“Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit” (1 Thes 5:16-19).

Though there are many challenges in our world to face, we can be assured the Lord is with us in every moment. This is the greatest of blessings. The celebration of Thanksgiving reminds us of the importance to stop and reflect upon our many blessings, the great abundance around us and the One who provides it all. On this Thanksgiving Day, we turn to the Lord in prayer and gratitude for his countless blessings and pray for a new outpouring of the Holy Spirit in our lives.

Know that my Thanksgiving Mass will be offered for you and your intentions. As we give the Lord thanks, may he continue to bless you abundantly this day and always. Wishing you peace and joy in Christ.

+ Bishop Robert Gruss

ARCHBISHOP JOSEPH E. KURTZ
PRESIDENT, USCCB
WASHINGTON — The American people have made their decision on the next President of the United States, members of Congress as well as state and local officials. I congratulate President-elect Donald Trump and everyone elected. Now is the moment to move toward the responsibility of governing for the common good of all citizens. Let us not see each other in the divisive light of Democrat or Republican or any other political party, but rather, let us see the face of Christ in our neighbors, especially the suffering or those with whom we may disagree.

We, as citizens and our elected representatives, would do well to remember the words of Pope Francis when he addressed the United States Congress last year, “all political activity must serve and promote the good of the human person and be based on respect for his or her dignity.”

On November 7, millions of Americans who are struggling to find economic opportunity for their families voted to be heard. Our response should be simple: we hear you. The responsibility to help strengthen families belongs to each of us.

The United States Conference of Catholic Bishops looks forward to working with President-elect Trump to protect human life from its most vulnerable beginning to its natural end. We will advocate for policies that offer opportunities to all people, of all faiths, in all walks of life. We are firm in our resolve that our brothers and sisters who are migrants and refugees can be humanely welcomed without sacrificing our security. We will call attention to the violent persecution threatening our fellow Christians and people of other faiths around the world, especially in the Middle East. And we will look for the new administration’s commitment to domestic religious liberty, ensuring people of faith remain free to proclaim and shape our lives around the truth about man and woman, and the unique bond of marriage that they can form.

Every election brings a new beginning. Some may wonder whether the country can reconcile, work together and fulfill the promise of a more perfect union. Through the hope Christ offers, I believe God will give us the strength to heal and unite.

Let us pray for leaders in public life that they may rise to the responsibilities entrusted to them with grace and courage.

Let us pray for leaders in public life that they may rise to the responsibilities entrusted to them with grace and courage.
By the time most of you will have read this, the Jubilee Year of Mercy will have come to an end and the 2016 Presidential Election will be over. Now what? Where do we go from here? What is next?

What a wonderful Jubilee of Mercy it has been. I recall the words of Pope Francis when he first informed the world of the Year of Mercy: “It is indeed my wish that the Jubilee be a living experience of the closeness of the Father, whose tenderness is almost tangible, so that the faith of every believer may be strengthened and thus testimony to be ever more effective.” It is my hope and prayer that the Holy Father’s wish has become a reality all across the world. It is the experience of mercy, both received and given away, that will bring true peace and harmony. So where do we go from here as the Jubilee of Mercy ends?

This Jubilee has raised awareness for us of mercy being at the heart of the church’s mission. Proclaiming and living the mercy of God is at the heart of the church’s identity and where she is most credible and authentic. Therefore, though the official Jubilee of Mercy has ended, the clarion call to continue the works of mercy continues because it is at the heart of Catholic identity. This is the reason why both mercy and solidarity were specifically included as core values in the Diocesan Priority Plan. We will always be called to “be merciful, just as our Father is merciful” (Lk 6:36). As I wrote in “Through Him, With Him, and In Him,” “To be in solidarity with others is to see them as God sees them, to love them as God loves them, and to sacrifice for them as Christ has sacrificed for them. United together, we are the body of Christ. Every time we neglect others in the body, the whole body suffers (cf. 1 Cor 12:26).

When we live in solidarity and charity, (and share mercy) the Body of Christ is built up, there is communion, and the kingdom of God is made manifest.” Continuing to seek ways in which these values are lived out among us allows us to more fully embrace our true identity.

As I write this monthly column the presidential election is pending and I find myself still quite concerned about our country regardless of which candidate wins. The threats to human life and religious liberty remain, here and around the world. The threats to traditional marriage and family values are on the rise. The number of people living in poverty remains. Immigration issues, healthcare issues, the national debt issue all remain. The threat of violence from terrorism remains. The rise of secularism continues. A new face in the White House doesn’t change these realities.

So where do we go from here? Recent polls show that more than 70 percent of the people surveyed believe our nation is on the wrong track. How do we get the nation back on the right track? What is the right track? There are probably as many different answers as the number of people polled. I would propose that the right track is a Catholic world view. What is it?

The world view when this country was founded was from Judeo-Christian values brought from a Christian Europe. A world view is a lens through which we look at everything in life. It informs our laws and policies. It helps determine how we think and act in all situations and circumstances. An individual may not even be aware of having a world view.

The Catholic world view is the view of the world and our response to it that has been given to us by Jesus Christ through his church. It is not something man-made, but given to us by God—revealed to us. The Catholic world view has its foundation in the Biblical world view — the world seen through the lens of divine revelation, the divine and living Word of God.

Many people today have a world view that is informed by things other than our Catholic faith, i.e. by secularism, by a culture that is profoundly un-Christian and becoming even anti-Christian. Intentionally or unintentionally, many Catholics have rejected the world view given to us by God’s revelation.

Catholics make up the largest Christian denomination in the world. Therefore, one would think that Catholics in numbers could have a profound impact in helping to shape and transform our culture. There would be great power to change the world if Catholics wholeheartedly embraced the revelation given us by Christ in his church.

Dr. Ralph Martin in a talk entitled “The Attack on Religious Liberty and the Catholic Church: The Spiritual Dynamics and Our Role” quoted noted scripture scholar Father Francis Martin: “The root sin of the world is the refusal to believe in Jesus and the place he holds next to the Father as the revelation of the Father. The root sin is to reject the truth.” And then he quoted John 3:36, “Whoever believes in the Son has eternal life. Whoever disobeys the Son will not see life but must endure God’s wrath. The wrath of God is not God getting angry at people, but is our experience of God’s holiness when we’re rejecting it. It’s the anguish of soul and the darkness of mind that comes when we say no to the testimony that God is giving to his Son. This is perhaps the situation in our world today.

We need a Catholic world view if we are to live as Jesus’ disciples and become the people whom God created us to be, our true authentic selves. This call leads to seeking our personal vocation and mission in and for the world. We can’t transform the culture if we’ve accepted the secular world’s distorted world view. Unless we receive and accept all that has been given us through the church, we cannot be powerful witnesses in the world. There is no doctrine revealed that is not part of the Gospel message. We have a duty to live it all and share it.

Many Catholics received religious formation in years past but have gone no further in the faith formation process and therefore have an elementary understanding and knowledge of the Catholic faith. This is why Forming Disciples is our second pastoral priority. As written in the Diocesan Pastoral Priority Plan: “We are called to a deep union with Christ — a relationship of love. We will work together for formation in the human, spiritual, intellectual and pastoral areas. This formation will empower us to grow as faithful stewards of God’s gifts, living a Catholic way of life through hospitality, faith and discipleship.”

According to the Priority Plan, renewed efforts in religious formation for all ages lay a firm foundation for Catholics to grow in their union with Christ, to obtain adequate knowledge of the Catholic world view and to develop the necessary skills to be able to carry on the work of Christ in the world, each in one’s own way.

Pope Francis in the “Joy of the Gospel” wrote: “To believe that the Holy Spirit is at work in everyone means realizing that he seeks to penetrate every human situation and all social bonds: “The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, even the most complex and inscrutable.” Evangelization is meant to cooperate with this liberating work of the Spirit.”

Evangelization is the duty and responsibility of all baptized Catholics. Evangelization shares the Catholic world view and will lead others to true faith, living under the Lordship of Jesus Christ and the Catholic Church rather than under the deceitfulness of the Evil One. So, that’s where we go from here!
### Bishop’s Calendar — November 24-December 20, 2016

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>November 24-25, Th-F</td>
<td>Thanksgiving Holiday, Chancery Closed</td>
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<tr>
<td>November 28, M</td>
<td>5 p.m. RCCSS Board Meeting, Cathedral Rectory basement</td>
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<tr>
<td>November 29, T</td>
<td>8:30 a.m. Investment Committee Meeting, Chancery Conference Room</td>
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<td></td>
<td>9:30 a.m. Finance Council Meeting, Chancery Conference Room</td>
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<td></td>
<td>2 p.m. College of Consultants Meeting, Rapid City</td>
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<tr>
<td>December 1, T</td>
<td>6:30 p.m. Catholic Social Services Board Meeting, CSS office</td>
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<tr>
<td>December 2, F</td>
<td>11:15 a.m. Bishop’s First Friday Mass/Luncheon</td>
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<td></td>
<td>6 p.m. Rapid City Catholic School System Fundraiser: Winterfest, Terra Sancta Gym</td>
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<tr>
<td>December 3, S</td>
<td>10 a.m. Diocesan Pastoral Council Meeting, Chancery</td>
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<td></td>
<td>3:45 p.m. <em>Veritatis Splendor</em> Institute, Terra Sancta</td>
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<tr>
<td>December 4, S</td>
<td>10 a.m. Mass, Pastoral Visit, Immaculate Conception Church, Rapid City</td>
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<td></td>
<td>7:30 p.m. Mass, Dinner, Newman Center, Rapid City</td>
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<tr>
<td>December 6, T</td>
<td>8 a.m. Diocesan Staff Mass/Breakfast, Terra Sancta</td>
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<td></td>
<td>9:30 a.m. Diocesan Staff Meeting, Terra Sancta</td>
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<tr>
<td>December 8, Th</td>
<td>5:30 p.m. Mass, Cathedral</td>
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<tr>
<td>December 10, S</td>
<td>9 a.m. Deanery 5 Admin/Finance Workshop, St. Joseph Church, Faith</td>
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<td>4-7 p.m. Deacon Open House, Rapid City</td>
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<tr>
<td>December 12, M</td>
<td>10 a.m. Christmas Caroling/Brunch with Diocesan/Cathedral Staff, Cathedral Rectory/Hall</td>
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<td></td>
<td>5:30 p.m. Our Lady of Guadalupe Mass/Dinner, Blessed Sacrament, Rapid City</td>
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<tr>
<td>December 13, T</td>
<td>11 a.m. Western South Dakota Catholic Foundation Annual Meeting, Cathedral Hall</td>
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<tr>
<td>December 16, F</td>
<td>1 p.m. Presbyteral Council Meeting, Chancery Conference Room</td>
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<td></td>
<td>5 p.m. Bishop’s Christmas Dinner for Priests, Rapid City</td>
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<tr>
<td>December 20, T</td>
<td>7 a.m. Mass/Breakfast, Jesuit Tertian Retreat, Terra Sancta</td>
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Subject to change without notice

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### Dakota Access Pipeline Project Statement

I have been asked to comment on the protests of the Dakota Access Pipeline Project. It is not the norm for a bishop in a diocese to make statements or comments regarding events which are happening in another diocese. It is also not the norm for the church to make public statements regarding political issues.

