



THE BISHOP'S BULLETIN



*One Faith,
One Family*

Our gifts help build
communities of faith

Charity begins
at **home**

BISHOP'S COLUMN

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Q&A with Father
Rodney Farke

ANSWERING THE CALL

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Using time well allows
God's gifts to flourish

MARRIAGE MATTERS

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

Charity begins at home

My mother was a great believer in and taught us often that charity begins at home. It was a big ask of five boys to be charitable to each other when all we wanted to do was think and act as boys do. Charity, I would come to discover over time, is something that is a gift from God and a call for each of us.

As St. Thomas Aquinas would describe it, charity is “willing the good of the other.” As a kid or adult, it isn’t always easy to remember to seek first the good of others when we have our own preferences and desires, sometimes very broken desires like self-centeredness and selfishness.

Yet, as Jesus teaches in Matthew’s Gospel, the greatest of

all the commandments is: “You shall love the Lord, your God, with all your heart ... and your neighbor as yourself” (Mt 22:37,39). We must be radically open to being filled with God’s gift of charity, so that we in turn will attain our potential of loving men and women on mission of sharing God’s love.

As Mom taught and held us accountable to charitably love others “at home,” so, too, have I learned over time that God’s call for me and all of us is to love those he has brought into our lives.

Our annual diocesan Catholic Family Sharing Appeal is designed to foster charity to those who are in our very midst as brothers and sisters in Christ. The generous support of parishioners throughout our diocese serves those in various ministries like Catholic education, seminary formation, those in prisons, assistance in technology and accounting services to parishes, college students in our secular colleges through Newman ministry, care for our clergy and so much more.

Only in time was God able to work on my own heart, mind and will to become generous with the gifts he blessed me with. I used to think, “I need my money for myself,” and he eventually was able to prevail upon me that everything I have is *his* gift to me, and that I am to be a wise and prudent steward of his gifts to foster charity at home and abroad, especially to support Catholic ministries in our diocese and beyond.

It wasn’t until I was a priest that I began to tithe 10 percent of my income for charity. It was only then that I realized the truth that God can never be outdone in charity as I began to experience example after example where I was blessed spiritually and materially with blessings far beyond what I gave to charity.

Eventually, I settled on giving 5 percent of my income to the parish/diocese and 5 percent to various other charities. In doing this, I discovered freedom and a whole new level of detachment from “my money” and discovered the gift of being a steward of God’s gifts to me. Only then did I discover the joy and peace of giving to the parish/diocese/charities I contributed to without expecting something in return.

As we journey through Lent 2024, may our hearts, minds and wills be motivated to ponder on the gift of charity beginning at home and take practical steps to share our gifts with others through our annual Catholic Family Sharing Appeal, our local parish, and other charities that promote God’s love in a world in great need of charity—willing the good of others.

BISHOP'S SCHEDULE

FEBRUARY

- 1 8:40 Catholic Schools Week Mass, St. Mary High School, Dell Rapids
- 2 10:00 Catholic Schools Week Mass, Bishop O'Gorman Catholic Schools, Elmen Center, Sioux Falls
- 3 4:00 Stational Mass, Cathedral of Saint Joseph*
- 10 4:00 Stational Mass, Cathedral of Saint Joseph*
- 11 1:30 Confirmation, St. Mary, Alexandria; St. Stephen, Bridgewater; St. Martin, Emery; Church of Epiphany, Epiphany; St. Ann, Humboldt; St. Patrick, Montrose; St. Mary, Salem, in Salem
- 15 11:00 Priest Council, Catholic Pastoral Center
- 17 4:00 Stational Mass, Cathedral of Saint Joseph*
- 19 - 26 Institute for Priestly Formation Bishop's Retreat
- 27 - 29 Seminary visits
- 29 St. Paul Seminary and St. John Vianney Board Meeting

MARCH

- 2 4:00 Stational Mass, Cathedral of Saint Joseph*

*Broadcast on Keloland TV or livestream via sfcatholic.org

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Officials of the Diocese of Sioux Falls

Effective November 27, 2023:

The Most Reverend Donald E. DeGroot, upon receipt of the decree of excommunication by the Most Reverend Robert Barron, bishop of Winona-Rochester, decreed the incardination of Deacon Thomas DeRienzo as a permanent deacon of the Diocese of Sioux Falls.

Respectfully submitted,
Thad Pals, Chancellor

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

The St. Vincent de Paul store on Cliff Avenue. A second location is in progress on West 41st Street.

Falls District Council, said. “Spiritual growth is important in these three pillars: individual spiritual growth, growth within the conference, and the spirituality the volunteers take into the homes they serve.”

According to Donna, the existing St. Vincent de Paul Thrift Store on Cliff Avenue has been a prosperous asset. Profits from the sales of previously owned clothing and household items are given back to the seven St. Vincent de Paul Conferences—five in Sioux Falls, one in Yankton and one in Watertown. These funds are used to assist those who request help, and adding another store will increase revenue to support conference ministries.

A mission of service

The society is an international Catholic organization that, with the guidance of the Holy Spirit, serves those in need. The society not only strives to alleviate immediate needs, but it also works with individuals and families to identify key causes of their poverty, to potentially eliminate it in the future, Donna said.

“The Society of St. Vincent de Paul serves anyone regardless of race, creed or social background,” Donna said. “They often partner with community agencies by referring friends in need to appropriate services. Financial aid for rent, utilities and transportation are the most frequent requests; food, clothing, diapers, and hygiene items are also high-need resources that are offered.”

She explained that pairs of Vincentians meet with families in their homes to provide privacy, trust, and to allow assessment of the environment. To provide hope and reduce stress, time is spent in prayer and encouragement.

St. Vincent de Paul is central to the society’s mission. Known as “the Apos-

Thrift store follows Christ to serve those in need



Cathy Crisp

By Laurie Stiegelmeier

The Sioux Falls St. Vincent de Paul Society is expanding its services with a second thrift store. The current store and warehouse have been operating at or above capacity for several years.

“As the community grows, the need for more store space has been acknowledged, as well as additional need for those who enjoy the thrift shopping experience,” Donna Edwards, president of the St. Katharine Drexel Conference, said. “Safety for storage of excessive items is also a concern. An additional store will help fill currently unavailable services on the west side of the city.”

The new 25,000-square-foot store and warehouse will also house a training center for Vincentian volunteers. While the thrift store is staffed by employees, volunteers who belong to a church or group of churches form conferences. A council is made of leadership from the conferences who come together monthly to discuss the needs in the conferences and how to meet them.

The council also gives guidance to two special works of the society: the thrift store and the Holy Innocents Ministry, which offers diapers at no charge to eligible individuals.

“The councils also discuss spirituality and formation, which is core to the St. Vincent de Paul Society,” Cathy Crisp, president of the Sioux



Donna Edwards



A rendering of the store at the new site.

tle of Charity” and the “Father of the Poor,” St. Vincent was also named the Patron of Charity by Pope Leo XIII. Blessed Fredric Ozanam, founder of the Society of St. Vincent de Paul in 1833, recognized Vincent’s influence and dedication to the poor.

“It was only fitting that the Conference of Charity be named after Vincent de Paul,” Donna said, adding that Blessed Fredric followed in the footsteps of Vincent, addressing social justice and incorporating his beliefs of spiritual and moral support for those experiencing poverty.

“As a vocation, the society is called to follow Christ through service to those in need,” Donna said. “Vincentians utilize his spirituality and example when mentoring and evangelizing those in need of assistance. Members see Christ in the poor and the poor in Christ.”

Building on rock

In Matthew 7:24-25, Jesus says, “Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock.”

So too, prayer at conference and council meetings has been crucial to the new building project. At the beginning, the land was blessed for worker safety during the construction project, and for a successful store.

“Like any new project, patience and faith in God has been paramount,” Donna said. “Ensuring that the timing and resources are available to initiate and see the project to completion have been given to God and St. Vincent. Individuals and resources that God has provided have been crucial to pull the project together.”

The projected opening of the new St. Vincent de Paul Thrift Store is June 2024. It will be located west of Fareway on the corner of Ellis Road and West 41st Street.

