Ash Wednesday,  
March 1

In Lent we are called to a conversion, a renewed sense of our frailty or sinfulness, as well as profound trust in the new life that flows from the death and resurrection of Christ. This stained glass window is from the Cathedral of Our Lady of Perpetual Help, Rapid City. For Lenten regulations and reconciliations times see page 16. Check with local parishes for Stations of the Cross dates and times. (WRC photo)

Addressing problems in health laws

WASHINGTON — Cardinal Timothy M. Dolan and Archbishop William E. Lori — as chairmen of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities and Ad Hoc Committee for Religious Liberty, respectively — wrote to both Houses of the United States Congress on February 8, urging support for the Conscience Protection Act of 2017 (H.R. 644, S. 301).

The Conscience Protection Act, they wrote, is "essential legislation protecting the fundamental rights of health care providers…to ensure that those providing much-needed health care and health coverage can continue to do so without being forced by government to help destroy innocent unborn children."

"While existing federal laws already protect conscientious objection to abortion in theory, this protection has not proved effective in practice," the bishops noted, citing recent examples in which the federal government has refused to enforce these laws. "The Conscience Protection Act will address the deficiencies that block effective enforcement of existing laws," they said, "most notably by establishing a private right of action allowing victims of discrimination to defend their own rights in court."

Cardinal Dolan and Archbishop Lori recalled the Hippocratic oath's rejection of abortion in the profession of medicine, indicating that the Act will benefit not only Catholic medical professionals but "the great majority of ob/gyns (who) remain unwilling to perform abortions."

Finally, they explained that conscience protection facilitates access to life-affirming health care: "When government ... mandates involvement in abortion as a condition for being allowed to provide life-affirming health care services, it not only undermines the widely acknowledged civil rights of health care providers but also limits access to good health care for American women and men."


For more on the bishops’ promotion of conscience rights visit: www.usccb.org/issues-and-action/religious-liberty/conscience-protection.

Action stalled on proposed religious freedom order

WASHINGTON (CNS) — Talk of President Donald Trump possibly signing an executive order on religious freedom — which drew both criticism and praise — has been replaced with discussion about what happened to it and what a final version, if there is one, will look like. A draft version of the executive order, called “Establishing a Government-Wide Initiative to Respect Religious Freedom,” had been widely criticized in late January by those who said it would legalize discrimination and was too far-reaching. It then failed to appear on the president’s desk while rumors circulated that a scaled-back version might appear eventually. “We hope that President Trump and his administration will take action soon, especially to provide relief from the onerous HHS mandate,” said Baltimore Archbishop William E. Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, referring to the mandate issued by the federal Department of Health and Human Services requiring most religious employers to provide coverage of artificial birth control for their employees even if they are morally opposed to it. “Now that some of the Cabinet posts are being confirmed, we hope that concrete and immediate action is taken to protect religious freedom,” he said in a Feb. 10 email to Catholic News Service.
Assisted suicide — are we headed there too?

In 1994 Oregon passed a law allowing physicians to prescribe deadly drugs for some patients in order for them to take their own lives. Since then, Montana (1995), Washington (2008), Vermont (2013), California (2015), Colorado (2016) and Washington, DC (2016) have all passed laws or court rulings allowing doctor-prescribed suicide.

This movement continues across our land. Much of the momentum began from the story of a 29-year-old cancer patient from California named Brittany Maynard. She announced in the fall of 2014 that she did not want to face the expected suffering associated with her brain cancer and therefore would move to Oregon so she could take her life using its assisted suicide law. Her story became a media sensation and she then became a spokesperson for the group called Compassion & Choices. Compassion & Choices, formerly known as the Hemlock Society, is the primary organization leading the drive for cultural acceptance and legalization of assisted suicide. This organization is well funded through the efforts of a large fundraising staff, raising money and awareness through wealthy and committed donors like George Soros.

Are we headed there too? Last December an article in the Rapid City Journal revealed that in November 2018 the people of the State of South Dakota could find a ballot measure on doctor-prescribed suicide under the misleading title, “Death with Dignity.” This ballot measure will give voters the opportunity to vote into law doctor-assisted suicide.

Though this campaign to legalize doctor-prescribed suicide has been rejected by most policymakers in our society, there is still great cause for concern as the throwaway attitude in our culture deepens. Most people, regardless of religious affiliation, know that suicide is a terrible tragedy, one that a compassionate society should work to prevent. They realize that allowing doctors to prescribe the means for their patients to kill themselves is a corruption of the doctor’s call to assist in healing.

Proponents know these facts and thus avoid terms such as “assisting suicide” and instead use code words such as “aid in dying.” These proponents cite that it should be a person’s right to choose to end his or her own life so as to alleviate their suffering on their own terms, enabling them to die with “dignity.” They see this as a form of compassion and choice.

“The idea that assisting a suicide shows compassion and eliminates suffering is equally misguided. It eliminates the person, and results in suffering for those left behind — grieving families and friends, and other vulnerable people who may be influenced by this event to see death as an escape. The sufferings caused by chronic or terminal illness are often severe. They cry out for our compassion, a word whose root meaning is to “suffer with” another person. True compassion alleviates suffering while maintaining solidarity with those who suffer. It does not put lethal drugs in their hands and abandon them to their suicidal impulses, or to the self-serving motives of others who may want them dead. It helps vulnerable people with their problems instead of treating them as the problem. Taking life in the name of compassion also invites a slippery slope toward ending the lives of people with non-terminal conditions.” (USCCB, To Live Each Day with Dignity: A Statement on Physician-Assisted Suicide)

In the case of doctor-assisted suicide, the “dignity” of the terminally ill is ultimately stripped away because the dignity of the sick person is placed purely on a subjective level. This can easily lead down a slippery slope when subjectivity determines the value of a human life.

Doctor-assisted suicide is not free choice because it’s often driven by depression and hopelessness. The assisted suicide agenda can actually increase the suffering of isolation and hopelessness often experienced by seriously ill people. Seeing their death as an acceptable or even desirable solution to their problems only magnifies this kind of suffering. For example, people dying under Oregon’s law more often cite as a reason for their choice the feeling of being a burden rather than any concern about pain. There is also proof that in Oregon general suicides have risen dramatically since assisted suicide is promoted as a “good.”

Documentation suggests where there is legalized assisted suicide there is less commitment to palliative care. Government programs and private insurers have even limited support for care that could extend life, while emphasizing the “cost-effective” solution of a doctor-prescribed death. This was reality for Stephanie Packer, a California wife and mother of four who was diagnosed with a terminal form of scleroderma. Her insurance company refused to cover the cost of her medical treatment. When asked if her insurance company would cover the doctor-prescribed suicide drugs, the company told her, “Yes, we do provide that to our patients, and you would only have to pay $1.20 for the medication.”

A society that devalues some people’s lives, by hastening and facilitating their deaths, will ultimately lose respect for their other rights and freedoms. The government, by rescinding legal protection for the lives of one group of people, implicitly communicates the message that some may be better off dead. Assisted suicide is also a recipe for abuse of elderly and disabled persons because it can put lethal drugs within reach of abusers. No oversight and no witnesses are required once the lethal drugs leave the pharmacy. There is also no requirement to notify a family member or emergency contact for a person taking their own life. Imagine the trauma the family would face in such a situation.

There are many other reasons why doctor-prescribed suicide is not good for this country, the State of South Dakota and for families — too many to lay out in this article. But it is important that in supporting a culture of life, we begin to speak out against this serious challenge and deadly issue now, in our parishes, in our families and in our communities. We do not want our state to be the next one to support a culture of death in allowing suicide for its citizens. Resources can be found at www.usccb.org/ToLiveEachDay.

In conclusion, from an article which appeared in Crisis Magazine by Maria Cintorino:

“Genuine death with dignity, dying naturally, is courageous for it dares to live despite suffering. It affirms the dignity of the human person as grounded in the image and likeness of God and recognizes that the beauty of life entails both the moments of joy and health as well as the sorrows and sufferings which are part of life. Dying with true dignity means accepting and embracing the suffering of a terminal illness and the death which ensues, no matter how prolonged the process may be. True death with dignity does not “opt” out of life — it fearlessly changes on as it recognizes the immense power of redemptive suffering and affirms the value of each human being who suffers.”

Small acts of kindness work wonders in euthanasia battle, clergy told

OTTAWA, Ontario (CNS) — Last year, 744 Canadians lost their lives due to euthanasia or assisted suicide following its legalization in Quebec in December 2015 and in the rest of Canada last June.

Helping someone contemplating death through euthanasia can be as simple as saying “hello.” It’s the little things that can make a difference, Campaign Life Coalition President Jim Hughes told an audience of clergy at a Jan. 17 information session, where they also discussed abortion. “Stop to say hello,” to the elderly, Hughes said. “Give them your time, your ear, and try to listen.” Small acts of kindness, he said, like visiting the sick in nursing homes, taking a shut-in to a ballgame, making a phone call or sending a card to a lonely elderly person, can help prevent euthanasia. Hughes told the luncheon gathering that volunteering to become a “chorus of people” who congregate near the elevators or the front door at nursing homes, “are just little things that can make a tremendous difference,” Hughes said.
**Bishop’s Calendar**  
**February 22-March 19, 2017**

**February 22, Wednesday**  
11 a.m. Sioux Spiritual Center Board Meeting, Chancery

**February 24, Friday**  
6:30 p.m. Knight of Wine, Blessed Sacrament Parish Hall, Rapid City

**February 25, Saturday**  
9 a.m. Visit Deacon Aspirancy, Terra Sancta  
3:30 p.m. Pre-Confirmation Meeting, Our Lady of the Black Hills, Piedmont  
5 p.m. Confirmation Mass, Our Lady of the Black Hills, Piedmont

**February 26, Sunday**  
9 a.m. Pre-Confirmation Meeting, St. Patrick, Lead  
10 a.m. Confirmation Mass, St. Patrick, Lead

**February 27, Monday**  
5 p.m. Rapid City Catholic School System Board Meeting, Cathedral Rectory basement

**February 28, Tuesday**  
8:30 a.m. Investment Committee Meeting, Chancery  
9:30 a.m. Finance Committee Meeting, Chancery

**March 1, Ash Wednesday**  
6:30 p.m. Mass, Cathedral

**March 3, Friday**  
11:15 a.m. First Friday Mass/Lunch, Cathedral

**March 4, Saturday**  
8:30 a.m. BHSU Newman Center Ground Breaking, Spearfish  
1:15 p.m. *Veritatis Splendor* Institute, Terra Sancta

**March 5, Sunday**  
2 p.m. Rite of Election Mass, Cathedral

**March 7, Tuesday**  
8 a.m. Staff Mass/Breakfast, Terra Sancta  
9:15 a.m. Department Head Meeting, Terra Sancta

**March 9, Thursday**  
10 a.m. College of Consultors Meeting, Bishop Residence

**March 18, Saturday**  
10 a.m. Diocesan Pastoral Council Meeting, Philip

**March 19, Sunday**  
7:30 a.m. Pre-Confirmation Meeting, Sacred Heart, Dupree  
8:30 a.m. Confirmation Mass, Sacred Heart, Dupree

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**Grant news**

Two philanthropic foundations recently awarded grants to the Diocese of Rapid City to improve distance learning opportunities, to launch a Catholic Medical Association guild and to increase natural family planning services here.