The rule of law is one of the cornerstones of the Constitution and reflects our country’s commitment to an orderly and civil society. As members of this society, we are all bound by the enduring rules, principles, and values of our Constitution, the supreme source of law and authority.

Individuals, persons and government shall submit to, obey and be regulated by law, and not arbitrary action by an individual or a group of individuals. It is very difficult for a nation to maintain the rule of law if authority does not uphold the law and citizens do not respect the law.

In regard to the protests of the Dakota Access Pipeline Project near the Standing Rock Sioux Reservation, protestors have a constitutional right to protest peacefully, upholding the law in doing so.

Law enforcement officials have a duty and responsibility to protect farmers, ranchers and other private property interests from any violence and destruction of private property in the way they deem appropriate to the situation.

We pray for the safety of all involved and for a peaceful resolution to the situation on the Standing Rock Indian Reservation.

+Bishop Robert Gruss

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### Advent Group Reconciliation Schedule

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
<th>Time</th>
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<tbody>
<tr>
<td>Belle Fourche, St. Paul</td>
<td>Thursday, Dec. 15</td>
<td>7 p.m</td>
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<td></td>
<td>Blessing Sacrament</td>
<td>Monday, Dec. 12</td>
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<tr>
<td>Bonesteel, Immaculate Conception</td>
<td>Wednesday Dec. 7 - 7 p.m CT</td>
<td>7 p.m</td>
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<tr>
<td>Buffalo, St. Anthony</td>
<td>Monday, Dec. 5</td>
<td>7 p.m</td>
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<tr>
<td>Burke, Sacred Heart</td>
<td>Friday, Dec. 9</td>
<td>6:30 p.m</td>
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<tr>
<td>Colome, St. Isidore</td>
<td>Tuesday, Dec. 6</td>
<td>6 p.m</td>
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<tr>
<td>Dupree, Sacred Heart</td>
<td>Sunday, Dec. 18</td>
<td>4 p.m</td>
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<tr>
<td>Eagle Butte, All Saints</td>
<td>Sunday, Dec. 18</td>
<td>4 p.m</td>
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<tr>
<td>Faith, St. Joseph</td>
<td>Sunday, Dec. 18</td>
<td>7 p.m</td>
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<tr>
<td>Fort Pierre, St. John</td>
<td>Tuesday, Dec. 13</td>
<td>7 p.m</td>
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<tr>
<td>Gregory, St. Joseph</td>
<td>Wednesday Dec. 14</td>
<td>6:30 p.m</td>
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<tr>
<td>Lead, St. Patrick</td>
<td>Sunday, Dec. 18</td>
<td>7 p.m</td>
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<tr>
<td>Manderson, St. Agnes</td>
<td>Tuesday, Dec. 13</td>
<td>6 p.m</td>
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<tr>
<td>McLaughlin, St. Bernard</td>
<td>Tuesday, Dec. 13</td>
<td>6:30 p.m</td>
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<tr>
<td>Murdo, St. Martin</td>
<td>Thursday, Dec. 1</td>
<td>6 p.m</td>
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<tr>
<td>Newell, St. Mary</td>
<td>Thursday, Dec. 1</td>
<td>5:30 p.m</td>
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<tr>
<td>Piedmont, Our Lady of the Black Hills</td>
<td>Thursday, Dec. 15</td>
<td>7 p.m</td>
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<tr>
<td>Pine Ridge, Sacred Heart</td>
<td>Dec. 14</td>
<td>6 p.m</td>
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<tr>
<td>Porcupine, Christ the King</td>
<td>Dec. 15</td>
<td>6 p.m</td>
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<tr>
<td>Presho, Christ the King</td>
<td>Tuesday, Dec. 20</td>
<td>7 p.m</td>
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<tr>
<td>Rapid City, Blessed Sacrament</td>
<td>Monday, Dec. 19</td>
<td>7 p.m</td>
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<tr>
<td>Rapid City, Cathedral</td>
<td>Tuesday, Dec. 6</td>
<td>7 p.m</td>
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<tr>
<td>Rapid City, St. Isaac Jogues</td>
<td>Wednesday, Dec. 14</td>
<td>7 p.m</td>
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<tr>
<td>Rapid City, St. Therese</td>
<td>Tuesday, Dec. 13</td>
<td>7 p.m</td>
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<tr>
<td>Spearfish, St. Joseph</td>
<td>Thursday, Dec. 22</td>
<td>7 p.m</td>
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<tr>
<td>Sturgis, St. Francis</td>
<td>Sunday, Dec. 11</td>
<td>7 p.m</td>
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<tr>
<td>Winner, Immaculate Conception</td>
<td>Thursday, Dec. 15</td>
<td>6 p.m</td>
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</table>
Grace and peace to all of you in our Lord Jesus Christ!

The Diocese of Rapid City has been richly blessed! Much of this has been made possible through the generosity and kindness of many Catholics across the diocese in the Annual Diocesan Appeal. Many quality ministries take place and the mission of Jesus Christ can continue because of good stewards across western South Dakota. I am deeply grateful.

But think about how much more we could do if more Catholic families joined us. Across the diocese, currently three of ten families make a gift. Imagine if four or five helped! All gifts are returned in abundance and touch the lives of the people we serve here in our diocese. Over the years, I have discovered this truth—_the more we seek the Lord and His will, the more He blesses us_. When we step out in faith and love, amazing things happen. This is our Catholic way of life.

The theme for the 2017 Annual Diocesan Appeal is “Sowing Seeds” taken from St. Paul’s second letter to the Corinthians (2 Cor 9:6-7). God’s bountiful love is all around us. As we look around we have constant reminders of his presence. As his people, we are called to imitate this same love for others through our own cheerful generosity. St. Paul reminds us: “Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver.” When we do this, our own lives are enriched and God’s kingdom comes more fully alive.

As I wrote in my pastoral letter, _Through Him, With Him And In Him_, “Funding the mission of Jesus Christ means that we are a community of believers who seek to live our lives for the Gospel and for others. We therefore embrace this mutually shared vision for the sake of building Christ’s kingdom.” Sowing bountifully means that we fully trust God with our life, our love, and our treasure.

The Annual Diocesan Appeal is an important way in which every Catholic family can serve one another in a bountiful way, thereby helping to build up the body of Christ in western South Dakota. Your sacrificial support is important to us, deeply valued, and necessary for the Lord’s work to continue and grow. The Lord has given us all different gifts but calls each of us to the same sacrifice. This is why the heart of stewardship is spiritual.

Please prayerfully seek the Lord’s guidance regarding what he is asking of you in light of this year’s appeal. Please be generous in pledging both your financial support and your prayers for the mission of our great diocese and the 2017 Annual Diocesan Appeal, so that together we may “reap bountifully.” May God bless you and your families!

Sincerely in the peace and joy of Christ,

+ Robert D. Gruss
Most Rev. Robert D. Gruss • Bishop of Rapid City

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**Diocese of Rapid City Annual Diocesan Appeal 2017**

☐ I will pray for the appeal and those it serves.

**PLEASE PRINT:**

NAME ____________________________

SPOUSE __________________________

PHONE # __________________________

STREET ___________________________

CITY _____________________________

STATE __________________________ ZIP

PARISH ___________________________

THANK YOU FOR YOUR PRAYERFUL SUPPORT OF OUR DIOCESAN MINISTRIES

| Total Pledge | $ |
| Enclosed | $ |
| Pledge Balance* | $ |

Please, no gift is too small. Make check payable to: 
Diocese of Rapid City Annual Appeal
Mail to: P.O. Box 678, Rapid City, SD 57709-0678

*Reminder statements are mailed quarterly.

For a complete listing of diocesan ministries, see the appeal brochure.
WASHINGTON (CNS) — In 1963, the Vatican Congregation for the Doctrine of the Faith issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead.

The permission was incorporated into the Code of Canon Law in 1983 and the Code of Canons of the Eastern Churches in 1990.

However, Cardinal Gerhard Muller, prefect of the congregation, told reporters Oct. 25 that church law had not specified exactly what should be done with “cremains,” and several bishops’ conferences asked the congregation to provide guidance.

That request led to “Ad resurgendum cum Christo” (“To Rise With Christ”), an instruction “regarding the burial of the deceased and the conservation of the ashes in the case of cremation,” issued Oct. 25.

The document was approved by Pope Francis after consultation with other Vatican offices and with bishops’ conferences and the Eastern churches’ synods of bishops.

Release of the new document has prompted many Catholics to ask whether it changes any regulations about cremation. Catholic News Service provided some of those questions to the staff of the U.S. Conference of Catholic Bishops’ Secretariat of Divine Worship to have them answered:

Q.: The new document from the Congregation for the Doctrine of the Faith spells out regulations regarding cremation. Does it change anything in how the Catholic Church in this country has regulated this issue?

A.: No, the new document from the CDF doesn’t change anything for us in this country. For example, we already have permission to have a funeral Mass in the presence of cremated remains. What the Instruction does do, however, is reiterate the church’s preference for the burial of the body in normal circumstances, and, when cremation is necessary, its insistence that the remains be properly interred.

Q.: If the document says that traditional burial is preferred, does that mean cremation is wrong?

A: If the church saw cremation as "wrong," it wouldn't permit it. Sometimes cremation can truly be necessary. However, the ancient custom and the preference of the church is to bury the body, whenever possible.

Q.: What should I do if I’ve already scattered the ashes?

A.: We can’t change the past, of course, and if you truly didn’t realize at that time that it shouldn’t be done, then you shouldn’t burden yourself with guilt.

Remember that what happens to a person’s body after death has no bearing on what happens when that person’s soul meets the Lord on judgment day. However, you might wish to offer extra prayers for the person’s happy repose.

