



THE BISHOP'S BULLETIN



Lent
can be • an
epic
adventure



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Allow Christ to live in you this Lent



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

Lent is a time when Catholics traditionally focus for 40 days on intensified prayer, fasting and almsgiving. We do this in response to Jesus' words: "Repent, and believe in the Gospel" (Mk 1:15).

The Greek word for repent is "*metanoia*," which comes from the words "meta," meaning "above," and "nous," meaning "mind." True *metanoia* means moving beyond our limited human instincts of mere self-interest and self-protection, which often end in selfishness, bitterness, negativity or lack of empathy if we don't get what we want.

Metanoia involves a change of mind and heart from being self-centered to practicing the virtue of magnanimity,

which St. Thomas Aquinas describes as a "stretching forth of the mind to great things" (*Summa Theologiae*, II-II, Q 129). Lent is a time to let your mind, will and heart be stretched to seek the great things of loving service of God and others.

Prayer, fasting and almsgiving help us rise above ourselves in mind and spirit by focusing more on God and others. Our diocesan initiative of *Set Ablaze* is also intended to do just that: to ask God to send the Holy Spirit upon each of us in east river South Dakota to ignite our hearts, minds and wills with his supernatural help through grace.

God's grace allows his divine life to come alive in us like St. Paul described, "It is no longer I who live,

but Christ who lives in me" (Gal 2:20). When we receive God's grace, we have a change of heart, mind and will and discover our true identity as beloved adopted sons and daughters of God who are unconditionally loved and in turn can allow that divine love to flow through us to others.

This is the essence of what *Lifelong Catholic Missionary Discipleship Through God's Love* is all about! The more we are animated by God through the Holy Spirit, the more we live godly lives that give glory and honor to God and participate in his plan of the salvation of our souls and others.

The reset of *Set Ablaze* is intended to help every one of us rise above our desires and seek the good of others. We want to see fuller Masses, less duplication, increased laity empowerment under the direction of their pastor, and the freeing up of more priests from administrative duties so they can focus more on being healthy, happy and holy through more time in prayer and spiritual, pastoral, liturgical and shared ministry with other clergy. It requires us to seek and implement what is feasibly possible and reasonable in light of the challenges we all face in today's more secular culture.

Know of my prayers for a spiritually fruitful Lent for all of you as you prepare for the upcoming changes across the diocese in the new pastorate arrangements and priest assignments.

"LENT IS A TIME TO LET YOUR MIND, WILL AND HEART BE STRETCHED TO SEEK THE GREAT THINGS OF LOVING SERVICE OF GOD AND OTHERS."

BISHOP'S SCHEDULE

MARCH

- 1-7 Institute for Priestly Formation Bishop's Retreat
- 7-9 Seminary Visit
- 11 4:00 Stational Mass, Cathedral of Saint Joseph*
- 5:30 Fourth Degree Knights of Columbus Gathering, Cathedral Hall
- 12 11:00 Confirmation at Cathedral of Saint Joseph
- 3:30 Regional Confirmation - Ss. Peter and Paul, Dimock, Sacred Heart, Parkston, Holy Spirit and Holy Family, Mitchell, at Holy Spirit
- 15 6:30 Confirmation at Our Lady of Guadalupe, Sioux Falls
- 18 4:00 Stational Mass, Cathedral of Saint Joseph*
- 19 1:30 Regional Confirmation - St. John Paul II, Harrisburg, St. Therese, Sioux Falls, St. Paul, White, at Cathedral of Saint Joseph
- 23 Chrism Mass, Cathedral of Saint Joseph
- 25 10:00 Regional Confirmation - Church of Epiphany, Epiphany, St. Agatha, Howard, St. William of Vercelli, Ramona, St. Thomas Aquinas, Madison, at St. Thomas Aquinas
- 4:00 Stational Mass, Cathedral of Saint Joseph*
- 26 10:00 Mass at St. Mary Parish, Dell Rapids
St. Mary's 50th annual Carnival and Auction, Dell Rapids
- 30 12:00 Diocesan Finance Council, Catholic Pastoral Center

APRIL

- 1 4:00 Stational Mass, Cathedral of Saint Joseph*
- 6 7:00 Holy Thursday, Mass of the Lord's Supper, Cathedral of Saint Joseph
- 7 3:00 Good Friday of the Lord's Passion and Veneration of the Holy Cross, Cathedral of Saint Joseph
- 8 8:30 Easter Vigil Mass, Cathedral of Saint Joseph

*Broadcast on Keloland TV or livestream via sfcatholic.org

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THE BISHOP'S BULLETIN

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VIBRANCY KEEPS PARISHES STRONG

through priest transitions

By Laura Melius

As we travel together on our journey of faith, we can be sure of one thing: our parishes will experience changes, both large and small.

Often the most difficult change is felt when a priest has been reassigned to another parish. When a parish and priest have formed a close relationship, the transition can be especially difficult. However, it's important to remember that the vibrant faith community that has been formed at a parish can be maintained despite a change in leadership, as St. Joseph Parish in Turton, currently under the leadership of Father Gregory Tschakert, has shown through more than 100 years as a community of faith.

"We have been blessed through the years to have some of the finest priests in South Dakota," Jim Becker, parishioner at St. Joseph, said. "They all

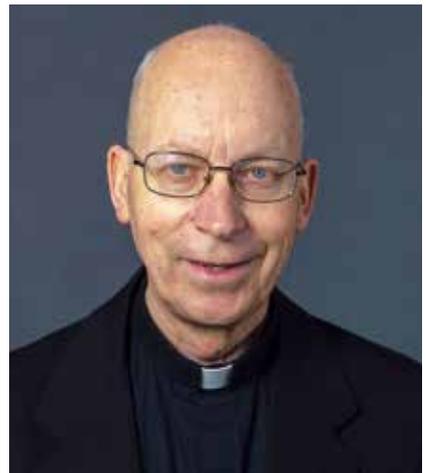
have taught the parish how to take care of our church and people to step up and take care of what has to be done. Our town is small, and the church is the main thing in the community."

Fellow parishioner Katie Oliver agrees and has appreciated Father Tschakert's guidance and leadership in his time as their pastor. "Our priest, Father Tschakert, shows us the way, the truth and the light by spreading the Good News to everyone we meet, not just through Mass, but also by being a part of the community," she added.

Through the leadership of not only Father Tschakert but also each priest who has served the parish, St. Joseph's has consistently maintained this outreach into the community.

"St. Joseph's has become an important hub for the surrounding rural communities," Katie said, adding that the closing of three surrounding parishes have added to this outreach. "The road

hasn't been easy with twists and turns along the way dealing with constant change. The people of the parish are what make it rock solid by standing in their faith. The people of these parish Catholic communities need to be strong advocates and participants and exercise their voices to keep communities alive and prosperous."