The Our Sunday Visitor Institute provided $12,500 to the Family Life Ministries office to fund efforts to increase NFP access throughout the diocese. Grant funds will pay for the certification of an additional practitioner in the Creighton Model FertilityCare system. FLM will also use the grant to establish and promote a Catholic Medical Association for healthcare professionals. The Adams Mastrovich Foundation awarded a $10,000 grant to the diocese’s Information Technology efforts to improve distance learning infrastructure so that faith formation, trainings and other educational resources can be shared with Catholics across the 22 counties of the diocese.
Laudato Si at the heart of caring for creation

BY LAURIE HALLSTROM

When the papal encyclical Laudato Si, On Care for Our Common Home, was published two years ago it caused quite a stir according to Bishop Robert Gruss. He was the opening speaker for the “Care of Creation,” Social Justice Commission Winter Workshop, held January 28 at Terra Sancta, Rapid City. The bishop urged everyone to read it prayerfully and to meditate on its passages.

The encyclical has been added to the body of church social teachings. “Many thought the Holy Father should stay out of the environment, and from the Holy Father’s perspective, is often times at the expense of the poor, the vulnerable and the marginalized.”

In writing the encyclical Pope Francis drew on his own up bring in Argentina where there was a lot of corporate money being made at the expense of the people. In addition, the pontiff drew on the insights of Bishops’ Conferences from around the globe. “In some sense we rule over creation, we are called to protect it, and just as the king takes care of the weak and poor in his kingdom, so we too are called to the same dominion,” said Bishop Gruss. “At the heart of this world, the Lord of Life who loves us so much, is always present. If we really believe everyone is created in God’s image and likeness then there should always be an openness to dialogue in the midst of disagreements.”

Bishop Gruss was followed at the podium by Patrick Schmadeke, the assistant Religious Education coordinator at St. Therese the Little Flower Church, Rapid City.

Schmadeke said the encyclical is an ethics based framework inspiring people to examine their relationship to the environment.

He cited the book “Quest for the Living God,” by Elizabeth Johnson, a Catholic theologian, “She said in the first photographs taken from space, our home planet looks like a bright blue marble swirled around with white clouds, floating against a background of endless black space, a precious little spot alone among all the planets, moons and asteroids we have explored to date, covered with a membrane of life.

“Astronauts who have seen this view with their own eyes speak of its power to change their deepest feelings,” Schmadeke said. “Saudi Arabian astronaut Sultan bin Salman Al Saud, part of an international crew recollected ‘The first day from space we all pointed to our own countries, the third day we were pointing to our continents, by the fifth day we were all aware of only one earth.”

Schmadeke also quoted Astronaut Rusty Schweitzer, who walked on the moon. Schweitzer noted from that vantage point the earth is so small you can block it out with your thumb. “‘Then you realize,’ he mused, ‘that on this beautiful warm blue and white circle is everything that means anything to you. All of nature and history, births and love and then you are changed forever,’” Schmadeke said.

He said the beautiful imagery helps us understand the parable of the Good Samaritan — we are all each other’s neighbors. The imagery also helps in understanding the universe is complexly interconnected and everything is related to everything else in some degree.

British scientist-theologian Arthur Peacocke wrote every atom of iron in our blood’s hemoglobin would not be there if it were not produced in some galactic explosion billions of years ago and eventually condensed to form the iron in the crust of the earth from which we have emerged. “I wonder how often we think of this, that we are made of stardust. Poetically the book of Genesis observes ‘for you are dust and to dust you shall return.’ This speaks to the finite nature of human existence and to our connection with the earth,” he said.

ASH WEDNESDAY 2017 COLLECTION

“Jesus Christ is the face of the Father’s mercy.” Pope Francis says that these words sum up the mystery of the Christian faith. The season of Lent draws us all into the mercy of God and encourages us to be the face of Christ through the mercy shown to others. Ash Wednesday sets us off on this journey of mercy, reminding us of our call to repentance and conversion, but also of God’s fidelity. Embarking upon this journey leads us to greater holiness and compassion for the least among us. Your Lenten sacrifice extends Christ’s compassionate love and mercy to those in need across western South Dakota. Please give generously to Catholic Social Services so that others may experience the “face of the Father’s mercy.”

Bishop Robert Gruss
Diocese of Rapid City

Pope Francis sent an address to Catholic Social Services Directors in the United States. In it he said, “You are the salt, leaven and light that provides a beacon of hope to those in need. You as Catholic Charities USA help to change the course of your communities, states, country and the world by your witness to that encounter with the Lord Jesus, who gives us abundant life and joy.” Your generous response to this collection helps us do this right here in the Diocese of Rapid City. God bless you for once again hearing the cry of the poor in our midst.

James T. Kinyon
Executive Director
Catholic Social Services

By supporting Catholic Social Services, you are our true partners, standing next to our counselors and other staff as we deliver services to thousands of individuals, families and communities in western South Dakota.

Susan Meyer, President
Board of Directors
Catholic Social Services
BY LAURIE HALLSTROM

The big buzzword is sustainability. “We need to quit worrying about sustaining the land and start improving,” it according to Pat Guptill, a speaker at the Social Justice Commission Winter Workshop held Jan. 28 in Rapid City. He was quoting Gabe Brown, a pioneer in soil health from Bismarck, N.D.

Guptill and his wife, Mary Lou, ranch near Quinn. They were married in 1987 and took over the family ranch from her dad. “For us to leave the place for two days was unthinkable. I was so busy working hard I didn’t get to be with my two oldest boys as much as I would have enjoyed,” he said.

In 2013, the 7,000-acre Guptill Ranch received the Leopold Conservation award, which recognizes voluntary conservation. At that time they were only given out in nine states. Other states have added it since then.

“We have run our land pretty poor and the biggest part was not knowing what was right. We are taking too much off the land and not putting anything back, we cannot continue to do that,” he said. Prior to 2000, he cut a section into four pastures and used them 10 days at a time. The grass and the ground did not look healthy.

“I went to a seminar down in Nebraska, with Allan Savory, a world-renowned grazing artist and holistic management teacher. I listened to him. On the way home I called Mary Lou up and I said I have a little project I want to try and you can’t say anything about it for two years or make any judgment,” he said.

Guptill continued, “The first year we did it on 20 acres and there was a big learning curve for us. We made mistakes.” He is now using half of their land for the cattle rotation.

They graze all their cattle, which ranges between 300 and 500 head, in a small plot, which can cover from 8 to 35 acres, surrounded by an electric fence. The greater pasture area has barbed wire fencing in case an animal gets out. They move the cattle by dragging a water tank, mineral feeder and an over-ground water pipe with a four-wheeler to the next area and the cows follow. It takes between 20 and 40 minutes every one or two days.

“We were reaching our goal of keeping ground cover. Good healthy soil has more living organisms in a teaspoon than there are people on earth. We fertilize with dung, 30 minutes after a patty hits the ground it’s covered in dung beetles. Twenty minutes after that you cannot find it. The beetles bury it, putting nitrogen in the soil.

“By 2007, we had organic matter 27 inches deep. Most people have 8-12 inches. We lose very little water; a 4 percent increase in organic matter in our soil will increase the water holding capacity by 60 percent. It’s huge, what we can do with our land if we take care of it, he said.

“We calve in May; that’s as close as we can get to when deer have their babies. You have got to learn to work with nature and cattle are part of nature,” he said.

Guptill said this method could be implemented on any land. So, what are his results? He has almost eliminated using chemicals on the land or in the cattle. Production has increased four times. Calving later is less trouble. They do not have to feed their cattle often in winter so labor hours went down. Before the method change the ranch needed about 1600 gallons of diesel fuel a year, now fuel intake has dropped to 294 gallons, and he has gotten Canadian thistle under control. According to Guptill, the cows are healthier — no pink eye or foot rot. Occasional calf scours are a sign they are not moving them fast enough.

“We changed our lifestyle to have more time to be with our kids. Now, we are not as tied down and we are able to be at all our kids’ activities,” he said.

On the web
To view complete social justice workshop presentations go to: www.rapidcitydiocese.org/social-justice-commission.
The three “R”s stand for Reduce-Reuse-Recycle

BY LAURIE HALLSTROM

“I’m old enough to remember the first Earth Day and rivers catching fire in Ohio because they were so polluted. It’s amazing to see what we’ve done as a society to clean up our environment in really just a short period of time,” said Karl Merbach.

Merbach is the Solid Waste Superintendent for Rapid City Solid Waste. He and his retired predecessor, Jerry Wright, spoke in the afternoon. The regional landfill is used by more than 100,000 people in the greater Rapid City area. According to Merbach, each person generates 4.5 to 4.7 pounds of garbage per day. Of that, 1.1 pounds are recycled.

The landfill has an extensive recycling and composting site. The city department sponsors blue curbside recycling bins, recycling drop off points and community education projects.

According to Wright, 30 to 40 percent of the households in Rapid City participate in recycling. The site collects aluminum, steel, glass, newspapers, boxes and plastics, which are baled and shipped out.

In 1992 the state banned yard waste in landfills, it is easy to recycle, annually 17-19 thousand tons of yard waste grass, leaves, and branches are dropped off at city collection sites. “We grind it down for compost and it is sold for use in gardens,” said Merbach.

Wright said, “Rapid City is unique. It is the only facility in the U.S. that takes biosolids, liquid heavy waste out of the biotreatment (sewer) plant combines them and turns them into compost that can be used in your garden. Composting is the same as nature, when something drops on the ground it rots. It returns to a stable organic matter. It is tested to all current standards for heavy metal, e-coli, etc., and it is perfectly safe.”

“A lot of people have chemicals sitting in their garage. What do you do?” Merbach. A couple of years ago the city hosted a hazardous waste disposal day. “We expected 500 cars and we got 800. It’s not cheap to neutralized the chemicals; this one day event cost $50,000, but it’s the right thing to do to keep it out of our environment.”

The city has partnered with large events to recover glass, plastic and aluminum. It sponsors a spring clean up week, which will be April 17-21, this year. The landfill is free during that time and volunteer groups are encouraged to adopt parts of the city and pick up garbage.

The afternoon also included Kari Donovan, president of the Spearfish/Belle Fourche/ Newell St. Vincent de Paul Conference. She explained how donations to their thrift stores in Spearfish and Box Elder keep useful clothes and household items out of the landfills.

(Sue Jimerson’s legislative update, p. 14)

Recyclone is the mascot for community education on recycling. From the public works department are Beth-Anne Ferley, Crystal Hohenthaner, in costume Wade Schutz, Shelby Anderson, and Karl Merbach.

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**Events Schedule**

**February 28, Tuesday**
- **WRC Deadline for submissions.**
- **Paper mailed Tuesday, March 21.**
  - 605-343-3541.
  - ajhallstrom@diorc.org or bberrruth@diorc.org

**March 2, Saturday**
- **Lenten Prayerful Painting:** Retreat day will be held from 9:15 a.m.-2:30 p.m. at St. Martin Monastery. $20 fee includes lunch. ✉ Sr. Therese Marie 605-343-8011.

**March 3, Friday**
- **World Apostolate of Fatima:** First Friday Mass at 5:30 p.m. with prayers and devotions. First Saturday, March 4, begins day Mass at 5:30 p.m. with prayers and dinner at 6 p.m. Free will donations of the Cross at 5 p.m., Mass at 5:30 p.m., Friday during Lent. Begins with Stations of the Cross at 7-8 p.m. Sessions repeated on Thursdays.

