



THE BISHOP'S BULLETIN



God's genius

Opportunities
abound as **Set Ablaze**
planning begins

LIFE IN THE CHURCH

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**MADE EVIDENT IN
HIS GREATEST
CREATION**

The four hallmarks
of a **thriving parish**

MISSIONARY DISCIPLESHIP

PAGE 6



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

God chose us to share the Gospel

I'd like you to imagine for a moment what it must have been like to have lived during Jesus' time. One of the things we know about the apostles is that they were very ordinary people. They were fishermen, tax collectors and other sorts of common people. And yet, God chose them, just as he chose you and me through our Baptism, to go out into the world and share the Good News.

We hear about the inadequacy of the apostles. After all the things they had seen—Jesus' miracles, teachings, death, resurrection and his appearances to them after his resurrection—they still have doubt.

The fear of inadequacy is a broken inclination we all share as humans. It's often this tremendous interior fear that keeps us from having confidence in God and going into the world to share the Good News of the Gospel. Only after Pentecost were the apostles able to surmount this fear.

Just like the apostles at Pentecost, through our Baptism we have been given the graces of the Holy Spirit, sanctifying grace, and the supernatural and cardinal virtues, allowing us to be in right relationship with God. Confirmation is a strengthening of those gifts. When the apostles would lay hands on the people, they were given spiritual graces. It was those spiritual graces that enabled them to go out and be witnesses to all the world.

Today, there are many voices in the world that speak many words of negativity to build fear. You and I might be filled with the fear of inadequacy. We might feel like we're not perfect and don't know all the answers.

In my life, I need to continue to learn that God gives the graces at the moment when we need them. He invites you and me to walk into those places with confidence in him, not knowing what we're going to say, perhaps being terrified, but being vulnerable

enough to say, "God, I'm going to trust you. You promised to be with us until the end of time." Every single one of us who has been baptized and confirmed have the graces that we need to trust God.

Even the apostles struggled from time to time, and so, we shouldn't be afraid of the struggle either. We should all the more turn to God and keep asking him for the grace to overcome whatever hinders us from speaking to our friends, our relatives, our neighbors, co-workers, and the communities we live in about what a difference God makes in our lives. We sometimes discover in these situations that we've spoken certain words and afterwards we say, where did they come from? They came from the grace God gives us in the moment.

My brothers and sisters, we have everything we need, even though we may feel grossly inadequate because we might feel our knowledge of Scripture or Church teaching is insufficient. These feelings should inspire us to learn more about Scripture, more about what God has revealed, and then to walk into those places of vulnerability and let God work through us.

Jesus chose the apostles, who were grossly inadequate people, to be his disciples. He didn't choose the scholars of the law—those who were the most sophisticated and articulate in describing things. No, he chose ordinary people just like you and me. And he continues to choose you and me today.

Let's pray for the grace to be missionary disciples in our efforts, going out of our way to share the Good News with everybody around us so that the joy that is of God can be shared with those who are in most need of it. Strive to be willing, faithful disciples. If you feel inadequate at times or fail, know that you're not unlike the apostles Jesus chose.

BISHOP'S SCHEDULE

AUGUST

- 5 4:00 Stational Mass, Cathedral of Saint Joseph*
- 5 Taste the Goodness event
- 6 - 9 Seminarian retreat, Broom Tree
- 9 10:30 Mass for the Rite of Candidacy for Matthew Harris
- 12:00 Investment Committee, Catholic Pastoral Center
- 12 4:00 Stational Mass, Cathedral of Saint Joseph*
- 15 8:00 Bishop O’Gorman Catholic Schools staff Mass
- 16 1:00 Clergy gathering and picnic, Cathedral of Saint Joseph
- 17 11:00 Priest Council, Catholic Pastoral Center
- 19 4:00 Stational Mass, Cathedral of Saint Joseph*
- 5:30 Equestrian Order of the Holy Sepulchre of Jerusalem Dinner
- 21 Bishop’s Cup Golf Tournament, Sioux Falls
- 23 Faith and Business Conference, Ramkota Hotel, Sioux Falls
- 24 - 26 Region VIII Provincial Gathering, Diocese of Winona-Rochester
- 26 4:00 Stational Mass, Cathedral of Saint Joseph*
- 31 12:00 Diocesan Finance Council, Catholic Pastoral Center

SEPTEMBER

- 1 - 11 Episcopal Formation, Pontifical Athenaeum Regina Apostolorum, Rome

*Broadcast on Keloland TV or livestream via sfcatholic.org

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Opportunities abound as *Set Ablaze* planning begins



Thomas Eskro with wife Katie, parishioners at Sacred Heart Parish, Aberdeen.

By Thomas Eskro

Beginning last month, the first phase of the *Set Ablaze* pastoral planning process has been put into motion. Pastorates have been created, new pastors installed, and parochial vicars assigned and moved around the diocese. The pastorate model is designed to provide a stable structure for years to come.

As a lay parish employee, I have the unique experience of having one foot in both the lay and ecclesial worlds. I often think of lay parish workers as the “knights” of church ministry (think chess). We do not really have the authority or firepower of the queen, bishops or rooks, but we are familiar and savvy enough to navigate around parish life, encouraging and directing parishioners in the work and mission of the parish.

From this unique vantage point, I’ve been asked to outline a few thoughts I have about *Set Ablaze* and where our diocese is headed in the future. The following are three opportunities that I am hopeful *Set Ablaze* will help us embrace as we seek to grow as a missionary Church in eastern South Dakota.

OPPORTUNITY #1: **A shared responsibility for evangelization**

Every baptized member of the Church is conformed to Jesus Christ in his mission. At the conclusion of Matthew’s Gospel, our Lord commissions the apostles by saying, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (Mt 28:19-20).

The work of evangelization (proclaiming the Good News of Jesus Christ and his Church and helping others receive and embrace it) is primarily meant to be the work of the everyday lay Catholic, as we are the ones who live and work in the secular world. With the reduction in the number of priests available for active ministry in our diocese, this truth is as important to embrace as ever: the future of the Church depends upon a shared responsibility for the task of evangelization between lay people and clergy.

OPPORTUNITY #2: **Standing together as Catholics**

An unfortunate byproduct of the Christendom culture is treating other parish communities as competition rather than co-workers. Parishes can easily be drawn into making comparisons over size, attendance, finances, programming, pastors or any number of petty categories. In doing so, we fail to recognize the real enemy: Satan and his demonic forces who seek to divide and destroy.

Catholics within the pastorate structure will need to rely on one another as brothers and sisters in Christ in order to foster a deep sense of Christian community that together seeks to draw more people into communion through a common mission. Like it or not, we are all caught up in a cosmic battle between the forces of good and evil. To fail to recognize our common enemy and band together in this battle will only lead to a dysfunctional and susceptible pastorate.

