Rock Bottom — the Social Justice Commission examines addiction, prison and suicide

BY LAURIE HALLSTROM

Who are the addicts, inmates, and suicides of today? They are our family and friends. They are the flesh of Christ as we are the flesh of Christ.

This was the message of the Diocese of Rapid City, Social Justice Commission 2018 Winter Workshop, “Rock Bottom, Addiction — Prison — Suicide,” held January 20, at Terra Sancta Retreat Center, Rapid City.

Several experts in these fields addressed aspects of the topics throughout the day.

Bishop Robert Gruss opened the conference with prayer, and reminded people, “Many solutions are connected to the life and dignity of the human person.” He then referred to Pope Francis’ messages that say the church needs to be close to people on a difficult journey, bringing them back to God.

Amy Julian, director of Family Life Ministries, an Ex Officio member of the Social Justice Committee and one of the organizers of the event, introduced the second speaker, Jim Kinyon, executive director of Catholic Social Services, Rapid City. He has concluded solutions to these problems are not going to come from the nation’s capital in Washington, D.C. or even the state capital in Pierre.

“For young people ages 1-24 years old, suicide is the leading cause of death in South Dakota compared to the third leading cause of death nationally,” he said. He offered statistics saying in rural areas, with farming, fishing or forestry, rates are higher than in metropolitan areas.

Two of the hardest hit counties in the nation for deaths by suicide are in South Dakota — Corson, and Todd, according to statistics he drew from a state suicide surveillance report. He said depression and alcohol abuse are the strongest predictors of suicide.

“Our ministries need to step forward and say, ‘I know who you are — a child of God,’” said Kinyon.

Awareness and prevention training is available through Catholic Social Services, 605-348-6086, website www.catholicsocialservices.com.

Attorney General for the State of South Dakota, Marty Jackley, spoke next; he advocates swift and certain consequences to stop drug abuse. He has a proposal for the state legislature: “It is to take every distribution and manufacturing penalty and change it so a judge, instead of sentencing up to 10 years, could sentence up to 15 years. The other component is mandatory minimum sentencing. We should have a system where the mandatory minimum is applied to the drug dealers if they are not willing to say where they got the drugs.”

His office has a website nomethenever.com that links the public to treatment options, a call to action, awareness in schools, and an anonymous tip line — text 82257. He said 80 percent of the cases prosecuted in Minnehaha County (Sioux Falls) have a drug connection.

Jackley said the state law passed in 2012 mandating sudafed in cold medicine purchases be tracked through an electronic reporting system has virtually eliminated manufacturing in the state.

“If you don’t believe there is a (meth) epidemic go talk to any police officer. If we can reduce meth we are going to reduce violent crime and the effects on families,” he said. “Prevention and treatment are your best and cheapest options.” He concluded by saying he supports specialty courts like Drug Courts which monitor offenders very closely.
We have entered into the season of Lent, a season of grace. The Lord invites us to enter into a very powerful period in the liturgical year in the church. On Ash Wednesday, the Prophet Joel gave us these words of encouragement: “Even now, return to me (the Lord) with your whole heart, with fasting, and weeping, and mourning: Rend your hearts, not your garments ... for gracious and merciful is he” (Jl 2:12-13).

The invitation has been extended — return to me and rend your hearts. In other words, tear open our hearts and seek the merciful love of the Father. Our Holy Father, Pope Francis, encouraged, “In this season of grace, we once again turn our eyes to his mercy. Lent is a path: it leads to the triumph of mercy over all that would crush us or reduce us to something unworthy of our dignity as God’s children.”

Jesus presented to us the activity of the Lenten season, something far beyond the externals of the scribes and pharisees. Our Lenten practices will only lead to conversion and life in abundance if they are connected to our relationship with Christ — Jesus leading us through conversion. If not, then our fasting from food and drink will be a mere diet and our almsgiving will be merely giving money away.

But Lent can also be more than just a time for fasting. It should also be a joyous season of feasting — a time to fast from certain things and to feast on others. Perhaps you will find these suggestions I came across many years ago helpful. It was written by William Arthur Ward.

**Lenten Litany of Fasting and Feasting**

- Fast from worry; feast on divine order.
- Fast from anger; feast on patience.
- Fast from thoughts that weaken; feast on prayer that undergirds.
- Fast from judging others; feast on the Christ within them.
- Fast from stress; feast on the abundance of God’s love.
- Fast from discontent; feast on hope.
- Fast from pessimism; feast on optimism.
- Fast from complaints; feast on appreciation.
- Fast from negativity; feast on affirmatives.
- Fast from unrelenting pressures; feast on unceasing prayer.
- Fast from (self)hostility; feast on inner peace.
- Fast from bitterness; feast on forgiveness.
- Fast from self-concern; feast on compassion for others.
- Fast from anxiety; feast on the light of grace.
- Fast from discouragement; feast on hope.
- Fast from lethargy; feast on enthusiasm.
- Fast from suspicion; feast on trust.
- Fast from thoughts that weaken; feast on promises that inspire.
- Fast from shadows of sorrow; feast on the sunlight of sincerity.
- Fast from idle gossip; feast on purposeful silence.
- Fast from problems that overwhelm; feast on prayer that undergirds.
- Fast from instant gratifications; feast on self denial.
- Fast from worry; feast on divine order.
Priests assignments
After hearing the advice of the Diocesan Consultants, Bishop Robert Gruss has made the following appointments effective February 14:  
**Fr. Timothy Castor** is assigned as Pastor of the Parish of St. Mary Star of the Sea in Newell, in addition to St. Francis of Assisi in Sturgis.  
**Msgr. Michael Woster** is released from assignment as the Pastor of St. Mary Star of the Sea Parish in Newell. He remains Pastor of St. Joseph in Spearfish and St. Paul in Belle Fourche, and retains responsibility for Newman Center in Spearfish.  
**Fr. John Paul Trask** is released from responsibilities as Parochial Vicar for St. Mary Star of the Sea Parish in Newell. He remains Parochial Vicar for St. Joseph in Spearfish and St. Paul in Belle Fourche.

Office of Permanent Diaconate Created
After hearing the advice of the Diocesan Consultants and the Deacon Review Board, Bishop Robert Gruss has formally created an Office of the Permanent Diaconate for the Diocese of Rapid City effective January 29. He has appointed **Deacon Greg Sass** as director of the new office.  
As director, Deacon Sass will oversee the various activities associated with the permanent deacons, their lives and ministry, working closely with the Vicar for Clergy and the Director of the Diaconate Formation Program.

St. Mary’s Thank You Celebration and Dinner
St. Mary Star of the Sea Parish, Newell, held a “Thank You” celebration with Mass and dinner on January 18. Gifts were given to Msgr. Michael Woster, Fr. John Paul Trask and members of the St. Joseph Church, Spearfish, staff.  
Pictured is Msgr. Woster with the sheepskin he received and Fr. Trask with his gift, a communion pyx and handmade leather pyx case.  
On February 14, St. Mary, Star of the Sea became affiliated with St. Francis of Assisi, Sturgis. (Courtesy photo)
Refuel 2018: Sharing the Joy of the Gospel

Amy Dyke, Cathedral of Our Lady of Perpetual Help, Rapid City, visits with speaker Bob Rice at Refuel in January. During the two day conference, Rice reminded the group of more than 100 parish ministers that Christ is at the heart of what they do and one of the ways to show that to others is through their witness to God in their lives. Using Saint Ambrose and John the Baptist as examples, Rice encouraged those present to be examples of Christ in the world.

“We help facilitate this encounter with Jesus. The experience of faith always needs a mediator. That’s what you are. The role is essential,” he explained. “If you look at John the Baptist’s career as a catechist you would call him a failure. Yet we see that he’s the one that points the way to Christ. St. Ambrose spent a lot of time with Saint Augustine. It was the witness of Ambrose opening that book in the garden that brought Augustine to the word. People will remember who we are a lot longer than what we taught them. It starts with our witness.”

(WRC photo by Becky Berreth)
Pastoral Ministry Days 2018: ‘The harvest is plentiful, the laborers are few’

BY BECKY BERRETH

“The family is the first seminary,” said Fr. James Mason. “It’s a seedbed of vocations. Your first call is to be a beloved child of God through baptism.”

“Children are born seeking love and goodness,” agreed Sr. Joseph Andrew Bogdanowicz, OP. “When the people through whom God gave them their own distinctive life, witness to them the virtues of unconditional love and untiring goodness, a child grows up with a holy confidence in God and in self. Through the virtues, he/she learns self knowledge and is able, through prayer, to determine one’s vocation.”

Pastoral Ministry Days is March 18-20, at Terra Sancta. This year’s conference, “Harvest,” has a focus on “creating a vibrant culture of vocations in our parishes.” Keynote speakers are Fr. Mason, president and rector of Kenrick-Glennon Seminary, Shrewsbury, Mo., and Sr. Bogdanowicz, OP, vocation director of the Dominican Sisters of Mary, Mother of the Eucharist, Ann Arbor, Mich.

The conference officially begins on Monday morning, March 19, and ends the afternoon of March 20. There is also a Holy Hour and hospitality on Sunday evening, March 18, along with an opportunity for early check-in.

Fr. Mark McCormick, diocesan director of vocations, said the theme for this year’s conference came from the Diocesan Priority Plan. “It says that parishes are encouraged to have a vocations committee to build up the culture of vocations. It’s about building that culture in our diocese and in our parishes — beginning with the family. Moms and dads talking to their children saying God has a plan for you.