**March 4, Saturday**
- **Lenten Prayerful Painting:** Retreat day will be held from 9:15 a.m.-2:30 p.m. at St. Martin Monastery. $20 fee includes lunch. ✉ Sr. Therese Marie 605-343-8011.
- **St. Benedict Presentations:** Sr. Florence McManamen will present topics about St. Benedict and the Holy Rule of St. Benedict at the St. Martin Monastery conference room each Monday in March from 7-8 p.m. Sessions repeated on Thursdays. No charge. Please register. ✉ 605-343-8011.

**March 8, Wednesday**
- **Lenten Taizé:** Experience the sacred through song, silence, and scripture. Held at 7 p.m. in Holy Cross Chapel, Terra Sancta.

**March 10, Friday**
- **Heart to Heart 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. Ends March 12. Register at terrasancta.org/heart2heart/ or ✉ Amy 605-716-5214 x236.
- **TEC:** Three days of evangelization and initiation into the Paschal Mystery of Christ. For teens and young adults (17-25). Held at St. Mary Church, Lemmon. ✉ LuAnn LuAnn.Lindskov@k12.sd.us.

**March 12, Sunday**
- **Diocesan Choir Rehearsal, Chrism Mass:** Held at the Cathedral of Our Lady of Perpetual Help choir loft, 1-2:30 p.m. Other rehearsals are March 25, 10 a.m.-noon and April 2, 1-2:30 p.m. ✉ Terry Schroeder thyschroeder@vastbb.net or ✉ 605-341-1143.

**March 19, Sunday**
- **Natural Family Planning:** Seminar for engaged couples or anyone wanting to learn more about natural family planning. To be held at St. Joseph Church, Spearfish. Pre-registration required. Next seminar, April 8, at Cathedral of Our Lady of Perpetual Help, Rapid City. ✉ Family Life Ministries, 605-716-5214 x236 or ✉ ajulian@diorc.org.

**March 25, Saturday**
- **NPM Spring Meeting:** Dr. Nancy Roberts, vocal instructor at Black Hills State University, will be giving instruction on good vocal health and proper voice production. Tammy Schnittgrund will be coordinating cantor certification and presenting Psalm resources outside of Respond and Acclaim. ✉ patmcdowell44@gmail.com or ✉ 605-341-2174 for meeting reservations. ✉ tammyschnitt@yahoo.com if your parish is unable to attend but interested in cantor certification.

**March 30, Monday**
- **Te Deum:** Celebrated at the St. Martin Monastery conference room each Monday in March from 7-8 p.m. Sessions repeated on Thursdays. No charge. Please register. ✉ 605-343-8011.

**April 2, Sunday**
- **Commissioned Lay Ministers Meeting:** For all Commissioned Lay Ministers in the Diocese of Rapid City. Held from 2-4 p.m. at Terra Sancta.

**April 2-4, Tuesday-Thursday**
- **Pastoral Ministry Days:** This year’s theme is “Abide in Me” and will focus on “Dedicated Discipleship: Creating Intentional Communities of Service to God and Neighbor.” Keynote speakers are Father Michael White and Tom Corcoran, authors of “Rebuilt” and “Tools for Rebuilding.” $60 fee before March 15, $75 after. Held at Terra Sancta. ✉ www.pmd2017.com or ✉ 605-716-0925.

**April 3, Monday**
- **Chrism Mass:** The annual blessing of the holy oils for sacramental use in the coming year. Held at Cathedral of Our Lady of Perpetual Help, Rapid City, 7 p.m. Reception after Mass sponsored by the WSDCF.

**April 6, Thursday**
- **Father/Son Event:** Fr. Brett Brannen will speak on From Father to Son: Helping Boys Embrace Authentic Masculinity. No charge. Sponsored by the Office of Vocations. ✉ www.gods-call.org/sayyes or ✉ 605-716-5214 x233.

**April 27-28, Thursday-Friday**
- **How to Build a Culture of Vocations in our Parishes and Homes:** Speaker is Fr. Brett Brannen. Two opportunities to attend: 5:30 p.m., St. John the Evangelist Church, Ft. Pierre, and April 28 at Terra Sancta. Workshop open to all. No charge. ✉ Registration deadline April 18. ✉ www.gods-call.org/sayyes.

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**Terra Sancta Retreat Center Highlights — March 2017**

- **Mar 5:** OLBH, Piedmont, First Communion Retreat
- **Mar 10:** St. John University Choir Concert
- **Mar 21:** Rapid City Catholic School System Staff Retreat
- **Mar 25-26:** St. Francis of Assisi, Sturgis, Confirmation Retreat

Whenever I drive down into the valley and Terra Sancta comes into full view, my heart fills with gratitude for those who made Terra Sancta possible for our dioce- ses, past and present. Terra Sancta is a beautiful sanctuary to host a confirma- tion retreat or to refresh one’s soul. This is possible due to the Terra Sancta staff who are accommodating and show great hospitality to anyone who enters this holy ground.

Teresa Thompson, Coordinator of Youth Ministry, Our Lady of the Black Hills, Piedmont

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**Opportunity for help March 31-April 2, 2016**

**Is your marriage tearing you apart? **

**Retrouvaille**

A life line for troubled marriages is at your service.

Call (605) 988-3755 for more information and to register.
Pray for vocations with your children in mind

Last month Bishop Robert Gruss shared with the people of God in the Diocese of Rapid City some good news and some not-so-good news about the priest situation in our diocese. The bishop affirmed how grateful he was for the many wonderful and dedicated priests he has and the work they are doing. They are clearly striving to be true witnesses of the love and mercy of the Lord.

Bishop Gruss also mentioned the challenging reality of covering our current places for ministry in the coming years. Priest retirements coupled with not having another ordination until the summer of 2019, this news can leave us in a spirit of desolation.

St. Ignatius of Loyola, in his work with “discernment of spirits,” says in the sixth rule: “It is very advantageous to change ourselves intensely against the desolation itself, as by insisting more upon prayer, meditation, upon much examination, and upon extending ourselves in some suitable way of doing penance.”

This is exactly what Bishop Gruss is asking of each of us — as individuals, families, parishioners and parishes. He is “insisting more upon prayer” and pleading with us to seriously take to heart the call to pray daily for vocations to the priesthood in our diocese. He is also asking that we pray daily for a new outpouring of the Holy Spirit on our diocese and for his guidance so that there will not be a priest shortage this year and in the coming years.

Wow, what a challenge! I hope you are up for it. It will require you to be more intentional and more sacrificial in your prayer life, to fervently beg the Lord as we hear in the Gospel of Luke: “The harvest is plentiful, but the workers are few. Therefore, beg the Lord of the harvest to send out workers into His harvest” (Lk 10:2).

Every time we go to prayer our Heavenly Father, through his Son, Jesus, invites us and asks us, as he asked Bartimaeus: “What do you want me to do for you?”

In the Gospel, the blind man replied, “Master, I want to see” (Mk 10:51). Our response, too, is clear and simple: “Jesus, send us more seminarians and priests for our diocese — we beg you Lord!”

This past month, Bishop Gruss also introduced a new prayer for vocations, which was written collaboratively with the help of several clergy and laity. The bishop has invited our entire diocese to pray this new prayer with its new words with a lively faith. His invitation reminds of the scripture passage “that new wine is put into fresh wine-skins” (Mt 9:17).

As a diocese we have been praying the old vocation prayer in our parishes for more than 40 years, and we know it by heart. We know it so well that perhaps it has become too rote for us. Have we lost our fervor to pray the vocation prayer with a beggar’s heart?

Begin to pray the new vocation prayer using the method of Lectio Divina, a Latin term for divine reading. We can do this individually, and in families and small group settings. Lectio Divina helps us let go of our own agenda and to open ourselves to what God wants to say to us.

When praying through the new vocations prayer using this method, pay attention to which word, words, or phrases tug at your heart or get your attention. How do these words or phrases connect to your life, to your family, to your parish, and to our diocese?

Talk to God about these words and phrases that tugged at your heart and share everything with him — share your thoughts, feelings and desires. Then simply listen and God will speak to you. At that point, think about what you can do to act upon what God has revealed to you. In the end, thank the Lord and let your heart be filled with gratitude for what he is doing in your life and in the life of your family, parish and diocese.

Parents, as you begin to pray this new vocational prayer with your children, think of them as possible recipients of a vocational call to priesthood and/or religious life. It is so easy to think of Jesus calling other parents’ children, but your own children? This can be more challenging.

It is my hope that as families start praying this new vocation prayer together, parents will begin to share with their children — in very intentional ways — the possibility that they, whether in elementary school, middle school, high school or young adulthood, may be receiving a call to priesthood or religious life.

I thought a lot about Bishop Gruss’ invitation to pray seriously for vocations to priesthood and for a fresh, daily outpouring of the Holy Spirit upon our diocese. In light of St. Ignatius’ advice “extending ourselves in some suitable way of doing penance,” I am going to fast every Thursday as a reminder of the Last Supper.

In a letter to priests on Holy Thursday in 2004, Saint John Paul II said “We were born from the Eucharist. If we can truly say that the whole Church lives from the Eucharist ... we can say the same thing about the ministerial priesthood: it is born, lives, works and bears fruit ‘de Eucharistia.’ There can be no Eucharist without the priesthood, just as there can be no priesthood without the Eucharist.”

If you are interested in joining me in fasting on Thursdays as we fervently beg the Lord to send us more seminarians and priests, please send me your name, address, email and phone number. Together we will pray that more priests are fostered and nurtured in families as married couples live their vocation in the Spirit of Christ.
Venerable Jan Tyranowski: A papal tutor of heroic virtue

On January 20, Pope Francis authorized the Congregation for the Causes of Saints to publish decrees acknowledging the “heroic virtues” of six men and one woman: two diocesan priests, three priests in religious orders, the foundress of an Italian religious community, and a Polish layman. It does no disservice to the holy memory of the other six men and women who now bear the title “Venerable” to suggest that the Polish layman, Jan Tyranowski, had the greatest impact on the Catholic Church throughout the world — and by orders of magnitude.

By the end of May 1941, the Gestapo had systematically stripped the parish of St. Stanislaus Kostka in Cracow’s Dębinki neighborhood of its clergy; eleven of the priests who once served there were eventually martyred. One of the remaining Salesian fathers asked a layman in the parish, a tailor who spent hours in contemplative prayer and meditation, to take responsibility for what we would call “youth ministry” with the parish’s young men. Since organized Catholic youth work was banned by the Nazi Occupation, the request was an invitation to risk deportation to Auschwitz — or worse. Jan Tyranowski, the tailor with an eighth-grade education, said “yes,” and began to organize the young men of the parish into what he called “Living Rosary” groups: fifteen teenagers or young adults (for the fifteen mysteries of the rosary as then constituted), each group led by a more mature young man to whom Tyranowski gave spiritual direction.

One of those first group leaders — “animators,” as Tyranowski called them — was a manual laborer with intense literary interests named Karol Wojtyła. In a memorial essay written after Tyranowski’s death in 1947, Wojtyła remembered his spiritual mentor’s greatest lesson: that “religious truths” were not “interdictions (or) limitations,” but the guideposts by which to form “a life which through mercy becomes (a) participation in the life of God.” How did Jan Tyranowski do this? By demonstrating with his own life that, through contemplative prayer, “one could not only inquire about God … one could live with God.”