OPPORTUNITY #3: Time to play offense

Bishop DeGrood and our clergy are implementing a plan that seeks to equip and mobilize faithful Catholics to not just be disciples, but *missionary* disciples. This means going out of our way to seek and save the lost.

Too often, our parishes get stuck in “defense” mode—waiting for people to contact us, come to us and read what we’re writing or saying. To be missionary is to play offense; it’s to intentionally pray for, sacrifice for, build friendship with and take the initiative to invite others in our lives to come to know the Lord in a deep, life-giving way that changes everything.

If we maintain a defensive posture in our pastoral ministry, we can expect the startling trends outlined in the Current Reality Report to continue. *Set Ablaze* offers us an opportunity to go on the offense.

In his apostolic exhortation *Evangelii Gaudium* (The Joy of the Gospel) Pope Francis exhorts parishes to be a place that “encourages and trains its members to be evangelizers ... a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach” (EG, 28).

If our pastorates can foster this sort of environment as outposts of the great commission by equipping the lay faithful to take up the work of evangelization and avoid petty infighting characteristic of a dying parish culture, then *Set Ablaze* will have accomplished what it has set out to do: draw the people of eastern South Dakota deeper into the mystery of God for years to come.

A SET ABLAZE UPDATE

To support the new Set Ablaze pastorate structure, each pastorate will create three new pastorate-level positions: business manager, facilities manager and director of discipleship and evangelization. Each of these positions will report to the pastor and could be filled by an ordained deacon, a religious or a lay person.



Business Manager

Oversees all office and fiscal related matters to ensure the pastorate is compliant with all church, state and federal regulations by managing and maintaining accurate books, accounts payable and receivable, grant funding allocations, reconciliations and other accounting tasks.

Advises the pastor on investments and budgeting, working to be the best steward of the funds entrusted to the pastorate.

Responsible for supervising staff and ensuring diocesan policies are met for the whole pastorate.



Facilities Manager

Responsible for the maintenance, engineering, construction and rehabilitation of all facilities and cemeteries included in the pastorate.

Oversees the day-to-day operations and provides strategic planning for future projects and needs while working to be the best steward of the funds entrusted to the pastorate.

Serves as liaison to the diocesan building commission and assists in selection of contractors.

Supervises staff and volunteers helping with groundskeeping and maintenance.



Director of Discipleship and Evangelization

Gives direction to evangelization and discipleship efforts in the pastorate.

Attends to active parishioners, the inactive community and the unchurched and is therefore involved in the renewal and formation of ministries within the pastorate and outreach and welcome toward those not active or connected with the Church.

Fosters conversion and growth in discipleship among the faithful, develops a welcoming community, animates and equips parishioners to evangelize by witness, word and action, and enhances communication within and beyond the pastorate community.

Although we want to avoid duplication of positions in parishes, these three new positions do not necessarily replace other positions. Some examples of other positions a pastorate may employ in addition to these include, but are not limited to: administrative assistants, custodians, liturgy and music coordinators, accountants and bookkeepers.



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THE FOUR HALLMARKS OF A THRIVING PARISH

By Renae Kranz and Andrea Gibbs

Well, we've finally arrived. We've taken the first steps into the *Set Ablaze* pastoral planning process: priests have moved to their new assignments; pastors, parochial vicars and parish staffs are learning how to work together; and we're anxiously awaiting the opportunity to have our voices heard about the future of our pastorates. But before we worry about making sure we get our say, we should first know what is being asked of us.

We've painted the picture of the goals of *Set Ablaze* over the past year: building *Lifelong Catholic Missionary Disciples Through God's Love*, maximizing the complementarity of priestly gifts, engaging the lay faithful in the work of the Church, and scaling resources so each pastorate is appropriately staffed and equipped for the efforts of evangelization (review the story in the October 2022 issue of *The Bishop's Bulletin*).

A detail drawn from the four main goals is the building up of thriving parishes, a sure sign that the work we're doing is bearing fruit. Thriving parishes shine the light of Christ into their communities and become hotbeds of evangelization and conversion. However, at this point in history, we face the obstacle of sustaining our churches and our faith in a secular world as Christendom falls away.

So how can we thrive as parishes and bring others to Christ when the world around us is often either outright hostile or doesn't know Christ at all? As always, the Church will prevail because Jesus promised it would, "... upon this rock I will build my church, and the gates of the netherworld shall not prevail against it" (Mt 16:18).

We have a role to play. As parish, and now pastorate, families, we must find ways to become thriving parishes and thriving Catholic communities. Will it be easy? No. But Christ is with us, so *do not be afraid!*

As we begin the real work of *Set Ablaze*, pastorates will focus on aspirational ways to build thriving parishes. So what does a thriving parish look like?

THRIVING WORSHIP

1
A thriving parish is equally ready to both challenge and sustain the faith of those who attend. It helps people encounter Jesus' presence, love and blessing and draws people into deeper relationship with God. The celebration of the Mass is marked by full pews, beautiful liturgy and earnest participation from the faithful.

Thriving parishes have a good understanding and implementation of the Church's teaching in the liturgy. They pray the Mass fruitfully, fully and effectively. They also might have regular exposition and adoration of the Holy Eucharist, Vespers or processions. This is what we would call "elevated worship," of which God is supremely deserving.

When we elevate our worship, we show the goodness and love of Jesus to those around us, especially those who may be joining us for Mass. Can you imagine a guest coming to a Mass like this? Sacred music, intentional and deep prayer, welcoming people.

In addition to Sunday Mass, part of thriving worship includes consistently long Confession lines, becoming more familiar with saint feast days, enhancing the devotional life of families, and welcoming people of other faiths to worship with us, showing them the goodness and love of Jesus.

2 THRIVING MISSIONARY DISCIPLES

The mission of all members of the Church, *including the lay faithful*, is evangelization. In the ordinary lives of parishioners, parishes can make the most progress in building missionary discipleship because this work is accomplished through relationships with others. Therefore, parishes must have specific initiatives to help their faithful become the disciples who walk with others to help them encounter Jesus, come to love him, and choose to follow him.

A parish that thrives at discipleship and evangelization knows where the people in the parish are in their faith and, in turn, helps them grow in their relationship with God. They help their people experience his goodness, truth and beauty and empower them through an elevated experience of the Mass, where they are imparted with God's grace to *become* disciples and *make* disciples.

"Faithful Christians can call others to live by Christ's teachings, and little by little we can evangelize people to live again that Christian life, even amidst the worldly ways," says Father Terry Anderson, pastor of Pastorate 15.

