World cannot remain silent

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Politicians and religious leaders cannot remain indifferent to the suffering caused by violence and hatred in the world, Pope Francis said.

Instead, those in places of authority and influence must “feel the pain of others, to make it our own, neither overlooking it or becoming inured to it,” the pope said in a Sept. 10 message to participants of the International Meeting of Prayer for Peace in the German cities of Munster and Osnabruck.

“We must never grow accustomed or indifferent to evil,” he said.

Among those addressing the Sept. 9-12 meeting, which was sponsored by the Sant’Egidio community, a Rome-based Catholic lay organization, were German Chancellor Angela Merkel and Sheik Ahmad el-Tayeb, the grand imam of al-Azhar University.

In his message, Pope Francis noted that the conference’s theme, “Paths for Peace,” highlighted the need to bring reconciliation to areas of conflict that have left “entire peoples plunged into a dark night of violence, without hope for a dawn of peace.”

Alongside political leaders, the pope said, religions must “respond to this thirst, to identify and, together with all men and women of goodwill, to pave tirelessly new paths of peace” through prayer and by humble, concrete and constructive efforts.

Religious leaders who share the ideals of nonviolence and compassion must encourage peace through “courageous humility and tenacious perseverance in prayer,” he said in his message.

The path toward peace, he added, is not the one taken by “those who profane God’s name by spreading hatred; it has nothing to do with the bane of war, the folly of terrorism or the illusory force of arms.”

Not responding to the hate growing in the world, Pope Francis warned, runs “the risk of paralysis and resignation.”

BE NOT AFRAID

“Behold, I am with you always, until the end of the age.”

MATTHEW 28:20

October is Respect Life Month — Respect Life Sunday is October 1.
Immigration: ‘Let’s reject the forces of division’

If you have been following the news lately, you have read and heard much about the recent hurricanes in both Texas and Florida. This awareness calls for our continued prayers for the many, many people who have been impacted by these natural disasters as well as those who have been affected by the fires in the western part of our country and the earthquake in Mexico.

Immigration has also been a hot topic in the news over the past number of weeks. You would have most likely heard that President Donald Trump has suspended the five-year-old program instituted by former President Barack Obama known as the Deferred Action for Childhood Arrivals. It is estimated that approximately 800,000 individuals referred to as “Dreamers” have been in the program created by DACA.

The Dream Act associated with this policy is intended to protect immigrant youth who entered the United States as children. These young people are seeking to reach opportunity and safety that they could never find in their countries of birth.

In a recent interview, former White House strategist Steve Bannon, a Catholic, criticized the Catholic Church and U.S. bishops for their views on immigration, stating, “The bishops have been terrible about this. ... Because unable to really ... come to grips with the problems in the church, they need illegal aliens to fill the churches. ... They have an economic interest in unlimited immigration, unlimited illegal immigration.”

I, like many other bishops, find this statement outrageous and insulting. Jesus himself, in Matthew 25, has put the stranger, the immigrant, the refugee, the poor at the heart of his Gospel message, “For I was hungry and you gave me food... a stranger and you welcomed me.” The immigrant and the refugee are precisely the ones whom we are called to welcome. The sacred Scriptures very clearly declare that welcoming immigrants is indispensable to our faith. We will all be judged on how well we have responded to this call.

At the heart of Catholic Social Teaching is the moral obligation to protect the life and dignity of every human being, particularly the most vulnerable, which includes the many youth impacted by DACA. The church’s pro-immigration position is based on fidelity to God’s word and respects what all Americans desire — life, liberty and the pursuit of happiness. To think otherwise is ridiculous and has no merit.

As stated by James Rogers, Chief Communications Officer for the USCCB, “The witness of the Catholic bishops on issues from pro-life to pro-marriage to pro-health care to pro-immigration reforms is rooted in the Gospel of Jesus Christ rather than the convenient political trends of the day. We are called not to politics or partisanship, but to love our neighbor. Let’s reject the forces of division that insist we make a false choice between our safety and our humanity. It is both possible and morally necessary to secure the border in a manner which provides security and a humane immigration policy.”

No matter where a person is politically on this issue, this recent decision by President Trump is clear evidence that permanent and comprehensive immigration reform in our country is desperately needed. Let us all pray diligently that this can be accomplished and soon.

Golf Fundraiser

The 4th annual Bishop’s Golf Classic was held Aug. 14, in Rapid City. A total of $30,000 was raised and equally divided between the Western South Dakota Catholic Foundation, the Rapid City Catholic School System and Catholic Social Services. (Above) Bishop Robert Gruss, Richard and Joe Rangel watch team mate, Mario Rangel, hit the ball onto the green. (Below) Rain delayed the men and women participating in the tournament. (WRC photos by Becky Berreth)
Black Elk sainthood cause opens

On Saturday, October 21, Bishop Robert Gruss will open the cause for sainthood for Lakota catechist, Nicholas Black Elk. The Mass will be held at 4 p.m. in Holy Rosary Church, Pine Ridge, on the Red Cloud Indian School Campus. Dinner will follow Mass. Everyone is welcome.

On March 14, 2016, the family of Nicholas Black Elk presented a petition to Bishop Robert Gruss asking him to nominate Nicholas Black Elk for the cause for canonization.

On February 27, Bishop Gruss appointed Bill White, Porcupine, as postulator of the cause. White’s job is to examine evidence of the person’s life to determine if there is merit for sainthood. Fr. Joe Daoust, SJ, Pine Ridge, is assisting White with the steps needed.

At their November meeting, the U.S. bishops will be asked for their endorsement. Once the case is put together, it will be submitted to the Congregation for the Causes of Saints in Rome. The congregation will review the case and, if it is found viable, will recommend it to the Holy Father for further pursuit. The process requires a number of steps and can take many years.

Donations accepted following Hurricane Irma

MIAMI (CNS) — A weakened Hurricane Irma churned in Florida after ripping through southern portions of the state and the Caribbean islands, flooding cities, knocking out power to millions, destroying homes and businesses and killing about 70 people. The massive hurricane, which dwindled to a tropical storm as it neared the Florida-Georgia line early Sept. 11, was forecast to die out over southern states later in the week. Officials in Florida and across the Caribbean, meanwhile, started to dig out and evaluate the full scope of the disaster Irma left behind. The strength and size of the storm, with 120-plus mph winds stretching 70 miles from its core, left hardly any place near its path untouched. It leveled entire islands in the eastern Caribbean, snapped construction cranes in downtown Miami, and brought unprecedented flooding on Cuba’s north coast.

Those wishing to donate to recovery efforts may give directly to Catholic Relief Services for efforts in the Caribbean at www.crs.org or for the U.S. areas affected at Catholic Charities USA, catholiccharitiesusa.org/. Also, they can write a check to their parish and indicate “Hurricane Irma” in the memo line and turn it in to their parish collection at Mass or to their parish office. The parishes will send donations to the Diocese of Rapid City and the money will be forwarded to the U.S. Conference of Catholic Bishops for direct relief and for rebuilding churches.

Bishop’s Calendar

September 20-October 17, 2017
Subject to change without notice

September 20, Wednesday
8:10 a.m. On the Air with Real Presence Radio Live Drive

September 21, Thursday
10 a.m.-2 p.m. College of Consultors Meeting, Rapid City

September 25, Monday
5 p.m. Rapid City Catholic School System Board Meeting, Cathedral

September 26, Tuesday
8:30 a.m. Cabinet Leaders Meeting, Chancery
6:30 p.m. Catholic Social Services Board Meeting, CSS office

September 29, Friday
5 p.m. Diocesan Stewardship Summit, Terra Sancta

September 30, Saturday
Diocesan Stewardship Summit, Terra Sancta

October 1, Sunday
Noon Mass, St. Bernard Church, Red Shirt Table
3 p.m. Catholic Social Services Annual Banquet/Awards, Rushmore Plaza Civic Center

October 2, Monday
6 p.m. Young Life Banquet, Lacroix Hall, Rushmore Plaza Civic Center

October 3, Tuesday
8 a.m.-9:45 a.m. Staff Mass & Gathering, Terra Sancta
Pheasant Hunt, Stukel’s Game Lodge, Gregory

October 4, Wednesday
Pheasant Hunt, Stukel’s Game Lodge, Gregory

October 8, Sunday
11 a.m. Native American Day Celebration Mass, St. Isaac Jogues Church, Rapid City
4 p.m. Diocesan Youth Rally Mass, Terra Sancta

October 9, Monday – Office closed for Native American/Columbus Day

October 9-13, Monday-Friday
Diocesan Priests Retreat, Terra Sancta

October 13, Friday
1 p.m. Presbyteral Council Meeting, Terra Sancta

October 14, Saturday
10 a.m. Deanery 5 Parish Leadership Seminar, St. Joseph Church, Faith
6 p.m. CT Pre-Confirmation Meeting, St. Mary Church, Reliance
7 p.m. CT Confirmation Mass, St. Mary Church, Reliance

October 15, Sunday
8 a.m. CT Pre-Confirmation Meeting, St. Michael Church, Kennebec
9 a.m. CT Confirmation Mass, St. Michael Church, Kennebec
2 p.m. CT Deanery 4 Parish Leadership Seminar, Christ the King Church, Presho

October 17, Tuesday
8:30 a.m. Cabinet Leaders Meeting, Chancery
Relief efforts demonstrate ‘best traditions of the nation’

By Catholic News Service

(From the Sept. 8 issue of The Criterion, newspaper of the Archdiocese of Indianapolis. It was written by Mike Krokos, editor. It was published before Hurricane Irma made landfall)

It has taken an immense storm of epic proportions to again demonstrate how people in the United States come together as brothers and sisters of Christ in a time of need.