Father Gregory Tschakert

BUILT OVER GENERATIONS

Within the parish, Katie shared that St. Joseph's has built a strong faith community through their potlucks, altar society, CCD, CCD Christmas program and Christmas choir.

"Part of what keeps St. Joseph's vibrant is that our parish is built on generations of families who have made the church a pillar of their community," Katie said. "That foundation enables us to instill the duty and responsibility of faith within our youth through CCD, Confirmation and various church activities. Father Tschakert and our parish members are united through fellowship every Sunday, as well as outside of the church. That unification makes us stronger by keeping faith as part of our community and our parish leaders visible, involved and invested."

One annual celebration, St. John's Day, celebrated the last weekend in June, has been an especially important part of the parish's tradition, maintaining connection not only with present and past parishioners, but also with Turton and surrounding communities.

"For well over 100 years, we have had St. John's Day with a great meal. With games and a lot of fun, people from far away even plan their vacations around it," Jim said. In fact, one of their first priests is credited with starting the celebration. "The story goes, we had a priest out of Canada where they always celebrated that day," he added.

This strong foundation of both faith and community involvement has helped guide St. Joseph Parish through changes in leadership through priest reassignments.

Father Tschakert, whose experience as a priest spans 40 years in our diocese, recognizes that each parish is different and will weather the transition differently.

"Some parishes are more self-sufficient than others," he explained. "Some have generous volunteers to oversee the faith formation of children and young people, who lead the activities of the altar societies, and who assure the cemeteries and properties are well maintained. Parishes that regularly do charitable works are also more vibrant. Social activities help people bond together as a parish family."

He recognizes faith formation for all parishioners as a main component of a thriving parish. "Parishes that have faith formation opportunities for children, young people and adults will be more vibrant than those who don't," Father Tschakert said. "Faith formation helps people grow in wisdom and grace, even as they grow in age. It is necessary for any parish to thrive."

Father Tschakert mentioned that some parishes he has served have had active Rosary groups or Light of the World study groups that met in homes as well to help build community within the parish.

WELCOME AND SUPPORT

When the parish has undergone these transitions, St. Joseph's parishioners have done their best to offer support to both the outgoing and incoming priests. "It is a very hard thing, but we help with moving and have a big party to say goodbye," Jim said. Jim's family also maintains connections with their former priests through cards and phone calls.

Father Tschakert offers some insight as one who has been the new priest several times in his ministry.

"It is important to remember that it takes a while for the priest to become the pastor when he moves to a new parish. There is a period of months when the priest and the parishioners are getting to know each other," he

explained. "He gradually feels at home, and they gradually learn to trust him as their spiritual guide."

A bit of orientation can be helpful as well. "Someone should give the priest some orientation about local customs and who is responsible for particular duties," Father Tschakert added. "As Catholics, we find much commonality across all parishes, but there are also local traditions that vary from place to place."

"When the new priest comes in, it is a learning curve for both the priest and the parish," Jim recognized. "It has to be very hard on him if we have our minds set the way we have done things forever, and now he may want us to do it another way."

Father Tschakert agrees. "There will always be some changes in a parish when a new pastor arrives and as he gets oriented. Parish staff members and councils should expect to dialogue with a new pastor about these changes with mutual openness."

Katie added that an open mind can go far in welcoming a new priest.

"We don't have a protocol for onboarding a new priest, but we try to keep an open mind and stay positive," she said. Oliver encourages others to stay active, participate in the parish and make an effort to help the priest feel welcome.

"Parishes need consistency through leadership to keep that foundation strong and sustain the involvement of future generations."

Go deeper

Are you getting a new priest at your parish? Have him over for supper with your family! It's a great way to get to know him and help him feel at home in his new community.



Lent
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epic
adventure

By Jake Geis



Our culture loves epic stories. The success of “The Lord of the Rings” and the “Star Wars” series exhibits how we gravitate towards characters from humble backgrounds who overcome serious challenges to triumph over evil. Something within them speaks to the deepest caverns of our heart, that inside each of us is the capability to be Frodo Baggins or Luke Skywalker if given the chance.

There’s a reason for this still voice calling to our souls. It’s there to tell you that you *can* overcome great obstacles, create immense changes and overcome evil. In short, you can be epic.

But it’s not quite the same as the path taken by these fictional characters. In many ways, it can be more difficult as you toil not on a battlefield, but in quiet, against powers darker than Sith lords. It’s because we are truly engaged in a life or death struggle every single day for the salvation or damnation of our souls, and the souls of every other human on earth.

“Sure,” some might scoff, “Let’s make a mountain out of a molehill! I’m not *that* important in the events of this world.”

Let me offer one example as a counter argument.

A TIME FOR TRAINING

Do you have a pair of friends or acquaintances who hate each other? Whatever the cause of the dispute, you can vividly see both sides of the story. You can see how their antagonism poisons their families, neighbors and yourself, destroying what is beautiful about human relationships.

If just one of those two denied their passions and embraced Christ’s message of radical forgiveness, what changes would happen?

In this example, we can see how each person can identify where they have been hurt. But it takes self-discipline to see beyond the hurt and respond in love. How can we train ourselves to respond like this? We need a conditioning program in which we learn to control our desires so they aren’t controlling us.

The Church recognizes the fickleness of the human condition. Wisely, she ordained under Christ’s directive a time for us to step back and recognize how we tend to slip into self-centeredness. We are in the middle of that season, the season of Lent. But how does not eating meat on Fridays help us forgive others?

A metaphor is found in athletics. Football players don’t get good at game-winning touchdowns by practicing game-winning touchdowns; those situations are too infrequent to become proficient. Rather, players condition their bodies through intense exercise. This gives them the edge when they need that extra boost to make the big play.

Similarly, in our lenten fasts we teach ourselves to say “no” to our natural desires so we can become more capable of saying “no” to anger, greed, lust and all the other deadly sins Satan dangles before us. As Venerable Bishop Fulton Sheen said, “Lenten practices of giving up pleasures are a good reminder that the purpose of life is not pleasure. The purpose of life is to attain a perfect life, all truth and undying ecstatic love—which is the definition of God. In pursuing that happiness, we find happiness.”

HOW CAN I TRAIN?

The Church gives us some basic principles for spiritual training in Lent, so as a community we can be united in personal growth. These include fasting (such as the Ash Wednesday and Good Friday fasts), increasing our time in prayer, and giving of our time, talent and treasure. For some readers, these alone seem like insurmountable obstacles. Yet, that small, still voice calls from our hearts to be something epic. If something seems impossible to overcome, isn't that the exact thing that an epic person would tackle?

Father Ed Pierce, senior priest of the Diocese of Sioux Falls, provides some advice on how we can apply these to our own lives. For him, the first step is exhibiting the right perspective.