Get ready to shop—till the poverty level drops!

CLIFF AVENUE STORE ADDRESS:

431 N. Cliff Ave.
Sioux Falls, SD 57103

PHONE NUMBER:

(605) 335-5823

STORE HOURS:

Monday-Saturday | 9 a.m. to 5 p.m.

Holy Innocents Ministry offers diapers at no charge to eligible individuals. It is open the first three Wednesdays and Saturdays of the month from 9 a.m. to 11 a.m. Walk in at the store during these hours.

The store is always looking for donations of clothing, furniture, household items, toys, electronics, medical equipment and more. Check out svdpsd.com/donate-to-store for a complete list of acceptable items, drop-off times and locations.

Laurie Stiegelmeier is active in faith formation for all ages at St. John de Britto Church, Britton/Pastorate 5. Above career and volunteer work, being a mother and grandmother is the most important and rewarding “job” she ever held.

WHO IS ST. VINCENT DE PAUL?

Vincent de Paul was born April 24, 1581, the third of six children born to a peasant family in a village in southwest France. The family lived a simple but comfortable life of farming and tending sheep. Vincent attended boarding school to become a priest and later became a tutor to many children.

Living in the Paris area, Vincent functioned as a priest, but he also worked with Madame de Gondi to serve the poor in the area. Hearing the confession of a dying man reinforced his dedication to the Sacrament of Reconciliation and helping those in need.

He formed the Confraternity of Charity in 1617. Working closely with Louise de Marillac as her spiritual adviser, they partnered to organize the Confraternities and Ladies of Charity. Later, the Daughters of Charity were formed under Louise’s leadership. Vincent worked with sisters to educate, minister to and serve the poor—always with respect and dignity.

Vincent was gifted in mentoring women to give their talents and skills to the Church and the poor. Working with merchants for donations of clothing and food, his ministries and organizations grew throughout Parisian neighborhoods. Vincent died in June of 1660; his feast day is celebrated Sept. 27.





Our gifts help build communities of faith

One Faith, One Family

Father Michael Kapperman is the vocations and propaedeutic formation director.

Father John Rutten is priest director of the St. Thomas More Newman Center.

Taylor Schroeder is a student at the University of South Dakota.

family support each other is through the Catholic Family Sharing Appeal.

It's exciting to see the close ties formed in the various families of faith and how those ties are igniting pockets of blazing faith around the diocese. We took some time to visit two of those families of faith, the Nazareth House (home of the men in their propaedeutic, or first year, of formation) and the St. Thomas More Newman Center on the University of South Dakota campus in Vermillion, to find out how the gifts offered through the Catholic Family Sharing Appeal impact these young Catholics.

The Nazareth House

Four men and two priests call the Nazareth House their home. Father Michael Kapperman, vocations and propaedeutic formation director, and Father Tony Klein, vocations advocate, live in the house with the four men. It's a time when these men focus on prayer and human formation to ensure a firm foundation before they continue on to seminary, if God continues to call them.

Father Kapperman says the propaedeutic year is a time for the men to become rooted in their relationship with God and come to know themselves, and the importance of being able to do that while living in their own diocese is critical.

"It's helpful for the man's discernment that he gets to know the diocese," Father Kapperman says. "And it's helpful for the diocese to get to know the man."

The four men can have an enormous impact on the young people they encounter, and Father Kapperman says they express a great desire to do just that—to "engage in the life of the diocese."

"They not only will write letters back and forth with students who are Catholic school students, but they've even manifested desires to go down and visit them," Father Kapperman said. "It's been a great gift having them in the house here. I get to see the ways that they fall in love with the people in the Diocese of Sioux Falls."

By Renae Kranz

What constitutes a family? We've all experienced in our own lives that a family can be more than just immediate relatives. When we grew up and left home, we formed bonds with others who entered our lives and created new "families" that usually found their center around a place, idea, activity or person. Some of these families were healthy and good, while others were less so. Families that are healthy and good have something in common: they support one another.

The Diocese of Sioux Falls is our large family and community of faith, which works to unite the Catholics in eastern South Dakota into a family of God as part of the universal Church. What is the tie that binds us together? The love of God.

Relying on God's love, we help each other grow closer to our Lord and become the holy people we are meant to be. We support each other with prayer, sacrifice, encouragement, emotional support and often a helping hand. And one of the ways we as a diocesan

The men who live in this house and receive formation will make the people in the diocese their family, people they want to care for and already love. They also become a mini family, as brothers traveling the same path together.

Ben Ulin, a Sioux Falls native and Catholic school alum, has settled in at the Nazareth House and sees the other men there as brothers in faith and the year in the propaedeutic house as a profound gift from the people of the diocese and from the Lord.

“[It has] allowed me to grow and to continue to discern,” Ben says. “So that’s honestly been such a grace and such a gift for me. It’s been really formative, a lot of really grace-filled times of prayer. And getting to go out and see all the different parishes and the schools especially has been really impactful for me, seeing all the youth at different points in their faith.”

Deciding to explore a call to the priesthood was not without its challenging moments for Ben. Besides watching his friends get acceptance letters for college, he was also worried about not having his family around.

“I was the oldest of five children, and we were really close as a family and did everything together,” Ben said. “We’d all get home from wherever we were, and we’d all sit on one couch together. Or we’d go on road trips where we’d drive for 17 hours straight, and that was just normal for us. So, I really like being with my family. And I was like, if I go off to seminary, am I gonna be lonely? Am I gonna ever have a family in a sense?”

“The really beautiful thing of just even being in the house here, but also doing Lumen Christi over the summers, was just growing to see how the Lord would provide for me and how he would always put people in my life that I could be with, whether it was my teammates over the summer or the three other brothers I have now and the two priests that we have here living with us,” Ben continued.

Living at the Nazareth House has helped Ben in his discernment a great deal so far. He and the other men often host other priests and lay faithful from the surrounding area for dinner. Seeing the fraternity among the priests has been especially impactful. That interaction and the benefit of staying in the diocese has meant a lot to Ben.

“Having the space that we have here to really grow in prayer, but then also in our understanding of who we are, who God’s made us to be and his desires for us,” Ben said. “And that’s just one of the really beautiful things about the propaedeutic year is there’s such a strong emphasis on growing spiritually, but then also growing as a person.”

The dollars shared by the people of the diocese through the Catholic Family Sharing Appeal help support the men who live at the Nazareth House. It allows them to focus on their formation without worrying about needing to find ways to make money to support themselves. That singular focus on discernment and formation has been an important component of Ben’s experience, and he’s grateful for the blessing.

“I can go about all my formation without needing to worry about whether or not my bank account’s gonna run out before the end of seminary,” Ben said. “I’m able to just focus solely on growing as the man that God desires for me, wherever that might lead me. I’m just so thankful that people are willing to provide for us.”

Father Kapperman reminds us that without priests, we won’t have the sacraments, so it’s up to all of us to support our priests and seminarians, and to “ask the Lord of the harvest to send out laborers for his harvest.”

“Financially giving to vocations allows men freedom to discern, because on average, the cost of a man in seminary is about \$50,000 a year,” Father Kapperman said. “If we were to ask a young man to take that much debt on himself, he would never be able to pay it off.

And so, by people donating to CFSA, what they can allow is a man to be able to freely discern, and not worry about taking on debt just to ask the question, ‘Is God calling you to be a priest?’”

St. Thomas More Newman Center

Father John Rutten, priest director of the St. Thomas More Newman Center, says Newman centers are places for students to connect, meet friends and form new families of young Catholics on college campuses. Many students come at first looking for a friend but soon find much more: a relationship with Jesus.

“Friendship with another is friendship with Christ, and you begin to grow in your awareness that he is the one that is calling me into friendship,” Father Rutten said. “Here you’re able to really say, ‘Okay, I don’t know what this means,’ and you don’t feel outcast because everybody’s kind of asking that question.”

Because there are missionaries on campus walking with the students, Father Rutten says the students “see a witness of what it looks like to grow in faith.” It’s a mission field well-equipped to serve the Catholics, Protestants, agnostics and others as they seek the deepest questions in their hearts.