To do this with edgy adolescents was no small achievement. To do it under the pressures of a homicidal Nazi Occupation was remarkable. To do it with a future pope meant that Jan Tyranowski’s lessons extended far beyond Dębinki and touched the entire world.

It was Jan Tyranowski who introduced the future Pope John Paul II to the spiritual theology of the great Carmelite reformers, St. Teresa of Avila and St. John of the Cross (on whom Wojtyła would write his first doctoral dissertation). And it was Tyranowski who showed Wojtyła a path beyond the simple Marian piety with which he had grown up, introducing him to the Marian theology of St. Louis Grignon de Montfort — and to Montfort’s idea that all true devotion to Our Lady is Christ-centered and Trinitarian, for Mary points us to her Son, who leads us into the life of the Thrice-Holy God.

It’s not difficult to trace the influence of Jan Tyranowski on the papal teaching of the young man he helped discern a vocation to the priesthood. But when the news came that the mystically-gifted Dębinki tailor at whose tomb I’ve frequently prayed was now “Venerable Jan Tyranowski,” it struck me that his tutelage and the Tyranowski-Wojtyła relationship reminded us of something important about the papacy.

Saint John Paul II, who had a tender pastor’s heart, was also tough-minded and strong-willed. That could have led to trouble if he were not also a man of deep humility, who knew what he didn’t know and was prepared, as pope, to learn from those who had something to teach him — like Cardinal Joseph Ratzinger. That pattern of humility and receptivity in his papal life finds one of its roots in Wojtyła’s providential relationship to Jan Tyranowski, to whom John Paul remained profoundly grateful, sixty years after they first met.

The willingness to learn from others is an essential quality in any great leader; it is certainly an essential quality in a pope. For the charism of papal infallibility, which only touches fundamental matters of faith and morals under clearly specified circumstances, is not a charism of omniscience.

Anyone tempted to imagine otherwise might ponder the friendship of the Venerable Jan Tyranowski and Saint John Paul II.

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Editorial

It is difficult to read Mr. Weigel’s condescending article in the January issue of the West River Catholic where he seems to consistently imply that traditionalists are good and progressives are bad. This extreme dualism which says you are either “in or you are out” is not Catholic. We actually believe that each person receives the Holy Spirit in baptism and the Spirit speaks to the Church through every baptized individual. Mr. Weigel’s simplistic view of reality leaves no room for the Spirit to work. Either you are traditional and of the Spirit or you are progressive and of “whatever?” He denigrates the forward-looking Catholics as somehow a threat to the Church, as if, the Holy Spirit is only operative in his own chosen group. The word “discernment” in his mind is suspect at best and dangerous at worst. If the members of Christ’s Body enter into a discernment process it would lead to an “Anglican-like unraveling of doctrine” or so he says. So much for ecumenism.

Yet Catholics have held firmly to the teaching that the church is protected from serious error in matters of faith and morals by the teaching of the Magisterium and the teaching of the Pope. Mr. Weigel apparently does not trust the Spirit to do his work. He attacked Amoris Laetitia in what amounts to a thinly veiled attack on Pope Francis and the teaching Magisterium.

Moreover, it is instructive that Mr. Weigel strongly encourages Pope Francis to “finish the job of Vatican financial reform he was elected to effect ...” One hastens to point out that Pope Francis was elected, presumably under the guidance of the Holy Spirit, to lead the Church in a direction that incorporates the teaching of the Second Vatican Council and addresses the many difficult and seemingly intractable problems facing the universal Church. One could easily get the impression that Mr. Weigel supports Pope Francis when the pope does what he wants him to do and subtly attacks the pope when he exercises his teaching office. Has Mr. Weigel joined the ranks of cafeteria Catholics that he has deplored in the past?

I was disappointed to see this article in a Catholic paper.

John Hatcher, SJ.
Recently a man came to me, asking for help. He carried some deep wounds, not physical wounds, but emotional wounds to his soul. What surprised me initially was that, while he was deeply wounded, he had not been severely traumatized either in childhood or adulthood. He seemed to have just had to absorb the normal bumps and bruises that everyone has to absorb: some belittling, some bullying, never being the favorite, dissatisfaction with his own body, unfairness within his family and siblings, career frustration, unfairness in his workplace, the sense of being chronically ignored, the sense of never being understood and appreciated, and the self-pity and lack of self-confidence that results from this.

But he was a sensitive man and the combination of all these seemingly little things left him, now in late mid-life, unable to be the gracious, happy elder he wanted to be. Instead, by his own admission, he was forever somewhat paralyzed by hypersensitivity and self-pity. God has given us skin to cover our rawest nerves.

My answer to him, as for all of us who are wounded, is: Take those wounds to the Eucharist. Every time you go to a Eucharist, bring your helplessness and paralysis to God, ask him to touch your body, your heart, your memory, your bitterness, your lack of self-confidence, your self-absorption, your weaknesses, your impotence. Bring your aching body and heart to God.

Express your helplessness in simple, humble words: Touch me. Take my wounds. Take my paranoia. Make me whole. Give me forgiveness. Warm my heart. Give me the strength that I cannot give myself.

Pray this prayer, not just when you are receiving communion and being physically touched by the body of Christ, but especially during the Eucharistic prayer because it is there that we are not just being touched and healed by a person, Jesus, but we are also being touched and healed by a sacred event. This is the part of the Eucharist we generally do not understand, but it is the part of the Eucharist that celebrates transformation and healing from wound and sin. In the Eucharist prayer we commemorate the “sacrifice” of Jesus, that is, that event where, as Christian tradition so enigmatically puts it, Jesus was made sin for us. There is a lot in that cryptic phrase. In essence, in his suffering and death, Jesus took on our wounds, our weaknesses, our infidelities, and our sins, died in them, and then through love and trust brought them to wholeness.

Every time we go to Eucharist we are meant to let that transforming event touch us, touch our wounds, our weaknesses, our infidelities, our sin, and our emotional paralysis and bring us to a transformation in wholeness, energy, joy, and love.

The Eucharist is the ultimate healer. There is, I believe, a lot of value in various kinds of physical and emotional therapies, just there is immeasurable value in 12-Step programs and in simply honestly sharing our wounded selves with people we trust. There is too, I believe, value in a certain willful self-effort, in the challenge contained in Jesus’ admonition to a paralyzed man: Take up your couch and walk! We should not allow ourselves to be paralyzed by hypersensitivity and self-pity. God has given us skin to cover our rawest nerves.

But, with that being admitted, we still cannot heal ourselves. Therapy, self-understanding, loving friends, and disciplined self-effort can take us only so far, and it is not into full healing. Full healing comes from touching and being touched by the sacred. More particularly, as Christians, we believe that this touching involves a touching of the sacred at that place where it has most particularly touched our own wounds, helplessness, weaknesses, and sin, that place, where God “was made sin for us.” That place is the event of the death and rising of Jesus and that event is made available to us, to touch and enter into, in the Eucharistic prayer and in receiving the body of Christ in communion.

We need to bring our wounds to the Eucharist because it is there that the sacred love and energy that lie at the ground of all that breathes can cauterize and heal all that is not whole within us.
Here is a bold critique of today’s America, a provocative look at the post-Christian public square and the gradual erosion of the religious faith and freedom that have marked it for so long. At the same time, Archbishop Chaput offers prophetic, empowering guidance on how Christians – and especially Catholics – can successfully overcome these challenges and not merely survive but reclaim the joy, the beauty, and the grandeur of life in the world.

ABOUT THE AUTHOR

Archbishop Charles J. Chaput, OFM Cap., was named archbishop of Philadelphia in 2011 by Pope Benedict XVI. As a member of the Prairie Band Potawatomi Nation, he was the second Native American to be ordained a bishop in the United States and is the first Native American archbishop.

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Foundational Ministry: Social Services & Outreach

GOAL: Establish a task force to assess the needs of the Hispanic community and make recommendations to the Bishop by January 1, 2017.

While the predominant non-European ethnic group in our diocese is Lakota, the Diocese of Rapid City also includes a Hispanic/Latino Community that comprises about 5-10 percent of our Catholics. Many of these Spanish speaking parishioners have some English language capability but do not speak or read English well enough to fully participate in programs such as Veritatis Splendor Institute, Pastoral Ministry Days or other diocesan programs. In addition, very few others in western South Dakota speak enough Spanish to help facilitate better communications with Spanish-speaking Catholics.

The diocese has no office for Hispanic ministry. Father Janusz Korban serves as a chaplain for the Spanish Masses in Hill City and at Blessed Sacrament in Rapid City. Father Korban is originally from Poland. He received four months of Spanish language training in Mexico prior to taking on this ministry.

As a first step in establishing a Hispanic Ministry Task Force, Bishop Robert Gruss met with a group of interested individuals on December 13, 2016. The group included Fr. Janusz Korban, Barbara Linares, Maria Munoz, Mary Ireland, Dr. Romeo Vivit and Jaime Munoz. They discussed the goal for Hispanic Ministry in the diocese and the possibility of bringing in a team to help start a program called V Encuentro*, which would provide education and support for local Catholics in Hispanic ministry. Bishop Gruss tasked the group with assessing the needs of the Hispanic Catholics in our diocese and creating a plan to implement V Encuentro in the Diocese of Rapid City.

Father Korban had already put together a group to look at ways to form and strengthen Hispanic leaders in our diocese through V Encuentro. The V Encuentro Committee met on January 29 to begin work on the needs assessment. M. Delores Munoz, Mary Ireland, Chava Correa and Cristina Cruz have joined several committee members working on this project. In addition to the experiences and familiarity that each member brings to this discussion, they decided to survey the Hispanics/Latinos about the needs to make sure that everyone has a chance to be part of the process.

The survey is available in both Spanish and English, in paper form and online. The survey will be available through March 5. Online surveys can be found at: https://www.surveymonkey.com/r/HispanaFeb2017 (Spanish language) or https://www.surveymonkey.com/r/Hispanic2017 (English language)

The committee will review the survey data and use it to prepare a prioritized list of needs along with suggestions and comments about how those needs might best be served. They will then present these findings and recommendations to Bishop Gruss by April 1.

*V Encuentro is an organization dedicated to supporting and educating leaders for Hispanic/Latino Catholics. It began under the USCCB to help bishops and communities work together in this ministry. In the context of this dialogue among the bishops and the community, we live a spirit of pastoral ministry illuminated by an ecclesiological communion and missionary vocation that seeks to reach out to those who find themselves estranged from the life and vision of the church. The main objective of the process of the Encuentro is to discern the way in which Hispanics/Latinos respond as church. Web address: http://vencuentro.org/.

Diocesan Pastoral Priorities: Funding the Mission

GOAL: Develop a Diocesan Facility Master Plan by March 1, 2017 to include:
- Plans for a new chancery building
- Plans for the Terra Sancta campus

The Priority Plan continues to unfold. Bishop Robert Gruss is moving forward to re-envision and if necessary realign the diocesan structure. He has contracted with the Catholic Leadership Institute of Wayne, Pennsylvania, to assist him with an assessment of chancery ministries.

Bishop Gruss said, “It is important that the diocese is able to do ministry as we want it done, as well as asking, ‘Do we have the staff to do it?’”

The assessment will begin by examining information on the roles, budgets and processes of diocesan ministries. A consultant from the Catholic Leadership Institute has already begun interviewing department heads via phone regarding strengths and needs of each ministry and office.