And we should be extremely thankful that at times like these most people are able to put aside their differences and focus on helping those adversely affected by a once-in-a-lifetime catastrophe that has claimed at least 60 lives and left hundreds of thousands of others in chaos.

While news reports about immigration, a border wall and the deplorable sin of racism, among other things, have shown a country very divided in several respects in recent months, we once again are able to witness the goodness of humankind — across races, ethnicities and faith traditions — when so many are hurting because of the effects of Hurricane Harvey. This tragedy has shown us again that the majority of Americans stand united — not divided — when it comes to the witness of loving our neighbors in need.

To date, truckloads of food, water and other perishable items have been delivered to devastated areas. Prayers for the victims have become a staple of daily lives. Millions of dollars have been donated to aid relief efforts as well.

Pope Francis also offered his prayers for the people of Texas and Louisiana struggling to cope with the devastating impact of the hurricane, and he praised all those engaged in rescuing and caring for the thousands of people forced out of their homes.

In a message to Cardinal Daniel N. DiNardo of Galveston-Houston — who also serves as the president of the U.S. Conference of Catholic Bishops — the Holy Father asked that his “spiritual closeness and pastoral concern” be relayed to all those affected by the hurricane and flooding.

Sent by Cardinal Pietro Parolin, Vatican secretary of state, and released by the Vatican Aug. 31, the message continued: “Deeply moved by the tragic loss of life and the immense material devastation that this natural catastrophe has left in its wake, (Pope Francis) prays for the victims and their families, and for all those engaged in the vital work of relief, recovery and rebuilding,” Cardinal Parolin said.

Pope Francis, he added, “trusts that the immense and immediate needs of so many individuals and communities will continue to inspire a vast outpouring of solidarity and mutual aid in the best traditions of the nation.”

The “best traditions of this nation,” indeed, include serving as disciples of Christ to those in need.

Our faith leads us to help all people when they are in need. We are taught at a very young age to serve all people with the hands and feet of Christ, not because they are Catholic, but because we are Catholic.

At times like these, it is a tenet that goes straight to the heart of Christianity, for so many people of faith, not just Catholics.

May we use this opportunity to again show how we live our faith in all that we do, especially when our brothers and sisters are most in need.

“World Mission Sunday” is a wonderful opportunity for Catholics around the world to participate in the church’s missionary activity through prayer and sacrifice. In this way, we answer our call to evangelize and proclaim the Gospel. World Mission Sunday provides all of us an opportunity to bring hope to our neighbors in distant lands, to bring justice to the poorest among us, to bring education to the most remote villages, to provide medical aid in isolated places, to help set people free from poverty, to assist in the development of peoples, overcoming ethnic divisions, and to demonstrate respect for life in all its stages.

Please be generous to those brothers and sisters who have far less.”

—Bishop Robert D. Gruss

World Mission Sunday

Offer generous financial help for the missions through the Propagation of the Faith.

The Society for the Propagation of the Faith ... all of us committed to the worldwide mission of Jesus.

Name ___________________________

Address __________________________

City __________________________

State ____________ Zip ____________

Amount __________________________

Mail to: Propagation of the Faith, Teresa Spiess
PO Box 678, Rapid City, SD 57709
Medical Guild Mass to be held Oct. 18

The Sacred Heart of Jesus Guild, a local chapter of the Catholic Medical Association, will have a White Mass, Wednesday, October 18, at 5:30 p.m. It will be held in Holy Cross Chapel at Terra Sancta Retreat Center, Rapid City, and the celebrant will be Bishop Robert Gruss. The term “White Mass” refers to a Mass for medical professionals who traditionally wore white lab coats, uniforms and smocks. The newly formed guild invites anyone interested in health care to attend.

Following the Mass, a reception will be held and Bill Peterson, executive director of Friends of San Lucas, will be the guest speaker. It is an American foundation supporting the work of the Mission in San Lucas Toliman, Guatemala. (See related story on page 17.) He has worked as a carpenter, teacher and minister serving United Church of Christ and Episcopal congregations. He and his wife Emily farm near Cannon Falls, Minn.

“The Catholic Medical Association goal is to inspire physicians and all members to imitate the life of Jesus through humility, love and forgiveness. We follow the Catholic social values and embrace the dignity of human life from conception to natural death,” said George J. Ceremuga, II, DO, president, Sacred Heart of Jesus Guild.

Statement from the Roman Catholic Bishops of South Dakota

Appointment of the Executive Director of the South Dakota Catholic Conference

Appointment signals the formal launch of the SDCC

August 22, 2017

The Most Reverend Robert D. Gruss, Bishop of Rapid City, and the Most Reverend Paul J. Swain, Bishop of Sioux Falls are pleased to announce the appointment of Christopher Motz as the first executive director for the South Dakota Catholic Conference. This newly created Conference will serve as the official voice of the bishops of South Dakota on issues of public policy, providing explanations of Church teaching and their practical application.

Mr. Motz is currently the owner and managing attorney of Motz and Motz in Isanti, MN. Originally from Sioux Falls, he graduated from O’Gorman High School, Iowa State University and University of St. Thomas School of Law. He served in the United States Marine Corps including on active duty in Iraq. He is currently a Staff Judge Advocate in the Minnesota Air National Guard.

A state Catholic conference, which most states have established including those in our neighboring states of North Dakota, Minnesota, Iowa, Nebraska and Montana, monitors, responds to and educates Catholics about proposed public policies of all levels of government. Especially important are those that impact the life and the dignity of all persons and the rights of Catholics to practice their faith both personally and in the public square.

As the executive director, Mr. Motz will follow the development and implementation of public policies and communicate with public officials in all branches and at all levels of governments not only during a legislative session but throughout the year. He also will serve as a resource for clergy as well as diocesan and parish staffs. Additionally, he will focus on issues that are of common concern among Catholic organizations, other faith-based communities, and secular agencies to promote religious liberty and the common good.

Mr. Motz and his wife Hannah have three children and will be relocating to South Dakota. He will begin his duties as the executive director of the South Dakota Catholic Conference in October.

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Four diaconate candidates installed September 9

On September 9, four candidates for the diaconate were installed at the 5:30 p.m. Mass at the Cathedral of Our Lady of Perpetual Help, by Bishop Robert Gruss. The candidates have completed a year of Aspirancy, which is "primarily a time to discern the capability and readiness of an aspirant to be nominated to the bishop for acceptance as a candidate for diaconal ordination" (National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, USCCB).

The next step in their formation is the Rite of Admission. The rite is celebrated when, "it has been established that the intention of those aspiring to Holy Orders is supported by the necessary qualifications and has achieved sufficient maturity" (Rite of Admission to Candidacy for Holy Orders).

As they continue through the next three years of the program, there are additional rites for institution of lectors and acolytes before ordination as a permanent deacon.

The four men recently spoke to the West River Catholic about themselves and what has led them to discern the diaconate.

Ralph Dupres

Home Parish: St. Therese the Little Flower, Rapid City
Family: Wife Rita; children: Deseree, Danielle, Lisa, Bobby, and Ralph; 8 grandchildren
Church Involvement: CCD and confirmation teacher, active in TEC, usher, Knights of Columbus, homebound ministry, Commissioned Lay Minister, Lector, and Eucharistic minister
What is one church influence (saint, teaching, book) that has made an impression on you? Why/how? St. Ignatius and his teachings and writings have taught me that there are times of spiritual desolation and how to handle those times.
Why did you decide to begin the process of becoming a deacon? At Mass one day, 17 years ago, I felt a calling. I fought it at first but it got too strong so I talked to Rita about it and we were patient and waited but the voices never went away. I searched out (the late) Sister Marie Schwan, CSJ, and she guided us to the lay ministry program which led to this.

