The beatitudes are not cheap words for those who think they know it all yet do not commit to faith; they are the fruit of a hopeful heart that yearns for peace and happiness, Pope Francis said.

Christ’s response to the longings and aspirations of those seeking a life of happiness are not a “product of those prophets of doom who seek only to spread dismay” or “mirages that promise happiness with a single ‘click,’ in the blink of any eye,” the pope said on Jan. 16, celebrating his first public Mass in Chile.

“The beatitudes are born of the compassionate heart of Jesus, which encounters the hearts of men and women seeking and yearning for a life of happiness,” he said.

A sea of yellow and white flags waved throughout O’Higgins Park as Pope Francis arrived in his popemobile, greeting the estimated 400,000 people. By the middle of the Mass it was 82 degrees. Pilgrims shielded themselves from the sun with ball caps and sun hats.

Despite several acts of vandalism and protests against the pope’s visit that made headlines in the Chilean capital, there was an atmosphere of joy and hope as crowds sang a traditional Latin American hymn welcoming the pope.

“Together like brothers, members of one church, let us go walking toward the Lord’s encounter,” the faithful sang.

The offertory gifts included a statue of a Moai from Easter Island, sculpted by artist Pau Hereveri Tepano. Some of those present at the Mass traveled the nearly 2,300 miles from Easter Island.

The gifts also included an earthenware piece depicting the Quasimodo, a traditional Chilean procession during Holy Week, when men and women in traditional dress go, on horseback, to give Communion to the sick and elderly who cannot make it to church. A green truck represented the truck that St. Alberto Hurtado used to drive around the community to help the poor.

Reflecting on the Gospel reading from St. Matthew, Pope Francis said Jesus’ proclamation of the beatitudes is the answer to those who seek an encounter with him.

Jesus’ first act before preaching, the pope said, was to “look out and see the faces of his people.”

“Those faces awaken God’s visceral love. Jesus’ heart was not
A New Years resolution to bring God's abundant blessings

We find ourselves in the second half of January already. Christmas and New Year’s Day are distant memories for many people. New Year’s Day is that “getting me through winter.” The beginning of each new year can also be a time where people re-focus their lives. This comes about through New Year’s resolutions. With great resolve and determination, a new course is set for ourselves. New Year’s resolutions should have a positive impact on our lives, bringing about new blessings. Otherwise, we wouldn’t resolve to make them in the first place. Shouldn’t resolutions make us feel better, never worse?

But a month or two down the road, New Year’s resolutions can become a source of depression and unnecessary stress or foster disappointment if the resolutions are unattainable or we experience failure in carrying them out and they becomes just another list of things we had hoped to do.

I would like to offer one resolution for everyone in the diocese. This is already part of everyday life for some of you, but my prayer is that it becomes a part of everyone’s lives. I guarantee that this resolution will bring God’s abundant blessings upon us as individuals, upon your families, your parish community, and our diocese. When practiced with desire, determination and discipline, lives will be changed and enriched in ways you cannot yet imagine. Guaranteed!

The resolution? Spend a half hour each week with your evenings, how you will spend your weekends, what you read, who 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.

Jean Jacques Olier, founder of the Sulpicians, notes that prayer, in its simplicity, “is contained in these three things: To look at Jesus [to fall in love]; to unite ourselves to Jesus [to stay in love]; and to act in Jesus [and it will decide everything]” (my emphasis added in the brackets).

What keeps a person from pursuing this relationship with reckless abandon, like a man who has found the love of his life? There are many reasons. We all have our own. Often it is because we are looking for fulfillment in other things besides Jesus. In other words, we are seeking fulfillment in idols. Or we see prayer as another “thing” to do.

Salvation in Jesus is meant for everyone, and therefore it must be simple — uncomplicated. This is why daily prayer is so important, but also so simple — gazing on the one we love and the one who loves us.

The work of staying in love with God is about remaining steady and committed to prayer, even if such prayer is one long exercise in suffering the absence of a felt presence of God. The blessings we seek cannot be attained through our own strength but must be received as a gift, when the Lord chooses to give them. We must wait on the Lord. When we succumb to the temptation to skip regular prayer, Jesus chooses to remain intimately present, even though we might not feel anything. His love deepens in our hearts in the painful, felt absence.

Recently, while on retreat, this question for meditation was proposed. “In prayer, have we lost our expectation of intimacy with Jesus?” Perhaps this is why people struggle to enter into a daily life of quiet prayer. They have lost their expectation of intimacy with Jesus. Prayer is not complicated. Perhaps it is we who are complicated and are afraid to love and be loved. Prayer is communion with the Lord and not something we do or accomplish. Jesus desires this union with each of us more than we do ourselves. Jesus is looking for us! “What are you looking for?”

There is so much more that can be said about prayer and its importance in our daily lives that cannot be addressed in a short article. But the New Year has begun. Will you claim this resolution as your own — 30 minutes of daily prayer — and put it into practice? It is the same amount of time as one program you watch on television daily. If so, the year 2018 will be one filled with many graces and blessings, more than you can imagine. It is said that it takes doing something seventeen times in a row for it to become a habit.

Ask the Holy Spirit to lead you into this habitual daily life of prayer. The Spirit is eager to initiate and sustain this union with the Father and the Son. Do not be afraid! Jesus said, “What are you looking for?”

### Bishop’s Calendar

**January 27-February 20, 2018**

**January 27, Saturday**
- 8:30 a.m. Opening of the Social Justice Workshop, Terra Sancta
- 10 a.m. Sioux Spiritual Center Board Meeting, Chancery

**January 28, Sunday**
- 5:30 p.m. Mass, Dinner with Newman Center Students, St. Joseph, Spearfish

**January 29, Monday**
- 9 a.m. All-School Mass, Cathedral
- Noon, Deacon Council Executive Committee Meeting, Chancery
- 6 p.m. Men in Black Basketball Event, St. Thomas More High School

**January 30, Tuesday**
- 10 a.m. College of Consultants Meeting, Rapid City

**February 1, Thursday**
- 10:30 a.m. Meeting with Priests, Philip

**February 2, Friday**
- 11:15 a.m. First Friday Mass/Luncheon, Cathedral

**February 3, Saturday**
- 5:30 p.m. Mass, Blessed Sacrament Church, Bison

**February 4, Sunday**
- 8 a.m. Mass, St. Isidore Church, Ralph
- 10:30 a.m. Mass, St. Anthony Church, Buffalo

**February 7, Wednesday**
- 9:30 a.m. Cabinet Leaders Meeting, Chancery

**February 8, Thursday**
- 8 a.m. Chancery Staff Gathering, Terra Sancta

**February 9, Friday**
- 11 a.m. Mass/Lunch, St. Martin Monastery

**February 10, Saturday**
- 4:30 p.m. CT Pre-Confirmation Meeting, St. John Church, Ft. Pierre
- 5:30 p.m. Confirmation Mass

**February 13, Tuesday**
- 11:30 a.m. Western South Dakota Catholic Foundation Executive Council Meeting, Chancery

**February 14, Wednesday**
- 5:30 p.m. Ash Wednesday Mass, Cathedral

**February 15, Thursday**
- 8 a.m. Investment Committee Meeting, Chancery
- 9 a.m. Finance Council Meeting, Chancery

**February 18, Sunday**
- 2 p.m. Rite of Election Mass, Cathedral

**February 19, Monday**
- All Day Presidents’ Day, Chancery Closed
moved by ideas or concepts but by faces, persons. By life calling out for the life that the Father wants to give us,” he said.

The people of Chile, he added, know about rebuilding. They continue to “get up again after so many falls.”

“This is the heart to which Jesus speaks; that is the heart for which the beatitudes are meant,” the pope said.

By proclaiming the poor, those who mourn and the afflicted as blessed, Jesus “shakes us out of that negativity” and “the sense of resignation tends to isolate us.”

By proclaiming the poor, those who mourn and the afflicted as blessed, Jesus “shakes us out of that negativity” and “the sense of resignation tends to isolate us.”

Christians, the pope said, are also called to be peacemakers and work for reconciliation by “going out of our way to meet someone having a difficult time, someone who has not been treated as a person, as a worthy son or daughter of this land.”

“This is the only way we must forge a future of peace, to weave a fabric that will not unravel,” Pope Francis said.

Among the bishops concelebrating the Mass was Bishop Juan Barros, whose appointment as bishop of the Diocese of Osorno sparked several protests ahead of the pope’s visit. Bishop Barros’ former mentor, Father Fernando Karadima, was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

Santiago’s metro opened early for pilgrims to attend the Mass.

Veronica Ruiz, an Argentine living in Chile, was on a packed train with her brother, daughter and son-in-law. She said she planned to see Pope Francis in Peru during his Jan. 18-21 visit. They were prepared for a long wait with food, water and sunscreen.

“We have been Catholics all our lives, and to see the pope fills us with energy. We got up at 3 a.m. to be here, and we are so excited that we don’t know if we slept or not; but, never mind, we are here now and very happy to be there.”

At O’Higgins Park, people from all over Chile arrived by bus hours before the Mass.

Police on horseback kept pilgrims orderly. Many pilgrims lined up to buy souvenirs — flags, bags, key rings and photos featuring Pope Francis.

One Chilean woman, who identified herself only as Claudia, was there with her husband and four children, ages 13, 8, 3 and 1.