"Having the right attitude towards lenten observances is key," he says. Regarding fasting, he paraphrases St. Paul's letter to the Galatians by stating, "The more we say no to the flesh, the more we say yes to the spirit."

The center of Father Pierce's lenten observance is a holy hour in front of the Blessed Sacrament at 3 p.m. every day. His focus during this time is adoring the face of Jesus and making reparations for the indifference shown to his Sacred Heart. He makes this his focus based on the urging of St. Faustina's writings. She relayed from our Lord that, "In this hour, I [Jesus] will refuse nothing to the soul that makes a request of me in virtue of my Passion," and, "In this hour, you can obtain everything for yourself and others for the asking. It was the hour of grace for the whole world. Mercy triumphed over justice."

Father Pierce has found his time in adoration has validated this proclamation. When speaking of the fruit of this holy hour and its focus, he says,



Jordan and Kelsey Hanssen and their two children, Tytan and Kaizley. The Hanssens are parishioners at St. Stephan Parish in Bridgewater.

"Consoling the heart of Jesus creates divine friendship. It's the eucharistic faith and heart."

Having that friendship with Christ has prompted him towards interesting life changes, notably occurring during Lent. One in particular started last year.

"I was a good friend of Monsignor Richard Mahowald," Father Pierce begins. "Monsignor loved sports, but during Lent he didn't watch TV because in the silence, God speaks. Last year on Ash Wednesday, I was taking my daily rosary walk. It came to me that the big emptiness in my life was missing Monsignor. The thought came to me, 'Why not do what he used to do?' So I did no TV all during Lent.

"Later that week, a parishioner gave me the book 'The Power of Silence,'" he continued. "It was my companion that whole Lent. It helped me embrace silence and listen to God's voice. I gained a great peace and union with God and a sense of his will every day. Since last Lent, I have not turned on the

TV and I'm very much at peace with it. I have found I have conversations with my friends in a deeper way, in addition to less anxiety about the world."

We crave companionship and peace. This fallen world stresses networking and diversion. Why not use these 40 days to cultivate our heart's true desire—developing friendship with Christ?

HOLINESS IS POSSIBLE WITH A YOUNG FAMILY

Now, many who read these pages would love to spend more time with the Lord in Lent, but responsibilities make this difficult to accomplish. Jordan Hanssen of St. Stephen Parish in Bridgewater can relate to this. He and his wife, Kelsey, have two young kids: Tytan (3) and Kaizley (1). Yet with two little kids and each having a full-time job, Jordan says Lent can still be a time of spiritual fulfillment through sacrifice.

“Sometimes our Blessed Lord asks so little of us that we fail to understand we need to do the everyday things right,” Jordan says, with echoes of St. Therese of Lisieux in his statement. “It is in doing those little things that we can go the furthest.”

When bound by many commitments, Jordan feels it is best during Lent to not overload yourself, because it can lead to getting discouraged with your lenten observance and dropping everything you want to do. He still accomplishes the goals of prayer, fasting and giving, just in a form that allows for the best use of every minute.

“When I get in the truck for work,” he says, “I pull up my Laudate app and pray the Rosary with Christian Peschken. The recording helps me keep my place no matter what the chaos is around me.”

As fasting is something he can accomplish while still being available for the needs of his family, it becomes an important focus for him during Lent.

“I really focus on fasting on both Wednesday and Friday,” Jordan says. “It’s not always easy though. My body must know it’s not Friday, because every Wednesday my stomach starts growling way more than it does on Friday!”

Despite the gastric cacophony, Jordan understands the sacrifice does pay dividends. “When I stick with fasting, the feeling of accomplishment is fantastic. It’s not that you should go crow about it to others, but that God knows what you’re doing and appreciates your sacrifice.”

Through his and his wife’s commitment to prayer, Jordan feels God has brought them forward in life in wonderful ways.

“Where the family is right now in life was a direct result of praying the Rosary and fasting. God always answers your prayers, not always in the exact time and the exact way you expect,” he says.

BRING A FRIEND ON YOUR LENTEN JOURNEY

In either Father Pierce’s, Jordan’s or any other lenten devotions, you may feel this is more than you are capable of doing. In that case, take a note from the pages of epic literature and don’t venture on this journey alone. Frodo traveled with Samwise, and Luke Skywalker had R2D2 there to have his back in a tight spot. The Church un-

derstands our strength is in each other, hence the reasons she gives lenten practices for everyone to undertake, so in our mutual sacrifice we can build up one another.

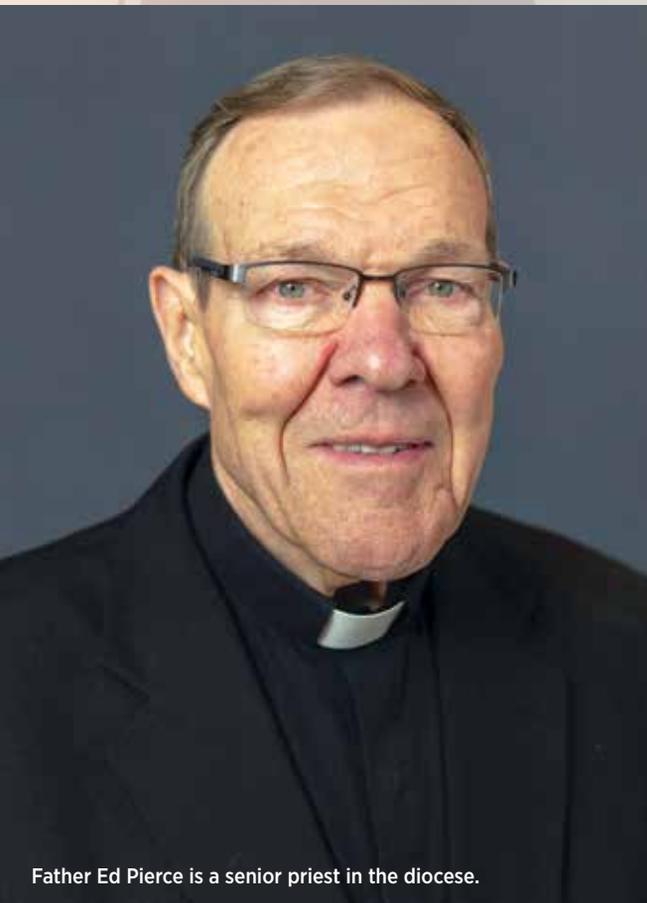
There are many different programs available, both online and in our diocese, that one can join during Lent. Jumping in with an established group can help you find a set of observances to use with a support group helping you along.