Bill White

Home Parish: Christ the King, Porcupine
Work: Full-time National Guard
Family: Wife Terri; children: Jared, Sarah, Breanna, Audrey, Billie; 17 grandchildren
Church Involvement: Lector, Eucharistic minister, parish council, wake team, confirmation, currently the part-time pastoral coordinator for Christ the King
What is one church influence (saint, teaching, book) that has made an impression on you? Why/how? The clergy have always inspired me. Deacon James “Heavy” Garnett used to always kid around with us. The church we were going to would have Mass every other Sunday so we would go to St. Isaac Jogues every other week and he would say, “I was wondering if you were still Catholic!” He didn’t live a perfect life, just like I haven’t, and that was a great example.
Why did you decide to begin the process of becoming a deacon? It was a calling. A few years ago I went to the Rapid City Diocese website and found the Canku Wakan retreat and signed up for it. That led to more and more involvement and then to the deacon Aspirancy program.

Rich Olsen

Home Parish: Cathedral of Our Lady of Perpetual Help, Rapid City
Work: B-1 Simulator Training and Support Engineer and TRU Simulation + Training, Inc.
Family: Wife Mary Helen; three children: Charles, Catherine, and Joseph; and two grandchildren
Church Involvement: Lector, Eucharistic minister, volunteer with Joy-Filled Marriage and Heart-to-Heart retreats, and VSI certified (Basic and Master certification)
What is one church influence (saint, teaching, book) that has made an impression on you? Why/how? Mary, Mother of God. As a convert, I did not have a devotion to Mary until I was married and had a family. I was called to pray the Rosary daily when my family came under stress from my military career. I have received many blessings through the intercession of our Blessed Mother. She has helped to strengthen our marriage and protect our children as they ventured out into the world.

Why did you decide to begin the process of becoming a deacon? I feel called to serve the Lord, and the permanent diaconate seems to be where God is directing me. My wife and I have discussed the possibility of the permanent diaconate for a number of years, but for a variety of reasons, it never seemed to be the right time to pursue this. When Aspirancy was announced, we felt it was the right time to respond to the Lord’s gentle prodding and pursue the possibility of service as a permanent deacon.

Rob Hrabe

Home Parish: St. Therese the Little Flower, Rapid City
Work: Business owner
Family: Wife Natalie; two children: Mackenzie and Ashley; and three grandchildren
Church Involvement: Commissioned Lay Minister, Eucharistic minister, lector, and active in the Cursillo movement and TEC youth program.
What is one church influence (saint, teaching, book) that has made an impression on you? Why/how? When we were in the Air Force in California, Saint John Paul II came to visit Universal Studios for a youth conference. Natalie was teaching at a Catholic High School at the time so we got to chaperone the event. It was electrifying. Our faith and our spiritual life also really grew in the lay ministry program.
Why did you decide to begin the process of becoming a deacon? I had several spiritual experiences that led me to the diaconate. My wife’s and my spiritual formation intensified through the lay ministry program and we have a strong desire to serve the Catholic community.

Black Hills Funeral Home and Cremation Services
1440 Junction Avenue
Sturgis, SD 57785
(605) 347-2522
funerals@rushmore.com
www.blackhillsfuneralhome.com

Ralph and Rita Dupres
Natalie and Rob Hrabe
Bill and Terri White
Rich and Mary Helen Olsen
**September 16, Saturday**
- **Natural Family Planning:** Seminar for engaged couples or anyone wanting to learn more about natural family planning. To be held at St. Therese the Little Flower, Rapid City, from 9 a.m.-noon. Next seminar November 18, at the Cathedral of Our Lady of Perpetual Help, Rapid City. Preregistration required. ☎️ Amy 605-716-5214 or ajulian@diorc.org.

**September 18, Monday**
- **Heal Your Grief Bereavement Support Group:** Eight-week, non-denominational support group for Christian adults grieving the loss of a loved one. Begins at 7 p.m. at Blessed Sacrament Church, Rapid City. Sponsored by Family Life Ministries. ☎️ Janeece Rieman 605-343-5547 or George Wallace 605-721-3811.

**September 26, Tuesday**
- **Catholics Returning Home:** There is still time to join us for this series for non-practicing Catholics considering returning to the church. No charge. Held from 7-8:30 p.m. at Our Lady of the Black Hills, Piedmont. ➡️ gass@diorc.org or ➡️ ReturnCatholics.net.

**September 29, Friday**
- **The Summit:** Third annual conference on stewardship titled, “Learning to Drop the Net,” features Casting Nets Ministries. Workshops to focus on lively faith and dedicated discipleship and will offer practical tools for people of all ages. New youth track for toddlers to teens available. ➪ terrasancta.org/summit2017 to register or ➪ Stewardship Office 605-716-5214.

**October 1, Sunday**
- **Sturgis Fall Bazaar and Yard Sale:** Rolls and Coffee 8 a.m.; Mass 9:30 a.m.; country store and baked goods 8 a.m.-noon; kids games and cakewalk 10 a.m.-noon; turkey dinner 11 a.m.-1 p.m. Dinner tickets: $9 adults, $4 children ages 4-12 years. Raffle tickets $20. Yard sale, September 29-30 from 8 a.m.-4 p.m.; October 1, 8 a.m.-noon.

**October 6, Friday**

**October 7, Saturday**
- **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.

- **Raising Children of the Light — Tough Choices for 21st Century Parents:** For parents, grandparents, clergy, religious, and those working with youth featuring Sean Forrest. Held at the Cathedral of Our Lady of Perpetual Help, 7 p.m. $10 individual, $15 couple. Registration deadline September 27. ➡️ Linda Batman 605-716-5214 or ➡️ lbatman@diorc.org.

**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 October 2. ➪ terrasancta.org/heart2heart/ for registration form. ➪ cdyke@diorc.org or ➪ lbatman@diorc.org.

**October 13, Friday**
- **Oblate Retreat:** Led by Patrick Powers, the retreat will focus on mind-body prayer. Held at St. Martin Monastery. Ends October 14. ➡️ Dr. Kopriva 605-343-6202.

**October 18, Wednesday**
- **Catholic Medical Association White Mass:** Mass 5:30 p.m., Holy Cross Chapel, Terra Sancta and will include a dedication of the Sacred Heart of Jesus Guild and a blessing of physicians and medical professionals. Dinner and program to follow. $30 per person. ➡️ Amy 605-716-5214 or ➡️ ajulian@diorc.org. See page 5.

**October 20, Friday**
- **Nun Run:** Visit the Community of the Beatitudes and experience their way of life and explore religious life. Open to young women ages 16-25. ➪ www.godscall.org/events or ➪ Office of Vocations 605-716-5214.

**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. Ends October 29. Register at ➪ terrasancta.org/heart2heart/.

- **Diocesan Women’s Retreat:** Open to all women of the diocese desiring to open their hearts to live out their vocation boldly, joyfully, and lovingly. Facilitated by Amy Julian, Director of Family Life Ministries. Ends October 29. ➡️ Amy 6705-16-5214.

**November 1, Friday**
- **Rachel’s Vineyard:** For those hurting due to an abortion. Held in Bismarck, N.D. ➡️ Carol Kling 605-374-5639 or ➡️ ekling@sdplains.com about the retreat. Ends November 5. ➪ www.rachelsvineyard.org for information about Rachel’s Vineyard.

**November 5, Sunday**
- **Spearfish Annual Fall Turkey Dinner:** Held at St. Joseph Church from 11 a.m.-2 p.m. The Altar Society will prepare the dinner with potatoes, stuffing, gravy, vegetable, salad, and homemade pies. $10 adults, $4 for children ages 5-12.

**November 10, Friday**
- **IHM Seminary Visit:** Join Fr. Mark McCormick to visit Immaculate Heart of Mary Seminary in Winona, Minn. This is an opportunity to experience seminary life and explore the possibility that God might be calling you to discern priesthood at the seminary. Registration deadline November 3. ➡️ Office of Vocations 605-716-5214 or ➪ www.godscall.org.

- **Diocesan Men’s Retreat:** Open to all men of the diocese. Directed by Fr. Kerry Prendiville. ➡️ Amy at Family Life Ministries 605-716-5214.

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**Come away and rest in God**
...even if only for an hour or so!

**Centering Prayer**
Each Wednesday
5:15-6:15pm
Hebron

Spend an hour in quiet reflection on the upcoming Gospel reading.

Please use the South Patio entrance.

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**Taizé**

The 2nd Wednesday**

Each month (October-May).

October 4**
November 8
December 13
January 10
February 21**
March 14
April 11
May 9

Experience the Sacred through song, silence and scripture readings.

**7-8pm in Holy Cross Chapel**

**Exceptions for October (Diocese of Rapid City Priests Retreat, so Taize is scheduled for October 4) and February (Ash Wednesday is February 14, so Taize is scheduled for February 21).**

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**Terra Sancta Retreat Center**
Come away and rest in God.

2101 City Springs Rd, Rapid City, SD
605-716-0925
Why being a Stewardship Parish is important

By WHY I mean your purpose, cause or belief — WHY does your company exist? WHY do you get out of bed every morning? And WHY should anyone care? People don’t buy WHAT you do, they buy WHY you do it.

Sinek’s thoughts remind me of the prayer by the late Jesuit Father General, Fr. Pedro Arrupé, who answers his why question in finding and falling in love with God:

“Nothing is more practical than finding God, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything.”