“People are asking the question about the role of faith, and there’s an easy way for them to begin that journey on their own accord,” Father Rutten said about why students come there. “And I find young people today are open, they’re like, ‘What’s your proposal? What’s your thing?’”

The students are often surprised that they desire to come back and soon find a community they didn’t know they wanted to be a part of.

“They’re experiencing that the Gospel can be communicated to me, and my life can come alive and find meaning in ways because a man or a woman who’s not a religious or ordained found interest in me,” Father Rutten said. “As they



Three of the seminarians at the Nazareth House preparing for the day. From left: Thomas Clinton, Peter Doty and Ben Ulin.

I would be if I didn't have this place."

Father Rutten agrees, saying those funds account for about a quarter of the budget that supports the Newman Center. Every dollar goes to something necessary and essential.

"[The money] really goes toward a period of time in life in which the students are most open," Father Rutten said. "You want to invest in a college-age student at a Newman Center where they can begin this journey on their own. It is gonna pay dividends like you can't believe."

One faith, one family

As one family of Catholics in the Diocese of Sioux Falls, it's up to us to walk with each other on our journey of faith, whether that journey is with a seminarian, a college student or a member of our own family. Our gifts matter to those impacted by them, but our prayers and our actions matter as well. Please continue to pray for our seminarians and college students. In addition to prayers, Father Kapperman has two other ways we can contribute to an increase in vocations: by encouraging and sharing.

"If there's a young man in your parish that you see growing in the life of prayer, encourage him to consider priesthood. And you can actually share the name of a young man who you think should enter seminary. You can share it with your priest or with me or Father Tony Klein."

Names can also be shared by visiting sfcatholic.org/vocations/discern.

And just in case you STILL aren't convinced your CFSA dollars matter, here's one last bit of testimony from Taylor about the impact of the Newman Center on her life.

"Growing up, I was like, 'Oh yeah, I'll go to daily Mass when I'm old and retired.' But every night of the week when I'm available, I'm at daily Mass."

That doesn't happen without you. Thank you for your generous support.

grow and they become aware, they get opportunities to see how God wants to use them."

Although the priest is important, he is not the one doing most of the evangelizing here. The students are becoming missionary disciples; the diocesan vision is a reality at the Newman Center.

"You have a student at a place where if their life has changed here, it's changed lifelong," Father Rutten said. "The only thing that's happening here is missionary discipleship, and through God's love is the only thing that moves everything. People of today do not feel obligated. If the love of Jesus Christ wasn't the center of what was happening here, it couldn't happen."

One student who has felt that missionary discipleship mentality first hand is sophomore Taylor Schroeder, a medical biology major from Alexandria. Easy access to the sacraments right on campus, coupled with new virtuous friendships with others has helped her grow in her faith.

"We'll be studying in a library and someone will say, 'Hey, I'm going to Mass,' and six of us get up and go to daily Mass together," Taylor said. "I never pictured that for me in my college experience, but I'm really grateful for that. It's also helped me to grow in my personal relationship with the Lord, because I didn't really know what that looked like until coming here, but being able to experience that and see the ways

that other people are living out their faith and how the Lord is working in them helps you to recognize the little ways that he's working in your own life, too. And that's been really meaningful for me."

Taylor says the Newman Center has become the biggest part of her life. It's changed her and those around her, and others notice and want the same thing. It now flows into all aspects of her life.

"I feel like I can't go anywhere without knowing and understanding the mission and knowing that I'm loved, knowing that I wanna share that with people," Taylor said.

Because of the receptivity of college students, Taylor sees this time in her life as an opportune time to be formed. As she and other students figure out how to live on their own, they also have the opportunity to incorporate their faith deeply into the new families they form. None of it could happen without the support of donations from her fellow Catholics through the Catholic Family Sharing Appeal.

"The support allows us to have this beautiful space and areas where every night of the week there's a Bible study going on and places for people to come into and share life together," Taylor said. "You might not necessarily see the fruits firsthand of what your donation actually means to a student here, but for me, I don't know where

MINISTRIES AND SERVICES SUPPORTED BY CFSA

Ministries

Ministries are direct programs for lay people and parishes in the diocese.

Evangelization/discipleship

- Discipleship support for families, youth and adults
- Sacramental preparation support programs—Baptism, Eucharist, Confirmation, marriage
- Resources for enhancement of family life
- Special needs
- Catechesis of the Good Shepherd training
- Weekly in-service for parish catechetical leaders
- School of Missionary Discipleship—formation program for adult lay missionary discipleship
- Discipleship camps
- Youth conferences
- Going Deeper and other retreats
- Lumen Christi—children and youth program
- Respect Life activities
- Marriage enrichment tools
- Supporting vocations discernment initiatives

The Lourdes Center

- Grief groups and other loss support programs
- Family and individual counseling
- Vocations support
- Ongoing programs related to healing
- Single day programs in parishes around the diocese

Communications

- The Bishop’s Bulletin monthly to every household
- Sunday TV Mass broadcast and streamed each week
- Audio/video production including weekly radio programs, podcasts and videos
- Diocesan website—www.sf catholic.org
- Social media communicating the Good News
- Weekly email newsletter—Against the Current

Catholic education/Newman centers

- Newman centers and campus ministry in five locations
- Office of Catholic Schools: supporting 22 Catholic schools on behalf of 27 parishes in 15 communities in the diocese

Specialized ministry services

- Stewardship
- Marriage Tribunal
- Chaplaincy support for hospitals, prisons and other human service facilities

Outreach ministries

- Marriage, family and respect life initiatives
- Catholic outreach beyond the diocese (World Missions collection for example)

As well as coordinated support for these separate works:

- Support of feeding and shelter ministries serving people from across the diocese

- Assistance and support to military families (such as St. Raphael Fund)
- Mother Teresa Fund supporting pregnant women
- St. Joseph Catholic Housing with more than 1,000 units around the diocese

Government relations

- South Dakota Catholic Conference

Seminary Education

- Vocations recruitment and promotion
- Opportunities for permanent diaconate training and formation
- Seminarian education and formation, including the propaedeutic house

Parish and Clergy Support

- Technology, data and ParishSOFT support
- Personnel resources through benefits administration, human resource consulting, safe environment programs and more
- Financial administrative services, including parish accounting and census and risk management
- The bishop’s ministry, including parish and school visits and Confirmations
- Cemeteries
- Priest continuing education and sabbaticals
- Priest/religious retirement
- Support for pastoral and finance councils, other parish structural needs

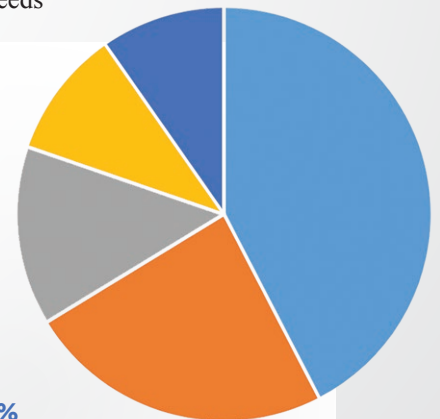
Ministries 42%

Parish and Pastoral Svcs 24%

Pastoral Center and Facilities 14%

Seminarian Education 10%

Support Services 10%



Support for Diocesan Budget

CFSA	60%
Endowments	13%
Administrative & Service Income	20%
Donations and other	7%

