



# THE BISHOP'S BULLETIN



## *Live out holiness by* **PRACTICING VIRTUE**



**Cardinal virtues** help us choose **the good**

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# Cardinal virtues help us choose the good

**G**rowing in human virtue is not easy to do. It requires humility, sacrifice and discipline over our thoughts, feelings and disordered desires. The classic definition of virtue is a habit or a firm disposition that inclines a person to choose good and avoid evil. As difficult as it can be to always choose good and avoid evil, it is also important to remember that growth in human virtue brings great delight when we attain new levels of discipline, right order and prudent choices through the use of effort, education, perseverance and reason.

For example, one can grow in virtue through rigorous training programs like the military. But human education, discipline and development of right reason can also help us attain solid human virtues.

But, God has so much more in mind for us! As his beloved daughters and sons, he freely gives us supernatural help, which we commonly call grace. As the Catechism of the Catholic Church (CCC) teaches, “Grace is the help God gives us to respond to our vocation of becoming his adopted sons. It introduces us into the intimacy of the Trini-

tarian life” (CCC 2021). It is by this divine grace that God helps us to grow in the cardinal virtues, which we will be focusing on in this edition of The Bishop’s Bulletin.

The four cardinal virtues are prudence, justice, fortitude and temperance. The word “cardinal” comes from the Latin word *cardo*, which means “hinge.” Like hinges on a door that make a door easy to open, so, too, do the cardinal virtues function in relationship to all the other virtues.

*Prudence*, for example, enables a person to recognize his moral duty and provides the spiritual means to attain it. A prudent person learns and follows God’s will as revealed in Scripture and Tradition and, consequently, makes godly moral choices. They also develop a well-formed conscience attuned to and faithful to the truth.

St. Thomas Aquinas describes the virtue of *justice* as “a habit whereby a man renders to each one his due with constant and perpetual will” (*Summa Theologiae*, II-II, Q. 58, Art. 1). We owe God proper worship, obedience and love above all other things. We also owe proper justice toward others

by being morally good to them, respectful and seeking their good and the common good.

*Fortitude* enables a person to stand firmly against evil and hardship while remaining steadfast to what is good. An example would be those who are able to face great suffering and sometimes death because they are witnessing the truth of our faith. We are blessed to have many martyrs who witness the supernatural strength that comes from God to do good, regardless of the cost.

The virtue of *temperance* provides assistance to properly regulate our emotions and passions. As we know from experience, there are times in our lives when we feel strongly about something and our disordered desires can get the best of us. As we grow in virtue, all our desires are ordered by reason, enlightened by faith, and motivated by love.

As we journey through Lent this year, may we humbly turn to God in prayer and sacrifices, asking for an increase of all the divine graces that will help us grow in virtue. And may we be steadfast in making prudent, just, temperate and strong choices for the glory of God, and for the good of others and ourselves.

## MARCH

- 2 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 6 6:30 Confirmation, Risen Savior, Brandon, and St. Rose of Lima, Garretson, in Brandon
- 9 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 10 11:00 Confirmation, Cathedral of Saint Joseph
- 11 11:00 Diocesan Pastoral Council, Catholic Pastoral Center
- 14 11:00 Chrism Mass and Day of Reflection, Cathedral of Saint Joseph
- 16 5:00 Mass at St. Mary, Bryant
- 17 11:00 Mass at St. Henry, Henry  
Parish potluck at St. Henry, Henry
- 3:00 Eucharistic Adoration, Holy Rosary, Kranzburg
- 18-19 Pastorate 6 travel
- 20 Catholic schools 5th grade retreat, Watertown
- 23 10:00 Confirmation, St. Boniface, Idylwilde, St. John the Baptist, Lesterville, St. George, Scotland, St. Leo the Great, Tyndall, St. Wenceslaus, Tabor, St. Vincent de Paul, Springfield, in Tyndall
- 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 28 7:00 Holy Thursday, Mass of the Lord's Supper, Cathedral of Saint Joseph
- 29 3:00 Good Friday of the Lord's Passion & Veneration of the Holy Cross, Cathedral of Saint Joseph
- 30 8:30 Easter Vigil Mass, Cathedral of Saint Joseph

## APRIL

- 6 10:00 Confirmation, Holy Spirit, Sioux Falls, St. Dominic, Canton, at Holy Spirit
- 4:00 Stational Mass, Cathedral of Saint Joseph\*

\*Broadcast on Keloland TV or livestream via [sfcatholic.org](http://sfcatholic.org)

On the cover: *The Cardinal Virtues*, Raffaello Sanzio, 1511, Public domain.

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## THE BISHOP'S BULLETIN

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# ST. MARY SCHOOL SEES GOD'S HAND IN NEW BUILDING

By Marcus Ashlock

**A** Greek proverb states “a society grows great when men plant trees in whose shade they shall never sit.” Much like today’s call to missionary discipleship, one may never know the impact they have had on a person’s walk of faith.

We are called to live our lives in such a way that Jesus Christ can be seen through our actions and treatment of others. People may be watching, looking or even discerning their own beliefs, and one word or act at the right time may lead them to Christ.

“I see St. Mary’s School not as a tool, not a castle where the drawbridges are pulled up, but, actually, a beacon, a light and a place that says, ‘You know what, Lord, for your honor and glory, we are here,’” Father Shane Stevens, pastor and school superintendent at St. Mary Parish and School in Dell Rapids, said.

## FAITHFUL BEGINNING

Originally constructed in 1910, St. Mary School in Dell Rapids was a project from the country’s expansion

of parochial schools from the Baltimore Council. Six Presentation Sisters were the school’s first staff in the young state of South Dakota. That first year, students ranged in grades from first to eighth, with the intention of adding a new, higher grade each year until they were able to graduate their first class of seniors.

For many years in the beginning, the sisters also cared for some students who boarded at the school. The sisters lived on the third floor and taught school on the main floor. The basement had a heavy drape dividing a community room and the original chapel.

“It’s always been strongly supported by St. Mary Parish,” Father Stevens said. “I think of the tenacity, the toughness and the faith of these Presentation Sisters, because to be a religious sister, and the way they observed religious life at that time, was no easy feat. Then to be teaching and caring for these students in the evening, feeding them, making sure they’re getting bathed, and all the things that children need; it’s quite remarkable.”

Over time, the original building expanded with the construction of the current church in 1951, and in 1957 the current high school was built. Due to the lack of structural



Father Shane Stevens delivers remarks during the blessing of the new school building. (Photos by Elise Heier)

integrity of the original school, it was torn down and replaced with a convent for the Presentation Sisters in 1964. There was a discussion before beginning this new school construction project prior to 2020 whether to drop back to offering education through the eighth grade or build a new school.

“When I arrived here in the midst of Covid in 2020, I met with this task force to look at the work that they had done; they were at that point where they had been meeting and meeting, talking and discussing, and discerning and praying,” Father Stevens said. “They needed somebody to say we’re at least going to go for it. I just felt in my prayer and my discernment and meeting with these people that they should be given the opportunity to have a capital campaign and see if people were serious about the school, that they would need to make a sacrifice and really step forward and step out and be generous.”