Q.: If I plan to donate my body to science, after which it will be cremated, is that OK? What if the laboratory disposes of those ashes?

A.: This would seem to be a valid reason for cremation. However, it would be important to make sure that arrangements are made for a funeral Mass, and that a trusted relative or friend is able to receive the remains and see to their proper burial.

Q.: How do I convince my dad to let me bury my mother’s ashes, which he now has at home?

A.: Only you would know the best way to approach a situation like that, and it would depend a lot on his reasons for keeping the remains and on his own personal faith. Perhaps making him aware of the church’s preference would be enough to convince him? Or the assurance that his own earthly remains will one day be buried alongside those of his wife? Also, the Vatican’s instruction itself articulates some compelling reasons: “The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect …” (n. 5).

Q.: Entombment of ashes is expensive; is there any ‘consecrated ground or consecrated place’ where Catholics can place ashes for free?

A.: That would vary from place to place. There have been some Catholic dioceses and cemeteries that have even organized special opportunities for the interment of cremated remains for no cost at all, just as a way to encourage people who might have been keeping the remains without a good idea of what to do with them. You might wish to bring this question to the office of your local bishop — the people who assist him might be able to help you find an appropriate place, particularly if the expense is an important factor.

Q.: “I am afraid I did something wrong. When my daughter died, I couldn’t afford to bury her, but I had her cremated and her ashes will be buried with me. I also had some ashes put in crosses for her kids. I am distressed I did something very wrong.”

A.: Clearly you did that with good intentions, and weren’t aware of what the church wants us to do with the mortal remains of our loved ones, so you shouldn’t burden yourself with guilt over this. Would it be possible now to find a cemetery plot where you can bury her remains, and make arrangements so that your own remains can someday go into the same location? If at all possible, the ashes in the crosses should also be buried or interred along with them.

Q.: Many people die and are never buried properly. Perhaps they die at sea or in an explosion or whatever. Why is the Vatican worried about something like this when there are so many other problems in the world?

A.: This instruction isn’t concerned with those kinds of situations. Burial at sea is necessary at times, as is cremation. The main purpose for this instruction is to help foster a healthy respect for the human body, even after death, especially in light of the move in recent years away from traditional burial in favor of more expedient and economical means. Where contemporary culture today may well question what difference it makes, the church is reminding us to recall that the human body is an integral part of the human person deserving of respect even after death. The earliest Christians buried the bodies of their dead, and this set them apart from many of their contemporaries.

We bury our dead out of reverence for God our creator, and as a sign that we look forward to the resurrection on the last day.

(Editor’s Note: The text of the instruction can be found at: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20160815_ad-resurgendum-cum-christo_en.html)
Finding and experiencing God’s love through prayer in the Year of Mercy

“The Examen” was the topic of the October 25 Deanery One Day of Mercy talk at Immaculate Conception, Rapid City. Father Peter Etzel, SJ, Howes, was the featured speaker.

“The Examen is known as many different things: examination of consciousness, a review of the day, or even rummaging through my day,” he explained. “It is at the heart of who we are as Jesuits.

“What is Jesuit spirituality? It is coming to know God’s deep personal love in our lives and our response to the loving God. The love we reflect on in this exercises it not abstract. We come to know God and his son Jesus in a deeply personal way.”

By regularly doing the Examen, he said, one can come to know where God is in one’s life, to hear and experience the voice of God, and continue to build that relationship.

The five steps to Examen prayer are: thanksgiving, petition for the Holy Spirit, review of the day, asking forgiveness, and finally resolve as one looks ahead to the next day.

“You may have missed something where the Lord blessed you abundantly,” he said.

Father Christopher Johnson, SJ, was the featured speaker at the fourth Pilgrimage of Mercy held in Pine Ridge, October 22. His topic was “Rich in Mercy.”

“The relationship between love and justice is manifested as mercy,” he explained. “We come to know God through acts of love. The greatest commandment Jesus gives is to love one another. If one reflects on one of the oldest definitions of justice — giving one another his/her due — according to Jesus, what’s due is love.

“What have been the hints of God’s mercy in your life?” he asked. “Who has acted mercifully toward you? Who has prepared you to receive the mercy of God, to see God as mercy? Can you open yourself up to receive that grace and see God’s mercy in your own life? The way we open ourselves to mercy is through mercy. In these final months of the Year of Mercy let’s open ourselves up to mercy through mercy. Let’s share those gifts and make God present.

“Mercy is not just a nice thing or a behavior — it is wrapped up in the being of God.”

(Full video presentations available at www.rapidcitydiocese.org/oct-mercy/)
November 18, Friday

- **Worldwide Marriage Encounter:** Renew the commitment, intimacy and passion in your marriage. Learn practical communication techniques and rediscover your hopes and dreams for your marriage. ✉️ John and Dawn 605-359-1533 or ✉️ applications@sdwemme.org.

November 19, Saturday

- **Natural Family Planning: Seminar for engaged couples or anyone wanting to learn more about natural family planning.** To be held at Our Lady of the Sacred Heart, Martin. Preregistration required. ✉️ Family Life Ministries, 605-716-5214 x236 or ✉️ ajulian@diorc.org.

November 20, Sunday

- **Divine Mercy Mini-Conference:** Join Worldwide Apostolate of Fatima as they close the Jubilee Year of Mercy at the Cathedral of Our Lady of Perpetual Help, Rapid City, from 1-5 p.m. Keynote address by Dr. Bryan Thatcher from the National Shrine of Divine Mercy. Day also includes music and prayers. ✉️ Stephanie Jacquot 605-939-8644 or ✉️ sjacquot@msn.com for conference information.

November 30, Wednesday

- **WRC Deadline for submissions.** Paper mailed Tuesday, December 20. ✉️ 605-343-3541. ✉️ LHallstrom@diorc.org or ✉️ BBerreth@diorc.org

December 2, Friday


December 3, Saturday

- **World Apostolate of Fatima:** First Friday Mass at 5:30 p.m. with prayers and devotions. First Saturday, December 3, begins with prayers at 7:45 a.m. followed by 8 a.m. Mass and exposition. Both in Our Lady’s Chapel, Cathedral of Our Lady of Perpetual Help. Dr. Kopriva 605-343-6202.

December 4, Sunday

- **Day of Discernment for Young Men:** Held from 1-7 p.m. at Black Hills State University Newman Center. Day includes Mass, dinner, quiet time to pray, a hike, and two talks designed to assist you hearing Christ and discovering God’s plan for your life. No cost for the day. Pre-registration required. Deadline to register, November 28. ✉️ Sr. Therese Marie 605-343-8011.

December 8, Thursday

- **National Night of Prayer for Life:** Held at Blessed Sacrament Church, Rapid City. Begins with Mass at 7 p.m. followed by adoration, Rosary for Life, Divine Mercy Chaplet, and benediction at 9:30 p.m. Everyone welcome.

December 14, Wednesday

- **Advent Taizé:** Experience the sacred through song, silence, and scripture. Held at 7 p.m. in Holy Cross Chapel, Terra Sancta.

January 13, Friday

- **Heart to Heart Retreat Weekend for the Engaged:** For engaged couples to deepen their relationship with each other and God by exploring the Catholic Church’s vision of marriage. Attendance is required for marriage prep in the diocese. Ends January 15. Register at ✉️ terrasancta.org. ✉️ Amy 605-716-5214 x236.

January 20, Friday

- **Refuel:** For all religious educators, youth ministers, and anyone involved in evangelization and catechesis. Speaker Jessi Kary, AO, national director of the Pro Sanctity Movement in the U.S. The movement is dedicated to spreading the universal call to holiness through the formation of internal holiness. Register before December 20, $50, after $65. Ends January 21. ✉️ terrasancta.org/refuel2017.

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The Chancery Offices will be closed
November 24-25
in observance of Thanksgiving

Diocesan Masses for Life Matching Grant

Prayer is essential to ensuring a culture of life in South Dakota and throughout the nation. Again this year, the Diocesan Social Justice Commission will match total donations made for the Diocesan Masses for Life project, up to a total of $250. The Masses are coordinated by the Blessed Sacrament Parish Pro-Life Committee, but are offered daily at parishes throughout the diocese. This is the ninth year the diocese has matched funds for these Masses for the protection of all life. Please send donations to: Diocesan Masses for Life, c/o Mary Mitchell, 113 Berry Pine Rd., Rapid City, SD 57702. Donations must be postmarked on or before December 31, 2016.

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Terra Sancta Retreat Center Highlights

Each Wednesday until May: **Centering Prayer and Lectio Divina**

A question that is often on our hearts as Christians is how can we grow closer and in deeper relationship with our loving God the Father, Son and Holy Spirit. Sacred reading (Lectio Divina) with Scripture and intentional prayer time for listening to God in the silence of our heart are essential for nurturing intimacy with God. In both Lectio Divina and Centering Prayer we come to God in the silence of our heart with intention and desire for letting God fill us with his love. Gregory the Great called contemplative prayer “resting in God.” You are all invited every Wednesday to Terra Sancta from 5:15-6:15 p.m. for Lectio Divina and Centering Prayer in the solarium. You need not have any experience with either practice as they are both simply led prayers. We use the Gospel reading for the upcoming Sunday for our lectio time which helps prepare us for Saturday/Sunday Mass. Your desire to grow and your openness to the Holy Spirit speaking in your heart is all that is needed. Come join us on Wednesday and bring a friend. All are welcome.

December 6: **Fundraiser for Passages**

PASSAGES WOMEN’S TRANSITIONAL LIVING is a Christ-centered transformational program for women recently released from prison who are committed to turning their lives around. At Passages Transitional Living we replace the lies and fears in a woman’s life with the truth that she is a valued human being, and help provide her the guidance and tools to reach her life’s potential. The program is a nonprofit group that provides a safe and nurturing environment for women through housing in a faith-based home. Like the Chrysalis program in Boise, Passages is entirely funded through private donations and fundraisers.

December 15-31: **Christmas Lodging Rate**

Family Style Rooms are discounted to $75 (includes lodging taxes).
Let prayer be the seeds of vocations in your parish

During the first part of November we celebrated National Vocations Awareness Week, a celebration to promote vocations to the priesthood, diaconate and consecrated life through prayer and education. In our diocesan priority plan, under the foundational ministries of Vocations and Evangelization, Bishop Robert Gruss speaks about dioceses in the United States where vocations are flourishing.