Or perhaps this is the opportunity to reach out to that person in your life you’ve wanted to invite deeper into the faith. Many times we feel the nudge to ask someone, but we put it off, giving ourselves a half-hearted excuse as to why it is the wrong time. Yet, our asking them may be the one thing they needed to hear God’s call for them and to show that others care deeply about their growth as well. The ask may feel uncomfortable, but isn’t comfort the enemy of growth?

And that brings us to the heart of Lent. For those wishing to be joined to Christ, Lent will be a time of difficulty that leads to growth. As Jesus says in chapter 15 of the Gospel of John, “I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit.” Without the cuts of pruning, growth stagnates.

For a person who longs to be something great, stagnation is unacceptable. So, take the plunge into your lenten journey. Live the challenges, relish the companionship with Jesus and your fellow Catholics, and truly experience the joy of Easter Sunday. You may not destroy a Death Star, but your triumphs over selfish indulgence will bring about peace, healing and joy in concrete ways in both your life and the lives of those around you.

In short, be epic!



Father Ed Pierce is a senior priest in the diocese.



Is there a **nonstop ticket** to heaven?

Q

I just received absolution from my sins through the Sacrament of Reconciliation. As I pledge every Sunday, I do truly believe in the forgiveness of sins. Since I am now sinless, if I die today, do I have a nonstop ticket to heaven or is purgatory still a probable destination?

A

This is an excellent question, in that it touches on a number of different teachings of our faith that many Catholics aren't as familiar with and can sometimes misunderstand. Therefore, I'd like to take a bit more space in order to address this question and those related teachings.

To begin with, it's worth addressing the *need* to have our sins forgiven. This is such a basic truth for us as Catholic Christians that most of us never really take the time to think about it, or to pose the question, "*Why* do we need to have our sins forgiven?"

It's important to remember what sin is: it's an act that we commit (or omit) that goes contrary to what God has revealed to us about how we are to act. But it's crucial to understand that "what God has revealed to us" is not arbitrary: it's in accord with how he has made us. When I commit a sin, I am acting contrary to my nature, contrary to what it

means to be human. And in so doing, I am doing real harm, real damage to myself, on at least the spiritual level, if not also on the emotional and even physical level.

Remember, God created us, as he created all things. And like the rest of creation, we find fulfillment—happiness—when we act in accord with how he created us. There's an analogy here with things that *we* create. Take the automobile: the more a car works in accord with how its creator made it, the better it runs. But if something contrary to its nature is introduced, it doesn't work as well, or at all. So, if I put orange juice in a car's gas tank, the car won't work. I have done something contrary to the manufacturer's intention, and therefore it cannot fulfill its purpose.

So too with us: when I do something contrary to my nature, to how God created me, I cannot fulfill my purpose, and in so doing, I cannot be happy. When the Church tells us that something is sinful, then, it is not making an arbitrary decision; it's not as if the pope flips a coin to determine if a

particular action is sinful or not. And it's certainly not the case that the act isn't sinful until the Church says so.

No, by definition, a sinful act is one that violates my nature as a human being, and therefore does harm to me ... damages me.

So, why do our sins need to be forgiven? Because our God, who is both our Creator and Redeemer, wants us to be whole, to be flawless, to be perfect! God wants to forgive our sins for the same reason a mother cleans her child's cuts and scrapes: to restore them, to heal them. And the first stage of that spiritual healing is the forgiveness of our sins.

There's another point that's relevant to this question and to the original question we are addressing in this column: both the forgiveness of our sins and the complete healing of our souls is necessary for us to enter into the glory of heaven.

We read in the book of Revelation that nothing impure will enter into heaven (Rev 21:27). We need to recognize that this is not because God wants to keep us at a distance, such that only the most perfect people will be with him. Just the opposite: God *wants* us—all of us—to be with him forever in heaven! But precisely because *he* is all holy, we too need to be all holy in order to be with him as closely as he desires.

In other words, there is a certain acclimation that is necessary for us to dwell with God in all of his glory, and that acclimation entails the forgiveness and cleansing of our sins and their effects on us.

And that brings us back to our question: were we to die immediately after going to confession, would we go straight to heaven? The answer: not necessarily.

As we have seen, in order to enter into heaven, we need to be not just forgiven of our sins, but also healed of their effects as well. Sin is like a glob of grease on our soul. Just as grease leaves a stain on your clothes even after you wipe the grease away, so too does sin leave a stain on our souls even after it has been forgiven. And that stain—because it is a flaw, an imperfection—needs to be cleansed, perfected, before we can enter heaven.

Back to our scenario: were I to die immediately after going to confession, I would go to heaven immediately only if there were no remaining stains left on my soul from the sins I have committed. But if such stains remain, I would go to purgatory.

Here we see that purgatory is, in essence, a place of purification, cleansing, healing. Purgatory is not a place of punishment as much as it is a place of purification and preparation: preparation to see and be with our God who loves us.

Purgatory, then, is the spiritual “place” where, if we die in a state of grace, we are cleansed of any and all spiritual flaws that remain on our souls so that we can enter into heaven in a state of perfection, as Revelation tells us.

It's worth noting that the existence of such a state is already found implicitly in the Old Testament, in 2 Maccabees 12, which speaks of Jews praying for the deceased. As the Church would later teach, prayer for the dead only makes sense if there is a temporary “place” after death in addition to heaven and hell. After all, our prayers are useless for anyone who's in hell, and they are unnecessary for anyone in heaven. From very early on, then, Christians took up their Jewish ancestors' practice—bolstered by what would be written down in the New Testament in places like 1 John 5:17 and Revelation 21:27, as well as 1 Corinthians 3:15 and 1 Peter 1:7, which speak of a cleansing fire and prayer for the deceased. Already in the middle of the second century A.D., we find explicit reference to praying for the deceased, implying that this temporary after-death state must exist.

Again, purgatory is a place of preparation to be with God forever; it is therefore a *temporary* place. Sometimes people misunderstand the Church's teaching to mean that it's a permanent destination for those who go there after death, but that is most definitely not the case. Once all remaining spiritual flaws and faults have been cleansed, they will enter into the glory of heaven.

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

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

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



Intentional sacrifice

elevates our mind and body

By Shannan McQuade

It seems as if the season of Lent always sneaks up and catches me by surprise. Advent and Christmas come and suddenly, it's February, and we are jumping into Lent with Ash Wednesday Mass. More so, what I'm least prepared for every Lent is the sacrifice in which I will journey with our Lord toward Calvary with the desire of growing to be more like him.

Through the years of continually being caught off guard in discerning a lenten almsgiving, it has become a great opportunity to reflect upon why I make an extra sacrifice during this season of preparation and how I can use my sacrifice as a way of prayerfully entering into the season of preparation.

Why sacrifice during Lent?