## A LEAP OF FAITH

Father Stevens and the task force began their own capital campaign, one without the help of a company or organization to run it, going door-to-door, phone call to phone call, and farm visit to farm visit, making more than 300 meetings in almost two years. By shaking hands, they gathered momentum to keep the pre-K through 12th grade curriculum intact as the congregation sought to keep this legacy continuing for future generations.

For the Dell Rapids area to have a full pre-K to grade 12 Catholic school in a town of fewer than 4,000 people is special. By comparison, Yankton, a town of more than 15,000, educates Catholic students through the eighth grade before sending them to public school. Today, there are 270 students enrolled at St. Mary School.

Father Stevens was inspired by the Magnificat in St. Luke’s Gospel, feeling that St. Mary School is to benefit generations to generations of families using this school’s campus, one inherited from generations past. The need for a Catholic school was now more relevant than ever, and the Holy Spirit wanted this to happen with the amount of funding raised locally.

“I just can’t explain it other than that it’s an act of God that some significantly large gifts came in, with some beautiful smaller gifts, and this coalition of the willing kind of came together,” Father Stevens said. “It has to be a God thing, because how else can a parish of our size pull together and raise a nearly \$12.5 million school building up from a hole in the ground.”

## INTENTIONAL DISCIPLESHIP

According to Father Stevens, fundraising and construction were the easy parts; building a culture of intentional discipleship will be the challenge. The intention is to create a space for the surrounding area to be welcomed and encounter Christ; to make the church and school a central hub for not just Dell Rapids and Baltic, but also Colton, Chester, Trent and even Garretson. The intentional culture change happens in the school’s curriculum and activities, but it starts at home.



The choir sings during the blessing ceremony.

“You can do that in a Catholic school because the faith is imbued, the faith is woven throughout the course of the day,” Father Stevens said. “I would say when the parish, home and school are all strong and working together, then there’s the real opportunity for discipleship. I would also argue, if you send your children to a Catholic school but then don’t support it at home, or don’t feel supported in the parish, then they’ll know lots of things about God, but that doesn’t necessarily transform their heart.”

Father Stevens states there is a desire for this Christ-centered educational experience to ensure students learn to trust the Lord Jesus Christ as their Savior, brother and friend and come to know Our Lady as mother, as well as see their guardian angels as a friend helping them along each step of their way.

“As with anything in life, they’re going to have all kinds of opportunities with athletics and academics and other activities, music, band, all that; but in the end, what I think is important is that they are intentional in their relationship with Christ,” Father Stevens said.

According to Father Stevens, God has been working in bringing so many things together throughout this project and for the future. For example, the dedication initially could not be scheduled as soon as the school was completed; it looked as if Bishop DeGrood’s schedule had no openings until February. Soon, an opening came for Jan. 4, 2024, as the students came back from the Christmas holiday.



Bishop DeGrood blesses a part of the new building.

“It was then I realized that day was also the feast of St. Elizabeth Ann Seton, the patron saint of Catholic schools in the United States. I have her first-class relic on the altar and had prayed to her and St. Thomas Aquinas multiple times for their intercession and patronage through this experience,” Father Stevens said. “The fact that the day of thanksgiving, dedication and blessing was going to happen on her memorial feast was really quite providential.”

A few of the many donations received were from estate plans and the funds were given after a parishioner passed away. Someone listened to the Holy Spirit, prompting them to ensure future generations would benefit from their generosity; all the time knowing they may never live to see the new school built.

Seeds of missionary discipleship sown in a faithful heart bear fruit for the next generation in need.

**Dr. Marcus Ashlock is a former professor of agricultural communications and journalism and the former owner/editor/publisher of a weekly newspaper. A freelance writer in his spare time, he is a member of Christ the King Parish in Sioux Falls and a periodic host on Real Presence Live for Real Presence Radio.**



Students and teachers celebrate the new school building.

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The Justice Wall in the Vatican Museum contains a depiction of the cardinal virtues by Raphael. Justice is found outside of the picture above all the others.



# Live out holiness by PRACTICING VIRTUE

By Jake Geis

America in 2024 offers a dizzying array of choices. Purchasing something seemingly simple, such as a new coffee maker, becomes a complex game of compare and contrast between dozens of different makes, models and styles, each with its own features and price points. Great-grandpa didn't know there was anything but an enamel percolator that was up to that task.

Yet, there is a series of choices that we share with our forefathers, the kinds of choices all humans

must make. How will we react to the world around us? Will we take the hand life has dealt us and play the cards well? And do those choices we make, those cards we play, matter?

As Catholics, we would answer this question with a resounding, "Yes!" The more we choose things that are of God, the closer we come to him, thereby drawing others nearer to him as well. A firm and habitual disposition to do the things of God—the good—is what the Catechism of the Catholic Church (CCC) calls a "virtue" (CCC 1803).

## Defining a virtue

Monsignor Charles Mangan, priest of the diocese currently serving as associate professor at Mount St. Mary's Seminary in Emmitsburg, Maryland, says a virtue allows a person to perform good acts and give the best he or she has.

"The virtuous man or woman, boy or girl, pursues the good and chooses it and acts," he says. "It doesn't just remain in thoughts or desires or 'that would be nice,' but rather a virtuous person puts it in action."



Monsignor Mangan explains that, in all, there are seven best known virtues. The first three are the theological virtues of faith, hope and charity. The next four are termed the cardinal virtues. “Cardinal in Latin means ‘hinge,’” Monsignor clarifies, “and this shares the root with ‘cardiology.’” As cardiology is about the heart, being a cardinal virtue is like the heart is to the body—it is what other moral behaviors hinge on. There are other virtues, but they spring forth from these [four].”

The four cardinal virtues are temperance, fortitude, justice and prudence. Three of the four are uncommon in the modern lexicon, while the fourth (justice) is often brandished without understanding its meaning. But our culture’s unfamiliarity with them does not mean they are far from us.

“By living a grace-filled life, receiving the sacraments and daily prayer, we can grow in these virtues,” Monsignor says. “However, if we commit mortal sin, it places a roadblock in our ability to live these virtues.”

Because we make poor choices from time to time, coming back to the Sacrament of Reconciliation revitalizes our ability to live these virtues.

### Living virtue

While understanding virtue is valuable, how does it impact us in the trenches of daily life? Quite a bit, if you ask Alice Cournoyer, parishioner of St. Paul Parish in Marty. While her desire to join the Benedictines brought her to South Dakota, she discerned out of religious life. She stayed in Marty to work at the dormitories where she met her future husband, Raymond. Together, they have eight children, 31 grandchildren and four great-grandchildren.

The choices Alice has faced in the past, as well as today, have given her

the opportunity to develop in these virtues. A convert to the faith in her youth, Alice draws from both Jesus and the Blessed Mother. “She [Mary] has been central to my whole life, and she has given me strength through everything I’ve been through.”

Alice is currently raising five of her grandchildren due to life circumstances favoring this arrangement for the grandchildren. A lifetime spent caring for young people has had its highs and lows, wins and losses. And in each of these, there was the opportunity for Alice to grow in virtue.

### Temperance

Of these virtues, *temperance* is one that seems the least popular in modern Western culture.

