Jesuits return 525 acres to Rosebud Sioux Tribe

ST. FRANCIS — In 1881, Chief Spotted Tail formally invited Jesuit priests, known as “Black Robes,” to educate the Lakota people. The federal government, and in some cases, the Rosebud Sioux Tribe granted to Saint Francis Mission land to support a school, and to build churches and cemeteries throughout the reservation. These arrangements were to remain in place as long as the Mission used the land for such purposes.

Eventually, 23 mission stations were built with some stations encompassing as much as 40-80 acres of land in order to support Native Catechists and their families. As the Native population moved off the prairie and into cluster housing, the churches closed, while the Mission retained possession of the land.

“Saint Francis Mission should not continue to hold land that it is no longer using for church purposes,” said Father John Hatcher, SJ, president of St. Francis Mission. “The Mission is not in the property business. I am grateful to the Rosebud Sioux Tribe for the use of this land and happy that we can return it for the use of the Lakota people. We will never again put churches on those little parcels of land.”

The property, totaling about 525 acres, is dotted throughout 900,000 acres on a Rosebud reservation in the south-central portion of the state, bordering both the state of Nebraska and the Missouri River.

Rodney Bordeax, chief operating officer of St. Francis Mission, said that when he started work there five years ago, the land transfer, having been initiated by Father Hatcher, was “stalled.” He attributed it to finding the right office within the federal Bureau of Indian Affairs to follow through.

“It was just a matter of someone doing it,” Bordeax told Catholic News Service during a May 4 telephone interview. “We did it on our end, but finding the right office to carry it out — it’s just a cumbersome process.”

With the land back in the Rosebud Sioux’s hands, “it might just be used for agricultural purposes like it is now, for grazing. It might be used for community development. It might continue to be used for religious purposes,” said Harold Compton, deputy executive director of Tribal Land Enterprises, the Rosebud Sioux’s land management corporation. “It’s because they’re so scattered, I think each one will eventually evolve due to their own location.”

There are about 25,000 people enrolled with the Rosebud Sioux Tribe, 15,000 of whom live on the reservation.

Compton told CNS, “It’s the symbolism of returning. This land was categorically reserved by the government for the church’s use. So, the church returning this to the tribe is a plus for everybody.”

He added, “The symbolism far outweighs” but then caught himself. “Land is valuable. Land everywhere is valuable. Land around here is worth $1,000, $2,000 or more an acre.”

Through the proactive efforts of the St. Francis Mission — in cooperation with the Rosebud Sioux Tribe and the Bureau of Indian Affairs — all unused land will now be returned, except for where the Mission has active operations. Bordeax said, “These lands were used in an honorable way, but now that they are no longer needed, this is the appropriate thing to do.”

(Story combines Mark Pattison’s Catholic New Service article and St. Francis Mission Press Release)
The Easter season is a very busy time for me as I travel the highways and byways to many different parishes to administer the Sacrament of Confirmation to our young people. This is one of the things I enjoy most about being the bishop — the chance to interact with our confirmation students, their families and parishioners in each parish.

Late April and early May is also a time for finalizing priest assignments for the following fiscal year. The departure of a number of priests from the diocese has made this process a real challenge this year. While the challenges are real, I have so much for which to be grateful.

It all began with Bishop-elect Steve Biegler being named the ninth bishop of the Diocese of Cheyenne. What a gift the people of Cheyenne are getting! I am deeply grateful for his ministry in the Diocese of Rapid City for the past twenty-four years. But I am grateful that I will still see him at least twice a year at the U.S. Bishops’ Conference meetings.

I am saddened that Frs. Godfrey Muwanga and John Lule, our Ugandan priests, are being called home for new assignments, although I am grateful to their bishop for allowing them to remain here for ten years (five years longer than originally planned). They both provided wonderful ministry and were great additions to our presbyterate. They will be deeply missed. Thank you, Father Godfrey and Father John, for your service among us.

We will also say farewell to Fr. Andrea Benso, our priest from Italy. After serving in the diocese for the past three years on the Standing Rock and Cheyenne River Reservations and completing his Native American Ministry experience, he will return to Italy to continue his priesthood in his own diocese. We wish him well and thank him for his service among us. Despite his short time with us, he, too, has left his mark.

It will also be hard to say goodbye to some of our Jesuit priests who will be leaving the diocese over the course of the next few months. Fr. John Hatcher, SJ, will be departing later in the summer after serving the Native American people for the past 45 years. He will be taking a well-deserved sabbatical over the next year. Fr. Rick Abert, SJ, who has been a dedicated servant to the people on the Pine Ridge Reservation for a total of 13 years, will be leaving the end of May to take on a new pastoral assignment in another diocese. Fr. Peter Etzel, SJ, who has served here for seven years as the Director of the Sioux Spiritual Center, Director of the Deacon Formation Program and Director of the Lay Ministry Formation Program, will also be reassigned to another diocese—missioned to a new assignment, departing later in the summer.

I am deeply grateful for the presence of the Jesuit communities here in the diocese and for all that they have been doing to serve the Native American communities for these many, many years. Fr. DeSmet first arrived in the Dakota Territory with the “Black Robes” in 1838 — 179 years ago. Many wonderful Jesuit men have served here sharing their gifts, talents, and their love for the Native American people. They have taken on the most challenging ministry in the diocese and truly made a difference in the lives of many people. As I have traveled around the diocese, the names of many Jesuits who have served here have come up in the conversation with parishioners who have described how their lives have been touched by the ministry of these fine men. The Jesuits who will be leaving us are among the finest. Fr. John, Fr. Rick and Fr. Peter, I cannot thank you enough for your ministry. You have each left a lasting mark on the church in western South Dakota and all of you will be deeply missed.

In the face of these departures, the Lord has assisted us in meeting the challenges of assigning priests to provide necessary coverage for our parishes this year. The process has been difficult and it is only possible because of the generous priests we have in our diocese. I am deeply grateful to our priests for their willingness to give of themselves in many ways for the sake of the needs of the diocese.

I am grateful for those priests who are willing to move if asked, for those priests who are willing to delay their retirement, come out of retirement or remain out of retirement for another year. This has been extremely helpful in addressing the priest shortage this year because of the many departures. I am thankful for those priests willing to accept a new assignment before their current assignment has ended or who have accepted one that is not necessarily on their wish list. This is just another example of the many ways they serve sacrificially for the greater good of the diocese. We also rejoice in the return of Fr. Brian Christensen, who will complete his assignment at the North American College, and the arrival of several priests to serve in the diocese for the first time. (The assignment changes are listed on page 4 in this paper.)

Although it has been challenging to program the placement of priests this year, I will always trust that God will provide for the Diocese of Rapid City. However, I also know that we all MUST do our part by praying for vocations every day, by inviting your sons or other young men in your parishes to consider a vocation to the priesthood, and by helping to create a culture of vocations in your parishes. There is no reason why the Diocese of Rapid City should be facing a priest shortage. There is an abundance of priests in our diocese!

As I wrote in Through Him, With Him and In Him:

“Families and local parish communities should be the seed beds for priestly and religious vocations. There are no shortages of vocations to the priesthood. They are in your families and parish communities. You have not called them forth. The only shortage is that of vocational discernment. If more Catholics were to intentionally engage the Lord in a conversation about what his plan for their life might be, in other words, seek out their personal vocation, many would discover a call to the priesthood or religious life. This is precisely why families and parish communities must be engaged in the work of vocations.”

In conclusion, I offer my deepest thanks for the priests who have so generously served the people of God in the Diocese of Rapid City, those priests who are departing us and those who continue to give of themselves across western South Dakota. Be assured of my continued prayers for all of our priests and for those whom God is calling to discern a religious vocation. I also ask the People of God in our diocese to remember to regularly thank your priests and to thank God for them. We can never take their presence for granted.
Holy Spirit Novena

Bishop Robert Gruss is asking people in the Diocese of Rapid City to pray a novena asking for the gifts of the Holy Spirit. Please begin Thursday, May 26, nine days before the Solemnity of Pentecost, Sunday, June 4. The Holy Spirit is the unseen moving force of God in the world — unseen but not unheard. It was the Holy Spirit who inspired the prophets of the Old Testament to lead the people to God. It was the Holy Spirit who inspired the evangelists to write the Gospels and Epistles. It is today the Holy Spirit who guides the faithful: “and I will send the Holy Spirit to inspire you.” Beginning Tuesday, May 16, a copy of the novena can be downloaded at http://rapidcitydiocese.org/holy-spirit-novena/. The prayers come from The Congregations of the Holy Ghost, Toronto, Canada.