In these places, he says, “There resides a culture that has created an environment for young men and women to view the priesthood and religious life as a viable way of life and to view sacramental marriage as a vocation centered in Christ. Such an environment has, in some way, awakened the hearts of these young people. (Through Him, With Him and In Him, p. 121).

One of the goals in the pastoral priority plan, under Vocations and Evangelization, is that each parish or parish grouping will form a vocation committee to encourage and promote a culture of vocations. It is within this environment young men and women will be emboldened to pray and see God’s plan and desire for them in more intentional ways, and it will be an environment in which parish communities will take it upon themselves to fervently pray for a vocation boom — not only in their own parishes, but in the entire diocese as well.

Jesus said to his disciples “The harvest is abundant but the laborers are few; beg the master of the harvest to send out laborers to gather his harvest” (Mt 9:36-38). We should pray fervently, pleading to Jesus constantly and relentlessly, to send more priestly and religious vocations to our diocese.

I am not sure how well we do this in our parishes and in the diocese as a whole. Every weekend at parish Masses throughout the diocese we pray the vocation prayer, but does it become too rote for us? Do we just say the prayer instead of truly praying the prayer? Do we pray the vocation prayer and leave it at that?

There is an amazing story of a village in northern Italy called Lu. From this village, with a population of about 1,800, has come 323 vocations: 152 priests and male religious and 171 nuns belonging to 41 different congregations. In 1881, the mothers of Lu made a decision that literally changed the face of this village community and its families forever.

The mothers of Lu had a deep desire that one of their sons would become a priest and one of their daughters would become a religious sister, placing their lives completely in God’s service. The mothers of Lu, under the direction of their parish priest, Msgr. Alessandro Canora, would gather every Tuesday for adoration of the Blessed Sacrament asking the Lord for vocations.

The mothers of Lu received holy Communion on the first Sunday of every month with the same intention. After Mass, all the mothers prayed a particular prayer together imploring vocations to the priesthood: “O God grant that one of my sons may become a priest! I myself want to live as a good Christian and want to guide my children always to do what is right, so that I may receive the grace, O God, to be allowed to give you a holy priest! Amen.”

Through their trusting and confident prayers, the mothers of Lu inspired other parents to pray for the same desire for their children. Together they created an atmosphere, an environment, a culture of vocations and of deep joy, which made it much easier for their children to pray, discern and recognize their own vocations. This environment inspired them to lay down their own lives at the service of God’s plan.

Msgr. Thomas Richter, rector of the Cathedral of the Holy Spirit in Bismarck, shared with me recently a similar experience. Msgr. Richter reflects on this phenomenon of having eight seminarians from one parish, he says it has to do with an environment, a culture where vibrant faith is experienced and lived out on a daily basis. He shared that they have 150 to 200 people who attend daily Mass. The priests in the parish offer over nine hours of confession weekly, plus 55 hours of adoration. These things are setting this parish on fire — a fire that is contagious to those who experience such a vibrant faith.

Bishop Gruss, reflecting on the core value of prayer in the diocesan priority plan, says, “Prayer is the encounter of God’s desire for us united with our desire for God.”

This desire seems to be at the heart of the mothers of Lu and the group of parishioners who have been praying for some 20 years at the Cathedral of the Holy Spirit, fervently, consistently, begging and pleading that the Lord be faithful to his promise we hear in the Gospels: “The harvest is abundant but the laborers are few; beg the master of the harvest to send out laborers to gather his harvest.”

As we put our diocesan priority plan into action, perhaps in our parishes across the diocese there will be mothers, fathers, families and parishioners inspired to gather in front of the Blessed Sacrament with the firm desire — a firm intention — to pray for vocations to priesthood and religious life. May the Lord lead them with wisdom into creating a strong culture of vocations in their homes and parishes, and may our diocese be the next diocese where vocations to priesthood and religious life are flourishing and booming.
Catholicism embodied: ‘The Pivotal Players’

Looking for some uplift after this tawdry election cycle? Some inspiration for tackling what lies ahead? A good way to enrich Advent? Examples of sanctity to help you be the missionary disciple you were baptized to be? Then let me recommend Bishop Robert Barron’s new DVD series, “Catholicism: The Pivotal Players.”

The six are Francis of Assisi, Catherine of Siena, Thomas Aquinas, John Henry Newman, G.K. Chesterton, and Michelangelo Buonarroti: the reformer, the mystic, the theologian, the convert, the evangelist, and the artist. Two are doctors of the church — and a third may be one day. Several of them inspired successors of St. Peter; another told a pope off in uncertain terms. Two were Englishmen and converts from Anglicanism: one, will-o-the-wisp slight and the other gargantuan; one the quintessential Oxford don, the other, the quintessential Anglo-eccentric genius. One grew up a wannabe knight errant before his abrupt turn into radical evangelicalism. Still another was arguably the greatest genius in human history, his extraordinary talents ranging across sculpture, painting, architecture, poetry and other fields. Four were Italians (if you’ll permit the anachronism for an Umbrian, a Sienese, a sort-of Neapolitan, and a devout Florentine). Each of them was the human analogue to what astrophysicists call a “singularity,” someone to whom the old rules of spiritual gravitation didn’t apply.

And they shared something else in common besides the passionate intensity of their Catholic faith: each lived at a time of crisis for the church, and each helped the church address that crisis creatively while remaining true to itself.

Francis of Assisi and Catherine of Siena lived at times when institutional Catholicism had become complacent, losing its evangelical edge. By creating something utterly new in Catholic life — the mendicant religious order dedicated to evangelization — Francis inspired in the church a new Gospel radicalism centered on the joyful experience of salvation. By persuading (perhaps better, shaming) Pope Gregory XI to return to Rome from his political exile in Avignon, Catherine of Siena made it possible for the papacy to be again the center of unity for the entire Catholic world, as Christ intended it to be.

Thomas Aquinas, for his part, grafted the “new learning” of Aristotle into Catholic theology in a creative synthesis that gave the church conceptual tools that remain powerful today. In doing so, he helped create what we know in the West as higher education, even as he showed the church how to incorporate the best of the “modernity” of his time into its intellectual and spiritual life without losing touch with the truths it had long possessed as a bequest from the Lord.

Michelangelo lived during that moment of sometimes-brash human assertiveness we call the Renaissance; his theologized art (which Bishop Barron explains in perhaps the most scintillating part of “Pivotal Players”) enriched the classically-inspired humanism of his day by marrying it to the biblical account of the human person.

Newman and Chesterton, closer to our moment, were key figures in crafting a Catholic response to the scientific revolution and the other dramatic changes that were reshaping how we think about things — and imagine our place in the scheme of things — during the nineteenth and twentieth centuries. That each of them did so in wonderfully winsome prose helped demonstrate the continuing vitality of the Catholic mind and spirit in an increasingly skeptical age, even as they bequeathed to the 21st-century church models of apologetics that remain cogent at a time like ours, when skepticism has often hardened into cynicism, or just plain boredom.

There are important things to be learned from each of these God-touched human personalities for the challenges Catholicism faces in the post-modern world of the twenty-first century. Kudos to Bishop Barron for bringing those things to our attention in a gripping way.
There’s nothing simple about being a human being. We’re a mystery to ourselves and often our own worst enemies. Our inner complexity befuddles us and, not infrequently, stymies us. Nowhere is this truer than in our struggle with love and intimacy.

More than anything else, we hunger for intimacy, to be touched where we are most tender, where we are most ourselves, where all that’s most precious in us lies, vulnerable and yearning. Yet, in the actual face of intimacy, sensitive people often become disquieted and resistant.

We see two powerful instances of this in the Gospels: The first in a story, recorded in all four Gospels, where a woman enters a room where Jesus is dining and, in a series of lavish gestures, breaks an expensive bottle of perfume, pours the perfume onto his feet, washes his feet with her tears, dries them of perfume, pours the perfume onto his feet, and then begins to kiss his feet. What’s the response of those in the room, save for Jesus? Discomfort and resistance. This shouldn’t be happening! Everyone shifts uncomfortably in their chairs in the face of this raw expression of love and Jesus, himself, has to challenge them to look at the source of their discomfort.

Among other things, he points out that, ironically, what they are uncomfortable with is what lies at the very center of life and at the very center of their deepest desires, namely, the pure giving and receiving of love and affection. It’s this, Jesus affirms, for which we are alive and it’s this experience which prepares us for death. It’s what we are alive for. It’s also what we most yearn for. So why our discomfort and resistance when we actually face it in life?

The second instance occurs in John’s Gospel where, at the Last Supper, Jesus tries to wash his disciples’ feet. As John records it, Jesus got up from the table, stripped off his outer robe, took a basin and towel, and began to wash his disciples’ feet. But he meets discomfort and resistance, clearly voiced by Peter who simply tells Jesus: “Never! You will never wash my feet!”

Why? Why the resistance? Why resistance in the face of the fact that, no doubt, more than anything else, what Peter most deeply desired was exactly that Jesus should wash his feet, that he would enjoy this kind of intimacy with Jesus?

Answering the question of our struggle with intimacy in this context provides one clue for why we sometimes become uncomfortable and resistant when we are in the actual face of what we desire so deeply. Our feet are too-intimate; they’re a part of our bodies where we worry about dirt and smell, not a part of ourselves that we feel comfortable having others touch. There’s an innate vulnerability, a discomfort, an inchoate shame, attached to having someone else touch and wash so intimate a part of us. Intimacy demands an ease which our vulnerability sometimes renders impossible. And so this text speaks to one kind of resistance to intimacy, to a particular unease within certain circumstances.

But Peter’s resistance here speaks too of something else, something more salient: If we are healthy and sensitive, we all will naturally experience a certain discomfort and resistance in the face of raw gift, before raw intimacy, before raw gratuity. And, while this is something to be overcome, it’s not a fault, a moral or psychological flaw on our part. On the contrary, in its normal expression, it’s a sign of moral and psychological sensitivity. Why do I say this?

Why is something that seems to block us from moving towards the very essence of life not a sign that there’s something fundamentally wrong inside of us? I suggest that it’s not a flaw but rather a healthy mechanism inside us because narcissistic, boorish, and insensitive persons are often immune to this discomfort and resistance. Their narcissism shields them from shame and their callousness allows them an easy and brute ease with intimacy, like someone who is sexually jaded enough to be comfortable with pornography or like someone who takes intimacy as something to be had by right, casually or even aggressively. In this case, there’s no shame or discomfort because there’s no real intimacy.