“Temperance is moderation in various pleasures,” Monsignor Mangan explains. “These things are good, or at least neutral, on their own, but they need to be controlled with direction and order. For example, the Church does not object to alcohol, yet over-indulgence is a problem because we are robbed of our ability to reason.”

In raising children, Alice knows that directing the children towards temperance is more than simply creating a list of do’s and don’ts. It requires instilling a life open to direction by the Holy Spirit, so when the temptations come, the children are more apt to choose the right path.

“Everything in my life, I operate out of prayer,” Alice reveals. “The little children are happy to pray and happy to read the books about Jesus. It gets harder as they get to be teenagers. But if it gets into their minds now, I know that will still be in there; they will still be able to go back to that.”

As children grow up to make their own decisions, it can be hard as a parent when they make poor choices.



Monsignor Charles Mangan is an associate professor at Mount St. Mary’s Seminary in Emmitsburg, Maryland.

Yet, Alice feels hopeful because of the Catholic upbringing she gave her children. She tells the children, “I don’t care what you do in your life, ... but have Jesus in your life because I can’t imagine anyone living without him or without prayer. Even the kids that went through hard times, they were able to pull through because they told me, ‘It’s the prayers you taught me, Mom. They are what helped me overcome that time.’”

### Fortitude

The pain of watching children make poor choices breaks a parent’s heart. And the struggles of living your own life righteously are difficult as well. To meet these challenges, it takes *fortitude*.

“Fortitude is different than courage,” Monsignor Mangan points out. “Courage is similar to fortitude, but with more arduous circumstances, with things that are more strenuous and more dangerous, we must have fortitude.”

Courage gives a person the initiative to act when confronted with an issue, such as speaking up on an uncomfortable issue at work. Contrast



this with fortitude, which carries a person through the depths of sorrow that we inevitably encounter on our walk through life.

“Fortitude provides the strength and perseverance, even in the midst of suffering, to carry out the right action,” Monsignor Mangan says.

Faced with difficult family circumstances, the natural question to ask Alice is why she keeps trying to parent amid it all. Her response drips with fortitude.

“I’m never going to give up. I have times when I feel like I want to break down and give up, but I know my Father and my Mother Mary, and in praying to them they give me strength,” Alice says. “I know Scripture says God will never give us more than we can bear. Sometimes I have to ask him, ‘Are you sure? I know you are always right, but this is hard.’ But he gives me strength.”

Her determination to carry on is not without its high points. “Over time I am able to see the rewards. Sometimes one of the kids is being a problem at home, but when they go up for the children’s homily, they are very attentive. It helps me know they are listening at home.”

This provides encouragement for her mantra, “You don’t give up. You just ask for more grace and ask for more help and God gives it to you.”

## Justice

But virtue isn’t an inward reflection, laser-focused on our will power. It also concerns our choices regarding our actions toward others. Monsignor explains, “*Justice* is the virtue that governs our relationships with others.” This virtue, often cited today, contains more depth than a catchy slogan on a protest sign.

“We hear a lot about justice in various ways today,” Monsignor Mangan says. “Justice is giving to someone what is due to him, what he is entitled to. For example, we can think of the right to life, the right to a good name, the right to food, clothing and shelter. Being just is making sure another has what he needs to flourish in the human community.”

But justice isn’t simply another name for good works. Monsignor connects it to other values. “Mercy is closely tied to justice. It’s a good thing for us to think of this too—to be merciful and compassionate towards those who have not been given justice.”

The sting of injustice is one that

Alice has experienced. She is of Native American and white ancestry, and Raymond is a member of the Ihanktonwan Nation (Yankton Sioux Tribe). Their children and grandchildren show varying degrees of Native features, which has led to unfair comparisons and, at times, outright discrimination.

The young children have the most difficulty processing these experiences and, in her opinion, seem to take them the hardest. She has a technique to comfort them when it happens.

“When something happens with the kids that involves prejudice, I remind them about the song that Jesus loves all the little children—red, yellow, black and white,” Alice says. “And I show them a vase of flowers and say ‘Look at all the different colors. Doesn’t it look prettier because they are all different?’”

## Prudence

Being capable of explaining to and nurturing these children in sad situations highlights the final cardinal virtue, *prudence*. “Prudence is doing the right thing in a particular situation, in the right time and manner,” Monsignor Mangan says. He echoes St. Thomas Aquinas’ assertion that prudence is, “right



reason in action,” which allows us, as the catechism says, to “apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid” (CCC 1806).

Prudence is a key when evangelizing. Alice relies heavily on it when sharing the Gospel during acts of charity.

“I pick up a lot of people and give them rides,” Alice starts. “Sometimes, I pick up people who have been drinking. They see my rosary hanging on the mirror and they tell me they are sorry and that they can’t quit, and they feel bad about themselves. I tell them I’m a sinner, too, and ask them if they want me to pray with them.”

And she isn’t just making small talk about prayer; Alice means it. When praying during these car rides, she says, “My go-to is the divine mercy chaplet. I say, ‘If you don’t mind, would you like to join in on that short part (have mercy on us and on the whole world)? I think you will feel better if you do.’”

From there, she builds a connection through empathy. “I’m not here to judge you,” Alice tells the riders. “My life is hard, too; I have family that has gone through this, too. God

came here for sinners, and if you feel like you are a bigger sinner, then there is the opportunity for more glory for you because Jesus died for you and all of us.”

Instead of awkward, Alice finds the experience fulfilling. “They always feel better when they do join in, and they thank me when they get out of the car. I’ve had really good experiences with it.”

### **Virtuous choices bring order to relationships**

The choices Alice has made in her life, from parenting to evangelizing, have been marked by the four cardinal virtues. Embracing these puts our relationships with others in right-order.

“These virtues can help us appreciate we are sons and daughters of God and brothers and sisters to one another,” Monsignor Mangan says. “God invites us and expects us to live out our call to holiness by way of practicing these virtues.

“There is a great incentive to live these virtues, because if we do so, we will know our relationships with others are ordered as they should be. If we don’t live these virtues,

we know that our relationships with others will be very tattered and very scattered. These virtues are a protection for us, a check and control for our actions, because of our human inclinations to sin, we can get off track,” Monsignor concludes.

And those inclinations to sin, that concupiscence, leads us back to our daily choices. Do we exercise prudence to maximize safety on the road when confronted with a reckless driver, or do we succumb to the temptation to pull alongside and extend a rude gesture? Are we temperate with the good things God has gifted us, or do we gluttonously engulf sweet treats or cold brews? Do we have the fortitude to bear sorrows patiently, or shirk from a duty or task because it is difficult? Do we extend justice to our neighbor, or do we fall into the “me first” mantra that is sinking American culture?

In short, the real choices in life ask more of us than selecting a coffee maker. The question is, will you choose virtue or not?

***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.***

# Priest shares the beautiful fasting practices of African churches

By Father Pasquale Armando Francesco  
(parochial vicar at the Cathedral of Saint Joseph)

I'd like to share with you some of the lenten practices from Northeast Africa, where I am from. I'm going to focus on fasting, as there are many beautiful practices full of meaning and grace.

