Great Attendance
The National Tekakwitha Conference was held in Rapid City, July 19-22. Dedicated to St. Kateri Tekakwitha, it is the largest gathering of Native Catholics in the U.S. and Canada. This year more than 750 people attended the event in Rapid City.

(Pictured) Dancer Dallas Chief Eagle and his daughter, Dallasina, performed at the powwow demonstrating traditional hoop dancing. (WRC photos by Laurie Hallstrom)

National Tekakwitha Conference brings tribes together

By Laurie Hallstrom

“Loving One Another Through the Spirit of Kateri,” was the theme of the 78th Annual National Tekakwitha Conference held in Rapid City, July 19-22. It brought together people of many tribes, religious and clergy.

Fr. Peter Klink, SJ, vice president for Mission and Identity at Red Cloud Indian School, Pine Ridge, gave the opening keynote address on July 20. He has attended many National Tekakwitha Conferences, and while he cannot recite every state by heart, he does recall the religious and social experiences they brought to him.

“The National Tekakwitha Conferences were a positive faith experiences for the entire family. I remember grandmothers and grandfathers, mothers and fathers, children and grandchildren all celebrating, all having a good time, all sharing faith,” he said.

Father Klink recalled the St. Mary and St. Joseph Societies wherein native people could support one another in faith. He said by the mid-1980s the national conferences had become predominantly a gathering of elders. The Tekakwitha Conferences he has attended brought together all generations. “Include the youth in planning conferences. We have to be fun and substantive to them,” he said.

He noted the conferences were larger before the October 2012 canonization of St. Kateri.
Knights bring Christ alive in wonderful ways

I recently attended the Knights of Columbus 135th Supreme Convention in St. Louis, a gathering of over two thousand from throughout North and Central America, the Caribbean, Africa, Asia and Europe – bishops, clergy, Knights and their families – to celebrate what the Knights of Columbus accomplished over the past year and to give encouragement to the members as they carry out the mission of the Knights of Columbus in their local church. The theme of this year’s convention was “Convinced of God’s Love and Power.”

Throughout their history, since 1882, the Knights of Columbus have been a force in responding to the challenges of the times, those challenges presented by the culture, and the challenges faced in society around the world. The Knights’ dedication and commitment to the mission of Jesus Christ is expressed through the ways in which they serve as the Lord’s hands. As we all know, the heart of Christianity is not a series of principles or ideas. It is the person of Jesus Christ who extends his deep love for us and then propels us into action, sacrificing our own lives for others. This is the work of the Knights of Columbus.

Those who are “convinced of God’s love and power” find this as the source of the Christian life and mission. This underlies the work of Christian charity and fraternal charity which is the hallmark of the Knights of Columbus and their councils throughout the world.

Supreme Knight Carl Anderson, in his annual report given at the convention, shared the major accomplishments of the Knights of Columbus over the past year. He spoke of new records in charitable giving, with more than $177,500,673 given last year. Over the past decade, the Knights of Columbus have donated $1,622,606,995. Over 75 million hours of volunteer service by its members around the world reflect countless individual acts of kindness and love, changing the lives of many people. Other accomplishments include increased membership and the sixteenth consecutive year of growth in insurance sales.

The Knights of Columbus led the way worldwide in assisting Christians facing persecution, especially those facing genocide in the Middle East. They have provided more than $13 million to persecuted Christians since 2014 in the form of food, clothing, shelter, education and medical care. Supreme Knight Anderson shared, “Christians who endure suffering and death for their faith in places like Iraq, Syria and Egypt, show us how to confront terrible evil with the weapons of love and truth. They are a brilliant witness to God’s love and power.”

Two new initiatives were announced to assist Christians at Risk. First, on November 26, the Knights of Columbus and the United States Conference of Catholic Bishops will sponsor a day of prayer for persecuted Christians followed by a Week of Awareness and Education. Secondly, a new effort was announced to help save Christianity in Iraq by raising $2 million to save the Christian town of Karamedes in Iraq. Until recently Karamedes was controlled by ISIS. The terrorists desecrated churches and graves and looted and destroyed homes.

The Knights of Columbus are urging local councils, parishes, or other church groups, and individuals to help by donating $2,000 — the approximate cost of resettling one family. The rebuilding work will begin immediately. For more information about this initiative or to donate to it, please visit www.christiansatrisk.org.

These are just a few examples of the great charitable work of the Knights of Columbus, continuing its efforts to build a culture of life and a civilization of love.

I am deeply grateful for the great work the Knights of Columbus have done in parishes throughout our diocese, for their support of me and our priests, and for their witness and dedication through the ways in which they serve as the Lord’s hands.

I would encourage all Catholic men to become members of the Knights of Columbus. It is a wonderful way for men to support one another in their faith, to deepen their faith through prayer and action, and to answer the Lord’s call to intentional discipleship. When Catholic men come off the sidelines and get into the work of Christian charity, unity and fraternity the mission of Jesus Christ comes alive and many lives are deeply affected.

To my brother Knights in the Diocese of Rapid City, I conclude with the encouragement that our Supreme Knight shared at the annual convention. “This year let us be in even greater ways who we are called to be as brother Knights. Let us strive to be that radiant and attractive witness of fraternal communion that our church and our world so desperately need. Let us strive to be authentic witnesses of how to care for one another, and how to encourage and accompany one another. We can and we will do these things as the spiritual sons of Father Michael McGivney. We can and we will do these things because we are convinced of God’s love and power.” Vivat Jesus!

Understanding Christian Persecution

VATICAN CITY (CNS) — To understand the current situation in Iraq — the evolving and complex conflicts there, and the fear and resilience of its Christians — one has to understand its past, which is often ignored or unknown in the West, said a former papal representative to the country.

“History is itself a victory over ignorance, marginalization and intolerance; it is a call for respect and to not repeat the mistakes of the past,” said Cardinal Fernando Filoni in his book, “The Church in Iraq.”

The book is also “a testimonial” to the victims of “the Islamic terrorism of ISIS,” he told the Christians and non-Christians he met when Pope Francis sent him as his personal representative to encounter and pray with those shaken communities that fled the Islamic State.

That brief visit in 2014 was a homecoming of sorts.

The Italian cardinal, now 71, lived in Iraq during a time of great tension and turmoil. St. John Paul II made him the apostolic nuncio — the pope’s diplomatic representative — to Iraq and Jordan in January 2001. Several months later, after 9/11, the United States administration started building pressure against Iraq, pushing for military action.
Tekakwitha, Continued from page 1

“The challenge and invitation of St. Kateri, and of a loving God, is basically ‘now what?’ How is the spirit inviting us and calling us to be a lively experience of God’s good news … throughout Indian Country today?”

“I am confident that throughout these days of our gathering here two women are smiling broadly, the blessed Virgin Mary, the church’s model of trusting faith, and St. Kateri. Both are watching … they want the best faith experience for us. We are not alone; they are interceding and cheering for us. That’s important for us to always remember.”

Archbishop Charles J. Chaput, Archdio-

“Now I make sure that our young people know who they are. We have a Lakota language immersion nest and to see the young people there is mind-boggling. They have so much respect. I see these young children speaking and listening and answering questions in Lakota. This is part of the answer. This is part of how we make things better.”

Auxiliary Bishop Edward Clark, Los Angeles, Calif., celebrated the July 21 Mass before conference members spent the afternoon at Crazy Horse Memorial, Custer.

On the morning of July 22, there was a panel discussion on opening the cause of Nicholas Black Elk for canonization.

Bishop Robert D. Gruss, Diocese of Rapid City, celebrated the concluding Mass. The Gospel from Matthew was the parable Jesus told about sowing good seed. Bishop Gruss said, “Our faith makes unconditional demands on us throughout our lives. It requires us to make immense leaps of sympathy and forgiveness; it asks us to live for God, not for earthly power and wealth; it asks us to put aside self-will and to live for others…”

Real Presence Radio

Local radio talk show airing in September

BY LAURIE HALLSTROM

Real Presence Radio (89.9 FM and 94.7 FM) is adding a local twist to the program schedule. Fr. Michel Mulloy, vicar general of the diocese, will be featured as a monthly talk show host.

Brandon Clark, programming director for RPR said, “Andy Shaw and Father Mulloy will be broadcasting ‘Real Presence LIVE’ from St. Thomas More High School, Rapid City. Many interviews will be done by phone, but we are certainly hoping to have at least one in-studio guest with them each time they host.”

The show will feature guests from Bismarck and Fargo, N.D.; Crookston, Duluth and New Ulm, Minnesota; Superior, Wisconsin and Rapid City, S.D. During the show, we will bring you practical information, catechesis, vocation stories, local events that are happening in parishes, and much more.

“To begin with, by this fall we will have priests hosting from Rapid City, Bismarck, Fargo, Duluth, and Superior,” said Clark.

“As far as direction goes, there isn’t one specific direction. Sometimes themes develop quite nicely. Other times, we will have a variety of stories ranging from getting your boat ready for the water to St. John Vianney. I think that’s the beauty of having a show like this. We try to have something for everyone listening, no matter where they are listening from,” he said.