“We want to answer the question, what does it mean to build a culture of vocations in our own lives — personal, family, parishes, diocese — so that when a young person grows up, praying for their vocation isn’t something foreign to them it’s something done as a family.”

According to Fr. Mason, vocations are more than being called to the priesthood or religious life. “When we are talking about vocations we are talking about a call to holiness,” he explained. This isn’t primarily about priests and religious. It’s about holiness. We are talking about evangelization and the vocations will naturally come out of that. We live a priestly life and invited them into it. We didn’t have a program.”

“Our faith is a constant,” added Sr. Bogdanowicz. “Knowing this, parents need to begin imparting the beauty of the faith to the children while even in the womb by praying aloud for these little ones. … All the prayers and efforts will lead to an increase of knowledge, wisdom and spiritual graces that will strengthen the church in the world today, beginning with the parents and families at this conference.”

“I invite you to come and lend your heart to what the speakers have to say,” said Fr. McCormick. “We want to create this culture where everyone growing up knows that God has a plan, a purpose to their lives.”

Online registration, the flyer, and a schedule can be found at www.PMD2018.com.

Everyone is encouraged to register online, if possible, for purposes of accuracy of materials. Cost is $75. If you are unable to register online, you can also register by calling the Terra Sancta Retreat Center at 605-716-0925, and staff can register you over the phone. Contact Susan Thompson stthompson@diorc.org or Susan Safford ssafford@diorc.org at 605-716-5214 if you have questions.
Job Opening
Administrative Assistant Director of Pastoral Ministries and Office of Faith Formation
Applications are being accepted for the full time (40 hours per week) position of Administrative Assistant Director of Pastoral Ministries & the Office of Faith Formation for the Diocese of Rapid City. The qualified candidate will provide support for the Director of Pastoral Ministries and the Office of Faith Formation.

Qualifications include: Practicing Catholic; High School Diploma, some post-secondary education preferred; Highly organized with a heart for ministry and a love for the mission of the church; Generous hospitality; Excellent communication skills; Knowledge of the Catholic Faith and experience in formation ministries; Excellent event organization skills; Above average administrative and computer skills, especially in Microsoft Office, with a high degree of confidentiality; Self-directed with an ability to multi-task in a dynamic and collaborative work environment. Available for some evening and weekend work.

Application Form: https://www.rapidcitydiocese.org/chancellor/employment/. Interested individuals should submit via e-mail or regular mail, a letter of application along with their resume listing three professional references and a completed application form to: msimonson@diorc.org or mail to Office of the Chancellor, Diocese of Rapid City, 606 Cathedral Drive, Rapid City SD 57701.

The Diocese of Rapid City offers a competitive salary and benefits package.

National Pastoral Musicians gather at St. Isaac Jogues Church
On Saturday, Jan. 27, NPM members held their winter meeting at St. Isaac Jogues Church in Rapid City.

Starting off the day Maria Munoz, Blessed Sacrament Parish, Rapid City, and Toni Wilkins, St. Isaac Jogues Parish, Rapid City, presented “Successful Approaches to Music Ministry in a Bilingual and Multicultural Environment.” Munoz focused on the Hispanic culture. Wilkins centered on the Native American culture. Both women brought displays of their reading materials, art work and artifacts specific to their cultures. Jackie Schnittgrund, Blessed Sacrament Parish, Rapid City, used the Internet in her presentation, “Demonstrating the New National NPM Website in Real Time.” Members learned to find topics of interest on the National Pastoral Musicians website www.npm.org. The “Sage on Stage,” Barry Furze, choir director at St. Francis of Assisi Parish in Sturgis, shared what he has learned in his long service as a music minister. The last segment of the day featured Amber Larsen, Cathedral of Our Lady of Perpetual Help, Rapid City. She provided information on “Compiling, Formatting, and Publishing Worship Aids with Copyright Permission.” She gave the attendees handouts that highlight the important components of worship aids.

The next Rapid City Chapter NPM meeting will be on Saturday, Mar. 3, at the cathedral, featuring Fr. Mark McCormick — “Prayer Encounter of Hearing and Seeing the Word of God: Visio Divina;” Jeanine Gerlach — “Reading Session with GIA Music Packets;” Julie Gray as the “Sage on Stage” and Lorraine Ptecek on “Leading from the Keyboard.” To register for the free event for the lunch count, contact Pat McDowell at 605-787-0638 or patmcdowell@gmail.com by Monday, Feb. 26.

CATHOLIC MEN’S CONFERENCE
SATURDAY MARCH 10, 2018
TERRA SANCTA RETREAT CENTER

COST: $30 Includes conference, breakfast, and lunch.

KEYNOTE: REV. BRIAN CHRISTENSEN

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-EXODUS 18:21

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Events Schedule

February 23, Friday
• 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 p.m. and dinner at 6 p.m. Free will donations benefit St. Martin Chapel and St. Aloysius Cemetery.

• Fourth Day Cursillo Retreat: Discover your special God-given talent or charism. Day includes the initial discernment of these gifts. Held at Terra Sancta. Begins at 5 p.m. and continues Saturday at 7:30 a.m. Everyone welcome. ☎️Audrey Lang 605-431-0872 to register.

• 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, St. Joseph, Spearfish. Preregistration required. ☎️Dr. Kopriva 605-343-6202.

February 24, Saturday
• Lenten Retreat, Come Holy Spirit: Retreat led by the members of the Community of the Beatitudes, Denver, Colo. The communities charism combines a desire for unity, a belief in grace and working in the holy spirit, Carmelite spirituality, and beauty. Sponsored by the Office of Stewardship. $50, lodging available separately. Registration deadline February 26. ☎️ There are still spaces open for the Lenten Retreat. For more information contact Dr. Kopriva 605-343-8011 or drkopriva@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 or ajulian@diorc.org.

February 28, Wednesday
• Deadline for submissions. Paper mailed Tuesday, March 20. ☎️605-343-3541

March 1, Thursday
• Pastoral Ministry Days: This year’s theme is “Harvest: ‘The harvest is plentiful, but the laborers are few’ and will focus on creating a vibrant culture of vocations in our parishes. Keynote speakers are Fr. James Mason and Sr. Joseph Andrew Bogdanowicz, OP. Held at Terra Sancta. ☎️www.PMD2018.com. See page 5.

March 4, Sunday
• Catholics Returning Home: Six-week program for those who have been away from the church and are thinking about returning. Begins at 7 p.m. at St. Therese the Little Flower. No charge. ☎️Dcn. Greg Sass gsass@diorc.org or ReturningCatholics.net

March 9, 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 marriage prep. Ends March 11. ☎️ terrasancta.org/heart2heart

March 16, Friday
• Benedictine Weekends: An opportunity to come and see religious and 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. ☎️Sr. Mary Wegher 605-343-8011 or srmarywegher@yahoo.com.

March 18-20, Sunday-Tuesday
• Pastoral Ministry Days: This year’s theme is “Harvest: ‘The harvest is plentiful, but the laborers are few’ and will focus on creating a vibrant culture of vocations in our parishes. Keynote speakers are Fr. James Mason and Sr. Joseph Andrew Bogdanowicz, OP. Held at Terra Sancta. ☎️www.PMD2018.com. See page 5.

April 3, Tuesday
• Catholics Returning Home: Six-week program for those who have been away from the church and are thinking about returning. Begins at 7 p.m. at St. Therese the Little Flower. No charge. ☎️Dcn. Greg Sass gsass@diorc.org or ReturningCatholics.net

Come, Holy Spirit
LENTEN RETREAT
MARCH 2-3, 2018
WITH THE COMMUNITY OF THE BEATITUDES
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Diocesan Choir Rehearsals
for the Chrism Mass, March 19, 2018

All are welcome to participate!

If you are interested in participating please contact Amber Larson in advance at amber@cathedralolph.org or at 605-342-0507. If you live near Rapid City, please plan to attend rehearsals.

Monday, February 26 — 6-8 p.m.
Sunday, March 4 — 1-3 p.m.
Sunday, March 18 — 6:45-8 p.m.

Rehearsals will be in the choir loft at the Cathedral.
January 17-21, I had the chance to make the pilgrimage to Washington, D.C. to March for Life with our diocese. Thirty young people and eight adult leaders made the pilgrimage together. We spent five days, drove 3,330 miles round-trip, and spent more than 56 hours riding a bus in order to proclaim — and to be living witnesses to our nation and to our world — that we stand for life.

We arrived late Thursday afternoon in time for a quick shower, Mass and dinner. That evening we attended the “Life is Very Good Youth Rally,” sponsored by the Diocese of Arlington, Virginia. It was an amazing evening of praise and worship music, confessions, Eucharistic adoration, and an inspirational keynote address by Sr. Miriam James Heidland, a Sister of Our Lady of the Most Holy Trinity. (To hear just how inspirational Sr. Miriam is, go to YouTube, type in her name, and you will have an opportunity to hear for yourself.) Her talk prepared our hearts to March for Life on Friday morning.

As we piled back onto the bus, our driver asked me, “How many people were at the rally?”

I told him, “I wasn’t sure, but it was pretty full.”

He replied, “It is quite a sight to see over 200 charter buses in a parking lot from all over the county. I bet there were over 10,000 people at that rally tonight given the number of buses we counted.”

There were more than 7,500, but it certainly looked and sounded like more than 10,000. It was amazing to see and witness this new generation of young people stepping up to defend a culture of life.

The call to promote a culture of life and not death is central to who we are as disciples of Christ. In Evangelium Vitae (“The Gospel of Life”), St. John Paul II said: “...we are facing an enormous and dramatic clash between good and evil, death and life, the ‘culture of death’ and the ‘culture of life.’