It may be helpful to first know some of the seven different Catholic rites: Latin, Byzantine, Alexandrian, Syriac, Armenian, Maronite and Chaldean. These rites have their own liturgical ways of celebrating the Mass and sacraments, and they have varied ways of how things are to be done in terms of location, culture and traditions. This makes the Catholic Church colorful and rich.

What are the rites in African churches?

In some Eastern and Northeastern African countries, there is the Alexandrian Rite. In Egypt, it is the Catholic Coptic Rite. The Alexandrian Rite, which is also called Catholic Ge'ez Rite, is in Ethiopia and Eritrea. Other parts of Africa follow the Western Rite or Latin Rite.

Fasting in Northeast Africa is a bit serious and different because of their neighborhood religions and other Christian believers like Coptic Orthodox and Ge'ez Orthodox.



The Ethiopian and Eritrean liturgical calendars have seven major fasts in a year, which I will describe below. Some of the fasts may have different dates from one year to the next, depending on whether the year is a leap year or not. The fasting dates listed below can be converted using the Ethiopian calendar converter.

## 1. ABIY TSOME (FAST OF GREAT LENT)

Abiy Tsome, or the Fast of Great Lent in Ethiopia and Eritrea, is a period of strict fasting and prayer observed by Ethiopian and Eritrean Orthodox Tewhado Christians (influenced by neighborhood Christian tradition) during the season of Great Lent, which occurs in the lead-up to Easter. It is marked by abstaining from certain foods such as meat, dairy and eggs, and by increasing one's participation in church services and other spiritual practices. The fast of Great Lent is seen as a time of spiritual cleansing and renewal, and is considered a crucial part of the Ethiopian Orthodox Christian faith.




Abye Tsome (Lent), a 55-day fast before Easter, is the longest and most intensive one in the Ethiopian and Eritrean Orthodox and Catholic fasting calendar. It also includes Tsome Himamat, a seven-day fast that starts on the Monday after Palm Sunday until Easter, a holy week that commemorates Jesus Christ's travel into Jerusalem before his time of suffering, Crucifixion and Resurrection.

## 2. TSOME HAWARIAT (FAST OF THE APOSTLES)

Tsome Hawariat, also known as the Fast of the Apostles, commemorates the time when the Apostles of Jesus received the gift of the Holy Spirit and their immediate devotion for fasting and prayer to be fully prepared for their mission of spreading the message of Jesus Christ. They then set out from Jerusalem to share the teachings of Jesus Christ with the world. Tsome Hawariat begins on the first Monday after Pentecost and lasts between 14 and 44 days, always ending on July 5.

## 3. TSOME NENEWE (FAST OF NINEVEH)

Tsome Nenewe, or the Fast of the Ninevites in Ethiopia and Eritrea, is a fast observed by some members of both



The lenten dishes of Ge'ez Rite churches.

the Orthodox and Catholic Church. It is based on the biblical story of Jonah and the city of Nineveh, in which Jonah was sent by God to deliver a message of repentance to the people of Nineveh. When the people of Nineveh heard Jonah's message, they repented and fasted in order to seek God's forgiveness. The Fast of the Ninevites in Ethiopia and Eritrea is observed as a way to honor this act of repentance and to seek God's mercy and forgiveness. It is typically observed for three days, during which believers abstain from food, drink and other pleasures. It is usually observed in the lead-up to the Ethiopian Christmas, which is celebrated on Jan. 7. This fasting period begins on the Monday following the feast day of the Exaltation of the Holy Cross and lasts for three days.

#### 4. TSOME FILSETA (FAST OF THE ASSUMPTION OF BLESSED VIRGIN MARY)

The Fast of the Holy Mary is observed by both Catholic and Orthodox Christians in honor of the Blessed Virgin Mary. It is held in August and lasts for 14 days. During this time, believers abstain from all food and drink from sunrise to sunset and spend their days in prayer and devotion to the Virgin Mary.

The Fast of the Holy Mary is seen as a way to honor the mother of Jesus, and to seek her intercession and guidance in the face of difficult challenges and hardships. This fasting period begins on the Monday following the Feast of the Assumption of the Blessed Virgin Mary and lasts for two weeks. It is Aug. 7-21 (fixed date).

#### 5. TSOME NEBIYAT (FAST OF THE PROPHETS)

Tsome Nebiyat, or the Fast of the Prophets, is a period of fasting and prayer that commemorates the lives and teachings of the prophets of the Old Testament of the Ethiopian Orthodox Bible. The Fast of the Prophets is considered a time of spiritual renewal and is an important part of Ethiopian and Eritrean Orthodox Christian faith. This fasting period begins on the Monday following the Ethiopian and Eritrean Christmas and lasts for 43 days from Nov. 25 to Jan. 6 (fixed date).



throughout the year. These may involve partial fasts or abstention from certain foods, such as meat or dairy and they are usually frequented by monks, priests and senior members of the Church.

Father Pasquale's 12th anniversary on Jan. 14, 2024, at St. John Chrysostom Byzantine Rite Catholic Church.

#### 6. TSOME GEHAD (FAST OF THE VIGILS)

Tsome Gehad is a period of fasting observed by Ethiopian Orthodox Christians. It is held in the weeks leading up to the Feast of the Annunciation, which commemorates the announcement of the birth of Jesus to the Virgin Mary. The Fast of the Vigils is a time of spiritual reflection and preparation for the Feast of the Annunciation. This fasting day takes place the eve of the Ethiopian Christmas and the day before Epiphany, which is the Baptism of Our Lord (Dec. 28 and Jan. 10/18 fixed date).

#### 7. TSOME DIHINET (FAST OF WEDNESDAYS AND FRIDAYS)

Tsome Dihinet, or the Fast of Wednesdays and Fridays in Ethiopia and Eritrea, is a practice observed by most Orthodox Tewhado and Catholic Christians. They traditionally abstain from eating animal products and other rich foods on Wednesdays and Fridays as a way to practice self-discipline and devotion. This practice is based on the belief that Wednesday was the day that Jesus was betrayed by Judas Iscariot, and Friday was the day of Jesus' crucifixion.

Fasting on these days is a way for believers to show their devotion to Jesus and to remember his suffering. People are more devoted to these spiritual ways of observing Christian fasts and in some regions, even restaurants sell no animal products on these days. This fasting is carried out during Wednesdays and Fridays throughout the year, except for the 50 days after Easter.

In addition to these major fasting periods, the Ethiopian Orthodox Church has several minor fasting periods



## WHAT IS THE MEANING OF HUMAN SEXUALITY?

**Q** *There seems to be so much controversy about the Church’s teaching about gender, sexual morality and so on. How can I explain these teachings when so many people seem to take issue with it?*

**A** Of all of the questions I get—both for this column and in my work for the diocese in general—this is easily among the most pressing. As the question indicates, the Church’s teachings on these topics are very controversial, not just for those who aren’t Catholic, but even for many Catholics as well.

But not only are these teachings controversial, they are also incredibly significant. For all of these topics relate to one single issue: what does it mean to be human? What is the human being, and what is the human being *for*?

Because of the significance of this topic, I’m going to take a few months to unpack the Church’s answer to this question. In essence, I’m going to offer a brief summary of the Church’s teaching on the human person, to briefly present Jesus’ answer to the question, “What does it mean to be human?” So let’s begin.