Once this is completed, Bishop Gruss will work with diocesan leadership to review the assessment along with the Priority Plan vision, mission and goals for the diocese to develop a plan for the chancery. This is similar to the Envisioning process that the diocese and many of the parishes have been working on since the Catholic Leadership Institute first began consultation with the diocese for the Good Leaders, Good Shepherds Program in 2013.

“By the end of May we should have a clearer vision of who we are, what we want to become and how to make any necessary changes,” said Bishop Gruss.

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Photos courtesy Sioux Spiritual Center, Howes
Sister Rosemary Korte, 89, died at St. Martin Monastery, Rapid City, on Jan. 19. She and her twin sister were born in St. Cloud, Minn. to Herman J. and Rose Theresa (Wehseler) Korte on Apr. 20, 1927. She grew up in a family of six half brothers and sisters and eleven brothers and sisters. She attended St. Boniface School in Melrose, Minn., for eight years and spent her high school years at St. Martin Academy. She entered religious life Dec. 8, 1945. She spent four years as a nurse aide at Our Lady of Lourdes Hospital in Hot Springs, seven years teaching kindergarten at St. John the Evangelist School in Rapid City, eight years as Elementary Religious Education Coordinator in Casper, Wyo., and two years teaching high school religion at St. Martin Academy. She attended summer classes in St. Louis, Mo., and Omaha, Neb. She spent her later years as House Coordinator/Liturgy at St. Martin Monastery and giving lessons on the guitar.

The Mass of Christian burial was celebrated Jan. 24, in the Monastery Chapel, with Bishop Robert Gruss presiding. Burial is in St. Martin Monastery Cemetery.

Married Sweethearts

Then annual diocesan Mass and Dinner Dance, to observe World Day of Marriage locally, was held at the Terra Sancta Retreat Center, Rapid City, on Feb. 11. Roy and Marilynn Brumbaugh, Rapid City, were recognized as the longest married couple in attendance, wedded 56 years. Joshua & Jessica Ries, Rapid City, married six weeks, were recognized as the newest newlyweds. Fr. Matt Fallgren presided at the Mass where couples renew their wedding vows. The event is sponsored by the Diocese of Rapid City Family Life Ministries.

Hesburgh Lecture: A Pope on the Margins: Pope Francis’s Vision for the Church

The Notre Dame Club of the Black Hills and Terra Sancta Retreat Center are co-hosting this free event at the Terra Sancta Retreat Center, which is located at 2101 City Springs Road, Rapid City. The Hesburgh Lecture Series has brought university faculty to Notre Dame alumni clubs and their local communities since 1986. This year’s local lecture will feature J. Matthew Ashley, the Chair of Notre Dame’s Department of Theology. His lecture and question and answer session will begin at 7 p.m. It will be followed by light refreshments. All West River parishioners and the general public are welcome to attend. Please RSVP to edfitz78@hotmail.com one week prior so that Terra Sancta knows what size room will be needed. We hope to see many of you there!

Obituary

Sr. Rosemary Korte, OSB, 89, from St. Martin Monastery

Sister Rosemary Korte, 89, died at St. Martin Monastery, Rapid City, on Jan. 19. She and her twin sister were born in St. Cloud, Minn. to Herman J. and Rose Theresa (Wehseler) Korte on Apr. 20, 1927. She grew up in a family of six half brothers and sisters and eleven brothers and sisters. She attended St. Boniface School in Melrose, Minn., for eight years and spent her high school years at St. Martin Academy. She entered religious life Dec. 8, 1945. She spent four years as a nurse aide at Our Lady of Lourdes Hospital in Hot Springs, seven years teaching kindergarten at St. John the Evangelist School in Rapid City, eight years as Elementary Religious Education Coordinator in Casper, Wyo., and two years teaching high school religion at St. Martin Academy. She attended summer classes in St. Louis, Mo., and Omaha, Neb. She spent her later years as House Coordinator/Liturgy at St. Martin Monastery and giving lessons on the guitar.

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2017 South Dakota Legislation
(as of 2-13-17)

"...we encourage Catholics throughout the United States to be active in the political process, particularly in these challenging times." (2015 Forming Consciences for Faithful Citizenship, #8)

Here are a few of the 411 bills and resolutions in this legislative session.

**Abortion:** SB 102 requires that any woman seeking an abortion in S.D. be given, in writing, the name & phone number of an organization fighting sex trafficking; Amended/Passed Senate 33-0; to House Health/Human Services. **HB 1101** increases the penalty to a Class 6 felony for abortion on an unborn child capable of feeling pain, unless an emergency; Passed House Judiciary 10-2; to House. **HB 1189** prohibits dismemberment abortions, unless a medical emergency; Class 6 felony penalty for person performing such; to House Judiciary.

**Abuse & Human Trafficking:** SCR 4 Senate Concurrent Resolution recognizes pornography as a public health crisis; equates sexual violence normalized by pornography with increased demand for sex trafficking, prostitution, child sex abuse and child pornography; calls for more education, prevention, research & policy changes; Passed Senate 35-0 & House 65-0; Enrolled. **HB 1118** eliminates the need to prove the use of force, fraud, or coercion if the victim of human trafficking is a minor under 18; Passed House Judiciary 12/0; to House.

**Assisted Suicide:** SCR 11 opposes physician-assisted suicide in South Dakota in order to protect vulnerable citizens; Adopted by Senate 32-3; House concurred 67-1; Enrolled.

**Environment:** HB 1071 requires approval of both Governor & Legislature before any high level nuclear waste may be processed or deposited within state boundaries; Passed House 67-1; to Senate State Affairs.

**Family issues:** SB 14 makes an appropriation (up to $1 million) from coordinated natural resources conservation fund to the State Conservation Commission; declares emergency; Passed Senate 35-0; to House. **SB 15** appropriates up to $3.3 million for wildfire suppression costs in the state; declares emergency; Passed Senate 35-0; to House.

**Gambling:** HB 1199 repeals the lottery & video lottery gambling in S.D.; Hearing H Appropriations.

**Immigration:** SB 124 requires Legislative authority for refugee actions under S.D. law (removes S.D. Dept. of Social Services' ability to participate in Refugee Act of 1980); Hearing Senate State Affairs.

**Marriage:** SB 93 adjusts the marriage license fee, providing a discounted rate for those completing 12 hours of premarital education; Amended; passed Senate 20-15; to House Health/Human Services.

**Native American medical care:** SB 57 authorizes operating a licensed nursing home facility with up to 50 beds in Eagle Butte, S.D. on the Cheyenne River reservation; Passed Senate 35-0; to House. **SB 150** establishes provisions regarding paid maternity leave; Hearing Senate Commerce/Energy.

**Religious Freedom:** SB 149 provides certain protections to faith-based or religious child-placement agencies; protection from services that conflict with sincerely-held religious beliefs or moral convictions; Hearing Senate H&S, passed committee to Senate.

**Taxes & Work:** HB 1062 appropriates up to $450,000 for tax refunds for elderly and disabled; declares an emergency. Passed House 68-0; Passed Senate 31-0; to Governor.

** Bills Deferred to the 41st Day or no longer being considered:**

**Death Penalty:** HB 1099 An Act to require a sentence of life imprisonment for certain persons with severe mental illness & provide for a determination of severe mental illness in those cases; applies to an offense alleged to have been committed after July 1, 2017.

**Education:** SB 115 Student Privacy Act: Ensure student privacy in public elementary & secondary school locker rooms, shower rooms, and changing facilities; for use only by persons of the same biological sex determined at birth; withdrawn by Prime Sponsor. **SB 155** establishes an early childhood education pilot program (for 3 & 4 yr. olds not in Head Start); appropriates up to $5 million.

**Environment:** SB 158 impose a tariff on certain crude oil pipelines, using steel not made in the U.S.; create a crude oil pipeline compensation fund for crude oil spills.

**Taxes & Work:** HB 1119 lower to zero % the state sales & use taxes on certain food items; increase these on other good/services.

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**Contacting South Dakota elected officials**

**National Elected Officials**

**Sen. John Thune**
246 Founders Park Dr. #102 Rapid City, SD 57701 Rapid City; 605-348-7551 DC Phone: 202-224-2321 Toll free: 866-850-3855 Fax: 202-228-5429 Email: https://www.thune.senate.gov/public/index.cfm/contact

**Sen. Mike Rounds**
1313 W. Main St. Rapid City, SD 57701 Rapid City: 605-343-5035 111 W. Capitol Ave, #210 Pierre, SD 57501 Pierre: 605-224-1450 DC Phone: 202-224-5842 Toll free: 844-875-5268 Fax: 202-224-7482 Email: https://www.rounds.senate.gov/contact/email-mike

**Rep. Kristi Noem**
2525 W. Main St. #310 Rapid City, SD 57702 Rapid City: 605-791-4673 Staff in Pierre: 605-878-2868 DC Phone: 202-225-2801 Fax: 202-225-5823 Email: http://noem.house.gov/index.cfm/email-kristi

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**State Officials & Legislators**

Gov. Dennis Daugaard Office of the Governor 500 East Capitol Pierre, SD 57501 Phone: 605-773-3851 Fax: 605-773-3821 Email: http://sd.gov/governor/contact/contact.aspx

Lease a Message for State Legislators

House Lobby Phone 605-773-3851 Senate Lobby Phone 605-773-3821 Email your legislator: click on Legislator name; click on email shown or copy to your email; or firstname.lastname@sdlegislature.gov Representative_________ Representative_________ Senator ____________ State Capitol Building 500 East Capitol Ave. Pierre, SD 57501

Website: www.sdlegislature.gov (see blue header for more) Bill List: http://www.sdlegislature.gov/Legislative_Session/Bills/default.aspx?Session=2017

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- RV Retreatant

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In Your Prayers

Ordinations: March 28, 1977, Fr. Arnold Kari. Birthdays: March 2, Fr. D. Craig Cower; March 3, Fr. Joseph Dean, SCJ; March 7, Fr. Christopher Johnson, SJ; March 15, Msgr. Michael Woster; March 17, Fr. Grant Gerlach; March 18, Fr. Peter Etzel, SJ; March 22, Fr. Steve Biegler and Fr. Edmund Yainao; March 27, Fr. Richard Novotny. Necrology: March 17, Fr. Grant Gerlach; March 18, Fr. Peter Etzel, SJ; March 22, Fr. Steve Biegler and Fr. Edmund Yainao; March 27, Fr. Richard Novotny. Necrology: March 17, Fr. Grant Gerlach; March 18, Fr. Peter Etzel, SJ; March 22, Fr. Steve Biegler and Fr. Edmund Yainao; March 27, Fr. Richard Novotny.
How does the Catholic Church resolve new bioethical questions?

A number of years ago, I participated in a debate at Harvard on embryonic stem cell research which also included a Jewish rabbi, an Episcopalian clergyman, and a Muslim imam. The debate went smoothly and cordially, although I was the only voice in the group who defended the human rights of individuals who happen still to be embryos.

After the debate, the Episcopalian clergyman pulled me aside and told me how he thought Catholics should consider themselves fortunate to have such an authoritative reference point in the church and the Vatican, particularly when it comes to resolving new bioethical questions. With surprising candor, he shared how he had sat on various committees with others from his own faith tradition where they had tried to sort through the ethics of embryonic stem cells, and he lamented, “we just ended up discussing feelings and opinions, without any good way to arrive at conclusions.”