Farewell Bishop-elect Biegler

Judy and Deacon Walt Wilson visit with Bishop-elect Steve Biegler at his going away party, May 7, at the Cathedral of Our Lady of Perpetual Help, Rapid City. Father Biegler was named Bishop of the Diocese of Cheyenne in March and will be ordained and installed June 5 at 2 p.m. The live-stream event will be shown at the Cathedral of Our Lady of Perpetual Help, Rapid City, www.dioceseofcheyenne.org and aired live on EWTN. The principal consecrator will be Archbishop Samuel Aquila of Denver. (WRC photo by Becky Berreth)

Bishop’s Calendar

May 17, Wednesday
6 p.m. Pre-Confirmation Meeting, Blessed Sacrament 7th Grade, Rapid City
7 p.m. Confirmation Mass, Blessed Sacrament 7th Grade, Rapid City

May 18, Thursday
11:30 a.m. Western South Dakota Catholic Foundation Board Meeting, Chancery

May 20, Saturday
4 p.m. Pre-Confirmation Meeting, St. Mary, Lemmon
5 p.m. Confirmation Mass, St. Mary, Lemmon

May 21, Sunday
7:30 a.m. Pre-Confirmation Meeting, Sacred Heart, Philip
8:30 a.m. Confirmation Mass, Sacred Heart Philip

May 22, Monday
Noon College of Consultors Meeting – Rapid City
5 p.m. Rapid City Catholic School System Board Meeting, Cathedral

May 23, Tuesday — May 25, Thursday
Clergy Convocation, Terra Sancta (See page 11 regarding a presentation on evil)

May 23, Tuesday
Noon Priest Retirement and Aid Association Meeting
6:30 p.m. Catholic Social Services (CSS) Board Meeting, CSS office

May 25, Thursday
1 p.m. St. Thomas More Middle School Graduation, Cathedral

May 28, Sunday
2 p.m. St. Thomas More High School Graduation, Cathedral

May 29, Monday
Office closed for Memorial Day

May 30, Tuesday
9 a.m. Live Radio Interview on Real Presence Radio

June 3, Saturday
5 p.m. Pre-Confirmation Meeting, Our Lady of the Sacred Heart, Martin
6 p.m. Confirmation Mass, Our Lady of the Sacred Heart, Martin

June 7, Wednesday
5 p.m. Pre-Confirmation Meeting, Our Lady of Victory, Kadoka
6 p.m. Confirmation Mass, Our Lady of Victory, Kadoka

June 8, Thursday
8:30 a.m. Investment Committee Meeting, Chancery
9 a.m. Finance Council Meeting, Chancery
5:30 p.m. Mass and celebration of the International Fatima Peace Pilgrimage with the Traveling Statue of Our Lady of Fatima, Cathedral

June 9, Friday
Fishing Tournament for Seminarian Fund, Ft. Pierre
5:15 p.m. CT Mass, St. John Church, Fort Pierre
6 p.m. CT Fish Fry Dinner, Padre Hall, Fort Pierre

June 10, Saturday
5:30 p.m. Mass, Commissioning of Lay Ministers, Cathedral

June 11, Sunday
Noon CT Pre-Confirmation meeting, Immaculate Conception, Winner
1 p.m. CT Confirmation Mass, Immaculate Conception, Winner
4 p.m. CT Pre-Confirmation Meeting, St. Charles, St. Francis
5 p.m. CT Confirmation Mass, St. Charles, St. Francis

June 19, Monday
Noon Cathedral Staff Lunch Meeting, Cathedral

June 20, Tuesday
8 a.m. Diocesan Staff Mass, Breakfast, Terra Sancta
9:15 a.m. Diocesan Staff Meeting, Terra Sancta
Priest Assignments

After hearing the advice of the Diocesan Consultors, Bishop Robert Gruss has made the following appointments effective July 1, 2017, except as noted:

Fr. Adam Hofer is released from assignment as Parochial Vicar of the Cathedral of Our Lady of Perpetual Help and St. Michael Church in Hermosa and assigned as Parochial Vicar of Blessed Sacrament Parish in Rapid City.

Fr. Matthew Fallgren is released from assignment as Parochial Vicar of the Cathedral of Our Lady of Perpetual Help and St. Michael Church in Hermosa and assigned as Parochial Vicar of Blessed Sacrament Parish in Rapid City.

Fr. Brian Christensen is released from service at the North American College in Rome at the end of the school term to complete a sabbatical. Effective September 4, he is assigned as Pastor of the Cathedral of Our Lady of Perpetual Help and St. Michael Church in Hermosa.

Fr. Jonathan Dillon is released from assignment as Parochial Vicar of the Cathedral of Our Lady of Perpetual Help and St. Michael Church in Hermosa and assigned as Administrator of the Parishes of St. Joseph in Gregory, Immaculate Conception in Bonesville, Sacred Heart in Burke and St. Anthony in Fairfax.

Fr. Riccardo Pennati is returning from retirement to be assigned as Administrator of the Parishes of St. Joseph in Faith, Our Lady of Victory in Plainview, St. Anthony in Red Owl and St. Joseph in Mud Butte for one year.

Fr. Ed Vanorny will continue his assignment as Administrator of St. Anthony in Buffalo, St. Isidore in Ralph and Blessed Sacrament in Bison for an additional year.

Fr. Jim Hoerter is released from assignment as the Pastor of the Parishes of St. Joseph in Faith, Our Lady of Victory in Plainview, St. Anthony in Red Owl and St. Joseph in Mud Butte and assigned as the Pastor of the Parishes of St. Bernard in McLaughlin, Assumption in Kenel, St. Aloysius in Bullhead and St. Bede in Wakpala.

Fr. Michel Mulloy is released from assignment as Pastor of the Parishes of St. Bernard in McLaughlin, Assumption in Kenel, St. Aloysius in Bullhead and St. Bede in Wakpala. He is assigned as Vicar General effective May 8. He will relocate to Rapid City to serve as Vicar General full time effective July 1. At that time he will also assume the responsibilities of Vicar for Clergy.

Fr. Grant Gerlach is assigned as Pastor of the Parishes of St. Anthony in Hot Springs, St. John the Baptist in Custer and St. James in Edgemont for five years in addition to the past year during which he served as Administrator.

Fr. Andrea Benso will return to Italy at the end of June. Fr. Godfrey Muwanga and Fr. John Lule have been recalled by their bishop and will return to Uganda at the end of June.*

The following assignments have been made by Jesuit Provincial:

Fr. John Hatcher, SJ, will leave the Diocese of Rapid City and his assignment as President of St. Francis Mission effective July 31. He will be taking a sabbatical before being reassigned.*

Fr. James Kubicki, SJ, will be assigned as President of St. Francis Mission effective July 31. He is currently serving as National Director of the Apostleship of Prayer.

Fr. Peter Etzel, SJ, will leave the Sioux Spiritual Center effective September 1 for a new assignment which will be announced later.*

Fr. Ron Seminara, SJ, will leave the Sioux Spiritual Center effective September 1 to join the Holy Rosary Mission Pastoral Team on the Pine Ridge Reservation.

Fr. Rick Abert, SJ, will leave the Holy Rosary Mission on May 28 and will receive a new assignment in Milwaukee, Wisconsin, effective July 31. *

Deacon Jacob Boddicker, SJ, will be ordained to the priesthood on June 3 and will subsequently be assigned to the St. Francis Mission Pastoral Team on the Rosebud Reservation.

*See photos on page 2.
Follow me, and I will make you fishers of men
Matthew 4:19

Friday, June 9, 2017
Lakes Oahe and Sharpe, Ft. Pierre, SD
Benefiting Seminarian Education

Tournament Schedule

7-11 a.m. CDT Registration
Padre Hall, St. John the Evangelist Church, Ft. Pierre

Egg bake breakfast
and box lunches provided courtesy of
Diane London and the
Ft. Pierre Perkins Restaurant and Bakery

3 p.m. Weigh-in and Silent Auction

5:15 p.m. Mass with Bishop Robert Gruss

6 p.m. Awards & Fish Fry Dinner

To register visit:
www.wsdcf.org
Rapid City guild of Catholic Medical Association begins meeting

In the early 20th century, prior to American Catholics’ integration into the mainstream of culture and institutions in the United States, in Boston, Mass., the Catholic Medical Association was formed. It strengthened physicians in their faith, organizing them in local guilds to support one another and the church.

The Sacred Heart of Jesus Guild of the Catholic Medical Association of the Diocese of Rapid City has applied to become a chartered guild of the National Catholic Medical Association. It obtained provisional status as of February 4. In the last few months the guild has met the association requirements to be an officially chartered guild and the application is currently at the National CMA board of directors for approval.

At the present time there are more than 100 chartered guilds and 25 student chapters of the CMA. Guilds are organized at the level of a parish, city, or diocese. Local guilds are organized in 11 regions of the country and one military district, each supported by two regional directors.

Board of director members include: Chaplain Bishop Robert Gruss; President George Ceremuga, II; and Vice President Rommel Brandt. The Diocesan Chief Finance Officer, Rick Soulek, will serve as treasurer and the Director of Family Life Ministries, Amy Julian, will serve as secretary.

The membership welcomes physicians, healthcare professionals, clergy, students and all persons interested in integrating Catholic principles into health care. To date there are 12 charter members in the Rapid City guild according to President Ceremuga. The goal of the CMA is to help the members to grow in faith, maintain ethical integrity and provide excellent healthcare in accordance with the teachings of the church. With the landscape of medical ethical issues changing so swiftly, this mission is more important than ever.

“Our guild will be active in educating the community on pro-life medical issues and preparing for the social challenges regarding end of life care and the prescription of medical marijuana that is sweeping the nation,” he said.

Membership benefits include spiritual and professional support; subscriptions to The Linacre Quarterly and The Pulse of Catholic Medicine Magazine; educational opportunities and networking; email updates and action alerts; discounted registration to the CMA Annual Conference.

Projected monthly meeting times are Saturday mornings at Catholic Social Services.


For information, please contact Ceremuga at 605-430-4843, george@drgeorgej.com, or Dan Peterieit at 605-390-1154.
May 22, Monday

- **Catechesis of the Good Shepherd Training**: Montessori style catechesis for preschool through fifth grade. Level 1 training for preschool and kindergarten. Held at St. Joseph Center, Timber Lake. Ends May 26. Part 2, May 29-June 2. Send Sarah Schweitzer sarahschweitzer81@gmail.com or 605-850-3627.

- **Todas Tuas Girls**: An opportunity to reflect on God’s call with religious sisters and priests. Includes hiking, campfires, swimming, games, Mass, adoration, and more. Held at Terra Sancta. Leadership camp, grades 9-12 ends June 16. Grades 6-8, June 13-16. Registration forms can be found at www.gods-call.org. Office of Vocations 605-716-5214 x233 or shanson@dioc.org.