When Real Presence Radio approached Bishop Robert Gruss about the talk show prospect, he called Father Mulloy, and said RPR was looking for someone to host a radio show once a month. “He asked me to do it and I jumped at the opportunity. We have always teased in my family that the Mulloys are not short on the ability to talk. I hope I can put the ‘gift of gab’ God gave me to good use,” said Father Mulloy.

“I had a meeting with the Real Presence programming people. They said they are trying to give the radio (station) more of a local spin. Most of their programs come from EWTN. This will give people from our area a chance to hear someone they know.”

Father Mulloy said the station helps support the diocesan priority plan as outlined in Bishop Gruss’ pastoral letter, *Through Him, With Him and In Him.*

“My exposure to this station is that it provides a lot of good insight. It enables everyday people to have a deeper knowledge of their faith and be more effective in their evangelization. It’s a valuable tool and I am grateful we are utilizing it. This certainly ties in with the diocesan pastoral plan — the call to attract and form intentional disciples. We can use RPR to do that — get people interested and growing deeper in faith. Once you become an intentional disciple you joyfully, boldly and lovingly proclaim and live the mission of Jesus Christ,” he said. “It (RPR) is helping people to reach out and share that message with family and friends. It reflects the reason we exist as a diocese, to attract and form intentional disciples who then become missionary disciples.

“The radio station is a wonderful gift we have been given in our diocese,” Father Mulloy said.

The first “Real Presence LIVE” show for Andy Shaw and Fr. Michel Mulloy will be broadcast (9-11 a.m. CDT) 8-10 a.m. MDT, Tuesday, September 19.

Afternoon access by podcast
https://yourcatholicradio station.com/real-presence-live-podcasts.

A rebroadcast will be on Saturday, September 23, from (7-9 a.m. CDT) 6-8 a.m. MDT.

Real Presence Radio 89.9 FM and 94.7 FM

BHSU NEWMAN CENTER
4TH ANNUAL 2017
Charity Golf Invitational
Thursday, September 7

SPEARFISH CANYON GOLF CLUB

Don't Miss...

Non-Golfer Social
4:30-6:00 pm
Advance tickets - $20
At the door - $25

Includes:
Food AND Live Music from Straight No Chaser with Msgr. Michael

Non-Golfer Bunco
1:00-4:30 pm
$25 includes Bunco, Appetizers, & Prizes

Many Prizes
Win one of several great prizes!

SPONSORS
White’s Queen City Motors
Fresh Start
Convenience Stores
Prestige Auto Sales
Financial Benefits

All proceeds go to the Newman Center Capital Campaign. These funds will help build a new center that will be more accessible to students and faculty at Black Hills State University.
Liturgical Commission Mass questionnaires to be released

BY FR. MICHEL MULLOY, VICAR GENERAL

In the month of September, everyone in the Diocese of Rapid City is asked to complete a questionnaire regarding each person’s personal experience at the celebration of Mass in their own parishes.

Why the questionnaire? What is its purpose? It is part of the Diocesan Pastoral Plan published last year and further explained in Bishop Robert Gruss’s pastoral letter, Through Him, With Him and In Him.

The Diocesan Pastoral Plan is a wonderful guide for our diocese and all its many ministries. It provides direction and energy for continuing to fulfill our sacred mission, that is, to attract and form intentional disciples who joyfully, boldly and lovingly proclaim and live the Gospel of Jesus Christ, leading to eternal life.

The Diocesan Pastoral Plan has three Pastoral Priorities: Reconcile, Make Disciples and Fund the Mission. The Plan also defined the Foundational Ministries of the diocese, those ministries that are essential to our fulfilling our sacred mission. Each of the five Foundational Ministries have goals to be achieved. These goals tie back to the three Pastoral Priorities, specifying how we can continue to grow as a diocese, responding to the promptings of the Holy Spirit. It goes without saying that sacraments and worship are a key Foundational Ministry in our Diocesan Pastoral Plan.

As the Director of the Office of Worship, the goals created for the Foundational Ministry of Sacraments and Worship became my responsibility. One of those goals was to create a Liturgy Commission and the other was to measure parishioners’ personal experience in the celebration of Mass. The Liturgy Commission was created late last year. It consists of two priests and 12 lay leaders from throughout the diocese. The purpose of the Liturgical Commission is to renew the liturgical life of the Diocese of Rapid City. The liturgy of the diocese includes all the ways we, the people of the diocese, pray and worship God together. In addition to the celebration of sacraments, Eucharistic adoration and the Liturgy of the Hours are considered liturgy in the fullest sense of that term.

Certainly the most important aspect of the fuller liturgical life of the diocese is the Eucharist. In order for the Liturgy Commission to facilitate the renewal of our celebration of the Mass, we first need to understand the current experience of the faithful in the celebration of the Mass. That brings us to the questionnaire.

The second goal of the Diocesan Pastoral Plan for the Foundational Ministry of Sacraments and Worship was to implement an evaluation process to measure each parishioner’s personal experience of the Mass in their parish. Simply stated, we encounter Jesus Christ in each celebration of the Mass. The Liturgy Commission wants to understand to what degree this experience of the Risen Lord is happening for parishioners.

To accomplish this goal the Liturgy Commission studied the General Instruction of the Roman Missal also called the GIRM. This is the document that governs how we celebrate Mass. Throughout the GIRM are statements about what is supposed to be happening to the faithful at various moments in the celebration of the Mass. These statements became the foundation of the questionnaire created by the commission. The commission hopes to determine whether what the church envisions as the purpose of the Mass is in fact what parishioners are experiencing.

This questionnaire is a positive tool that can be filled out easily in a few minutes. It will help parishioners reflect on their own experience of Mass, understand the church’s vision of the celebration of the Mass and how Mass is designed to allow us to encounter Jesus Christ. In addition to the demographic information requested to help with analysis, the questions about the Mass allow for a range of responses. The questionnaire takes into account the fact that our experience of Mass varies from day to day. This questionnaire is not designed to be critical of the pastor, musicians or others who have ministerial roles in the Mass. The focus is rather on the experience of each of us as priests, deacons and lay persons.

The questionnaire is available August 15 at http://rapidcitydiocese.org. Following this article are a few sample questions. Hard copies will also be available at your parish in the month of September. Please take a few minutes to complete the questionnaire between now and the end of September. To complete this survey go to the link and answer the questionnaire. Through the month of October the Liturgy Commission will compile and analyze responses. A report of the findings will be made available to the parishes and the whole diocese in the month of November.

Thank you for taking the time to reflect on your experience of liturgy and complete the questionnaire. Your input will guide the work of the Liturgy Commission and each parish. Through these efforts, we will grow in full, conscious and active participation in the Liturgy so that we may encounter Jesus Christ and be transformed by what we celebrate to become more fully the body of Christ, the church* and the intentional disciples we are called to be.

*“Through Him, With Him and In Him: A Spiritual Guide to the Diocesan Priority Plan, by Bishop Robert Gruss, p. 108

Sample Survey Questions

When do you most often attend Mass?

☐ Saturday evening  ☐ Sunday morning  ☐ Sunday afternoon
☐ Sunday evening  ☐ When it fits into my schedule
☐ Various times

During the proclamation of the scriptures I believe I am hearing the Word of God

☐ Always  ☐ Frequently  ☐ Sometimes  ☐ Seldom  ☐ Never

During the Eucharistic Prayer I offer myself to God with Jesus

☐ Always  ☐ Frequently  ☐ Sometimes  ☐ Seldom
☐ Never

During the sign of Peace, I am conscious of offering God’s peace to those around me

☐ Always  ☐ Frequently  ☐ Sometimes  ☐ Seldom
☐ Never

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Goodbye KC chapeaus and capes

PHOENIX (CNS) — The Knights of Columbus, long associated with swords, capes and chapeaus, will be going through a significant uniform change. The traditional regalia worn by fourth-degree Knights will be replaced, announced Supreme Knight Carl Anderson on Aug. 1 during the international fraternal organization’s 135th annual Supreme Convention in St. Louis, which was livestreamed on EWTN. Throughout the years, the regalia of the Knights’ fourth degree, known as the patriotic degree, has gone through changes, Anderson said, noting that when this degree was first established, the uniform included white ties, top hats and tails. In place of a tuxedo with a black bow tie, members will be wearing a blue blazer, an official Knights of Columbus tie and a beret, all with the fourth-degree emblem on them, along with a white shirt and dark gray slacks. There was no mention if the swords would remain part of the uniform. “The board of directors has decided that the time is right for a modernization of the fourth-degree uniform,” Anderson said. “On a limited basis, assemblies may choose to continue using the traditional cape and chapeau for color corps at public events and honor guards in liturgical processions. However, the preferred dress for the fourth degree, including color corps and honor guards, is the new uniform of jacket and beret.” (CNS photo/Knights of Columbus)
August 18-26, Friday-Sunday

**Right to Life Volunteers:** Rapid City Right to Life is looking for volunteers to work at the RTL booth at the Central States Fair. The organization is also in need of donations: 5” x 7” notebooks, pencils and candy. All help is appreciated. ☎️ Diane Ange 721-3065.