“Even though some of my children are very little, we think it is important they see this. We want our faith to go out on to the streets and not just be in the church,” she said. “Huge Masses like this make us feel that God is alive and present in our lives.”

Contributing to this story was Jane Chambers in Santiago.

People attend Pope Francis’ celebration of Mass at O’Higgins Park in Santiago, Chile, Jan. 16. (CNS photo/Paul Haring)

Women in traditional dress carry crosses as Pope Francis celebrates Mass at O’Higgins Park in Santiago, Chile, Jan. 16. (CNS photo/Paul Haring)
Eileen Sullivan Rotert, 76, former WRC editor

Mary Eileen Sullivan Rotert, age 76, passed away on January 16 at Maple Crest Care Centre, Belvidere, Ill. She was formerly of Lemmon, Rapid City and Sturgis. She was cremated and a Mass of Christian Burial will be held at St. Mary Catholic Church, Lemmon at a later date, and burial will follow at Greenhill Cemetery also in Lemmon.

Eileen Sullivan was born on May 31, 1941, to John L. and Marguerite M. (Klinkhammer) Sullivan. She graduated from Lemmon High School and Black Hills State College in Spearfish. On August 3, 1959, Eileen married James A. Rotert at St. Mary Catholic Church in Lemmon; they had four children.

Eileen spent most of her working life in journalism. Before retiring in 2004, she served as the editor of the West River Catholic newspaper for the Diocese of Rapid City. She earned a number of journalism awards, especially for her writing about women in the church. Eileen was an Associate of the Sisters of the Holy Family.

After retirement, Eileen left her beloved South Dakota to be closer to her children and lived in Florissant, Mo., and Rockford, Ill. She maintained her love of learning and her passion for nature throughout her life. Her grandchildren were her greatest joy.

Eileen leaves, to cherish her memory, her four children, daughters: Barbara Bennett, Michelle Rotert, and Catherine Sylve all of Illinois and one son: Patrick Rotert of Spearfish; their families; three siblings, Joe Sullivan of Ottawa, Ill, Jim Sullivan of Mandan, N.D., and Patricia Fletcher of Chicago, Ill; and many nieces, nephews, cousins and lifelong friends. She is predeceased by her parents and her former husband.

Memorials may be made to the National Audubon Society at audubon.org.

Sacred Heart Parish of Aberdeen SD is currently accepting applications for a Parish Director of Discipleship & Evangelization

The incumbent will assist the Pastor with the formation needs of Sacred Heart parishioners. Responsibilities include planning, organizing and sometimes leading parish events, training and programs as well as recruiting, equipping and forming discipleship leaders to further the mission of discipleship and evangelization within the parish and community. A detailed Job Description can be found at www.sacredheartaberdeen.net, or at the Parish Office. Please send inquiries and resumes to Father Mark Lichter, 502 2nd Ave SE, Aberdeen SD 57401.

The Diocese of Cheyenne has an opening for the Chancellor position

The Chancellor assists the Diocesan Bishop in the administration of the diocese. The Chancellor serves as the principal ecclesiastical notary of the diocese and as a notary public. Submit an application, letter of interest and a current resume by mail, e-mail, online, or in person by February 28, 2018 to: Tammy Skala, Human Resource Director, Diocese of Cheyenne, 2121 Capitol Ave, Cheyenne, WY 82001, Office: 307-638-1530, tskala@dioceseofcheyenne.org. Find all information online, including complete job description and application: www.dioceseofcheyenne.org/employment.html.

Job Opening Director of Music/Liturgy Ministry — Watertown, SD

Individual is responsible for coordinating music and music selections for the parish including Masses, Holy Days and other liturgical celebrations. The candidate must be proficient in organ/piano. The candidate will coordinate all persons involved in liturgical ministries as well as oversee the aesthetic decor of the worship space. Along with a joyful and faith filled presence we hope for a person who can interact with a variety of people and lead choirs and instrumentalists. Background check and Safe Environment Training is required.

For a more complete job description please email our parish at office@icparishwater town.org. Qualified applicants should submit a letter of interest, a resume and three references to: Fr. Paul Rutten, Pastor, Immaculate Conception Parish, 309-2nd Ave SE, Watertown, SD 57401.

Derr Foundation

4th Annual Golf Tournament

The following businesses were gracious enough to sponsor a hole for the tournament:


We would also like to thank all of our generous donors including: Golf Clubs at Red Rock, Mackenzie River Pizza, Mt, View Chiropractic, Colonial House, Five Guys Burger and Fries, Independent Ale House, Smoking Gun Range, 1st Stop Gun Shop, Arrow Head Country Club, The Plantsmyth, Scheels, and many others too numerous to name here.

Because of all of your generosity we were able to provide the Derr Foundation with the funds they need to keep assisting our veterans.

We look forward to your support for the 4th Annual Golf Tournament in July 2018. See you then.

Eileen Sullivan Rotert

Obituary

January 2018
Dear Brothers and Sisters in Christ,

The gift of Christmas is now behind us. We give thanks for the Father’s generosity in the birth of his Son, Jesus, who brings us the gift of salvation.

The Annual Diocesan Appeal for 2018 is well underway and many of our faithful have given to the Lord wholeheartedly, imitating his generosity to us. The prayers and generous support of many people across our diocese allows us to continue the Lord’s work, building God’s kingdom. I am deeply grateful.

I invite you to join the many Catholics across the diocese in supporting our mission. Please take time to reflect upon the many blessings the Lord has given you and your family asking the Holy Spirit to reveal what the Lord is asking in light of supporting this year’s diocesan appeal. Your generous support enables us to carry forward Christ’s work in western South Dakota.

May we all come to experience more deeply the joy of making our return to the Lord for his many blessings. As this New Year begins, it is my hope and prayer that God’s grace and peace will be poured upon you and your families in abundance.

Sincerely in the peace and joy of Christ,

Most Rev. Robert D. Gruss
Bishop of Rapid City

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I will pray for the appeal and those it serves.
PLEASE PRINT:

Name ________________________________
Spouse ________________________________
Phone # ________________________________
Street ________________________________
City ________________________________
State ___________ Zip ________________
Parish ________________________________

THANK YOU FOR YOUR PRAYERFUL SUPPORT OF OUR DIOCESAN MINISTRIES

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Diocese of Rapid City Annual Appeal 2018

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

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

If interested in an automatic bank payment or credit card payment, please contact your parish office for a pledge envelope or call Elizabeth Siemieniak, 605-343-3541

*Reminder statements are mailed quarterly.
For a complete listing of diocesan ministries, see the appeal brochure.
What is shared in this article is important because it is at the heart of who we are, that is, the Diocese of Rapid City. Yes, all of us who live in western South Dakota, and especially those of us who are Catholic, make up the diocese. This article helps us all understand the relationship of the Diocesan Pastoral Plan (DPP) and the Stewardship Initiative (SI). They really are the same thing, we started the Stewardship Initiative before the DPP was developed but they are a cohesive whole.

The DPP gives us our mission. It tells us what we are called to do as members of the diocese. We are called to attract and form intentional disciples who joyfully, boldly and lovingly live and proclaim the gospel of Jesus Christ …” This is not a project to be accomplished. We never stop attracting and forming disciples. We never stop living and proclaiming the gospel of Jesus Christ. It is our mission. It is a way of life. It is why we exist!

The SI calls us to generous hospitality, lively faith and dedicated discipleship. We never stop being hospitable, fully living our faith or becoming disciples and move on to something else. Like our mission, stewardship is a way of life.

The DPP and the SI are two ways of expressing the same mission. First of all, both are grounded in a relationship with Jesus. A relationship with Jesus is what drives us and shapes the rest of our life. At the heart of being a disciple is meeting Jesus. Once that happens, everything in life flows from and leads to that relationship. We encounter Jesus in prayer, in the sacraments and in those who have already encountered him.

Those who have encountered Jesus want to share Jesus with others. We are called to attract others (DPP) into an encounter with Jesus, into discipleship. We do that through generous hospitality (SI). Making room in our lives for one another and especially for those who struggle to know Jesus, is the first step and the ongoing responsibility of the disciples of Jesus. It is a constant calling to others to come and see. It requires kindness, patience and generosity. It is meant to be attractive.

Those who are attracted are then formed into disciples (DPP). A relationship with Jesus leads to a desire for more. The more that we are invited to experience is what we are called to do as members of the diocese. We are called to dedicated discipleship (SI). We have to get out there and share the good news. The hope is that more and more people will joyfully, boldly and lovingly live and proclaim the gospel of Jesus (DPP).

So you see, generous hospitality is meant to attract disciples. Lively faith is all about forming intentional disciples. Dedicated discipleship leads us to proclaim and live the gospel of Jesus Christ. All of this together is the new evangelization. This is all about the new evangelization, the call of our recent popes to share the good news, the gospel of Jesus Christ with not only those who have never heard about Jesus, but more importantly with those of us who have heard but have not really been formed. The Diocesan Pastoral Plan and the Stewardship Initiative are our plan for the new evangelization. They are about encountering Jesus anew and they are about us being formed and shaped anew in discipleship. They are about us becoming who we are destined to be. We are called to be intentional disciples who joyfully, boldly and lovingly (in a lively way) live and proclaim the gospel of Jesus Christ.