June 12, Monday

- **Todas Tuas Girls**: An opportunity to reflect on God’s call with religious sisters and priests. Includes hiking, campfires, swimming, games, Mass, adoration, and more. Held at Terra Sancta. Leadership camp, grades 9-12 ends June 16. Grades 6-8, June 13-16. Registration forms can be found at www.gods-call.org. Office of Vocations 605-716-5214 x233 or shanson@dioc.org.

June 17, Saturday

- **Natural Family Planning**: Seminar for engaged couples or anyone wanting to learn more about natural family planning. To be held at Blessed Sacrament Church, Rapid City. Preregistration required. Next seminar, September 16, at St. Therese the Little Flower, Rapid City. Family Life Ministries, 605-716-5214 x236 or ajulian@dioc.org.

July 21, 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. Attendance is required for couples doing marriage prep in the diocese. Ends July 23. Next weekend, October 27-29. Register at terrasanta.org/hert2heart/ or Amy 605-716-5214 x236.

July 22, Saturday

- **NPM Summer Meeting**: Presenter and Rapid City native Leah Sedlacek will explore how all true beauty can evangelize the culture and inspire people to know Jesus. Held at Blessed Sacrament Church, Rapid City, from 9:30 a.m.-4 p.m.

July 24, Monday


### Terra Sancta Retreat Center Highlights — June 2017

Jun 3: VSI
Jun 3, 22-24: Family Events
Jun 12-16: Todas Tuas Girls Camp
Jun 17: Social Justice Commission Meeting
Jun 25: St. Martin Class of 1977 Reunion

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**EMPLOYMENT OPPORTUNITY**

**EXECUTIVE DIRECTOR, SOUTH DAKOTA CATHOLIC CONFERENCE**

The South Dakota Catholic Conference is seeking a faith filled, experienced professional for the position of Executive Director.

**The qualified candidate** will monitor, inform and advise the Bishops of South Dakota on public policy issues being considered in state and federal legislative forums in addition to developing and implementing the mission of the Conference.

**Responsibilities** will include directing lobbying activities, drafting and reviewing legislation, overseeing the development of policy briefs and developing and overseeing parish advocacy opportunities. The position is full time with benefits. The successful applicant will have knowledge of and a commitment to the principles of Catholic social teaching, knowledge of the legislative lawmaking process, strong research and analysis skills, and a demonstrated ability to work well with others. A Master’s Degree or equivalent and experience in public policy, lobbying or other related field is preferred.

**Full description** online at http://rapidcitydiocese.org/chancellor/employment/

**Interested applicants** should submit a cover letter and resume to Twila Roman, Director of Human Resources at troman@sfcatholic.org or by land mail to 523 N Duluth Ave, Sioux Falls, SD 57104.

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**Holy Spirit Novena**

May 26–June 3
http://www.spiritans.com/holy_spirit_novena.htm

Pray for the gifts of the Holy Spirit. Transform your life!

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**Black Hills Tourist**

**Summer Mass Guide**

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<thead>
<tr>
<th>Event</th>
<th>Location</th>
<th>Date</th>
<th>Time</th>
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<tbody>
<tr>
<td>Belle Fourche: St. Paul Catholic Church</td>
<td>855 5th St.</td>
<td>Sunday 10:30 a.m.</td>
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<tr>
<td>Custer: St. John the Baptist Catholic Church</td>
<td>449 Harney St.</td>
<td>Saturday 5:30 p.m./Sunday 8 a.m.</td>
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<tr>
<td>Deadwood: St. Ambrose Catholic Church</td>
<td>760 Main St.</td>
<td>Saturday 6 p.m./Sunday 8 a.m.</td>
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<tr>
<td>Edgemont: St. James Catholic Church</td>
<td>310 3rd Ave.</td>
<td>Sunday 5 p.m.</td>
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<tr>
<td>Hermosa: St. Michael Catholic Church</td>
<td>13480 Hwy 40</td>
<td>Saturday 9 a.m.</td>
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<tr>
<td>Hill City: St. Rose of Lima Catholic Church</td>
<td>100 Park Ave.</td>
<td>Sunday 10 a.m.</td>
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<tr>
<td>Hot Springs: St. Anthony of Padua Catholic Church</td>
<td>538 University Ave.</td>
<td>Sunday 10:30 a.m.</td>
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<tr>
<td>Keystone: Our Lady of Mt. Carmel Catholic Church</td>
<td>1014 Madill St.</td>
<td>Sunday 8 a.m.</td>
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<tr>
<td>Lead: St. Patrick Catholic Church</td>
<td>141 Siever St.</td>
<td>Saturday 4 p.m./Sunday 10 a.m.</td>
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<tr>
<td>Piedmont: Our Lady of the Black Hills Catholic Church</td>
<td>12365 Sturgis Rd.</td>
<td>Exit 48 — Saturday 5 p.m./Sunday 9 a.m. and 6 p.m.</td>
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<tr>
<td>Rapid City: Blessed Sacrament Catholic Church</td>
<td>4500 Jackson Blvd.</td>
<td>Saturday 5:30 p.m./Sunday 7, 9, and 11 a.m. Spanish Mass: Sunday 1:30 p.m.</td>
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<tr>
<td>Rapid City: Cathedral of Our Lady of Perpetual Help</td>
<td>520 Cathedral Dr.</td>
<td>Saturday 5:30 p.m./Sunday 8 and 10:30 a.m., and 5:30 p.m.</td>
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<tr>
<td>Rapid City: Immaculate Conception Catholic Church</td>
<td>922 5th St.</td>
<td>Sunday 10 a.m.</td>
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<tr>
<td>Rapid City: St. Isaac Jogues Catholic Church</td>
<td>221 Knollwood Dr.</td>
<td>Saturday 5 p.m./Sunday 9 and 11 a.m.</td>
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<tr>
<td>Rapid City: St. Therese the Little Flower Catholic Church</td>
<td>523 Adams St.</td>
<td>Saturday 5:30 p.m./Sunday 9 a.m. and 5:30 p.m.</td>
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<tr>
<td>Spearfish: St. Joseph Catholic Church</td>
<td>844 5th St.</td>
<td>Saturday 5:30 p.m./Sunday 8:30 a.m.</td>
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<tr>
<td>Sturgis: St. Francis of Assisi Catholic Church</td>
<td>1049 Howard St.</td>
<td>Saturday 5:30 p.m./Sunday 9 a.m. and 5:30 p.m.</td>
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<tr>
<td>Wall: St. Patrick Catholic Church</td>
<td>701 Norris</td>
<td>Saturday 5 p.m./Sunday 8 a.m.</td>
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Need to find another parish? www.rapidcitydiocese.org/parishes/
How to let Jesus, the Living Word, speak to you

At times, people say to me, “Fr. Mark, I just don’t hear Jesus speak to me. I do not hear his voice.”

When I hear this, I ask them to describe their life of prayer to me and often they are saying prayers but not praying. They are not sharing their feelings, thoughts and desires with Jesus and allowing Jesus to speak to them in the silence of their hearts.

And more often than not they are not reading the Scriptures either. It is in silence and in the Scriptures — the word of God — that Jesus speaks to our hearts.

Pope Francis says about the word of God, “Take it, carry it with you, and read it every day, it is Jesus himself who is speaking to you…. The important thing is to read the word of God, by any means, but read the word of God. It is Jesus who speaks to us there. Welcome it with an open heart. Then the good seed will bear fruit!”

At Pastoral Ministry Days in 2016, Msgr. Thomas Richter, rector of the Cathedral of the Holy Spirit in Bismarck, gave us a simple guide to help us spend time every day in prayer, reading, listening and hearing Jesus speak to us through His life-giving Word.

We read in Hebrews, “Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account” (Heb 4:12-13).

The best way I know how to hear the voice of Jesus speaking to me in the depths of my heart is to spend time with him every day, in silence, reading and listening to his words in the Scriptures. The problem is that most of us are not faithful and consistent to a regular pattern of daily prayer, and then we wonder why we never hear Jesus speak to our hearts.

In his book “The Four Signs of a Dynamic Catholic: How Engaging 1% of Catholics Could Change the World,” Matthew Kelly says that Dynamic Catholics, which are about 7 percent of all Catholics, have a regular routine time for prayer. What does this mean? Kelly says, “They tend to pray the same time every day and they tend to pray in the same place every day.”

Kelly goes on to say that “most people when they pray sit down and see what happens, and of course very often nothing happens. So they get frustrated and stop praying. When Dynamic Catholics sit down to pray they don’t just see what happens; they have a plan, they have a routine and routine within the routine.”

I challenge you to pray for a half hour every day, at the same time every day, and in the same place every day, for the next month. Be not afraid! Give it a try! Use the simple format that Msgr. Richter laid out down to pray they don’t just see what happens; they have a plan, they have a routine and routine within the routine.

I am also asking that you find a person, maybe it’s your spouse, a friend, a coworker, a parishioner or your pastor, to help keep you accountable to this new routine of prayer in your life. Are you willing to accept this challenge?

The United States Conference of Catholic Bishops website provides the daily readings: http://usccb.org/bible/readings/. While the site provides both readings and the Psalm, you can use any one of the Scriptures for the day in this prayer time. The site also offers an audio version for each of the day’s readings, which offers you an opportunity to share this prayer practice with someone who is visually impaired. See the guide below for other ideas.

**Msgr. Richter’s Prayer Guide**

“If I want to spend time with Jesus in daily prayer, what would it look like?”

This is what it would looks like ... Below is a general outline of what personal prayer looks like in the hearts of prayerful people throughout the centuries. Follow the suggestions for committing to daily prayer.

**Begin by meditating on the following quote**

“God calls man first. Man may forget his Creator or hide far from his face; he may run after idols or accuse the deity of having abandoned him; yet the living and true God tirelessly calls each person to that mysterious encounter known as prayer. In prayer, the faithful God’s initiative of love always comes first; our own first step is always a response. As God gradually reveals himself and reveals man to himself, prayer appears as a reciprocal call, a covenant drama. Through words and actions, this drama engages the heart. It unfolds throughout the whole history of salvation” (Catechism of the Catholic Church, #2567).