Many people, indeed, appreciate that the Catholic Church holds firm and well-defined positions on moral questions, even if they may remain unsure about how or why the church actually arrives at those positions, especially when it comes to unpacking new scientific developments like embryonic stem cell research.

So how does the Church arrive at its positions on bioethics? For one thing, it takes its time, and doesn’t jump to conclusions even in the face of media pressure for quick sound bites and rapid-fire news stories.

I once had a discussion with a journalist for a major newspaper about the ethics of human-animal chimeras (combining species). He mentioned that a leading researcher working on chimeras had met the pope and afterwards implied that the pope had given his blessing to the project. I reminded him that it’s quite common for the pope to offer general encouragement and blessings to those he meets, though that wouldn’t be the same thing as sanctioning new and morally controversial techniques in the biosciences. As a rule, the Catholic Church does not address important bioethical questions that way, through chance encounters with the pope as you are strolling through the hallways of the Vatican.

Instead, the church may reflect for months, years, or even decades, to identify important considerations and guiding principles when new moral dilemmas arise in the biosciences. Even with this slow and deliberative process, I think it’s fair to say that the church generally stays ahead of the curve. By the time of the successful cloning of Dolly the sheep in 1996, for example, the Catholic Church had already been reflecting on the question of human cloning for many years, and concluded, nine years prior to Dolly, that human cloning would be morally unacceptable in an important document called Donum Vitae (On the Gift of Life).

This same document also identified key moral problems with doing human embryonic stem cell research eleven years before it was even possible to destructively obtain those cells from human embryos. When the first test tube baby was born in 1978, the serious moral concerns raised by the procedure had already been spelled out two years earlier, by Pope Pius XII, in his 1956 Allocution to the Second World Congress on Fertility and Human Sterility wherein he concluded: “As regards experiments of human artificial fecundation ‘in vitro,’ let it be sufficient to observe that they must be rejected as immoral and absolutely unlawful.”

Whenever definitive conclusions about medical ethics are reached or otherwise clarified by the church, they are normally promulgated through official church documents, like papal encyclicals and addresses, or, with the approval of the pope, documents and commentaries from the Congregation for the Doctrine of the Faith (CDF — the Vatican office responsible for preserving and interpreting Catholic doctrine), or other congregations, councils or dicasteries of the church.

Even today, certain bioethical controversies remain under active discussion within the church, such as the question of whether it would be allowable to “adopt” abandoned frozen embryos by implanting and gestating them in volunteer mothers. While a 2007 CDF document expressed some reservations and concerns about the proposal, debate continues inside and outside the Vatican.

New medical discoveries and technological developments challenge us to careful moral reflection and discernment. These scientific developments can either be an opportunity for genuine human advancement or can lead to activities and policies that undermine human dignity. The U.S. Bishops in a recent document summed it up this way: “In consultation with medical professionals, church leaders review these developments, judge them according to the principles of right reason and the ultimate standard of revealed truth, and offer authoritative teaching and guidance about the moral and pastoral responsibilities entailed by the Christian faith. While the church cannot furnish a ready answer to every moral dilemma, there are many questions about which she provides normative guidance and direction.”
Lent is a season of grace to help both catechumens (those preparing for baptism) and the faithful to enter more deeply into the paschal mystery. In this season we are called to conversion, a renewed sense of our frailty or sinfulness, as well as profound trust in the new life that flows from the death and resurrection of Christ. The faithful, ever more attentive to the word of God and prayer, prepare themselves by fasting, prayer, and almsgiving.

According to universal church discipline, all members of the Catholic faithful are bound to acts of penance. In order that the faithful join in a more common observance of penance, penitential days are prescribed for praying, exercising works of charity, and engaging in acts of self-discipline and denial.

The season of Lent affords us with a 40 day retreat to participate in a journey toward rebirth. The holy season of Lent begins with Ash Wednesday (Mar. 1) and ends as the celebration of the Triduum begins during Holy Week.

1. The season of Lent is to be observed by Catholics as a time of prayer, fasting, and almsgiving.

2. Ash Wednesday and Good Friday, in particular, are the most important penitential days for the liturgical year. They are days of both fasting and abstinence. On these two days only one full meatless meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one’s needs, but together they should not equal one full meal. Eating between meals is not permitted on these two days, but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige.

Those who are over 18 years of age and under 60 years of age are bound to abstain from meat on Ash Wednesday (Mar. 1) and Good Friday (Apr. 14).

3. All Fridays in Lent are days of abstinence. Everyone 14 years of age or older is bound to abstain from meat on Ash Wednesday (Mar. 1) and all Fridays during Lent.

4. The observance of the laws of fast and abstinence are an obligation for all Catholics. To completely disregard them is a serious matter. Those whose work or health would be impaired are excused from fasting and abstaining. The individual’s conscience can decide if there is proper cause to excuse from observance. It is sinful not to observe this discipline without a serious reason.

5. Self-imposed fasting on the other weekdays of Lent is recommended. Other penances, such as works of piety and charity, and other acts of self-denial also are appropriate as penitential acts.

6. Parents and teachers should see to it that even children not bound by the laws of fast and abstinence because of age are brought up in an atmosphere that is conducive to a sense of penance.

7. The faithful should be clearly and positively encouraged to participate in the sacrament of reconciliation during Lent. Churches will schedule adequate time for confessions before Easter.

8. The liturgical directions of the Sacramentary and Lectionary must be faithfully observed regarding all the special Holy Week rites.

9. Funeral Masses are not allowed on Holy Thursday (Apr. 13), Good Friday (Apr. 14) or Holy Saturday (Apr. 15). The funeral rite outside of Mass can be held in church on those days, with a funeral Mass later.

10. The RCIA is incorporated into the liturgy of Lent. The Rite of Election will be celebrated on Mar. 5, at 2 p.m. in the Cathedral of Our Lady of Perpetual Help, Rapid City. On the third, fourth and fifth Sundays of Lent, the Scrutinies take place during Mass.

### Communal Reconciliation Schedule

- **Bison**, Blessed Sacrament, Monday, Mar. 20—7 p.m.
- **Buffalo**, St. Anthony, Monday, Mar. 27—7 p.m.
- **Burke**, Sacred Heart, Friday, Mar. 17—6:30 p.m.
- **Colome**, St. Isidore, Sunday, Mar. 26—6 p.m. CT
- **Deadwood**, St. Ambrose, Sunday Mar. 19, 4:30
- **Dupree**, Sacred Heart, Palm Sunday, Apr. 9—4 p.m.
- **Eagle Butte**, All Saints, Palm Sunday, Apr. 9—4 p.m.
- **Fairfax**, St. Anthony, Wednesday, Mar. 22—6:30 p.m. CT
- **Faith**, St. Joseph, Palm Sunday, Apr. 9—7 p.m.
- **St Pierre**, St. John, Thursday, Mar. 30—6:30 p.m. CT
- **Gregory**, St. Joseph, Wednesday, Mar. 29—6:30 p.m. CT
- **Hill City**, St. Rose, Thursday, Mar. 23—7 p.m.
- **Isabel**, St. Mary, Monday, Mar. 27—6 p.m.
- **Keystone**, Our Lady of Mt. Carmel, Thursday, Mar. 23—4 p.m.
- **Lemmon**, St. Mary, Friday, Mar. 10—8 p.m (TEC retreat)
- **Lemmon**, St. Mary, Sunday, Mar. 19—7 p.m.
- **Martin**, Our Lady of the Sacred Heart, Wednesday, Mar. 29—7 p.m.
- **McIntosh**, St. Bonaventure, Thursday, Mar. 30—6 p.m.
- **McLaughlin**, St. Bernard, Tuesday, Mar. 28—7 p.m.
- **Midland**, St. William, Sunday, Mar. 12—1 p.m.
- **Murdo**, St. Martin, Thursday, Apr. 6—6 p.m. CT
- **Philip**, Sacred Heart, Sunday, Apr. 2—3 p.m.
- **Piedmont**, Our Lady of the Black Hills, Monday, Mar. 20—7 p.m.
- **Presho**, Christ the King, Tuesday, Mar. 14—6 p.m.
- **Rapid City**, Blessed Sacrament, Monday, Mar. 27—7 p.m.
- **Rapid City**, Cathedral, Tuesday, Mar. 14—6:30 p.m. (Mercy Night)
- **Rapid City**, St. Isaac Jogues, Thursday, Mar. 30—7 p.m.
- **Rapid City**, St. Therese, Thursday, Mar. 16—7 p.m.
- **Timber Lake**, Holy Cross, Sunday, Mar. 26—7 p.m.
- **Wall**, St. Patrick, Sunday, Mar. 26—4 p.m.
- **Winner**, Immaculate Conception, Sunday, Mar. 19—6 p.m. CT
Local Knights Honored

Knights of Columbus Council 8844 of Blessed Sacrament Church Rapid City, has earned the distinction of Star Council, one of the organization’s top awards, for the 2015-2016 fraternal year. The organization’s headquarters, located in New Haven, Connecticut, made the announcement. The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program, and sponsorship of service-oriented activities. The award was presented to the membership by District Deputy Phillip Thompson at a special ceremony held on Saturday, January 14. (Courtesy photo)

Sponsorship Invitation

Catholic Social Services
Planting Hope in Western South Dakota

Palm Sunday Brunch 2017

Example:

Yes, I would like to help CSS fulfill its mission by sponsoring the annual Palm Sunday Brunch.

☐ I have enclosed a check in the amount of: $ Please bill me: $

Name: __________________________________________ Address: ____________________________

City, State, Zip: __________________________________________________________

Phone: ___________________________ E-mail: ___________________________

☐ I will pay by credit card: ___MC___VISA Acct #: ____________________________

Print name exactly as it appears on this card

Card expiration date

Billing address City State Zip Phone (incl. area code)

Amount to be charged: $________________________ Signature: _______________________

☐ I have paid via Stripe online at www.catholicsocialservicesrapidcity.com — Palm Sunday Brunch

Number of complimentary tickets to the brunch: Adults: _______ Children under 10: _______

I cannot be a major sponsor at this time, but I have enclosed a check for $________________ to help Catholic Social Services provide critical services.

As a Major Sponsor ...
You are cordially invited to attend a reception

Saturday evening, April 8, 2017

You will have the opportunity to meet Bishop Robert D. Gruss and Dr. Carolyn Woo.

Keynote Speaker

Dr. Carolyn Y. Woo
President and CEO
Catholic Relief Services

As a major sponsor, you will be recognized in the Palm Sunday event program, at the brunch, and in the CSS quarterly newsletter.

CSS BOARD OF DIRECTORS

OFFICERS: President, Susan Meyer; Vice President, Susan Raposa; Secretary, Lisa Kendrick Wesolick; Treasurer, Cassie Ward; Executive Director, Jim Kinyon

DIRECTORS: Bishop Robert Gruss, Cassie Ward, Susan Meyer, Kathleen Barrow, Rick Soulek, Lisa Kendrick Wesolick, David DiMaria, Susan Raposa, Dr. Steven Massopust, Brenda Wills, Deacon Marlon Leneaugh, Sherri Raforth, and Mary Kjerstad

Serving people of all faiths in western South Dakota

Lakota Circles of Hope improves outcomes

Research documenting the success of the Lakota Circles of Hope program on reducing risky behaviors in Native American youth has been published in the December edition of the Journal of Primary Prevention.