2024 Parish Share

▼ CITY	PARISH	PLEDGE
Aberdeen	Sacred Heart Parish	\$120,000
Aberdeen	St. Mary Parish	\$99,000
Alexandria	St. Mary of Mercy Parish	\$26,600
Arlington	St. John Parish	\$10,000
Armour	St. Paul the Apostle Parish	\$22,000
Beresford	St. Teresa of Avila Parish	\$24,800
Big Bend	St. Catherine Parish	\$250
Big Stone City	St. Charles Parish	\$12,000
Bowdle	St. Augustine Parish	\$12,300
Brandon	Risen Savior Parish	\$117,100
Bridgewater	St. Stephen Parish	\$9,100
Britton	St. John de Britto Parish	\$20,800
Brookings	St. Thomas More Parish	\$162,200
Bryant	St. Mary Parish	\$8,500
Canton	St. Dominic Parish	\$28,200
Centerville	Good Shepherd Parish	\$12,400
Chamberlain	St. James Parish	\$36,300
Clark	St. Michael Parish	\$18,100
Clear Lake	St. Mary Parish	\$22,100
Colman	St. Peter Parish	\$16,200
Dakota Dunes	St. Teresa of Calcutta Parish	\$31,900
Dante	Assumption Parish	\$14,100
Dell Rapids	St. Mary Parish	\$87,900
DeSmet	St. Thomas Aquinas Parish	\$19,300
Dimock	SS Peter & Paul Parish	\$19,100
Eden	Sacred Heart Parish	\$19,900
Elk Point	St. Joseph Parish	\$30,000
Elkton	Our Lady of Good Counsel Parish	\$22,200
Emery	St. Martin Parish	\$18,100
Epiphany	Parish of the Epiphany	\$13,200
Estelline	St. Francis de Sales Parish	\$15,600
Eureka	St. Joseph Parish	\$11,000
Faulkton	St. Thomas the Apostle Parish	\$35,200
Flandreau	SS Simon & Jude Parish	\$32,500
Florence	Blessed Sacrament Parish	\$13,000
Fort Thompson	St. Joseph Parish	\$800
Garretson	St. Rose of Lima Parish	\$23,800
Geddes	St. Ann Parish	\$13,100
Gettysburg	Sacred Heart Parish	\$28,300
Grenville	St. Joseph Parish	\$13,000
Groton	St. Elizabeth Ann Seton Parish	\$24,000
Harrisburg	St. John Paul II Parish	\$50,000
Hartford	St. George Parish	\$61,100
Henry	St. Henry Parish	\$9,200
Herreid	St. Michael Parish	\$13,200
Highmore	St. Mary Parish	\$14,200
Hoven	St. Anthony Parish	\$31,300
Howard	St. Agatha Parish	\$21,300
Humboldt	St. Ann Parish	\$27,000
Huntimer	St. Joseph the Workman Parish	\$25,700
Huron	Holy Trinity Parish	\$69,800
Idylwilde	St. Boniface Parish	\$15,100
Ipswich	Holy Cross Parish	\$39,500
Jefferson	St. Peter Parish	\$28,200
Kimball	St. Margaret Parish	\$40,000
Kranzburg	Holy Rosary Parish	\$33,500
Lake Andes	St. Mark Parish	\$11,000
Lennox	St. Magdalen Parish	\$15,700

▼ CITY	PARISH	PLEDGE
Leola	Our Lady of Perpetual Help Parish	\$9,800
Lesterville	St. John the Baptist Parish	\$10,900
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Mellette	All Saints Parish	\$17,000
Milbank	St. Lawrence Parish	\$57,300
Miller	St. Ann Parish	\$31,700
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Mitchell	Holy Spirit Parish	\$57,300
Mobridge	St. Joseph Parish	\$42,400
Montrose	St. Patrick Parish	\$28,500
Onida	St. Pius X Parish	\$14,400
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Polo	St. Liborius Parish	\$12,500
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Reville	Annunciation Parish	\$6,900
Roscoe	St. Thomas Parish	\$14,700
Rosholt	St. John the Baptist Parish	\$13,700
Salem	St. Mary Parish	\$36,100
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Sioux Falls	St. Michael Parish	\$197,200
Sioux Falls	Christ the King Parish	\$94,200
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Sisseton	St. Kateri Tekakwitha Parish	\$1,600
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Stephan	Immaculate Conception Parish	\$1,300
Stickney	St. Mary Parish	\$9,000
Tabor	St. Wenceslaus Parish	\$21,300
Tea	St. Nicholas Parish	\$52,800
Turton	St. Joseph Parish	\$17,200
Tyndall	St. Leo Parish	\$32,400
Vermillion	St. Agnes Parish	\$49,400
Wagner	St. John the Baptist Parish	\$32,800
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Watertown	Immaculate Conception Parish	\$108,000
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Wessington Springs	St. Joseph Parish	\$13,600
Westport	Sacred Heart Parish	\$9,600
White	St. Paul Parish	\$7,200
White Lake	St. Peter Parish	\$22,800
Woonsocket	St. Wilfrid Parish	\$17,400
Yankton	Sacred Heart Parish	\$128,400
Yankton	St. Benedict Parish	\$105,700

What must we believe to receive the Eucharist?

Q

Why can't non-Catholics receive Holy Communion at Mass?



A

This is a common question about Church teaching regarding the Eucharist, and given that we remain in the midst of our National Eucharistic Revival, it's a fitting time to explain the Church's teaching on this difficult issue.

To begin, it's helpful to recall the purpose of the Eucharist and what it both provides and symbolizes. Each of the seven sacraments is beneficial not solely for the person who receives it but for the entire Church as well. Because we are all mysteriously yet truly bound together because of our Baptism, the graces given to one also benefit the many. Therefore, for example, when a man and a woman marry one another, the graces given to them in the Sacrament of Holy Matrimony also benefit the other members of the Church. So, too, with the other sacraments.

What, then, is the purpose of the Eucharist? Why did Jesus institute this most holy sacrament, in which we receive him—Body, Blood, Soul and Divinity? Certainly for our own spiritual growth and wellbeing.

The Catechism of the Catholic Church spends several paragraphs explaining the benefits of Holy Communion for those who receive it (see paragraphs 1391-1401 in the catechism). But the Eucharist is also given to grow the unity of the Church, to solidify the bonds of unity which already exist among Catholics. And it is here that we approach an understanding of Holy Communion, which explains why it is generally reserved to Catholics.

In the act of receiving Holy Communion, we are symbolically saying we agree with and assent to all the Catholic Church teaches and holds. When we say “amen” when we are offered the Holy Eucharist, we are acknowledging that

we believe everything taught by the Catholic Church. This is the reason why those who are not Catholic cannot receive Holy Communion: they obviously do not believe everything taught by the Catholic Church. Protestants, for example, reject what the Catholic Church teaches about the role of the pope. Yet, in receiving Holy Communion, we are saying that we agree with everything the Church teaches, including its teachings on the pope. Therefore, it would be contrary to the purpose of the sacrament for someone who isn't Catholic to receive Holy Communion.

To be clear, then, agreeing with the Church's teaching on Jesus' real presence in the Eucharist isn't sufficient to receive Holy Communion. I personally and many of our priests and parish leaders have been asked about this question by people who are not Catholic but believe in the Real Presence. As noted above, however, it's not enough to believe in the Real Presence; one must assent to all of the Church's teachings in order to receive Holy Communion.

This, of course, is a very emotionally charged issue, and it's essential that we approach it not only with the truth but also with patience and charity.

Not only that, but this is one reason why the divisions present among Christians are so sad and why we must work to overcome them: those divisions prevent us from coming together in the reception of Holy Communion. The Eucharist is given to us to build up the unity of the Mystical Body of Jesus, his Church. The divisions in belief present among Christians, though, prevent all of us from coming together in order to receive this holy sacrament. Let us continue to pray, then, for unity among Christians.

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.



A glimpse into God's heart

By Mo Irvine

Five years ago, I decided to join a Bible study. It was an ordinary Monday night in January, and I met my friend who was leading the Bible study out front beforehand. I wasn't sure if I'd like it, but I was willing to give it a try.

We walked through the doors and checked in, which took longer than anticipated. We set up tables and chairs in an upstairs classroom, unsure of how many people would join. It was a hodge-podge group: the faithful ones who always showed up, some who came when they had nothing better to do, and the first-timers.

We discussed the upcoming Sunday's Gospel. Some were eager to share, while others sat quietly pondering the questions posed to them. Then, one person opened up about struggles from childhood and his battle with forgiveness and anger. "Why can't I fix it? I don't understand ... Why can't I fix myself? I know what the problem is, I just can't seem to fix it."

I was struck by his vulnerability in a room full of people who didn't seem particularly close to each other. Another person said, "It's like this: You're in a 10-foot hole. You can't get yourself out; you need someone outside the hole to pull you up. No matter how hard you try, you need someone else."