I believe that this is the desire deep inside each one of us who make up the Diocese of Rapid City. We want to be dedicated disciples who proclaim the gospel. We want to do that in our families, in our work places and schools and in our community as a whole. We want lives that are joyful and loving. We want to be generous and bold in living our faith. Simply said, we really desire to know Jesus and share Jesus with one another.
### January 25, Thursday
- **Beginning Experience, Separated, Divorced, & Widowed Support Group, Coping with Life Alone**: Nine week, non-denominational group open to all Christian men and women. Begins at 7 p.m. at St. Therese the Little Flower Church, Rapid City. Newcomers welcome through Feb. 8. $30 registration fee, scholarships available.  
  Office of Vocations 605-716-5214 or mmormich@diorc.org.

### January 27, Saturday
- **Social Justice Winter Workshop, “Rock Bottom: Addiction, Prison, Suicide”:** How can we help our loved ones who are hurting? Speakers address prison ministry, addiction recovery, and suicide prevention. Registration at the door $35, $15 students. [ttervasacta.org](http://ttervasacta.org).

### January 28, Sunday
- **Roe vs. Wade Memorial Observance**: Held at St. Therese the Little Flower Church from 1:30-3:30 p.m. with reception to follow. Includes speaker Stephanie Hatley along with scholarship presentations.  
  Diane Ange 605-721-3065.

### January 29, 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.  
  Janece Rieman 605-343-5547 or George Wallace 605-721-3811.

### January 31, Wednesday
- **Deadline for submissions**. 
  Paper mailed Tuesday, February 20.  
  605-343-3541  
  lhallstrom@diorc.org  
  bberreth@diorc.org

### February 2, Friday
- **World Apostolate of Fatima**: First Friday prayers and devotions 6 p.m. in the Sacred Heart Chapel, Cathedral of Our Lady of Perpetual Help. First Saturday, February 3, begins with prayers at 7:45 a.m. followed by 8 a.m. Mass and exposition in Our Lady’s Chapel, Cathedral.  
  Dr. Kopriva 605-343-6202.

### February 3, Saturday
- **Seminary Information Day**: St. Meinrad Seminary is hosting an information day at Chadron State College from 10 a.m.-4 p.m. Learn about priesthood, seminary life, and discerning the call. Open to men ages 18-40. No cost. Transportation will be provided.  
  Office of Vocations 605-716-5214 or mmormich@diorc.org.

### February 16, 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. Required for couples doing marriage prep in the diocese. Ends February 18.  
  terrasancta.org/heart2heart.
- **Benedictine Weekends**: An opportunity to come and see religious community life. Weekend begins at 4 p.m. and ends 2 p.m. Sunday. Open to single, divorced or widowed Catholic women ages 18 and older. Held at St. Martin Monastery. Next weekend April 20-22.  
  Sister Mary Wegher 605-343-8011 or srmarywegher@yahoo.com.
- **Sturgis Lenten Dinners**: Held every Friday during Lent at St. Francis of Assisi Church, Sturgis. Begins at 5 p.m. with Stations of the cross, Mass 5:30 and Dinner at 6 p.m. Free will donations benefit St. Martin Chapel and St. Aloysius Cemetery.

### February 23, Friday
- **Fourth Day Cursillo Retreat**: Discover your special God-given talent (charism). Day includes the Initial Discernment of these gifts. Held at Terra Sancta. Begins at 5:30 p.m. Continues Saturday at 7:30 a.m. with a light breakfast. Everyone welcome.  
  Audrey Lang 605-431-0872 to register.

### February 24, Saturday
- **Natural Family Planning**: Seminar for engaged couples or anyone wanting to learn more about natural family planning. To be held at the Blessed Sacrament Church, Rapid City, from 9 a.m.-noon. Next seminar March 17 at St. Joseph, Spearfish. Preregistration required.  
  Amy 605-716-5214 or ajulian@diorc.org.

### February 26, Monday
- **Silent Retreat**: Directed silent retreat is led by Father Mark McCormick. Includes time for adoration, confession, rosary, Mass and quiet. Sponsored by the Offices of Faith Formation and Family Life Ministries.  
  Amy 605-716-5214.

### Standing Events
- **Centering Prayer**: Held Wednesdays at 5 p.m. at Terra Sancta. Led by Sandi Ohlen. Please use south patio entrance and join the group in the Solarium at Terra Sancta.
- **OLPH Eucharistic Apostles of Divine Mercy**: First Saturday, 9 a.m., Cathedral of Our Lady of Perpetual Help.  
  Pam Ekberg 605-719-9669.
- **Prayer and Lectio**: Thursdays 6:30 p.m., St. Martin Monastery.  
  Sister Marmion Howe, OSB, 605-343-8011.
- **Patriotic Rosary**: Thursdays 6 p.m., Blessed Sacrament Church, Rapid City.  
  Ellen Robertson 605-718-9909.
- **Diocese Mercy Chaplet**: Sundays, 3 p.m., Cathedral of Our Lady of Perpetual Help. Followed by the patriotic rosary.  
  Ellen Robertson 605-718-9909.
- **Family Rosary**: Sundays, 7 p.m., St. Therese the Little Flower Church, Rapid City.  
  Mark Biggs 605-343-2467.
- **Hope for New Life Jail Ministry**: Third Monday, 7 p.m., Catholic Social Services.  
  Tony Galles 605-348-2301 or Mary Sperlich 605-342-9343.
- **Vocation Discernment Retreats**:  
  Sister Mary Wegher, OSB, 605-343-8011.
- **Spiritual Direction**: At St. Martin Monastery.  
  Sr. Margaret Hinker, OSB, or Sr. Edna Marie Stephenson, OSB, 605-343-8011.
- **Diocese Mercy Image**: Would you like to host a traveling Divine Mercy Image in your home for up to 27 days to pray the Divine Chaplet/Novena? A rosary and information about the image are included.  
  Georgine 605-441-8140.
- **Spanish Bible Study**: Learn about the Catholic faith, from 5:45-7:30 p.m., at Blessed Sacrament Church, Rapid City, room 107. Everyone welcome. Aprendiendo nuestra Fe Catolica los Miércoles de 5:45-7:30 p.m. Todos estan bienvenidos, salon 107.  
  Maria Munoz 605-791-3430.
- **Tutors Volunteers Needed**: Overcoming the language barrier ministry at Blessed Sacrament Church, Rapid City, is looking for volunteers interested in helping adults with English reading, writing, and speaking skills. Participants will be introduced to the Laubach Way to Reading with an emphasis on English language learners.  
  Christine Leichtnam 605-342-8598, 8cleicht@rap.midco.net or Maria Munoz 605-791-3430.

### Catholic Medical Association Masses
The Sacred Heart of Jesus Catholic Medical Association invites all parishioners to join them for the First Friday Sacred Heart of Jesus Mass. All Masses start at 5:30 and are followed by fellowship:
- **February 2**  
  St. Isaac Jogues, Rapid City, Fr. Ed Witt
- **March 2**  
  Terra Sancta, Rapid City, Fr. Michel Mulloy
- **April 6**  
  Lead/Deadwood, Fr. Leo Haussmann

### Events Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
</tbody>
</table>

### Contact Information

**Dr. Paula Sorensen • Dr. Jason Hafner**

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- 2626 W. Main St., Suite 4, Rapid City, SD 57702 (Next to Pizza Hut)
- 605-399-3811
- 1-877-399-EYES (393-9763)
- invisionoptical.org

**Kinkade Funeral Chapel**
- 1235 JUNCTION ST, STURGIS, SD 57703
- 347-3336
Jesus or Satan: With whom will you stand this year?

As we begin this new year, we would be remiss if we did not take the opportunity to reflect and examine our relationships and how they influence the way we live out our lives as followers of Christ.

“Stewardship: A Disciple’s Response” states, “Becoming a disciple of Jesus Christ leads naturally to the practice of stewardship. These linked realities, discipleship and stewardship, then make up the fabric of the Christian life in which each day is lived in an intimate personal relationship with the Lord.”

Let us begin 2018 first by praying for a greater desire within our own hearts to truly live a life in union with Christ. Every time we celebrate the Mass, as we prepare to receive the Real Presence of Jesus, we pray, “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

At the heart of who we are, there is a real thirst and hunger to open wide the door of our hearts and have our Lord Jesus Christ enter and completely heal us. Yet, at the same time, we struggle to do so because of temptation and the pattern of sin that continues to plague our lives leaving us empty, unfilled and unhappy.

This struggle is actually a spiritual battle that is being waged within each us, whether we want to believe it or not. At the center of this spiritual battle is the battle for our very souls.

St. Ignatius of Loyola, a former soldier, offers a powerful reflection of this reality in his Spiritual Exercises. In his “Meditation of the Two Standards,” he compares our spiritual lives with that of a soldier who must decide which standard (flag) to stand with, to be loyal to, to fight for.

The two standards are that of Jesus and of Satan. Jesus says in the Gospel of Luke, “Whoever is not with me is against me” (Lk 11:23). He invites us to place ourselves firmly under his standard.

Both because of the temptations of the Evil One and our own fallen nature, we have a tendency within ourselves to get stuck somewhere in between Christ and the world (Satan, our own ideas and plans and all that is not of God), wanting to have both. In the end, this prevents us from truly having to make a decision to follow Jesus, to give testimony and witness to his life within us.