The research article was authored by John Usera, Ph.D., the principal evaluator and analyst for Lakota Circles of Hope. LCH is a culturally-based risk prevention curriculum for elementary and middle school youth developed by an advisory committee of Lakota educators at Catholic Social Services. It has been taught to thousands of students in nearly 20 schools on five reservations in western South Dakota since 2008.

“We are thrilled to be able to demonstrate that the Lakota Circles of Hope curriculum has been a positive influence in the lives of thousands of our students here in western South Dakota,” said Jim Kinyon, executive director of CSS. “LCH teaches students how to use their culture to deal more effectively with risky behaviors such as drug and alcohol abuse, tobacco use, bullying and suicidal thoughts.”

Culturally-based risk prevention programs for Native American children are scarce, Usera said. “I’m glad to be able to help prove that this one helps children make healthy decisions based on their cultural and traditional values system,” Usera said.

For more information about the LCH program, please contact Shana Pourier at CSS at 348-6086.

Major Sponsorship Levels

☐ $2,000 Saint’s Circle
☐ $1,500 Sacred Circle
☐ $1,000 Holy Circle
☐ $500 Bishop’s Circle

Yes, I would like to help CSS fulfill its mission by sponsoring the annual Palm Sunday Brunch.

☐ I have enclosed a check in the amount of: $ Please bill me: $

Name: __________________________________________ Address: ____________________________

City, State, Zip: __________________________________________________________

Phone: ___________________________ E-mail: ___________________________

☐ I will pay by credit card: ___MC___VISA Acct #: ____________________________

Print name exactly as it appears on this card

Card expiration date

Billing address City State Zip Phone (incl. area code)

Amount to be charged: $________________________ Signature: _______________________

☐ I have paid via Stripe online at www.catholicsocialservicesrapidcity.com — Palm Sunday Brunch

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Serving people of all faiths in western South Dakota

John Usera, Ph.D.
Lent begins on Ash Wednesday and ends with the celebration of Mass on Holy Thursday, also known as the Last Supper. Lent is a 40-day period that offers an opportunity for us to grow stronger in our faith and closer to the Lord.

For 40-days, Jesus fasted and prepared to proclaim the Good News. Long before Jesus, Moses and Elijah had their 40-day fasts. It rained on the earth during Noah’s time for 40-days and the earth had a new beginning. And for 40-years, the people of Israel wandered in the wilderness towards the Promised Land. In the Bible, the number 40 is significant and indicates that something important or something new is about to take place.

We enter Lent with ashes on our heads and for 40-days we fast in various ways, perhaps by eating less food and forgoing treats or sweets. We give alms which means that we find ways to share what we have; our time, talents and resources. In these ways, we remember our Baptism and so try to grow more deeply in our faith and Christian life. We renew or deepen our relationship with the Father.

Lent is a time when we give a little more, try a little harder and go the extra mile. We pray familiar devotions that bring about an awareness of how much we are loved by God. We try to be a better neighbor, friend, relative and human being. It is a time to be more mindful of the suffering, the injustice and afflictions endured by God’s people throughout the world. Each Sunday during Lent, some of the most important stories in the Gospels are proclaimed and we offer prayers for the people who will be baptized and received into the church at the Easter Vigil.

I trust these 40-days of Lent will be a significant time for you, as you deepen your relationship with the Father. I pray that Jesus will touch your heart with his word and through the Holy Spirit you will come to realize that you are the beloved son or daughter of God.

I am offering a personal retreat for Lent on the Native Ministries web-page. I ask you to read the material prayerfully and reflect on it during your daily prayer time for the week. See where God wants to lead you — www.rapidcitydiocese.org/nativeministries.

The first reflection will be placed on the web-page on Monday Feb. 27. Thay reflection will be for Ash Wednesday and each subsequent reflection will be there for use in the seven consecutive weeks. If you do not have computer or internet access, I will mail all the reflections to you upon request. Call me at 605-343-3541 ext. 224 and leave your name, phone number and address.

May God bless you and your loved ones in your Lenten prayers, devotions and sacrifices!
Financial services expanded

Kamela Brennick has joined the staff of the Diocese of Rapid City. Brennick began working January 16 as a parish accounting clerk. The Parish Financial Services office of the diocese began offering contracted accounting services to parishes in July of 2012 and currently provides services and assistance to over 33 parishes throughout the diocese. Brennick has a degree in commercial economics from South Dakota State University. She and her husband, Randy, attend St. Francis of Assisi Parish, Sturgis. (WRC photo)

Students donate blankets to CSS

Students of the Black Hills Catholic Home Educators presented Tracy Palecek of Catholic Social Services with blankets at their February 14 school house at Our Lady of the Black Hills, Piedmont. The blankets were made by the students as part of a unit on the corporal and spiritual works of mercy. (WRC photo)

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 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.

‘Why do you want those you serve to know Christ?’

BY BECKY BERRETH

“Part of the virtue of hope helps us to imagine the kingdom of heaven. The kingdom of heaven is an encounter with Christ. So you know that an encounter with Jesus changes everything,” said speaker Jessi Kary, AO. “What does it look like if we have a world where every single person knows Christ? What does that look like in your parish, family, homes, or sitting in traffic?”

Kary was the featured speaker at “Refuel: Diocesan Religious Educators Conference” in January at Terra Sancta. The theme this year was “Desire: Catechesis in the Heart of Jesus.” Kary is a member of the Pontifical Secular Institute of the Apostolic Oblates and has taught at the Institute of Priestly formation and the Archdiocese of Omaha Diaconate program.

She began the two-day retreat by reminding those in attendance that Jesus cares about every single detail in their lives, and “if we let him into the details of the day it makes all the difference of the world.”

In order to be an effective evangelizer, she reminded participants to find Jesus in everyday life through hope and prayer. Using Pope Benedict XVI’s Spe Salvi, she emphasized that those who have hope, live differently.

“The one who hopes has been granted a new life. Right now we are being given new life. What affect does that have on the decisions we make in our day? The first essential way of learning hope is prayer — God is listening. We don’t have to use words. Praying is an exercise in desire.

“A catechesis who only gives information isn’t Christian,” she said. “A catechesis who gives the person of Christ is Christian. Christ is truth, so anytime we teach information that is true we have an opportunity to give Jesus. The Christian message isn’t just informative but performative. It’s not just information, but action. We have an opportunity to give Jesus,” Kary said.

She invited the ministers to look at their ministry by recalling a time when they experienced freedom, ease, simplicity, joy amazement during that ministry. What was the experience of Jesus being there? Then she asked why each person is a catechist, youth minister, priest, liturgical minister, etc., and why do you want those you serve to know Christ?

“Who we are comes from our relationship with Christ,” she said. “We need to be faithful to the call.”

Read what Fr. Mark McCormick had to say about Refuel in his January 24 “Fr. Mark’s Musings” at: www.rapidcitydiocese.org/fr-marks-musings/.
Diocese of Rapid City
Financial Statement for July 1, 2015, through June 30, 2016

February 21, 2017

As we present our annual diocesan financial reports, I want to thank all of you for your commitment and generosity to this great Diocese of Rapid City and the many ministries which provide support to our parishes in carrying on the mission of the church. We had a good year in 2016.

At the outset, however, 2017 promises to be more challenging. We have been informed by two of our primary sources of operational grants that they will be reducing their funding. In addition, the returns of the 2017 Diocesan Annual Appeal have been slower than expected to date. The costs associated with providing ministry on the reservations has increased and there are a number of increased costs required for the diocese to accomplish the goals of our Diocesan Priority Plan.

I am confident that the strong faith, sacrificial generosity and hard work so ingrained in the culture of western South Dakota, combined with the bountiful love of our God, will lead us through these challenges so that we can accomplish all that God has planned for us.

This year our Finance Office has a new leader. Suzie Lambert retired in December and our new CFO, Rick Soulek, has stepped very ably into his new role. With his assistance, we will continue to be good stewards of your financial gifts as we carry out our various ministries.

Please keep our benefactors in your daily prayers. Their support is invaluable for the work of the diocese. The Western South Dakota Catholic Foundation has made significant contributions. We continue to receive much needed support from the Catholic Church Extension Society, the USCCB Committee on Home Missions, the Black and Indian Mission Office and the Mission Cooperative program of the Society for the Propagation of the Faith. In addition, a number of private foundations have provided grants for various programs and ministries.

Any questions regarding this report can be answered by Rick Soulek in our Finance Office. Again, with deep gratitude, I thank you for your kindness and generous support, allowing the Gospel mission to be carried out in western South Dakota.

Be assured of my continued prayers for you and your families. May God continue to abundantly bless you.

Sincerely in the peace and joy of Christ,

Most Rev. Robert D. Gruss
Bishop of Rapid City

PO Box 678 ● Rapid City, South Dakota ● 57709-0678 ● (605) 343-3541
Parcel: 606 Cathedral Drive ● Rapid City, South Dakota ● 57701-5498

Thank you
Stephanie Hurd and Pat Burchill
for beginning and renewing your service terms with the Finance Council

The annual audit for the Diocese of Rapid City was performed by the accounting firm Ketel Thorstensen, LLP. A copy of the audit is available for review at the Chancery Office. In accordance with the U.S. Conference of Catholic Bishops' Resolution on Diocesan Financial Reporting, information regarding the review and approval of the audit report has been provided to the Archbishop of St. Paul and Minneapolis. Your comments and questions are welcome.
Summary of the diocesan finances for the Fiscal Year ending June 30, 2016

The Diocese of Rapid City is blessed to have another successful year and we are very grateful for the support that has allowed us to provide the necessary ministries in our diocese.

Our annual appeal income is crucial to providing the resources needed to operate the diocese and once again we have exceeded our goal. Thank you for your support.

In addition, this fiscal year the Western South Dakota Catholic Foundation was able to provide a significant gift to help reduce the debt that was incurred when the Terra Sancta renovations were done. This gift allowed us to pay an additional $.5 million towards the diocese Terra Sancta debt. This leaves a balance on our long term debt of just over $1.6 million as of our fiscal year ending June 30, 2016, and we are anxious to continue to work on getting this paid off completely. The diocese also distributed the majority of the remaining campaign funds collected for the Newman Centers and Rapid City Catholic School System which allowed RCCSS to reduce their debt by approximately $.7 million. Your support of these debt reduction efforts are very much appreciated.

The Terra Sancta Retreat Center has become a wonderful addition to our diocese. The Retreat Center stays very busy and its revenue continues to help support the costs. The magnitude of the large building has added significant costs to maintain, manage, and depreciate the building and we are always looking for additional resources to help cover these costs.

Catholic Extension, Catholic Home Missions, Black and Indian Mission Office, and the Mission Cooperative program continue to provide valuable support to our diocese. In addition to the amounts listed in our financial reports, funds from these entities were also directed to many parishes throughout the diocese. Please continue to support these organizations and keep them in your prayers.

A copy of the full audit is available through the Finance Office of the diocese. Your comments and questions are welcome. Please direct questions or requests to Rick Soulek, PO Box 678, Rapid City, SD 57709 or call (605) 343-3541.