We find ourselves not only faced with but necessarily in the midst of this conflict: we are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life.”

For me, the March for Life was a surprising experience of prayer, joy and hope. Throughout the march there seemed to be moments of great silence where we pondered the reality of over 58 million infants who have been aborted since the Roe vs Wade decision on January 22, 1973 and yet, at the same time, there were groups carrying signs and banners, praying the rosary, singing and chanting about a culture of life, filling the parade route with sights and sounds of joy and hope — echoes of the “Life is VERY Good” youth rally, the night before. As we marched, I felt there was a cloud of witnesses overshadowing us with the Holy Spirit, who is the Lord and Giver of Life, encouraging us to be bold witnesses to a culture of life.

Here are some of the ways others on the trip experienced the March for Life:

“This was my second year attending the March for Life, and I am so grateful for the opportunity that I had to go! What brought me back again to this year’s march was the joy that I had experienced the previous year. The speakers who shared their stories all relating to the overall theme for the march touched me: Love Saves Lives. It was truly empowering to be around hundreds of thousands of people who have the same pro-life beliefs as myself.”

— Mary Kinyon, Cathedral of Our Lady Perpetual Help

“My experience on the March for Life was incredible. I met some amazing people and got to see what can happen when such a great number of great people come together to fight for the end of abortion. It was amazing to be a witness to the love and support that these people showed to others. I am proud to have been a part of this amazing experience and to have the opportunity to march for the lives of those who aren’t given the opportunity to live.”

— Kiah Trainor, Cathedral of Our Lady of Perpetual Help

“A few years ago, my life was transformed by the birth of our third daughter, Blakely Anne. Diagnosed in pregnancy with numerous health issues, we continued to trust in God and his plan for her life. Although her life was short, it was not without meaning. It meant so much for me to be able to march in solidarity, with thousands of others from across the country, sharing love for the dignity of all human life.

“I was struck especially by the youth in our diocese who said ‘yes’ to participate in a pro-life pilgrimage. During our journey, we had the opportunity to pray, laugh, and share life together. I am filled with hope because we stand together supporting the beauty of all life and God’s unique plan for each one of us.”

— Jenny Scherr, adult leader/youth minister, Cathedral of Our Lady of Perpetual Help

“When I got to the march, I realized that I wasn’t just standing up for the unborn; I was also standing up for the pregnant women who don’t know how they are going to have the child. They are scared and don’t always have the support they need. So being there showed that there are people out there that care for her well-being, even if we don’t personally know her.”

— Jady Zentner, St. Mary, Lemmon

“My March for Life experience was definitely one that I will never forget. I not only marched with some of my best friends, but I made new best friends along the way. My outlook toward life changed in so many ways for the better. About 500,000 people came to Washington, DC, to march for the same cause. Thousands of people held up signs to protest for not only the lives of unborn, but for the lives of every human being. God blessed me that weekend by making me witness the true beauty of all lives, and what our lives can do to impact others.”

— Jordan Miller, Blessed Sacrament, Rapid City

“One of the many things I took away from this trip was that, truly, all life is precious. Whenever abortion is brought up in conversation it’s easy to get wrapped up in ‘saving the babies’ (which is very important), but we often forget about the parents and how they are affected by abortion.

“During the march, people spoke about how abortion affected them. Their testimonies were heart breaking and impactful and really gave you a different view on things. It’s easy to blame and condemn the parent for the choice they made, but this is entirely the wrong way to go about it. We must be kind, compassionate and caring toward all who are affected by such a tragedy because more times than not they are suffering from a choice they made and they must live with that. I wish I could personally thank those who had the courage to stand up for the pro-life movement and share their story because they were so inspirational.”

— Thérèse Wilhelm, Our Lady of Black Hills, Piedmont

“My experience in D.C. attending the March for Life rallies and the march itself was an incredible experience! We went to save lives but the Lord taught us to open our hearts to him so he can give us the graces to march strongly to save our brothers and sisters!”

— Taylor Murphy, Blessed Sacrament, Rapid City

“Attending the March for Life this year was definitely an unforgettable experience. Marching with hundreds of people from age 70 to even babies, all praying and standing up for something much bigger and so important leaves one feeling content with pure joy from God.”

— Hannah Dillion, St. John the Baptist, Custer

The March for Life is not just another ‘march.’ For 45 years, it has been a powerful witness to the sanctity of life, to the culture of life. It will continue to be that witness so long as a culture of death grips our country. May we continue to pray for the strength to loosen that grip so all may enjoy their right to life.
Baseball, pork roll, Lent, fish, and the Catholic identity

A few weeks before Ash Wednesday, an Associated Press squib with Lenten implications appeared in the Washington Post sports section:

* YANKEES: New York’s Class AA affiliate in Trenton, N.J., will change its name from the Thunder to the Pork Roll on Fridays this season. The pork roll is a New Jersey staple, served on breakfast sandwiches and as a burger topping.

For those unfortunates who didn’t grow up in the I-95 corridor between the Holland Tunnel and the southern outskirts of Baltimore, I venture to explain.

“Taylor Pork Roll,” also known as “Taylor Ham” south and west of the Delaware River, is a compound of the ground-up and sugar-cured bits of a pig of which the pig has no cause to be proud, tightly encased in a canvas wrapper. Fried or grilled, it’s salty and greasy and a lot of other wonderful things frowned on by the food police. In my wild adolescence, I used to cut a half-inch slab off the loaf, impale it on a fork, and roast it over an electric burner in my parents’ kitchen: the ideal post-school snack and greasy and a lot of other wonderful things frowned on by the food police. In my

But only the perfidious Yankees — the Yanqui enemy of mankind, as the Sandinista national anthem in 1980s Nicaragua neatly put it — would have a farm team that changed its name to “Trenton Pork Roll” on Fridays.

Ad primum, pork roll was always consumed as a post-Mass treat on Sundays, and rigorously avoided on Fridays. Ad secundum, flaunting pork roll in the face of devout Catholics by emblazoning it on jerseys at Arm & Hammer Park on Fridays is an invitation to the divine wrath, to which the Thunder/Pork Roll is already vulnerable because of its major league affiliation.

So in solidarity with fellow-Catholics in the Diocese of Trenton, I propose that we all continue the Lenten practice of Friday abstinence from meat, which commenced on February 16 this year, until such time as the Thunder/Pork Roll’s management acknowledges its miscue and switches the name-switch to Sundays. (If the Thunder wish to become the Trenton Fish Fry on Fridays, fine by me, although as a marketing tool that would likely work better in Wisconsin.)

Friday abstinence was once a defining mark of the practicing Catholic, and Lenten pork roll raillery aside, it ought to be again. The Catholic Bishops’ Conference of England and Wales is not renowned for its traditionalism, but some years ago the bishops mandated a year-round return to Friday abstinence south of Hadrian’s Wall, and good for them for doing so. If our baptisms really set us apart for Christ, then we should live a different temporal rhythm than the rest of the world: not to advertise our righteousness but to remind ourselves, each other, and those who might be curious about these Catholics and their ways that we’re, well, different. And at a moment in Western cultural history in which the tsunami of the Culture of Me threatens to overwhelm everything, putting down behavioral markers of difference is no small thing. From Friday abstinence, who knows what might grow?

Lent is the perfect time, or as Isaiah 49.8 puts it, the “acceptable time,” to begin a journey of Christian difference. As I explain in my book on a venerable Lenten tradition, “Roman Pilgrimage: The Station Churches, the Forty Days” should be an annual re-catechumenate for the entire church: six-and-a-half weeks in which the already-baptized join the catechumens who will enter the church at Easter in walking the road to Calvary with the Lord, in order to be empowered for missionary discipleship in the Easter waters of baptism with which we are all blessed. Little things count along that pilgrim way, including small self-denials like eating differently on Fridays (and almsgiving, and intensified prayer, the other two great Lenten disciplines). Try it.

And, of course, Lent, which coincides with that other season of new disciplines known as “spring training,” is the acceptable time for the Trenton Thunder to get with the program, do a mea maxima culpa, and agree to become the Trenton Pork Roll on Sundays.

Prayer Intentions of the Holy Father

MARCH

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“Dear Children! May this time be for you a time of prayer, so that the Holy Spirit, through prayer, may descend upon you and give you conversion. Open your hearts and read the Sacred Scripture, that through the testimonies you also may be closer to God. Above everything, little children, seek God and the things of God and leave earthly ones to the earth, because Satan is attracting you to the dust and sin. You are called to holiness and created for Heaven; therefore, seek Heaven and the things of Heaven. Thank you for having responded to my call.” 1/25/18
Overcoming the divisions that polarize us

We live in a world of deep divisions. Everywhere we see polarization, people bitterly divided from each other by ideology, politics, economic theory, moral beliefs, and theology. We tend to use over-simplistic categories within which to understand these divisions: the left and the right opposing each other, liberals and conservatives at odds, pro-life vying with pro-choice. Life vying with death? Not through some kind of magic. Scripture calls this enmity, hatred, and indeed that’s its proper name. We are becoming hate-filled people who both fuel and justify our hatred on religious and moral grounds. We need only to watch the news on any night to see this. How’s this to be overcome?

At the more macro level in politics and religion, it’s hard to see how these bitter divisions will ever be bridged, especially when so much of our public discourse is feeding and widening the division. What’s needed is nothing short of religious conversion, a religious change of heart, and that’s contingent on the individual. The collective heart will change only when individual hearts first do. We help save the sanity of the world by first safeguarding our own sanity, but that’s no easy task.