**August 19, Saturday**

**Terra Sancta Celebration:** Terra Sancta Retreat Center is celebrating 5 years of ministry with an Outdoor Mass at 4 p.m. Potluck dinner to follow. RSVP at 🌐 terrasanta.org/celebrating5/.

**August 25, Friday**

**Natural Family Planning:** Seminar for engaged couples or anyone wanting to learn more about natural family planning. To be held at St. Mary Church, Lemmon, from 9 a.m.-noon. Next seminar September 16, St. Therese the Little Flower Church, Rapid City. Preregistration required. ☎️ Amy 605-716-5214 or 🌐 ajulian@diorc.org.

**August 31, Thursday**

**WRC Deadline for submissions. Paper mailed Tuesday, September 19. ☎️ 605-343-3541. 🌐 lhallstrom@diorc.org or 🌐 lberreth@diorc.org**

**September 1, Friday**

**World Apostolate of Fatima:** First Friday Mass at 5:30 p.m. with prayers and devotions. First Saturday, September 2, begins with prayers at 7:45 a.m. followed by a Mass and expositions. Both in Our Lady’s Chapel, Cathedral of Our Lady of Perpetual Help. ☎️ Dr. Kopriva 605-343-6202.

**September 7, Friday**

**NPM Fall Meeting and St. Cecilia Luncheon:** Held at St. Therese the little Flower, Rapid City from 9:30 a.m.-3:15 p.m. Program includes a concert by a variety of choirs, “Name that Hymn,” and a presentation by Kerry Prendiville. Awards and certificates of service will also be presented. ☎️ Jackie 605-390-7748.

**October 8, Sunday**

**Diocesan Youth Rally:** Held at Terra Sancta from 9 a.m.–5 p.m. Speakers are Bob Rice and Sean Forrest. $35 youth, $25 chaperones, $12 t-shirt. Registration deadline September 25. 🌐 rapidcitydiocese.org/vva for registration form. 🌐 CDyke @diorc.org or 🌐 lbatman@diorc.org for more information.

**October 27, 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 October 29. Register at 🌐 terrasanta.org/heart2heart/.

**Golden Anniversary 50 Year Anniversary of Marriage**

**Were you married in 1967?**

Send your photo along with your names, wedding date, town you were married in, and current parish to:

**Attn: Becky Berreth**

West River Catholic
PO Box 678
Rapid City, SD 57709

or e-mail to bberreth@diorc.org

by September 25

for publication in the October West River Catholic

Questions?

Call Becky, 605-343-3541

**St. Therese the Little Flower Church**

532 Adams St., Rapid City • 342-1556

**Fall Festival**

Sunday, September 24
10:15 a.m. - 2 p.m.
Roast Beef Dinner
with homemade salads and pies

Tickets at the door: Adults $10, children (ages 5-10) $5

Silent Auction • B-I-N-G-O • Country Store • Boutique Store • Games
Visit the “History/Coffee Room” for coffee, refreshments, and cookies after dinner

**WRC staff earn awards**

Results of the S.D. Press Women and National Federation of Press Women Communications Contests have been released and the West River Catholic staff earned seven awards. All the work came from 2016 papers and social media.

**Becky Berreth,** WRC assistant editor/Social Media specialist, won a 1st place in the South Dakota Press Women Contest, Single Photo category, with her entry, “The Mystery of Mercy,” a photo from 2016 Totus Tuus Girls Camp. She also won a 1st place in the state category, Social Media Campaign, with her entry “Men In Black.” A third 1st place was awarded to her in the Single Advertisement category for her National Pastoral Musicians Concert ad. She also won 3rd place in the feature story division for her article on people joining the church at Easter. The first place entries went on to nationals.

At the National Federation of Press Women she earned three awards: 2nd place in Single Photo, the judges said, “One word easily describes this photograph: Fun” and 2nd place in Single Advertisement for the NPM concert ad. The judges said, “You did an admirable job. Beautifully conceived — easy-to-read font, motion in the musical notes which attracts attention and leads the eye to the copy. All the information you need is there. Bravo!”; and an honorable mention in Social Media Campaign, the judges said, “Good concept.”

**Laurie Hallstrom,** WRC editor, won three awards for her SDPW entries: in the Specialty Articles-Religion, 1st place for the stories “How often do we miss those moments of encounter?” and “You’re never too young to become a saint of mercy”; The judges said, “Very nice use of quotes in the lede and excellent examples of the storyteller’s style of description.” In the Publications Regularly Edited by Entrant, 1st place. The judges said, “Good, thoughtful editing, design and story selection. The editor mixed up the content and offered readers an attractive, readable presentation.” In the Feature Story category, HM for her story, “Former teacher loves his 2nd career calling.”

In the NF PW contest Hallstrom earned a 3rd place in the Publications Regularly Edited by Entrant category. The judges comments said the newspapers “were packed with valuable information, and the articles cover a wide variety of topics — they are big, too. You work hard, and it shows.”

**Events Schedule**

**August 2017**

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On Friday evening Sept. 29 and Saturday, Sept. 30, the Office of Stewardship will host the Third Annual Stewardship Summit. This year our conference will focus on the third lens of our Stewardship initiative: Dedicated Discipleship.

We understand that dedicated discipleship is rooted in the first or greatest commandment. In the Gospel, one of the scribes approaches Jesus with this question: “Which commandment is the first of all?”

Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mk 12:28-31).

Dedicated discipleship, then, encompasses both intentional love of God and intentional love of neighbor.

Sherry Weddell, in her book “Forming Intentional Disciples: The Path to Knowing and Following Jesus,” would call this dropping the net. We need to learn how to drop the nets of our own lives, just as the apostles dropped their nets, leaving behind the way of life they knew and with which they were so comfortable, to embrace a life with Jesus — a life of surrender that allowed Jesus to take control of their lives and hearts.

Echoing the words of a young seventh grader at Boys Tots Tuus camp this summer when praying the Stations of the Cross, “Easier said than done, Lord.”

To be a dedicated disciple of Jesus is not easy. It takes a lot of hard work with a lot of starts and stops along the way. However, God is patient and works gradually in our lives, bringing us to a point in which we hopefully can truly drop the nets of our own lives in order to follow Jesus, who is the Way, the Truth and the Life; there is no one other than he.

Weddell writes: “All of us must learn to drop our nets as the first disciples did and make an intentional choice to follow the Lord.”

After we have made this choice for ourselves, we are encouraged to begin assisting others. This can begin with a simple, two-part conversation with a friend, neighbor, family member or even a stranger. It begins with two simple questions:

- Can you describe your relationship with God to this point in your life?
- Can you tell me the story of your relationship with God so far?

Pope Francis says: “In the virtue of our baptism, all members of the people of God have become missionary disciples (Mt 28:19), every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are disciples and missionaries, but rather we are always missionary disciples” (Evangelii Gaudium paragraph 119).

Are you intimidated when you are encouraged to be a missionary disciple? If so, you are not alone. After last year’s conference, we surveyed parishioners from around the diocese and the most common reason for not coming to the summit was, “I didn’t think it was for me.” The reality is that this conference is for you!

We have worked hard to ensure that it offers inspiring talks and workshops for all Catholics — from those who have already dropped their nets and are looking for ways to help others, to those who don’t even know they have a net, and everyone in between. Come and see just how easy it can be to first drop your own net and then share with others why you have done so.

Our keynote speakers are Tony Brandt and Chris Stewart of Casting Nets Ministries. “Tony and Chris have been speaking all over the country for more than a decade proclaiming the saving Gospel of Jesus Christ and equipping Catholics to become Missionary Disciples,” according to their website.

Both are former teachers who bring warmth, humor and wisdom to their presentations. They have great stories to tell about their own experiences living as dedicated disciples in the Diocese of Wichita, which has a rich and successful tradition of stewardship. They will give three addresses during the summit and will share with us their “Seven Pillars of Effective Evangelization.”

In addition to these talks, eight workshops will be offered. Bishop Robert Gruss has generously agreed to lead three workshops, Fr. Jonathan Dillon, who is the pastor of the parish clusters in Gregory County, will be back with three more stories of great saints and I will share wisdom from Brandon Vogt’s book, “Return,” which outlines proven steps for drawing your adult child back to the church.

Lastly, I am looking forward to welcoming many more families to the conference this year. An addition to our conference this year is a youth track — meaningful play and age appropriate stewardship lessons for toddlers through 9th grade. I look forward to seeing families from across the diocese at Terra Sancta in September.
Motown and the turbocharged church

Detroit hasn’t gotten a lot of good press in recent decades as it’s struggled to cope with the myriad problems of rustbelt American cities in the age of globalization. But the church in Detroit is not playing defense. Under the leadership of Archbishop Allen Vigneron, it’s going on offense, challenging itself to become a diocese of missionary disciples.