Dr. Chris Burgwald, director of discipleship formation for the diocese, suggests some questions that can be asked to identify a vibrant parish. Are new people coming into the Church? Are people advancing in their faith to become disciples of Christ?

"In a vibrant parish, there's an intentionality in helping people grow in concrete ways, deepening their faith but also their ability to share it with others," Dr. Burgwald says.

A simple way vibrant parishes evangelize others is by reaching out to them at Sunday Mass. Amanda Rohwedder with Amazing Parish, a movement that helps parishes grow and transform parish life, encourages this powerful method of evangelization.

"If you see a new face at Sunday Mass, make an effort to introduce yourself and welcome them to your parish," Amanda says. "If there is an upcoming event at the parish that you plan on attending, invite them to meet you there. Ask someone how you can pray for them in the coming week and bonus points if you pray with them right there in the moment!"

One more critical action of a thriving parish is that it helps its young people ask God what he has planned for them (their vocation), rather than the question "What do you want to do when you grow up?" This small change orients the youth toward God in all decisions and allows them to actually consider what their true vocation is.

THRIVING SERVICE

A vibrant and thriving parish meets the needs in the community with Christian service. These experiences of Christian service in turn help the people deepen their relationship

with God. Serving the needs of others is seen as another opportunity to be a witness of service in the name of Jesus.

A vibrant parish offers paths to help members of all age groups come to know and treasure more deeply the Church's call to the spiritual and corporal works of mercy. Dr. Burgwald says this is not only seen in the ways a parish might serve at places like The Banquet in Sioux Falls, but is also seen in many small ways. Because rural parishes don't have those same opportunities, he suggests that a vibrant parish will seek out those in its own community who are in need.

"One of the groups I personally have a passion for are the working poor, because they tend to be invisible," Dr. Burgwald says. "And I think those people are everywhere, across our diocese, our state, our country. They're not visible because they have a home, they have a job, they're not homeless, but they're in real need."

Another hallmark of service you would see is the parish's care for the homebound and those in nursing homes. Rather than leaving them alone and isolated, the parishioners of a thriving parish create new ways to care for them. This could be organizing regular visits or rides to Mass for those who are able to come in person but cannot drive themselves. They understand that how they serve the least in their community is an outward sign to others of their love and devotion to God.

THRIVING COMMUNITY

A thriving parish and pastorate has specific initiatives to build up authentic Christian community among families, parishes and communities in the pastorate. The pastorate matches needs and resources to individuals and families to help all grow in authentic community. For example, college students need families to support them in their faith as they prepare for their future vocations and careers. Families need college students to do things like babysit young children and act as near-peer mentors for their older children.

Mentors in the parish help others develop habits of service, and they use the treasures of the faith (processions, devotions, etc.) as opportunities to foster greater community. Priests often act as these mentors, because as Father Anderson says, "A thriving parish has an active pastor." But parishioners play a critical role.

Amanda suggests, "Ask your pastor what his dream is for the parish and in what ways you can help make that dream a reality. Take on the mindset that your parish is a home away from home and volunteer to help build up the community at your home parish."

BE A THRIVING PARISH

As we build our new pastorates, come back to these hallmarks of a thriving parish often to see how yours is doing. And don't sit back and watch. Get out there and do the work God created you, *and only you*, to do. Be not afraid!



*God's
genius*

**MADE EVIDENT IN HIS
GREATEST CREATION**

HUMANITY FINDS ITS FULL REALIZATION IN COMPLEMENTARITY

By Laurie Stiegelmeier

The air was filled with birdsong and the scent of lilacs as a pair of mourning doves built a nest together in the tall spruce tree outside my open window, despite competition for the space. I watched as the peaceful male dove defended his mate and her home from the noisy and aggressive blackbirds.

Then it seemed the female dove was left alone, devotedly incubating her eggs. Day after day, she remained. During a cold, hard rain she stayed, wings outstretched to keep the nursery dry. Just as I thought of how hungry she must be after so many days, the male arrived and landed lightly on her back. She tipped her head up and he fed her! I watched him make several flights away, returning with more food for his mate. I was witnessing the complementarity of male and female in the animal kingdom.

CROWN OF CREATION

Genesis tells us that as God created the universe, he saw that each thing was good. Then Genesis 1:27 reads, “God created mankind in his image; in the image of God he created them; male and female he created them.” After that, God looked at creation and found

that it was *very* good. Man and woman completed and crowned creation.

In his beautiful teaching “Theology of the Body,” St. John Paul II explained that one of the ways we are created in the image and likeness of God is in our complementary differences as male and female. Just as God is a communion of persons united in love, man and woman become a communion of persons by becoming a *sincere gift of self* to each other. This communion allows them to mirror the Trinity and participate in the unity of heaven on earth. This should leave us in awe.

If God created only one gender, there would be no communion, no understanding of God as a communion of persons, no foretaste of heavenly unity—because we would not have a gift to give that the other didn’t already possess. But in his genius, God created male and female to complement each other on every level, from egg and sperm, to the design of our bodies, to our very being.

“God created male and female; Jesus says this in the Gospels of Matthew and Mark when defining marriage as a sacrament,” Father James Morgan, rector at the Cathedral of Saint Joseph, said. “God creates this way because he creates out of his essence; male and female are created for relationship, as

God is in relationship. Sure, masculine and feminine natures give us our identity, but this compliment of natures, this interaction of natures, is how we realize that we are loved by God, and thus we can possess self-love.”

While Adam and Eve were the prototype, the marriage of Mary and Joseph is the highest example of total self gift.

“Joined in their profound love for each other and God, Mary and Joseph

reveal the ideal model of a couple laboring in a united mission,” Trish Irvine, parishioner at St. Lambert Parish (Sioux Falls) and a theology teacher at Bishop O’Gorman High School, said. “Each is entrusted with a particular mission, one which will flounder if they stubbornly seek to do the mission of the other.”

EFFECTS OF THE FALL

St. Faustina said, “I know well that the greater and more beautiful the work is, the more terrible will be the storms that rage against it.” Women, men, the family—and the very meaning of male and female—are under attack by powerful forces that want to destroy God’s greatest creation. Father Morgan gave this chilling observation, “Think of the beginning of the movie ‘The Passion of the Christ’ and how Satan is depicted as androgynous.”

On this spiritual battlefield, male and female are no longer a matter of chromosomes and physiology but defined as “whatever a person says or feels it is.” Like Adam and Eve, who grasped at what God did not give them and lost paradise, objective truth and the great gift of true masculinity and femininity are lost when grasping for an identity other than who God created us to be.