In St. Thomas Aquinas' "Summa Theologiae," he writes, "A sacrifice that is offered outwardly represents the inward spiritual sacrifice, whereby the soul offers itself to God." In sacrificing, we choose to take on some kind of outward action with the desire of an inner spiritual reaction. The goal of sacrifice is that we may elevate our minds and hearts toward the Father with the hopes of becoming more like him.

With this in mind, a space is created in which we can become more intentional with the sacrifices we make throughout Lent. If the purpose of sacrificing something for Lent is to elevate our minds and hearts to the eternal so that the Father might sanctify us, then it becomes ever more important that we prayerfully choose that action that will achieve this goal.

Discerning a sacrifice

I have a vivid memory of discussing lenten sacrifices with my parish priest as a young child and sharing with him that I was giving up chocolate for Lent, but it would not be that bad because I didn't really like chocolate anyway. He very gently responded by asking me if it was really a sacrifice then.

I often come back to this conversation, and, over the years, I have deepened my understanding of sacrifice and approached sacrificing during Lent differently. Now, when prayerfully deciding what I am going to do to elevate my mind and heart during this very specific season of preparation, I first begin by looking at what I would like to do differently in my relationship with the Lord. What are some areas that could be better? How can I go about making those areas better? How can I challenge myself?

One year, I was wanting to complain less and instead lead with a grateful heart, so I gave up my bed. I slept on the floor of my dorm room in a sleeping bag so I could turn my heart and my mind toward being thankful for the blessing of a bed.

A different year, I desired to recognize the presence of the Lord in my everyday life. I wanted him to be part of everything I did, and I desired to be aware of it. So, I gave up secular music. Seems like an odd correlation, but when music filled so much of my empty time and space, I figured that if I filled that emptiness with songs of praise toward God, I would become more aware of moments in which I could invite him in and give him the glory. To my surprise, what



Shannan McQuade is the director of faith formation at St. Katharine Drexel Parish.

(Photo by Jackie Marko of Timshel Studios)

happened was those "empty moments" turned into quiet, peaceful moments of silence that were filled with the presence of the Lord.

While it may seem as if Lent catches us off guard every year and comes upon us in a hurry, it is always a new opportunity to look at the way in which we choose to live our everyday lives. Which parts are centered around Christ and his will for us? Which parts are not? What are some areas in our life where we can better unite ourselves to him?

Lent is the perfect opportunity to sacrifice something that is better replaced with Christ and in which our minds and hearts become elevated to him.

Sacrificing with intention

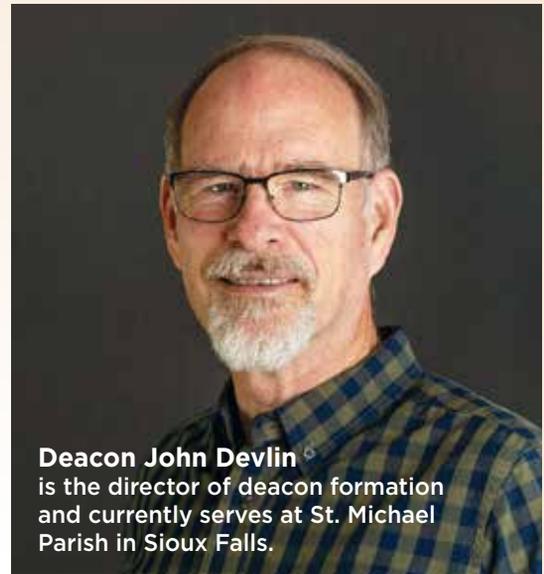
We are reminded in the Gospel of John, "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). During the preparatory season of Lent, we are reminded of the great sacrifice Christ makes for all of mankind on the cross. And, in this time of preparation, we are presented with the opportunity to unite ourselves to Christ on the cross.

We are invited to lay down our life in some manner in response to the great gift that is given for our salvation. As we enter into Lent this year, let's take a moment to prayerfully choose a sacrifice that is centered around the intention of raising our minds and hearts toward the Father so that we might be sanctified.

How do deacons serve the Church?

By Deacon John Devlin

I was ordained a permanent deacon in 2007. In the years since, one of the questions people have asked me most is: “What’s the difference between a priest and a deacon?” I thought it might be helpful for everyone to hear the answer to this question, especially in light of the changes coming with the *Set Ablaze* initiative we are now entering into as a diocese.



Deacon John Devlin is the director of deacon formation and currently serves at St. Michael Parish in Sioux Falls.

Why can't we just move deacons to pastorates that need help?

Deacons are not generally employed by the Church and are never employed as priests are. Some deacons do work for their parish, but they fulfill duties specific to the needs of that parish. Most deacons are employed in secular jobs because the Church does not provide for their wellbeing. So deacons own their own houses, earn their own income and provide for their families. Moving a deacon across town would be one thing, but moving them across the diocese simply would not work.

Why don't we just hire more deacons where we need them?

Deacons are not hired, they are ordained. Deacons go through several years of formation and scrutiny prior to being ordained by their bishop. Much like the priesthood, the diaconate is a calling, not a job.

Can't deacons do everything a priest does?

The short answer is no. Deacons are ordained for service to their bishop. Deacons can baptize and can witness marriage vows, but they cannot administer the other sacraments that priests can. Priests are able to celebrate Mass, to hear confessions, to anoint the sick and lead the people in prayer and in liturgy. Meanwhile, deacons are ordained to serve priests and assist them in their mission.

Why don't permanent deacons just do Communion services to take the place of Mass?

In short, nothing takes the place of the Mass. If a person is able to get to Mass, that is what they should do. Communion services are done *very* occasionally in specific circumstances. For instance, our parish does a Communion service at a nearby nursing home each Sunday morning because the Catholic residents are unable to get to Mass. I sympathize with those who have to drive to a different town to attend Mass, but it is worth it!

I hope this helps. Remember, deacons and priests are different, although both are ordained.

The word “deacon” comes from a Greek word meaning “servant.” I speak for all of the deacons in our diocese when I say that we stand ready to serve our bishop and our pastors in any way they need. We were called to this vocation of service, and we hope to fulfill our duties with humble and joy-filled hearts.

Life hangs in the balance in South Dakota

By Michael Pauley

Perhaps you've already seen them: activists standing outside the post office or grocery store, asking you to sign a petition that would amend South Dakota's Constitution. Many people are confused about what the issue is—and for good reason. At one signature-gathering location, a sign proclaimed: “Pro-Life, Pro-Family, Pro-Choice: Please sign the petition.”

But what does the petition actually propose? The official petition title—as written by the South Dakota Attorney General, not the sponsors—is “An Initiated Amendment Establishing a Right to Abortion in the State Constitution.” That's a far more candid description of what the sponsors intend to do.