It’s not as simple as everyone simply agreeing to think nicer thoughts. Nor, it seems, will we find much common ground in our public dialogues. The dialogue that’s needed isn’t easily come by; certainly we haven’t come by it yet. Many groups are trying for it, but without much success. Generally what happens is that the even most-well intended dialogue quickly degenerates into an attempt by each side to score its own ideological points rather than in genuinely trying to understand each other. Where does that leave us?

The real answer, I believe, lies in an understanding of how the cross and death of Jesus brings about reconciliation. The author of the Letter to the Ephesians tells us that Jesus broke down the barrier of hostility that existed between communities by creating one person where formerly there had been two — and he did this “by reconciling both (sides) in one body through his cross, which put that enmity to death.” (Eph 2:16).

How does the cross of Christ put enmity to death? Not through some kind of magic. Jesus didn’t break down the divisions between us by mystically paying off some debt for our sins through his suffering, as if God needed to be appeased by blood to forgive us and open the gates of heaven. That image is simply the metaphor behind our icons and language about being washed clean of sin and saved by the blood of Christ. What happened in the cross and death of Jesus is something that asks for our imitation not simply our admiration. What happened in the cross and death of Jesus is an example for us to imitate. What are we to imitate?

What Jesus did in his passion and death was to transform bitterness and division rather than to retransmit them and give them back in kind. In the love which he showed in his passion and death Jesus did this: He took in hatred, held it inside himself, transformed it, and gave back love. He took in bitterness, held it, transformed it, and gave back graciousness. He took in curses, held them, transformed them, and gave back blessing. He took in paranoia, held it, transformed it, and gave back big-heartedness. He took in murder, held it, transformed it, and gave back forgiveness. And he took in enmity, bitter division, held it, transformed it, and through that revealed to us the deep secret for forming community, namely, we need to take away the hatred that divides us by absorbing and holding it within ourselves and thereby transforming it. Like a water purifier which holds within itself the toxins and the poisons and gives back only pure water, we must hold within ourselves the toxins that poison community and give back only graciousness and openness to everyone. That’s the only key to overcome division.

We live in bitterly divisive times, paralyzed in terms of meeting amicably on virtually every sensitive issue of politics, economics, morality, and religion. That stalemate will remain until one by one, we each transform rather than enflame and retransmit the hatred that divides us.
Communal Reconciliation Schedule

Belle Fourche, St. Paul, Monday, March 12 — 7 p.m.
Bison, Blessed Sacrament, Monday, March 5 — 7 p.m.
Bonesteel, Immaculate Conception, Thursday, March 8 — 7 p.m. CT
Buffalo, St. Anthony, Monday, March 12 — 7 p.m.
Colome, St. Isidore, Tuesday, March 13 — 5 p.m. CT
Custer, St. John, Tuesday, March 6 — 6:30 p.m.
Faith, St. Joseph, Sunday, March 25 — 7 p.m.
Ft Pierre, St. John, Tuesday, February 27 — 6:30 p.m. CT
Gregory, St. Joseph, Thursday, March 15 — 7 p.m. CT
Hill City, St. Rose of Lima, Monday, March 5 — 7:30 p.m.
Hot Springs, St. Anthony of Padua, Tuesday, February 27 — 6:30 p.m.
Isabel, St. Mary, Tuesday, March 13 — 7 p.m.
Keystone, Our Lady of Mt. Carmel, Monday, March 5 — 5 p.m.
Lead, St. Patrick, Sunday, March 11 — 2 p.m.
Lemmon, St. Mary, Sunday, March 4 — 7 p.m.
McIntosh, St. Bonaventure, Thursday, March 22 — 7 p.m.
McLaughlin, St. Bernard, Monday, March 26 — 7 p.m.
Murdo, St. Martin, Tuesday, March 13 — 6 p.m. CT
Newell, St. Mary Star of the Sea, Thursday, March 8 — 6:30 p.m.
Piedmont, Our Lady of the Black Hills, Wednesday, March 7 — 6:30 p.m.
Presho, Christ the King, Thursday, March 1 — 6 p.m. CT
Rapid City, Blessed Sacrament, Monday, March 12 — 6:30 p.m.
Rapid City, Cathedral of OLPH, Tuesday, February 20 — 6:30 p.m.
(Right of Mercy)
Rapid City, St. Isaac Jogues, Thursday, March 15 — 6:30 p.m.
Rapid City, St. Therese the Little Flower, Tuesday, March 13 — 6:30 p.m.
Spearfish, St. Joseph, Monday, March 26 — 7 p.m.
Sturgis, St. Francis, Sunday, March 4 — 1:30 p.m.
Timber Lake, Holy Cross, Monday, March 12 — 7 p.m.
Winner, Immaculate Conception, Thursday, March 22 — 7 p.m. CT

Now Hiring... Same Day Cleaning Teams

Terra Sancta Retreat Center is looking for 5-15 people willing to complete training this summer to be prepared for cleaning lodging rooms for same day turn-arounds at the retreat center this fall and possibly into the future. Must be available to work on specific dates:

- **Friday, September 21** – all lodging rooms will need to be cleaned as the priests from the Diocese of Grand Island finish their week long retreat on Friday morning and we prepare for the Summit, which begins that same afternoon. All lodging room cleaning must be completed between 9am-3pm.
- **Friday, October 19** – all family style rooms will need to be cleaned as our diocesan priests finish their week long retreat Friday mid-day and we prepare for the Permanent Deacon Retreat for our diocese that begins that evening. All lodging room cleaning must be completed between 9am-3pm.
- **Additional Dates – TBD.**

Work will involve specializing in one or two aspects of cleaning the lodging rooms at the retreat center. Our hope is to have in place employees (or volunteers) who are ready and able to clean lodging rooms using our low chemical cleaning system within a short window of time. Cleaning involves vacuuming, dusting, mopping, making beds, cleaning sinks, mirrors, showers, toilets, etc.

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Dr. Michael Huot, Rapid City, has a specialty in pain management. “At the end of the day, addiction is when someone makes a choice, and they make that choice over and over again despite terrible things happening to them or their family,” he said.

Addiction is divided into two categories, substance addiction — the most common form is alcoholism and behavioral — the most common type is compulsive shopping, according to information provided by Huot. In 2016, 22 million Americans needed addition treatment and two million of those received it. It is not an uncommon problem, he added; half the population is affected by the actions of addicts.

“When people have addictions their brain slowly changes, neuroplasticity (the ability of the brain to adapt) decreases and makes it harder and harder to kick it. They get hardwired,” he said. “The rewards-stimulus outweighs the long-term consequences.”

He showed a slide of a heroin-addicted brain beside an average person’s brain, noting 10 days after quitting there is very little brain activity, and 100 days after quitting there is more. As time goes on brain function improves and regular aerobic exercise can help increase brain activity, too.

Discussed risk factors, he said, “Adolescents are very vulnerable to addiction because their reward system develops faster than their cognitive center.” He posed the possibility of every high school student taking a drug test before chemicals affect their brain’s development and the outcome of their lives.

He cited a significant study of 17,000 adults on Adverse Childhood Experiences — physical or emotional abuse or neglect, sexual abuse, witnessing violence in the home, and a parent who is incarcerated or suffering from a mental illness. It found 40 percent of people answered two or more of the ACE questions positive; 12.5 percent answered four or more items positive. The study also showed health problems associated with the positive responses. The toxic stress in the home causes children to act out and is frequently misdiagnosed as Attention-Deficit/Hyperactivity Disorder. Doctor Huot explained efforts to help classroom teachers identify the difference.

Then he addressed opioid overdoses. In South Dakota, 57 people died from opioid overdoses in 2016. He said locally they have formed a multidisciplinary team to see who is prescribing pain medications. The team held a summit detailing how to prescribe, who is at risk, and how to prevent doctor shopping.

Doctor Huot said since the summit there is a downtrend in opioid prescriptions. “We should be putting as much money as we can in addiction treatment for long-term savings,” he said comparing the difference between a working person contributing to society versus one who is incarcerated or receiving financial aid,” he said.

Relapses can happen in recovery, “We should not judge these people, but support them,” he said.

For the past 15 years, Fr. Gary Ternes has been in prison ministry for the Diocese of Sioux Falls. He has also worked in parish ministry and with patients with a mental health condition in Yankton.

The people he serves in prison are from every corner of S.D., and others who were arrested here. South Dakota has around 4,100 prisoners in several locations. Father Ternes contrasted that with North Dakota, which has a similar population, and 1,700 people in prison. He pointed out that Native Americans comprise less than 10 percent of the S.D., population, yet they are 30 percent of the male inmates and 50 percent of the female inmates.

Noting changing policies which have reduced the number of mental health patients, he drew a correlation between the decrease in patients and the increase in inmates. “In the 1960s we had 2,000 patients at the state mental hospital and 300-500 prison inmates. This year we have 4,100 prison inmates and 200 state mental patients.”

According to Father Ternes, the best guarantee for someone doing well after prison is having some support to go back into. “If you are in for more than a year it’s a pretty exceptional family that stays with you. Most of our folks don’t have many people left,” he said. “The real punishment of prison isn’t just the bad food or bad clothing. It isn’t just the rules and regulations. It’s separation from family and society.”

He said three programs are working well that can use volunteers.

Residents Encounter Christ is similar to the Teens Encounter Christ retreats. Another program that is very active in prisons is M2 (man-to-man) — or in Pierre, W2 (woman-to-woman) — a person from the community makes regular weekly or monthly visits. The third is the Alternatives to Violence Program. It’s a Quaker program active in many prisons. He said, “I can put you in touch with people who can train you in starting these programs.”