Unlike the view that’s very common today that we exist in isolation from others, Trish said that humanity must

be seen as created to be in relationship. “As the secular world detaches humanity from God and any objective morality, it also detaches us from being able to truly understand humanity,” she said. “Only in the light of God and his work in creation can we understand humanity, with our particular gifts as men and women, as well as the way we are called to work in union.”

ARMED WITH TRUTH

St. John Paul II warned, “Once the truth is denied to human beings, it is pure illusion to try and set them free. Truth and freedom go together hand in hand or together they perish in misery.” Armed with the truth that being male and female is stamped into our bodies and souls as part of God’s plan, we can set ourselves—and, hopefully, with great compassion, our suffering brothers and sisters—free.

Father Morgan believes we need to communicate our message better.

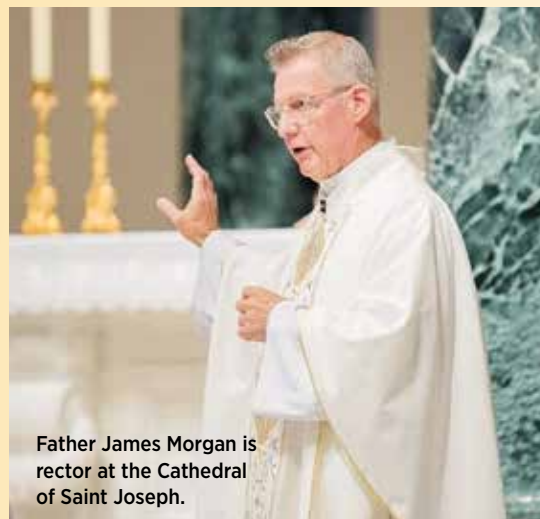
“We don’t do a good job of selling ourselves well, either because we are afraid to engage the culture, or when we do, we meet the culture on its own terms,” he said. “Jesus sent his disciples to the four corners of the earth to engage people and form relationships for the good of eternal salvation. We need to be better engagers.”

THE BRIDEGROOM AND THE BRIDE

The message of truth we need to communicate in our words and actions comes from the complementarity of the male and female genius as shown to us in *the Bridegroom* (Jesus) and *the Bride* (the Church).

Father Morgan said Jesus’ entire mission was to provide for his Bride in love so she could carry on that mission

of service in love. “Christ gives; the Church receives and responds. Men and women have this same analogous relationship and mission. God endows male and female with characteristics particular to their natures, creating in such a way as to enhance or emphasize the qualities of each other. This is for the good of both the male and the female, to reflect in their intimate relationship the relationship of Christ and the Church.”



Father James Morgan is rector at the Cathedral of Saint Joseph.

“Men are called to have a servant’s heart that is willing to make tremendous sacrifices, to the point of death, for the ones he loves,” Trish said. “It means being united to a mission that goes beyond personal successes and ego. Christ’s love for the Church invites men to find strength in humility and a magnanimous heart through a million small and unseen sacrifices.”

“Simply put, men are to be the spiritual leaders of their wives and their families,” Father Morgan said. “The masculine nature is one that I like to say perceives, protects and provides. Beyond the literal meaning of these words, true masculinity loves self-sacrificially with the good of wives and family in mind. Perceiving, protecting and providing seeks holiness and virtue as its end, understanding that the degradation of marriage and family

is the work of the evil one. As spiritual leader of the family, he needs to perceive, protect and provide in a way that gets his family to heaven.

“The beauty of the Church,” Father Morgan continued, “is that she receives the faithful, nurtures them in Word and sacrament, and then gives them back to our Lord as an act of adoration. So too, women as the more affective and nurturing nature, receive love and nurture it in a way that the love is returned. This is what is meant by ‘submission.’ Not ‘subsequent,’ not ‘subordinate’ in the true definition of those words, but ‘effective’ and ‘responsive.’ Wherever she returns and nurtures love, it multiplies that much more.”

In receiving the love of the Bridegroom, Trish says the Church is a home of life, goodness and flourishing. “This noble task is also entrusted to all women. The submission of the Church to Christ invites women to share in the experience of uniting her gifts to the larger mission of Christ in the redemption of humanity.”

Trish said it is necessary to remember that men, as part of the Church, must grow in their capacity to receive—something that seems more natural and inherent in women. “While men follow Christ as their model, they also seek to receive all good things from the Lord and share in a deep, personal relationship with him.”

Go deeper

If you’ve found this series helpful and want to learn more, we recommend reading “Theology of the Body” by St. John Paul II.

INHERENTLY COMPLEMENTARY BEYOND MARRIAGE

Communion of persons isn't only for spouses. It exists when two or more people give themselves to one another in a love that desires only the best for each other as images of God. From two spouses it flows to immediate and extended family. Father Morgan sees communion of persons in the family's relationship to the Church where there is a *universal* communion of relationships.

"I see this in the cathedral where varied cultures come together to be in communion as Church," Father Morgan said.

He includes chaste friendship and religious life as other examples, saying it is evident that Jesus created a communion of relationships that were both hierarchical and for the service and good of each other and the Church.

"Friendships between men and women can be good places to see the complementarity of the sexes," Trish said. "I've had friendships with men where our specific viewpoint was enlightening and helpful to the other. As all friendship can be, these relationships became genuine places of iron sharpening iron (Prv 27:17) and brought about great fruitfulness."

She has also seen the unique qualities of men and women used to bear fruit in ministry experiences: sidewalk counseling at an abortion clinic, leading a foreign mission trip and in her volunteer prison ministry.

"I have seen the ways that men and women working in union yield a greater outcome than working separately or in opposing missions," she said.

Trish says it seems that women have the capacity to enable men to recognize their emotions more fully. In stories her sister shares about work in prison ministry, she learned that men seem more able to process their feelings with a woman rather than a male chaplain.

"Woman, so often portrayed or seen as highly emotional, can be considered a safe place to explore the tumultuous experiences of the heart," she said. "St. Edith Stein speaks of women being this place of welcome, saying, 'The woman's soul is fashioned as a shelter in which other souls may unfold.'"

"While emotions are an important part of our humanity, men can offer to women a perspective of stepping back from emotions to observe situations in a way which is helpfully more removed," she continued. "Compartmentalizing can be harmful, but it can also be a gift in moments when emotions run roughshod over rational considerations."



Trish Irvine is a theology teacher at Bishop O'Gorman High School, Sioux Falls

While noting this, Trish says we must look beyond stereotypes to consider a more robust view of the human person. "Instead of reducing men to intellectual and women to emotional, it is helpful to see the

integration of thoughts and emotions in each human person."