Those simple words had such profound depth. **"You need someone else."**

This beautiful and sometimes painful truth, stated so matter-of-factly, confirmed in my heart that I needed to learn from this group. There was something about these people in *this* particular Bible study. Though they were filled with questions and uncertainty, I could sense there was a fervent hope for something new. It was clear they would challenge me, ask questions I needed to ask, and share perspectives I hadn't considered before. God was clearly at work, and I wanted to have a front-row seat.

Five years later, I'm still attending the same Bible study. None of the original people still attend. It still takes place in the same classroom at the same location: *the South Dakota State Penitentiary. Prison.*

Little did I know that volunteering inside the state prisons would give me a chance to take a closer look into the heart of God, the reason for our hope. What better way to see into his heart than through his most wonderful masterpiece, the human soul. When someone sits before me, sharing the details of their life—their struggles, joys, pains, hopes, dreams, fears, weaknesses and strengths—I am often filled with awe at how much God loves them. He chose them, knowing every decision they would make, good and bad, and yet continues to hold them in existence through his love.



Mo Irvine is the coordinator for the diocesan prison ministry.

When confronted with God's love for these men, I am able to recognize the love he has, not only for them, but for me. *For each and every person.* God is much more in love with each one of us than we could ever realize. Through my experiences with these men, the Lord is helping me see reality in a new way—a way more in line with the heart of God.

I'm not trying to sugarcoat prison. You can find chaos, evil and despair roaming the halls. You can also find good men striving for holiness, men willing to face their brokenness and sin with courage, and men willing to venture on unpaved paths for a new way to live through surrendering their fears, anger, unforgiveness, addictions and wounds with hope of breaking the cycle.

In the popular prison movie "Shawshank Redemption," Red says to Andy, "Hope is a dangerous thing. Hope can drive a man insane. It's got no use on the inside." Andy stands out in prison because he has something of which others are afraid: *hope*. For the Christian, hope isn't something to fear; rather, it is something critical for our thriving.

In his encyclical *Spe Salvi*, Pope Benedict XVI states, "The one who has hope lives differently; the one who hopes has been granted the gift of a new life." Isn't that something each human heart longs for? We all desire an unyielding hope that can sustain us through whatever may come. This hope and new life can only come from being immersed in the love of God. However odd it may sound, I am filled with this hope when I'm sitting with men in prison.

"Do not let that hope die! Stake your lives on it! *We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of His Son*" (Pope St. John Paul II, World Youth Day 2002).

Q&A with Father Rodney Farke

Father Rodney Farke is our featured priest this month. He was born in Mitchell and was raised on a farm near Armour with his two brothers (both of whom have passed). He was ordained on May 20, 1972. He has been retired since 2016 and resides in Brookings where he helps out at St. Thomas More Parish. In the winter, he helps out at St. George Parish in Apache Junction, Arizona, for three months.



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

From childhood, I felt God wanted me to be a priest, but I didn't want to be one. I was fascinated by the space program and wanted to be a scientist, so I kept saying no to God. I came to South Dakota State University to study electrical engineering and was about to commit to advanced Air Force ROTC, which would have put me into the Air Force for four years after college. I visited with the priest at the Pius XII Newman Center, Father Mahowald, who suggested if I felt God was calling me to be a priest, I would be wise to look into it. I attended the seminary at St. Mary, Winona, Minnesota, and had a great sense of peace and joy there. I was sent to The Catholic University in Washington, D.C., for theology. That was an exciting experience during the years 1968-1972, when the Vietnam War was going on, and all the anti-war protests, plus the general excitement of being in the nation's capital.

Q *Who was most influential in your life?*

Our priests when I was a child, especially Father Jim Wolfe, also Monsignor Mahowald,

who convinced me to enter the seminary, and a great number of priests and laity, especially those connected with the Cursillo retreat movement, in which I was involved my whole priesthood.

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

The saints, the liturgy, Scriptures.

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

Associating with great people, celebrating Mass and confessions, leading Bible study, teaching and the kindness with which most people treat priests.

Q *What's the most challenging thing?*

Dealing with tragic deaths, interminably long meetings and being unavailable to relatives and friends during weekends and holidays because of priestly duties.

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

Francis of Assisi because of my love for nature and the outdoors.

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

Bicycling, walking, reading, golfing, sailing my boat and playing cards.

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

I taught religion at Roncalli to the Fischer quintuplets in Aberdeen in my early priesthood; I was involved in building two churches, one involving starting a new parish; and I have been to Glacier National Park about a dozen times (it's my favorite park).

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

Pray for me and continue to witness the example of their own strong faith.

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

St. Peter.

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

Keeping the faith leads to revering the Lord

By Lois Heron

We continue our theme of the family altar this month by considering our “why” for prioritizing a holy atmosphere in our homes. Moses instructed God’s people to observe the statutes and ordinances of God diligently so that their children and children’s children may revere the Lord. He ended by saying, “observe them, that it may go well with you” (Dt 6:3).

Our children are growing up in a culture of competing worldviews manufactured to lead us to anywhere but God. The balance of living in the world and not of it seems more challenging to maintain than ever before. Where do our children learn a Christian worldview if not in our home?

All of us, at one time or another, search for the answers to the five big questions of existence. Where did I come from? Who am I? Why am I here? How should I live? Where am I going? God’s intention for our families is for them to learn the answers in the home environment. How are we doing at that?

Yes, the rubric for answering those questions is contained in the Sacred Scriptures and the worship of the Mass, but does it really answer life’s questions? A resounding yes!



Lois Heron is a parishioner at the Cathedral of Saint Joseph in Sioux Falls. She is a retired educator and a writer.

Our children can learn to know their origin, identity and purpose as we create an environment where the answers to the questions of morality and destiny are woven moment by moment into the very fiber of our children’s understanding. So, let’s revisit the first lines of the Shema to observe how we can do this.

“The Lord is our God, the Lord alone. Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength. Take to heart these words which I command you today” (Dt 6:4-6).

As discussed in last month’s article, these words are our Magna Carta for creating our home atmosphere around the truth, goodness and beauty of the faith. We must be intentional and remain at our post as parents and grandparents so that it will go well for our family.

Notice that Moses then instructed, “Take to heart these words . . .” What does that mean, and how do we do it? To “take to heart,” or more simply to “keep,” is to “cause to continue in a specified condition, position or course.” Webster’s Dictionary expands the meaning by referring to this phrase, “The guidance system keeps the machine on course.” When we “keep the faith,” we guide our family on the course of God’s desire for us and our future generations. How do we do that?

“Keep repeating them to your children. Recite them when you are at home and when you are away, when you lie down and when you get up” (Dt 6:7).

There are so many things to keep track of in our busy family lives, ar-

en’t there? Perhaps a minor assessment of the busyness of your family life is in order. What can you eliminate? Where can you carve out 15 minutes to unite each day as a holy family? There is always a way, but not always a will. Ask the Lord for *his* will to be *your* will for your family. Yes, it is inevitable to experience some resistance, but you are the parent! Stay the course.

One last thought about the word “keep.” As a noun, keep refers to a castle’s most vital or central tower, acting as a final refuge. Establishing a family altar in our home serves as a “keep” for our children. When we build our Catholic faith as *the* most substantial influence in our family life, our children will know where to return to when they encounter their existential crisis, which is inevitable for all of us.

The beauty of honoring the Lord as a family is that we learn together as we discuss the faith. I recommend a few age-appropriate Bible storybooks to you. The following recommendations are ecumenical in that they contain nothing untoward to our Catholic faith:

- “The Jesus Storybook Bible: Every Story Whispers His Name” is appropriate for 2-6-year-olds.
- “The Action Bible: God’s Redemptive Story” is appropriate for school-aged children and adolescents.
- I highly recommend “The Power of the Praying Parent” by Stormie Omartian (there is a grandparent version that we use regularly for our grandchildren). Prayer is the foundation for our success as holy parents and grandparents.