The Greek word for testimony is ἀρετή, meaning martyr, implying that at the heart of testimony there is not only a personal and first-hand knowledge of Jesus, but also a willingness on our part to risk it all for Christ — to be true light to the world.

We hear these challenging and uncomfortable words in the Book of Revelation: “I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, will I spew you out of my mouth” (Rev 3:15). This is the indecision that leaves us in the gap between standing under the flag of Jesus and coming under the flag of the world.

The question we are called to ponder and wrestle with in our lives is, “Who are you with? Team Jesus or Team Satan? Whose flag are you waving? Are you firmly in one camp or the other, or are you wavering somewhere between the two?”

Knowing the reality of living under these two standards is helpful in answering these questions. Under the standard of Jesus, we are ALWAYS drawn to the Advocate, the Good Father, the perfecter of human nature. We experience unity.

Where is the unity in your heart today? In John 17, Jesus calls us to oneness of heart: “The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (Jn 17:22-23).

On the flip side, the evil one always brings division and darkness. When we are tempted to keep hidden our fears, doubts, anger and sorrows and when our hearts are divided and restless, we are not standing under Jesus’ standard.

Likewise, when we come under the standard of Jesus we are all about courage and communion. However, when we follow the standard of Satan we are filled with inadequacies and have the tendency to isolate ourselves from family, friends and one another.

When we come under the standard of Jesus, we are filled with humility, happiness and hope. We experience a deep sense of joy being held by God the Father who loves, delights and rejoices in us. When we fall into the trap of coming under the flag of Satan, we are filled with disappointment, discouragement, doubt and despair. Despair is a dangerous place in which to be because we lose our sense of direction completely, of being called by God, who does indeed have a mission and purpose for our lives.

Lastly, when we come under the standard of Jesus, we experience belief and forgiveness rather than unbelief and unforgiveness, which are the marks of Satan’s standard. The enemy wants to keep hidden our fears, doubts, anger and sorrows. The enemy wants us to keep these to ourselves, rather than relating and bringing them to the heart of Jesus — the way, the truth and the life.

It is in our fears, doubts, anger and sorrows that the enemy plays around with us and begins to bind us, taking us down dead-end streets that only lead to emptiness, darkness and sadness within us. But when we are able to relate our fears, doubts, anger and sorrows to Christ, bringing them out of darkness and into the Light, he leads us to freedom, joy and happiness.

In this New Year, may you take some time to examine the movements your heart experiences and ponder more deeply what that says about who you stand with and which flag you are waving.
Social faux pas: Recompense for a serious mistake

I won’t venture into classical Roman literature, which is not my forte, but I will say with assurance that the greatest modern Latin pun was the result of a schoolgirl prank. In 1844, General Charles James Napier, commanding a British army during the heydays of imperialism in South Asia, was ordered to subdue the province of Sindh (which is now in Pakistan). His methods were criticized in Parliament, and young Catherine Winkworth remarked to her teacher that Napier’s report to his superiors should have been a one-word double-entendre, “Peecevav,” (literally, “I have sinned,” but also, phonetically, “I have Sindh”). Miss Winkworth sent her pun to the humor magazine “Punch,” which then published it as a factual report from Napier under the headline, “Foreign Affairs.” General Napier later commented that, “If this was a piece of rascality, it was a noble piece of rascality.”

Alas, I can claim no such nobility for my own recent fall into grave literary sin, which involved my annual books-for-Christmas column (not published in the WRC). There, I described my old friend, Leon Kass, as a lifelong Chicago Cubs fan. This was very, very bad. For as I have long known, he is a lifelong Chicago White Sox fan, and to ascribe enduring Cub fanhood to a Chisox partisan is the baseball equivalent of describing Ronald Reagan as a lifelong communist. I can only imagine my reaction if some scribe had, stupidly, described me as a New York Yankees fan; but Dr. Kass, a true gentleman, merely noted that, when his beloved Pale Hose finally won the World Series in 2005, he had written that this miracle “proved ... that not all hope is foolishness.”

So: may my fingers freeze on the keyboard before I ever again locate Leon Kass’s baseball rooting interests on the North Side of Chicago: Mea culpa, mea culpa, mea maxima culpa!

In addition to a firm purpose of amendment, though, a confession of grave sin should also include a suitable penance. My self-chosen penance, which is really no penance at all, is to make my unconvincable error the occasion to suggest that my readers use all those unexpired Christmas gift cards to Amazon, Barnes & Noble, or whatever, to thicken their personal libraries with three more books written or edited by Leon Kass.

First among equals here is “Toward a More Natural Science: Biology and Human Affairs.” Bioethics is a cottage industry today, and far too much of the bioethics professorate functions as a permission-slip industry for those advancing dubious projects under the banner of the new genetics. In sharp contrast, “Toward a More Natural Science” offered a brilliant introduction to deep thought at the intersection of science and moral reasoning, just as bioethics was taking off. Decades after its first publication, it remains an essential primer in a crucial field of reflection, the moral health of which is critical to the human future.

Then there is “Wing to Wing, Oar to Oar: Readings on Courting and Marrying,” an annotated anthology Leon Kass assembled and edited with his late wife, Amy. Leon and Amy Kass were the premier husband-and-wife teaching team of the past half-century; they knew how to summon from university students the best thinking of which they were capable; and one result of those labors at the University of Chicago is this collection of readings from a host of sources on some of the most important questions of life. Unapologetically pro-marriage, this mini-library between two covers — which includes selections from Jane Austen and Thomas Aquinas, Erasmus and Shakespeare, Homer and C.S. Lewis, and many others — also revives the notion of “courtship;” a concept and experience some may be willing to reconsider after our national dog-paddle through the cesspool of sexual harassment.

The “Beginning of Wisdom: Reading Genesis” is another by-product of Leon Kass’s exemplary teaching: a fresh exploration of the first book of the Bible, undertaken without theological presuppositions, in order to unpack what Genesis has to say about the perennial human struggle to find the truth, live in it and through it, and chart a decent, honorable path through history. Agree or disagree, wrestling with Kass’s interpretations of this foundational text in the civilization of the West will arm those willing to fight for that civilization’s future with some tools necessary for the battles ahead.

And once more, with feeling: White Sox, not Cubs! George

Checks and Safeguards Ignored

Protesters hold a banner and placards as they demonstrate against a euthanasia law in this file photo in Brussels. Catholics in Belgium are concerned the country’s euthanasia law is being abused to kill patients without legal checks and safeguards. January 12, Auxiliary Bishop Jean Kockerols of Mechelen-Brussels said “not just the church’s hierarchy, but doctors and medical professionals as well” were concerned. (CNS photo/Laurent Dubrule, Reuters)

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

“Dear children! Today I am bringing to you my Son Jesus for Him to give you His peace and blessing. I am calling all of you, little children, to live and witness the graces and the gifts which you have received. Do not be afraid. Pray for the Holy Spirit to give you the strength to be joyful witnesses and people of peace and hope. Thank you for having responded to my call.” 12/25/17

Prayer Intentions of the Holy Father

For more information, go to: APOSTLESHIPOFPRAYER.ORG

February

Universal: Say “No” to Corruption. That those who have material, political or spiritual power may resist any lure of corruption.
How can it all have a happy ending?

There’s a line in the writings of Julian of Norwich, the famous 14th century mystic and perhaps the first theologian to write in English, which is endlessly quoted by preachers, poets, and writers: But all shall be well, and all shall be well, and all manner of things shall be well. It’s her signature teaching.

We all have an intuitive grasp of what that means. It’s our basis for hope. In the end, the good will triumph. But the phrase takes on added meaning when it’s seen in its original context. What was Julian trying to say when she coined that phrase?

She was struggling with the problem of evil, sin, and suffering: Why does God allow them? If God is both all-loving and all-powerful what possible explanation can there be for the fact that God lets us suffer, lets us sin, and lets evil be present all over the world? Why didn’t God create a world without sin, where we would all be perfectly happy from birth onwards?

Julian had heard enough sermons in church to know the standard apologetic answer for that, namely, that God allows it because God gave us the great gift of freedom. With that comes the inevitability of sin and all its sad consequences. That’s a valid answer, though one that’s often seen as too abstract to offer much consolation to us when we are suffering. But Julian, despite being a loyal daughter of the church and having been schooled in that answer, doesn’t go there. She offers something different.

For her, God allows evil, sin, and suffering because God will use them in the end to create for everyone a deeper mode of happiness than they would have experienced if sin, evil, and suffering hadn’t been there. In the end, these negatives will work towards creating some deeper positives.

Let me quote Julian in the original (the Middle English within which she wrote): Jesus, in this vision informed me of all that I needed answered by this word and said: ‘Sinne is behovely, but alle shalle be wele, and alle shalle be wele, and all manner of thing shalle be wele.’

She shares that Jesus says that sin is “be lovely.” In Middle English, behovely has these connotations: “useful,” “advantageous,” “necessary.” In her vision, sin, evil, and suffering are ultimately advantageous and even necessary in bringing us to deeper meaning and greater happiness. (Not unlike what we sing in our great Easter hymn: O happy fault, O necessary sin of Adam.)