The why is the fulfillment of our true desire and happiness which can only be found in finding and falling in love with God in an absolute way.

Our sacred mission statement for the Diocese of Rapid City addresses the why question as well. “We, the Diocese of Rapid City, 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.”

The why is eternal life!

In Paul’s letter to the Romans we hear: “We know that all things work for good for those who love God, who are called according to his purpose” (Rm 8:28).

Jesus tells us what his purpose is — to love and serve God, and to love and serve others. “Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, 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 12:29-31).

In the 19th chapter of Matthew’s Gospel, a young man approaches Jesus and asks him, “Teacher, what must I do to gain eternal life?”

Jesus, himself, asks him the why question, “Why do you ask me about the good?”

The rich young man kept all the commandments and desired to do good, yet Jesus has more in store for him than simply keeping the commandments. Jesus wants him to go further and deeper not only with his relationship with God, but with his brothers and sisters: “If you wish to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

Why is being a Stewardship Parish so important? It is important because it helps us to focus our lives on Christ as the center of everything we say and do. It takes the focus off ourselves and puts the focus on Christ by living a Catholic way of life through generous hospitality, lively faith and dedicated discipleship.

I welcome your questions and comments regarding stewardship in your life and that of your parish. Feel free to contact me at (605) 716-5214 x235 or mmccormick@diorc.org.
Superheroes? Stardust? Or vessels of the Incarnation?

When I was first introduced to the fascinations of the DNA double-helix in a biology class at Baltimore’s St. Paul Latin High School, fifty years ago, the “unraveling” of this key to unlocking the mysteries of human genetics had taken place just a dozen years before. Yet in the five decades since my classmates and I built plastic models of the double-helix, humanity’s knowledge of its genetic code has grown exponentially. And it seems likely that, as a species, we’re only at the threshold of our capacity to use this knowledge for good or ill.

Take, for example, “CRISPR”: the acronym for a DNA-editing technique more formally known as Clustered Regularly Interspaced Short Palindromic Repeats. Thanks to CRISPR and the rapid pace of experimentation with its possibilities, scientists may be able to cure HIV or hemophilia or muscular dystrophy or some cancers by editing the genes of those suffering from those maladies: and those “edits” would be merely therapeutic, as they wouldn’t be passed along to future generations. But in time, Crispr’s capabilities to “edit” DNA sequences might be used to alter sperm, egg, or embryonic DNA for purposes of what is known in the trade as “human enhancement.”

Which really means human reinvention.

The temptation to use knowledge to break through the seemingly built-in limitations of the human condition, creating superheroes and making the world anew, has been part of the human story for a long time. The ancient Greeks pondered it through the myth of Prometheus. In the eighth chapter of the Acts of the Apostles, Simon Magus tried to buy the gifts of the Spirit that fell upon converts through the laying on of hands by Peter and John. In politics-besotted modernity, utopian and totalitarian ideologies tried to reinvent the human by radically altering social conditions, raising up what one such lethal experiment unblushingly called “New Soviet Man.” The catastrophic results of such projects, from the French Revolution through the Nazis’ eugenic elimination of “life unworthy of life” to Mao Zedong’s “Great Leap Forward,” have put an end, we may hope, to politically driven “human enhancement.” But the possibilities of genetically driven “human enhancement” now have scientists talking about the “immortality project” — by which they don’t mean the resurrection of the dead.

Curiously, though, this 21st-century Prometheanism, which celebrates the infinite possibilities of genetically modified humanity, runs parallel to the claims by the New Atheists and others that we’re just congealed stardust, the accidental result of cosmic biochemical processes that just happened. So here’s the strange position in which we find ourselves. One gang of materialists says that we can be supermen; another says that we’re just meat, if interesting meat. Christians are frequently dismissed by the first gang of materialists as nay-sayers with a soured, cramped view of humanity and its possibilities; the proponents of the congealed-star-dust model of the human condition dismiss us as hopeless, even infantile, romantics.

The truth of the matter is that Christianity has a far higher view of the human than either of the dominant materialist gangs in today’s high culture. That view was brilliantly outlined by St. Augustine more than a millennium and a half ago:

“We must keep before our eyes the very source of grace, taking its origins in Christ, our head, and flowing through all his members according to the capacity of each. The grace which makes any man a Christian from the first moment of his coming to believe is the same grace which made this man the Christ from his coming to be as man. The Spirit through whom men are reborn is the same Spirit through which Christ was born. The Spirit by whom we receive forgiveness of sins is the same Spirit who brought it about that Christ knew no sin.”

When the “immortality project” was cranking up in earnest, Cardinal Francis George of Chicago said to me, “You know, we’re going to spend the rest of our lives explaining to people that suffering and death are good for you.” It’s not an easy sell, however true it may be. But it’s a truth easier to hear, and bear, if we imagine ourselves, not as genetically enhanced superheroes or congealed stardust, but as the stuff from which God became incarnate among us.

Catholics turn out to support ‘dreamers’ after DACA rescinded

WASHINGTON (CNS) — Mercy Sister Rita Parks stood near the large crowd in front of the White House that was almost silenced after U.S. Attorney General Jeff Sessions announced shortly after 11 a.m. on Sept. 5 that the Trump administration was ending the Deferred Action for Childhood Arrivals, or DACA, program. “I’m astounded, saddened. I saw their faces, the tears and their dreams shattered,” said Sister Parks, of some of the DACA recipients nearby who were trying to take in the recent news. Many of them, the majority in their 20s, had just heard what they didn’t want to believe: that the program that grants them a work permit and reprieve from deportation, is months away from disappearing. Some, like Catholic DACA recipient Claudia Quinones, who was in the Washington crowd, had held out hope up until the moment of the announcement that President Donald Trump would make a decision with “heart,” as he had earlier promised regarding the program that allows beneficiaries like her, brought to the U.S. as children without legal documentation, certain protections. Instead, his attorney general said that by giving job permits to DACA recipients, jobs were “denied … to hundreds of thousands of Americans by allowing those same jobs to go to illegal aliens” meaning the young migrants. Sessions also criticized the program, calling it “unilateral executive amnesty” and said it was responsible for “a surge of unaccompanied minors on the southern border that yielded terrible humanitarian consequences.”
Achieving success versus bringing fruitfulness

There's a real difference between our achievements and our fruitfulness, between our successes and the actual good that we bring into the world.

What we achieve brings us success, gives us a sense of pride, makes our families and friends proud of us, and leaves a mark. We've been recognized. Moreover, generations come public recognition and respect. We've made it. We've built, and artifacts we've left behind artifact an award, a trophy, an academic degree, a certificate of distinction, things we've won or distinctions we've been awarded made those around us more peaceful rather than more restless.

This is different than asking: How have my achievements made me feel? How have they given me a sense of self-worth? How have my achievements witnessed to my uniqueness?

It's no secret that our achievements, however honest and legitimate, often produce jealousy and restlessness in others rather than inspiration and restfulness. We see this in how we so often envy and secretly hate highly successful people. Their achievements generally do little to enhance our own lives but instead trigger an edgy restlessness within us. The success of others, in effect, often acts like a mirror within which we see, restlessly and sometimes bitterly, our own lack of achievement. Why?

Generally there's blame on both sides. On the one hand, our achievements are often driven from a self-centered need to set ourselves apart from others, to stand out, to be singular, to be recognized and admired rather than from a genuine desire to truly help others. To the extent that this is true, our successes are bound to trigger envy. Still, on the other hand, our envy of others is often the self-inflicted punishment spoken of in Jesus’ parable of the talents wherein the one who hides his talent gets punished for not using that talent.

And so the truth is that we can achieve great things without being really fruitful, just as we can be very fruitful even while achieving little in terms of worldly success and recognition. Our fruitfulness is often the result not so much of the great things we accomplish, but of the graciousness, generosity, and kindness we bring into the world. Unfortunately our world rarely recognizes these as an achievement, an accomplishment, a success. We don't become famous for being gracious. Yet, when we die, while we may well be eulogized for our achievements, we will be loved and remembered more for the goodness of our hearts than for our distinguished achievements. Our real fruitfulness will flow from something beyond the legacy of our accomplishments.

It will be the quality of our hearts, more so than our achievements, that will determine how nurturing or asphyxiating is the spirit we leave behind us when we're gone.

Henri Nouwen also points out that when we distinguish between our achievements and our fruitfulness, we will see that, while death may be the end of our success, productivity, and importance, it isn't necessarily the end of our fruitfulness. Indeed, often our true fruitfulness occurs only after we die when our spirit can finally flow out more purely. We see that this was true too for Jesus. We were able to be fully nurtured by his spirit only after he was gone. Jesus teaches this explicitly in his farewell discourse in John's Gospel when he tells us repeatedly that it's better for us that he go away because it's only when he's gone that we will be able to truly receive his spirit, his full fruitfulness. The same is true for us. Our full fruitfulness will only show after we have died.