First, it’s worth noting that this is a somewhat “abstract” question. That is, it is a highly philosophical and theological question, and oftentimes, philosophy, theology and doctrine can seem irrelevant to and removed from the concerns of everyday life for individuals, families, schools, parishes and pastorates.

Just the opposite is in fact the case: ideas do have consequences, and many of the issues we are dealing with today illustrate that truth. Why? Because many of the issues that have arisen today, issues like gay marriage and transgenderism, result from differing ideas and conflicting answers to that question: “What does it mean to be human?” and, even more specifically, to the question of “What is the meaning of human sexuality?”

These questions are ones to which the Church has given great attention in our time. At the Second Vatican

Council in the 1960s, the Church notably taught that in Jesus Christ, God has fully revealed man to man himself: in Jesus—who he is and what he teaches—we come to understand both who and what we are and who and what we are called to be.

Pope St. John Paul II focused deeply on this teaching of Vatican II, most notably presenting the Church’s teaching—Jesus’ teaching—on the human person in his five years’ worth of weekly addresses, which have become known as the “Theology of the Body.” And in all sorts of other ways and places, the Church has sought to present anew Jesus’ answer to the question: What does it mean to be human?

Unfortunately, as noted at the beginning of this column, the reality is that this teaching has not been deeply absorbed into the minds and hearts of many Catholics today, let alone our fellow Americans. In fact, just the opposite is often the case. As study after study indicates, many American Catholics have only a superficial grasp of the Church’s teaching on the human person, specifically in areas of human sexuality. The result of this is that they are unable to deeply embrace this teaching themselves and therefore do not give vibrant and effective witness to that teaching to others. And in some cases, that lack of understanding even results in outright opposition to Church teaching.

It needn’t be this way. As my own experience and the experience of countless Catholics across our diocese, our nation and around the world attests, the Church’s answer—Jesus’ answer—to this question truly is Good News. Once it is understood and embraced, it is both transformative and empowering; it changes lives in an attractive and winsome way, and in so doing, draws others in. And the better we understand this teaching ourselves, the more effectively we can bear witness to it in our own lives, and the more easily we can hand that understanding on to others as missionary disciples.

In next month’s column, we’ll begin to look at three key aspects of the Church’s teaching on this topic, starting with this one: the Church’s teaching isn’t a matter of opinion, but of truth, and, as such, it is transformative.



Be sure to check out the additional resources at [sfcatholic.org/answer](http://sfcatholic.org/answer).

If you have a question you need an answer to, email [rkranz@sfcatholic.org](mailto:rkranz@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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# Honor your faith journey with your children

By Lois Heron

This month, we continue to build the proverbial family altar using the Sacred Scriptures as our blueprint. What God commanded Joshua to do with his people, he still commands us to do with our people—build altars of remembrance. These altars are “to be a sign among you. When your children ask you, ‘What do those stones mean to you?’” (Jos 4:6). We will be able to recount the reasons for our faith in the one true Lord God Almighty.

We, in effect, build altars of remembrance in our homes each time we come together to celebrate birthdays and anniversaries, graduations and weddings, even funerals. We tell our children the events of their birth; we share the story of how we met our husbands and wives; we hang memory boards at graduation open houses and funerals to celebrate a life in photos and memorabilia.

What would happen in our homes if we honored our faith journey as much as our family journey? Do our children and grandchildren know the story of our faith in God? Do we know our story of faith in God?

Last month, we discussed the instruction from the Shema (“to listen or hear”) to “Keep these words that I am commanding you today in your heart” (Dt 6:6). This month, we will consider the next instruction from the Shema where God directs his people to “Recite them to your children and talk about them...” (Dt 6:7).

When we know why we choose to practice our Catholic faith, it is much easier to confidently practice our faith in what we do and how we live. When we recite the Nicene Creed like practicing Jews recite the Shema, it sets the trajectory of our lives, and it can set the trajectory of our children’s lives when we live what we believe. The bottom line for us as parents and grandparents is to guide our children in establishing a Catholic worldview in our everyday existence. Where do we begin? St. Peter wrote to the early Christians:

*“... In your hearts, sanctify Christ as Lord. Always be ready to give a reason why you (believe in God) to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence.” (1 Pt 3:15)*

Giving an account of something is at the heart of storytelling; its effect is proven in history. It is how the faith was passed down to us, beginning with the story of the Jewish nation recorded in the Old Testament. When we share our stories of faith in God with our children (or anyone for that matter), we effectively give an account of the hope that is in us.

Have you ever spent time meditating on the events of your life in the rubric of God’s providence? That’s an excellent place to start telling your faith story to the next generation. This month, we are sharing some seed thoughts and questions you can ask yourself as you prepare to make a practice of *reciting* our Catholic faith to your children. In the upcoming months, we will explore ways to implement the what, when and how of building a household of faith.

What’s your earliest memory of feeling God’s presence? That is where your faith journey began.

Children are always intrigued by our childhood stories; we can capitalize on that as we learn to recite our faith.

When was a time you felt a strong sense of God’s presence? No doubt there’s an interesting story that accompanies that memory, too. Is there a tender or dramatic moment you can share with your children?

When you look back at your life, where can you identify a blessing in disguise? Understanding where God came through for you unexpectedly can help you articulate the memory to your children. Share the circumstances of a time when money was short for a need, and God provided it. Share the circumstance of a time when you were lonely, afraid or angry and how God helped you overcome it.

What are some of the blessings of God’s natural world most meaningful to your life? Recall times in your childhood when you experienced those blessings. Share them with your children and grandchildren! In the present, there are so many moments we can seize when we are in nature with our children to point them toward our Creator God. When you hear a bird call, wonder aloud with them why God designed that bird to sing that song. Thank the Lord out loud for the weather, even when it’s not agreeable to you. Again, we are pointing our children to God by displaying an attitude of praise and thanksgiving for things present, past and future. We can instill faith and hope in God in our children every tiny moment of the day!

Building a holy environment where our faith in God is active, remembered, treasured, celebrated and passed on to generations to come is a privilege and honor. Let’s pick up our tools and get to work!



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



# Healing comes in encounter with Jesus

By Shannan McQuade

The season of Lent is often associated with sacrifices that are done intentionally in order to bring us closer to Christ. But Lent also presents an opportunity of introspection and healing. When considering the austerity of Lent, Father Tyler Mattson (parochial vicar in Pastorate 17) compared it to the image of the desert.

“The desert is a place of scarcity, but in Scripture, it’s also a place of encounter,” Father Mattson said. “When we are stripped away of our comforts, we become open to receiving the Lord.”

In this solemn time, we are given an invitation to step into the desert with the Lord and open ourselves to receive him and encounter him. In a particular way, Lent presents us with the opportunity to reflect on the areas where we might need healing—more specifically, looking at the ways in which we might need healing from wounds from past relationships.

## Step into the desert

During Lent, we can step into the desert and allow Christ to encounter us in the hurt of wounds from past relationships. Father Mattson says the first step though is to recognize the hurt and allow that wall to be broken down, that we might encounter Christ.

“It’s easy to find ways to ignore our hurt and our pain,” he said. “God wants to teach us things in moments of uncomfortableness.”