What Julian wants us to draw out from this is not the idea that sin and evil are of little consequence but rather that God, being so unimaginable in love and power, is able to draw good out of evil, happiness out of suffering, and redemption out of sin in ways that we cannot yet grasp. This is Julian’s answer to the question: Why does God allow evil?

She answers by not answering because, in essence, no adequate answer can ever be imagined. Rather, she sets the question into a theology of God within which, beyond what we can imagine at present and beyond what theology can really account for, God’s power and love will eventually make all things well, dry every tear, redeem every evil, erase every bad memory, unfreeze every cold heart, and turn every manner of suffering into happiness. There’s even a hint in this that the final triumph of God will be to empty hell itself so that, indeed, absolutely every manner of being will be well.

In a subsequent vision, Julian received a five-fold assurance from God that God may, can, will, and shall make all things well and we ourselves will see it.

All of this is predicated of course on a particular concept of God. The God that Julian of Norwich invites us to believe in is a God who is precisely beyond our imagination both in power and in love. Any God we can imagine is incapable of making all manner of being well (as many atheistic critics have already pointed out). This is not just true in terms of trying to imagine God’s power, it’s particularly true in terms of trying to imagine God’s love. It’s unimaginable in our present human condition to picture anyone, God or human, who cannot be offended, is incapable of anger, holds nothing against anyone no matter what evil he or she may have perpetrated, and who (as Julian describes God) is completely relaxed and has a face like a marvelous symphony.

The God of our imagination, re-enforced by certain false interpretations of scripture, does get offended, does get angry, does take vengeance, and does meet sin with wrath. Such a God is incapable of making all manner of things well. But such a God is also not the God whom Jesus revealed.

Were we to look into the eyes of God’s, says Julian, what we would see there would “melt our hearts with love and break them in two with ecstasy.”

He makes me lie down in green pastures; he leads me beside still waters ...

Psalm 23:2, NRSV
Franciscan Father Julian Jagudilla, director of the Migrant Center at St. Francis of Assisi Church in New York City, gives a presentation at the church Jan. 11 on the plight of immigration. He discussed the human and societal costs of detention and deportation of people who are in the U.S. without legal permission. (CNS photo/Gregory A. Shemitz)

NEW YORK (CNS) — Catholics have a responsibility to look past the noisy rhetoric of the current debate on immigration and answer the “cry of the poor” by engaging with individuals facing deportation.

That was the focus of a National Migration Week discussion Jan. 11 at the Church of St. Francis Assisi in New York examining the plight of individuals affected by President Donald Trump’s Jan. 25, 2017, executive order on deportation. Presenters discussed practical actions to extend Christian charity and seek justice.


“We’re talking about being correct with our faith response as Christians. Are detention and deportation the right solutions?” Franciscan Father Julian Jagudilla asked the participants. “Are we here for our interests or the interests of the people we serve?” Father Jagudilla, director of the Migrant Center at St. Francis of Assisi since 2012, detailed routes to legal immigration and said there are more than 12 million people who face removal from the United States because of an irregular or precarious immigration status.

The executive order, “Enhancing Public Safety in the Interior of the United States,” described people in the country without legal authorization as being “a significant threat to national security and public safety” and also described the priorities for deporting “removable aliens.”

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There’s an urgency to the work of the S.D.Catholic Conference

When Bishop Paul Swain and Bishop Robert Gruss asked me to begin the South Dakota Catholic Conference this last fall, the Rushmore State joined 43 other states — including our Midwest and mountain neighbors — that already have Catholic conferences. The mission of the Catholic Conference, in a nutshell, is to serve as the church’s institutional ambassador to the public square, keeping the bishops of South Dakota informed on lawmaking, administrative rulemaking, and judicial action at the state and federal level, and to serve as a platform for them to exercise their voice when, as happens with increasing frequency, issues arise in the civic arena that bear on the church’s social and moral teachings.

As our nation’s First Amendment recognizes, religious faith has a vital role to play in the health of our Republic, and the Catholic Conference is an initiative that will ensure that the church has a voice on behalf of the common good.

Elsewhere in the nation, historically, a large wave of state Catholic conferences were born in the immediate wake of the Second Vatican Council, and state-by-state additions have been steady in the intervening decades. The council has been described by some as a “missionary council,” and I think this is important to consider in connection with the birth and growth of Catholic conferences in the post-conciliar decades. They are, in a certain sense, instruments serving the church’s missionary mandate. While my work is focused on the nuts-and-bolts of policy, on being a resource to legislators and citizens alike, there really is a missionary flavor to it, a sense that it’s one way in which the church can be a light to the nations. The New Evangelization at the capitol.

Further, there’s an urgency to the work of the Catholic Conference as a response to the signs of the times. Pope Francis, in his beautiful exhortation Evangelii Gaudium, points out that “the process of secularization tends to reduce the faith and the church to the sphere of the private.” We can certainly attest to this trend in our country. On the contrary, Pope Francis reminds us, “responsible citizenship is a virtue, and participation in political life is a moral obligation.” As the U.S. bishops tell us in Forming Consciences for Faithful Citizenship, “the church’s obligation to participate in shaping the moral character of society is a requirement of our faith.” There are no benchwarmers on our team, and we can’t leave our faith on the sidelines.

So, at root, the fundamental purpose of the Catholic Conference is to spread forth before our fellow citizens in the public square the banquet of the church’s beautiful teachings as a witness to the truth that sets us free, and I hope to equip you to do the same. This banquet, to be clear, is not a list of “No-no’s,” a terse recitation of prohibitions. Rather, it’s a vision for the fullness of life. As the Holy Father puts it, the “Church’s social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ.” The dignity of the human person and respect for the family, the sanctity of life, religious freedom — all of these that form a firm foundation for a just society — to propose these truths is to propose a feast!

As this article goes to press, our neighbors who serve us as elected legislators are gathered in Pierre to do the heavy-lifting of political governance. They’ll engage with one another on a host of issues of importance to our common life as citizens. For their service, we thank them.

It will be my task to track legislation under consideration and to highlight for you those bills that might most benefit from a reading with the church’s social and moral teaching. Visit www.sdcatholicconference.org to stay up-to-date on what’s happening during the legislative session, and if you’re not sure who your district’s Senator and House Representatives are, I encourage you to learn. If you’d like to receive email alerts or provide feedback, send me a note through the website.

Lastly, thank you for your prayers on behalf of our elected leaders and the Catholic Conference.
Western South Dakota Catholic Foundation approves structural amendments at annual meeting

The Annual Meeting of the Western South Dakota Catholic Foundation was held at Terra Sancta on November 28, 2017. This was an important meeting as the foundation changed its structure and updated its goals and strategies.

The board approved major amendments to the WSDCF bylaws and committee structure. One of the most significant amendments changed the maximum size of the board of directors from 50 members to 15 members.

The following members were appointed to one-year terms beginning January 1:

- Msgr. Michael Woster, President
- Bishop Robert Gruss
- Tony Berendse, Vice-President
- Fr. Timothy Hoag
- Harvey Krautschun, Treasurer
- Jim Hulm
- Bonnie Hilt, Secretary
- Timothy Johns
- Tom Ackerman
- Greg Schweiss
- Dodie Brown
- Fr. Bryan Sorensen
- Patrick Goetzinger
- Fr. John Paul Trask

(One seat is still open.)

The mission of the WSDCF remains the same. It is committed to promoting and strengthening the Catholic Church by providing people an opportunity to contribute to a permanent endowment fund and make other types of gifts that will provide financial resources for meeting the spiritual needs of future generations of Catholics in the Diocese of Rapid City.

Grants Awarded

Grant funds totaling $2,082,111 were awarded to the following ministries across the diocese:

- Catholic Social Services
- Diocese of Rapid City Operations
- Diocese of Rapid City Terra Sancta
- Rapid City Catholic School System
- Priests Retirement & Aid Association
- Office of Vocations
- Cheyenne River Ministries
- Red Cloud Indian School
- St. Francis Mission
- Standing Rock Ministry
- St. Francis Fund
- Society of St. Vincent de Paul chapters at Our Lady of the Black Hills, Piedmont, and at the Cathedral of Our Lady of Perpetual Help, Rapid City
- Holy Cross Church, Timber Lake
- Immaculate Conception Church, Rapid City
- Our Lady of the Black Hills Church, Piedmont,
- OLPH Cathedral, Rapid City
- Sioux Spiritual Center
- Casa Maria Retirement Home
- Presentations were made by Greg Schweiss, chair of the Investment Committee, and Pat Goetzinger, chair of the Finance Committee.

Three subcommittees of the Envisioning our Future Task Force reported the outcomes of their discussions and how the foundation will transition those discussions into action for the coming year. Msgr. Woster, president of WSDCF, said, “I am grateful for all the hard work that went into the re-envisioning of the structure and purpose of the foundation the last 18 months. I am confident that with this new focus and energy, the WSDCF will wonderfully serve the needs of the diocese and its institutions for generations to come!”

The next foundation board meeting is scheduled for Feb. 13. “There is a lot to do as the board continues to act as a key factor in meeting the current and future financial needs of the diocese so that its ministries can continue to meet the spiritual needs of Catholics here,” said Tim Henderson, executive director.

Adapted from the WSDCF Winter Newsletter.
Western South Dakota Catholic Foundation
2018 Monthly Masses for the Catholic Heritage Society Members who are living or deceased planned giving donors to the foundation.

