	-	1,246,432	1,212,138
Depreciation	266,580	-	266,580	455,021
Total Expenses	16,698,095	-	16,698,095	11,885,595
Change in Net Assets	(7,789,750)	218,450	(7,571,300)	1,768,810
Net Assets-Beginning	10,322,262	5,038,804	15,361,066	13,592,256
Net Assets-Ending	\$ 2,532,512	5,257,254	7,789,766	\$ 15,361,066



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.

January 17, 2023

February 14, 2023

March 21, 2023

April 11, 2023

May 9, 2023

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- directed by Dr. Chris Burgwald

June 20, 2023

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June 9-11, 2023

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Irene, SD**

**For Youth 6-17
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DANTE – Joseph and Irene Krcil will celebrate their 65th anniversary on Jan. 21. They have 9 children (1 deceased), 25 grandchildren and 24 great-grandchildren and are members of Assumption Parish.



PARKER – Charles and Cynthia Weber celebrated their 50th anniversary on Dec. 2. They have 2 children, 4 grandchildren and are members of St. Christina Parish.



WATERTOWN – Den and Jody Anne Schultz celebrated their 50th anniversary on Dec. 7. They have 1 child, 4 grandchildren and 3 great-grandchildren and are members of Immaculate Conception 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 Jan. 17 for inclusion in the March 2023 edition to:

The Bishop's Bulletin
523 N. Duluth Ave.
Sioux Falls, SD 57104

or email to:
bwingen@sfcatholic.org.

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Sister Valerie Cheney dies at 88

Sister Valerie Cheney OSB, 88, died Oct. 29, 2022, at Avera Prince of Peace in Sioux Falls. Mass of Christian Burial was celebrated Nov. 2, 2022, at Sacred Heart Monastery. Burial was in the monastery cemetery.

Marie Darlene Cheney was born June 5, 1934, to Walter and Mary (Betz) Cheney in Watertown. She was the youngest of four children and attended Immaculate Conception School in Watertown and Mount Marty High School in Yankton.

She entered Sacred Heart Monastery in August 1952 and became a novice in June 1953. She received the name Valerie and made her perpetual profession

on June 29, 1957. During these years, Sister Valerie continued her education at Mount Marty College.

In 1973, Sister Valerie earned a master's in teaching (Spanish) from Purdue University in Indiana, a master's in education from the University of Nebraska in 1979, and a master's in religious education from the University of St. Thomas in Texas.

Her primary ministry to the Church was as an educator, serving as a teacher and principal from 1954-1998 in Yankton, Tabor, Sioux Falls and Chamberlain, South Dakota; Glen Ullin, North Dakota; Lincoln and Hartington, Nebraska; and San Pedro Carcha, Guatemala. After



years of ministry in education, Sister Valerie chose to work in pastoral care at Avera St. Benedict's Hospital in Parkston.

Sister Valerie is survived by her Benedictine community and several nieces and nephews. She was preceded in death by her parents and siblings.

Sister Darlene Gutenkauf dies at 84

Sister Darlene Gutenkauf, 84, of the Presentation Sisters of the Blessed Virgin Mary, died Oct. 31, 2022, at Avera Mother Joseph Manor, Aberdeen.

Mass of Christian Burial was celebrated Nov. 5, 2022, at Presentation Convent. Burial was in Sacred Heart Catholic Cemetery.

Darlene Gutenkauf was born Aug. 2, 1938, in Faulkton to Magdalena (Waldman) and Harold Gutenkauf. After graduating from Hoven High School in 1956, she attended Presentation Junior College. On Jan. 2, 1959, she entered Presentation Convent and professed her vows on Aug. 10, 1961.

Sister Darlene earned a bachelor of science degree in home economics from South Dakota State University. She went on to earn a master's degree in pastoral studies from Loyola University, Illinois, in 1986.

From 1962 to 1984, Sister Darlene taught in schools at Mitchell, Jefferson, Woonsocket, Dell Rapids and Aberdeen, as well as Mound, Minnesota, and LeMars, Iowa. As a member of several pastoral ministry teams, she served rural parishes, including Timber Lake, South Dakota, and Benson, Minnesota. She served the Presentation Sisters community as vocation director for new members and later became the director of the Cojourner Program for lay associates. She retired in Aberdeen.