It’s easy to look inward on ourselves and find the areas where we are hurt, but it’s harder to look outward to Christ and allow him to enter into that place and provide his abundant love and healing.

Father Mattson says the loss of a

relationship does come with a certain amount of grief.

“When we give our heart to someone, we are giving part of ourselves that we can’t get back, so there will be something missing,” he said. But we must focus on the step into the desert. “Being in the desert post-relationship allows us to focus on the pain and encounter the Lord.”

While entering into the desert can feel desolate and lonely, it’s an important step where we can realize that the Lord is in the desert with us. He is there to encounter us and heal our hurt.

## Finding the desert

These ideas paint a picture in our heads of how healing might occur, but it’s also important to practically look at how we get there. Father Mattson encourages someone who is hurting to find ways to cut out media in their life. He says we should “work to create the desert.” We must find ways to enter into the desert to be encountered.

It’s good to recognize and live in the hurt of those wounds because, as Father Mattson said, “When you approach suffering with the lens of love, we find Christ.”

So, although the desert seems desolate and lonely, it is also a quiet space in which we come to present our suffering to Christ, so that we might experience and encounter his love.

Father Mattson also suggested that we replace media with other friendships that will build us up and show us the love of Christ.

“I know I’m going to spend eternity with God, but God has also put me in this Church where there is a taste of eternity now,” he said.

The community we are gifted and surround ourselves with is filled with people Christ has given us to show us his love. We don’t have to carry our cross by ourselves. Christ has given us the Church and her community to walk with us in our journey.

It’s also important to realize that there are entities of the Church that can specifically help with healing. Father Mattson encourages us to remember there are some things we cannot do alone. It’s important to seek out counseling and spiritual direction if needed. The Lourdes Center is a great gift to our diocese that can help those who need further love and guidance.

## Heal your heart

We aren’t meant to be in the desert forever. We are called to the desert that we might heal, but we also have to remember the glory of the Resurrection.

“We have to spend time in the tomb in order to reach the Resurrection,” he said. “We have to feel the things we need to feel and experience the silence of Holy Saturday.”

While we must sit in the uncomfortableness and experience the silence of the tomb, the tomb isn’t forever. Christ conquered death, and the glory of the Resurrection comes on Sunday morning. In this time of reflection and healing, it’s important to recognize that it isn’t forever.

“The healing is the slow recognition that the Lord sees you and loves you,” Father Mattson said, “and you have the hope that it is possible.”

**Shannan McQuade is the director of faith formation at St. Katharine Drexel Parish in Sioux Falls. She holds degrees in theology and evangelization and catechesis and is pursuing her master’s degree in theology.**



Father Tyler Mattson is parochial vicar in Pastorate 17.

# Easy ways to offer sacrifices as a family during Lent

By Katie Eskro

Even though the Church has given us a framework for preparing in Lent, such as fasting on Ash Wednesday and Good Friday and abstaining from meat on Fridays, when it comes to discerning an extra penance we want to add, it can be a struggle. Throw in family life, already full of busyness and sacrifices, and it can be even more difficult to discern something that will be a sacrifice, but not so difficult that it becomes a heavy burden.

Betsy Madsen, parishioner at Sacred Heart Parish in Aberdeen, knows this balance well. “When my oldest kids were little,” Betsy says, “I had a few lenten seasons where I tried to do too much at once ... Those years I would quickly burn out.”

In the years of changing diapers, nursing, getting children down for naps, and quiet time being scarce, it’s especially easy to choose spiritual practices that push parents over the edge rather than bring them closer to Jesus and his suffering. Betsy has learned, “If I incorporate my lenten penances into my daily routine—not trying to change too much at a time—my Lent is much more meaningful.”

Betsy has begun doing this by living a “St. Therese Lent.” “I pick something that I am doing,” Betsy says, “and just do it better or more joyfully.” Betsy got the idea from one of her favorite religious books, St. Therese’s “Story of a Soul.”

“In the book, St. Therese advocates offering up the little things in life or doing extra for God, joyfully,” Betsy says. “When I first read the book, I thought that this was something that I could actually do, something little.”

This has inspired Betsy to live her Lent more closely with St. Therese’s “little way,” and has made her lenten journey more peaceful, relaxed and preparatory for Easter.

These small acts might be smiling at a stranger, visiting an elderly person, making a meal for a family who has just had a new baby, or not hitting the snooze button and getting up a little bit earlier for prayer time.

“I believe that when the sacrifice is little, we think about it many, many times a day,” Betsy says. “Each time we think

of it, we are telling our Lord, ‘I love you, I won’t do this,’ or ‘I love you Lord, so I won’t eat that.’ Each time we can do that, it’s a win.”

Betsy has learned that by living Lent in this way, it isn’t just about the sacrifice, pushing her will or her body to extreme limits, but rather it’s about how that sacrifice turns her face toward Jesus and reminds her of his presence in her life.

## Celebrating Lent as a family

As her children have grown, Betsy and her husband, Scott, have invited their children into living Lent this way together as a family. Scott and Betsy have five children between the ages of 20 and 9, and as their children have grown, they have done this in different ways based on their children’s age and development.

Before Lent begins, the family has conversations about what they feel they would like to give up as a family. Often this includes things like “eating less sweets, eating more simple meals, going to the church more often, watching less television and being on the phone less,” Betsy says.

For their teenagers, Scott and Betsy encourage them to also choose a lenten penance of their own that they feel called to take on.

“As the kids get older, we encourage them to take on their sacrifices that are appropriate for their age,” Betsy says. “We still do our family sacrifices but talk to them about how they want to grow in their faith during Lent and how they will do that. Having someone else know [their] intentions and also writing them down is very helpful.”

However, Betsy tries not to “police” over her older



Betsy and Scott Madsen and their children, Sophia, Eva, Gianna, Leo and Gabe.

children and allows them the space and mercy to fail and try again. “Teenagers are still needing guidance, but they need to make the faith their own as they will be out of the house soon,” Betsy says.

One of her teenagers’ favorite lenten practices is spending more time in church. “They have a quiet space to talk to God on their own terms and to hear his voice,” Betsy says. This quiet time with God has allowed her children to grow in their relationship with God in a unique way.

They also try to go to confession as a family during Lent. Seeing each other and other people of the community receiving the Sacrament of Reconciliation is such a gift, Betsy thinks. “As they get older and leave the house, having this visual helps engrain that this is for a lifetime, and one needs to choose it and make time for it,” she says.

### The meaning of sacrifice

Betsy and Scott have conversations about the why behind the penances and practices of Lent. One example is how Betsy tries to make two simple, meatless meals a week during Lent, and when they eat these meals, they talk to their children about how blessed they are to have such good food available to them. Having simple meals can remind them of how much they have been given when so many in the world go hungry.

“We talk to the kids about how it would feel to be those children without food,” Betsy says. “Why did God place us here, in a warm house with food and family? How would we respond if those individuals asked us for food? Should we wait until they ask us?” In this way, Scott and Betsy help their children to remember those in need and to be thankful for what they have been given.