**What do you want?**

Look in your heart; look at your life. What do you want? What do you really want from God? Tell God right now what you need from him during this time of prayer.

**Now read a passage from the Bible**

Maybe it’s the day’s Psalm; maybe it’s one of the readings from the daily Mass; maybe it’s one of the readings for the upcoming Sunday Mass. Simply find a passage from Scripture. Read the passage slowly. Get familiar with the text. Read the passage a second time, this time reading even more slowly. Very, very slowly read the passage a third time. Pay attention to which word, words or phrases “tug” at your heart or get your attention.

**Take some time now to think about your life**

Think about the reality of your life. What word, words, or phrases from the Scripture passage speak to you? How does the Scripture passage connect to your life? Look deep within.

**Next, talk to God**

Share everything with Him. Talk to Him as you would talk to your most trusted friend. Talk to God like Moses did: “The Lord used to speak to Moses face-to-face, as one man speaks to another” (Ex 33:11).

**Then listen — God will speak to you**

Maybe God will speak to you through a thought in your head ... or a song in your heart ... or a memory ... or a desire in your body. Listen with all your senses.

**Return to the Scripture passage**

Read it slowly one more time. What word, words, or phrases speak to you again? What can you do?

Think about what you can do today, this week, to act upon what God has revealed to you. Practically speaking, in your real life, what can you do?

**Thank the Lord**

Finally, thank the Lord. Blessings are specific and so should be your gratitude. Tell God specifically what you’re thankful for.

Please do not become discouraged if what you had hoped for didn’t happen during a time of prayer. Don’t give up. This is about having a friendship with Jesus. Continue to practice the steps as you cultivate your daily prayer life.

Let me know how this approach to prayer works for you. Contact me at (605) 716-5214 ext. 233 or MMcCormick@diorc.org.
Between Easter Sunday and Pentecost is a fifty-day party

If you can find it in your attic, open your old, pre-Vatican II missal, and look at the Sundays between Easter and Pentecost, which are titled “Sundays after Easter.” Now look at a contemporary Missal, or your current issue of Magnificat, and note the difference: those Sundays are now styled “Sundays of Easter.” Three letters were lost in the transition from after to of, but that subtraction represents a great recovery of liturgical insight.

I’ve had occasion to express my discontent with the post-conciliar liturgical calendar; anyone interested can find my complaints, and proposed fixes, in the chapter on liturgy in my book, “Evangelical Catholicism.” But in this instance, the postconciliar reform got it exactly right when the 1969 General Norms for the Liturgical Year and the Calendar explained the Easter season in these terms: “The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one ‘great Sunday.’ These above all others are the days for the singing of the Alleluia” (22).

The idea of the Easter season as one, great, fifty-day-long Sunday traces its origins to the eastern doctor of the church, Athanasius; its recovery today ought to help us appreciate the Easter season, and indeed the entire liturgical year, at greater depth.

The shift from Sundays after Easter to Sundays of Easter is so evocative because that small change in preposition tells us that “Easter” is not something that happens for twenty-four hours and ends when the leftover ham and chocolate bunnies are put away after dinner. Rather, “Easter” is one continuous fifty-day feast, one “great Sunday,” and it should be lived that way, with as much revelry as possible.

The fifty-day party, properly catechized and preached, also gives the church an annual opportunity to reflect on its own birth. For the church is born of Easter faith, which begins with the encounter with the Risen One. And that encounter changes everything. Meeting the Risen Lord, the church begins to live the life of the Kingdom within history, as the Resurrection restores history to its proper course. Recognizing the Risen Lord in the breaking-open of the Scriptures and the breaking of bread, the Church experiences the New Life – life in the messianic era, here and now. Receiving the Holy Spirit, at the “Johannine Pentecost” recounted on Divine Mercy Sunday and on the Fiftieth Day of the “great Sunday,” the church is sent into the world on mission, proclaiming the Gospel and the forgiveness of sins.

In the ancient church, these fifty days were the time of “mystagogical catechesis,” during which the newly baptized catechumens were drawn deeper into the church’s sacraments and their full meaning, which could only be grasped after the sacrament of “illumination,” baptism. And if Lent (the last lap for the ancient catechumens) is an annual opportunity for each of us to “re-enter” the catechumenate and ponder anew the basics of the faith through the three great catechumenal Gospel readings (Jesus and the woman at the well; Jesus and the man born blind; the raising of Lazarus), then Easter, considered as one fifty-day “great Sunday,” offers each of us the opportunity to reflect on the commitment to be missionary disciples we were given at baptism, and to which we pledged ourselves anew at the Easter renewal of baptismal promises.

How many Catholics imagine that the liturgical year is a kind of happenstance, things occurring when and how they do in a more-or-less random way? Too many, perhaps, and that’s especially true of the Easter season, which also gets cultural short shrift because of the dominance of Christmas and “the holidays.” All the more reason then, for preaching during the “great Sunday” to stress the fifty-day party as the pivot of the church’s entire year of grace, to which all that comes before points, and from which all that follows flows.

Substituting the Apostles Creed for the Nicene-Constantinopolitan Creed on the Sundays of Easter, for which the rubrics provide, another good way to highlight the distinctiveness of the Easter season. For the Apostles Creed is the baptismal creed of the Roman Church, and the fifty-day party is, preeminently, a celebration of the saving grace of baptism. Party on.

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**Monthly Message From Our Lady**

On the 25th of each month, Our Lady appears to the Medjugorje visionary Marija to give us her message.

“Dear children! Love, pray and witness my presence to all those who are far away. By your witness and example you can draw closer the hearts that are far from God and His grace. I am with you and intercede for each of you so that, with love and resoluteness, you may witness and encourage all those who are far from my Immaculate Heart. Thank you for having responded to my call. "responded to my call." 4/25/17

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**Prayer Intentions of the Holy Father**

**JUNE**

**National Leaders.** That national leaders may firmly commit themselves to ending the arms trade, which victimizes so many innocent people.

For more information, go to: APOSTLESHIPOFPRAYER.ORG
‘Separated by five hundred years of misunderstanding’

The heart has its reasons, says Pascal, and sometimes those reasons have a long history.

Recently I signed a card for a friend, a devout Baptist, who was raised to have a suspicion of Roman Catholics. It’s something he still struggles with; but, don’t we all! History eventually infects our DNA. Who of us is entirely free from suspicion of what’s religiously different from us? And what’s the cure? Personal contact, friendship, and theological dialogue with those of other denominations and other faiths does help open our minds and hearts, but the fruit of centuries of bitter misunderstanding doesn’t disappear so easily, especially when it’s institutionally entrenched and nurtured as a prophetic protection of God and truth.

And so in regards to Christians of other denominations there remains in most of us an emotional dis-ease, an inability to see the other fully as one of our own.

And so in signing this card for my separated Christian friend, I wrote: “To a fellow Christian, a brother in the Body of Christ, a good friend, from whom I’m separated by 500 years of misunderstanding.”

Five hundred years of misunderstanding, of separation, of suspicion, of defensiveness, that’s not something that’s easily overcome, especially when at its core there sit issues about God, truth, and religion. Granted, there has been much positive progress made in the past fifty years and many of the original, more-blatant misunderstandings have been overcome. But the effects of the historical break with Christianity and the reaction to it are present today and are still seen everywhere, from high church offices, to debates within the academy of theology, to suspicions inside the popular mind.

SOME how we’ve focused so much on our differences, when at the center, at the heart, we share the same essential faith, the same essential beliefs, the same basic moral codes, the same Scriptures, the same belief in afterlife, and the same fundamental tenet that intimacy with Jesus Christ is the aim of our faith. As well, not insignificantly, today we also share the same prejudices and biases against us, whether these come from fundamentalists within other religions or whether these come from over-zealous, over-secularized, post-Christians within our own society. To someone looking at us from the outside we, all the different Christian denominations, look like a monolith, one faith, one church, a single religion, our differences far overshadowed by our commonality. Sadly, we tend not to see ourselves like this from within, where our differences, more often than not based upon a misunderstanding, are seen to dwarf our common discipleship.

Yet, the Epistle to the Ephesians tells us that, as Christians, we share one Lord, one faith, one baptism, and one God who is Father of all of us. At its most essential level, that’s true of all of us as Christians, despite our denominational differences. We are one at our core.

Granted, there are some real differences among us, mostly though in terms of how we understand certain aspects of the church and certain issues within morality, rather than on how we understand the deeper truths about the nature of God, the divinity of Christ, the gift of God’s Word, the gift of the Eucharist, and the inalienable dignity and destiny of all human beings. Within the hierarchy of truth this essential core is what’s most important, and on this essential core we essentially agree. That’s the real basis of our common discipleship.

Ecclesially, the issues that divide us focus mostly on church authority, on ordination to ministry, on whether to emphasize word or sacrament, on how to understand the presence of Christ in the Eucharist, on the number of sacraments, on the place of sacramentals and devotions within discipleship, and on how scripture and tradition interplay with each other. In terms of moral issues, the issues that divide us are also the “red button” issues within our society as a whole: abortion, gay marriage, birth control, and the place of social justice within discipleship. But, even on these, there’s more commonality than difference among the churches.

Moreover, today, the differences on how we understand many of the ecclesial and moral issues that divide us are more temperamental than denominational, that is, they tend to be more a question of one’s theology than of one’s denominational affiliation. Granted, classical denominational theology still plays in, but the divisions today regarding how we see certain ecclesial and moral issues, be that ordination, gay marriage, abortion, or social justice, are less a tension between Roman Catholics and Protestants (and Evangelicals) than they are between those who lean temperamentally and theologically in one direction rather than the other. It’s perhaps too simplistic to draw this up in terms of liberal versus conservative, but this much at least is true, the fault-line on these issues today is becoming less and less denominational.