Holy Father, we are grateful that we are not alone. You are our teacher, always whispering to us, “This is the way; walk in it.” Help us to listen. Your word promises that we honor you in praise and worship, our future generations will declare you as Lord. We are banking on that, Lord. Lead us on!
—Amen (Adapted from Is 30:21; Ps 145:4)



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Undone: A Healing Retreat
-directed by Father Scott Traynor
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Couples Retreat
April 12-14, 2024
-directed by Father James Mason

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Lenten penances bring *spiritual health*



Ash Wednesday falls on Feb. 14 this year, and with it, the start of our lenten journey. St. Paul, in his letter to the Ephesians, tells us to, “put away the old self of your former way of life... and put on the new self, created in God’s way in righteousness and holiness of truth” (Eph 4:22-24).

■ ABSTINENCE

Everyone aged 14 and older is to abstain from eating meat on Ash Wednesday, all Fridays of Lent and Good Friday. Meat has always been considered a food of banquets and celebrations. Additionally, for many centuries it was a luxury to have access to and consume meat. Since Fridays, particularly during Lent, observe the Passion and Death of our Lord, these are clearly days in which we should abstain from the food of banquets and celebrations.

■ FASTING

Fasting is an ancient practice whose importance can be seen time and again throughout the Old and New Testaments of the Bible. Everyone aged 18 and up to their 59th birthday is obliged to fast on Ash Wednesday and Good Friday.

Only one full meal is allowed on days of fasting. Two other meals, often called collations, may be taken to maintain strength according to one’s needs. When combined, these collations should not equal another full meal.

Eating between meals and collations is not permitted, but liquids are allowed.

The obligation does not apply to those whose health or ability to work would be seriously affected.

People in doubt about fasting or abstinence should consult their priest.

For Christians, the practice of fasting mirrors the 40 days Jesus fasted in the desert before he was tempted by the Devil. Jesus’ example shows us how denying the body of indulgence detaches us from worldly desires and elevates us in holiness so that we are more disposed to respond to God’s grace to resist temptation and sin.

■ PENITENTIAL ACTS

It is popular for Catholics to “give something up” for Lent. This is not required by the Church, but it is often encouraged as a way to detach from the things of the world and focus our attention on God and heaven. This helps a soul prepare for Easter and grow in holiness at the same time.

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...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.

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WHO SHOULD PAY ON A FIRST DATE?

By Jake Geis

Picture this: A young man and a lovely young lady have just finished having a delightful meal together at a small café downtown. The waiter comes with the bill and asks, “One or two checks?” The pair look at each other. What’s the correct answer?

This quandary is one that Traci Austin is called on for advice through her role in campus ministry for Augustana and University of Sioux Falls at Christ the King Parish in Sioux Falls. Though removed from the dating environment (as she wed the love of her life, Wesley, this fall), questions about dating and first dates are a common theme among the collegiate youth she stewards. But before broaching the topic of who should pay, Traci stresses that clarity is the key.

“I talk to so many young women who are involved with a guy but aren’t sure if they are in a relationship or not with him,” Traci says. “They will tell me, ‘We hang out a lot, but I don’t know if we’re actually dating.’”

Traci says being clear with intentions is what prevents this awkwardness.

“We approach conversations differently when we know the context,” she says. “Asking a romantic interest ‘Can we get coffee sometime?’ is not clear—you need to use the word ‘date.’ Asking, ‘Can I take you on a date, how about coffee?’ makes your intentions known and provides freedom to both the man and the woman to plan for this date accordingly.”

Of course, being so clear with intentions introduces the potential for rejection. Yet, it also creates an environment that is naturally conducive for the man to be the one who asks the lady for a date and subsequently pays for it. Traci says this dynamic of the man asking and then paying the bill reflects the mystery of our complementary genders.

“Women are made to receive in a unique way,” Traci explains. “The man grabbing the bill and paying is a small action that reflects the deeper truth of masculinity and femininity.”

Her personal experience with this dynamic helped her grow as a person. “I’m very independent,” Traci says, “and choosing to receive was a challenge. Our culture is independent-minded, so allowing myself to be served and receive took breaking a habit. But this was good training to be self-sacrificial by being receptive to another’s self-sacrifice.”

Overcoming the risk of rejection is key for any man who wishes to prove he has the courage to be a good husband, according to Spencer Titus, also in campus ministry with Christ the King as well as a liturgy coordinator for St. John Paul II Parish. Currently single and part of the dating scene, Spencer believes men need to show initiative in the infancy of a relationship.

“The man should ask the woman out,” he says. “If a man is willing to risk rejection, there is a level of excitement and commitment in him—it reveals more of his character.”

And if a man asks a woman out, then it is his role to pay to prove he can take initiative. “If a man can’t do the little things, like hold the door open or pay for the meal,” Spencer says, “what makes a lady think he can do the hard things down the road? These actions set the foundation.”

Traci echoes Spencer’s thoughts. “All those big, serious conversations start out with the words, ‘Can I go on a date with you?’ While there’s no strict rulebook on who pays, this is just a beautiful opportunity for the man to initiate and the woman to receive.”

Often derided as old-fashioned, this principle of the man asking for and paying for the date speaks volumes about both parties before a relationship even begins. A man who has the courage to overcome the fear of rejection and show initiative through paying for the date will be more apt to have the hard conversations that inevitably must occur in a marriage, rather than avoiding them. The woman who can receive this gift graciously will extend that same grace to the man when life attempts to interject strife into a marriage, instead of increasing that strife.

In key moments where risk is involved is where the rubber meets the road. And how both a man and a woman approach the first date speaks volumes. “Don’t be afraid of women being feminine and men being masculine,” Traci says. “This gives each the freedom to live as he or she feels comfortable, not as the culture tells them to live.”

Jake Geis is a freelance writer and parishioner at Holy Spirit in Mitchell. He is a husband and father who has taught religious education and led youth groups over the years.

USING TIME WELL

allows God's gifts to flourish

By Katie Eskro

“Time is the most precious gift in our possession, for it is most irrevocable,” Dietrich Bonhoeffer says. Most people would readily agree with Bonhoeffer and view time as an important commodity. But are most of us using the time given to us wisely, remembering that it is a gift that should not be taken for granted?

Jody Cihak, a parishioner of Sacred Heart Parish in Aberdeen, is not a stranger to the busyness of life. As a mother of five children ages 24 down to 10, she recognizes the struggle to balance the family schedule with intentional family time. For Jody, intentional family time is most often embedded right into the busyness of life, using car rides, for example, to check in with her children and ask them to share about their day.

“We often measure time by large events or trips, but I have found the most impactful times are the small moments and the conversations that flow from them,” Jody says. “I have also had to learn that, many times, they just need me to listen.”

Because Jody recognizes she needs intentional time in prayer to engage deeply with her family, she gets up before her children and has a cup of coffee as she prays the Rosary. “The quiet beauty of the morning allows me the silence to allow the Holy Spirit to place people and

things on my heart, that I might include them in this sacred time,” Jody says.

After her prayer time, she is ready to help her children prepare themselves for their day. Amid the busyness of preparation, they try to find time to talk about the upcoming day. “We chatter about the day’s tests, papers and social dynamics while eating and packing lunches,” Jody says.

All evening activities center around the supper meal for the Cihak family. It is important to Jody that they try to share a family meal together, where they can reconnect and share with each other about their day. When needed, supper is simple and easy, but they always try to sit down together regardless of how busy their schedules are.

“[Supper time] is our time together, and in years to come, we will cherish the conversations and silly moments far more than games, tournaments and performances,” Jody says. “Of course, there are seasons when flexibility is extremely important.”

For different families at different stages, their intentional family time will look different. They might bond over game night, read-alouds, building block towers, playing together, going shopping together, etc. For families of young children, their special time may happen while diaper changing, bath time, singing nursery songs or snuggling.

“Children grow up faster than you think,” Jody says. “Embracing the beauty of each stage must be intentional and a grace.” Slowing down and enjoying as many small moments and happenings as possible will bring joy and peace into relationships. It will also lay the groundwork for deepening trust as children grow up. “It is an amazing gift when your children entrust their hearts and worries to you,” Jody says. “Always treat it as sacred ground.”