South Dakota Supreme Court Justice, Janine Kern, spoke on problem-solving courts in the state. In 2017 they served 467 people.

She became the state’s first drug prosecutor in 1988. In 1996 she was appointed a judge in the 7th Judicial Circuit in Rapid City. “I saw I was immersed in a sea of human suffering and need,” she said. “I was trying to deal with addicted people who were coming in front of me. From the bench, I could see addiction was enormously devastating to the community.”

A primary contributor was early onset alcoholism, including in the womb. “We need to do much more prevention for fetal alcohol syndrome and pregnancy abstinence. The second thing I saw was lack of a father figure and third the lack of a high school diploma. Anytime investment in abstinence, education and mentoring she said would make a difference. She cited statistics saying crime and imprisonment have grown exponentially in S.D. Between 1977-2013 the prison population increased more than 500 percent, higher than the national average.

Neither jail nor treatment alone work. Criminal justice reform began in Miami. It started with a judge, one treatment person and an attorney, 25 years ago. Faced with building two new prisons, Senate Bill 70 brought about criminal justice reform by funding specialty courts. The 2007 Northern Hills Drug Court was the first in the state. State specialty courts include Drug, DUI, Veterans, and soon will include a Mental Health Court.

She read a statement that said “Drug Courts are not soft on crime, they are smart on crime. ... it is far more challenging to complete Drug Court than to complete a prison sentence.”

She said there is no better way for an addict to get clean. They see the judge and other team members every week and are held profoundly accountable. Specialty courts combine medical monitoring, support meetings, behavioral interventions, moral reasoning, new skills and strategies, and relapse prevention.

Kaye Haggerty of Allentown, Pa., spoke on her daughter’s drug treatment at Comunita Cenacolo. It is a Catholic community way of life that began in Italy, has expanded to Medjugorje and is getting started in the U.S. It was founded by Mother Elvira Petrozzi as a “School of Life.” It excludes modern technology and calls for manual labor and a great deal of prayer. It serves women ages 18-30 and men ages 18-40. Participants stay at least three years.
Two bills focus on supporting a ‘Culture of Life’

In its inaugural legislative session, the South Dakota Catholic Conference urges your support of two important bills, each supporting the dignity of all life from conception to natural death.

**Senate Bill 110** is focused on strengthening legal protections for the relationship between a mother and her unborn child. If passed, it would increase the pre-abortion counseling responsibilities of Pregnancy Help Centers, which are focused on helping pregnant mothers choose life. This bill was approved in its first committee hearing 6-2, passed the Senate 27-8, and it moved on to the House for a hearing before the Health and Human Services committee where it passed 9-2. Please call or email your representative and urge their support.

**House Bill 1123** would ban executions of the seriously mentally ill made it out of the House State Affairs Committee by a vote of 9-4, bringing the issue of capital punishment to a chamber floor for debate for the first time in five years. It passed the House, 45 Yeas to 20 Nays. The Senate Judiciary committee has not yet scheduled its hearing on this bill.

I likewise encourage you to contact your senator to express support.

The broader context for these important issues is highlighted by St. John Paul II who, bear in mind, lived under two of the 20th century’s bloody totalitarian governments. We live in what he called “the Culture of Death,” whereby our culture seeks to solve our problems through the death or rejection of human beings. It’s sadly easy to enumerate further examples in addition to abortion and capital punishment: assisted suicide and euthanasia, too-hasty recourse to war, willful self-destruction, artificial creation and destruction of human embryos, contraception. And on and on.

Each of these, it is argued by various societal factors, solves a problem and, in fact, makes life better. Nonsense. Such ideas, especially when licensed by the state, coarsen our humanity and deaden our collective conscience. These so-called “solutions” take the vibrant color out of life and make it dull and sickly. The “Culture of Life” proposes a better way.

For those for who would like to deepen their understanding, I encourage a prayerful reading of St. John Paul II’s discussion of the Culture of Life in his encyclical, *Evangelium Vitae.* We must not be discouraged in the face of the “Culture of Death;” rather, according to St. John Paul II, we have been entrusted with a great missionary task:

“We are the people of life because God, in his unconditional love, has given us the Gospel of life and by this same Gospel we have been transformed and saved .... Internally renewed by the grace of the Spirit, ‘who is the Lord and giver of life,’ we have become a people for life and we are called to act accordingly.” EV no. 79.

Support HB 1123 and SB 110. Your legislators’ contact information can be found at sdlegislature.gov.

Thank you for your joyful witness to life.

Join the SDCC email list by visiting sd catholicconference.org

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**A Safe Environment for Children and Young People**

The Catholic Diocese of Rapid City is firmly committed to creating and maintaining the safest possible environment for our children and young people. To report allegations of sexual abuse by church personnel, contact Assistance Coordinator, Barbara Scherr. To ensure confidentiality in her outreach to victims, she can be contacted privately at 1-605-209-3418 (cell). Her phone has caller ID and messaging features. All information will be treated confidentially. Alleged victims are advised of their right to report alleged abuse to civil authorities.

In accordance with diocesan policy, all allegations of sexual misconduct involving children or young people and priests, deacons, lay employees, or volunteers serving the Diocese of Rapid City will be investigated.

The diocesan sexual misconduct policy and the code of conduct are posted on the diocese website at www.rapidcitydiocese.org.

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**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@icparishwatertown.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 57201

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Obituary

Sr. Donata Daml, PBVM, 81, taught at Eagle Butte

Sister Donata Daml, 81, a Sister of the Presentation of the Blessed Virgin Mary, died January 27, at Avera St. Luke Hospital, Aberdeen.

Funeral Mass was February 1, at Presentation Convent, Aberdeen. Internment is at Sacred Heart Catholic Cemetery.

Donna Mae Daml was born April 28, 1936, in St. Cloud, Minn., to Helen (Blommer) and Peter E. Daml. She graduated from Anoka High School in 1954. Donna entered Presentation Convent and received her religious name of Sister Donata. She professed vows on August 19, 1957.

Sister Donata earned an Associate Degree from Presentation College, plus a Bachelor of Science in Education (1970) and Masters’ Degree in Guidance and Counseling (1990) from Northern State College. She taught third through eighth grades for nearly three decades, before working as a recruiter at Presentation College, Aberdeen.

In 1991, she felt called to minister to the Native American students at Presentation College Lakota Campus, Eagle Butte, and offered counseling services at the Sacred Heart Center. Sister Donata especially treasured her time on the Cheyenne River Reservation. She ministered there until 2012 and returned to prayer and volunteer ministry at the Presentation Convent.

Sister Donata is survived by her community family of Presentation Sisters; her brother William (Helen) Yuma AZ, and many nieces and nephews.

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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. 

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Deacon Jim & Barbara Scherr
Ordained February 1, 2013 by Bishop Robert Gruss.

Deacon Chuck & Theresa Rausch
Ordained May 29, 2014 by Bishop Robert Gruss.

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Sorting through solutions to the HIV/AIDS Pandemic

Each year human immunodeficiency virus (HIV) infects about 50,000 people in the United States, and more than two million worldwide. Reducing the number of infections with this virus, which causes AIDS, is a high priority for public health officials. Some strategies to reach this goal, however, raise significant moral concerns.

These concerns arise when experts seek to reduce infection rates by assuming that men and women lack the freedom to change their sexual behaviors or exercise self-control, when they fail to acknowledge that self-restraint is possible and morally required, especially in the face of life-threatening disease.

One strategy for trying to control the pandemic includes “pre-exposure prophylaxis,” or PrEP, which involves an uninfected person taking a daily dose of the drug Truvada, an anti-retroviral medication. When someone takes the Truvada pill each day, and is later exposed to HIV through sex or injectable drug use, it can reduce the likelihood that the virus will establish a permanent infection by more than 92 percent. While the drug can have side effects, it is generally well-tolerated.

Many activists in the gay movement have argued that PrEP should be widely available and promoted, though other activists strongly disagree. AIDS Healthcare Foundation (AHF) founder Michael Weinstein has stressed, for example, that there are likely to be compliance issues. When someone is required to take a regimen of drugs every day in order to be protected, he argues, it is reasonable to expect that some will fail to do so. A 2014 article in The Advocate, a gay news outlet, notes that,

“When asked why so few people have started PrEP, experts give plenty of reasons — cost, worries about long-term effects, and lack of awareness about the regimen itself among both doctors and patients are chief among them. But one top reason is the stigma of using PrEP. Weinstein’s name and the name of his organization, AHF, have become synonymous with the stigma surrounding PrEP use. In an April Associated Press article, Weinstein declared that PrEP is “a party drug, giving license to gay and bisexual men to have casual, anonymous sex. He’s called it a ‘public health disaster in the making,’ as his oft-repeated argument is that the most at-risk people will not adhere to taking a pill each day.”

These compliance concerns have led some researchers and clinicians to look into the possibility of one-time “disco dosing,” where an individual would take the medication, in a high dose, prior to each anticipated “risky weekend.”

There are other problems with PrEP as well. Some researchers have noted that once people start on the drug, their risk compensation changes, meaning they engage in more sex with non-primary partners. Even if PrEP reduces rates of HIV infection, as studies have suggested, the incidence of other sexually transmitted diseases may rise due to risk-compensation behaviors. PrEP can provide a false sense of security and encourage the lowering of inhibitions.