<table>
<thead>
<tr>
<th>PARISH</th>
<th>CITY</th>
<th>DATE</th>
<th>TIME</th>
<th>Month</th>
<th>PASTOR</th>
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<tbody>
<tr>
<td>St. John the Baptist</td>
<td>Custer</td>
<td>Monday, February 05, 2018</td>
<td>8:00 AM</td>
<td>January</td>
<td>Rev. Grant Gerlach</td>
</tr>
<tr>
<td>St. John the Evangelist</td>
<td>Ft. Pierre</td>
<td>Wednesday, February 28, 2018</td>
<td>7:00 AM</td>
<td>February</td>
<td>Rev. Ron Garry</td>
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<tr>
<td>Our Lady of Perpetual Help</td>
<td>Rapid City</td>
<td>Tuesday, March 06, 2018</td>
<td>5:30 PM</td>
<td>March</td>
<td>Rev. Brian Christansen</td>
</tr>
<tr>
<td>Our Lady of the Black Hills</td>
<td>Piedmont</td>
<td>Thursday, April 19, 2018</td>
<td>8:00 AM</td>
<td>April</td>
<td>Rev. Andrzej Wyrostek</td>
</tr>
<tr>
<td>Holy Cross</td>
<td>Timber Lake</td>
<td>Sunday, May 06, 2018</td>
<td>10:00 AM</td>
<td>May</td>
<td>Rev. Bryan Sorensen</td>
</tr>
<tr>
<td>Our Lady of the Sacred Heart</td>
<td>Martin</td>
<td>Friday, June 01, 2018</td>
<td>7:30 AM</td>
<td>June</td>
<td>Rev. Tyler Dennis</td>
</tr>
<tr>
<td>St. Ambrose</td>
<td>Deadwood</td>
<td>Sunday, July 22, 2018</td>
<td>8:00 AM</td>
<td>July</td>
<td>Rev. Leo Hausmann</td>
</tr>
<tr>
<td>St. Paul</td>
<td>Belle Fourche</td>
<td>Sunday, August 05, 2018</td>
<td>10:30 AM</td>
<td>August</td>
<td>Msgr. Michael Woster</td>
</tr>
<tr>
<td>St. Martin of Tours</td>
<td>Murdo</td>
<td>Saturday, September 15, 2018</td>
<td>6:00 PM</td>
<td>September</td>
<td>Rev. John Heving</td>
</tr>
<tr>
<td>St. Joseph</td>
<td>Gregory</td>
<td>Sunday, October 07, 2018</td>
<td>10:30 PM</td>
<td>October</td>
<td>Rev. Jonathan Dillon</td>
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<tr>
<td>St. Francis</td>
<td>Sturgis</td>
<td>Sunday, November 11, 2018</td>
<td>9:00 AM</td>
<td>November</td>
<td>Rev. Timothy Castor</td>
</tr>
<tr>
<td>St. Therese the Little Flower</td>
<td>Rapid City</td>
<td>Monday, December 03, 2018</td>
<td>7:00 AM</td>
<td>December</td>
<td>Rev. Kerry Prendiville</td>
</tr>
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See the WRC on Facebook.com/DioceseofRapidCity

50th Anniversary of U. S. Permanent Diaconate

One of the great legacies of the Second Vatican Council was its renewal and encouragement of the order of deacons throughout the entire Catholic Church.

Following the closing of the Second Vatican Council, Pope Paul VI formally implemented the renewal of the diaconate. Since the Second Vatican Council consigned the decision of the restoration of the diaconate to individual episcopal conferences, the bishops of the United States voted in the spring of 1968 to petition the Holy See for authorization. On August 30, 1968, the Apostolic Delegate informed the United States bishops that Pope Paul VI had agreed to their request. To commemorate this anniversary the West River Catholic will feature active deacons monthly throughout the year.

Deacon John & Rose Steffen
Ordained May 24, 2012 in the Diocese of Sioux Falls — Granted faculties to minister in the Diocese of Rapid City by Bishop Robert Gruss.

Assigned to: St. Therese Little Flower, Rapid City
Serving: Area nursing homes
Duties: As assigned by Pastor Fr. Kerry Prendiville
Motto: Ad Majorium Dei Glorium
(For the greater glory of God)

Ministry Highlight: Baptizing grandson William Joseph Steffen “Liam”

Retired

Deacon Marlon & Rhonda Leneaugh
Ordained December 5, 1993 by Bishop Charles Chaput.

St. Isaac Jogues
Rapid City

Duties: Monthly Homily
Ministry Highlight: Presided at my oldest daughter’s wedding & baptized all five of my grandchildren.
Work: Director of Native Ministry for the Diocese of Rapid City

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‘To be or not to be’ — Parsing the implications of suicide

In recent years we have witnessed a growing tendency to promote suicide as a way of resolving end-stage suffering. Physician-assisted suicide is now legal in a handful of states and a number of other jurisdictions are considering laws to legalize the practice. A few years ago on “Nightline,” Barbara Walters interviewed an assisted suicide advocate who summed it up this way: “We’re talking about what people want. There are people who, even suffering horribly, want to live out every second of their lives, and that’s their right, of course, and they should do it. Others don’t want that. Others want out!”

Those favoring physician-assisted suicide argue that getting out of our final agony means essentially redeeming a “get out of jail free” card through committing suicide. At first glance, taking this step would indeed appear to end our troubles definitively. But what if this view of things is dead wrong, and we don’t actually end up escaping our sufferings? What if we, instead, end up in a new situation where our trials are still present, and maybe even more intense, on account of the willful decision we made to end our own life?

I was recently reminded of this serious flaw in the “suicide solution” after watching a remarkable video adaptation of Shakespeare’s tragedy Hamlet, with Campbell Scott co-directing and starring in the title role. Listening once again to Hamlet’s timeless soliloquy “to be or not to be,” I was struck by how carefully Shakespeare addresses the vexing question of intense human suffering and the perennial temptation to commit suicide.

Hamlet muses about whether it is better to put up with the bad things we know about in this life than to step into the strange new land of death’s “undiscovered country,” a country about which we know very little, and from which no one returns. This leaves us, in Hamlet’s words, “puzzled” and in “dread of something after death.” He wonders aloud about the hidden purposes of suffering when he asks himself, “Whether ‘tis nobler in the mind to suffer the slings and arrows of outrageous fortune” than to “take arms against a sea of troubles, and by opposing, end them.” He concludes by asking whether we shouldn’t rather “bear those ills we have than fly to others that we know not of?”

Among those who end up committing suicide, whether physician-assisted or otherwise, many will face extenuating circumstances including severe depression or other forms of extreme mental pain. In such cases, it is clear that their moral responsibility will be greatly diminished, as fear and anguish constrict their ability to think and reason clearly. But this is not always the case, and some people, with clear mind and directed intention, do choose to end their lives, as appears to have been the case for Britney Maynard. She was the young woman in California who in the early stages of her brain cancer carefully arranged and orchestrated her own physician-assisted suicide, establishing months in advance the date and setting, who would be present in the room, what music would be playing as she did it, etc.

Such a decision is always a tragedy, and every life, even when compromised by disease or suffering, remains a great gift to be cared for. When freely chosen, suicide is a form of serious wrongdoing and is, in the words of the Catechism of the Catholic Church, “Gravely contrary to the just love of God and neighbor, to the unity of family, to the duties of oneself and of society.” It likewise offends love of neighbor by unjustly breaking the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. It leaves behind loved ones to contend with unresolved guilt, shame, and pain.

While ending our life may seem to offer an “escape valve” for the serious pressures and sufferings we face, we do well to consider the real effects of this choice both in this life, and in the life to come. In the next life, a preceding act of suicide may delay us the very relief we were seeking, and may, in fact, lead to harsher purification in a new situation of our own making, or, heaven forbid, lead to a fate far worse than purgatory.

Our Lord and his church care profoundly for those who commit suicide, and even though this act clearly involves grave matter, the Catechism reminds us that, “We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The church prays for persons who have taken their own lives.”

Suicide affects us not only in the here and now, but has significant, even eternal, implications for the journey to that “undiscovered country” that awaits us.
Civility begins in the womb

Senseless acts of violence have simply become all too common in our day. From mass shootings at concerts, to stabbings in department stores, to families gunned down in churches, we are tragically immersed in a culture of violence. Brutality is experienced on the street, in the home, between family members — and even in the womb.

Reasonable people should be horrified by this vicious epidemic. Yet are we? How many popular movies don’t have a high amount of violence? How many video games don’t involve blowing up or shooting down an opponent? How fascinated are we by the daily reports of violence in the news? Bloodshed began with the very children of Adam and Eve, and violence has been with us ever since. But haven’t we become too desensitized to this culture of violence? How did we become that way?

Nearly 20 years ago, as pope, Saint John Paul II gave us this challenge: “And so America: If you want peace, work for justice. If you want justice, defend life. If you want life, embrace truth—truth revealed by God.” The Holy Father’s plan to end violence was wonderfully simple:

- Embracing God’s truth leads us to defend human life.
- Defending human life is the foundation of justice.
- A culture of justice can transform a tendency to violence into a movement for peace.