As a whole, Jody’s life revolves around her vocation as wife and mother. “Everything I do connects to my family, but it is the intimacy with each one that is precious,” Jody says. “Moments can be profound more because of perspective than orchestrating events.”

CHRONOS VERSUS KAIROS TIME

This idea of using the time available to us and being intentional in the small moments is not a new concept. The ancient Greek philosophers held two notions of time: *chronos* and *kairos*. Chronos time is the chronological way of viewing time—making schedules, planning a day by the hour, and overall just being aware of the time ticking by. Kairos time, on the other hand, is entering into the moments of time with an intentionality of awareness that fully appreciates the moment.

Father Brian Eckrich, pastor of Pastorate 7, says, “Kairos is a quality of time, not

concerned about the past or future, but rather the present moment. Kairos liberates us to live in the moment ...” Too often, it is easy in our fast-paced world to be sucked into chronos time, so concerned with the day’s schedule and getting where we need to be and finishing our to-do lists that we miss out on invaluable kairos time, both for ourselves individually but also as a family. Father Eckrich encourages that kairos time is possible even in the midst of juggling everyone’s schedule.

“Family life can be busy—going from one place to the other, getting the kids ready for school, attending this athletic event, going to that event, feeding, bathing, going to work ... the list goes on. Consider in the midst of busyness how present you are to any one moment,” Father Eckrich says. “[And] give yourselves free time to simply be with each other—put away technology, share a meal together, go to the park, have good conversations, be interested in hearing about one another.”

Understanding these two types of time and the balance between them is necessary in order for relationships to stay healthy and flourish. We don’t have to stop being busy to intentionally invest in relationships, but in the midst of our busyness, we can become more aware of the opportunities we have to connect with those around us.

“Kairos promotes human connection and relationships,” Father Eckrich says. “Chronos keeps us distracted, anxious and unfulfilled; it blinds us to the presence of the other and traps us in isolation.”

Learning how to slow down and enjoy the present moment can help deepen and strengthen our relationships with family and with friends. “Kairos, in making us present to the moment, directs our attention to the presence of people in our lives. Our heart and mind is fully focused on the other for their own sake,” Father Eck-

rich says. “What follows from this is the bond of friendship—spouses attentive to the presence of the other become friends, siblings and cousins become friends, families become friends with other families.”

KAIROS TIME AND THE SPIRITUAL LIFE

Perhaps the greatest examples of kairos time can be found in the liturgy and many devotional practices. Prayer can help to slow us down and make us aware of the present moment. Mass as well can be a place where time is entered into deeply.

“Walking into the church is like coming home for Sunday dinner,” Jody says. “You are there because the Father invited you, longed for you and gave you the grace to say yes. The minute you set foot inside, great joy from the Father pours forth. You are home.”

Jody has noticed that, as her spiritual life has deepened, she has had a further capacity to live kairos time in the liturgy. “As I have grown in intimacy with God through prayer, the depth of my ability to settle into the Mass and have it be a time of great closeness has increased,” she says.

Father Eckrich also reminds us, “God does not exist in time.” Every moment is present for him. “So if we desire to encounter God ... we accomplish that by living in the present moment; for it is the present moment which touches God and his eternity.”

In the messy and busy moments of life in which God is always present to us, we are reminded that our problem with time isn’t that it’s going by too quickly, but that we sometimes forget the gift that time truly is to us. When we can pause to listen to our children tell us about their day, or smile at our spouse, or wait to do the dishes and join in the epic dance party in the living room instead, we can feel the

ANNIVERSARIES

DELL RAPIDS

Harold and Louise Skatvold,
60th anniversary, Jan. 17.

Mike and Kathy Geraets,
55th anniversary, Jan. 25.

TEA

Doug and Gloria Woodring,
40th anniversary, Jan. 28.

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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. Photos will only be included in the sfcatholic.org website edition. Send a color photo, your anniversary information and a self-addressed, stamped envelope by Feb. 14 for inclusion in the April 2024 edition to:

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

Or email to:
bwingen@sfcatholic.org.

largeness of the moments of time as they pass by.

Ultimately, our life and happiness depend on us being able to live time in a kairos way—seeing each moment as a gift and engaging with others in the little moments of life. As Father Eckrich says, “Kairos is the time that instills fulfillment and happiness.”

Katie Eskro is a member of Sacred Heart Parish in Aberdeen, where she works as coordinator of Catechesis of the Good Shepherd. She has a degree in journalism and is pursuing a master’s degree in philosophy.

Father Roger Geditz dies at age 90



Father Roger L. Geditz, 90, of Ipswich, South Dakota, passed away Nov. 30, 2023, at Avera Mother Joseph Manor, Aberdeen. Mass of Christian Burial was celebrated at Holy Cross Catholic Church in Ipswich. Burial was at Holy Cross Catholic Cemetery.

Roger Geditz was born on Jan. 21, 1933, on the family farm in rural Ipswich, to Peter Jr. and Josephine (Sindelar) Geditz. He was the third-oldest of 14 children. He attended country schools and graduated from Ipswich High School in 1950.

After graduation, Roger farmed for 11 years before ultimately deciding to pursue a different career. He attended Blue Cloud Abbey for a short time before he moved to Kitchener, Ontario, Canada, and attended Resurrection College for four years. He then attended St. Bernard’s Seminary for Theology in Dubuque, Iowa, for four years.

Roger was ordained on May 29, 1969, in Ipswich by Bishop

Lambert Hoch. He served in many parishes, including St. Lambert and Christ the King in Sioux Falls, St. Anthony in Selby, St. John de Britto in Britton, St. Anthony in Hecla, St. Peter in Platte, St. Joseph in rural Robey, St. Ann in Geddes, St. Liborius in Polo, St. Joseph in Orient, St. Ann in Humboldt, St. Patrick in Montrose, St. Joseph in Wellington, Sacred Heart in Aberdeen, Immaculate Conception in Watertown, St. Bernard in Redfield, and St. Ann in Frankfort. After retirement in 2003, he continued substituting for many parishes, including Eskimo villages in Alaska, and he gave many retreats.

He is survived by his brothers: Bernard “Mike” Geditz of Ipswich, Raymond (Karen) Geditz of Ipswich, Peter J. Geditz of Ipswich, Gerald (Mary) Geditz of Mansfield, and Jerome (Pat) Geditz of Ipswich; sisters: Deloris Thares of Ipswich, Marie (Wayne) Enstice of Kentucky, Judy (Marvin) Seyer of Ipswich, Patty Schweitzer of Nevada, Jeanne Bieber of Bowdle, and Susan Klang of Minnesota; sister-in-law Marion Geditz; and many nieces and nephews.

Roger was preceded by his parents; brothers Robert J. Geditz and James Geditz; sisters-in-law Lillian Geditz, Camille Geditz, Pat Geditz and Beth Geditz; and brothers-in-law Bernard Thares, Leonard Schweitzer and Dennis Bieber.

Sinsinawa Sister Mary Ellen Werner dies at 96

Sister Mary Ellen Werner, OP died Nov. 5, 2023, at Froedtert Hospital, Milwaukee. Her religious name was Sister Marie Matthias. Mass of Christian Burial was celebrated at Stair Crest, Muskego, followed by burial in the Motherhouse Cemetery.

Sister Mary Ellen was born Aug. 30, 1927, in Sheboygan, Wisconsin, to Anthony and Dorothy (Bowler) Werner. She made her first profession as a Dominican Sister of Sinsinawa on Aug. 5, 1948, and her perpetual profession on Aug. 5, 1951.

She taught for 23 years, with eight years simultaneously serving as a librarian. Sister Mary Ellen ministered as a parish visitor for seven years, as a family care-giver for nine years, in pastoral care for two years, as a pastoral associate for 11 years and as a volunteer librarian for three years.

In the Diocese of Sioux Falls, Sister Mary Ellen served as librarian and teacher at O’Gorman High School, Sioux Falls, from 1968 to 1971, as parish visitor at St. Agnes Parish, Vermillion, from 1971 to 1973, and at the Cathedral of Saint Joseph Parish, Sioux Falls, from 1973 to 1978.