The earliest Christian Creed had but a single line: Jesus is Lord! All Christians still agree on that and so we remain brothers and sisters, separated only by five hundred years of misunderstanding.

Luther’s impact 500 years after Reformation

WASHINGTON (CNS) — The issue of papal authority was the one point that led Martin Luther to break from the Catholic Church, according to a Catholic University of America professor who will speak at a symposium on the 500th anniversary of the Protestant Reformation co-sponsored by the university. Cajetan, a Dominican scholar who served as an aide to Pope Leo X in 1517 and had written the commentary on Thomas Aquinas’ “Summa Theologiae,” had read the writing of Luther — then an Augustinian monk — to see what was heretical in it, said Nelson Minnich, who will address the issue of ecclesiology during the May 30-June 1 conference. “If he could get Luther to back down on two issues,” the problem could have been resolved, Minnich told Catholic News Service in an April 18 telephone interview. And Cajetan was willing to give ground to Luther on the nature of salvation. But Cajetan would not back down on papal authority. The issue played itself out over the granting of indulgences, which Luther saw the church as abusing through commercialization.

“When the pope grants an indulgence, what does he absolve you of?” Cajetan asked. Luther replied, “The penalty the church attaches to the sin, and that’s all.” But Cajetan responded with a quote from Verse 19, Chapter 16 of St. Matthew’s Gospel: “What you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in heaven.” “It’s not just the penalty on earth, but it has an effect on heaven, too. We cannot back down on this one,” Cajetan held.

Luther retorted that Cajetan’s position wasn’t church teaching but only Dominican teaching.

Martin Luther, a German monk, is depicted in this painting at a church in Helsingor, Denmark. (CNS photo/Crosiers)
Fatima Centennial: US tour for Peace

The World Apostolate of Fatima’s U.S. Tour for Peace, marking the 100th Anniversary of the apparitions of Our Lady at Fatima, Portugal, is coming to the Diocese of Rapid City. The tour is sponsored by the World Apostolate of Fatima, USA. The schedule for the visit to the Diocese of Rapid City is as follows:

June 7
Timber Lake, Holy Cross
7:15 a.m. Mass, 11 a.m. — Benediction, lunch

Spearfish, St. Joseph
5 p.m. — Procession, Mass; 6-9 p.m. — Exposition, Benediction

June 8
Custer, St. John the Baptist
8:30 a.m. — Procession, 11 a.m. — Mass, Noon — Lunch (bring a dish to share)
Rapid City, Cathedral of Our Lady of Perpetual Help
4 p.m. — Opening Social,
5:30 p.m. — Procession and Mass, Bishop Robert Gruss presiding.
All-night vigil followed by 7 a.m. (June 9) Closing Mass

June 9
Wall, St. Patrick
10 a.m. — Procession, Mass, 12:45 p.m. — Benediction, 1 p.m. — Lunch
Presho, Christ the King
7 p.m. — Procession, Mass; 8:45 p.m. — Benediction

All parish visits include a presentation by the caretaker, veneration and time for private prayer. For a full schedule visit www.rapidcitydiocese.org/traveling-fatima-statue/. Contact the Office of Stewardship and Vocations, 605-716-5214 ext. 233, for more information.

STM Legacy Brick Memorial

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

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

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

To purchase a brick visit www.RCCSS.org/campusministry

You are invited to attend this public presentation

Spiritual Warfare: Protection against Evil in Daily Life

Fr. Dennis McManus, exorcist and professor, will be sharing his knowledge and expertise in spiritual warfare and the ministry of deliverance at:

Terra Sancta Retreat Center — Holy Cross Chapel
7 p.m. on Wednesday, May 24, 2017
All are welcome!

Fr. Dennis McManus has taught at Georgetown University since 1997. He holds a master’s degree in historical ethics from Georgetown University and a doctorate from Drew University in historical theology. At present, he is on the faculty of the Program for Jewish Civilization in the School of Foreign Service. Fr. McManus is also an exorcist and currently the Curriculum Consultant to the Board of the Pope Leo XIII Institute which provides formation for priests who are already involved or will be involved in the ministry of deliverance and exorcism.

Director of Sioux Spiritual Center Retreat Facility

DIOCESE OF RAPID CITY

FUNCTION: Provides Catholic leadership for all areas of operation of the Sioux Spiritual Retreat Center. Establishes an environment that respects and supports Native cultures and spirituality.

QUALIFICATIONS: Practicing Catholic; Prefer college degree with training and/or experience in church and retreat center ministry. Must have excellent organizational, communication, and leadership skills. General knowledge of operating and managing a small business, practical use of technology, strong knowledge and experience of working with Native Americans preferred.

Successful candidate must live at the Sioux Spiritual Center, Howes, S.D.

Complete job description is available on the diocesan website at: http://www.rapidcitydiocese.org/director-ssc

APPLICATION PROCESS: Interested individuals should send a resumé, letter, three professional references, and completed application to e-mail msimonson@diorc.org or postal mail to Office of the Chancellor, Diocese of Rapid City, 606 Cathedral Drive, Rapid City SD 57701. The Diocese of Rapid City offers a competitive salary and benefits package.
‘We weren’t finding the services that suited us’

BY BECKY BERRETH

“When you go from church to church it’s hard to find a way to belong,” explained Leah Zandstra. “In the Catholic Church, we belong. My family and I talked about how that each Mass we went to, on any given day, all Catholics at Mass were doing the same thing.”

Leah and her two boys, Roman, 10, and Riley, 12, joined the Catholic Church at the Easter Vigil at the Cathedral of Our Lady of Perpetual Help, Rapid City.

“My favorite part of the vigil was the readings,” said Roman. “I love learning about Jesus and his apostles.”

“The vigil was fun,” added Riley. “I liked receiving my first Communion and joining with everyone.”

Leah grew up as a Salvationist. Her grandparents lived in Mexico and were from a very Catholic background. “At one point, the Salvation Army was going door to door and my grandparents joined them, eventually becoming officers. That’s how they came to the United States,” she said.

She would occasionally attend Catholic Church with her mother growing up, but it was not until she was married that her and her boys started searching for a church.

“While the kids were growing up we rarely missed a Sunday service,” she explained. “However, we weren’t finding a service that suited us.”

Then, two years ago Leah lost two of her best friends within two months, and began searching for something to help her with her grief. Her boys, who have both been in the Rapid City Catholic School System since preschool, started asking if they could go to Mass more often. In the fall, she signed the three of them up for RCIA.

She said she felt a pull towards the Catholic Church and could see that her oldest son was drawn to the church as well. “He’s kind of an introvert and he felt more comfortable in Mass than in any other church we tried,” she added.

Right away she said knew she made the right decision. “RCIA was the most rewarding experience of my entire life,” she said. “I am the kind of person who doesn’t stick to things, but this one, my kids and I couldn’t wait to go to class every week.”

Roman loved learning about the parables. “I like how Jesus put them in unique words to show an example of what he was talking about,” he said.

Riley’s favorite part of the classes were the retreats. “It was nice to spend time with the priests and learn extra stuff about Jesus,” he added.

Leah, while comfortable with what she knew of the Catholic faith, was always learning something new. “Every time we went to class I would have this ‘ah ha’ moment — I would learn more and more. I wanted to learn more.”

When choosing saints, the three agreed to pick at least three names and narrow it down from there.

“I didn’t pressure them. I let them decide on their own.” Leah said. “Right before one of our classes, I asked them whom they picked. Roman picked St. Anthony because, he said, ‘I lose things all the time.’ Riley picked St. Augustine because he was a theologian and that’s how Riley thinks. But, the amazing part, and I hadn’t told him this before he picked his saint, I picked St. Monica who is St. Augustine’s mother.”

Riley’s godparents served as their sponsors, and Leah found a sponsor in a fellow convert LeAnn Wenger.

“I volunteered,” explained Wenger. “Leah was telling me she and the boys were in RCIA, and she mentioned that she needed a sponsor and I asked her if I could do it.”

“It’s amazing how God works,” added Leah. “LeAnn’s kids are in school with my boys so we’ve known each other for a long time. Our relationship grew so much and I feel like I have a sister.”

“She has always been a faithful person, very Christ-like,” said Wenger. “To see the three of them grow as a family was really rewarding.”
Welcome to the Diocese of Rapid City

To those who were received into the Catholic Church at Easter Vigil or Easter

Bison, Blessed Sacrament
Sidney Pier

Bridger, Immaculate Conception
Annatia Hayes

Deadwood, St. Ambrose
Nate Hammerstom
Brian Webb Stenbak

Fort Pierre, St. John
Lahnee Martin
Danielle Scott
Maddie Stoeser
Alexis Taylor

Gregory, St. Joseph
Kiva Lindquist
Mackenzie Odenbach

Hot Springs, St. Anthony
Rowan Christopher
Kamiya Kiser
Kenneth Kiser
Klayton Kiser

Lakeside, St. Margret
Ann Harty
Lead, St. Patrick,
Shirley Hale

Oglala, Our Lady of the Sioux
Arrow Bettelyoun
Sadan Bettelyoun

Piedmont, Our Lady of the Black Hills
Tee Burress
Lori Carson
(Black Hawk)
Christian Larson
(Rapid City)
Tianna Lambert
(Rapid City)
Leah McCaskell
Scott Moore
(Black Hawk)
Jessica Pekron
Loyd Tracy
Mathew Tracy
William Tracy
Theodore Schurman

Rapid City, Blessed Sacrament
Luisa Arrieta
Cheryl Bettmeng
Zachary Bowman
Trista Eaglestaff
Mikaya Elliott
Katelynn Fischer
Branko Fistrovic
Megan Kennedy
Jason Knapp
Rebecca Lane
Keegan Larson
Kylee Larson
Trent Larson
Jacob Matthes
Samuel Matthes
Sarah Matthes
Jacey Moran
Talmai Munoz
Larry Oswald
Brady Rothschild