"It is not enough to understand, or even accept, the differences in our natures as men and women, they must be embraced as strengths," Father Morgan said, explaining that this allows man and woman to work at being sincere gifts to the other to fulfill their roles as a true "helper" of the other.

Father Morgan added that vulnerability for the good of each other is needed in self-giving. "Now, we may not think of vulnerability as a gift, per se, but vulnerability provides meekness of spirit and the docility of heart, leading to humility and attentiveness."

Going back to the beginning, we read in Genesis 2:18, "The Lord God said: It is not good for the man to be alone; I will make him a helper suited to him." This suitable and mutual help is not only found within marriage, but also wherever men and women work together in religious, cultural, educational, economic, artistic, social and political areas of society. We need each other's unique way of processing information, perceiving the world, tackling projects and relating to others.

Whether you are young or old, single or married, consecrated or layperson, we reach a greater potential when we share our respective genius in cooperative work. The reason is powerfully explained by St. John Paul II: "It is only through the duality of the masculine and the feminine that the human finds full realization."

Man + Woman = Fully Human ... in a heart. That would be beautiful carved on the spruce tree's trunk under the mourning dove nest. It's the message we need to engrave on our hearts; the message to share everywhere.



Are we really all called to be missionaries?

Q

I've always thought of missionaries as priests, sisters, etc., who traveled to other countries to spread the Gospel, but lately I've been hearing that we're all called to be missionaries. I'm not quite sure what that means. Can you shed some light on that for me?

A

I was so excited to get this question, because it speaks to one of the things I am deeply passionate about with regard to our Catholic faith, but is also something many of us are unaware of: the role of the laity in the life and mission of the Church.

Most of us laity think of our role in the Church as “consumers”; we “consume” the things we receive from those who we think of as the “professionals” in the Church: the clergy, religious and lay ministers in the Church. And there is certainly some degree of truth in that. We *do* receive the sacraments and the authoritative teachings of Jesus from the ordained and those who work with them; they do indeed *nourish* us with those great gifts, which originate from God himself.

But that truth is only one part of the equation, for we are “fed” not only for our own sake, *but also so that we might in turn “feed” others.* In other words, we are called to participate in the Church’s mission to share the Gospel message just as much as popes, bishops, priests and sisters are. Having been strengthened by the grace of the sacraments and formed by the teachings of Jesus, we are called to bear witness to that Gospel by the example of our lives and by the words we speak.

It’s important to note that this is by no means a new teaching; the Church has *always* taught that the laity have a co-responsibility with the ordained and religious in the work of proclaiming the Gospel and in making and forming disciples. But it’s also true that although the Church has always taught this, this hasn’t always been the lived experience many Catholics have had. Unfortunately, that’s not surprising. Through the 2,000-year history of the Church, there have been many times when the richness and beauty of the Church’s doctrine has been hidden or neglected in the day-to-day life of the typical Catholic.

But this truth about the call of the laity to participate in the mission of the Church has been very much brought to the fore by the Church herself in our time. One of the priorities of the Second Vatican Council in the 1960s was to remind Catholics that *all* of us are called to both holiness and mission; that *all* of us, including the laity, are called both to become more and more like Jesus in how we live and love, and to take part in the mission of the Church to share the Good News of Jesus Christ. In fact, of the 16 documents released by the bishops at Vatican II, one of them (*Apostolicam Actuositatem*, also called the “Decree on the Apostolate of the Laity”) was devoted exclusively to this topic, and one of the most central documents of the Council (*Lumen*

Gentium, also called the “Dogmatic Constitution on the Church”) gave the role of the laity significant attention in its teaching on the Church and her mission.

Not only that, but this call has continued to resound in the official teachings of the Church. St. John Paul II’s exhortation *Christifideles Laici* (also called “On the Vocation and the Mission of the Lay Faithful in the Church and in the World”) is a significant document devoted entirely to this topic. And our other popes since Vatican II—St. Paul VI, Benedict XVI and Francis—have likewise encouraged and exhorted the laity to answer the Lord’s call to participate in the Church’s mission.

More locally, helping the laity to understand their role has been an important part of the teachings of all of our recent bishops in the Diocese of Sioux Falls, including Bishop DeGrood. In fact, the diocesan vision Bishop DeGrood is calling us to follow him in—to grow as and to form others to be *Lifelong Catholic Missionary Disciples Through God’s Love*—is in many ways a profound echo of this call, which the Church has been shouting from the rooftops. In fact,

our pastoral planning process *Set Ablaze* is in many ways directed toward the goal of furthering and deepening this call at the local level. Too, diocesan initiatives like *Lumen Christi*, Equip and the School of Missionary Discipleship have this as their purpose.

So it’s clear that the Church is calling the laity to be more than consumers of what they receive from the ordained and religious. But *how*, exactly, do we participate in this mission? That’s what we’ll turn to next month.



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

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

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

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Strive to out-serve your spouse



By Mikaela Pannell

My mom once told me that the best piece of marriage advice she’s ever received is to “always seek to out-serve your spouse.” If my mom, a woman who has been married for 30 years, says that’s good advice, I’m gonna take that to heart for my own marriage.

In a lot of ways, it can be easy to serve your spouse. Getting them a drink refill while you’re in the kitchen or covering them with a blanket after they’ve fallen asleep doesn’t take much effort. It’s not hard to serve your spouse when you enjoy the task, and you’re not out anything by it.

It’s when the task isn’t so easy that things get more tricky.

Service as sacrifice

Matthew 5:46 says, “For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?” Of course, our spouse shouldn’t be our enemy, but the point is that Jesus wants us to love and serve each other even when it’s hard or when you aren’t being served in return.

Serving another person (when done selflessly) will always help in building virtue, but when you’re doing something you don’t necessarily enjoy, or when you’re serving each other during more difficult times in your marriage, that’s when real growth toward holiness happens.

Go deeper

Do something out of the ordinary for your spouse today. If they ask why you did it, just tell them because you and God love them.

Father Kristopher Cowles, parochial vicar for Our Lady of Guadalupe, St. Therese and St. Lambert parishes in Sioux Falls, reminds couples that, particularly in marriage, “Man and woman find themselves in the true gift of self. In giving of ourselves to our spouse and in making these sacrifices, we actually discover who we are as a person and what we’re made for; that we’re made for gift.”

Additionally, he points out that marriage is a reflection of God and his love for the Church. And a good spouse is always looking for ways to serve the other. Serving in ways that we don’t necessarily enjoy can be a real source of sacrifice.

“It’s very easy for us to stay in our comfort zone,” he cautions. And in marriage, the comfort zone is a place we should not stay in, because there is no sacrifice in it. Holiness is not accomplished there.