Betsy also encourages her children to keep making these small sacrifices because it will help them to grow in virtue. “I tell my kids that we have little sacrifices throughout Lent so that we can practice saying no to ourselves. Having self-control and saying no to something that we want will make it easier in the future when we are tempted and really want something that is not good for our soul,” Betsy says.

Another small way Betsy has found to help her children enter into the penitential season of Lent is through the lives of the saints. She enjoys reading the book “St. Therese and the Roses” to her younger children. It is a children’s chapter book and helps them understand the purpose behind small penances and sacrifices.

For her older children, Betsy helps them find a book about one of their favorite saints and a Bible they can journal in. This spiritual practice has helped her children understand the spirit of sacrifice and suffering.

## ANNIVERSARIES

### MILBANK

Tim and Donna Jurgens, 50th anniversary, Mar. 2

### ROSHOLT

Daniel and Bonnie Zach, 50th anniversary, Feb. 16

### SIoux FALLS

Michael and Rita Donovan, 60th anniversary, Feb. 8  
Dean and Carole Nasser, 50th anniversary, Mar. 16

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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](http://sfcatholic.org) website edition. Send a color photo, your anniversary information and a self-addressed, stamped envelope by March 8 for inclusion in the May 2024 edition to:

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Or email to:  
[bwingen@sfcatholic.org](mailto:bwingen@sfcatholic.org).

### It’s all about Easter

The Madsen family also recognizes the importance of not losing sight of the purpose and bigger picture of the lenten season. It is preparation for Easter, the biggest feast of the Church year, and this should not be forgotten in the midst of Lent. “After you fast, you feast!” Betsy says.

Betsy also thinks it’s important to remember that Lent is a gift. As Catholics, we should choose an attitude of joy and gratitude for this season. And when it comes to Easter, the Madsen family celebrates in a way that shows this joyful and grateful attitude.

“We make the celebration as big as we do for Christmas because Christ is risen! This is a reason to celebrate,” Betsy says. And the celebration is so much more meaningful after a Lent of making small sacrifices.

“If you celebrate Lent as a family,” Betsy says, “Easter is so much more joyful!”

*Katie Eskro is a member of Sacred Heart Catholic Church 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.*



Immaculate Conception, Watertown



St. Joseph Indian School, Chamberlain (opposite role day)

## CATHOLIC SCHOOLS WEEK AROUND THE DIOCESE

At the end of January, Catholic schools around the diocese participated in National Catholic Schools Week. This year's theme was: "United in Faith and Community." From delicious breakfasts to all-school Masses, this year proved to be an unforgettable week for students.



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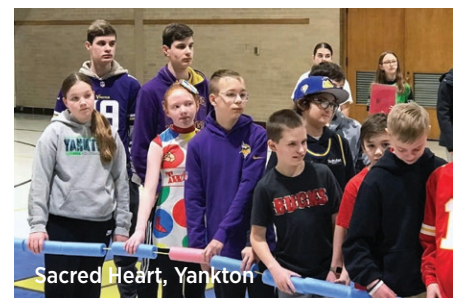
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St. Lambert, Sioux Falls



St. Joseph, Pierre (4th graders at Edgewood Assisted Living & Retirement Home)



Sacred Heart, Yankton



Bishop O'Gorman Catholic Schools all-schools Mass



St. Mary, Dell Rapids

# Sister Erin Colgan dies at 58

Sister Erin Leah Colgan, OSB, 58, died on Jan. 20, 2024. Mass of Christian Burial was celebrated Jan. 26 at Bishop Marty Memorial Chapel. Burial was in the monastery cemetery.

Erin Colgan was born July 10, 1965, to James and Alice (Scott) Colgan in Fremont, Nebraska. She was the second of four children and was raised on an acreage two miles north of North Bend, Nebraska. She graduated from North Bend Public School in 1983 and attended Wayne State College, earning a Bachelor of Arts degree in business and education with a computer science endorsement in 1987. After graduation, Erin worked with the University of Nebraska Foundation before entering Sacred Heart Monastery, making her final profession of vows on Aug. 2, 1997.

Sister Erin worked at Mount Marty College as an assistant registrar and, later, as the registrar until 2004. During this time, she also attended the University of St. Thomas School of Law in Minneapolis, Minnesota, receiving her Juris Doctor of Law degree in 2007. She practiced law at East River

Legal Services in Sioux Falls from 2008 to 2012. In 2013, she returned to Mount Marty where she worked as the compliance officer until 2015. Afterwards, Sister Erin's ministry was at Sacred Heart Monastery in the business office and managing the monastery Gift Shop.

Sister Erin is survived by her Benedictine Sisters, her father, James Colgan of Fremont, NE; brother Derick (Jill) Colgan of Nebraska City, NE; sisters Anne (Dave) Webb of Ventura, CA, and Heather (Philip) Mead of Sioux Falls. She is preceded in death by her mother, Alice Colgan, and nephew, Holden Mead.




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## UPCOMING EVENTS

# Two must-see events returning in March

Two popular events return to the diocese this March by way of Mount Marty University. Stations of the Cross will be presented at the Marian Auditorium on the Mount Marty University campus March 26 and 27 and the 5th annual Aquinas Lecture will be held at the Cathedral of Saint Joseph on March 29.

### 2024 Stations

This living stations event is put on during Holy Week each year by the Mount Marty University theater department. Tuesday, March 26 at 7 p.m. will mark the first night, with an additional presentation on Wednesday, March 27, also at 7 p.m. The Wednesday presentation is part of the Magnify at the Mount series, which is coordinated by Campus Ministries.

“Stations has become a tradition on our campus during Holy Week,” said Andy Henrickson, director of theater at Mount Marty University. “Conceptualizing stations has been a journey throughout the years. With each version, we have brought a new setting with scenery and lighting. This year we have a new choral director, Dr. Tyler Thress, and we will be using live vocal and instrumental music.”

Doors will open at the Marian Auditorium at 6:30 p.m. both nights. The event has general seating and is free of charge. This year, the living stations event is being sponsored by Avera and the Catholic Community Foundation for Eastern South Dakota.

### Aquinas Lecture series

This year will mark the 5th annual Aquinas Lecture series organized by Mount Marty University and held at the Cathedral of Saint Joseph in Sioux Falls. The lecture is entitled “Holiness in an Age of Unbelief.”

Dr. Larry Chapp, a retired professor of theology at DeSales University, will deliver the talk. He will explore what sanctification means in our current age and what it looks like. Dr. Chapp is owner of the Dorothy Day Catholic Worker Farm and host of the blog Gaudiumetspes22.com.

The event will be held March 19 at 7 p.m. in the parish hall. Registration to the event is not required but is encouraged. There is no cost to attend. The event is spearheaded by the Benedictine Leadership Institute and sponsored by the Catholic Diocese of Sioux Falls and the Cathedral of Saint Joseph.