Sister Darlene is survived by her community family of Presentation Sisters; brothers Arnie (Donna Jean) Gutenkauf, Dale (Jean) Gutenkauf; and many nieces, nephews and cousins. She is preceded in death by her parents and nephew Shane Gutenkauf.

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Catholic Schools Week begins January 29

Our culture today has shown us that our Catholic schools are more important now than they've perhaps ever been. Nothing celebrates this importance more than Catholic Schools Week. This year, it will be observed Jan. 29-Feb. 4.

The theme this year is a continuation of years past: "Catholic Schools: Faith. Excellence. Service." Instilling a deep love of God, a strong desire to know him and the capacity to share his love with others is at the heart of this theme and the mission of Catholic schools.

"Catholic Schools Week is a time to celebrate the impact a Christ-centered education has on the lives of our students and their families," said Julie Kolbeck, principal at Christ the King School in Sioux Falls. "It allows our students, staff and parents to celebrate Catholic education and recognize its importance and value."

The week also brings a sense of being part of something bigger to the students and staff at the schools.



Catholic Schools Week 2023
January 29-February 4

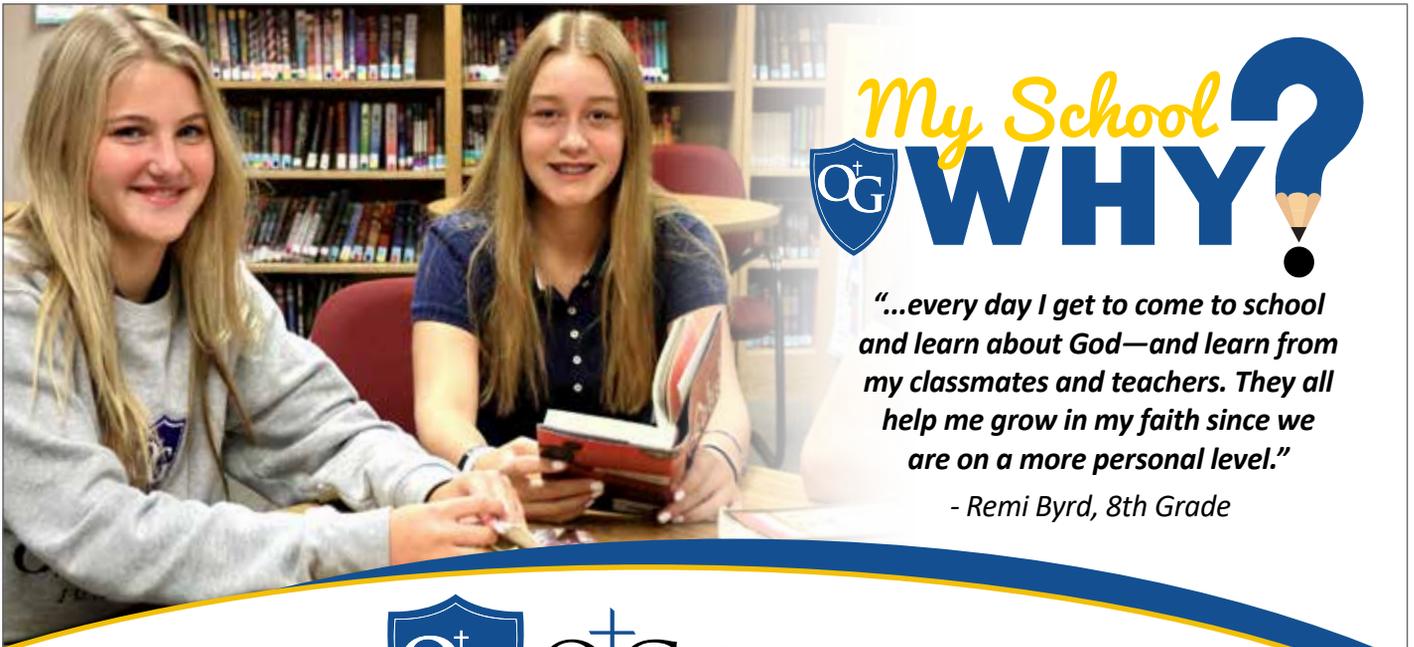
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"There is an added element of excitement for all knowing that Catholic Schools Week is being celebrated by all Catholic schools across the nation. With schools in the Catholic Diocese of Sioux Falls, we try to incorporate activities that build community, such as parish and school activities, as well as volunteering," said Kolbeck.