These kinds of approaches directed towards certain “at-risk populations” clearly raise concerns about sanctioning or supporting immoral behaviors. Medical professionals have raised objections of conscience when it comes to prescribing PrEP to HIV-negative men who indicate they are, or will be, sexually active with other men. They may raise similar objections to providing prescriptions for “disco dosing.” Writing such prescriptions means cooperating in, or facilitating, the actions of others.

Is pre-exposure prophylaxis always illicit? Not necessarily. For example, if a medical professional were to prescribe Truvada to the wife of a man who was infected through pre or extramarital sexual activity, it would be for the purposes of protecting the wife from infection during marital relations, and would not involve the problem of promoting or facilitating unethical sexual behaviors.

STDs constitute a serious danger in an age where sexual behaviors are becoming more indiscriminate. STD outbreaks and pandemics often have their origins involving multiple sexual partners. These sexual practices, in the final analysis, are not only immoral in themselves, but also reckless and clearly contributory to the spread of STDs.
New Lay Ministry Formation Classes slated to begin next fall

By Deacon Greg Sass

Are you in charge of a ministry at your parish? Has your pastor invited you to more fully participate in the life of your parish? Are others coming to you, looking for guidance, because they see you as a leader? Do you have an interest in growing in prayer and learning more about ministry?

If you answered yes, or even maybe, to any of those questions, you should consider participating in the Lay Ministry Formation program.

While the Lay Ministry Formation program has always operated under the authority of the local bishop, in 2017, the leadership responsibility transferred from the Jesuits to the Diocese of Rapid City. Specifically, I am now the coordinator for the Lay Ministry Formation program. Because of the transition, no new classes have been started recently. In January, discussions began to start new Lay Ministry Formation classes in the fall of 2018. If you are interested, begin by speaking to your pastor about your interest. If they, or you, have questions, please contact me at the main Chancery, 605-343-2541, ext 2228 or gsass@diorc.org.

The Lay Ministry Formation program prepares people for lay ministry in their parish. Most men and women who are drawn to the program are already involved in some ministry. They apply because they are increasingly aware God is calling them to leadership in ministry, under their pastor's direction, and also to be available to assume a public role in their parish as their pastor and they decide. The program draws people who want to grow in prayer and learn about ministry, not for their own sake but also because they have been inspired by the Holy Spirit with a desire to help build up the faith life in the parish. They want their growth to occur prayerfully in a study and sharing with other learners and in dialog with their pastor. The focus is on developing skills to share one's faith, and in the process, also learn more about the Catholic faith. They trust God will give them the grace they will need to assume leadership in ministry.

During the spring of 2003, after repeated invitations from my pastor and a fellow parishioner, I finally responded reluctantly, “Fine, I’ll go.” What they were inviting me to do was simply attend an informational meeting about the diocese's Lay Ministry Formation Program. In preparation for this meeting, I loaded myself up with a long mental list of reasons I was NOT going to actually apply for the program.

When I arrived at the meeting, there were about 30 others in attendance from various parishes in the area. The Director of the Ministry Formation Program, at that time, Fr. George Winzenburg, SJ, started with a brief introduction of himself and his Associate Director, Fr. Tom Lawler, SJ. He then asked each of us to introduce ourselves and to briefly share what parish we were from and a little about ourselves, such as our family, our work and our involvement in the parish. Next, he explained why we were specifically invited by our pastors — we were either in leadership positions in our parishes or our pastors saw us as future leaders. The presentation then proceeded with an overview of the program, the format of the sessions and the expectations.

Father Lawler brought up possible concerns, then he provided a reason each could be overcome. As he continued down his prepared list of concerns, I realized, his list was exactly the same list I had in my head. By the time he finished my questions were answered. I applied for the program.

What I didn’t know at the time was the history of the Lay Ministry Formation program in the diocese. In May 1971, some members of the Society of Jesus (Jesuits), submitted a proposal to then-Bishop Harold Dimmerling. It outlined a program of developing lay leaders among the Native Americans on the Rosebud and Pine Ridge Reservations. The proposal was based on a program recently approved by Bishop Robert Whalen of the Diocese of Fairbanks for the Eskimos. That program's goal was to develop native clergy.

Once Bishop Dimmerling approved the program, Fathers John Hatcher, SJ, and Patrick McCorkell, SJ, began writing lessons for the projected three-year program. It wasn’t long before it became apparent, what was needed on the reservation, was a program for ordaining permanent deacons.

The petition by the United States episcopal conference to the Vatican had been approved just a few years prior by Pope Paul VI, on August 30, 1968. On May 31, 1975, using the formation program developed by the Jesuits, Bishop Dimmerling ordained Steven Red Elk, Reno Richards, and Max Plank to the permanent diaconate. Deacons Red Elk and Richards were “the first Indian Permanent Deacons to be ordained in the United States.”

In 1990, the Permanent Diaconate Program was expanded to include lay ministry. The program began to offer formation for those who were called to be Pastoral Assistants, CCD coordinators, Directors of Youth Ministry, Directors of Care for the Elderly, Sick and Dying, Prayer leaders for Priestless Sundays and devotions, and other important ministry needs for the diocese.

If you are being called by the Holy Spirit to become a Lay Minister, don’t be like me and resist the invitation of the Holy Spirit. It can change your life, for the better.
$1.4M grant allows CSS to quadruple Program UP services

BY MARY GARRIGAN, CATHOLIC SOCIAL SERVICES

Brittney Papike believes the Uplifting Parents Program helped her escape a life of poverty.

During the next five years, the University of Notre Dame’s Wilson Sheehan Lab for Economic Opportunities (LEO) wants to test if Papike, a Rapid City single mom of two kids, is right.

Thanks to $1.4 million in new funding from the John T. Vucurevich Foundation that allows Program UP to quadruple the number of families it serves, LEO will conduct a randomized controlled trial study to prove if, and how, this Catholic Social Services-led program moves single-parent families like Papike’s out of poverty.

“Programs of this nature have the power to move the needle on poverty,” said William Evans, co-founder of LEO. The mission is to reduce poverty and improve lives, and Evans is excited to develop a research design for Program UP to measure its outcomes and evaluate its ability to reduce poverty. “LEO aims to identify the innovative, effective and scalable programs that help people move out of poverty,” Evans said. He and several other Notre Dame staff were in Rapid City Feb. 8-9 to begin that process.

CSS created the Uplifting Parents Program, nicknamed Program UP, in 2014 with help from a coalition of about 20 non-profit agencies in Rapid City, said Natalie Lecy, director of Program UP. Since then, Program UP has worked with 38 single-parent families to achieve their educational goals and has seen 23 single mothers graduate from the program after receiving degrees in highly marketable career fields, including education, medicine and business. One of them is Papike, who knows from firsthand experiences that Program UP works.

“It’s been a big journey,” said Papike, who recently graduated from the South Dakota State University School of Nursing. She is now employed as a registered nurse in Rapid City and able to support her family — a 4-year old son and an 11-year old daughter, without public assistance. “Doing something so big all by yourself is hard,” she said. With a financial stipend provided by CSS and emotional support from her Program UP mentor, she didn’t have to.

Program UP helps single parents get an education so they can find a skilled job, earn a livable wage and get their families out of poverty, Lecy said.

“The families we work with have demonstrated tremendous grit and are more than ready to take advantage of any opportunity to assist them towards a better life,” she said.

The Vucurevich Foundation also believes in Program UP and its collaborative, two-generation approach to reducing poverty here in Rapid City, said Jessica Gromer, program officer for the foundation.

“Program UP is very much in line with the John T. Vucurevich Foundation’s cradle-to-career continuum of success funding priority. Building relationships while providing life skills and education with warm handoffs to providers of resources are the keys to reducing poverty one family at a time,” Gromer said.

To learn more about Program UP contact Natalie Lecy at 605-348-6086.
A new sacred hoop brings a glimmer of hope for humankind

In years gone by, decisions made by a tribe were influenced by how those decisions affect future generations down to the seventh generation. This practice actually began with the Constitution of the Iroquois’ Nation known as “The Great Binding Law.” This allowed for tribal leaders to reflect on their proposed actions and determine how their decisions may affect the next seven generations. These decisions were not taken lightly. All the advantages and consequences were taken into consideration before action was taken.

There is a prophecy that is told of the seventh generation. The prophecy is based on visions by both Chief Crazy Horse and Oglala Holy Man Nicholas Black Elk, servant of God. Their visions tell of how the sacred hoop will be renewed by members of the seventh generation. The sacred hoop was said to have been broken at the Wounded Knee Massacre, 128 years ago in 1890, when more than 300 Lakota were massacred and the hopes and dreams of the people seemingly died.

Black Elk’s vision saw his people losing heart because the sacred hoop of the Lakota Nation had been broken. He saw famine, sickness and wars in the vision. The vision also revealed signs of hope for the people. After seven generations had passed there would be a reuniting, not only of his people but of all peoples. A new sacred hoop comprised of all peoples of the earth would be created. He saw a rising star to the East that would bring wisdom. A great prophet would rise and create this new sacred hoop.

Like Black Elk, Crazy Horse had a vision of the future. He saw people enter a period of darkness, a time of great hardship. He was given hope when he witnessed the people coming out of the darkness. He saw them dancing under the Sacred Tree. To his amazement he noticed that it was not just his people dancing under the tree but members of all races of people dancing like brothers and sisters. He foresaw the world being healed and people made whole again.