The plan is laid out in Archbishop Vigneron’s recent pastoral letter, “Unleash the Gospel,” issued from the Cathedral of the Most Blessed Sacrament on the Vigil of Pentecost http://www.unleashthegospel.org/. The letter synthesizes the conclusions and convictions of a remarkable process that began three years ago. Thus, in March 2014, the archbishop announced a year of prayer for a “new Pentecost,” a new outpouring of the Spirit. In 2015–16, missions were held throughout the archdiocese in order to give its people a new experience of the Lord Jesus — which is always the beginning of radical, missionary discipleship. In 2016, parishes were challenged to re-imagine themselves as launch-pads for mission, with parishioners coming together to discuss openly and candidly the future of the archdiocese under dramatically changed circumstances. In 2016, the archdiocese also held a Mass for Pardon in which the bishops, priests, and people of Detroit publicly repented the sins that had impeded the proclamation and reception of the Gospel, asking the Lord’s forgiveness so as to walk into the future with clean hearts and renewed courage.

Finally, in November 2016, clergy, religious, and laity from across the archdiocese met in synod to pray together and discuss how to become, in a phrase that recurs throughout Archbishop Vigneron’s pastoral, “a joyful band of missionary disciples.” This was not the kind of diocesan synod often seen in the United States: an administrative exercise, internally focused on the church-as-institution. Detroit’s synod had a different goal: in Archbishop Vigneron’s words, “nothing less than a radical overhaul of the church in Detroit, a complete reversal of our focus from an inward, maintenance-focused church to an outward, mission-focused church.”

Archbishop Vigneron and the priests and people of the Archdiocese of Detroit have faced the facts: Catholicism-by-osmosis — Catholicism passed along by the old ethno-cultural transmission belt — is over in America. In forty years, perhaps in twenty, no thirty-something Catholic in the United States is going to answer the question, “Why are you a Catholic?” with the answer, “Because my great-great-grandmother came from County Cork” (or Palermo, or Munich, or Cracow, or Guadalajara). The cultural air of the early twenty-first century is too toxic to be a carrier of the faith. The faith has to be proposed, and future generations must meet and embrace the Lord Jesus, if Catholicism in America is to flourish, being salt and light in the world and offering healing to a deeply wounded and fractured society.

As I’ve watched the Detroit process over the past several years, I’ve been struck by its parallels to the Synod of Cracow, called by Cardinal Karol Wojtyla, the future John Paul II, to help his archdiocese receive the Second Vatican Council and implement its reforms. Like Cracow, the Detroit process began with an extended period of intensified prayer. Like Cracow, the Detroit process was aimed, not at more efficient administration, but at more effective evangelization. Like Cracow, the Detroit process had extensive lay involvement. Like Cracow, the Detroit process faced squarely the challenges of preaching the Gospel and witnessing to it in a hostile cultural environment. (And like Cracow, the Detroit synod process was led by a philosopher-bishop whose thinking and leadership are nourished and informed by prayer, the Bible, and the sacraments.)

The extraordinary contention that has followed Pope Francis’s apostolic exhortation on marriage, Amoris Laetitia, has created a lot of problems; perhaps most gravely, that contentiousness has impeded what the pope still insists is his grand strategy, laid out in Evangelii Gaudium: the transformation of Catholicism into a communion of missionary disciples. That is precisely the challenge that the Detroit synod process accepted. The follow-through plans — along with their biblical and doctrinal rationale — are laid out in detail in Archbishop Vigneron’s extraordinary pastoral letter.

Motown may no longer be the epicenter of the global automobile industry. The Archdiocese of Detroit, however, is well on the way to becoming a shining model of how to gather and organize a local church for the New Evangelization.
We generally find ourselves falling into one and the same time is not an easy task. of repentance.

tabloid newspapers, a self-preening parody barren, the stuff of trashy magazines and confession of praise, it is equally vacuous and not accompanied by the confession of sin it

In neither case is there a true sense of grace. Piet Fransen, whose masterful book on grace served as a textbook in seminaries and theology schools for a generation, submits that

Jean-Luc Marion highlights this in a commentary on St. Augustine’s famous Confessions. He sees Augustine’s confession as a work of a true moral conscience because it is both a confession of praise and a confession of sin. Gil Bailie suggests that this comment underlines an important criterion by which to judge whether or not we are living in grace: “If the confession of praise is not accompanied by the confession of sin it is empty and pompous gesture. If the confession of sins is not accompanied by a confession of praise, it is equally vacuous and barren, the stuff of trashy magazines and tabloid newspapers, a self-preening parody of repentance.”

Gil is right, but doing both confessions at one and the same time is not an easy task. We generally find ourselves falling into either a confession of praise where there is no real confession of our own sin; or into the “self-preening parody of repentance” of a still self-absorbed convert, where our confession rings hollow because it shows itself more as a badge of sophistication than as genuine sorrow for having strayed.

In both cases we will offer a confession of praise and a confession of sin. The same is true for the convert who has given up his worldly life but still secretly rejoices in the experience and sophistication it brought him and nurses a condescending pity for the less-experienced. He too has not yet really understood grace.

In his book, “The Idea of the Holy,” now considered a classic, Rudolf Otto submits that in the presence of the holy we will always have a double reaction: fear and attraction. Like Peter at the Transfiguration, we will want to build a tent and stay there forever; but, like him too before the miraculous catch of fish, we will also want to say: “Depart from me for I am a sinful man.” In the presence of the holy, we want to burst forth in praise even as we want to confess our sins.

That insight can help us to understand grace. Fransen begins his signature book on grace, “The New Life of Grace,” by asking us to imagine this scene: Picture a man who lives his life in mindless hedonism. He simply drinks in the sensual pleasures of this world without a thought for God, responsibility, or morality. Then, after a long life of illicit pleasure, he has a genuine deathbed conversion, sincerely confesses his sins, receives the sacraments of the church, and dies in that happy state. If our spontaneous reaction to this story is: “Well, the lucky fellow! He had his fling and still made it in the end!” we have not yet understood grace but instead are still embittered moralizers standing like the older brother in need of a further conversation with our God.

And the same holds true, too, for the convert who still feels that what he’s experienced in his waywardness, his fling, is a deeper joy than the one known by those who have not strayed. In this case, he’s come back to his father’s house not because he senses a deeper joy there but because he deems his return an unwanted duty, less exciting, less interesting, and less joy-filled than a sinful life, but a necessary moral exit strategy. He too has yet to understand grace.

Only when we understand what the father of the prodigal son means when he says to the older brother: “Everything I have is yours,” will we offer both a confession of praise and a confession of sin.
Guild support allows Terra Sancta to impact our lives

Terra Sancta is a holy place for holy people, God’s people. The Guild is much more than financial support for the diocese. The Guild is a group of people who walk by faith and have stepped forward in faith to bring forward the mission of Jesus. We have done so much together and there is so much more we can do together as we remain open to the possibilities that the Spirit opens up to us.

Without Guild support Terra Sancta would not be part of our diocese and peoples’ faith would not have been impacted in the ways it has since Terra Sancta opened five years ago. I have seen, as you also may have, the profound impact that Terra Sancta has had on Catholics across our diocese and beyond. I have personally led retreats for our faithful, taught adult faith formation classes in the Veritas Splendor Institute and have joined in prayer and worship on many occasions. I have witnessed the joy of children racing through the hallways of Saint Elizabeth Seton in many ways!

My desire is that our local church raises up intentional disciples — men, women and children who carry out the mission of the Diocese of Rapid City: “We, through the power of the Holy Spirit, are called to attract and form intentional disciples who joyfully, boldly and lovingly proclaim and live the mission of Jesus Christ, leading to eternal life.”

Each year we can build the life of the church in western South Dakota with our guild membership — this wonderful Diocese of Rapid City — one person, one family at a time. With your generous financial and prayerful support, we can do great things together!

Be assured of my continued prayers for all of you. May the generosity of our Lord overflow in abundance to you and your family.