Father Cowles has a couple of questions spouses can pose to each other in order to elevate their service of each other:

“How best can I serve you?” “Where do you think I need to grow?”

He acknowledges these are difficult questions to ask because the answer might not be something we like. But again, if we ask those questions in earnest and choose to actually serve in the areas that are uncomfortable, we will be growing in virtue. More specifically, he says, “It gets us focused off our own ego, removes us

from our own selfishness, and allows us to focus in on how to notice the needs of others around us and how to care for them.”

If one spouse is going through a hard time, the other might ask themselves those questions for direction. For example, I dislike doing dishes, but I do enjoy doing laundry. My husband is the opposite. Long ago, we decided that I would be in charge of laundry and my husband would handle the dishes. Well, lately he has been very busy and under more stress than usual, so I’ve been taking care of the dishes so he doesn’t have to.

Seek ways to serve

Being proactive in looking for ways to serve, rather than waiting for the opportunity to present itself, is crucial. It brings us out of our comfort zone.

One way to do this is to join your spouse in activities or hobbies they like. While this might not appear to be serving your spouse, Father Cowles says, “Participating in areas where they wouldn’t naturally find themselves inclined . . . taking a personal interest in their lives and entering into those I think can be really powerful because it’s showing that you love them, and it’s not something that you necessarily enjoy.”

This might look like going on a couples’ fishing trip, even though one of you has never touched a fishing pole, or accompanying your spouse to pick out flowers for the landscape, regardless of the fact that you don’t have a green thumb.

We live in a world that puts a lot of emphasis on praise and recognition. It’s a human desire to want acknowledgement for things we do, but that’s not the point of acts of service. When we transition our hearts from that desire, and instead toward more holy desires, it is called “purity of intention.” That should be our goal when it comes to serving each other.

“When we receive the praise, when they notice the stuff that we’re doing and they thank us, we’re meant to consider that as the cherry on top of the sundae. But the service and the love of that



Father Kristopher Cowles
is vicar for Hispanic ministry for the Diocese of Sioux Falls.

spouse should be enough,” Father Cowles explains. “However, aiding our spouses to recognize the good work that they’re doing is important.”

Ultimately, we want to get our spouse to heaven with us. Helping them to see how their actions are gaining them virtue by offering praise when appropriate can be a powerful tool in that regard.

Be the example

It’s a common sentiment that if you hang around someone long enough, you start to become like them. That is especially true in marriage. If one spouse is regularly putting in the effort to serve, the other spouse will want to do the same.

“If we are truly living out the marriage we’re supposed to, the other one sees the gift, the giving of the gift, and they also are invited into that and they want to give of themselves,” Father Cowles says.

That might not always be the case, though. The spouses may not always see how the other person is serving them, at least not right away.

Servant of God Elizabeth Leseur is a fantastic example of this. Her quiet service led to profound holiness within herself and the conversion of her spouse. Her husband was an atheist, she had a chronic illness, and they struggled with infertility their entire marriage. All of these were sources of pain and struggle for her, but she still made immense effort in serving her husband throughout it all. After she died, he found a journal where Elizabeth detailed all of the ways she chose to serve him during their marriage. Her dedication to silent service actually led to his conversion to Catholicism and eventually becoming a priest.



Elizabeth Leseur

While serving your spouse quietly and/or without recognition may be difficult, it is a profound way to grow in virtue within marriage. And eventually, with God’s help, it will be part of the reason you and your spouse get to heaven.



Father Patrick Peyton, founder of the Family Rosary Crusade.

Hail Mary billboard invites prayer in rural pastorate

Parishioners of the pastorate that includes Edmunds and McPherson counties banded together to sponsor a billboard campaign to invite people to pray the Hail Mary. The billboard is located along U.S. Highway 12 near the community of Mina, and supporters of the campaign include members of Our Lady of Perpetual Help, St. Thomas the Apostle, Holy Cross, and St. Augustine parishes.

The local Knights of Columbus council and Catholic Daughters court also joined the “Pray One Hail Mary” campaign, which will last for one year. Father Tim Smith was on hand to give the giant image of the Immaculate Heart of Mary a proper blessing, along with a sprinkling of holy water to support this work of missionary discipleship.

The goal of the campaign is to

encourage people of all backgrounds to pray with this expression of Catholic popular piety. The sign features the Scripture verse Luke 1:28 to invite Christians of other backgrounds to explore the scriptural origin of the Catholic devotion to the Blessed Virgin Mary. Parish members are hoping this simple invitation to pray will encourage people of all backgrounds in their faith.

Father Smith said the beauty of the message is its simplicity. “I certainly want people to pray the entire Rosary, or litanies, or the Fatima prayers of consecration. Those are all great prayers, but sometimes they can seem like too much for people who are just making a beginning in the life of prayer. A person will never get to those longer forms of prayer without first starting with one Hail Mary.”

The parish members hope that the faith-filled message will facilitate prayer in the lives of so many people who need a sign that God wants to become a part of their lives.

Father Smith says the members of the Church who joined the campaign were inspired by the life of Servant of God Father Patrick Peyton, an Irish-American priest who is being

considered for sainthood by the Church. Father Peyton, founder of the Family Rosary Crusade (located across the country), popularized billboards advertising family prayer of the Rosary starting in the 1950s.

Since 2021, the members of the parishes in the pastorate have collaborated to produce billboards promoting Ash Wednesday, “Peace Be With You!”, the Divine Mercy message of “Jesus, I Trust in You!”, and the “Family That Prays Together, Stays Together.”

“Many people have made many comments on how the messages of the signs have impacted their faith,” Father Smith said.

The group collaboration is also a positive expression of the unity shared in this Catholic community. The parish sponsors come from across the pastorate and different parishes, but what unites the community is their shared common prayer.

“It’s great to be reminded that we are all one family—we pray the same Hail Mary—even though we may come from different parishes,” Father Smith said. “Mary is given the title of Mother of the Church, and I think, in some special way, God will use all these thousands of Hail Mary prayers to unite our local churches together in a special way during a time of change and transition.”



Father Tim Smith blesses the new sign.



UPCOMING RETREATS

BROOM TREE
RETREAT AND CONFERENCE CENTER

<p>SILENT RETREATS</p> <p>Men’s Silent Retreats September 21-24 November 16-19</p> <p>Women’s Silent Retreats October 5-8 November 2-5</p>	<p>DAY OF RECOLLECTION</p> <p><i>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.</i></p> <p>August 22, 2023 Transfiguration: Divinity Peeking Through Our Humanity - directed by Father Thomas Anderson</p> <p>September 12, 2023 A God Who Knocks - An educational mini-series led by The Lourdes Center on the topic of emotional healing and faith.</p>
<p>SPECIAL RETREATS</p>	
<p>Healing Retreats</p> <p>October 13-15, 2023 Undone: A Healing Retreat - directed by Father Scott Traynor in collaboration with The Lourdes Center</p> <p>Couples Retreat</p> <p>November 10-12, 2023 - directed by Father Scott Traynor</p>	

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God chooses regular men to serve as priests

By Father Mark Lichter

I've been ordained for 31 years, but I didn't start out as a priest. Let me explain.