Building the faith community is at the heart of the theme for Catholic Schools Week.

"We also come together to celebrate our all-city Mass. This allows our students to celebrate their faith with other schools just like theirs," said Kolbeck.

In this apostolic age, maintaining and building the faith community can be challenging, especially for students. Many of the events and activities of Catholic Schools Week recognize the need for coming together and relying on each other's strengths and faith as an important part of building and maintaining a vibrant faith community.



"...every day I get to come to school and learn about God—and learn from my classmates and teachers. They all help me grow in my faith since we are on a more personal level."

- Remi Byrd, 8th Grade



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www.ogknights.org

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.

Winterfest at St. Margaret Parish

Jan. 21 – Join us for Winterfest at St. Margaret Catholic Church, Kimball. Following the 5 p.m. Mass, enjoy a delicious meal of pork loin sandwiches, cowboy beans, salads and dessert. Games will be offered for all, including Bingo, a cake walk, fishing pond and crafts. Visit stmargaretkimball.org or follow the parish Facebook page for details.

Discovering Christ

Monday nights – Looking for your purpose in life? St. Nicholas Parish, Tea, will be hosting the “Discovering Christ” series at the parish hall on Monday nights from 6:30 p.m. to 8:30 p.m. The series will start on Jan. 30 and run through Mar. 20. It will feature a free meal, music, series presentation and small group conversation. You don’t have to be Catholic to join. Shuttle services and childcare will be available. Contact the parish office at 605-498-5449 for information about registering.

Search for Christian Maturity Retreat

March 3-5 – 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 and college-age students and adults are welcome and encouraged to attend. Please contact us at 605-371-1478 or 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 dcnwilliamradio@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 St. For more information, please call 605-764-5640 or email Father Lawrence at frmartinlawrence@sfcatholic.org.

Sacred Heart Monestary

Jan. 6 – Online Lectio Divina at 10 a.m., Fridays, Jan. 13, 20 and 27. 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.

Jan. 21 – 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.

Silent Personal Retreats – We are currently accepting fully vaccinated and boosted residential retreatants at the Peace Center for individual private or guided retreat time. You are welcome to contact us for reservations at 605-668-6292 or yanktonbenedictines.org/silent-personal-retreats.

Spiritual Direction – Share your experience of God with an experienced companion-guide and intensify your spiritual journey. Scheduling is flexible, typically meeting once a month. Contact us to visit about online or in-person options at Benedictine-PeaceCtr@yanktonbenedictines.org or 605-668-6292.

The Lourdes Center**Grief Bible Study: A Season of Hope**

The Lourdes Center will be offering Grief Bible Study for six weeks starting Jan. 17 from 9-10:30 a.m. There are 20 spots available. Call The Lourdes Center at 605-988-3775 for more information.

Held Grief Series – The Lourdes Center will offer this eight-week series beginning Feb. 7 from 6-8 p.m. The series blends 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.

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 until 11 a.m. on June 11. This two-day camp will include fun activities, discussion and support. The Grief Camp is offered free of charge. Registration will begin Jan. 15. Call The Lourdes Center at 605-988-3775 for more information.

Mater Ecclesiae Monastery**Public Eucharistic Adoration:**

All are welcome for eucharistic adoration and prayer before the Blessed Sacrament in the monastery chapel. Monday-Saturday, 7 a.m.-6 p.m.

Daily Holy Mass:

Monday-Saturday, 7 a.m.

Prayer Requests:

It is our pleasure to support you in prayer. Please contact us with your requests. Phone: 605-336-2374 Website: www.perpetualadorationsisters.org

Gift Shop:

We invite you to visit our religious gift shop at the Mater Ecclesiae Monastery just behind the Cathedral of Saint Joseph. Monday-Saturday, 9:30 a.m.-5:30 p.m.

Is the Lord calling you to support our mission?

Please visit our website, www.perpetualadorationsisters.org, for more information.



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THE BISHOP'S BULLETIN



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