This abortion amendment isn't pro-life or pro-family, and for many of South Dakota's most vulnerable residents, it isn't even “pro-choice.” Preborn girls and boys obviously don't get to “choose” whether their lives will be ended through abortion.

The group supporting the abortion initiative, which calls itself Dakotans for Health, says their goal is to “place a Roe v. Wade constitutional amendment on the ballot.” Yet the amendment, if adopted, would enshrine a right to abortion in the state constitution that is far more radical than what was imposed under Roe.

Although the U.S. Supreme Court's Roe decision was appalling in its cavalier treatment of preborn children, it nevertheless allowed states like South Dakota to enact and enforce certain regulations on abortion. For example, states were permitted to ban gruesome late-term abortions after the preborn child was viable, and they could require abortion facilities to maintain certain health standards. States could also enact common-sense regulations, such as requiring that women considering abortion be informed about the health risks of the procedure and about the availability of life-giving alternatives.

These sorts of common-sense abortion regulations that South Dakota had in place under Roe v. Wade would be totally blocked or severely curtailed under the proposed abortion amendment sponsored by Dakotans for Health. This is crucial to understand, because the claim that the amendment “puts Roe into the constitution” creates the misleading impression that South Dakota law would be returned back to where it was on June 23, 2022—the day before the U.S. Supreme Court overturned Roe with its decision in *Dobbs v. Jackson Women's Health Organization*. But, as South Dakota's attorney general has written, the amendment “would override existing laws and regulations concerning abortion”—including many laws and regulations that were in effect for many years under Roe.

Supporters of the abortion amendment began collecting petition signatures on Nov. 5, 2022. According to the constitution, their petition must be signed by “qualified voters equal in number to at least 10 percent of the total votes cast for governor in the last gubernatorial election.” (Article XXIII, Section 1). Based on the results of the Nov. 8, 2022, gubernatorial election, sponsors must collect just over 35,000 valid signatures. They are required to meet this threshold by Nov. 5, 2023. If they succeed, the amendment will appear on the ballot in South Dakota's statewide general election on Nov. 5, 2024.

How should Catholics respond to this development? To answer that question, it's useful to recall the adage: “politics is downstream from culture.”

We must work to build a pro-life culture if we are to sustain South Dakota's pro-life laws. When the *Dobbs* decision was handed down on June 24, 2022, South Dakota was permitted to immediately begin enforcing a law passed in 2005 that protects preborn children and their mothers from abortion. Today in South Dakota, abortion is not permitted except for the very rare cases when a pregnancy endangers the life of the mother. As South Dakota's bishops said when *Dobbs* was handed down, “. . . today we have taken a giant



leap forward toward the ultimate goal of protecting each and every life from the beginning of its existence.”

We must redouble our efforts to help mothers and families facing challenging pregnancies. You can help by donating or volunteering at one of the nonprofit pregnancy resource centers (PRCs) that help women in need. You can find the PRC closest to you by visiting www.sdrightrighttolife.org/general-6, which is sponsored by South Dakota Right to Life.

We must also work to educate our friends, family members, neighbors and co-workers about the radical nature of the petition that would codify a right to abortion in our state constitution. Please encourage your friends and neighbors to “decline to sign” this petition that jeopardizes the lives of preborn children. If every South Dakotan understood how extreme the abortion amendment really is, there is a good chance that proponents might fail to collect the legally required number of signatures.

The South Dakota Catholic Conference has set up a special webpage with resources to help you educate your neighbors about this proposed amendment: www.sdcatholicconference.org/abortion-amendment

As we work to share the truth about the abortion amendment, there will no doubt be some critics who complain that the Catholic Church should “stay out of politics.” But the Catechism of the Catholic Church (CCC) teaches us, “It is a part of the Church’s mission ‘to pass moral judgments even in matters related to politics, whenever the fundamental rights of man or the salvation of souls requires it’” (CCC 2246). Abortion is clearly an issue that implicates both human rights and the salvation of souls.

Don’t allow your voice to be silenced by those who mistakenly believe that “religious” values have no place in shap-

ing laws. In truth, all laws involve an imposition of some type of moral belief—whether informed by Christianity or some other ideological system.

In his landmark encyclical “*Evangelium Vitae*” (The Gospel of Life), St. John Paul II wrote,

“The Gospel of life is for the whole of human society. To be actively pro-life is to contribute to the renewal of society through the promotion of the common good. It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop. [...] Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace.” (101)

Pro-life advocates are often disparaged as being obsessed with a “single issue,” but this criticism is unfair. As St. John Paul II points out, respect for the right to life is the foundational principle upon which everything else depends. If the right to life is not cherished and protected by law, all the other “precious and essential goods of society” are fragile because they’re resting on a foundation made of sand—easily eroded away based on shifting cultural winds.

The year 2023 will be the year that determines if the pro-abortion amendment in South Dakota moves forward or dies for lack of support. Life is literally hanging in the balance, and Catholics should embrace this opportunity to boldly advocate for the defense of preborn children. Many notable cultural leaders have expressed the truth that societies will be judged based on how they treat their most vulnerable citizens. How will we be judged?



Michael Pauley
is the director of the
South Dakota Catholic
Conference.



St. Katharine

FROM RICHES TO RAGS

By Elizabeth Johnson

If you inherited millions of dollars, what would you do with it? Well, Katharine put her money where her faith was.

If the names Drexel and Xavier bring images of basketball to mind, you need to think more about saints and less about sports. March 3 marks the feast day of the newest American saint, Mother Katharine Drexel, who was canonized in October 2000.

St. Katharine was born into one of Philadelphia's wealthiest families in 1858. Her father and uncle were bankers and financiers; her uncle founded Drexel University. Katharine and her sisters, Elizabeth and Louise, were brought up in a devout Catholic home where they learned to use their wealth to serve the poor. The Drexels did not merely write checks; they opened their mansion three days a week to distribute food and clothing to the poor, and they taught Sunday school to the children of employees and neighbors at their summer home in rural Pennsylvania.

By the time she was 21, Katharine felt called to religious life, but her spiritual director urged her to wait. But Katharine did not wait idly. When bishops at the Third Plenary Council held in Baltimore in 1884 asked the Drexel family to help support the Native American missions, Katharine visited reservations to see what was needed. She then used her own money to build schools and churches, supply food and clothing, and pay teachers and priests to work with the Native Americans. She also turned her attention to the educational needs of Blacks in the South and East. When Katharine's father died in 1885, she inherited millions of dollars, which she used to continue her charitable work.

Katharine traveled to Rome in 1887, and in a private audience with Pope Leo XIII, asked him to send nuns and missionaries to help staff her mission schools. The pope challenged her to give her life as well as her money to helping the people she loved. Two years later, Katharine took vows as a novice with the Sisters of Mercy, then went on to found her own order. On

DID YOU KNOW?