Sister Mary Ellen is survived by nieces, nephews and her Dominican Sisters with whom she shared 75 years of religious life. She is preceded in death by her parents and four brothers, Anthony Werner, Tim Werner, John Werner and David Werner.



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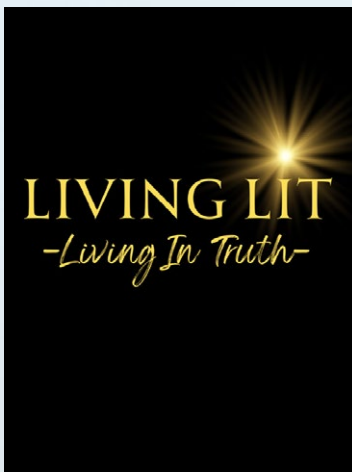
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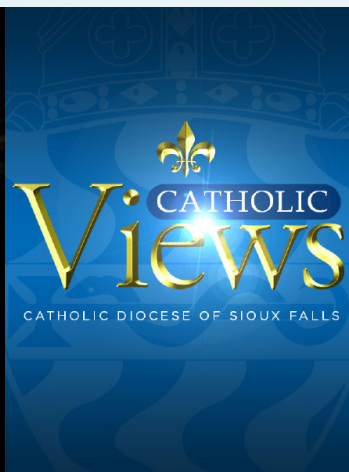
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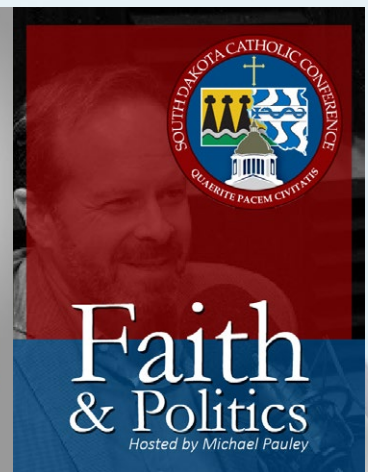
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Tony Menke welcomed as new president of the Catholic Community Foundation



As the Catholic Community Foundation for Eastern South Dakota (CCFESD) said goodbye to longtime president Mark Conzemius at the beginning of January, they welcomed Vice President and COO Tony Menke as the new president and CEO as of Jan. 7, 2024.

Beginning in 2022, Menke was the first-ever COO for the CCFESD, responsible for the support and growth of the staff and the day-to-day operations. Prior to joining the CCFESD, Menke worked nine years for the nationally recognized Catholic outreach program, Fellowship of Catholic University Students (FOCUS). As a regional director, he managed missionaries across the country. Menke developed a new position as director of diocesan relationships to further the collaboration between FOCUS and dioceses throughout the United States. He is concluding his masters degree in theology from the Augustine Institute in Denver.

“We are excited for Tony to lead the Catholic Community Foundation into the future,” said Kami Kurtenbach, chair of the CCFESD Board of Directors. “Tony’s proven, faith-filled leadership skills will serve the Foundation and its donors and beneficiaries well into the future.”

“At the same time, we are grateful to Mark Conzemius for his 29 years as the president and CEO,” added Kurtenbach. “Beginning as the first full-time employee, Mark led the Catholic Community Foundation’s tremendous growth and impact. We are excited that he has agreed to continue to support our mission as president-emeritus, allowing Tony to step into his new leadership role with confidence, while assuring the Foundation is able to retain its institutional knowledge and relationships.”

Menke’s announcement came after a seven-month process led by a CEO search committee, chaired by CCFESD Board member BJ Schaeftbauer from Aberdeen.

“I am humbled by the selection and support of the board and staff,” Menke said. “I am very excited to see what God has in store for the Foundation and how God will give the people of this diocese opportunities to respond to their call of discipleship through the sharing of their treasures.”

Under Conzemius’ leadership, the CCFESD has grown from \$9 million in assets to \$153 million, distributing over \$130 million during that time to hundreds of donor-designated beneficiaries. Over 140,000 gifts have been processed totaling over \$322 million—including \$131 million in future estate gift expectancies.

“The Catholic Community Foundation is one of the most dynamic organizations of its type in the country,” Conzemius said. “I am excited for the future. Tony is a man of integrity that is steady, passionate and committed to Christ’s mission in the Church. He brings an evangelistic perspective, supporting Bishop DeGroot’s vision for lifelong Catholic missionary discipleship through God’s love. The Foundation is blessed to have his leadership, along with the talented staff and board members.”

Menke and his wife have five children and are parishioners of St. Lambert Parish in Sioux Falls.

HELD
Through Grief by Grace

A new 8-week educational series for adults who are experiencing grief due to the loss of a loved one through death.

Begins Feb. 6th From 6 pm - 8 pm 523 N. Duluth Ave.

Each week will include engaging presentations, prayer and small group discussion with others who have experienced a similar loss.

The Lourdes Center

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Recitation of the Rosary

Friday, Feb. 2 – The Rosary is recited for the faithful departed on the first Friday of the month at 10 a.m. in St. Michael Cemetery in Sioux Falls.

Soup supper

Feb. 8 – The youth at St. Peter the Apostle Parish, Platte, will host a soup supper from 5-7 p.m. to raise money for youth activities. There will be four choices of soup, sandwiches and desserts. Free-will offering.

Koinonia retreat

Feb. 9-11 – Holy Cross Parish, Ipswich, will offer a Koinonia retreat at the church’s Grace Center. Contact Cheryl Vogel at 605-216-8450 for more information.

40 hours devotion

Feb. 21-23 – St. Lambert Parish, Sioux Falls, will host a 40 hours devotion. The keynote speaker is Jessica Navin, manager of spiritual formation with FOCUS. Nightly events include: supper, children’s adoration, confessions, talks on spiritual warfare and healing. In addition, there will be Cathè for Teens Feb. 21-22. More details at stlambertparish.org.

Fish fry

Mar. 1 – 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 Brenda at 605-940-6086 or deepcreekoney@hotmail.com.

Chili feed and silent auction

Mar. 23 – Join us for a chili feed and silent auction to support BSA Scout Troop 346 on Saturday from 5-7 p.m. at St. Michael School Gym (use door D) at 26th and Marion Road, Sioux Falls. To-go boxes available after Mass. Funds support the Boy Scouts and their activities, like high-adventure and summer camps.

Bishop Hoch Deanery Scholarship applications available

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

South Dakota Right to Life

Stay informed and be engaged in the South Dakota legislative pro-life process. Every issue dealt with during the session is a moral issue that affects the everyday lives of our families and friends. Sign-up today to receive SD Right to Life’s weekly “Legislative Pro-Life Report” email by going to www.sdRightToLife.org. Current pro-life information is also available by clicking on the tab “Legislative Information.”

Sacred Heart Monastery

Feb. 2 – Online *Lectio Divina* at 10 a.m., Fridays, Feb. 2, 9, 16 and 23. 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.

Feb. 7 – Registration deadline for our 2024 lenten online Scripture Study on the Psalms. Part II will be offered twice, one group meeting Wednesday mornings, 9:30-11 a.m.; the other, Wednesday evenings, 7-8:30 p.m. Led by Sr. Mary Jo Polak. Beginning Feb. 14 and continuing for seven sessions,

we will study, discuss and pray the Psalms, using the resources of the Little Rock Scripture Study. To register or for more information, go to yanktonbenedictines.org/scripture-study or contact maryjo.polak@yanktonbenedictines.org/605-668-6021

Feb. 24 – Contemplative Mornings - Usually meeting on the third Saturdays, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbenedictines.org. yanktonbenedictines.org/retreats-contemplative-mornings.

The Lourdes Center

A God Who Knocks – The Lourdes Center will be presenting a four-week series exploring the impact of emotional wounds and opening the door to God’s healing love. This series will be held on Tuesdays from 6-8 p.m. beginning March 5. Register for this series at www.thelourdescenter.com. Please call 605-988-3775 with any questions.

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

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

**Epiphany,
Church of Epiphany
Beverly Scheuren - Apr. 26
Lennie Zens - May 17**



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