Respectfully yours in Christ,
Bishop Robert D. Gruss
2017 Annual Membership Update

Terra Sancta Charter Members

- John Finn
- William Fischer
- +Adeline Gassen
- Richard & Nancy Gawen
- Joe & Bonnie Hilt
- Jim & Laverne Klinefelter
- +Arthur & Eleanor Kroetch
- +Roman & Wilma Kurylas
- Tom & Judy Lien
- Tom & Cindy Lillibrige
- Joseph McTighe
- +Rev. Msgr. William O’Connell
- Pete Lien & Sons
- Wayne & Pat Roe
- +Rev. Jerry Scherer
- Rev. Andrzej Wyrostek
- Rev. William Zandri
- Anonymous (3)

Richard & Toni Rangel
- +George & +Shirley Stec
- Anonymous (2)

Nazareth Charter Members

- Michael & Kimberly Albertson
- +Raymond Berens
- David Bradsky
- Most Rev. Blase Cupich
- Monte & Luanne Dirks
- Eric & Dionne Eastmo
- +Tom Foye
- John & Tonya Gomez
- Brian Hagg; Rex & Cindy Hagg;
  and Kent & Karin Hagg
- +John & Patti Heliity
- +Richard & Marge Kovalik
- Kevin & Denise Maher
- Stephan Miller & Jennifer May
- +Rev. Andrew Morvay
- Richard & Toni Rangel
- +George & +Shirley Stec
- Anonymous (2)

Bethlehem Charter Members

- Frances M. Bachand
- Greg & Julie Bernard
- +Earl & Elizabeth Boxa
- John & Jan Brewer
- Kent & Peggy Bruggar
- Pat & Lucy Burchill
- William Cerny, Jr.
- Christopher & Angie Dietrich
- Dan & Karri Duffy
- +Don & Miriam Dunmire
- Pat & +Audrey Durkin
- Peggy Falvey
- Jolene & Norm Fasse
- Karl & Eileen Fischer
- Irene (Micki) Fox
- Tom & Pam Fritz
- Tim & Deb Frost
- Deacon George Gladfelter
- Jim & Christa Headid
- Dave & Frances Henderson
- Gerald & Colleen Hepnar
- +William A. & Judith Hobbs
- Bill & Barb Honeycutt
- Roger Johnsen
- Martin & Mary Jorgensen
- Lyle & Phyllis Kenzy
- Gregory & +Rose Kopriva
- Deacon Larry & Elke Kopriva
- Tom & Kathy Letner
- Robert & Betty Letner
- +Joe & Edith Lien
- Dennis & Margaret Lindsay
- Thomas & Kathryn Loff
- Most Rev. Robert Lynch
- The Maguire Family
- Rev. Mark McCormick
- Angel & Barbara Munoz
- Thomas & Carolyn O’Meara
- Daniel & Jean Peteiret
- +Elizabeth J. Rau
- Louis & Julie Raymond
- Elmo & Margie Rosario
- Bernadette Rose
- Deacon Greg & Nancy Sass
- Norbert & Jane Sebade
- Will & Linda Severns
- Curt & Margaret Simonson
- John, Cindy & Aldene Steele
- Bert & +Army Theissen
- Robert & Susan Thompson
- Jeanette Thorstenson
- Deacon Fred & Maryann Tully
- Ken & Kathy Van Asma
- Mick Vickers
- Romeo & Elena Vivit
- +John & Sandra Wade
- Tim & Theresa Wagner
- Kyle & Suzanne White
- Don & Jeanne Wieseler
- Deacon Walt & Judy Wilson
- Gregory & Nan Wittenberg
- Thomas & Sharon Zeller
- Anonymous (8)

Regular Members
- Tom & Sharon Auth
- Daniel & Rebecca Hafner
- Ron & Briana Hill
- Hilt Engineering
- Richard Schrempp
- +Dwight & Gloria Sobczak, Sr.

Jerusalem Charter Members

- Rev. Kevin Achbach
- Paul & Mary Arthur
- Paul & Gloria Baker
- Linda Baldwin
- Bruce & Roxann Basham
- Pascal & Densisse
- Bedaard
- Bonnie Beer
- Bob & Kelly Bickett
- Derek & Annette
- Bissinger
- Jim & Sherry Blackwell
- Nancy Bradsky
- Deacon Larry & Valarie
- Brown
- +Howard & Sharon
- Brunner
- John & Julie Burckhard
- Bruce & Becky Byrum
- Harold & Patricia Carpa
- Chad & Allison
- Carpenter
- Robert Case
- +Kevin & Mary Casey
- Sean & Jami Casey
- Alan & Marian
- Christensen
- Linda Comeau
- George & Vicky Coyle
- Mike & Barbra Coyle
- Deacon Mike & Wilma
- Curtin
- Ron & Brenda Czmsowski
- Michael & Jo Conda
- Dana
- Deacon Raui & Mary
- Daniel
- +Rev. Raymond Deisch
- Bruce & Mary DeMarcus
- Scott & Sandy Diegel
- Joe & Jolene Dobbs
- Dan & Barbara Dolan
- Lawrence & Patty
- Donelan
- Robert & +Carol Dorsey
- +Dorothy Doyle
- Mickey Duffield
- Sam & Laurie Durr
- Rick & Rachel Edelen
- +Ray & Mary Eide
- Keith & Lucille Emerson
- Mike & Mary Erz
- +Rev. Brian Fawcett
- Dan Flynn & Mary
- Carpenter
- Ernesto & Nancy Garcia
- Rev. Ron Garry
- Dale & Karen Geiman
- David & Jeanine Gerlach
- +Larry & Mary Giddings
- Jeff & Kim Goble
- Sally Graham
- +David & Julie Gray
- Pat & Mary Lou Guptill
- Donald & Brenda Habbe
- Leo & +Mary Hagenson
- Charles & Kathryn Hart
- Rev. Leo Hausmann
- Rev. John Heying
- Bryant & Margery
- High Horse
- +Zbigniew & Halina
- Hidaysz
- Rev. James Hoerter
- Don & +Betty Holliday
- Cynthia Howell
- Edwin & +Jan
- Hubbeling, Sr.
- Keith & Cynthia Jackson
- Jim Jacquot
- Tim & +LeAnn Johns
- Ronald Johnsen
- Rev. Dan Juefels
- The Julio R. Gallo
- Foundation
- Rev. Arnold Kari
- Stuart & Mary Kellogg
- Larry & Micki Keniss
- +Rev. Peter Kovarik
- Murphy
- Rollie & Peg Noem
- Madonna Opbroek
- Modesta Opbroek
- Robert & Sharon
- Ormesher
- Deacon John & Joanne
- Osenes
- Patricia Peel
- Wade & Karen Pogany
- Tom & Joy Polonic
- Sid & Carol Pond
- Rev. Kerry Prendiville
- Kevin & Lisa Pummel
- Jannine Purcell
- +John Quillim
- +George Quillim
- Michael & Mary Rafferty
- John & Sherri Rafforth
- Mario & Karina Rangel
- Paul & Terry Rezich
- Peter & Christina Rosario
- Dale & Luann Russell
- Tony & Bridget Russell
- Ernest & Linda
- Schabauer
- Greg & Pam Scherr
- Ellen Schofield
- Ronald & Marilyn
- Schwans
- Frank & Mary Ellen Short
- Wayne & Melanie Shull
- Donal & Catherine Sieger
- Thomas & Michelle
- Skoog
- Terry & Lori Slatlery
- Don & +Barbara Smith
- +Eugene & Avis Smith
- Leroy & Janice Smith
- Richard & Lynn Soulele
- David & Cathy Stebbings
- Mark & Linda Stepanek
- Gary & Marile Straight
- Ray & Melba Stukel
- Don & Joyce Stukel
- Raymond & Colette
- Summers
- Phillip & Teresa
- Thompson
- Lycia Thornburg
- Russ & Chris Tiensvold
- Michael & Mary Trykoski
- Terry & Mary Turman
- John & Bernadette Uslera
- John & Vicki Vetsch
- Darlene Veurink
- Joseph & Megan Volk
- Larry & Diane Von Wald
- John & Betty Wagner
- Richard & Frances Waits
- Robert & Pamela Weaver
- +Gregor & Dorothy Weber
- Elaine Whalen
- Larry & Joyce Williamson

Charter Members joined before December 31, 2010

- +Rev. Msgr. Michael
- Woster
- DeWayne & Helen
- Yantes
- Anonymous (15)

Regular Members
- +Wendell Baumgartner
- Dan & Geralyn Colgan
- Michael & Deborah
- Fredrich
- Bill & Judy Duhamel
- Most Rev. Robert Gruss
- Steve & Susan
- Massopust
- Sisters of the
- Presentation,
- Dubuque, IA
- Jim & Mary Anne Wingert

- Mike & Paula Wilson
- Maureen Wilson
- Rev. Msgr. Michael
- Woster
- DeWayne & Helen
- Yantes
- Anonymous (15)
The name Wakpala is Lakota for Oak Creek, the stream that flows through the village. Father Bede Marty celebrated the first Mass here on December 31, 1889. St. Bede Church in Wakpala, South Dakota was built in 1927. The church was first served by the Benedictine Fathers and then by Marist priests until 1996, when the Diocese of Rapid City assumed responsibility. St. Bede Parish was served from St. Bernard Parish in McLaughlin, South Dakota. Extensive renovations were completed in 1999. In 2015 the parish served 26 families, and the average attendance at Sunday Mass was 3 people.

The Presbyteral Council of the Diocese of Rapid City met on June 27, 2017, and determined that St. Bede Parish should be canonically suppressed and the church property disposed of according to the laws of the Church.

I, the undersigned, Bishop of Rapid City, in virtue of my pastoral office and in conformity with canons 120, §1; and 515, §2 of the Code of Canon Law, hereby suppress St. Bede Parish in Wakpala, South Dakota, and declare that it is canonically dissolved and extinguished.

I further direct, according to Canon 123, that the disposition of the property belonging to St. Bede Parish will be determined according to the requirements of the law of the Church and in a timely fashion. Such determination of property will also occur through proper consultation with appropriate persons and bodies.

This decree is given to the Very Reverend Michel Mulloy, pastor of St. Bernard Parish in McLaughlin, South Dakota, and takes effect on June 30, 2017.