Great achievement doesn't necessarily make for great fruitfulness. Great achievement can give us a good feeling and can make our families and loved ones proud of us. But those feelings of accomplishment and pride are not a lasting or deeply nourishing fruit. Indeed the good feeling that accomplishment gives us is often a drug, an addiction, which forever demands more of us and sets loose envy and restlessness in others as it underscores our separateness.

The fruit that feeds love and community tends to come from our shared vulnerability, not from achievements that set us apart.
Our theme for this year’s Girls and Boys Totus Tuus Camps was “Fearless: Perfect Love Casts Out All Fear,” coming from 1 John 4:18. They were great camps that helped our high school leaders and middle school campers and even some of the adults who led them, to face some of their own fears. These fears both reflected the seemingly universal fears all people face but were also as individual as each of the participants. They were fears such as leading a small group of middle schoolers in faith sharing and an Examen prayer at the end of the night, encouraging campers to face their own fear of heights through rock climbing, and risking asking a question during the sisters, priests and seminarians panel discussion in front of their peers. For those who have never been away from home before, it was having the courage to stay through the whole camp. For some, it was expressing a desire in their own heart and acknowledging the possibility that Jesus might be calling them to priesthood and religious life.

As campers faced their own fears, others rejoiced in and were inspired by their courage. It was amazing to watch Michael Craven, who has a prosthetic leg, which he didn’t use as he climbed two of the three courses at Nora’s Wall at Sylvan Lake during Boys Totus Tuus. He was an inspiration to everyone who watched and cheered him on. There was a strong sense that we were all in it together, even though Michael was the one doing the climbing.

These experiences pointed out to me how important it is to have a group of friends who share experiences such as these with us, who both support and also challenge us to go deeper; helping each other go beyond and even exceed our own expectations. It was great to see some of our high school leaders take the initiative to reach out to some of our middle school campers who seemed to pull away from the rest of the group at times and offer them friendship, build trust and encourage them to engage more.

Our hope for this year is to build on this experience of friendship, to take it to the next level. Our theme for this coming year is taken from John 15:15 “I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.”
I CALL YOU FRIENDS

“I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.”

John 15:15

COURAGE.

FIDELITY.

SACRIFICE.

ALL FOR LOVE.

Mark Wesolick
Immaculate Heart of Mary Seminary College II

Joshua Lee
Kenrick-Glennon Seminary Pre-Theology II

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IS GOD CALLING YOU?

COURAGE. FIDELITY. SACRIFICE. ALL FOR LOVE.
This summer, I made the choice, with some encouragement from the Duc In Altum leaders, to go to the Totus Tuus Boys Leadership Camp. I experienced amazing grace from God that week and I met some wonderful people who find Christ in their own lives. These men that surrounded me, cast away all my fears and made it easier to praise God. I no longer was afraid of the devil. I wasn’t afraid to give myself fully to Christ every day, and to follow his call for me. I was glad to be a leader because I couldn’t just try and “fit in”; I had to be willing to stand up and help those who are younger. The theme this year was based on the verse 1 John 4:18, which says that there is no fear in love and that perfect love can cast out all fear.

This helped me to understand what Christ’s love for us really meant to me. It meant that because he died for us on the cross, we should have no fear in doing these little things on Earth — we shouldn’t fear the devil, and we shouldn’t fear others. I saw this every day at camp, I saw everyone trying new things and being fearless with God. I could see how much these men around me really cared for each other. That week I wasn’t afraid of what others would think of me. The only one I cared about pleasing was Jesus himself. I could hear the Lord calling me that week. I could see him better in his works, and I could experience him in a real way in the Eucharist and during daily adoration.

This year was my first time attending Girls Totus Tuus. I was very excited to spend time with the sisters and other girls my age. I felt welcomed by everyone and knew quite a few of the girls. The theme this year was “Fearless: Perfect Love Casts Out All Fear.” Because of my physical disability, I was a little worried about how I would get around. So, I was very grateful for the fun golf cart and the drivers who made it easier for me. I enjoyed the crafts, the campfires and watching the kayak races. My best memory of the camp was the Epic Game where I played the unicorn game. I was not afraid to have rings thrown at my head, but I was afraid of the crickets! I am so glad I wasn’t the one from my team who had to put her hand in that jar and grab out the tokens. Camp was not just fun, I also experienced Jesus’ love for me at adoration, Mass and confession. Also I knew the love of Christ when others took the time to help me. It was hard for me to carry my rock. Not all of the clothes I brought had pockets in them and it isn’t possible for me to carry a rock with my crutch(es), so I am grateful that others helped me to carry it. We found out after the Epic Game that our rocks represented our fears and it is true that good friends help us with our fears. In that way, it worked perfectly. I also enjoyed learning about women saints who were martyrs and that I am called to be holy and faithful like them. I can’t wait to come back to camp next year!

FOR MORE IMAGES AND TESTIMONIES FROM TOTUS TUUS CAMPS, PLEASE VISIT: WWW.GODS-CALL.ORG
New York Attorney General Eric Schneiderman was the principal defendant in the case.

The court ruled 5-0 — with two judges not participating in the case — that there is a distinction between a patient refusing life-sustaining treatment, which is allowed under state law, and a physician working to hasten the death of a mentally competent patient wishing to end their life because of a terminal illness.

The judges said that the plaintiffs in the case could best address their arguments to the state legislature.

Gallagher said in a statement released soon after the decision became public that the Catholic Church has long recognized a patient’s right to refuse life-sustaining treatment, but has never supported physician-assisted suicide.

The case was filed in 2015 by three terminally ill patients and doctors who care for them. It was filed to prevent state prosecutors from filing criminal charges against physicians providing mentally competent, rapidly deteriorating patients with drugs to assist in their suicides.

The plaintiffs did not claim that any New York doctor was prosecuted for assisted suicide, but they filed the case to seek a ruling to clarify that state law against the practice was not meant to apply to trained doctors providing aid in dying to terminally ill patients who had given their approval.

Since the filing, the ruling said, two of the plaintiffs have died and the third is in remission from cancer.

States where physician-assisted suicide is legal are California, Montana, New Mexico, Oregon, Vermont and Washington.

### Obituary

**Br. William J. Foster, SJ, 87, served 47 years at Pine Ridge**

Br. William J. Foster, SJ, died on September 2, at St. Camillus Jesuit Community in Wauwatosa, Wisc. He was 87 years old.

Born in Omaha, Neb., on July 2, 1929, his schooling was interrupted because of struggles with poor health in his youth. He completed primary school and some years of technical training in Omaha before entering the Society at St. Stanislaus Seminary, Florissant, Mo., on March 4, 1956. After pronouncing his first vows as a Jesuit brother on March 7, 1958, he spent several years on the staff of the Wisconsin Province Jesuit Novitiate (in Oshkosh and St. Bonifacius) and five years serving the Marquette University Jesuit Community. Br. Foster was called to final vows on August 15, 1967, after tertianship and shortly after he was assigned to Holy Rosary Mission in Pine Ridge.

He ministered at Holy Rosary for forty-seven years, from 1966 to 2013. He worked hard all his Jesuit life. He served both Holy Rosary Mission and the Jesuit Community in many capacities — as a plumber, electrician, locksmith, carpenter, and general maintenance worker. For fifteen years he was Holy Rosary’s Superintendent of Buildings and Grounds. Br. Foster won the respect and affection of generations of the Lakota students and staff he dedicated his life to serving. Many still remember him as the person who prepared the simple wooden crosses used to mark the graves of their departed relatives. He is remembered with special affection by the Jesuits with whom he lived and shared ministry.

In 2013 declining health led to his moving to the St. Camillus Jesuit Community, where he lived peacefully until his death.

A funeral Mass was held September 6 at St. Camillus Jesuit Community. Burial Service was held September 7 at Mt. Olivet Cemetery in Milwaukee.
“God our Creator, we are the work of your hands. Guide us in our work, that we may do it, not for self alone, but for the common good. Make us alert to injustice, ready to stand in solidarity, that there may be dignity for all in labor and in labor’s reward. Grant this through Christ our Lord. Amen.”

— Catholic Household

Blessings and Prayers

Bishops’ annual Labor Day statement underscores ‘excessive inequality’

BY MARK PATTISON CATHOLIC NEWS SERVICE

WASHINGTON — “Excessive inequality” threatens cooperation among all people in society “and the social pact it supports,” said Bishop Frank J. Dewane of Venice, Florida, in the U.S. bishops’ annual Labor Day statement.

In the message, Bishop Dewane cited the words of Pope Francis, who told factory workers in Genoa, Italy, “The entire social pact is built around work. This is the core of the problem. Because when you do not work, or you work badly, you work little or you work too much, it is democracy that enters into crisis, and the entire social pact.”

Dated Sept. 4, the federal Labor Day holiday, the statement was released Aug. 30.

Bishop Dewane, chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, pointed to a “twisted understanding of labor and laborers” that fosters deepening inequality.