In the Bible, The Book of Revelation shares a vision by John. His vision is of a new heaven and a new earth. John tells all Christians they should look forward to the time of a New Jerusalem with joy because when it comes, God and Christ will live in their midst. The whole city will be God’s temple. The sun will always shine, a river of living water will flow from God’s throne and the trees will produce fruit year-round. The New Jerusalem is a symbol for the new world that God will establish when evil is destroyed and suffering is banished.

Hope out of despair seems to abound in the three visions from the three visionaries. They speak of dark times when there will be suffering, but at the end of the period of suffering comes a glimmer of hope for humankind. People of all races coming together to find similarities and set aside differences, all wanting to live in peace. All peoples living in harmony in a new world with God as the head of all.

If you are curious about figuring the time frame for the seventh generation, here is a definition of a generation. According to Webster Collegiate Dictionary, a generation is defined as the average span of time between the birth of parents and that of their offspring. That period of time can vary as to what age the offspring begin having children of their own. For argument sake, let’s say between the ages of 16-21 based on culture and traditional customs. We are on the front edge of the seventh generation.

The role of the seventh generation is extremely important. They will play a significant role in shaping the future for the next seven generations. There is much hope and expectation placed on this generation. They need prayers for strength and wisdom to make good decisions on behalf of the coming generations. Their challenge is huge: they are challenged with creating a better world for those whose fates are still in the hands of the Creator.
Lent is a season of grace to help both catechumens (those preparing for baptism) and the faithful to enter more deeply into the paschal mystery. In this season we are called to conversion, a renewed sense of our frailty or sinfulness, as well as profound trust in the new life that flows from the death and resurrection of Christ. The faithful are bound to acts of penance. To completely disregard them is a serious matter. Those whose work or health would be impaired are excused from fasting and abstaining. The individual’s conscience can decide if there is proper cause to excuse from observance. It is sinful not to observe this discipline without a serious reason.

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

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

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

Those who are over 18 years of age and under 60 years of age are bound to fast on Ash Wednesday (Feb. 14) and Good Friday (Mar. 30.)

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

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

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

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

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

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

9. Funeral Masses are not allowed on Holy Thursday (Mar. 29) Good Friday (Mar. 30) or Holy Saturday (Mar. 31.) The funeral rite outside of Mass can be held in church on those days, with a funeral Mass later.

10. The RCIA is incorporated into the liturgy of Lent. The Rite of Election was celebrated on Feb. 18 at 2 p.m. in the Cathedral of Our Lady of Perpetual Help, Rapid City. On the third, fourth and fifth Sundays of Lent, the Scrutinies take place during Mass.

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


In presenting the annual diocesan financial reports, I want to thank all of you for your commitment and generosity in supporting the many ministries and the mission of the Diocese of Rapid City. Overall, 2017 was a very positive year, mostly due to estate gifts and investment returns.

At the outset, 2018 begins on an optimistic note due to greater than expected investment returns and the generosity of the Western South Dakota Catholic Foundation. Our other outside granting sources for operations are continuing to reduce their funding; therefore, we are becoming more reliant on your generosity to the Annual Diocesan Appeal and the Terra Sancta Annual Giving Society. The costs associated with providing ministry on the reservations are still a challenge and accomplishing the goals of our Diocesan Priority Plan will necessitate a number of cost increases.

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

Please keep our benefactors in your daily prayers. Their support is invaluable for the work of the diocese. The Western South Dakota Catholic Foundation has made significant contributions. We continue to receive vital support from the Catholic Church Extension Society, Catholic Home Missions, the Black and Indian Mission Office, and the Mission Cooperative program of the Society for the Propagation of the Faith. In addition, a number of private foundations have provided grants for various programs and ministries. Any questions regarding this report can be addressed to Rick Soulek in our Finance Office.

Again, with deep gratitude, I thank you for your kindness and generous support which allows us to continue to fund the mission — one of the priorities in the Diocesan Priority Plan. Our mission “will be successful because the disciples of Jesus Christ accept their call to joyfully and generously share their gifts so that the gospel can be proclaimed and lived in western South Dakota.”

Thanks again for the ways in which you have joyfully and generously shared your gifts. Be assured of my prayers for you and your families. May God continue to abundantly bless you.

Sincerely in the peace and joy of Christ,

+ Robert D. Gruss
Most Rev. Robert D. Gruss
Bishop of Rapid City

The annual audit for the Diocese of Rapid City was performed by the accounting firm Ketel Thorstensen, LLP. A copy of the audit is available for review at the Chancery Office. In accordance with the U.S. Conference of Catholic Bishops’ Resolution on Diocesan Financial Reporting, information regarding the review and approval of the audit report has been provided to the Archbishop of St. Paul and Minneapolis. Your comments and questions are welcome.
**Summary of the diocesan finances for the Fiscal Year ending June 30, 2017**

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

Our Annual Diocesan Appeal income (about 37% of budget) is crucial to providing the resources needed to operate the diocese and once again we have reached this year's goal. Thank you for your support.

The Western South Dakota Catholic Foundation continues to be the largest contributor to the support of our diocese. We are very grateful to the foundation and to the board members for their generosity. Please offer your prayers and financial support as they continue this great work across the diocese.

Since it's opening in 2012, the Terra Sancta Retreat Center has been a wonderful asset for our diocese. In the past fiscal year, the retreat center hosted over 15,000 guests and had 21,000 overnight stays. Like most retreat centers across the country, income from the Terra Sancta Retreat Center does not fully support the costs to maintain, manage and depreciate the building. The diocese continues to work to improve efficiency in this operation and is seeking additional revenue sources to help cover some of these costs.

The Catholic Church Extension Society, Catholic Home Missions, the Black and Indian Mission Office and the Mission Cooperative continue to provide valuable support to our diocese. In addition to the amounts listed in our financial reports, some of the funding from these entities were also directed to parishes throughout the diocese. Please continue your prayerful and financial support for these generous donors.

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

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### Fiscal Year 2017 Expenses

- **Terra Sancta Retreat Center**: 17%
- **Discipleship Formation**: 25%
- **Pastoral Programs**: 15%
- **WWBF Allocation**: 1%
- **Evangelization**: 7%
- **Development**: 7%
- **Administration**: 8%
- **Depreciation and Loan Interest**: 8%

### Discipleship Formation (Vocations, Faith Formation, Lay Ministry)

- **Western S.D. Catholic Foundation Grant**: 1,380,503
- **Annual Appeal**: 500,000
- **Gifts and Bequests**: 492,968
- **Diocesan Programs and Misc. Income**: 55,331
- **Outside Funders (Catholic Missions, Comm Home Mission, BIMO, Mission Coop)**: 1,622,827

### Terra Sancta Retreat Center Income

- **Total Support and Revenue**: 4,768,188

### Expenses

- **We Walk By Faith Donations**: 116,060
- **Terra Sancta Guild**: 41,888
- **Parish Assessments**: 265,024
- **Investment Income**: 1,020,108

### Total Expenses

- **Total**: 4,072,119

### Increase (Decrease) in Net Assets

- **Increase**: $696,069

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**Terra Sancta Retreat Center income excludes $174K of diocese based retreat revenue and $294K of Terra Sancta grants and gifts.**

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### DIOCESE OF RAPID CITY

**STATEMENT OF FINANCIAL POSITION FOR THE YEAR ENDING JUNE 30, 2017**

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<thead>
<tr>
<th></th>
<th>2017</th>
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<td><strong>LIABILITIES AND NET ASSETS</strong></td>
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<td></td>
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<tr>
<td>Accounts Payable and Accrued Liabilities</td>
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<td>Amounts Held for Others</td>
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<td><strong>NET ASSETS</strong></td>
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<tr>
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<td><strong>TOTAL LIABILITIES AND NET ASSETS</strong></td>
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<td>19,004,925</td>
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</table>

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**DIOCESE OF RAPID CITY**

**STATEMENT OF ACTIVITIES FOR THE YEAR ENDING JUNE 30, 2017**

**Support and Revenue**

- **Western S.D. Catholic Foundation Grant**: 1,380,503
- **Annual Appeal**: 500,000
- **Gifts and Bequests**: 89,358
- **Diocesan Programs and Misc. Income**: 214,547
- **Outside Funders (Catholic Missions, Comm Home Mission, BIMO, Mission Coop)**: 195,658
- **Terra Sancta Retreat Center Income**: 198,558
- **We Walk By Faith Donations**: 11,645
- **Terra Sancta Guild**: 45,609
- **Parish Assessments**: 253,341
- **Investment Income**: 1,602,108

**Total Support and Revenue**

- **Total**: 4,918,582

**Expenses**

- **Discipleship Formation (Vocations, Faith Formation, Lay Ministry)**: 1,039,796
- **Terra Sancta Retreat Center**: 675,640
- **Pastoral Programs**: 598,692
- **Social Concerns and Family Life**: 483,268
- **Depreciation and Loan Interest**: 344,906
- **Office of the Bishop and Chancery Administration**: 325,259
- **Development and Fund-raising**: 289,341
- **Evangelization (WRC, Communications, TV Mass)**: 285,217
- **We Walk By Faith (Allocation to Rapid City Catholic School and Newman Center)**: 30,000

**Total Expenses**

- **Total**: 4,646,195

**Increase (Decrease) in Net Assets**

- **Increase**: $696,069

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February 2018
Married Sweethearts

The Annual Married Sweethearts Mass and Dinner-Dance were held Saturday, February 10, at Terra Sancta Retreat Center, Rapid City. Alton and Barbara Bertschinger were the longest married couple in attendance, wedded 62 years. They are members of Our Lady of Mt. Carmel Parish, Keystone. The newest married couple in attendance was Christopher and Melissa Daniel, wedded 3 years. They are members of the Cathedral of Our Lady of Perpetual Help, Rapid City. The event was sponsored by Family Life Ministries in honor of Worldwide Marriage Encounter’s World Day of Marriage. (WRC photos)