Bryan Satterwhite
Andrew Shaw
Ryan Wegner
Lindsey Wosepka

Rapid City, Cathedral OLPH
Rhonda Andrews
Stanley Andrews
Lavonne Balliet
Stephanie Bennett
Devin Cooper
Guadalupe Garcia
Luke Hobill
Nathan Hobill
Dylan Kotnour
Vanessa Lester
Kevin Lewis
Gabriella Luna
Kambriah Luna
Makena Luna
Christopher Oram
Debra Palmer
Melody Ryan
Graham Smith
Kim Smith
Christopher Syverson
Jayme Whipple
Makynna Whittle
Luis Zamora
Leah Zandstra
Riley Zandstra
Roman Zandstra
Mitchell Nachtigall

Rapid City, St. Therese the Little Flower
Nathan Antuna
Richard Bell
Marissa Salmon

Rapid City, St. Isaac Jogues
Angelo Anziano
Lynden Collins
Bruce Rook

Sturgis, St. Francis
April Baird
Briaunna Baird
Katarina Baird
(all of Spearfish)
Loretta Mason

Wall, St. Patrick
Patricia Austin

Winner, Immaculate Conception
Blake Burnham
Ryan Davis
Sharon Dimond
Robert Hanson
Sarah Hoffer
Steven Storm

St. Francis, St. Charles
Wombly Blacksmith
Darren Serby, Jr.

Names provided by parishes.

Holy Thursday, April 13, Bishop Robert Gruss, emulating Jesus washing the feet of the apostles, washes feet at the Cathedral of Our Lady of Perpetual Help, Rapid City. (WRC photo by Laurie Hallstrom)

Good Friday, April 14, Deacons Jim Scherr and Greg Palmer hold the cross for veneration at the cathedral. (WRC photo by Becky Berreth)

Easter Vigil, April 15, the Easter fire at the entrance of the Cathedral of Our Lady of Perpetual Help burns as a symbol of the light of the resurrection. The fire is used to light the paschal candle. (WRC photo by Laurie Hallstrom)

Easter Vigil, April 15, Bishop Gruss baptizes Makynna Whittle at the Cathedral of Our Lady of Perpetual Help. (WRC photo by Laurie Hallstrom)
BY SISTER FLORENCE McMANAMEN, OSB

May each one be blessed in special ways every day of the Easter Season when we spend time contemplating the mystery of the Resurrection of Jesus and that of our own resurrection.

Father Tom Hillenbrand, a Benedictine from Schuyler, Nebraska, was our chaplain during Holy Week and the week after Easter. It is always good to have him with us. Hopefully his ministry as chaplain alleviated some of the added work of the priests during this busy time. We appreciate the willingness of the many priests who serve our Benedictine Community and guests as chaplains throughout the year.

Sister Yvette Mallow serves as the volunteer chaplain at nearby Good Samaritan Senior Center. In addition to the regular Sunday ecumenical service, she has now introduced a monthly celebration of Mass and regular sacrament of reconciliation services. She also directs a group in the singing of rounds.

We welcome Seabelo Montwedi who will be a volunteer with us through July. Seabelo comes to us through the Benedictine Volunteer Program. Seabelo is a recent graduate of Loras College in Dubuque, Iowa. She will assist with various works at the monastery as well as spending volunteer time with Catholic Social Services.

Our Benedictine Community is looking forward to a workshop on Monastic Life starting May 19. Sister Karen Joseph, OSB, from Immaculate Conception Monastery in Ferdinand, Indiana is the presenter.

Father John Lule and I served as Spiritual Directors for the recent Cursillo Women’s Weekend. The men held their three-day weekend in early May where Father John also presented inspirational talks.

Cursillo is a lay person’s movement within the church which has as its purpose the strengthening of a person’s faith through practices of spiritual growth, study and service to the church and to people. The strengthening of one’s faith usually leads to wanting to share the Good News and gifts with others, which is evangelization. The movement emphasizes knowing oneself, interaction with one’s “neighbor” and reliance on the Holy Spirit.

The Cursillo Movement was born in Spain in the 1940’s at a time when the people of Spain were rebuilding through a post-war period of change and insecurity. In North America the first Cursillo was held in 1957.
The ethics of new age medicine highly suspect

Patients who face serious illnesses are sometimes attracted to alternative medicines, also referred to as “holistic” or “new-age” medicines. These can include treatments like homeopathy, hypnosis, “energy therapies” like Reiki, acupuncture, and herbal remedies, to name just a few.

These approaches raise various medical and ethical concerns. An important 1998 article in the New England Journal of Medicine sums it up this way:

“What most sets alternative medicine apart, in our view, is that it has not been scientifically tested and its advocates largely deny the need for such testing. By testing, we mean the marshaling of rigorous evidence of safety and efficacy, as required by the Food and Drug Administration (FDA) for the approval of drugs and the best peer-reviewed medical journals for the publication of research reports.”

Beyond the fact that their clinical efficacy has not earned a passing grade using ordinary methods of scientific investigation, the basic premise behind some alternative medicines can also be highly suspect, raising concerns about superstitious viewpoints or misguided forms of spirituality motivating certain therapies.

If we consider acupuncture, this technique does appear to provide benefits in certain cases of pain control. Yet similar results have been reported using “sham” needles — tapping the skin in random places with a thin metal tube. Brain scans have demonstrated that treatment with genuine needles, as opposed to the sham needles, does cause detectable changes in the brain.

But, when researchers ignored acupuncturists’ recommended “meridian placement” of needles, and instead did random placement in the skin, the same brain effects were observed. Hence, it is unclear whether the results seen from acupuncture arise mostly from the well-known “placebo effect” or not. Further research should help resolve this question.

Even if the observed effects are not placebo-related, acupuncture’s non-rational justification for its purported effectiveness remains a concern. It is based on energy principles that neither science nor faith affirm. Glenn Braunstein, M.D. described it critically in the following way:

“Chi, the invisible nutritive energy that flows from the universe into the body at any one of 500 acupuncture points, is conducted through the 12 main meridians (channels) in (ideally) an unbroken circle. Meridians conduct either Yin energy (from the sun) or Yang energy (from the earth). All maladies are caused by disharmony or disturbances in the flow of energy.”

Clearly, then, some alternative therapies, beyond the basic issue about whether they work, raise serious spiritual concerns as well.

Another new-age therapy known as Reiki, developed in Japan in the late 1800s, claims that sickness can be caused by a disruption or imbalance in a patient’s “Reiki” or “life energy.” Reiki practitioners try to heal a patient by placing their hands in certain positions on the body in order to facilitate the flow of Reiki from the practitioner to the patient.

A 2009 document from the U.S. Conference of Catholic Bishops stresses, “In terms of caring for one’s spiritual health, there are important dangers” that can arise by turning to Reiki. The document notes that because Reiki therapy is not compatible with either Christian teaching or scientific evidence, it would be inappropriate for Catholics to put their trust in the method, because to do so would be to operate “in the realm of superstition, the no-man’s-land that is neither faith nor science.”

Scientific investigations of another new-age therapy, the popular herbal remedy known as echinacea (taken early to ward off a cold) have revealed no difference between echinacea and a placebo in controlled studies involving several hundred subjects. While some herbal remedies may be harmless and inert placebos, others may have more serious health consequences if ingested above certain dosages due to ingredients of unknown potency derived from natural substances.

Sometimes a remedy can be borrowed from Chinese, Indian or another medical tradition, but it should be chosen for its efficacy, safety, and reasonable mode of action, and not be in conflict with principles of sound medical science or Christian teaching.

Health improvements that arise from alternative remedies may be due not only to the placebo effect, but also to the fact that patients are usually given more time, attention and focused concern by alternative practitioners than by traditional physicians. This can translate into modified habits and changed life-styles, leading to various health benefits.

Modern medicine can be legitimately faulted for downplaying this dimension, so that, in the memorable words of pediatrician Jay Perman, “Doctors tend to end up trained in silos of specialization,” in which they are taught “to make a diagnosis, prescribe a therapy, and we’re done. But we’re not done.”

The famous Greek physician Hippocrates once noted the same point: “It is more important to know what sort of person has a disease than to know what sort of disease a person has.” Today’s physicians-in-training, fortunately, are seeking to incorporate more and more of these “patient-centric” and “holistic” aspects into their own traditional medical practices to improve patient care and outcomes.
Catholic chaplain accompanies anguished circus workers on final tour

BY TANYA CONNOR
CATHOLIC NEWS SERVICE

WORCESTER, Mass — The congregation, numbering about 50, gathered for their last Easter Mass together on the DCU Center’s arena floor.

The chaplain, Father George “Jerry” Hogan, borrowed one of their colorful boxes to use as an altar. The altar cloths and his chasuble sported circus images. Costume designers had sewn pieces of old elephant blankets together to make his stole.

The backdrop suggested the reason for such an unusual liturgical environment: The Ringling Bros. and Barnum & Bailey Circus had come to town to offer shows on Good Friday, Holy Saturday and Easter Sunday.

But it isn’t all “fun and games” for performers and other circus workers, some of whom attended the Mass before the Easter shows. While “they’ve always performed during Holy Week,” they are now going through the paschal mystery themselves, Father Hogan told The Catholic Free Press, newspaper of the Diocese of Worcester.

The Ringling Circus was nearing the end of its 145-year run and the workers, including frontline performers, were in a quandary about their future. They learned Jan. 14 that the circus was closing.

Father Hogan, who has been national circus chaplain for 24 years after being appointed by the U.S. Conference of Catholic Bishops, recalled the anguish of the workers when they learned of the show’s fate just hours after he celebrated Mass for them in Orlando, Florida, where they were performing.