Sensitive people, on the other hand, struggle with the rawness of intimacy because genuine intimacy, like heaven, is not something that can be glibly or easily achieved. It’s a lifelong struggle, a give and take with many setbacks, a revealing and a hiding, a giving over and a resistance, an ecstasy and a feeling of unworthiness, an acceptance that struggles with real surrender, an altruism that still contains selfishness, a warmth that sometimes turns cold, a commitment that still has some conditions, and a hope that struggles to sustain itself.

It is like the kingdom. Thus, like the kingdom, both the road and the gate towards it are narrow, not easily found. So be gentle, patient, and forgiving towards others and self in that struggle.
Summit aims at inspiring lively faith

Story and Photos by Laurie Hallstrom

More than 200 participants attended The Summit 2016, held at Terra Sancta, Rapid City, Oct. 28-29. The event was hosted by Fr. Mark McCormick, director of the Office of Stewardship and Vocations.

Father McCormick took over for Bishop Robert Gruss, who was unable to attend. In a statement prepared by the bishop it said, “Three years ago, in 2013, we as a diocese began to implement a stewardship process. As you know, we did so using different lenses than the common ones of ‘time, talent and treasure.’ We wanted to give stewardship in our diocese a new look, a new vision, a different way of looking at this important dimension of living the Catholic faith. ...we created and embraced the lenses of hospitality, faith and discipleship.”

Last year’s 2015 inaugural Summit addressed hospitality, one of the three components. This year’s conference, “Awaken Your Heart! Come Climb the Hights with Us!” focused on inspiring lively faith.

Keynote speaker, Jim Beckman from Colorado, gave three keynote addresses that laced family stories with his inspirational messages.

He recalled the formal living room in the Iowa farm he grew up on. It had plastic furniture covers to keep the couches clean and it was rarely used. He said hearts are like that. “Jesus is not going to be satisfied with the formal living room. He wants to go into every space ... Are there areas in your life you haven’t let him into? You can’t pretend with God, he desires to encounter us. He knows everything about us. He loves us to the depths of our being.”

He encouraged the people to pay attention to God’s movements in their lives. “God speaks to us through the surges in our heart — thoughts, feelings and desires. You want to be receptive.” He gave several examples of encountering God in his own life.

Beckman also spoke on considering leaving the Catholic Church in high school to become a Baptist. Instead, at the urging of his parents he attended the Franciscan University of Steubenville, Ohio, where he explored a calling to the priesthood.

To see Beckman’s presentations go to www.rapidcitydiocese.org/stewardship/Summit 2016.

The fast-paced schedule also featured local speakers offering nine workshops.

(Left) The Summit keynote speaker — Jim Beckman director of the Leadership Institute under the Lay Division of Formation of St. John Vianney Theological Seminary for the Archdiocese of Denver.

Service Night

Our Lady of the Black Hills, Piedmont, held an intergenerational service night Oct. 15. More than 100 parishioners worked on the corporal works of mercy. Their work included: 100 sandwiches and decorated water bottles for distribution in Roosevelt Park; cut up jeans to be made into shoes for children in Africa; blessing jars for the homebound, bookmarks for the jail ministry and small decorated pumpkins for a loved one’s grave.

(Photo courtesy Jenny Scherr)
The Diocesan Priority Plan — What is happening?

When the situation shifts. Already we know that this pastoral plan is meant to be flexible. The process has to allow for some adjustments. The goals in the Diocesan Priority Plan outlines. The question for many of us is, “Where do we start?”

Among the first tasks of the Liturgical Commission will be to consult parish leaders about their experience of Mass in their parishes. The delays in establishing the Commission necessitated the adjournment of the Diocesan Assembly Curia. However, the goal is October 30, 2017. That will allow time for the Commission to research and develop the process for consultation and as- sure that the pastoral plan is current. The Commission will communicate the plan for assessment to the parishes. The busy and bended results for the Bishop for further communication.

What is expected of me?

While all of that is going on at the diocesan level, each of us can participate by spending some time reflecting on our own lives. Joining Jesus Christ in the sacra- ment of living an event that is going to be engaged in prayer together, when we are at Mass, and in our daily lives, reminds us of the pastoral plan. Full, conscious and active participation in liturgical celebrations is foundational to this encounter. As we are called to live together, so we are called to be the Body of Christ, the Church.” (p. 108).

PASTORAL PRIORITY RECONCILIATION GOALS

(9) Identify areas where reconciliation and unity are strong and areas where reconciliation and unity are needed for each parish or group of parishes by December 1, 2016.

Each parish or group of parishes will submit to the Bishop a plan which engages and pro- motes reconciliation and includes an implementation process by March 1, 2017.

Parishes have begun their work on the Pastoral Priority of Reconciliation. In August, Bishop Gruss provided parishes with an action plan to accomplish the above goals. Many of you (p. 4)

Fr. Joncas Honored by Liturgists

From Federation of Diocesan Liturgical Commissions

Leaders from eighty-five diocesan offices gathered in Albany, New York, on October 1–2, for the forty-seventh annual national meeting of the Federation of Diocesan Liturgical Commissions. Their focus was “Open Wide the Gates of Justice: Praise God, and together we can ‘create’ a world where that which is broken is made whole.”

The FDLC’s Executive Director, Rite Thomas, concurred in his opening remarks to the assembled liturgical experts: “This is not only a time to celebrate our liturgical work and our liturgical accomplishments; this is also a time to ask: ‘What is still needed to be done?’ In the words of Pope Francis, ‘We must go out and to the really real world. It is an entrance into the relationship between the celebration of the Eucharist and its promise of hope and resurrection for all the world. We are committed to building God’s kingdom and together we can create something’” (p. 6).

Liturgical leaders gather in New York

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**Life Issues Forum: Girl on a train**

By Kimberly Baker

A few days ago, I was in a crowded metro car during early morning rush hour. At one stop a rather ordinary, but nervous young woman boarded. As the train started moving again, she braced herself and then spoke aloud to everyone.

She tried to project her voice, with a controlled self-consciousness as she did so. She explained, haltingly, that she had recently become homeless, had nowhere to go, and would be grateful for any money or help offered. She hesitated, and then added that she had just learned she was pregnant. When finished, she looked back at me, curious. I gently explained how it was a place that could help her out. I saw a sense of longing well up in her, and something else: a flicker of hope in her eyes. I smiled at her and nodded reassuringly. She smiled in return, and thanked me quietly.

That brief encounter was very powerful. It was a small connection, with few words exchanged; but I’ll never forget the look of hope in the girl’s eyes. I pray that she was able to reach the maternity home so she will not have to spend nights on the streets, alone and vulnerable.

As it gets colder and we approach the holidays, let us especially keep in mind all who are homeless and all women facing unexpected pregnancies, especially young unmarried pregnant women who feel they have nowhere to go, no one to trust. If you know of any women in these circumstances, there are pregnancy help centers and maternity homes that can offer resources and support. Some homes have special programs to help mothers finish their education and get a job. Check with your parish or diocesan pro-life office about local resources.

The more we educate ourselves about what help is available to women in crisis pregnancies, the more we can be a light to others in dark situations. Even for the stranger we encounter, it is always possible to offer a bit of hope, no matter how small.

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**In Your Prayers**

In Your Prayers is designed to help us remember the birthdays, ordination and death anniversaries of the priests who serve us. **Ordinations:** December 13, Edmund Yainao, SJ; December 16, 1984, Fr. Godfrey Muwanga. **Birthdays:** December 7, Fr. Ron Garry; December 13, Fr. Kerry Prendiville; December 27, Fr. Brian Lane; December 28, Fr. Bryan Sorensen. **Necrology:** December 1, 1958, Robert Dube; December 2, 1975, Robert Ready, OSB; December 6, 2014, James Michalski, SJ; December 7, 1925, Joseph Spangemacher, SJ; December 7, 1953, Vincent Christie; December 8, 1957, MatthewConnell, SJ; December 9, 2002, James Becht; December 12, 1936, Matthias Schmidt, SJ; December 13, 1987, Bishop Harold J. Dimmerling; December 14, 1955, John Groell; December 17, 1989, Michael Roach; December 18, 1967, Albert Grueter, SJ; December 19, 1946, Francis Besendorfer; December 20, 1899, Joachim Huwyler, OSB; December 20, 1946, Louis Gall, SJ; December 20, 2001, Richard Plante; December 22, 1924, Charles Weisenhorn, SJ; December 23, 1931, Florentine Diggmann, SJ; December 24, 1968, James Walsh; December 24, 2000, William Philbin; December 28, 1948, James Creahen; December 29, 1978, Ralph Muldoon; December 30, 1980, Cornelius Meade; December 31, 1922, John Jutz, SJ; December 31, 1936, James Sampson.

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Some humanitarian tragedies occur quietly and “in the background,” only gradually coming to light years or decades after serious harm has already occurred, like nerve damage in infants exposed to lead paint, or cancers in patients who were exposed to asbestos. More recently, the humanitarian tragedy of hundreds of thousands of embryonic human beings frozen and abandoned in fertility clinics has come to light — “orphans in ice” arising from the decades-long practice of in vitro fertilization (IVF).

As a priest and ethicist at the National Catholic Bioethics Center in Philadelphia, I have seen an increasing number of Catholics who regret having engendered human life in this way, and regret that they ignored or weren’t informed about the teachings of the church on IVF and infertility. They are perplexed and even tormented about what to do with these “spare” human embryos who really are their cryogenic children.

When I am approached with this question, I stress that there are no easy answers. Human embryos can never just be thawed and discarded, as that would be morally indistinguishable from the case of discarding a newborn or an infant in a dumpster to die. In fact, the step of merely thawing out human embryos exposes them to great risk, with as many as half not being able to survive the process.

I usually suggest to parents that, for the time being, embryonic children should be kept frozen as a way of protecting them and respecting their life and integrity. As the discussion continues, I may also recommend that they consider setting up a trust fund, so that after they pass on, their frozen children will be provided for. These children, clearly, cannot be educated, clothed or fed, but they can be afforded a measure of protection in their frozen state, with fresh liquid nitrogen continuing to be provided, at least for a time. Arranging to cover this expense of a few hundred dollars a year is one of the few ways that parents can concretely indicate their concern for their orphaned children.

The suggestion to set up a trust fund sometimes results in an awkward moment of surprise where parents may ask: “Well, how long would I do that for? Obviously, I can’t do it forever.” Parents will have to decide for themselves whether setting up a trust fund in the first place makes sense as a kind of good-faith sign of their love and care for their own offspring, and if so, for how long to maintain the arrangement. If they make provisions for a more extended period, say several decades, there is a greater likelihood that their embryonic children might be “rescued” if new scientific technologies for growing embryos outside the body end up being developed in the future.