I come from a family of 11 children born to Thomas and Alice Lichter from Mitchell. My father died about seven years ago and my mother is 91 and going strong.

I was what they sometimes call a "belated vocation." I went into the seminary when I was 31 years old and was ordained at 37. I had a career before entering the priesthood, mostly in sales work in office supplies and equipment and commercial insurance. It has certainly come in handy, as God works with crooked lines.

I knew there was something missing in my life and through the years had thoughts of priesthood, but I never talked to anyone about it. There was a deep yearning in my heart that there was more to life than making money and accumulating toys. I finally visited with a priest and was encouraged to check out the seminary (a place to discern how God is calling).

I took the plunge, sold my house and other items and entered the seminary at St. Mary's in Winona, Minnesota, in 1986. I had already earned a college degree in business administration. After two years of undergraduate philosophy and theology, I entered graduate-level theology at Mount Saint Mary's Seminary in Emmitsburg, Maryland, and after four years, I was ordained to the priesthood by Bishop Paul Dudley in May of 1992.

I sincerely thought that I would get thrown out of the seminary because of my background and not living as a Christian ought. To my great surprise, God had mercy on me!



I have been blessed to be a priest, and it is the best thing that ever happened to me. God plucked me out of the muck and landed me on a solid rock to better love God and my neighbor.

I always thought I was ordained by God to help the business person and to bring God to a busy and confusing world. Over the years, I have been blessed with great assignments and challenging ones. With God's grace all things are possible.

I love serving the people of God and feel so privileged to be an instrument of God. God has a tremendous sense of humor and can use many different instruments to accomplish his will. I'm a good case in point!

On July 5, I started a new assignment as a parochial vicar at the pastorate that includes St. Mary's and Christ the King parishes in Sioux Falls and St. John Paul II in Harrisburg. I'll be serving this pastorate with Father Paul Rutten (pastor) and Father Jacob Doty (parochial vicar).

Pray for an increase in vocations to the priesthood and consecrated life and for the smooth transition in the pastoral changes that began this summer.

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



ABERDEEN – Gerald and Pat Helm will celebrate their 50 anniversary on Aug. 4. They have 1 child, 2 grandchildren and are members of Sacred Heart Parish.



BROOKINGS – Ron and Jan Parmely will celebrate their 50th anniversary on Aug. 4. They have 3 children, 9 grandchildren and are members of St. Thomas More Parish.



BRANDON – Drs. Gary and Theresa Lemme will celebrate their 50th anniversary on Aug. 4. They have 1 child, 1 grandchild and are members of Risen Savior Parish.



BRIDGEWATER – Don and Lila Jaeger celebrated their 50th anniversary on July 28. They have 3 children, 12 grandchildren, 1 great-grandchild and are members of St. Stephen Parish.



DANTE – Dick and Ann Rysavy celebrated their 55th anniversary on July 6. They have 4 children, 9 grandchildren and are members of Assumption Parish.



GARRETSON – Mark and LaVonne Liester celebrated their 60th anniversary on July 6. They have 4 children, 8 grandchildren and are members of St. Rose of Lima Parish.



GROTON – Robert and Ranae Schroeder will celebrate their 60th anniversary on Aug. 14. They have 5 children, 12 grandchildren, 2 great-grandchildren and are members of St. Elizabeth Ann Seton Parish.



GROTON – Jeff and Nancy Thaler celebrated their 25th anniversary on July 18. They have 2 children and are members of St. Elizabeth Ann Seton Parish.



MADISON – Chad and Heidi Comes will celebrate their 25th anniversary on Aug. 29. They have 5 children and are members of St. Thomas Aquinas Parish.



MADISON – Donald and Janice Maag celebrated their 50th anniversary on July 7. They have 2 children, 4 grandchildren and are members of St. Thomas Aquinas Parish.



REDFIELD – Jerry and Shiela Mason will celebrate their 55th anniversary on Aug. 16. They have 3 children, 7 grandchildren and are members of St. Bernard Parish.



SIoux FALLS – Eric and Robin Schlimgen will celebrate their 25th anniversary on Aug. 29. They have 4 children and are members of Holy Spirit Parish.



SIoux FALLS – Wayne and Phyllis Arends will celebrate their 55th anniversary on Aug. 17. They have 3 children, 6 grandchildren and are members of Holy Spirit Parish.



SIoux FALLS – Dennis and Jane Krebs will celebrate their 50th anniversary on Aug. 4. They have 2 children, 2 grandchildren and are members of St. Michael Parish.



SIoux FALLS – Ron and Joan Dunn will celebrate their 60th anniversary on Aug. 6. They have 7 children, 17 grandchildren (1 deceased) and are members of St. Katharine Drexel Parish.



TEA – Bob and Sheila Gunderson will celebrate their 50th anniversary on Aug. 25. They have 2 children, 5 grandchildren and are members of St. Nicholas Parish.



WAGNER – Steve and Pam Donelan will celebrate their 50th anniversary on Aug. 3. They are members of St. John the Baptist Parish.



WATERTOWN – Joe and Sharon Hulscher celebrated their 65th anniversary on July 21. They have 3 children, 7 grandchildren, 9 great-grandchildren and are members of Holy Name of Jesus Parish.



WHITE LAKE – Bob and Mary Reinesch will celebrate their 50th anniversary on Aug. 3. They have 2 children, 1 grandchild and are members of St. Peter Parish.



YANKTON – Russ and Jean Weller will celebrate their 60th anniversary on Aug. 19. They have 4 children (1 deceased), 4 grandchildren and are members of St. Benedict Parish.

Sinsinawa Dominicans who served Sioux Falls diocese celebrate jubilees



Sister Mary Margaret Murphy, OP

Sister Mary Margaret Murphy, OP will celebrate her 60th jubilee. She taught in various dioceses, including the Diocese of Sioux Falls

at Bishop O’Gorman High School from 1973 to 1975. She is currently living in community with her Dominican sisters.



Sister Ann Halloran, OP

Sister Ann Halloran, OP will celebrate her 70th jubilee. She served as provincial councilor and director of Catholic charities in Minnesota. She also

taught in various places, including at the Cathedral of Saint Joseph Grade School in the Diocese of Sioux Falls from 1984 to 1986. She is currently living in community with her Dominican sisters.