Given at Rapid City, South Dakota
June 30, 2017

(Original Signed)
Most Rev. Robert D. Gruss
Bishop of Rapid City
Margaret S. Simonson
Chancellor

Come to the healing retreat

“People brought to Jesus all who were sick and afflicted. He laid hands on each one and healed them” Lk 4:40.

Have you ever desired healing for your body and your soul? Do you want to experience the love of God in a powerful way? Attending the healing retreat by Father Richard McAlear at Blessed Sacrament Church, Rapid City, on Sept. 15-17 is a way to fulfill your heart’s desire and experience the healing that each one of us yearns for.

In his teachings Father McAlear often remarks that what unites all mankind is suffering, brokenness, hurt, fears. Pain is universal. These are all the sad legacy of sin. Jesus had a deep compassion for sick and hurting people. He knew their hearts; He could see their wounds and hear their cry. He brought healing as a needed gift, to forgive sin and to heal the broken world.

Jesus, having himself healed others, then gave a commission to the Apostles, and to those who came after them, to preach the Kingdom of God and heal the sick. The Acts of the Apostles records many healings and miracles worked at the hands of the Apostles in Jesus’ name. Jesus is indeed Lord of all, Savior of the World, and Healer of both body and soul. Similarly to the Apostles and many others throughout the centuries, Father McAlear has an extraordinary gift from Christ, through which he has brought countless people to healing of body, mind and spirit. He is a man in love with God and in love with the people of God!

Come, “all you who labor and are burdened” (Mt 11:28), come experience a priest who loves and ministers as Jesus did. Come to be healed! Come to let the power of the Holy Spirit work in you through the healing ministry of Jesus through his humble servant, Fr. McAlear. Just come.

—Healing Retreat Committee

FR. RICHARD MCALEAR
Doping athletes raises ethical concerns

The use of performance-enhancing drugs by professional athletes not only leads to serious challenges in maintaining a level playing field in competitive sports but also raises broader ethical issues and concerns.

Some of these concerns were highlighted in 2015 when the former world number one tennis star Maria Sharapova was banned from competitive play for two years by the International Tennis Federation (ITF) after she tested positive for the banned substance meldonium. The Court of Arbitration for Sport subsequently reduced her sentence to 15 months. Meldonium, an over-the-counter Latvian drug known to dilate blood vessels and increase the flow of blood, may contribute to improving an athlete’s physical endurance.

Her case was made more complicated by her claim that she was taking the drug for health reasons, a claim viewed with skepticism among other athletes and ultimately rejected by the Independent Tribunal appointed by the ITF to review the case. Former British Olympic sprinter and world championship bronze medalist Craig Pickering described the real pressure that top athletes can face:

“I would bet my life savings that Sharapova was taking this medication because of its purported performance enhancing effects … Athletes are always going to push the boundaries in order to have a chance at success. That is what happens when you introduce competition.”

In competitive athletics, the supposition is that competitors are beginning on a par with each other, which means that no one has an “unfair” or “unjust” advantage over another going into the competition. At the starting line, they arrive as equals in the sense that they arrive with whatever they were endowed with at birth, and whatever they may have managed to become through practice, hard work, and discipline.

Cheating through doping involves an attempt to step outside these rules and suppositions, and play a different game, one that circumvents or removes the “on a par” assumption without revealing the fact. In this sense, cheating through doping is wrong because it is a form of lying, a form of presenting one’s initial endowment as if it were “natural,” and the result of athletic discipline, even though it really may not be so at all.

Several of Sharapova’s opponents expressed frustration at what they took to be a further injustice, namely, that in April 2017, she was given a wildcard re-entry into World Tennis Association (WTA) tournament play in Germany. They insisted that she should, at a minimum, have to work her way back up from whatever her ranking had declined to after more than a year of tournament inactivity. Others, such as fellow player Eugenie Bouchard, perceived the doping transgression as even more serious, and argued that Sharapova should be banned from playing for life:

“She’s a cheater and so to me... I don't think a cheater in any sport should be allowed to play that sport again. It's so unfair to all the other players who do it the right way and are true,” she said. “So, I think from the WTA it sends the wrong message to young kids — cheat and we'll welcome you back with open arms.”

Some commentators have noted how event organizers typically like to include big name draws like Sharapova in their lineups, and former number one player Caroline Wozniacki opined that, “obviously the rules are twisted and turned in favor of who wants to do what.” Others have expressed concerns about corporate sponsors and advertisers continuing to promote high profile sports personalities after they have been suspended for doping, individuals who may already be among the wealthiest athletes in the world. It seems fair to conclude that doping constitutes a form of cheating not only of one’s competitors, but also one’s fans, oneself, and the integrity of the sporting activity itself.

Through an honest pursuit of the athletic crown, meanwhile, we encounter the possibility of transcending who we are in limited, but important ways. The self-directed training and preparation of the athlete helps develop and hone a host of important personal qualities: strength, coordination, endurance, drive, agility, discipline, quickness, vigilance, cleverness, vision, and daring.

This draws us towards an authentic perfecting of our bodies, our character and ourselves — an inwardly-directed order and discipline that arises from deep within — and forms us in such a way that we reach beyond where we ever thought we could reach, and through that personal stretching and growth, come to experience a true measure of human fulfillment. That’s something that doping athletes sadly cheat themselves from fully experiencing.
Social Justice

How to talk about religious liberty

Religious freedom has become one of the major focal points in the conversation on how Americans can promote the common good. Our Catholic tradition has much to offer this conversation. In this time of increasing polarization in our culture, we can contribute to a better understanding of this issue in a way that respects all people. We can speak with friends and neighbors about religious freedom and work to clear up misconceptions about it.

1. Respect: Many religious freedom skeptics have plausible concerns. For example, they are concerned that all people should be treated with equal dignity. Indeed, the dignity of all people is the foundation for Catholic teaching on religious liberty.

2. A Fundamental Right: Religious freedom is a fundamental right. It means that the government cannot coerce people into acting against their consciences. This is important for all people, not just people of faith. Religious freedom underlies all other freedoms for everyone.

3. Space to Do Good: People of faith need religious freedom to serve others. Oftentimes, religious liberty disputes arise when religious organizations are expected to sacrifice aspects of their faith in order to serve the community. But it is our faith that inspires us to serve. The good that religious institutions do is inseparable from the parts that challenge prevailing norms. People of faith and faith-based organizations need space to make their unique contributions to the common good.

4. Authentic Pluralism: Skeptics tend to see a conflict between religious freedom and their vision of equality and choose a mistaken concept of equality over freedom. These are certainly difficult issues. Here are points to consider: A pluralistic society makes space for people who hold views that run counter to the mainstream. Religious groups, and groups formed around a particular set of principles, need to be able to express their views with integrity. True freedom results in a diversity that strengthens, rather than weakens, society.

   Some skeptics say that religious people impose their faith on others. The craft store chain Hobby Lobby refused to cover abortifacients for its employees. But Hobby Lobby is not preventing its employees from obtaining these devices. The Christian family that runs Hobby Lobby refuses to participate in an activity it believes is immoral.

   It is similar when family-owned businesses choose not to participate in same-sex weddings. For example, florist Barronelle Stutzman had served a customer she knew was in a same-sex relationship for almost a decade. However, she could not in good conscience create custom floral arrangements for the customer’s same-sex ceremony, a particular event that went against her Christian beliefs. The State of Washington sued Barronelle for declining to participate in an activity that went against her faith.

   Above all, the church seeks to offer a better way. Catholic teaching is holistic, rooted in the dignity of the person. We believe that what we teach — about marriage, sex, family life, care for refugees, care for the poor, care for the sick, care for all vulnerable — is good for society. When we see a culture that is often unloving and hostile to life, we work to bear witness to a healthier culture, a “civilization of love,” in which all people can flourish.

5. Own It: When we engage in conversation as Catholics, people want to know what we think. It’s good to represent the church and the beauty of her teachings; it’s even better when we internalize those teachings and reflect on our own experiences and reasons for caring about religious freedom. Your friends and neighbors want to know what you think. You have a unique contribution to make to the conversation!

(Edited version. For complete article, see the USCCB website at http://www.usccb.org/issues-and-action/religious-liberty/how-to-talk-about-religious-freedom.cfm)
CSS reaching out to disaster impacted families

Over the summer many families in western South Dakota have been facing challenges due to drought, fire and hail. This has indeed been a challenging summer for a lot of people. Much of western South Dakota has experienced drought conditions that have created tremendous stress on families who are scrambling to figure out how to feed their stock. This coupled with the low cattle and grain prices last year has not only impacted farm and ranch families but the entire South Dakota economy.

Pastors, families and local businesses seeking support have approached Jim Kinyon, Catholic Social Services executive director. According to Kinyon, “Families are facing some difficult choices. We know some families have no hay. Others are selling calves early as they lack feed. A few are even considering selling foundation herds. Also, we are aware that Governor Dennis Daugaard has declared a state of emergency, and while ditches are now allowed to be mowed (as is some land that was in CRP) the reality is there are places where there just isn’t any hay to harvest.”