This may indeed become possible one day, even though there are real questions about whether such an “artificial womb” or “baby in a bottle” approach to gestation would be ethical, even with the praiseworthy intentions of saving lives and releasing orphaned embryos from their perpetual hibernation.

Others hope that one day “embryo adoption” — the transfer of “spare” embryos to another woman who implants, gestates, and raises them as her own — might end up being recognized as morally allowable by the church. This unusual form of adoption is still morally debated, and Dignitas Personae, the most recent church document addressing the matter, raises serious concerns about the idea, as have a number of philosophers and bioethicists, myself included. When confronted with the absurd fate of having embryos trapped in a state of suspended animation indefinitely, few or no alternatives really seem to exist. The future Pope Benedict XVI, in another important church document called Donum Vitae, referenced this “absurd fate” when he summarized how there was “no possibility of their being offered safe means of survival that can be licitly pursued.” Certain sinful acts like IVF, sadly, can provoke irrevocable and irresolvable consequences.

A few years ago, I had a conversation with a divorced woman who had seven frozen children in storage. She described how she agonized daily over the plight of her babies, and how it felt like an open wound that could never quite heal. She shared how each year, on the anniversary of the embryos’ creation — their “birthday” of sorts — she would place a call to the fertility clinic and inquire about their status. She would ask the staff to look up and verify how many were stored at the facility. Fearful that something might have happened to her children, or that they might end up being abandoned or forgotten, her annual call served as a reminder to herself and to those at the clinic that they were still there, that somebody still cared, despite the callousness of a world that seemed only too ready to ignore this ongoing humanitarian tragedy ...
Born to Eternal Life

These names are a list of family and friends we lost from October 1, 2015, to September 30, 2016. Names and dates were furnished by the parishes.

Belle Fourche, St. Paul
10/17/15 Maurice Hanify
10/21/15 Kenneth Clyde
11/5/15 Frances "F rankie" Latham
2/16/16 Teresa Smith
4/18/16 Robert Reyes
9/1/16 Tracy Monier

Bison, Blessed Sacrament
11/4/15 Bernice Kari
2/28/16 Mary Helen Clark
4/7/16 Randy Kolb
4/17/16 Berny Rose

Bonesteel, Immaculate Conception
10/4/15 Andrew Beardsley
2/16/16 Donna Raterman

Burke, Sacred Heart
11/11/15 Gerald Drey
11/24/15 Margaret Duerfeldt
3/18/16 Leslie Labahn (Pickstown)
3/21/16 Blanche Steward
7/19/16 Mary Hill

Colome, St. Isidore
3/8/16 Tonna Rae Cox
4/24/16 Gregg Schwartz (Denver, CO)
9/25/16 Lena Volk
6/1/16 John Wranek

Custer, St. John the Baptist
10/12/15 Cable Eide
11/11/15 Marjorie Tennyson
12/13/15 Kathy Herrlein
12/29/15 LeRoy Anderson
3/3/16 Nancy Kistler
7/6/16 Rose Wendell
4/23/16 Justin Burke
7/25/16 Gordon Kury

Deadwood, St. Ambrose
1/24/16 Martin Phillip
7/15/16 Virginia Grenstiner

Dupree, Sacred Heart
7/24/16 Fran Eulberg

Eagle Butte, All Saints
12/4/15 William Pothast
5/4/16 Geraldine Zazher
8/3/16 Desiree Gray
8/7/16 Gerald LeBeau
8/29/16 Carl Pritzkau
9/11/16 Lane Lawrence
9/28/16 Ivan "Hank" LeCompte

Fairfax, St. Anthony
10/29/15 Patricia Koenig
1/16/16 Albert Cahoy
4/19/16 Donna Raterman

Fort Pierre, St. John the Evangelist
10/4/15 Vic Mahutga
11/19/15 Lucille Stoeser
12/1/15 Wynn Bergeson
12/26/15 Evelyn Wooten
1/12/16 Delores Melvin
3/27/16 Hunter Stoeser
6/25/16 Frank Davenport
7/21/16 John Duff
8/24/16 Bob Rasmussen
9/25/16 Helen Beckwith

Gregory, St. Joseph
11/1/15 Joseph Zimmerman (Omaha, NE)
1/4/16 Vera Adkinson
2/1/16 Ruth Taggart
3/16/16 Iris Krysl
4/27/16 Richard Steffen
6/20/16 Veryl Wagaman (White Lake)
10/16/16 Abraham Shedeed

Hermosa, St. Michael
6/11/16 Lena Volk

Hill City, St. Rose of Lima
12/6/15 Patricia Chaukl, (Vancouver, WA)
12/19/15 Mark Tyler (Columbia, SC)
1/31/16 James Barr
3/24/16 Stephen Blowers
5/12/16 Andrew Burch
6/9/16 Margaret Motta (Rapid City)
6/14/16 Ronald Glowskesl (Rapid City)
6/28/16 William Beaudette

Hot Springs, St. Anthony
12/27/15 Walda Simmons
1/9/16 Grace Bradley

Kadoka, Our Lady of Victory
10/25/15 Francis VanderMay
1/28/15 Roy Buckmaster
4/25/16 Jerry Stilwell

Kenel, Assumption
4/10/16 Lauren Claymore
5/8/18 Darren Loans Arrow
8/10/16 Mary Jane White Bull
9/17/16 Lisa Thompson
9/28/16 Loretta Silk

Keystone, Our Lady of Mt. Carmel
5/20/16 Franklin Zwetzig

Kyle, Our Lady of Sorrows
10/6/15 Merle Palmer
11/11/15 Mae Clifford
11/10/15 Lyle Bull Bear
11/28/15 Tia Handley
12/4/15 Colleen Zepher
12/12/15 Ira Briggs, Sr.
12/27/15 Rhonda Thunder Hawk
1/9/16 Karen Top Bear

Martin, Our Lady of the Sacred Heart
10/3/15 Vanessa McNaughty
1/11/16 Marcella Byrne
4/4/16 Wyman Babby
4/8/16 Lavonne "Sis" Ward
4/8/16 Jimmie O'Nell
4/17/16 Wendell Johnson
5/20/16 Iris McCue
7/13/16 Irvin Moffitt
7/27/16 Samuel Saunders
9/7/16 Harold Koenig
9/19/16 Mike Davis
9/23/16 Jeramy Ward

McIntosh, St. Bonaventure
8/24/16 Carla Yellowbird
9/11/16 Crystal Red Owl (Allen) St. John of the Cross
12/3/15 William Whirlwind Horse
1/2/16 Sammi Jo Gotheidge
5/2/16 Albert Lee Sharp, Jr.

Leammon, St. Mary's
2/23/13 Darrell Giannonatti*
8/31/15 William Giannonatti*
10/25/15 Beverly Giannonatti*
10/25/15 Gregory Giannonatti*
*Family Burial
12/5/15 Mary Pat Ottman
12/15/15 Susan Ellison
12/18/15 Rosella Dobitz
1/4/16 James Duncan
1/7/16 Bob Schilley
2/21/16 Denise Gossman
4/9/16 Arletta Lynch
7/20/16 Keith Hoffman
8/31/16 Marvin Arnold

Manderson, St. Agnes
10/22/15 Henry Jumping Eagle
12/21/15 Theresa Corbal Hollow Horn
12/31/15 Paul Plume
1/3/16 Rebecca Jumping Eagle
1/11/16 Aloysius Black Bear
1/3/16 Tre Bad Milk
2/20/16 Andre Janis, Jr.
3/5/16 Marvin Masteth
3/16/16 Cora Shoulders
3/25/16 Loren Shoulders
4/11/16 Regina Ladeaux
5/22/16 Riley Thunder Horse
6/1/16 Phoebe Red Elk
7/23/16 Orlando Shoulders
8/16/16 Atleea Runs Against
8/29/16 Claudia Runs Against
9/4/16 Rose Ladeaux
9/16/16 Efrem Domiguez

Midland, St. William
5/25/16 Rock Gillaspie

Mission, St. Thomas
10/9/15 Dezmond Redday
11/25/15 Barbara Jones
12/16/15 Myron Bordeaux
8/25/15 Pansy Bordeaux Schmidt
4/15/16 Bonnie Sully
4/25/16 Ronald Pru
4/25/16 Bonnie Pru
5/9/16 Pat Bruce
5/11/16 Byron Sully
6/3/15 Samuel White Lance
6/6/16 Darlene Valandra
6/17/16 Katie LaPoint
8/29/16 Jesse Farmer

Morristown, Sacred Heart
12/3/15 Barbara Westphal
1/7/16 Edna Maher
2/23/16 Georgene Goeres
8/6/16 Julie Puzie Donner

Murdo, St. Martin
10/25/15 Kent Ora
4/26/16 Linda Kessler

Newell, St. Mary
11/16/15 Marjorie Hafner
3/28/16 Marcella Forde
5/22/16 Madonna Alley

Oglala, Our Lady of the Sioux
10/15/15 Valerie Brings Yellowhorn
11/11/15 John Stewart
11/16/15 Sandra Jealous of Him
11/22/15 Nicolette McLaughlin
11/30/15 Martin Lone Elk
12/3/15 Lucinda Guettro
12/5/15 Sylvester Tobacco
1/8/16 Peter Blacksmith, Jr.
1/17/16 Imogene Eagle Bear
2/3/16 (Infant) Benton Ten Fingers
2/15/16 Jorma Blindman
2/18/16 Marilyn Borek A Hole
2/20/16 Melissa Shields
3/18/16 Beatrice Weasel Bear
3/18/16 Debra Myers-Hudspeth
3/27/16 Rodney Jealous of Him
4/10/16 Earl Black Feather
4/15/16 (Infant) Lester Siers
4/23/16 Norman New Holy
5/2/16 Donald Titus, Sr.
5/3/16 Delores Yellow Bull
5/11/16 Ronald Saucier
6/3/16 Shanna Lesser
7/3/16 Robert Blacksmith
7/21/16 Michael Tobacco
7/28/16 Jamar Iron Horse
8/14/16 Roderic Crow
9/1/16 Eugene Fast Wolf

McLaughlin, St. Bernard
1/4/16 Robert Lawrence
3/28/16 Daniel Kraft
6/4/16 Cecilia Volk