Sister Jo Ann Dold, OP

Sister Jo Ann Dold, OP will celebrate her 70th jubilee. Her home parish is Epiphany in the Diocese of Sioux Falls. Over the years, she has

dedicated herself to studying Scripture, teaching and music. She is currently living in community with her Dominican sisters.

Background: Getty Images/ke7Hz

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 Aug. 22 for inclusion in the October 2023 edition to:

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

St. Margaret’s Circle for Single Moms and St. Michael Parish Present

Sanity, Strength, & Sanctity for Single Moms

Retreat runs from 9:00am-3:30pm
Saturday August 26th
St. Michael Parish, Sioux Falls, 1600 S. Marion Road

Please come and enjoy food, fellowship, speakers, Holy Hour, opportunity for confession, and Mass as a group at the 4pm Vigil Mass.

*This day also includes a Children’s Retreat for ages 4-12!
Please RSVP by 8/12/23 to Jenna Blake at 605-366-0160*

Safe environment commitment of the Diocese of Sioux Falls...

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

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

Our chancellor or victim assistance coordinator can be reached toll free at 1-800-700-7867 or 605-334-9861. We will do our best to help.



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UPCOMING EVENTS

Hunt supports vibrant faith of college students

This year marks the 29th annual Bishop's Charity Hunt where priests will don orange attire next to lay men and women and immerse themselves in a rich South Dakota tradition, all for a higher cause. Each year, this event raises much-needed money for college Newman Centers across the Diocese of Sioux Falls.

The annual hunt is produced by the Catholic Community Foundation for Eastern South Dakota. This year's event occurs on Sept. 18-19 at Horseshoe K Ranch in Kimball. In addition to the thrilling hunt, the event will feature great food, prizes and opportunities for camaraderie.



All proceeds for the event will benefit Catholic Newman Centers around the diocese. These bastions of faith and reason serve as a guiding light for young men and women at a critical time in their faith lives. Nearly 80 percent of Catholics abandon the faith during their college years. A vibrant future for our diocese at least partially hinges upon the success of these centers in keeping young men and women alive in their faith.

Here's how Newman Centers are changing the future of our diocese:

- Average of 130-plus students attending daily Mass
- Over 700 students attending Sunday Mass
- Over 90 weekly Bible studies held on campus with approximately 425 students attending
- In addition to bringing the life-giving sacraments of the Church to students, Newman Centers provide retreat opportunities, service projects, mission trips, marriage prep, RCIA and counseling services.

If you're interested in being a sponsor or attending the event, visit ccfesd.org/events/bishops-charity-hunt.



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Recitation of the Rosary

Friday, Aug. 4 – 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.

Couple’s conference

Sept. 22-23 – Mission Blueprint presents “Tighten the Knot” Couples’ Conference. It will begin on Friday night as a fun date night with wine and cheese, cake, dancing and fellowship, followed by a day conference on Saturday with keynotes and discussion on the love you chose, the love of God in the sacrament of marriage, and the oath you made to your spouse. Reconnect, refocus, recommit! For more information and to register, go to www.mission-blueprint.org.

Brothers in Christ event

Sept. 30 – Brothers in Christ will be holding an event on Sept. 30 at St. Katharine Drexel Parish, Sioux Falls, from 8 a.m. - noon. We are Called, is the theme of the event and Father Scott Traynor will be the featured speaker.

Women’s conference

Oct. 14 – Mission Blueprint presents “Defining Beauty” Women’s Conference. This conference will tap into the inmost part of femininity: the heart. “Defining Beauty” will help women understand their beauty, how to transmit it to the world in God-like fashion, and come to know they are the crown jewel of all creation. For more information and to register, go to www.mission-blueprint.org.

Parish Dinners

Sept. 10 – St. George Parish, Scotland, annual Fall Supper. Broasted chicken, baked ham, cheesy potatoes, salads and pies will be served from 4-7 p.m. A raffle will be held at 7 p.m.

Sept. 24 – Holy Rosary Parish, Kranzburg, annual Roast Beef Dinner & Bazaar at the Parish Hall, with food service from 11 a.m.-1:30 p.m.

Sacred Heart Monastery

Aug. 4 – Online *Lectio Divina* at 10 a.m., Fridays, Aug. 4, 11, 18 and 25. Meet online for *Lectio Divina*, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader, Sr. Doris Oberembt OSB, at doberembt@yanktonbenedictines.org. Include your email address.

Aug. 19 – Contemplative Mornings – meeting third Saturdays, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbenedictines.org, or visit yanktonbenedictines.org/retreats-contemplative-mornings for more information.

Aug. 20 – Registration deadline for Spiritual Enrichment program. Monthly online gatherings held September through April for facilitated dialogue on selected reading. The program includes a silent retreat scheduled at your convenience. For more information, go to yanktonbenedictines.org/spiritual-enrichment-program or contact benedictinepeacectr@yanktonbenedictines.org.

Sept. 25 – Registration deadline for the 2023 fall Scripture Study. The Psalms, Part I, will be offered online at two times on Wednesdays, 9:30-11 a.m. and 7-8:30 p.m., led by Sr. Mary Jo Polak. Beginning on Oct. 4 and continuing for seven sessions, we will study, discuss and pray together, using the resources of the Little Rock Scripture Study. To register or for more information, go to yanktonbenedictines.org/retreat-center/scripture-study or contact maryjo.polak@yanktonbenedictines.org or 605-668-6292.

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.

The Lourdes Center

Held Grief Series

This eight-week grief series will begin Tuesday, Sept. 5, from 6-8 p.m. The series will blend education and faith surrounding the loss of a loved one through death. Each session will allow for small group discussion according to your particular loss (loss of a child, spouse, parent/sibling). Registration is required. Free-will donations accepted. Call The Lourdes Center at 605-988-3775 to register.

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.



29th Annual

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Benefiting Newman Catholic Campus Ministry

SEPTEMBER 18 & 19, 2022

Horseshoe K Ranch | Kimball, SD

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TO REGISTER, VISIT CCFESD.ORG
OR CALL 605.988.3765



THE BISHOP'S BULLETIN



Catholic Diocese of Sioux Falls

523 N. Duluth Avenue

Sioux Falls, SD 57104-2714



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5 PM - 9 PM

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MONDAY
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BISHOP'S CUP CHALLENGE OR SCRAMBLE TOURNAMENT

MORNING ROUND 7:30 AM SHOTGUN START

AFTERNOON ROUND 12:30 PM SHOTGUN START

SCAN ME!



OR



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TO REGISTER ONLINE
WWW.CCFESD.ORG
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