In Genoa, the pope “acknowledges that ‘merit’ is ‘a beautiful word,’” Bishop Dewane said, “but the modern world can often use it ‘ideologically,’ which makes it ‘distorted and perverted’ when it is used for ‘ethically legitimizing inequality.’”

“Wages remain stagnant or are decreasing for the vast majority of people, while a smaller percentage collect the new wealth being generated. Economic stresses contribute to a decline in marriage rates, increases in births outside of two-parent households and child poverty,” Bishop Dewane added. “Economic instability also hurts the faith community, as Americans who have recently experienced unemployment are less likely to go to church, even though such communities can be a source of great support in difficult times.”

He said, “When a parent — working full time, or even working multiple jobs beyond standard working hours — cannot bring his or her family out of poverty, something is terribly wrong with how we value the work of a person.”

“Pope Francis has said it is ‘inhuman’ that parents must spend so much time working that they cannot play with their children. Surely many wish for more time, but their working conditions do not allow it.”

He quoted St. John Paul II’s encyclical Centesimus Annus: “Profit is a regulator of the life of a business, but it is not the only one; other human and moral factors must also be considered which, in the long term, are at least equally important for the life of a business.”

“A culture that obsesses less over endless activity and consumption may, over time, become a culture that values rest for the sake of God and family,” Bishop Dewane said.

He added, “Our Lord’s ‘gaze of love’ embraces men and women who work long hours without rest to provide for their loved ones; families who move across towns, states, and nations, facing the highest risks and often suffering great tragedy in order to find better opportunities; workers who endure unsafe working conditions; low pay and health crises; women who suffer wage disparities and exploitation; and those who suffer the effects of racism in any setting, including the workplace.”

Bishop Dewane suggested several approaches to right the imbalance brought by inequality.

“Worker-owned businesses can be a force for strengthening solidarity, as the Second Vatican Council encouraged businesses to consider the active sharing of all in the administration and profits of these enterprises in ways to be properly determined,” he said. “The Catholic Campaign for Human Development has helped in the formation of many employee-owned companies which provide jobs in communities where work opportunities may be scarce.”

Workers’ legal rights to “a just wage in exchange for work, to protection against wage theft, to workplace safety and just compensation for workplace injuries, to health care and other benefits, and to organize and engage in negotiations, should be promoted,” he added.

“Workers must be aided to come to know and exercise their legal rights. As an example, CCHD has supported the Don Bosco Workers in Westchester, New York, which has launched a successful campaign to combat wage theft. Persons returning from prison also need support to understand their legal rights as they seek new employment.”
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Doctors taking God’s love to Guatemala

On June 16, 2017, Drs. George Ceremuga, II, of Rapid City, (and from other places) George Ceremuga, III, Emily Gaster and Richard Vo departed to serve the people of San Lucas Toliman, Guatemala. This marks the third medical mission trip for George II and George III to San Lucas (the first for George III as a physician and psychiatry or physical rehabilitation resident). This was the first medical missionary trip and travel outside of the USA for Gaster, a dermatology resident. Vo, a pediatric resident has been on prior mission trips to Central America and Africa.

Encompassing a town of approximately 20,000 people, with another 20,000 in 22 surrounding villages, San Lucas is located in south-central Guatemala on the shores of Lake Atitlan. Tropical forests and volcanoes surround the community. The San Lucas Mission was originally founded by the Franciscan order including building the mission church around 1584.

In 1958, as the Catholic Church in Rome called for greater involvement of clergy and lay people in world missions, the Diocese of New Ulm responded by launching a diocesan partnership with the Diocese of Sololá, Guatemala. Father Greg Schaffer, a diocesan priest from New Ulm, began serving as pastor of the San Lucas Mission in 1962.

One of the most well-known missions in Guatemala, its long-term devotion has been the enhancement and enrichment of the whole person — spiritually, intellectually, and physically — by addressing both the immediate effects of poverty and its underlying causes.

Socio-economic programming is designed to develop basic human rights for food, security, shelter, healthcare, education, and work. The mission is open to all faiths to share in building a city of God.

San Lucas Toliman is served by Dr. Rafael Tun and his staff of midwives and health promoters and many volunteer medical groups that come from across the globe. As in any developing country, the need for medical care is an enormous undertaking with inherent challenges and disparities. With the use of translators, the group was able to treat many area residents.”

Dr. Ceremuga, II, said. “We served four communities seeing 20-45 patients daily with skin diseases, gastrointestinal illness and musculoskeletal ailments the most common complaints. Our team of physicians often offered prayer to those that were receptive for the healing of mind, body and spirit. There were no patients who declined the healing power of prayer.”

Submitted by By Dr. George Ceremuga, II

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Submitted by By Dr. George Ceremuga, II
Many similarities between Lakota tradition and Catholic Church

BY DEACON MARLON LENAUGH
DIRECTOR OF NATIVE MINISTRIES

In Lakota spirituality there are seven sacred rites and in the Catholic Church there are seven sacraments. When we attend these rituals we come with an expectation of prayer and that *Tunkasila* or God is very present as we gather together and participate in these rituals.

All of these rituals involve prayer for one or more individuals. These actions are not done in secret, they are done with people present who have come to the ceremony to pray for good things for those being prayed for. I think the main connection with all of these rituals is they all ask God to bless those present and their loved ones.

**Seven Sacred Rites of the Lakota**

**Vision Quest** — a prayer experience where a person on a hill is praying for a better life for himself and the people. The person fasts for the duration of their prayer time, 1-4 days, and they continually offer their prayers to God through the four directions.

**Sweat Lodge** — the sweat lodge is a dome shaped structure made of sixteen willow sticks and covered with buffalo hide or canvas. The fireplace in the center of the lodge represents the center of the universe where *Wakantanka* lives. A prayer experience that is a purification ritual to prepare oneself for God’s help and blessing.

**Making Relatives** — the *Hunka* ceremony is a means to welcome a stranger, enemy, or friend as a relative. It is an adoption ceremony.

**Sundance** — a prayer experience that takes an entire year to prepare oneself to make this extreme sacrifice for the people. The preparation is a period of no alcohol or drugs and acts of kindness to those we come in contact with. The dancers sacrificed their bodies to *Wakantanka* for the people to have better lives.

**Throwing the Ball** — a sacred game where the buffalo hide ball represents the wisdom of how to live well. Prayers are made so that the people amidst adversity or struggle can find hope and live well.

**Keeping the Soul** — this is a way where the Lakota respect and honor their deceased relatives. A lock of hair from the deceased relative is kept for one year, representing a mourning period. After the period the soul is released back to *Wakantanka* along the spirit path to the South.

**Becoming a Woman** — this ceremony is used to bring an adolescent girl to adulthood. She can now have children and is instructed on how to take on becoming a woman. Prayers are made to *Wakantanka* for her and her family and for all the future children she will bear.

**Seven Sacraments of the Catholic Church**

**Eucharist** — the word Eucharist means; gratitude. Christ is present under the appearance of bread and wine. We draw strength from the Eucharist to continue our spiritual journey.

**Baptism** — this sacrament washes away original sin and we become members of the church, the body of Christ. A sacrament of initiation.

**Confirmation** — the Holy Spirit comes to rest upon the individual and provides strength for the spiritual journey ahead. The bishop usually confers this sacrament.

**Penance** — a means where we are reconciled to the Father, our sins are forgiven. This sacrament also calls us to forgive others who have hurt us.

**Anointing of the Sick** — through his ministry Jesus touched individuals and healed them spiritually, mentally and physically. This sacrament is a means to pray over individuals for healing. A spiritual healing occurs even if no physical healing takes place.

**Matrimony** — a man and a woman becoming one in the eyes of the church and in the eyes of God. Two shall become one.

**Holy Orders** — ordination to the priesthood is always a calling and a gift from God. The person surrenders his life to God for service to the people.

All of these rituals and sacraments have one thing in common they all involve *Wakantanka* or God. The power of God and the Holy Spirit is invoked to bless, help, heal, protect, guide or comfort our relatives.

In each belief system there are revered women, **White Buffalo Calf Woman** — an apparition for the Lakota People, she brought the Sacred pipe to the people. The pipe represents a way of praying to *Tunkasila* and it becomes a way of life for the carrier.

**The Virgin Mary** — the Mother of God has appeared to a number of peoples of various nationalities with the message of God’s immense love for his people and the need for prayer.

There are a lot of similarities in the Catholic faith and Lakota spirituality. I found these words in two different books and thought they were similar in meaning.

In the *Roman Missal, Eucharistic Prayer #1* says: “In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy angel to your altar on high in the sight of your divine majesty, so that all of us through this participation at the altar receive the most holy Body and Blood of your Son.”

In the “Lakota Star Knowledge, a Stellar Theology,” it states, “In Lakota tradition it is believed that ceremonies done on earth are also being performed simultaneously in the Spirit World. When what is happening in the stellar world is also being done on earth in the same way at the corresponding place at the same time, a hierophany can occur: sacred power can be drawn down and attunement with *Wakan Tanka* can be achieved.”