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DIOCESE OF RAPID CITY

STATEMENT OF FINANCIAL POSITION FOR THE YEAR ENDING JUNE 30, 2016

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<thead>
<tr>
<th></th>
<th>2016</th>
<th>2015</th>
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<tr>
<td><strong>ASSETS</strong></td>
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<td>Cash &amp; Cash Equivalents</td>
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<td>Investment – SM Properties, LLC</td>
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<td>Investment – Cash Surrender Life Ins</td>
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<td>19,731,028</td>
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<td><strong>LIABILITIES AND ASSETS</strong></td>
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<td>Accounts Payable and Accrued Liabilities</td>
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<td>Amounts Held for Others</td>
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<td><strong>TOTAL LIABILITIES AND NET ASSETS</strong></td>
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<td>19,731,028</td>
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DIOCESE OF RAPID CITY

STATEMENT OF ACTIVITIES FOR THE YEAR ENDING JUNE 30, 2016

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<tr>
<th>Support and Revenue</th>
<th>Unrestricted</th>
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<th>Total Pr. Yr. 2015</th>
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<td>Western S.D. Catholic Foundation Grant</td>
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<td>Annual Appeal</td>
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<td>Gifts and Bequests</td>
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<td>Diocesan Programs and Misc. Income</td>
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<td>Outside Funders (Catholic Missions, Comm Home Mission, BIMO, Mission Coop)</td>
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<td>Terra Sancta Retreat Center Income</td>
<td>194,678</td>
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<td>We Walk By Faith Donations</td>
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<td>468,246</td>
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<td>Terra Sancta Guild</td>
<td>142,230</td>
<td>53,194</td>
<td>55,229</td>
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<td>Investment Income</td>
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<td>47,629</td>
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<td>Net Assets Released From Restriction</td>
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<td><strong>Total Revenue</strong></td>
<td>4,778,962</td>
<td>(248,353)</td>
<td>37,634</td>
<td>4,568,243</td>
<td>5,037,676</td>
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<table>
<thead>
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<td>Discipleship Formation (Vocations, Faith Formation, Lay Ministry)</td>
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<td>Pastoral Programs</td>
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<td>Social Concerns and Family Life</td>
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<td>Depreciation and Loan Interest</td>
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<td>Office of the Bishop and Chancery Administration</td>
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<td>Development and Fund-raising</td>
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<td>330,289</td>
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<td>Evangelization (WRC, Communications, TV Mass)</td>
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<td>283,641</td>
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<td><strong>We Walk By Faith (Allocation to Rapid City Catholic School and Newman Center)</strong></td>
<td>930,400</td>
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<td>210,000</td>
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<td><strong>Total Expenses</strong></td>
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<td>(248,353)</td>
<td>37,634</td>
<td>4,646,195</td>
<td>3,942,054</td>
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INCREASE (DECREASE) IN NET ASSETS  132,767  (248,353)  37,634  (77,952)  1,095,622
Pastoral Ministry Days 2017: Creating a Sunday Encounter

BY BECKY BERRETH

“Are we content with the people who want to come to church and that’s it?” asks Father Mark McCormick, director of the Offices of Stewardship and Vocations. “The Lord has so much more in-store for us and we don’t know it. Church in fact does matter because it shapes our very being. I would hope people come because they want to grow in their relationship with the Lord and they want to grow in their community of faith.”

Pastoral Ministry Days is April 2-4, at Terra Sancta. This year’s conference, “Abide in Me” with a focus on “Dedicated Discipleship: Creating Intentional Communities of Service to God and Neighbor.” Keynote speakers are Fr. Michael White & Tom Corcoran, authors of “Rebuilt” and “Tools for Rebuilding,” based on their own parish experiences.

“These two have practical ideas to make church matter in people’s lives,” explained Shawna Hanson, administrative assistant to Offices of Stewardship and Vocations. “They transformed their own parish. It’s very vibrant. We want people to learn from them, from the things they did right in their parish. It was a dead parish and they turned it around.”

The conference officially begins on Monday morning, April 3, and ends the afternoon of the April 4. There is also a Holy Hour and hospitality on Sunday evening, April 2, along with an opportunity for early check-in.

Fr. McCormick hopes this year’s conference inspires people to have a personal relationship with Christ so Sunday doesn’t become a thing to do, “but gears lives toward our Sunday encounter with the Lord and the community of faith and receiving Christ in word and sacrament. How does church matter in our life instead of seeing it as something we check off? It’s an invitation to be with the Lord and with one another.”

“One of the things they address in the books is that people are coming to church to get something,” agreed Hanson. “That’s not what we come to church for — we come to give something, we come to be with the Lord. They talk about practical ways to challenge people, to help them understand that they aren’t going to the store.”

“Stewardship is a way of life and when it doesn’t matter, when it’s something we check off then it’s not truly a way of life,” reminded Father McCormick. “The person of Christ has to come alive in our hearts.”

Online registration, the flyer, and a schedule can be found at www.PMD2017.com.

Everyone is encouraged to register online, if possible, for purposes of accuracy of materials. Cost is $60 before March 15, $75 after. If you are unable to register online, you can also register by calling the Terra Sancta Retreat Center at 605-716-0925, and staff can register you over the phone. Contact Susan Thompson sthompson@diorc.org or Susan Safford ssafford@diorc.org at 605-716-5214 if you have questions or for more information.

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DIocese of Rapid City

DIRECTOR OF YOUTH AND YOUNG ADULT MINISTRY

Function: To develop ministry opportunities, provide training, support and resources in the diocese for youth and young adult ministry.

Qualifications: Practicing Catholic; Bachelor’s degree, preferably theology, catechetics, or related field with a sound Catholic theology. Past experience in parish youth ministry helpful. Understands, supports and articulates the Catholic faith as taught by the Church. Love of youth and understanding of the developmental stages of middle and high school youth. Must have excellent organizational, communication, and leadership skills, and ability to relate to pastors, adult youth ministers, youth, and young adults. Requires energy and willingness to travel throughout the diocese, including some weekend and evening work.

Complete job description and application forms are available on the diocesan website at: http://www.rapidcitydiocese.org/chancellor/employment/.

Application process: Interested individuals should send a résumé letter by e-mail or postal mail listing three professional references along with completed application form to the chancellor.

Office of the Chancellor, Diocese of Rapid City, 606 Cathedral Drive, Rapid City SD 57701 or msimonson@diorc.org.

The Diocese of Rapid City offers a competitive salary and benefits package.
Red Cloud Indian School, Pine Ridge, middle school students participated in the Hand Games at the Lakota Nation Invitational. The drummer, center, sings hand game songs, each depending on the team’s guessing or hiding strategy. (Above right) Third graders at the Sapa Un Academy, St. Francis, work at computer stations in their classrooms. (Right) Rapid City Catholic School System eighth graders Lily Hilt and Maria Aberle present their interpretation of articles 1-4 of the Constitution during the Social Sciences Fair at St. Thomas More Middle School, Rapid City. Find more photos at www.Facebook.com/DioceseofRapidCity.

(Red Cloud Indian School/Colleen McCarthy, Sapa Un/Megan Salley, RCCSS/Becky Berreth)
SEEK 2017 inspires college students to evangelize at home campuses

“It was great being surrounded by people who were on fire with Christ,” said Mindy Castle, a second year civil engineering student at the South Dakota School of Mines and Technology. “You felt like you were home. That is what being Catholic is.”

“The realization that there are other people out there fired up about their faith was the best part,” agreed Caitlin Hone, a second year civil engineering student at SDSM&T.

The two, along with 16 other students from the Diocese of Rapid City, joined nearly 13,000 other young adults in San Antonio, TX, for SEEK 2017, January 3-7. The conference was sponsored by the Fellowship of Catholic University Students. The five-day event focused on the theme “What Moves You.”

“The fact that there are so many people out there that are going through the same thing at the same time, facing the same challenges and are still trying and striving to be in a better relationship with God was reassuring,” said Hone.

Speakers at SEEK included Father Mike Schmitz, director of youth and young adult ministry for the Diocese of Duluth, Minnesota; theologian Edward Sri; Sister Bethany Madonna, a member of the Sisters of Life; and Sarah Swafford, founder of Emotional Virtue Ministries.

Father Schmitz reminded his listeners to “not be conformed by this age. But be transformed by the renewal of your mind. Our call is to live like Jesus.”

The conference also featured breakout sessions. Both Castle and Hone said those sessions served to help what they have learned in their Newman Center, including science and evolution.

“You can believe in creationism and evolution — believing God was present in that process and guided it,” Castle explained. “They are compatible. Reason and religion can go together.”

Craig Miller, FOCUS president, told CNS that he hoped that the most important thing participants take from the conference is “the knowledge that Jesus Christ loves them and that they all have a father who loves them and will be with them through everything.”

“Knowing what you are made for gives you purpose and knowing that you are born as son or daughter of God brings you in relationship with your creator,” he said.

With such encouragement, SEEK participants could head back to their homes or colleges with what Miller described as a strong relationship with God so that “this relationship allows us to live life at its fullest.”

Hone echoed that statement when asked how attending the conference affected her spiritual life. “I realized how prepared you have to be — not only for your own spiritual battle but that we are called to be prophets and go out and know your stuff. You need to vacuum up what you believe. It was great preparation to go back to college and regular life with a more solid base.”

Castle agreed, saying that she found a new sense of confidence “knowing how to carry myself as a Catholic and being proud of it.”

Contributing to this story was Ana Franco-Guzman, Catholic News Service and Becky Berreth, West River Catholic.

Can someone accept the theory of evolution and still believe in the Creator?

Yes. Although it is a different kind of knowledge, faith is open to the findings and hypothesis of the sciences. (282-289)

Theology has no scientific competence, and natural science has no theological competence. Natural science cannot dogmatically rule out the possibility that there are purposeful processes in creation; conversely, faith cannot define specifically how these processes take place in the course of nature’s development. A Christian can accept the theory of evolution as a helpful explanatory model, provided he does not fall into the heresy of evolutionism, which views man as the random product of biological process. Evolution presupposes the existence of something that can develop. The theory says nothing about where this “something” came from. Furthermore, questions about the being, essence, dignity, mission, meaning, and wherefore of the world and man cannot be answered in biological terms. Just as “evolutionism” oversteps a boundary on the one side, so does creationism on the other. Creationists naively take biblical data literally (for example, to calculate the earth’s age, they cite the six days of work in Genesis 1).

Do not say ‘I am only a youth’

A “YouCat” nugget courtesy of the Office of Youth and Young Adult Ministry

youcat.org

MOVIE CLASSIFICATIONS — 2017 OSCAR NOMINEES, BEST PICTURE

<table>
<thead>
<tr>
<th>Movie Title</th>
<th>Classification</th>
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<tbody>
<tr>
<td>Arrival</td>
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<tr>
<td>Fences</td>
<td>A-III</td>
</tr>
<tr>
<td>Hacksaw Ridge</td>
<td>L</td>
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<tr>
<td>Hell or High Water</td>
<td>L</td>
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<tr>
<td>Hidden Figures</td>
<td>A-III</td>
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<tr>
<td>La La Land</td>
<td>A-III</td>
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<tr>
<td>Lion</td>
<td>A-III</td>
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<tr>
<td>Manchester by the Sea</td>
<td>L</td>
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<td>Moonlight</td>
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Classifications used by the USCCB are: A-I — General Patronage; A-II — Adults and Adolescents; A-III — Adults; L — Limited Adult Audiences, films whose problematic content many adults would find troubling; O — Morally Offensive.

For more information, visit: http://www.catholicnews.com/movies.htm

MOVIE CLASSIFICATIONS — 2017 OSCAR NOMINEES, BEST PICTURE

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