His cellphone “went wild” at his winter home in Sarasota, Florida, where he ministers at St. Martha Parish, the national circus church, as shocked circus workers called him with the news they received: “We’re closing.” The 145th edition of “The Greatest Show on Earth” would be its last.

The priest of the Boston Archdiocese had to ask himself, “How can I help these people?”

Over the years, Father Hogan has dealt with five circus tragedies, three of which included fatalities, he said, but this was different.

“First of all, you’ve got to deal with your own feeling, because you become numb,” he said. “Then you have to look past that to what God is calling you to do. It’s more than hearing; it’s listening, being physically present.”

Such tragedies affect not only those who get hurt, and their families and co-workers, but the managers and owners too, he said.

He described Kenneth Feld, chairman and CEO of Feld Entertainment Inc., Ringling’s parent company, as very caring when tragedy strikes.

The same is true with the circus closing.

“He’s a very good businessman,” Father Hogan said. “He didn’t want to close. This is tough for him, too.”

Reasons cited for the closing included costs, declining attendance and battles with animal rights groups. Employees were to be helped with the transition.

Ringling’s Red Unit and Blue Unit each have at least 300 employees, about 100 of whom are performers, Father Hogan said. The circus runs two different shows simultaneously, for two years each, performing in various cities.

Worcester was one of the last stops for the Red Unit, which performed its final show in Providence, Rhode Island, May 7. The Blue Unit’s final show is May 21 in Uniondale, New York.

“I will be with you all week in Providence,” Father Hogan told Red Unit workers at the Easter Mass. “You’ll grow. It’s not the end of the world. You’ll be able to survive this.”

In his homily, he told circus employees, “Easter is a time to celebrate Jesus’ rising from the dead,” and to celebrate with family.

There had just been an Easter egg hunt for the children who travel with their parents, Father Hogan said. When old enough, they often perform, too. Some families have been in one circus or another for generations.

Some performers from abroad are far from loved ones. During the intercessions, Father Hogan offered an intention for “all your family and relatives who you can’t be with because you’re working.” He asked that God would watch over the people in the Red Unit in this time of transition, and also prayed for the Blue Unit.

He likened his listeners to the beloved disciple in the Gospel, who was reflecting on what was important that first Easter. He acknowledged that the circus workers’ lives are totally changing and they may wonder, “How am I going to move from this show?”

“This is a time to really talk to the Lord in prayer, like you’re talking to another person,” Father Hogan said. “You also have to listen... Be open to that experience.”

A silver lining Father Hogan sees in the dark times people are experiencing is the reception of sacraments in Uniondale several days before the final show. He said a baby is to be baptized, 12 children are to receive their first Communion, five adults are to be confirmed and one is to be received into the church.
Society without brotherhood is unhappy, hopeless

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — A society only concerned with people’s needs, not their value, is a sad and disheartened society, Pope Francis said.

“The point is that a participatory society cannot settle for ... pure solidarity and welfare spending, because a society that is solely based on solidarity and assistance, and not brotherhood, would be a society of unhappy and hopeless people from whom everyone would try to escape, in extreme cases even through suicide,” the pope said April 28 in a message to the Pontifical Academy of Sciences.

The pontifical academy was hosting a conference April 28-May 2 on the theme: “Toward a Participatory Society: New Roads to Social and Culture Integration.”

According to the academy’s website, the forum aimed “to outline the characteristics of a participatory society capable of promoting the dignity of the human person in a context oriented to the common good and based on the principles of subsidiarity and solidarity.”

Among the ways of fostering a more inclusive society, the pope said, is to ensure the respect of the dignity of human labor and that work is not viewed as “a mere factor of production.”

“On the contrary, it is the productive process that should be organized in such a way that enables the human growth of people and that work is not viewed as “a mere factor of production.”

“The social doctrine of the church affirms the importance of brotherhood as the “regulatory principle of economic order,” which is lacking in today’s world where people continue to suffer due to “inequality, war and climate change,” he said.

Pope Francis called on the conference participants to seek ways to promote social and cultural integration through the Gospel value of brotherhood to create a more just and peaceful society.

“Brotherhood allows people who are equal in their essence, dignity, freedom, and their fundamental rights to participate in various ways toward the common good according to their ability, their plan of life, their vocation, their work, or their charism of service,” the pope said.
The 2017 Kateri Tekakwitha Conference will be held in Rapid City, July 19-23.

The conference committee is selling raffle tickets $20 each or 3 for $50.

Prizes — 2 separate All Terrain Vehicles or a 70” flat screen TV

To contribute a memorial gift or to purchase raffle tickets contact the conference treasurer, Deacon Marlon Leneaugh, at 605-343-3541 or mleneaughsr@diorc.org.

O’gli’gle Wakan are ‘holy messengers’

BY DEACON MARLON LENEAUGH, DIRECTOR OF NATIVE MINISTRIES

According to the Ghosts and Angels website, the word angel comes from the Greek word, Angelos, which means messenger. In the Lakota language they are called O’gli’gle Wakan which interpreted means, holy messengers.

Angels are spirit messengers who bring messages to help mankind. These spiritual beings are recognized in many cultures world-wide, including Native American culture.

In Christianity there are many references to spiritual messengers in the Bible. They were created by God and live in heaven. They serve God but also serve humans by protecting, delivering messages and fighting evil. Jesus himself was in the presence of angels at his birth, after his forty day fast in the desert, at his betrayal and Resurrection, his Ascension into heaven, and he will come with a multitude of angels at his Second Coming.

In Lk 16:22 we read of Lazarus dying and angels carrying him to the Bosom of Abraham. In the book of Genesis we read of Jacob wrestling with an angel all night until the angel finally blessed him and departed.

Likewise in Lakota, spiritual beings come to serve as helpers in ceremonies such as the vision quest, sweat lodge, sun dance and healing ceremonies. They visit certain individuals at times of great need among the people and bring messages of hope, direction and encouragement. They act as guides and help us stay strong on the “sacred road that leads to Tunkasila.” People on their deathbed have experienced spirits of deceased relatives coming to their side to aid them in letting go of this world and accompanying them peacefully to the “Spirit World.” This is where the concept of an “Angel of Death” originated.

Archangels are considered the “chief messenger angels”; they are also saints in the Catholic Church. Michael is the Great Defender of the Church, against any darkness and evil. He is the one who defeated Satan and his followers and cast them out of heaven into hell. Gabriel is the archangel who announces events. He announced the birth of John the Baptist and Jesus. Raphael is the one who will signal the coming of Judgement Day.

We were told as children and we continue to tell our children that we have a guardian angel, one who is unseen, but responsible for us and protects us from any harm or danger. This comes from Ps 91: 10-12, "No evil shall befall you, nor shall affliction come near your tent, for to His angels God has given command about you, that they guard you in all your ways.”

There is even a prayer that invokes our guardian angel when we are traveling or afraid. The prayer is, “Angel of God my guardian dear, to whom God’s love commits me here, ever this day be at my side to light, to guide to rule and to guard. Amen.”

I believe I had an experience of being rescued by an angel when I was a boy. I was playing on the ice of a run-off dam, when suddenly I found myself under water and there was ice on top of me and I could not find the hole where I broke through the ice. I began to panic and frantically hit the ice above to no avail. Suddenly a hand came through the ice and someone grabbed me by my shirt collar and pulled me up to the surface. When I awoke, I was laying on the side of the dam, wet and cold but unharmed.
Long-awaited executive order on religion has unclear path ahead

BY CAROL ZIMMERMANN
CATHOLIC NEWS SERVICE

WASHINGTON — At a White House Rose Garden ceremony May 4, President Donald Trump told a group of religious leaders: “It was looking like you’d never get here, but you got here, folks,” referring to their presence at the signing of the executive order on religious liberty.

And maybe some in the group wondered where “here” was since they hadn’t even seen the two-page executive order they were gathered to congratulate and only knew the general idea of it from a White House memo issued the previous night with just three bullet points.

The order didn’t seem to part any seas to make an immediate path to religious freedom, especially since it places decisions for how this will play out in the hands of federal agencies and the attorney general.

Catholic leaders in general seemed to view it with cautious optimism, praising the order as a first step but not the final word.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, who attended the White House ceremony also celebrating the National Day of Prayer, said immediately after the event that he had yet to see the entire executive order. He defined the principle of it: “There should not be an overly intrusive federal government” involved when people are exercising their religious freedom in the public square or institutions they run.

The two-page order, “Promoting Free Speech and Religious Liberty,” was posted on the White House website hours after it was signed. It is half the length of a leaked draft version of this order published Feb. 1 in The Nation magazine. The order signed by the president is short on specifics and far less detailed than the leaked draft.

It devotes the most space to a promised easing of the Johnson Amendment — a 1954 law that bans churches and nonprofit organizations with tax-exempt status from taking part in partisan political activity.

Although it would take an act of Congress to do away with this regulation, Trump can direct the Internal Revenue Service not to enforce it.

Many people likely aren’t familiar with the amendment by name, or they weren’t before this executive order, but they support the idea of it, according to a May 4 poll by the Public Religion Research Institute.

The poll shows 71 percent of Americans favor the law, as do most all major U.S. religious groups. Only about one-third of white evangelical Protestants favor allowing churches to endorse candidates, compared to 56 percent who oppose it. Also, just 23 percent of white mainline Protestants, 25 percent of Catholics and 19 percent of black Protestants support churches endorsing political candidates.

In an interview with Catholic News Service at Reagan National Airport May 4 on his way back to his diocese for a confirmation Mass, Cardinal DiNardo said the amendment was likely more important to evangelical Christians than Catholics because, as he pointed out, the Catholic Church “has the tradition of ‘Faithful Citizenship,’” which he said puts the Johnson Amendment in a bigger context.