**UPCOMING RETREATS**

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RETREAT AND CONFERENCE CENTER

**SILENT RETREATS**

**Men's Silent Retreats**  
April 4-7, 2024  
September 19-22

**Women's Silent Retreats**  
April 18-21, 2024  
July 25-28  
October 3-6

**SPECIAL RETREATS**

**Healing Retreats**  
**October 11-13, 2024**  
**Undone: A Healing Retreat**  
-directed by Father Scott Traynor

**Couples Retreat**  
**April 12-14, 2024**  
-directed by Father James Mason  
**November 15-17, 2024**  
-TBA

**DAY OF RECOLLECTION**  
*Broom Tree Days of Recollection begin at 10 a.m. and consist of conferences, time for Adoration, Mass, and an opportunity for the Sacrament of Reconciliation. The day ends in mid-afternoon. Because lunch is also served, we ask that you please register. A prayerful donation is requested.*

**March 5, 2024**  
**Even Darkness is Not Dark to You: Hope Amidst Suffering**  
-Directed by Father Nick Haiar

**April 9, 2024**  
**Through Gratitude to Joy**  
-Directed by Father Joe Vogel

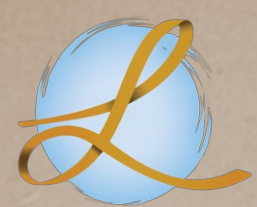
**May 7, 2024**  
**Our Eucharistic Revival as a Church and People**  
-Directed by Father Michael Wensing

**July 23, 2024**  
**TBA**  
-Directed by Joshua Burks with Father Andrew Dickinson

123 Saint Raphael Circle, Irene, SD 57037  
605-263-1040 | broomtree@sfcatholic.org

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**THE LOURDES CENTER**  
A CATHOLIC APPROACH TO HUMAN FLOURISHING

We help people flourish by integrating the psychological sciences with a Catholic vision of the human person. Retreats, presentations, counseling and programs.

For more information:  
[thelourdescenter.com](http://thelourdescenter.com)

**Recitation of the Rosary**

**Friday, March 1** – 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.

**Epiphany sausage supper**

**March 9** – Epiphany sausage supper will be making and selling sausage on Saturday starting at 1 p.m. until gone. They will NOT be hosting a meal. You can follow “Epiphany Sausage Supper” on Facebook for further announcements. You can also contact the LAS President Rene Koepsell at 605-480-1641.

**Ham dinner**

**March 17** – Ham dinner from 11 a.m.-12:30 p.m. at St. Patrick Parish, Montrose. Free-will donation.

**Pro-life speaker**

**March 19** – Camille Pauley, president of Healing the Culture, will be speaking at St. Peter Parish, Jefferson, on Tuesday at 7 p.m. All are welcome to attend. Camille will give an additional presentation at St. Peter Parish for all 7-12 grade students on Wednesday, March 20 at 7 p.m. Camille has been advocating for all life for more than 25 years and is a well-known national and international speaker.

**Under Mary’s Mantle**

**March 19** – Expectant mothers and mothers of young children are invited to attend the next Under Mary’s Mantle meeting on Tuesday, March 19, at 9:30 am in the Fireside Room at Holy Spirit Church in Sioux Falls. This is the third meeting in the series of 5 monthly meetings on topics of mothering during the early years. Even if you were unable to attend the previous meetings, you are still welcome to come. Refreshments and snacks are served. Young children welcome! For more information contact Sandy Petree at umm6726@gmail.com or 605-421-1104.

**Annual Irish potato bake buffet**

**March 23** – The Catholic Daughters of Court St. Patricia will host the annual Irish potato bake buffet held in the lower level of Holy Spirit Church, Sioux Falls, on Saturday at 11:30 a.m. Bingo and prizes will follow. The cost for the meal is \$14. Bingo cards cost \$1 each. Reservations are

required. Please call Pat at 605-351-5217 or 605-334-2370 to secure your seat at a table. All proceeds to support our charities.

**Spring luncheon**

**April 6** – The Catholic Daughters of Americas Court St. Christina #2336 will be offering their spring luncheon at St. Nicholas Parish, Tea. They will begin serving the salad luncheon at 11:30 a.m., with cards and games to follow until 3 p.m. Tickets are available at \$15 per person. You can make reservations by calling Diane at 605-360-4679 or Jeri at 605-906-2834.

**Brothers in Christ event**

**April 13** – Brothers in Christ will hold an event on Saturday at St. Katharine Drexel Church, Sioux Falls. Registration is at 7:30 a.m. The event will run from 8:30 a.m.-12:30 p.m. The theme is perseverance (Rom 5:3-5), and Sean Dolton will be the guest speaker.

**Spring luncheon**

**May 4** – The Catholic Daughters of the Americas will host their spring luncheon at St. Michael Parish in Sioux Falls from 11 a.m.-1 p.m. in the multi-purpose room.

**Pray at Minnehaha County Courthouse with the Jericho Wall group**

**Tuesdays** – In Joshua 1:14, fighting-age men are called to go to Jericho’s wall to fight for the women and children. Today we are called to step out for our faith. Men are meeting on Tuesday nights at 7 p.m. at the Minnehaha County Courthouse to pray the Rosary for our women and children. We are asking for men to join us. If you have questions, call Paul at 605-201-5428. Women are welcome.

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

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

**Sacred Heart Monastery**

**March 1** – Online *Lectio Divina* at 10 a.m., Fridays, March 1, 8, 15 and 27. Meet online for *Lectio Divina*, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader Sr. Doris Oberembt OSB at doberembt@yanktonbenedictines.org. Include your email address.

**March 16** – Contemplative Mornings – third Saturdays, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbenedictines.org. yanktonbenedictines.org/retreats-contemplative-mornings.

**March 25** – Registration deadline for the Triduum Retreat. Enter the silence and experience the Triduum liturgies with the monastic community. March 27, 4 p.m. to March 31, 1 p.m. Go to www.yanktonbenedictines.org/triduum-retreat for information on registration and costs.

**April 19** – Benedictine Lecture, in person, at Sacred Heart Monastery. “The Liturgical Character of Benedictine Spirituality” by Sr. Judith Sutera OSB, Friday at 7 p.m. www.yanktonbenedictines.org/lecture.

**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.

**Camp Sydney** – The Lourdes Center will be offering a grief camp for youth and their families at Broom Tree Retreat Center, beginning at 6 p.m. on June 21 and running until 11 a.m. on June 23. This two-day camp will include fun activities, discussion and support. The grief camp is offered free of charge. Please register at www.thelourdescenter.com. Please call The Lourdes Center at 605-988-3775 for more information.



**DECLINE  
TO  
SIGN**

**SOUTH  
DAKOTA'S  
RADICAL  
ABORTION  
PETITION**

1. DO YOU THINK BABIES SHOULD BE ABORTED UP TO AND INCLUDING AT BIRTH? THAT'S WHAT THEY WANT.
2. IT DENIES THE RIGHT OF PARENTS TO KNOW IF THEIR CHILD IS BEING COAXED TO HAVE AN ABORTION.

## HERE'S WHY:

3. DOCTORS AND NURSES COULD BE FORCED TO PERFORM ABORTIONS OR FACE CRIPPLING LAWSUITS AND PENALTIES.
4. IT WOULD OPEN THE DOOR TO TAXPAYER FUNDED ABORTIONS.

LEARN MORE AT [LIFEDEFENSEFUND.COM](http://LIFEDEFENSEFUND.COM) AND [SDCATHOLICCONFERENCE.ORG](http://SDCATHOLICCONFERENCE.ORG)



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**7:00 PM**

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