More than Golden

A dinner in honor of World Day of Marriage was held at All Saints Church, Eagle Butte, Sunday, Feb. 11. Among the couples attending, these were the ones recognized for more than 50 years of marriage: Dean and Mavis Schrempp, 63 years; Bud and Helen Neigel, 58 years; Justin and Jenny Lawrence, 54 years; Steve and Susie Payne, 52 years; and Red and Audrey Traversie, 51 yrs. (Courtesy photo)

Valentine’s Day Dinner

Amy and Ryan Fowler, Ollie Redden, and Karen and Wade Pogany were among 65 people attending the Ft. Pierre Knights of Columbus Valentine Dinner, February 3, in Padre Hall. Couples in attendance had the opportunity to renew their vows. (Courtesy photo)

Golden Wedding Anniversary

Deacon Ben Black Bear, Jr. and his wife Arlene celebrated their 50th Wedding Anniversary February 10. The couple was married at St. Charles Borromeo Church, St. Francis. Deacon Black Bear was ordained June 19, 1976, and has served the parishes of the Rosebud Reservation for 41 years. He is a fluent Lakota speaker and teacher of language and culture. Cards can be mailed to PO Box 256, St. Francis, SD 57572. (Courtesy photo)

Deacon Tully retires from the parish ministry

Bishop Robert Gruss, Maryann and Fred Tully, and Father Janusz Korban pose for a photo at the reception and dinner in honor of Deacon Fred and Maryann Tully. The parishes of St. Rose of Lima, Hill City, and Our Lady of Mt. Carmel, Keystone, hosted the evening to celebrate Deacon Tully’s retirement from his parish diaconate role on December 31, 2017, after 19 years of service. A brief ceremony following dinner featured Bishop Gruss as the main speaker. A letter from Archbishop Charles Chaput and an audio message from Cardinal Blase Cupich were also shared with the attendees. The Tullys plan to continue to be active parishioners at St. Rose of Lima as Deacon Fred continues his involvement in diocesan activities and programs. (Courtesy photo)
NATIONAL CATHOLIC SCHOOLS WEEK

Sisters Visit the Diocese

Sister Jennifer, Sister Grace Marie, and Sr. Alexia Maria — Servants of the Pierced Hearts of Jesus and Mary, Tampa, Fla., — speak with confirmation students at Blessed Sacrament Church, Rapid City, as part of a city-wide high school youth night and holy hour. While in the diocese, the sisters led a Y-Disciple evening in Piedmont and a retreat for young women at Terra Sancta, helped with vocations assemblies during National Catholic Schools Week, spoke with students at Red Cloud Indian School, and attended evening prayer with the Benedictine Sisters of St. Martin Monastery. (Photo courtesy Denise Maher)

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Instagram: mustardseedrapidcity Facebook: The Mustard Seed Rapid City
Waltzing on ice: on crisis and community

When it came time to interview prospective sailors for his expedition across Antarctica, Ernest Shackleton had clear-cut criteria. He had to pick the right men for his journey to the bottom of the world, a news-making attempt to be the first to cross the continent via the coldest place on Earth: the South Pole.

It was 1914, the Heroic Age of Antarctic Exploration, and the famed British explorer had received hundreds of applications. In interviews, recalled one applicant, Shackleton “asked me if my teeth were good, if I suffered from varicose veins, if I had a good temper and if I could sing.”

This final question surprised the young man, and Shackleton clarified: “Oh, I don’t mean any (opera singer Enrico Caruso stuff, but I suppose you can shout a bit with the boys?”

Singing and what it screened for in shorthand — the ability to fraternize and maintain high spirits — would prove even more vital than the long underwear, Burberry coats and finnesko boots they would pack. It would be just as imperative as the food they meticulously prepared, including a “composition cake” the explorer formulated with a chemist, a precursor to today’s energy bars.

Shackleton knew this.

He had just turned 40, and the advent of middle age made him antsy. It was etched on his face: a prominent lower lip and restless blue eyes framed by black hair. He was poring over maps, seeking a bold adventure to make him young again.

Endurance set sail for Antarctica on Dec. 5, 1914, and the 28 men aboard soon encountered unusually heavy ice, travelling more than 1,000 miles from the remote island of South Georgia, the gateway to the Antarctic Circle. Then one ominous January day, the wooden ship became trapped in pack ice. It groaned under the pressure of millions of tons of ice.

Eventually the ship sunk, stranding the men on the ice and beginning the long wait, what one sailor described as a “white interminable prison.”

Shackleton was vigilant in his effort to keep up morale, veiling his private worry. He visited every tent after dinner to recite poetry or play cards. He led sing-alongs and waltzed on ice. He greenlighted an “Antarctic Derby,” with dog races and cigarette wagers. He ordered everyone to cut one another’s hair, stepping up for the first shearing and causing fits of laughter as amateur barbers vied to produce the most hideous cut. As the months dragged on, he made a point to celebrate holidays with extra food and hot drinks.

Finally the men boarded their life boats and made their way to the nearest island, the uninhabited Elephant Island. They arrived on April 15, 1916 – 16 months since they’d last touched land.

Still, a smaller band had to press on in search of civilization, beginning an improbable 800-mile journey back to South Georgia Island in a 22-foot open boat. They endured the roughest waters, somehow surviving a hurricane that sunk a 500-ton steamer in the vicinity.

Shackleton returned every shipmate back to England — frostbitten, weary but alive.

For all our modern-day creature comforts, each of us will experience our own sense of abandonment, our own long Lent — be it a family crisis, a medical crisis, a financial crisis or a spiritual one.

But like Jesus in the desert, we will not be alone: “He was among wild beasts, and the angels ministered to him” (Mk 1:13).

We will emerge stronger and wiser, able to appreciate life’s little pleasures anew.

The opportunity in crisis is to lead like Shackleton, to knit people together on the coldest days, to waltz on ice. That’s how you all make it home together.

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

What are the Stations of the Cross

Following Jesus on his Way of the Cross by praying and meditating on the fourteen stations is a very ancient devotion in the church, which is practiced especially in Lent and Holy Week (1674-165).

The fourteen stations are:

1. Jesus is condemned to death.
2. Jesus takes up his cross.
3. Jesus falls the first time.
4. Jesus meets his sorrowful mother.
5. Simon of Cyrene helps Jesus carry the cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.
8. Jesus meets the women of Jerusalem.
9. Jesus falls the third time.
10. Jesus is stripped of his garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross and presented to his sorrowful Mother.
14. Jesus is laid in the tomb.

Do not say ‘I am only a youth’

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

YouCat.org

What are sacramentals?

Sacramentals are sacred signs or sacred actions in which a blessing is conferred (1674-1672, 1677-1678).

Examples of sacramentals are holy water, the consecration of a bill or an organ, the blessing of a house or an automobile, the blessing of throats on the feast of St. Blaise, receiving ashes on Ash Wednesday, palm branches on Palm Sunday, the Easter candle, and the blessing of produce on the feast of the Assumption of the Blessed Virgin Mary.

The Lords Cross embrace the world; he Via Crucis crosses continents and epochs. In the Way of the Cross, we cannot merely be spectators. We too are involved, so we must seek our place: Where are we?

—Pope Benedict VXI, April 14, 2008

Black Panther (Disney)

Sprawling, energetic but ultimately overlong Marvel Comics adaptation from director and co-writer Ryan Coogler. The young sovereign (Chadwick Boseman) of an imaginary – and secret – African kingdom where the use of a super-powerful mineral has enabled the population to achieve both prosperity and a range of technological wonders unknown to the outside world must cope with two principal threats to his realm. The first involves a South African arms dealer (Andy Serkis) who has managed to infiltrate the nation and make off with a stock of the mineral which he aims to sell to the highest bidder. The second concerns the ongoing consequences of a long-ago family conflict (involving Michael B. Jordan). The king is aided by his tech-savvy sister (Letitia Wright), the woman (Lupita Nyong'o) he would like to make his queen, the leader (Danai Gurira) of his army's band of fierce female warriors and, eventually, by a CIA agent (Martin Freeman). Real-world political preoccupations are incorporated into this sci-fi tinged action adventure while plot developments weigh vengeance against justice and violent revolution against peaceful reform. Possibly acceptable for older teens. Nonreligious religious ideas and practices, much stylized violence with minimal gore, several crude and at least one crass term, an obscene gesture. The Catholic News Service classification is A-II – adults. The Motion Picture Association of America rating is PG-13 – parents strongly cautioned.

Movie Classifications — 2017 Oscar Nominees, Best Picture

<table>
<thead>
<tr>
<th>Movie Title</th>
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<tbody>
<tr>
<td>Darkest Hour</td>
<td>A-II</td>
</tr>
<tr>
<td>Dunkirk</td>
<td>A-III</td>
</tr>
<tr>
<td>Call Me By Your Name</td>
<td>O</td>
</tr>
<tr>
<td>Get Out</td>
<td>L</td>
</tr>
<tr>
<td>Lady Bird</td>
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<tr>
<td>Phantom Thread</td>
<td>L</td>
</tr>
<tr>
<td>The Post</td>
<td>A-III</td>
</tr>
<tr>
<td>The Shape of Water</td>
<td>L</td>
</tr>
<tr>
<td>Three Billboards</td>
<td>O</td>
</tr>
</tbody>
</table>

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