1. St. Katharine Drexel used her inheritance to build a dozen schools for Native Americans and more than 100 rural and inner-city schools for Blacks.

2. In 1917, she established a school to prepare Black students to become teachers. In 1925, the school was chartered as Xavier University of New Orleans, the only historically Black and Catholic college in the United States. Today, the school sends more Blacks to medical school than any other college in the U.S.

3. St. Katharine Drexel died March 3, 1955, and was named a saint only 45 years after her death.



Feb. 12, 1891, Sister Katharine and 13 companions became the first Sisters of the Blessed Sacrament for Indian and Colored People (now simply the Sisters of the Blessed Sacrament).

Want to learn more about Saint Katharine? Follow the QR code.





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DELL RAPIDS – Joyce and Terry Pfannenstein will celebrate their 55th anniversary on March 9. They have 4 children, 11 grandchildren and 3 great-grandchildren and are members of St. Mary Parish.



SELBY – Rich and Deb Geary celebrated their 50th anniversary on Feb. 24. They have 5 children, 22 grandchildren (2 deceased) and are members of St. Anthony Parish.



SIOUX FALLS – Pat and Kent Brandsgaard will celebrate their 60th anniversary on March 16. They have 2 children, 4 grandchildren and 5 great-grandchildren and are members of Holy Spirit Parish.



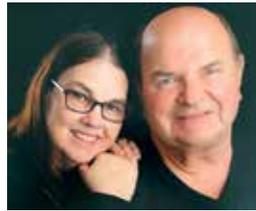
SIOUX FALLS – Dale and Rose Carman will celebrate their 55th anniversary on March 16. They are members of Cathedral of Saint Joseph Parish.



WATERTOWN – Ross and Nina Mitchell celebrated their 50th anniversary on Feb. 17. They have 2 children and 1 grandchild and are members of Holy Name of Jesus Parish.



WATERTOWN – Warren and Sue Aas will celebrate their 50th anniversary on March 10. They have 3 children, 7 grandchildren and 1 great-grandchild and are members of Holy Name of Jesus Parish.



WHITE – Doug and Barb Poss will celebrate their 50th anniversary on March 2. They have 3 children, 4 grandchildren and 1 great-grandchild and are members of St. Paul Parish.

ANNIVERSARY SUBMISSION GUIDELINES

We accept anniversary submissions for the following anniversary years: 25, 50, 55, 60, 65, 70 and 75. 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 March 14 for inclusion in the May 2023 edition to:

The Bishop's Bulletin
523 N. Duluth Ave.
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or email to:
bwingen@sfcatholic.org.

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- Julie Kolbeck, Principal, Christ the King Elementary

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Sister Dorothy Olinger dies at 96

Sister Dorothy Olinger, OSB, 96, died Dec. 26, 2022. Mass of Christian Burial was celebrated Dec. 31, 2022, at Bishop Marty Memorial Chapel. Burial was in the monastery cemetery.

Dorothy Olinger was born March 21, 1926, near Emery to Edward and Mary (Schiltz) Olinger. She attended grade school at St. Martin until 1940. She attended one year of high school but left school to care for the family. She entered Sacred Heart Monastery on Aug. 20, 1952, and was invested as a novice on June 28, 1953, receiving the name Stephan. She professed her vows on June 29, 1958.

Sister Olinger attended Mount Marty College for teaching. During and



after that time, she taught in various places, including Webster, Chamberlain and Sioux Falls, South Dakota; Lincoln and Albion, Nebraska; and

Pueblo, Colorado. She spent summers working at Goodwill Homes for Children in Memphis, Tennessee, as well as religious vacation school in various places.

Sister Dorothy enjoyed opportunities to minister to others by serving as an extraordinary minister of Holy Communion and parish visitor. She also participated in retreats and accompanied groups on her guitar.

Sister Dorothy is survived by her Benedictine community; her brother, Raymond, and several nieces and nephews. She was preceded in death by her parents, sisters Margaret, Rosella and Irma, and brothers Joseph, Anthony and Wilfred.



UPCOMING RETREATS

SILENT RETREATS

Men's Silent Retreats
 March 16-19
 September 21-24
 November 16-19

Women's Silent Retreats
 March 2-5
 April 20-23
 April 27-30

SPECIAL RETREATS

Healing Retreats

Couples Retreat
April 14-16, 2023
 - directed by Chris and Germaine Burgwald with Father Scott Traynor

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.

March 21, 2023
Mary, the new Eve
 - directed by Father Tony Klein

April 11, 2023
What the saints say about death
 - directed by Father Joe Vogel

May 9, 2023
Power from on High: Pentecost
 - directed by Dr. Chris Burgwald

June 20, 2023
Jesus Christ the Divine Physician
 - directed by Dr. Teresa Kemmer

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Sister Ann Kessler dies at 95

Sister Ann Kessler, OSB, 95, died Feb. 1, 2023. Mass of Christian Burial was celebrated Feb. 4 at Bishop Marty Memorial Chapel. Burial was in the monastery cemetery.

Ann Elizabeth was born Jan. 28, 1928, to George and Elizabeth (Sahli) Kessler of Aberdeen. She attended school at St. Mary and, in the eighth grade, began working at her family's corner grocery store as a stocker, clerk and delivery girl.

After graduating from Central High School, Ann entered Sacred Heart Monastery in 1945. She was invested as a novice on June 23, 1946, and received the name Verona. Later she reclaimed her baptismal name. She made her first vows on June 24, 1947, and her final profession in June 1950. The following year she became ill and spent more than a year convalescing in Canon City, Colorado.



Upon her recovery, she spent four years teaching at Mount Marty High School while completing her degree at Mount Marty College. In 1957, she obtained a master's degree from Creighton University and taught elementary school in Webster, South Dakota, and Lincoln,

Nebraska. She earned her doctorate in 1963 from the University of Notre Dame and for the next 37 years, worked as an instructor at Mount Marty College.

Sister Ann was known for her book "Benedictine men and women: Their roots and history," which was published in 1996. She spent extensive time performing research in Europe while completing the book. Sister Ann was also a member of the State Criminal Justice Commission. She was a co-chair of Governor Kneip's citizens' committee for a study on correctional institutions. In September 2012, she was inducted into the Central High School Hall of Fame for her lifetime achievements.

Sister Ann is survived by her Benedictine community and several nieces and nephews. She was preceded in death by her parents and her two brothers, Bob and Ken.

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Aquinas Lecture series returns with prominent Catholic author George Weigel



George Weigel

Renowned Catholic author and theologian George Weigel will be offering a lecture at the parish hall of the Cathedral of Saint Joseph on March 21 at 7 p.m. The lecture is entitled “To Sanctify the World: The Vital Legacy of Vatican Council II.”