Saint John Paul II often warned that violence tolerated in the womb would begin to unravel respect for human life at all levels, until violence becomes the norm. Saint Teresa of Calcutta told us: “Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want. That is why the greatest destroyer of love and peace is abortion.” And Pope Francis has consistently decried our throwaway culture in which people are discarded by those who are stronger, healthier, or in power.

Cardinal Daniel DiNardo, Archbishop of Galveston–Houston and President of the United States Conference of Catholic Bishops, reminded us at the annual U.S. bishops’ meeting in Baltimore that “civility begins in the womb. If we cannot come to love and protect innocent life from the moment God creates it, how can we properly care for each other as we come of age? Or when we come to old age?”

The only way forward in transforming violence into civility and peace is by recommitting to the defense of human life at all levels. Consider joining the bishops in this effort in these ways:

- Pray and fast for an end to the culture of violence.
- Volunteer at a local pregnancy center, shelter, maternity home, or nursing home.
- Refer someone seeking healing from a past abortion to a diocesan post-abortion healing ministry: Rachel’s Vineyard (Carol) 605-374-5639; Catholic Social Services 605-348-6086, 800-727-2401
- Sign up for federal pro-life action alerts at www.humanlifeaction.org/signup.

Each of us can do our part to educate, advocate, pray, and serve.

May our prayers, works and personal sacrifices (yes, even abstinence from entertainment with themes of violence) inspire us to be missionary disciples to a world so in need of God’s mercy and healing.

Tom Grenchik is the Executive Director of the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops.

For more information on the bishops’ pro-life activities, please visit www.usccb.org/prolife.
John T. Vucurevich Foundation continues funding for poverty reduction work

The John T. Vucurevich Foundation announced a $611,309 grant to the Prosperity Initiative Program Love INC during the monthly meeting of the Prosperity Coaches Network. The grant is for the next three years.

“This gift is an amazing opportunity for us to expand our services to those in our community who are ready to leave the crisis of poverty,” said Tracy Palecek, Prosperity Initiative program director. “We will be adding an additional mentor to our team and will announce plans to implement some exciting changes to the program in the next several months.”

What is the Prosperity Initiative?

It is a vision created by the John T. Vucurevich Foundation that strives to move families in Rapid City from poverty to prosperity through a continuum of success from cradle to career by providing resources to the entire family through community collaboration. The Prosperity Initiative is implemented through Catholic Social Services in partnership with Love INC. This program has three components:

- Services in partnership with Love INC.
- Implemented through Catholic Social collaboration.
- The Prosperity Initiative is from cradle to career by providing resources for prosperity through a continuum of success.

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Prosperity Coaches Network

• We train and certify “Prosperity Coaches” in our community. These coaches receive in-depth training in the dynamics of poverty in our community. They learn research-based methods for enhancing outcomes when working with those who are struggling. We host a monthly meeting to continue training and networking to learn the latest resources available to those we are working with. Perhaps the most exciting benefit of becoming a Prosperity Coach is the ability to refer clients into our direct service program: Pathways to Prosperity. We utilize this amazing network of individuals to help those we serve. We also learn how to frame our work so that it brings us joy and meaning. Prosperity Coaches meet monthly to network, learn about resources, and share client updates. Coaches bring

TRACY PALECEK, PROSPERITY INITIATIVE PROGRAM DIRECTOR

their training back to their businesses and agencies and assist in educating others and shaping policies to better serve those in need.

Direct Service to Individuals and Families

• We provide intensive, customized mentoring to individuals and families who are ready to leave the crisis of poverty. We use research-based methods to build relationships and connect people to community services and establish community partners who help to remove obstacles to their success. We focus on stability in housing, transportation and childcare, and then to obtaining the job, skill or education necessary to earn a livable wage to provide for their families.

Education

• The Prosperity Initiative is committed to making those in our community “Poverty Informed.” We offer trainings to area schools, businesses, and agencies. We discuss the dynamics of poverty, local statistics, and how to help overcome barriers. We customize the trainings to each audience.

If you would like to schedule a Poverty 101 presentation, please contact Tracy Palecek at tracy.palecek@cssrapidcity.com.

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Do we fight or watch our people die using methamphetamine

In December of 1890, the native population of the United States was at a crucial juncture; they had to either stand and fight or surrender and be confined to a reservation system for the rest of their days. Morale was at an all-time low with treaties being broken, buffalo herds being slaughtered, children being forcibly removed from homes and sent to strange institutions and a system of dependency that was created to keep the American Indian in a state of oppression and poverty.

The people lost hope and were easily persuaded to follow the teachings of a Paiute Indian by the name of Wovoka. He had a vision of deceased natives being resurrected, the buffalo returning and all the white (wa’sicu) people vanishing. It didn't take much to convince the Indian people that the “Ghost Dance” was the answer to their problems. The people were tired, hungry and had reached their breaking point; they were out of options and didn't know which way to turn.

The U.S. Calvary and other wa’sicu people were afraid. They saw another Sioux uprising on the horizon. The Indians posed a real threat to “Westward progress.” The phrase was coined, “the only good Indian is a dead Indian.”

Distrust fueled the Wounded Knee Massacre. Using a Hotchkiss Revolving Cannon, a Gatling-type revolving barrel machine gun, the aftermath was horrific, unarmed men, women, children, and elders all died because of fear, frustration, revenge and intolerance. When it was over, approximately three hundred Lakota people were massacred and their bodies buried in a mass grave.

The visual images of Wounded Knee are disturbing and seem quite similar to the scene depicted in the book of Ezekiel; “The Valley of the Dry Bones. ‘This story is about the Israelite people who also lost hope and had their dreams of any future crushed. It is a story of restoring the life and vitality of a proud people and bringing people who are spiritually dead back to life. Here is a portion of the story where the dry bones are being reawakened and revitalized by the Lord.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, 'our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God, I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves. O my people, I will put my spirit within you and you shall live, and I will place you on your own soil; then you shall know that I the Lord have spoken and will act, says the Lord” (Ez 37: 11-14, Catholic Youth Bible).

I think that Lakota People are once again at a critical juncture in American history. We once again must make the choice to fight or watch our people die. Methamphetamine is the new Hotchkiss cannon that is being used to kill our people. This is a modern day plague in our society and it is sucking the life out of the people and leaving children neglected and abused. The older children are becoming the parents and raising their younger siblings. This is not only a fight against drugs, it is a fight against the Evil One. He is the one that is devastating and destroying families with this drug. He is always seeking ways to destroy and tear down.

Only Tunkasila can fight the war waged against this younger generation. We as a People have to return to the spiritual roots of our once strong society and rely on our strength. Our spirituality has to be reawakened. The dry bones of the people need moistening by the Holy Spirit in order to rise up and fight for the survival of the future generations.

Please pray for those caught in the vicious cycle of meth addiction and for the innocent children who suffer the consequences Pilamayelo, (thank you).
Golden Jubilee

Sister Andrea Turbak, formerly Sister Christoph, a member of the Sisters of Saint Francis, Rochester, Minn., celebrates her Golden Jubilee in January.

Having returned to South Dakota, Sister Andrea is a member of St. John the Baptist parish in Custer.

Sister Andrea, daughter of Jerome and Cecilia Turbak (both deceased), was born in Watertown, and entered the Rochester Franciscan Congregation from Holy Rosary Parish in Kranzburg. She professed her first vows in 1968. Sister Andrea received a bachelor's degree in theology and philosophy from the College of St. Teresa, Winona, Minn., and a bachelor's degree in nursing from St. Catherine University in St. Paul, Minn. In addition, she earned a master's degree in culture and spirituality from Holy Names University in Oakland, Calif. Her career was primarily spent in pastoral care, working in Jackson and Austin, Minn.; Monte Vista, Colo.; and San Francisco, Calif. Her other ministries include time spent in nursing at Abbott Northwestern Hospital in Minneapolis, Minn.; as a teaching assistant in nursing at St. Catherine University; teaching elementary and high school in Owatonna, Minn.; and as Co-Director of Assisi Heights, the Congregational home of the Sisters of Saint Francis, from 1996–2000. From 2003–2014, she served as a chaplain at St. Anthony Foundation in San Francisco, Calif., a Franciscan social service organization dedicated to serving the homeless, working poor and those suffering from addictions.

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In Your Prayers

In Your Prayers is designed to help us remember the birthdays, ordination and death anniversaries of the priests and deacons who serve us.


Birthdays: February 3, Dcn. Fred Tully; February 4, Dcn. Thomas Freece; February 21, Fr. Mark Mastin, SCJ; February 27, Dcn. Gregory Sass.


St. Francis Youth Group Spreads Christmas Cheer

(Left) Jayden Rose Whiting checks the goodie bags made by the St. Francis Mission Youth Group filled with candy, peanuts, and snacks. They handed more than 75 bags to elders and youth after the Midnight Mass on December 25, at St. Charles Borromeo Church.

(Below) Shania Black Bear (youth advisor), Karen Iron Shell, Tera Walking Eagle, Wicahpi Walking Eagle (youth advisor), Jayden Rose Whiting, April Swift Hawk, Kelsey Iron Shell, and Charles Reambonanza sing before Midnight Mass. (Courtesy photos)

Baptism Group

On Sunday, January 7, Our Lady of the Black Hills parish celebrated with families who had a child baptized in the last six months. They ate brunch, discussed parenting and ways to pass the Catholic faith on to their children, and prayed together. (Left to right) Rose, Jason & Micah Koch; Dan, Martine & Philippe Kline; Fr. Andrzej Wyrostek; Audra, Robert & Gaven West (standing); and Kamaria, Jason & Rita Serling. (Courtesy photo)
“They ain’t ready,” said Kale Landguth, St. Thomas More High School student team coach. “We are more athletic and more disciplined. We have a pretty good squad this year. We’ve been preparing for this our whole high school career. We are ready.”