November 2016
(Ogalá Continued) 9/3/16 Tasheena Running Enemy (Rapid City) 9/8/16 Benita Swift Bird 9/16/16 Clayton Warrior 9/24/16 Patrick Crow (Minneapolis, MN)

Philip, Sacred Heart 12/25/15 Edmund “Sonny” Baye, Jr. 6/26/16 James Moriarty


Porcupine, Christ the King 11/3/15 John Mousseau 11/30/15 Hank Tuttle 1/15/16 Michael Whiting 1/29/16 Katherine Pourier 2/15/16 Alice Lone Elk 8/17/16 Sherry Wounded Foot 9/7/16 Robert Brewer

Presho, Christ the King 10/20/15 Bernice Leichtnam 10/27/15 LeRoy Authier


Red Scaffold, Sacred Heart 9/16/16 Marvin White Wolf 9/25/16 Phyllis Collins


Timber Lake, Holy Cross 11/25/15 Leo Aberle 12/12/15 Charles Mulloy 1/16/16 Paul Schweitzer 5/3/16 Alfred Biegler 7/13/16 Jim Brockamp (Rapid City) 6/12/16 Teresa LeBeau 9/12/16 Hilda Dunehoeaux

Trail City, Holy Rosary 6/14/16 Severina Kraft

Wall, St. Patrick 9/21/16 Nicholas “Nick” Feller

Wanblee, St. Ignatius Loyola 10/10/15 Lenny Chief Bear 1/31/16 Wilbur Between Lodges 2/20/16 Mystic Rose Bad Cob 3/1/16 George Bettelyoun, Sr. 5/20/16 Margaret Long Soldier Thorson (Philip) 5/27/16 Leonard Sitting Up 7/13/16 Owen Herrera-Little Killer 7/24/16 Frank Gay 9/15/16 Eugenia Witt-Bettelyoun

Watauga, St. Michael 7/9/16 Joseph Nehl

White House, St. Therese 10/5/16 Dorothy Ducheneaux

White River, Sacred Heart 5/7/16 Susan Wright 7/23/16 Mary Wacek


Wood, Our Lady of Good Council 5/4/16 Adeline Stands And Looks Back
The gift of two infants in less than two years is unusual

MARY GARRIGAN

CATHOLIC SOCIAL SERVICES

In three short years, Eric and Jenny Scherr have lost one baby and welcomed two more into their lives.

That journey of love and loss, grief and joy, has strengthened the couple’s faith and left them fearless about the adoption process. “As a parent, you want to think you’re in control. That if you do everything right ... everything will work out perfectly. We did all that, and then Blakely came into our lives, and she was only here for five short months,” said Eric. “After Blakely, we realized nothing is certain and to not let the fear of uncertainty stop you from adoption.”

Today, the Scherr home is filled with the joyful noise of four children, two of whom were adopted through Catholic Social Services. The couple has two biological daughters, Alexa, 9, and Leighton, 7. They lost Blakely Anne to a fatal genetic disorder in September 2013. Seventeen months ago, they added a son, Matthias, and welcomed a second baby boy, Blaise, two months ago.

Since the average wait time for a domestic infant adoption in the United States can be anywhere from one to three years, the gift of two infants in less than two years is unusual, according to Natalie Lecy, director of Family Services at CSS. The Scherrs were one of just two families actively seeking to adopt through CSS in 2016. CSS placed two infants by August and currently has no adoptive families on its waiting list.

“She did a great job working with the birth parents,” Jenny said.

The Rapid City couple, members of Our Lady of the Black Hills Church in Piedmont, was initially drawn to CSS because of their Catholic faith. But they soon came to appreciate the expertise of adoption specialist Lisa Spielmann and the experience of a local agency that has finalized 388 adoptions in the last 40 years.

“Lisa was always very realistic with us and very knowledgeable about the process.”

Despite completely different birth family situations with Matthias and Blaise, Spielmann arranged open adoptions that were in the best interests of the children.

November National Adoption Month:

The 2016 National Adoption Month website, along with the “Why Not You?” coalition of Rapid City adoption agencies that includes Catholic Social Services, works to identify more adoptive and foster homes for children. The theme for this year’s website is: We Never Outgrow the Need for Family – Just Ask Us

https://www.childwelfare.gov/topics/adoption/nam/

Nov. 11, two reasons to rejoice: Feast of St. Martin and Veterans Day

BY SR. FLORENCE McMANAMEN, OSB

• The annual Oblate Retreat was held at St. Martin Monastery on Oct. 14-15. Sister Ramona Fallon, OSB, a Benedictine Sister from Mother of God Monastery in Watertown, led the group during these peaceful and prayerful days. The retreat concluded with the reception of Terri Brockmeyer as an oblate novice with the Community at St. Martin’s.

• On October 14-16, several women attended the Benedictine Weekend at St. Martin Monastery. The focus of the weekend is to give the person time to discern where God is calling her. Information about the Benedictine Way of Life is offered. The person joins the community in personal and communal prayer, meals, and discussions.

• Each year Sister Yvette Mallow visits Refuge of Mercy in Santiago, Chile for a month to assist with the ministry there. The refuge serves teenage unwed mothers who are sent to the refuge by the legal courts of Chile. Sister Yvette arrived in Santiago on October 29.

• Hospitality is an important part of both the diocesan and Benedictine life. We are given good examples of hospitality in the Old and New Testaments. It is also shown in the life of St. Martin of Tours whose feast day, and Veterans Day, is celebrated on November 11. A beautiful stained glass window above the entrance to Holy Cross Chapel depicts the story of St. Martin and the poor man beside the road. At that time, young Martin was a soldier in the Roman army. The story tells us that Martin cut his Roman cloak in half and gave it to the man. That night the message was given to Martin that it was really Jesus in the form of the beggar whom he had served. Christians believe that Jesus is present in each person and that in serving another we also serve the divine. Recently Pope Francis wrote, “Together let us implore the grace to accept this call (hospitality) with joy and to join in bringing it to fulfillment.”

• Our monastery name, St. Martin, was chosen in honor of Bishop Martin Marty, OSB, who invited our Benedictine Sisters to come from Melchtal, Switzerland to Sturgis, then Dakota Territory, in 1889.

Eric and Jenny Scherr with their children, Alexa, Matthias, Blaise and Leighton. The Scherr home is filled with the joyful noise of four children, two of whom were adopted through Catholic Social Services. (WRC photo)
National Kateri Tekakwitha Conference
July 19-23, 2017
Donations and Memorials

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Key: Yellow — Donations received
Blue — Amount needed
*Transportation, first aid supplies, hotel rooms and hon-
orarium for speakers, cultural day activities and equip-
ment rental, etc.

November donations:
In memory of my beloved daughter Sr. Jean Marie
Tognotti — from her mother Mary Tognotti.
In Memory of our Beloved Mother Eva Witt — from her
children: Jhon Goes In Center, Deborah Bordeaux,
Angie Stover, Chris Witt,
Jeri Goes In Center, Margaret Witt, Mary Witt,
Nancy Witt, and Wanda Standing.

Send donations and memorials to:
Kateri Conference
Deacon Marlon Leneaugh, Treasurer
Diocese of Rapid City, PO Box 678
Rapid City, SD 57709.
He can be contacted at 605-343-3541 or
MLeneaughSr@diorc.org.

Job Opportunity
Diocese of Rapid City: Due to continued growth, applications are being accepted for a
time Accounting Clerk position in the Parish Financial Services Accounting Office.
Duties include providing bookkeeping services to parishes in the diocese. Applicants
should possess high level of accuracy and attention to details. Education, training,
and/or experience in the accounting field are desired. Interested individuals should
submit a letter of application and a resume to:
Accounting Manager, PO Box 678, Rapid City SD 57709-0678
www.rapidcitydiocese.org/accounting-clerk/. Questions? Please call or email
Linda Stepanek at 605-343-3541 or lstepanek@diorc.org

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Suzie Lambert
Chief Financial Officer
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Tuesday,
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Call 605-343-5011 or write srmarywegher@yahoo.com for an appointment or check our website blackhillsbenedictine.com for Benedictine weekend dates — the next scheduled weekend will be December 16-18.

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Lead
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**LIFE INSURANCE  DISABILITY INSURANCE  LONG-TERM CARE INSURANCE  RETIREMENT ANNUITIES**
In 1916, with a donation of $750 from a woman named Elizabeth, a frame church was built called St. Elizabeth. The church was built next to a meetinghouse that previously served as the church. Parishioners traveled by horse and wagon and camped the night before and to attend the monthly 8 a.m., Mass and breakfast.

The following year, strong winds blew so hard the church was blown part way off its foundation but left the church intact — even the statue of the Sacred Heart did not move.

By 1962, the church was too small for the congregation. The building was moved north of the new highway, and was used as a meeting hall. St. Anne Church from Red Bear Camp was moved 24 miles and placed next to the St. Elizabeth Church meeting hall. In order to move St. Anne Church, the tower had to be removed. The inside of the church was torn out including the high peaked roof and choir loft leaving only the outside shell. Local Lakota families did the work — adding sheet rock on the walls and ceiling and constructing a flat 11-foot ceiling. Due to the narrowness of the church, the altar was placed in the center against the side wall with the pews facing each other on each side allowing everyone to see what was happening on the altar.

The paintings on the inside of the church were Lakota Catholic. The tipi told the story of creation with night and day, rain and snow, and rainbow. The thunderbolts gave power to the thunderbird for war and peace symbolized with the arrowhead and pine bough. The buffalo was the Indian’s way of life giving food, implements, weapons clothes and coverings for tents. The horse depicted their transportation. Man alone is missing.

Another image was the water bird. The bird comes down through the black chaos and the water to scoop up the earth to take it to the Great Spirit — man made out of the slime of the earth. The story represents God the Father. A cross represents God the Son. The twelve tongues of fire represents the Holy Spirit. The Blessed Trinity is in the work of creation, redemption and sanctification.

A parishioner tanned a deer hide for the antependium, and also did the beadwork on the antependium with the words WAKAN (Holy), and the white elk skin tabernacle veil with beaded trim design.

Other additions included a steeple in 1983, and in 1985 a parish hall was built called St. Elizabeth Hall dedicated to the memory of the St. Mary and St. Joseph societies.

In 1999 a tornado destroyed the church, meeting hall, and trailers for the sisters and brothers living there and serving the church. Shortly after the tragedy, then-Bishop Blase Cupich sent a letter to all parishes in the diocese asking that a special collection be taken up to help rebuild.