Weigel has been a long-time student of the Second Vatican Council and its relevance to civil law, politics and ethics. According to his biography, he has written more than 30 books on topics ranging from the follies of European secularism to the life of St. John Paul II. In addition to writing and giving lectures, Weigel currently serves as a distinguished senior fellow of the Ethics and Public Policy Center, an institute located in Washington, D.C., that works towards the renewal of America by viewing relevant civil and cultural questions through the lens of the Judeo-Christian tradition.

Weigel’s lecture is part of the Aquinas Lecture series, which started in 2019. It is a joint effort among Mount Marty University, the Classics Institute at Dakota State University, the Cathedral of Saint Joseph and the Catholic Diocese of Sioux Falls. This effort seeks to promote the deepening of Catholic intellectual thought throughout the diocese.

Joe Rutten, director of the Benedictine Leadership Institute at Mount Marty University, spearheads the Aquinas Lecture series.

“The Aquinas Lecture is important because it provides a place to anchor a deeper conversation within the Catholic intellectual tradition of the journey of the mind’s road to God,” Rutten said. “It’s an opportunity for us to provide a deeper intellectual conversation about the mind of the Church and its broad impact on our society today.”

And it’s no accident that the lectures are hosted by the Cathedral of Saint Joseph.

“We believe that individuals in the diocese are looking for this platform, and we’re placing it at the cathedral because it’s the mother church of the diocese and as such represents itself as ‘the teacher,’” Rutten said in 2019 when the series was announced.

Amidst the colorless desert of secularization in today’s world, the rich Catholic intellectual tradition is a bright, verdant garden that every lay Catholic should seek out. Weigel’s lectures and writings are popular with and highly accessible to the average Catholic in the pew.

If you have an interest in Church history and teaching or simply desire to grow in your faith, you won’t want to miss this once-in-a-lifetime opportunity to see a world-renowned Catholic leader speak in our diocese.

Doors will open at 6:30 p.m. and a social will follow at the end of the lecture. There’s no cost to attend, but registrations are encouraged.



Use the QR code to register for the lecture

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Recitation of the Rosary

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

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.

Irish Potato Buffet and Bingo

March 21 – Court St. Patricia Catholic Daughters of the Americas is hosting an Irish potato buffet and bingo event at Holy Spirit Parish, Sioux Falls. The event starts at 6 p.m. Cost is \$10 + \$1. Secure your reservations by March 19 by calling Pat at 605-351-5217. All are welcome to attend.

REVIVAL: Rediscovering Pentecost

March 24-25 – Glen Gauer with Mission Blueprint presents, “REVIVAL: Rediscovering Pentecost” in Brookings. There’s more to this life than just living and dying; Jesus offers us a great adventure! REVIVAL: Rediscovering Pentecost is an opportunity to rediscover the same Holy Spirit Jesus gave us at Pentecost. For more information, go to www.mission-blueprint.org.

Chili Feed and Silent Auction

March 25 – Join us for a chili feed and silent auction to support Boy Scout Troop #346 on Saturday from 5-7 p.m. at St. Michael School Gym (use door D) at 26th Street and Marion Road in Sioux Falls. Tickets are \$8 each or four for \$30. Children 5 and under eat free (dine-in only). To-go boxes available after Mass. Funds support the Boy Scouts and their activities, like high-adventure and summer camps.

School Carnival and Auction

March 26 – St. Mary Catholic School, Dell Rapids, will be hosting a carnival and auction. The carnival and lunch will begin at 11 a.m. with the live auction starting at noon. There will be an online auction

beginning on March 19 available at charityauctionstoday.com/auctions/SMCS2023-34008. Everyone is welcome for games, food, raffles, prizes, unique auction items and fun for all ages! Follow St. Mary Catholic School Carnival & Auction on Facebook for more information and updates.

CDA Spring Luncheon

April 1 – The Catholic Daughters of the Americas Court St. Christina #2336 will be offering their spring luncheon at St. Nicholas Parish, Tea. They will begin serving the salad luncheon at 11:30 a.m., with cards and games to follow until 3 p.m. Tickets are available at \$15 per person. You can make reservations by calling Diane at 605-360-4679 or Jeri at 605-906-2834.

Bishop Hoch Deanery Scholarship Applications Available

The diocese awards a \$1,000 scholarship in each of the seven deaneries, to enable a student to attend Mount Marty College. The scholarships are available to new students, students already in college and non-traditional students interested in attending or already attending Mount Marty University. To obtain an application, contact your pastor or the Financial Aid Office at Mount Marty College. Applications must be returned to the Office of Catholic Schools, 523 North Duluth Avenue, Sioux Falls, SD 57104-2714. Applications are due March 15.

Parish Dinners

Fish Fry March 3 – St. George Parish, Hartford, is hosting a fish fry from 5-7:30 p.m. at the Parish Center located at 408 S Western Ave. Free-will offering. Any questions, contact Carolyn at 528-6532 or 366-4600 or spiel@unitelsd.com.

Epiphany Sausage Supper March 11 – Epiphany Sausage Supper will be making and selling sausage on Saturday starting at 1 p.m. until gone. They will NOT be hosting a meal this year. You can follow Epiphany Sausage Supper on Facebook for any further announcements. You can also contact the LAS President Chris Schmitt at 605-999-4610 with any questions.

March 19 – St. Patrick Parish, Montrose, is having a ham dinner from 11 a.m. to 1 p.m. at the church hall. There will be free valet parking provided.

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.

Sacred Heart Monastery

March 3 – Registration deadline for four-week Lenten Scripture study. Sr. Doris Oberembt will lead The Gospel of Mark, Part II on Wednesdays from 9:30-11 a.m. starting March 8. To register or for more information, go to <https://yanktonbenedictines.org/retreat-center/scripture-study>.

Triduum Retreat – April 1 is the registration deadline for the Triduum Retreat. Enter the silence and experience the Triduum liturgies. The retreat occurs from April 6, 4 p.m. to April 9, 1 p.m. Go to www.yanktonbenedictines.org/triduum-retreat/ for information on registration, and costs.

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 BenedictinePeaceCtr@yanktonbenedictines.org or 605-668-6292.



JOIN US SUNDAY MORNINGS

7:30AM - 1510AM KMSD - MILBANK
8:00AM - 1320AM KELO - SIOUX FALLS
8:30AM - 94.5FM KGWD - SIOUX FALLS
8:30AM - 91.3FM KSTJ - HARTFORD
9:00AM - 88.9FM KSJP - ABERDEEN
9:30AM - 930AM KSDN - ABERDEEN

OR ANYTIME ONLINE AT SFCATHOLIC.ORG/CATHOLIC-VIEWS



THE BISHOP'S BULLETIN



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

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