Kinyon said, “There are families that are stressed and we would encourage those needing a listening ear or a place to talk to contact our office.” As the Chair of the Diocesan Disaster Committee, Kinyon, asked families in need or those with ideas of what can be done to help to please contact him.

The Diocesan Disaster Committee met August 9 to consider responses to families impacted by the drought, the recent fire in Wamblee and the baseball sized hail storm that hit Newell.

Fr. Tyler Dennis, diocesan Rural Life Director and a member of the Disaster Committee, encourages everyone to pray for the impacted families.

(Submitted by John Schmit, CSS director of Communications/Development)
Lakota Sacred Sites

BY DEACON MARLON LENEAUGH
DIRECTOR OF NATIVE MINISTRY

We all have places that are sacred, places we can go to find comfort, solace or peace, but more often it is a place where we can get in touch with the Holy One, a place we can sit quietly with Wakan Tanka. For many this is usually a church, chapel, a quiet place in nature or a place that we reverence for its sacredness or specialness.

The Lakota also have sacred places where they gathered to have ceremonies and to pray for good health and life for the people in the coming new year. Many of these places were in the Sacred Paba Sapa (Black Hills). Many of the sites correlated with the constellations in the Black Hills. For example, Black Elk Peak is associated with the Pleiades group or the “seven little girls” (woicincala sakowin) whose spirits were placed in the skies to form a constellation.

Each year when the sun moved into that constellation, the people understood this as “sacred speech” directing them to go to Black Elk Peak to conduct sacred ceremonies (Lakota Star Knowledge, 1992, Sinte Gleska University). Black Elk Peak or Hinban Kaga, (The Making of Owls) is also the place where Nicholas Black Elk received his great vision.

Another significant site sacred to the Lakota is Bears Lodge (Mato Tipila) or Devils Tower. This is where the Sun dance was held on the Summer Solstice. Many local tribes would gather and pray for the needs of their people for the coming year.

One legend of Devils Tower tells of two Sioux boys who wandered far from their village when suddenly, Mato, the giant bear wanted to catch them and eat them for breakfast. He chased the boys and was almost upon them when the boys began to pray to Wakan Tanka for help. Their prayers were answered as the rock they were sitting on began to rise up while Mato tried to get to them. From every side he tried and left giant scratch marks in the rock that are still visible today. Finally exhausted, he went off discouraged and disappointed. He came to rest to the east of Devils Tower as to what is now known as Bear Butte.

Mato Paba (Bear Mountain) the Lakota name for Bear Butte is sacred to many native peoples. For thousands of years native people have been coming to Bear Butte for various religious ceremonies and important gatherings. Artifacts dating back 10,000 years have been found near the site. It is a place that many come to pray and leave prayer ties.

Paba Sapa is known in Lakota as “The Heart of everything that is.” The Black Hills area encompasses all of these sacred sites and is also the cradle of life for the Lakota. This is Unci Maka (grandmother earth), our mother for all our years of existence. It is believed that the Lakota People came from the earth, which is the special relationship that Lakota People have with Mother Earth. She welcomes and knows our footsteps because she gently embraces our deceased ancestors of generations gone by.

Our ancestors depended on the stars to guide them. They knew when it was time to move to specific sacred places and when to conduct certain ceremonies. The stars were called, “The Holy Breath of the Great Spirit,” — The Woniya of Wakan Tanka (Lakota Star Knowledge, 1992 Sinte Gleska University).

Sioux Spiritual Center New Beginnings

The Jesuits announced that beginning in Fiscal Year 2017, they will no longer be able to administer and manage the daily affairs of the Sioux Spiritual Center for the Diocese of Rapid City. They have been with the ministry since its inception in 1973. Construction on the building began in 1976 and Jesuit priests moved in during the spring of 1977. With the approval of Bishop Robert Gruss, a committee was established to look at the purpose of the center and to create a new Vision Statement with values and behaviors. The committee consisted of people who have knowledge of the SSC or those who utilize the center on a regular basis. Serving on the committee were: Dcn. Marlon Leneaugh, chairperson, Veronica Valandra, secretary, then—Fr. Steve Biegler, Fr. Ron Seminara, Ben Black Bear III and his wife Jenny, Rosie Roach, and Bill White.

The committee referred to itself as the Sioux Spiritual Center Planning Team (SSCPT). The first meeting was held in May of 2016. Given the scope of work it was decided that the committee would have their assigned task completed before the January 2017 Sioux Spiritual Center Board of Directors meeting.

The meetings of the SSCPT resulted in a new Purpose Statement, Values and Behaviors and a new Vision Statement. The Purpose Statement reads: The Sioux Spiritual Center exists to support Lakota and other native peoples in providing a sacred place to pray, to form disciples of Jesus Christ and to grow as holy and healthy leaders of an inculturated church, who will seek to reconcile, heal and build relationships within the communities of the church. (For more information on the committee go to http://rapidcitydiocese.org/sioux-spiritual-center/.

New director for Sioux Spiritual Center

Charles Rooks has been named the Director of Sioux Spiritual Center, Howes. He began work August 1. Rooks graduated from Red Cloud Indian School and attended Chadron State College, graduating with a bachelor of arts in criminal justice. He also holds a bachelor of science in mortuary science from the University of Minnesota.

He has previously served as the retreat organizer for Fall River County parishes. He and his wife Rose are members of Blessed Sacrament Church, Rapid City.
Fr. Gerald Scherer, 98, diocesan priest

Father Gerald “Jerry” Nicholas Joseph Scherer passed away August 1 in Rapid City.

He was born February 17, 1919, in a little farmhouse near Timber Lake. He was the third of six children born to Simon A. Scherer and Mary C. Ditter. He attended grade school in a one-room country school near their farm, then went to high school at St. Joseph School in Timber Lake, graduating in 1936.

From 1936 to 1940 he helped his father operate a lignite coal mine near Firesteel. When his father died in a mining accident in 1940 he took over the operation of the mine and ran it until 1943 when the underground supply of coal was exhausted.

After spending a year working in an aircraft factory as an arc-welder in Wayne, Michigan, he enlisted in the Marine Corps. In 1947 he was discharged from the service, and that fall he entered St. John University at Collegeville, Minnesota, graduating with a BA degree in 1950.

In the fall of 1950 he entered the Seminary at Pontifical College Josephinum in Columbus, Ohio, for theological studies. He was ordained to the priesthood there on May 8, 1954, by then-Archbishop Amleto Cicognani, who was the Apostolic Delegate to the United States before later being named a Cardinal and appointed as the Vatican’s Secretary of State.

Father Scherer’s first assignment in the Diocese of Rapid City was as assistant pastor at the Cathedral Parish in Rapid City. From there he was sent as assistant pastor to Buffalo where he helped attend to St. Anthony Parish and its six outlying missions.

In January 1956, he was appointed by Bishop McCarty as rector of Witten, Hamill and Dixon-Iona. While pastor there he helped with the remodeling of all three churches. In 1960, his residence was transferred to Winner, where he helped out with the school and sports program while still taking care of the missions at Witten, Hamill and Dixon.

In 1965, he was appointed as pastor of Murdo with a mission at Draper. During these years he held the additional position of Diocesan Director of the Confraternity of Christian Doctrine.

On September 14, 1967, he was appointed pastor of St. Joseph Parish in Gregory, and in 1970 he was assigned as pastor of St. Mary in Lemmon, where he continued to work at the diocesan level organizing parish catechetical programs, training catechists and using a mimeograph to publish the materials he had written, bringing a new approach to teaching the faith to children and youth.

In 1974 Father Scherer was appointed as Rector of the Cathedral of Our Lady of Perpetual Help in Rapid City, where he served until 1983. During this time he put his building know-how to good use, designing the present chancery, which opened in 1975.

From 1983 to 1994 he was pastor of St. John the Baptist Parish in Custer with a mission at Hermosa. During this time, he built a new rectory in Custer, doing much of the work himself.

Father Scherer retired in 1994 to the private home he built near Hermosa. His “hermitage” was used at times for private retreats by many in the diocese. He continued to assist pastors with weekend pastoral support and to host retreats and workshops at his home until 2000, although he enjoyed visiting relatives in warmer climates during the winter months.

In 2011 his Hermosa home was sold and Father Scherer moved to Casa Maria Priest Retirement Home, where he lived until 2013, when he moved to Here’s a Hart Assisted Living. In 2014 he celebrated his 60th Anniversary of Priesthood in May, and that November moved to Bella Vista Golden Living Center.

A Christian Wake was held, August 3, at Cathedral of Our Lady of Perpetual Help, Rapid City, Fr. Dan Juelfs presided. The funeral Mass was held August 4 with Bishop Robert Gruss presiding, Bishop Steven Biegler, Cheyenne, Wyo., was the homilist. Burial was at Mt. View Cemetery.

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BY KATHLEEN KOVARIK
CATHEDRAL PARISHIONER

Would you like to see more vibrancy and joy in the people in your parish? Are you an intentional disciple living out God’s mission for your life? Do you desire the gifts of the Holy Spirit to be more active so that others can see the light of Christ through you and be drawn to Him?