“We want to do everything we can to help, but also we want to give assurance of our solidarity with the people of Oglala as they rebuild their parish and community,” he said in the letter to all parishes. “The hearts of the people of the entire diocese go out to all those at Oglala.”

Br. Denny Hall was the first building rebuilt with the help of the Mennonite Community for serving Our Lady of the Sioux for 100 years. Robin Crow (left) and Lupe Hudspeth (right) presented the star quilt to Fr. George Winzenburg, SJ, Br. Mike Zimmerman, SJ, Fr. Joseph Daoust, SJ, and Fr. Tom Lawler. (Photo courtesy Ryan Hauck, Red Cloud Indian School)

During the meal that followed Mass, the parish council presented a star quilt to the Jesuit Community for serving Our Lady of the Sioux for 100 years. Robin Crow (left) and Lupe Hudspeth (right) presented the star quilt to Fr. George Winzenburg, SJ, Br. Mike Zimmerman, SJ, Fr. Joseph Daoust, SJ, and Fr. Tom Lawler. (Photo courtesy Ryan Hauck, Red Cloud Indian School)

On September 18, parishioners celebrated the 100th anniversary of the church with a blessing, prayer and song at the former site, followed by a short walk to the new church to continue the Sunday Mass ending with a final prayer and blessing outside. Fathers Tom Lawler, SJ, (Provincial Superior of the Wisconsin Province of the Society of Jesus), Joseph Daoust, SJ, (Sacremental Priest) and George Winzenburg, SJ, (president of Red Cloud Indian School) were the concelebrants. Three elders who had prayed in the old St. Elizabeth Church, Elizabeth Makes Him First, Mary Merrival, and Catherine Looking Elk brought up the gifts at Mass.

(Sr. Barbara Bogenschutz, OP, Parish Life Coordinator, contributed to this article)
A Safe Environment for Children and Young People

The Catholic Diocese of Rapid City is firmly committed to creating and maintaining the safest possible environment for our children and young people. To report allegations of sexual abuse by church personnel, contact the Victim Assistance coordinator, Barbara Scherr. To ensure confidentiality in her outreach to victims, she can be contacted privately at 1-605-209-3418 (cell). Her phone has caller ID and messaging features. All information will be treated confidentially. Alleged victims are advised of their right to report alleged abuse to civil authorities.

In accordance with diocesan policy, all allegations of sexual misconduct involving children or young people and priests, deacons, lay employees, or volunteers serving the Diocese of Rapid City will be investigated.

The diocesan sexual misconduct policy and the code of conduct are posted on the diocesan website at www.rapidcitydiocese.org.

Sister Marmion Howe, OSB, entered St. Martin Monastery 77 years ago. Her varied ministries included working in the lab, X-ray, the blood bank, and teaching at the South Dakota School of Mines and Technology. She served as executive director of Catholic Social Services for several years and was Oblate Director for twenty years. She currently resides at the monastery and still leads Centering Prayer groups.

Special Collection December 10-11

For more information contact:
Teresa Spiess
PO Box 678, Rapid City, SD 57709
605-343-3541 • tspiess@diorc.org

Little Saints

St. Francis of Assisi in Sturgis held its Annual Trunk or Treat event the weekend before Halloween. This year there was a costume contest for best saint costume. The winners were Kira Lingwall aka St. Joan of Arc; Gracie Sauer aka St. Theresa of Calcutta; and Deacon Wilkins aka St. Paul of the Cross. There were lots of trunks for the children to visit and the Knights of Columbus provided pizza. Pictured: Kirian Neill, Katie Wilkins, Deacon Wilkins, Kira Lingwall and Gracie Sauer. (Photo courtesy Kim Wilkins)
Nun Run 2016

(Back row) Jackie Kuhn, Sister Amata, Sister Mary Catherine, Father Mark McCormick, (front row) Laura Wickham, Samantha Wickham, Grace Mutchler, and Hannah Dillon pose for a photo during the 2016 Nun Run. The group visited the Handmaids of the Heart of Jesus, New Ulm, Minn., October 20-22, and spent time in prayer and recreation with the sisters. (Courtesy photo)

Employment Opportunity

Catholic Social Services has an immediate opening for a full-time Outpatient Therapist, with offices in Rapid City & Ft. Pierre. Masters Degree is required, license is preferred. Travel is required. Salary DOE & benefit package. Send resume to: Catholic Social Services, 529 Kansas City Street, Suite 100, Rapid City, SD 57701 or css@cssrapidcity.com. Closing date is December 15, 2016.

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STM Legacy Brick Memorial

The goal of Campus Ministry is to connect students to Jesus and to the larger community of believers, to help students grow in faith and their life of prayer, to equip them for living and sharing their faith, teaching them to serve one another in love, and to glorify God with their lives.

We invite you to join the mission of Campus Ministry with a personalized brick. Bricks are available for a $250 donation. Each brick will be personalized to your specifications. Your donation and personalized brick will be a permanent part of our STM Legacy Brick Memorial. Your sponsorship of a brick will allow our ministry to continue to grow to meet the needs of our students.

A Mass will be celebrated every month for the intentions for those whose names are inscribed in the STM Legacy Brick Memorial. In addition during each November when the church remembers all the deceased, an outdoor Mass will be offered on the memorial grounds.

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Bishop’s Mass — helping raise money for SDSM&T Newman Center students

BY NANCY HALGEN
DIRECTOR OF SSM&T NEWMAN CENTER

Have you ever wondered what the Bishop’s Luncheon at the Cathedral of Our Lady of Perpetual Help is all about? Once a month, during the school year, students at the Newman Center plan and put together the luncheon for the bishop’s Mass. As a fundraiser for the center, all the proceeds assist our students in registration fees and travel expenses to the Fellowship of Catholic University Students conference that occurs every other year.

The bishop’s luncheon is an opportunity to hear, in a small group setting, Bishop Robert Gruss. Topics vary from month to month and offer great insight to true Catholic teachings from politics to daily living. The luncheon usually falls on the first Friday of each month, but this date may vary due to holidays. Make sure you check out the West River Catholic newspaper or the diocesan website — www.rapidcitydiocese.org — to verify the date. It begins with Mass at 11:15 a.m. and lunch is served at noon. Bishop speaks from 12:30-1 p.m. Cost for meal is $6.

The FOCUS conference, according to the website, helps college students strive “to live the Catholic faith in the midst of the secular world.” We hear from speakers who encourage and challenge us. The conference is five days long with more than eight thousand college students attending from around the United States. The conference offers fabulous speakers, amazing worship and great artists. All topics are geared to impact our young adults.

“Focus is a great opportunity for college students to deepen their faith with many other students at a time in their life where it’s easier to forget about the church,” said James Morris, a mechanical engineering graduate. “The talks and activities of focus engage you and you’ll leave with a new understanding of God. FOCUS was a great booster in my faith, and even two years later, my daily prayer life is a direct result of Focus.”

The Newman Center students encourage you to attend the Bishop’s Mass and Luncheon. It will brighten your day as our university students from the Newman Center serve you.

First ‘Gold Mass’ for scientists to be celebrated at MIT Nov. 15

BY CHRISTINE M. WILLIAMS
CATHOLIC NEWS SERVICE

CAMBRIDGE, Mass. — St. John Paul II wrote about faith and science, “Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes.”

Contrary to the belief that faith and reason are at odds, the late pope believed that the two are necessary partners. Together they can enrich, nourish and challenge each other to be fully what they are called to be, he wrote to the director of the Vatican Observatory in 1988.

He referred to Catholic scientists as a “key resource” in uniting science and religion.

A group of American Catholics have recently united to form the Society of Catholic Scientists. Their first event was an evening Gold Mass for scientists celebrated in Cambridge at the Massachusetts Institute of Technology’s chapel Nov. 15. Catholic scientists, including science educators and students, were encouraged to attend.

The group is in the process of planning another Gold Mass in Providence, Rhode Island, and hopes that the tradition will spread throughout the country and all over the world.

The Mass follows in the tradition of special Masses for members of a particular profession. The oldest, the Red Mass for lawyers and lawmakers, was introduced in the 13th century. The first White Mass for health care professionals and Blue Mass for law enforcement began in the 1930s.

Catholic scientists chose the color gold because it is the color of the hoods worn by those graduating with a doctorate in science and because the patron saint of scientists, St. Albert the Great, was an alchemist who worked to turn base metals into gold. The first Gold Mass was celebrated on his feast day.

Members of the Society of Catholic Scientists, incorporated in the Archdiocese of Philadelphia this summer, say that St. Albert the Great and other gifted Catholic scientists prove that there is no conflict between the two disciplines. They also cited Father Georges Lemaître, a Belgian priest, astronomer and professor of physics who first proposed what would later be called the big-bang theory.

“Faith and reason are both gifts from God. Science is just one expression of how the human person uses reason to interrogate reality,” said Dominican Father Nicanor Austriaco, who will celebrate the inaugural Gold Mass. “I think a lot of young people think they have to choose between science and their faith, and we want to show them that it is not an either/or situation.”

Father Austriaco holds two doctorates — one in molecular biology from MIT and another in moral theology from the University of Fribourg in Switzerland. He is a professor of biology and of theology at Providence College in Rhode Island, the only university in the United States administered by the Dominican friars. His scientific research focuses on the reasons why cancer cells do not die.

Karin Oberg, associate professor of astrophysics and astrophotography at Harvard University, agreed with Father Austriaco that young scientists in particular need encouragement. Both are members of the Society of Catholic Scientists board.

Young scientists are often bombarded with the message that they must choose between their Catholic faith and their field of study. Catholic scientists are often in the minority and do not work with other Catholics. The new society can show them that they are not alone, she told The Pilot, Boston’s archdiocesan newspaper.

Any person of faith who approaches science in a respectful way is exploring God’s work. “We are trying to explore God’s creation, and I think God reveals himself through all his works,” she added.

MIT’s Catholic chaplain Father Daniel Moloney said that St. Albert the Great and other Catholic scientists have long understood that God added a rationally discernible order to the universe.

“Lots of people assume that if you are a religious believer, you’re either stupid or that you turn off your rationality when it comes to the questions to which religion is the response,” he said. “Very often scientists work in an environment today that is almost always indifferent but sometimes even hostile to their faith.”

“The Gold Mass is an opportunity for Catholic scientists to ask for God’s blessing on their work,” he said, adding, “Catholic scientists can be a bridge between the world of faith and the world of science.”