A hierophany is a manifestation of the sacred.
Faith inspired ‘Mattress Mack’s’ Harvey relief efforts

HOUSTON (CNS) — Wearing a pair of black cowboy boots, Jim “Mattress Mack” McIngvale, 66, eyed a growing line of 150 people, each waiting to meet him. Then, with a smile and sometimes a selfie, he gently directed weary flood victims to a warehouse full of cleaning supplies and food and water — much-needed resources as Houston recovers from Hurricane Harvey. During the storm, which inundated the fourth-largest city in the nation with 20 to 52 inches of rain, the local Houston legend — known for his TV catchphrases, enthusiasm and same-day delivery service — became a worldwide icon of generosity overnight. In Harvey’s chaotic aftermath, McIngvale said his Catholic faith and duty as a person of goodwill inspired him to open his three large Gallery Furniture stores as evacuation shelters, housing flood victims from across the city, many who escaped their homes via boat. The second day of the storm, a 2-year-old girl and her family, all shivering and sopping wet, approached him. “It looked like they had gone swimming,” he said. Harvey’s rains also dropped temperatures some 20 degrees below normal. The girl, the only English speaker for the family, asked him if she and her family could stay at his store, which of course they could. As word spread that his store was a safe place of refuge, more and more victims started arriving. From that day on, McIngvale said he didn’t go home for a week. (CNS photo/Bob Roller)

Foresters make live streaming/podcasting grant

More diocesan events will be live streamed or offered as podcasts next year on the Diocese of Rapid City’s website and social media platforms thanks to a $1,500 grant from the National Catholic Society of Foresters.

NCSF is a not-for-profit life insurance organization serving Catholic families since 1891. It makes annual communication grant awards to select dioceses each year to promote spiritual and educational programs.

West River Catholic assistant editor and Social Media Specialist Becky Berreth said, “The funds will allow the diocese to record more podcasts of special event speakers and regular diocesan programming, as well as live-stream more liturgical events or educational programs across the diocese."

Live streaming is the ability to broadcast an event as it happens through website or Facebook links to YouTube.

Podcasting comes from combining the words iPod and broadcasting to describe listening to a speech on a personal telephone, computer or other electronic device. Podcasting is popular because it allows the listener to hear the program at their convenience.

Bishop’s Hunt for Seminarians

A first class, fully guided and outfitted pheasant hunt in Gregory County. Your hunt will include lodging, meals, social time, sporting clays, pheasant hunting, and an early morning Mass, all with Bishop Robert Gruss.

October 3 through

October 4, 2017

For additional information or to register call Tim Henderson at 605-343-3541.

Register online at www.wsdcf.org

Benefits the Western South Dakota Catholic Foundation Seminarian Education Fund

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REGISTRATION FEES

Hunters (includes lodging and all meals) $ 750.00
Non-hunters — dinner only (7 p.m. Tuesday, October 3) $ 50.00
#______ Hunters $ ________
#______ Non-hunters — dinner only $ ________

Sponsor a Seminarian $ ________
I am unable to hunt this year. I would like to sponsor a seminarian.

Total Amount Due $ ________

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ADDITIONAL HUNTERS/DINNER GUESTS

NAME________________________

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Birthdays:
- October 15, Fr. Tim Hoag
- October 21, Fr. Christianus Hendrik, SCJ
- October 28, Fr. Gary Oreshoski

Ordinations:
- October 14, Fr. Christianus Hendrik, SCJ
- October 19, Fr. Marcin Garbacz
- October 25, Fr. Riccardo Pennati

Necrology:
- October 6, 1973, Peter Kelly
- October 9, 2011, Brian Fawcett
- October 10, 1955, Harold Fuller, SJ
- October 13, 1954, William Connaughton
- October 14, 1906, Peter Rosen
- October 14, 1953, Godfrey Nau
- October 14, 1962, James Shannon
- October 14, 1988, Bernard Shanley
- October 16, 1920, Aloysius Menne, SJ
- October 16, 1940, Bernard Strassmaier, OSB
- October 16, 1955, Joseph O’Connell
- October 16, 1982, William Renn, SJ
- October 17, 1907, James Gleeson, CSC
- October 20, 1982, Robert Demeyer, SJ
- October 21, 1929, John Edgeworth
- October 23, 1942, Paul Kinney
- October 24, 1917, Charles Goergen
- October 24, 1975, George Stroh, SJ
- October 26, 1921, Arthur Belknap
- October 26, 2009, David Orians
- October 27, 1947, Amandus Boelaars
- October 28, 1954, Eugene Buechel, SJ
- October 30, 1975, Robert Whiteside
- October 31, 1929, Henry Groethe, SJ

In Your Prayers

Birthdays: October 15, Fr. Tim Hoag; October 21, Fr. Christianus Hendrik, SCJ; October 28, Fr. Gary Oreshoski. Ordinations: October 14, Fr. Christianus Hendrik, SCJ; October 19, Fr. Marcin Garbacz; October 25, Fr. Riccardo Pennati. Necrology: October 6, 1973, Peter Kelly; October 9, 2011, Brian Fawcett; October 10, 1955, Harold Fuller, SJ; October 13, 1954, William Connaughton; October 14, 1906, Peter Rosen; October 14, 1953, Godfrey Nau; October 14, 1962, James Shannon; October 14, 1988, Bernard Shanley; October 16, 1920, Aloysius Menne, SJ; October 16, 1940, Bernard Strassmaier, OSB; October 16, 1955, Joseph O’Connell; October 16, 1982, William Renn, SJ; October 17, 1907, James Gleeson, CSC; October 20, 1982, Robert Demeyer, SJ; October 21, 1929, John Edgeworth; October 23, 1942, Paul Kinney; October 24, 1917, Charles Goergen; October 24, 1975, George Stroh, SJ; October 26, 1921, Arthur Belknap; October 26, 2009, David Orians; October 27, 1947, Amandus Boelaars; October 28, 1954, Eugene Buechel, SJ; October 30, 1975, Robert Whiteside; October 31, 1929, Henry Groethe, SJ.
Blessed Sacrament Parish hosted NPM’s July 22 meeting. The day featured Leah Sedlacek, formerly of Rapid City and currently working for FOCUS, a campus outreach that pursues college students with intentionality and love, inviting them into a growing relationship with Jesus and the Catholic faith. To a group of about 40 attendees, Sedlacek gave her perspective about beauty in the new evangelization, beauty in the liturgy and music in the liturgy.

The next Rapid City Chapter NPM meeting will be on Saturday, October 7, at St. Therese of the Little Flower Parish in Rapid City. The day’s meeting will feature a concert of the Rapid City Diocese’s parishes’ musicians, segments “Name That Hymn” and “Sage on Stage,” followed by remarks by Fr. Kerry Prendiville, parish pastor. Additionally, on October 7, the awards luncheon will be held.

It is time to nominate individuals for NPM awards and for years of service recognition. This year there are two more awards: Emerging Youth Music Minister and Emerging Music Minister. For awards and their criteria, please refer to the Rapid City Chapter of the Association of National Pastoral Musicians website www.npmrc.org. For questions or clarification about awards, contact Rapid City Chapter co-directors, Jacqueline Schnittgrund, 605-342-6132 or Carman Timmerman, 605-391-4053. Submit completed nomination forms to Pat McDowell, 4833 Pierre St., Rapid City, SD 57702, by Monday, September 25.

To register for the awards luncheon event, contact Pat McDowell at 605-787-0638 or patmcdowell@gmail.com by Monday, October 2, 2017. There will be a charge of $15 for the catered awards luncheon. Please make check out to NPM and pre-pay by sending check to McDowell.

All Rapid City Diocese music ministers and clergy are welcome to attend the 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, go to our website www.npmrc.org or Facebook page www.facebook.com/NPM RapidCityChapter.
2017 Diocesan Youth Rally: ‘We are all called to encounter Jesus’

BY BECKY BERRETH

“What are you looking for?”

That is the question posed by this year’s Diocesan Youth Rally speakers Bob Rice and Sean Forrest. The two are the featured speakers at the Oct. 8 event held at the Terra Sancta Retreat Center and open to youth sixth grade through seniors in high school.

“This year’s theme — Encounter: What are you looking for? — is based on the call of the first disciples of Jesus, traditionally known as Sts. Andrew and John,” said Craig Dyke, director of youth and young adult ministry for the diocese. “The question we must ask is, have we consciously encountered the divine person of Jesus Christ or do we pass him by like a stranger on the street? In the journey of a Christian, we are all called to encounter Jesus, which allows us to live as his disciples, and then go forth as missionary disciples for him.”

“We all are looking for something that will fulfill our lives. Maybe it is being successful at a sport, getting great grades, being handsome/beautiful, making it into the best college, or earning lots of money. In fact, we can get quite stressed out about finding those things,” said Rice. “Jesus asks us this question to challenge us: ‘are we looking for the right thing?’”