Last year 219 people in the Diocese of Rapid City explored their gifts of the Holy Spirit more deeply by attending a “Called and Gifted” workshop offered by the Catherine of Siena Institute at the Cathedral of Our Lady of Perpetual Help, Rapid City. The “Catholic Spiritual Gifts Inventory,” which focuses on 24 charisms/spiritual gifts, launched this process of deeper understanding. Following the workshop, 38 people joined “deeper discernment” small groups that did further exploration and experimenting with charisms.

For many, the program not only helps them identify their gifts, but also identify where they are not gifted. Linda Baldwin, cathedral director of Rite of Christian Initiation for Adults and Children and Generations of Faith discovered that she does not have the charism of teaching, but recognized that her charisms of service and administration assisted her in orchestrating Generations of Faith. Parishioner, Hugh Brechtel, spoke of years of leadership experience, and having the gifts inventory helped him identify that this was likely a natural talent rather than a charism. Deacon Greg Sass, Our Lady of the Black Hills Parish, shared that this program helped him discern his call to become a deacon.

Fourteen people went on to attend an intensive Interviewer Training program so that they could help with the process of deeper discernment in our diocese. Then-Fr. Steve Biegler left to become Bishop of Cheyenne, but 13 remain who are “ready to roll” for the Rapid City Diocese.

A Core Team for Called and Gifted has been discerning the next steps, and has decided to offer “Deeper Discernment” and interviews for 2017-18, for those who have already attended the initial training/workshops. The one-hour interviews will be offered beginning in mid-August to those who want to do deeper discernment on the charisms they identified. “Deeper Discernment” will be offered at the cathedral (and open to all) in their Generations of Faith program on Wednesday evenings, beginning September 13. Contact Baldwin at the cathedral for more information by phone 605-716-8531 or email linda@cathe dralolph.org. In addition, planning is underway to offer “Deeper Discernment” in a retreat format early in 2018.

The Core Team members hope to offer the initial Called and Gifted workshop across the diocese for parishes that are interested (most likely after summer 2018 as the Siena Institute is in the process of developing new materials). Ultimately, it is their hope to help groups and churches tap into these gifts given the laity and religious, and even discern the corporate charisms of the parishes, deaneries and diocese too. For, as St. Catherine of Siena said, when we are how God created us to be, we “will set the world on fire.”

Robert D. Gruss
By the Grace of God and the Favor of the Apostolic See
Bishop of Rapid City

DECREE

HOLY ROSARY PARISH
Canonical Closure
Interior, South Dakota

Holy Rosary Church in Interior, South Dakota was built in 1911. It was always served from another parish: at various times from Scenic, Quinn, Pine Ridge, Kadoka and Wall. Improvements were made in 1983. In 2016, the parish served six families. Father Timothy Hoag was the pastor in 2017, when the weekly Mass was discontinued. The final Mass in the church was celebrated on May 27, 2017.

The Presbyteral Council of the Diocese of Rapid City met on April 5, 2017, and determined that Holy Rosary Parish should be canonically suppressed and the church property disposed of according to the laws of the Church.

I, the undersigned, Bishop of Rapid City, in virtue of my pastoral office and in conformity with canons 120, §1; and 515, §2 of the Code of Canon Law, hereby suppress Holy Rosary Parish in Interior, South Dakota, and declare that it is canonically dissolved and extinguished.

I further direct, according to Canon 123, that the disposition of the property belonging to Holy Rosary Parish will be determined according to the requirements of the law of the Church and in a timely fashion. Such determination of property will also occur through proper consultation with appropriate persons and bodies.

This decree is given to the Reverend Timothy Hoag, pastor of St. Patrick Parish in Wall, South Dakota, and takes effect on July 18, 2017.

Given at Rapid City, South Dakota
July 18, 2017

(Original Signed)
Most Rev. Robert D. Gruss
Bishop of Rapid City
Margaret S. Simonson
Chancellor

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Church Lost to Fire
St. John of the Cross, Allen, on the Pine Ridge Reservation burned June 30 during the night. No one was there at the time and the Blessed Sacrament was not reserved. According to Fr. George Winzenburg, SJ, president of Red Cloud Indian School, “We do not plan to rebuild. There is a small hall where Mass could be celebrated.” (Courtesy photos)

Terra Sancta Guild Luncheon
Bishop Robert Gruss recently invited Terra Sancta Guild members and non-members alike to a luncheon and tours held at Terra Sancta, Rapid City. On July 29, more than eighty attendees had a light lunch served by Terra Sancta Retreat Center Staff. Bishop Gruss described the Guild’s progress and accomplishments while reminding everyone of the purpose of the Terra Sancta Guild. He invited those in attendance to take full advantage of the Guild opportunity as a way to join others in moving forward the mission of the church in western South Dakota. Robert Satter is shown leading visitors past the St. Elizabeth Seton Elementary School gymnasium. The campus also houses the aforementioned retreat center and chancery offices annex. “The Terra Sancta Guild membership base is strong and events like this are part of the reason,” said Tim Henderson, diocesan development director. “Thanks to all who attended and we hope to see you at the Terra Sancta Guild’s annual appreciation Mass and dinner to be held on September 16.” (Photo by Elizabeth Siemieniak)
**Sioux Spiritual Center**

Saturday, August 26
1 p.m. Prayer Service
Open House to follow.
Desserts and Beverages
to be served.
Bid farewell to
Fr. Peter Etzel, SJ,
& Fr. Ron Seminara, SJ
Say hello to the new
SSC Director Charlie Rooks

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**Adopt-A-Seminarian Collections**

**Fiscal Year 2016/2017**

*Figures as of 6/30/17*

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$161,334.77

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To see more photos from Totus Tuus Boys visit https://www.facebook.com/GodsCall/

‘Perfect Love Casts Out All Fear’

Totus Tuus Boys camp was held July 24-28 at Terra Sancta. This year’s theme was “Fearless: Perfect Love Casts Out All Fear,” based on John 4:18. Sixty-four boys, grades seven through high school, participated in games, campfires, swimming, Mass, and adoration. They also listened to vocations talks from 10 priests, had the opportunity for confession, and attended Mass with Bishop Robert Gruss celebrating. In addition to young adult leaders, five seminarians led the group. (Left) Campers spent a day at Sylvan lake rock climbing, kayaking, hiking, and swimming. (Photo courtesy Jacques Daniel)
Nicholas Owen was canonized 364 years after his death. Such is often the case with the Catholic Church, charged with curating a 3,000-year treasure trove of saints and stories, rovers and relics.

Owen’s tale is unlike any other. Born in Oxford, England in the mid-16th century, his devout family prepared him well for his remarkable life’s work. His father was as a carpenter who taught him the trade. Two older brothers became priests, bringing the sacraments to a hungry community.

There was much to be done in Elizabethan England, a dark and frightening time when Catholics were persecuted and priests were incarcerated or hanged. A “papist” caught converting an Anglican could be charged with high treason. Pope Paul VI canonized him in 1970. Today his name pops up randomly online, trending on places like Reddit’s “Today I Learned” tab.

We can honor him simply by attending Mass, especially by taking advantage of the availability of daily Mass. To learn Owen’s story is to appreciate Catholicism anew, to crack open its rich history and astounding breadth.

My friend Eileen made a concerted effort to do this by enrolling in the Archbishop Harry J. Flynn Catechetical Institute here in St. Paul, Minn. For two years, she and some 200 classmates met every Monday night to unpack the Catechism, absorb guest lectures and engage in small-group discussion. “I’m more sure that the Catholic faith is true,” she told me, “that I’m Catholic because I really believe it, not just because I grew up in the church.”

What a journey: teachings that underpin tales like Owen’s, faith and reason together, stirring the soul while igniting the intellect, prodding us toward our better, braver selves.

MOVIE REVIEW

Detroit (Annapurna)

A dark chapter of the Motor City’s history is revisited in this searing period drama about the so-called “12th Street Riot” during the summer of 1967. Director Kathryn Bigelow focuses on the notorious police raid of the Algiers Motel which resulted in the death of three unarmed black men and the brutal beating of several others. Suspecting a sniper, the police respond in droves, and a reign of terror descends on the motel and its residents. There, a trigger-happy cop (Will Poulter) unleashes a ruthless, demeaning interrogation of hotel patrons, including a decorated Vietnam vet (Anthony Mackie), two musicians (Algee Smith, Jacob Latimore), and a pair of prostitutes (Kaitlyn Dever, Hannah Murray). A security guard (John Boyega) is a key witness to the unfolding horror. Although not for the squeamish, the graphic portrayal of police brutality is never gratuitous. Coupled with the subsequent miscarriage of justice, the harrowing events on screen offer a powerful reminder for mature viewers of a sad but significant incident in America’s past. Intense bloody violence and torture, brief female nudity, pervasive profane and crude language. The Catholic News Service classification is L — limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R – restricted. Under 17 requires accompanying parent or adult guardian.

Classifications

A Ghost Story .........................A-II
Annabel: Creation ......................L
The Dark Tower ......................A-III

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.