“Forming Consciences for Faithful Citizenship,” the U.S. bishops’ quadrennial document on political responsibility, guides voters not according to the stances of specific political candidates but Catholic social teaching.

Contributing to this story was Chaz Muth.
Mary statue blessed in Spearfish

Msgr. Michael Woster blessed a new statue of Our Lady of Lourdes at St. Joseph Church, Spearfish. The original, located in the lawn of the Newman Center, was vandalized and was broken beyond repair. The new statue was purchased with donations from parishioners. “We have a deep faith community. An outdoor statue is a tangible witness to our faith,” explained Diane Say, administrative assistant at the parish. “Many of our parishioners have a strong devotion to Mary and pray the rosary regularly. The statue also gives parishioners a focal point when they want to pray outside.” (Photo courtesy Tami Ragels)

IHM Bishops and Rector Dinner

Diocesan seminarians Mark Wesolick, Andrew Sullivan, Robert Kinyon, and Todd VanderMay pose for a photo with Cardinal Blase Cupich, center, after the Immaculate Heart of Mary Seminary “2017 Bishops and Rector Dinner” in April. Cardinal Cupich was presented the Immaculate Heart of Mary Award, for his continual support of vocations. According to Sullivan, Cardinal Cupich gave the seminarians “good advice about our future priesthood.” (Courtesy photo)

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Mary statue blessed in Spearfish

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In Your Prayers


100 and Counting

Three elders of St John the Evangelist Parish, Ft. Pierre, gathered at Padre Hall, May 11. Pictured are Lorraine Shay, 101 years old; Gerry Sylva 100 years old; and Amelia Larsen, 101 years old. (Courtesy photo)

Serving the Church

On Easter morning, April 16, the 4th Degree Knights of Columbus, Council 8025, served as ministers for the Mass at St. Therese the Little Flower Church, Rapid City. (Courtesy photo)

The Chancery Offices will be closed Monday, May 29 in observance of Memorial Day.

Memorial Day

In Your Prayers

NPM holds spring meeting, announces summer event

Members of National Pastoral Musicians gathered at St. Joseph Church, Spearfish, for the spring meeting in April. Topics included cantor certification, Psalm options, as well as good vocal production and vocal health.

The next Rapid City Chapter NPM meeting will be July 22 at Blessed Sacrament Church, Rapid City. Leah Sedlacek, a Rapid City native, musician and FOCUS member, will speak on beauty in music, liturgy and evangelization. To register for this free event including lunch, contact Pat McDowell at 605.787.0638 or patmcdowell@gmail.com by July 17.

All Rapid City Diocese music ministers and clergy are encouraged to attend quarterly NPM meetings at which education, prayer and fellowship are the focal points. For more information about the Rapid City Chapter of National Pastoral Musicians, visit www.npmrc.org or find them on Facebook at www.facebook.com/NPMRapidCityChapter.

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.

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Catholic United Financial awards technology grant

J.D. Henderson, Catholic United Financial, presents a check to St. Thomas More Middle School robotics teacher Henry McCathern. The money from the technology grant will be used to update and replace construction materials.

According to McCathern, the STEM class applies math and science skills and knowledge to the technology of robots. “Students are exposed to mechanical engineering in the design and construction of machines, and software engineering to make their machines operate and solve various challenge activities.”

In addition to technology grants, Catholic United Financial has grants available for parish events as well as chastity and abstinence education. (Courtesy photo)

Living Stations


(Right) Students first through 12th grades from St. Anthony, Fairfax, and Immaculate Conception, Bonesteel, led parishioners through living stations March 29. It was accompanied by a reading of “Mary’s Way of the Cross” as well as music reflections for about half of the stations. (Courtesy photos)
TWENTY SOMETHING

A big win for the little guy

Art Cullen has his gripes about Catholicism, but he cannot deny its influence on the work that last month won him a Pulitzer Prize.

The story went viral: Small-town newspaper editor beats out the likes of The Washington Post and the Houston Chronicle to earn journalism’s highest honor. Score one for the little guy — in this case, The Storm Lake Times, a family-owned paper in Iowa with a 10-person staff and a circulation of 3,000.

Suddenly droves of people were Googling Storm Lake, and reporters were waxing poetic. “Viewed from above on Google Earth,” wrote The Concord Monitor, “swatches of Storm Lake, Iowa, a community of 10,000, look like corduroy, so heavily is the landscape furrowed.”

At 59, Art looks the part of the rumpled newspaper editor with his gray horseshoe moustache and a glint in his eyes, his lanky frame drowning in Lee jeans and Redwing boots. His brother John is publisher, his son, Tom, is a reporter, and his wife, Dolores, is the photographer.

Art’s series of Pulitzer-winning editorials took on powerful agricultural groups for allowing nitrogen runoff to pollute Iowa rivers. When the Des Moines Water Works sued three counties for this offense, they fought the lawsuit using money provided by undisclosed sources. Art demanded to know who those sources were and ultimately uncovered funding from the Farm Bureau and other agricultural groups.

“All those with a nose, knows in his gut, that Iowa has the dirtiest surface water in America,” Art wrote in a March 2016 editorial.

The editorials cost the paper at least a few advertisers, but Art was undeterred, fueled by a sense of indignation.

He also has chronicled the transformation of rural Iowa unfolding before his eyes, writing about the immigrants who settled in Storm Lake, a meat-packing town, where he said 20 languages are spoken and 88 percent of the grade-school children are of color.

Twice a week Art wields the power of print, his newspaper ink elevating the lowly and holding the powerful accountable.

It’s what the nuns who taught him in the ’70s would’ve done. The PBVMs at St. Mary school in Storm Lake were as committed to social justice and Cincinnati’s Big Red Machine as they were to grammar.

“‘There were a lot of Irish nuns who knew how to write,’” Art told me.

Even then, he was an imperfect Catholic — a fired altar boy, as he recalls, plucked out of class one day by Sister Redempta and released from his server duties after missing 6:30 a.m. Mass two weeks in a row.

The credo that journalism comforts the afflicted and afflicts the comfortable could well be lifted from the Gospels. There, Art’s upbringing and his profession intersect. “I don’t think I can separate Catholic social justice from journalism,” he said.

Art understands the message behind his win: “It just shows that you don’t have to work for The New York Times to be a good writer.” His paper may lack the resources to win Pulitzers for international reporting or feature writing, but he can write editorials that make a difference in his community; that’s what the Pulitzer jury saw, he said.

Watergate inspired Art to pursue journalism at its noblest, but there was a time in his career when he felt disenchanted. “You get into rural Iowa and you realize, ‘Hey, I’m not changing the world here. You flounder around and think, ‘I’m stuck in the middle of nowhere, and I’ve got something to say and nobody’s hearing it.’ And then you realize that actually this is where you’re supposed to be.”

Do not say ‘I am only a youth’

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

Is there some inner logic that unites the sacraments with each other?

All sacraments are an encounter with Christ, who is himself the original sacrament. There are sacraments of initiation, which introduce the recipient into the faith: Baptism, Confirmation, and Eucharist. There are sacraments of healing: Reconciliation and the Anointing of the Sick. And there are sacraments of communion and mission: Matrimony and Holy Orders.

Baptism joins us with Christ. Confirmation gives us his spirit. The Eucharist unites us with him. Confession reconciles us with Christ. Through the Anointing of the Sick, Christ heals, strengthens and consoles. In the sacrament of Matrimony, Christ promises his love in our love and his fidelity in our fidelity. Through the sacrament of Holy Orders, priests have the privilege of forgiving sins and celebrating the Holy Sacrifice of the Mass.

Is Christianity a “political religion?”

At no time did Jesus allow himself to be politically co-opted. Thus he did not join the Zealots, who wanted to liberate Israel by force from political subjugation to the Romans. Jesus wanted the salvation and the freedom of all mankind. He was concerned about the fundamental restoration of man in his relation to his Creator. Consequently, his Good News was more than politics, although it has eminently political implications for the individual as well as for society. First of all, though, we must separate the political and the religious dimensions, as Jesus also did with his pronouncement: “Render ... to Caesar all things that are Caesar’s and to God the things that are God’s (Mt 22:21).”

“The distinction did with his pronouncement: ‘Render ... to Caesar all things that are Caesar’s and to God the things that are God’s (Mt 22:21).’ The distinction between religion and politics was difficult for the ancient world to understand and put into practice and still is today.

‘What to do’ The Social Teaching of the Catholic Church

A “DoCat” nugget

“DoCat” nugget

Guardians of the Galaxy Vol. 2 (Disney)

(John Mulderig, CNS) Spirited sci-fi follow-up in which the hero (Chris Pratt) of the 2014 original encounters his long-lost father (Kurt Russell), a demi-god who created, and rules over, his own paradise-like planet. Though the two quickly bond, all is not as it seems.

Family troubles also dog Gamora (Zoe Saldana) whom the protagonist would like to make his girlfriend, as she pursues her longstanding rivalry with her scheming sister (Karen Gillan). In between these clan conflicts, the group of the title — its membership rounded out by a tactless musclebound extraterrestrial (Dave Bautista), a raccoon (voice of Bradley Cooper) and an undersized tree-like creature (voice of Vin Diesel) — does battle with an array of adversaries, one band of them led by the space pirate (Michael Rooker) who raised Pratt’s character after his human mother died. In continuing to adapt a series of Marvel comics, writer-director James Gunn maintains a jaunty atmosphere but adds an interesting allegory about the dangers of selfishness. Maturity is required to sort through the movie’s mythology, however, as well as Gunn’s somewhat ambiguous, though incidental, use of religiously-themed music and imagery. Mostly stylized combat violence with little gore, some sexual humor, a few mild oaths, occasional crude and more frequent crass talk. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

Classifications

King Arthur:

Legend of the Sword........ A-III

Snatched........................ L

The Dinner........................ A-III