Forrest said his presentation will be on how following God means doing the work. The day begins with registration at the main chapel entrance at 9 a.m., followed by praise and worship, icebreakers, and introductions. Unlike in years past, Rice and Forrest will present to both middle and high school students in the morning sessions.

“Sean and I have a friendship that spans decades, and it is always a joy whenever I get a chance to do ministry with him,” said Rice.

“We know how to interject when needed and when to just pray for each other,” added Forrest.

The lunch break offers participants a chance to go to confessions before they split up for breakout sessions. Students will come back together for a teen witness presentation, a third group session and 4 p.m. Mass with Bishop Robert Gruss.

“In my brief time here, I have been inspired by the authentic Christian witness of the teens I accompanied to the Steubenville of the Rockies trip as well as on Totus Tuus,” explained Dyke. “I sincerely believe that the mission of evangelization is not set aside for adults only, but is for any Christian regardless of their age. We are echoing the call of St. Paul to the youthful St. Timothy, to the youth of the diocese to not ‘let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.’”

Registration forms can be found online at www.rapidcitydiocese.org/yya or from your parish youth director. Deadline for registration is September 25. Cost for rally is $35 for students and $25 for chaperones. T-shirts may also be purchased for an additional $12. For more information call Craig Dyke or Linda Batman at 605-716-5214 or email lbatman@diorc.org or cdyke@diorc.org.

Raising Children of the Light — Tough Choices for 21st Century Parents

A program for parents, grandparents, clergy, religious, and those working with youth, featuring Youth Rally speaker Sean Forrest will be held at the Cathedral of Our Lady of Perpetual Help, Saturday, Oct. 7, at 7 p.m. Doors open at 6:45 p.m. (There is a 5:30 p.m. Mass at the cathedral.) Registration deadline Wednesday, Sept. 27 with Linda Batman at lbatman@diorc.org or 605-716-5214. The fees are $10 for individuals or $15 for couples.

Forest is an international speaker, performing artist, author, radio host and retreat leader. He speaks to more than 30,000 people annually. He has appeared on EWTN’s “Life on the Rock,” and is the recipient of the “Of God and Youth” award. He is a past winner of the United Catholic Music and Video Association’s award for Best New Artist. He is the founder, president and executive director of Movin’ with the Spirit, Inc., a not-for-profit Catholic ministry dedicated to renewing the church and society. He and his wife Julie are the parents of three children and they live in Connecticut.
Natalie Montoya, daughter of Thomas and Amy Montoya and a junior at St. Thomas More High School, earned the highest possible ACT composite score of 36. Montoya is also a dual-enrolled student at South Dakota School of Mines & Technology. In addition to her studies, she is a volunteer coach with the Rapid City Racers swim team, an organist at Bethlehem Lutheran Church, and a member of the USA powerlifting national team with numerous state records and an American record in bench press.

On average, less than one-tenth of 1 percent of students who take the ACT earn a top score. In the U.S. high school graduating class of 2016, only 2,235 out of nearly 2.1 million graduates who took the ACT earned a composite score of 36.

In a letter to the student recognizing this exceptional achievement, ACT Chief Executive Officer Marten Roorda stated, “Your achievement on the ACT is significant and rare. While test scores are just one of multiple criteria that most colleges consider when making admission decisions, your exceptional ACT composite score should prove helpful as you pursue your education and career goals.”

STM JUNIOR EARNs PERFECT ACT scORE

ALICE ACTIVE SHOOTER TRAINING AT RCCSS

By Becky Berreth

When Tammy Murray burst into the third grade classroom at St. Elizabeth Seton wielding a gun, teachers and staff huddled in the corner attempting to protect each other. After multiple shots towards the group, an ALICE facilitator began yelling, “safety, safety” and the drill was over.

ALICE — Alert, Lockdown, Inform, Counter, Evacuate — training is an active shooter training designed for classrooms, office buildings, and other public areas. Role playing was part of the beginning of the year training at the Rapid City Catholic School System.

“This training is important because the safety of our students is paramount in an emergency situation,” said Susan Oleson following the sessions. “Our students and their families need to feel that we are up-to-date on techniques that will keep their children safe.

“I was struck by the fact that these events play out so quickly and you need to be quick to react. I realized that I now have options for keeping my students safe,” she explained.

Training also included tips for how classroom layout can make it more difficult for an active shooter to enter the classroom and how to best utilize escape routes, including classroom windows.

“We had some great discussion about the buildings and best strategies in our rooms,” said Oleson. “I personally haven’t changed the layout of my room, but I have thought about my plan if I ever need it.”

Robert Aberle, head of guidance and ALICE training facilitator, shows preschool teacher Tammy Murray how to handle a small gun during an active shooter training at St. Elizabeth Seton Elementary School. (WRC photo)

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BHSU Newman Club Golf Tournament

SPEARFISH — The fourth annual Charity Golf Invitational to benefit the Newman Center Capital Campaign was held September 7. Ten golf teams and 15 bunco players competed for prizes. The day was followed by a social that featured the band Straight No Chaser with Msgr. Michael Woster. (Clockwise) A bunco social was held in conjunction with the golf tournament. Men’s winning team consisted of Bill Hughes, Will Graves, Jim Rarick, and Dave Schempf. Mixed team winners included Pat Roe, Mindy Zachery, Terry Hupp, and Jake Eining.

(Photos courtesy Taylor Linn)

How is the one, holy, catholic, and apostolic church structured?

In the church there are the laity and clerics. As children of God, they are of equal dignity. They have equally important but different tasks. The mission of the laity is to direct the whole world toward the kingdom of God. In addition, there are the ordained ministers (clerics), who have the duties of ecclesiastical governance, teaching, and sanctification. In both states of life, there are Christians who place themselves at God’s disposal in a special way through celibacy, poverty, and obedience — for example, consecrated religious (871-876, 934, 935).

Every Christian has the duty to bear witness to the Gospel by his own life. But God walks a special path with each person. Some he sends as laymen, so that they might build up the kingdom of God by their family and occupation in the midst of the world. For this purpose, he bestows on them in baptism and confirmation all the necessary gifts of the Holy Spirit. Others he entrusts with the pastoral ministry; they are to govern, teach and sanctify his people. No one can take this duty upon himself; the Lord himself must send him on his way with his divine power through Holy Orders, so that he can act in the place of Christ and administer the sacraments.

What is the lay vocation?

The laity are sent to engage in society so that the kingdom of God can grow among men (907-913, 910-943).

A lay person is not a second-class Christian, for he shares in the priestly ministry of Christ (the universal priesthood). He sees to it that the people in his walk of life (in school, family, and work) come to know the Gospel and learn to love Christ. Through his faith he leaves a mark on society, business, and politics. He supports the life of the church, for instance, by becoming a lector or an extraordinary minister, by volunteering as a group leader, or by serving on church committees and councils (for example, the parish council or the board of directors of an institution). Young people especially should give serious thought to the question of what place God might want them to have in the church.

“For I know the plans I have for you,” says the Lord, “plans for welfare and not for evil, to give you a future and a hope.”

— Jer 29:11

Movie Review

Home Again (Open Road)

NEW YORK (CNS) — Genteel decorum prevails in the romantic comedy “Home Again” (Open Road). At least, it does so everywhere beyond the confines of its protagonist’s bedroom. The result is a morally mixed film in which kindly characters follow the misguided marital and sexual dictates of contemporary society.

Although the movie opens with the aforementioned main character, Alice Kinney (Reese Witherspoon), in tears, her situation turns out to be more tumultuous than tragic. Recently separated from her British-born, New York-based husband, Austen (Michael Sheen), Alice has returned to her hometown of Los Angeles, her two young daughters, Isabel (Lola Flanery) and Rosie (Eden Grace Redfield), in tow. There they’ve settled into the lavish house in which Alice grew up and which she inherited from her father, John (David Netto), a famous director of 1970s arthouse movies. While out on a liquor-fueled spree celebrating her 40th birthday, Alice crosses paths with a trio of promising but broke filmmakers (Pico Alexander, Nat Wolff and Jon Rudnitsky) and, after falling for one of them, allows all three to live rent-free in her guest house.

There’s a gentle spirit to writer-director Hallie Meyers-Shyer’s feature debut, but the script presents marital breakup as a form of liberation. And, though it coyly avoids having the romantic leads sleep together within hours of meeting each other by sending Harry off to worship the porcelain idol, Meyers-Shyer obviously takes the duo’s subsequent fling as a given.

Unsound but not obnoxious, the film will easily be parsed by grownups, for good and ill. The entertainment value of the positive residue, however, is slight at best. The film contains a benign view of divorce and cohabitation, comic bawling, a few uses of profanity and at least one rough and about a half-dozen crude terms. 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

All Saints..................................A-II
It...............................................L
Logan Lucky.............................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.