“We are a well-oiled machine,” responded Dan Duffy, first year coach for the Men in Black. “We’ve got some priests that they should be worried about.”

On January 29, the priests of the diocese will take on a team of St. Thomas More High School students in the 7th Annual Men in Black basketball game. The evening begins with a dinner at 5 p.m. followed by the St. Elizabeth Seton students vs. staff, St. Thomas More Middle School students vs. staff, and the Men in Black game tipping off at 7 p.m. The event is co-sponsored by the Rapid City Catholic School System and the Vocations Office as a way for the people of the diocese to meet some of the priests and seminarians in a fun and entertaining environment.

The students anticipate using their size to their advantage. “We’ve got a big man coming in — new recruit, Christian “Larry” Simunek. He’s 6 feet 5 inches, finishes around the rim, and he’s a rebounding machine,” explained Landguth.

According to Coach Duffy, the size of the student team is one thing they are preparing for. “We are going to plug the middle and put our bigger guys up against theirs,” he explained. “The Men in Black are also counting on their experience to help win the game. “Old age and wisdom will always hold out over youth. I’m confident that our wisdom and experience will be enough to counter act the youth and athleticism of the students,” said Duffy.

When asked how they are going to overcome the fourth quarter energy drain, Duffy expressed confidence in his team. “We are prepared for that. I can’t disclose anything, but we will have a comfortable enough lead that we should be able to hold them off.”

The Men in Black team has been known to run trick plays. To prepare, student team assistant coach Joe Poeppel is watching film to prepare for anything the Men in Black might bring to the game. “Our defense is good enough to hold up against any trick plays they might have,” he said.

Coach Landguth said his team is also preparing for Father Adam Hofer, a youngster out of Blessed Sacrament Parish, in Rapid City.

“Father Hofer is a great player. We’re looking at changing up our defensive strategy for him. We’ve got a couple guys coming from the football team that I think can handle him. We may have to play a little zone defense, but I think we can take him down.”

“He’ll see that as a challenge and run right through them,” countered Duffy. “He’s very competitive.”

“We will come prepared,” said Duffy. “To lose,” added Landguth.

The game will be broadcast live on Real Presence Radio, 89.9 FM, beginning at 6:45 p.m. and streamed live on Facebook at www.facebook.com/RealPresenceRadio/
Simbang Gabi

A Filipino Advent celebration, Simbang Gabi, was held at Terra Sancta Retreat Center, Rapid City, Dec. 22. Fr. Jason Marco from the Diocese of Cheyenne, Wyo., celebrated Mass. It was followed by a dinner. Among the attendees were (Left to Right) Qweany Ducos, Diane Murphy, Leah Hendricks and Agnes Velasco, all of Rapid City. One-hundred-fifty people turned out for the festivities. Organizer Ruby Matejcik said plans are underway to host the event again this year on Dec. 21. (Courtesy photos)

Rapid City Catholic Schools

2018-2019 Registration

Returning Family Registration
Jan. 26-Feb. 9, 2018

New Family Registration begins Feb. 20
Preschool Open House - Jan. 25, 4-6pm
Kindergarten-5th Grade Open House
Feb 15, 4-6pm

Call Marcia Werner at (605) 343-8484 x. 1203
mwerner@rccss.org  ~  www.RCCSS.org

“I have so much gratitude towards the Rapid City Catholic School System for being my support system for the last thirteen years. St. Thomas More has given me the opportunity to be surrounded by students and staff who inspire me to be the best individual that I can be. I am excited to share with others all of the gifts, knowledge, and faith that the Rapid City Catholic School System has so profoundly enriched my life with.”

-Brigit Blote Class of 2018

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CSS receives WSDCF grant

Western South Dakota Catholic Foundation Vice-President, Tony Berends, along with Executive Director, Tim Henderson, present a grant award to Catholic Social Services Finances & HR Director, Lorinda Collings. Catholic Social Services was awarded $34,505 in response to its fiscal year 2017 grant proposal. CSS has a long-term relationship with the WSDCF as the agency was one of the three main focuses for establishing the WSDCF endowment back in 1992. See page 13 for more WSDCF grant recipients.
The teachers and academics at RCCSS have consistently challenged me to strive for excellence. Through extracurricular activities, I have not only learned how to compete, but how to do so with grace and integrity, and be part of a team. Through our Catholic tradition, I have also learned that I am supported in my faith by being part of this strong Catholic community. These three areas of learning have set me up for success by helping me understand how to be a well-rounded person. Katherine Achbach, Junior at STM

Here at RCCSS, I’ve been taught by example that loving and selfless service is a sure way to genuine happiness and fulfillment. I’m very grateful for all the opportunities that have led me to this form of spreading Christ’s joy. Sandy Cronin, Junior at STM

The Rapid City Catholic School System has helped me become a leader in many ways. With responsibilities in my school work and extracurricular clubs, my teachers as role models, and success in sports, I have learned how to lead a life of excellence for my teammates, club members, and fellow students. Alex Kandolin, Junior at STM

RCCSS has provided me with an environment where true leadership is valued. The rigor of our learning environment has prompted me to rise up and help lead others to success. The most important thing that I have learned is that helping to aid the success of others is just as important as your own success.

Ethan Oleson, St. Thomas More Class of 2018
On cracked knuckles & self-care: a resolution for 2018

The themes emerge predictably. When it comes to New Year’s resolutions, we gravitate toward the biggies: get healthy, get organized, get a life. We vow to travel more, read more, save more and volunteer more. We conjure visions of the expansive, to live life to the fullest.

Scan Twitter and you’ll find a multitude of plans.

“In 2018, I will skydive. No exceptions.”

“Put myself out there. Don’t be afraid of making a mistake.”

“No more plastic bags!!”

“I’d like my life to be as on point as my eyebrows in 2018.”

“I resolve to use my cookbooks more often!”

“2018 is the year I say goodbye to my auto loan.”

“I’m just going to leave the past in the past.”

My inspiration sprang from three cracked knuckles on my right hand — the casualty of a biting winter and dry skin. At first I ignored them. But I nicked them enough that I finally took the time to bandage them. The simple relief that provided gave me pause.

This year I’m resolving to practice the art of self-care — and to do so within a faith-based framework, as a spiritual exercise. I want to take better care of myself so I can grow more fully into the person God designed me to be.

St. Francis de Sales, the great 16th-century bishop and doctor of the church, is guiding my way. He was a prolific writer whose achievement was paved by patience and perspective.

“Be gentle with yourself,” he wrote. “It is unjust to demand something of yourself that is not in you.”

It might sound like the mantra for an anti-resolution, a permission slip to try less, but it contains the seeds for a more loving, creative way, an abundance made possible when you put on your own oxygen mask first.

I’m also entering into conversation with Catholics I admire to deepen my thinking and help my goal stick. I like to hear the details of what self-care looks like in action.

My pastor connects with friends or picks up a good novel. My sister-in-law pours a tall glass of chocolate milk.

For my mom, a full-time granny nanny, self-care happens on Wednesday evenings when she joins fellow 60-somethings at a nearby grade-school for tap-dance class. They dance to Justin Timberlake’s “Can’t Stop The Feeling” — “I got that sunshine in my pocket, got that good soul in my feet” — and for an hour, their movement becomes music, heel to toe, toe to heel.

Wednesdays are when my friend Roxane doubles down on self-care: hitting the treadmill at the YMCA by day and heading to an hour of adoration by night.

My aunt Jan also combines prayer and exercise, often walking as she prays the rosary. Reconciliation is another gift she embraces.

“I like to have something on the horizon to look forward to,” she added. Her dream of walking the Camino del Santiago, for instance, requires that she stay fit, ready for the opportunity. “And I like to practice the art of having fun!”

As we settle into 2018, I’m paying attention to the little forms of self-care that renew me: a citrus-scented face scrub that makes me feel squeaky clean, writing thank-you notes with a gel pen on cardstock paper, a pretty stamp, a morning prayer, a brisk walk, a hot bath.

I know it is pleasing to God when we care for ourselves, recognizing his great love for each of us and acting on it. It may not be as dramatic as skydiving, but it can be just as profound.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.

BHSU Newman Center Construction Update

Construction on the Black Hills State University Newman Center is continuing. The building is completely enclosed with the bricks being laid on the outside and work continuing inside — sheet rock, plumbing, electrical. The building will open August 2018 with the fall semester. (Inset) Mollie Zvorak, Jacob Ziegler, Steve Williams (architect), Msgr. Michael Woster, Clair Donovan (contractor), Julie Knight, Becca Golliher pose for a photo during an open house in November. (Courtesy photos)

The Commuter .............................................A-III
The Post ..................................................A-III

Classifications

Classifications used by the USCCB are: A-I, general patronage; A-II, adults and adolescents; A-III, adults; L, limited adult patronage; F, family. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.