Holy Week
Bishop Robert Gruss blesses the new fire at the Easter Vigil on March 31, at the Cathedral of Our Lady of Perpetual Help, Rapid City. (L-R) Robert Kinyon, seminarian, Max Daniel, altar server, Bishop Gruss, Andrew Sullivan, seminarian, Deacon Jim Scherr holding the Easter Candle, Fr. Michel Mulloy, master of ceremonies, Fr. Brian Christensen, pastor of the Cathedral, (partially hidden) Father Matt Fallgren, associate pastor at the Cathedral. For more Holy Week photos see page 12.

(VRC Photo by Laurie Hallstrom)

‘Rejoice and Be Glad’ holiness is for everyone

BY CAROL GLATZ
VATICAN CITY (CNS) — Pope Francis’ new document, “Gaudete et Exsultate,” shows that holiness is not an impossible task nor is it something to be pursued far removed from today’s world, said the papal vicar for the Diocese of Rome.

“The pope wants to tell us that holiness is not something else apart from our everyday life, but it is exactly our ordinary existence lived in an extraordinary way,” said Archbishop Angelo De Donatis, the papal vicar.

The archbishop was one of several guests invited to attend a Vatican news conference April 9 for the presentation of Pope Francis’ new apostolic exhortation on the call to holiness in today’s world, titled in English, “Rejoice and Be Glad.”

Many people in today’s secularized world may think holiness is “antiquated,” but the new document seeks to demonstrate its timeless relevance for everyone, the archbishop said.

Pope Francis is reminding Christians that the desired goal of their journey is true life, joy, meaning and fullness found in Jesus with the help of divine grace and the action of the Holy Spirit received in baptism, he said.

“To be Christians means to receive from God the gift of a beautiful life, a life rich in meaning and flavor,” he said.

Officials of the Vatican press office invited individuals from different nations who reside in Rome to offer their impressions of the document.

Deacon Adam Hincks, a Canadian Jesuit continuing his theological studies for the priesthood in Rome, told Catholic...
Redirect resources to mental health care and reduce suicides

One of the most important social issues that we face in the State of South Dakota is record number of suicides that affect not just the individual families, but those communities in which the suicide takes place. The impact on those affected is difficult to measure, but these tragic experiences are a deep source of pain and suffering to so many people.

Whether we have been personally affected or not, this issue bears the attention of all of us.

Below is an editorial on suicide that I submitted to newspapers across the State of South Dakota. It was recently published in the Rapid City Journal. In case you missed it there, I wanted to share it with all of our West River Catholic subscribers.

Imagine coming home to discover that your child, perhaps a 12-year-old daughter or a 16-year-old son, has taken their own life. I can’t imagine such an experience. But too many parents in communities across South Dakota have experienced this tragedy. Many priests and ministers serving in our communities agonize over the number of funerals resulting from suicide.

While it is true that Native American suicide rates in South Dakota are twice as high as the suicide rate for white South Dakotans, it is important to remember that almost 80 percent of all suicide deaths in South Dakota are white. The reality is that South Dakota’s children and young adults (under age 24) of all races end their lives at double the rate of youth nationwide.

Over the past 25 years, annual suicide numbers have doubled in this state and in the past five years, suicide has reached epidemic levels in South Dakota. Final numbers for 2017 have not been released, but the South Dakota Department of Health says it will exceed 173 suicides, a record high set in 2015. Rural areas suffer significantly higher suicide rates than urban areas, both nationwide and in South Dakota. Research indicates our farmers and ranchers have the highest rate of suicide of any profession.

While the loss of life at any age is tragic, it is especially so for youth. The losses caused by suicide go beyond actual deaths. For every suicide death, approximately six people will be severely impacted. These “survivors” often experience complicated grief and recovery which impact their productivity in school or the workplace. Statistically, for every successful suicide, there are approximately 25 attempts. Many attempts result in permanent loss of health, medical costs and lost productivity in school or employment. While these economic factors may seem insignificant compared to the loss of life and grief borne by survivors, they do suggest that investing in prevention and treatment programs will relieve significant social costs.

We know that addiction and mental illness are contributing factors to suicide among all races and in all communities. For too long, we have relied upon the criminal justice system to deal with the behavioral challenges caused by addiction and mental illness. Ultimately, jails and courts are not equipped to handle the underlying issues associated with mental illness and addiction. This type of intervention is not a “treatment” program and is the most expensive response and the least effective.

Wouldn’t a more effective solution be to redirect some of our criminal justice and law enforcement resources into alternative treatment services, instead of prosecuting those with mental illness? Too often, access to basic mental health services is lacking in places most impacted by this suicide epidemic, our rural areas.

More funding for prevention efforts is needed to combat the root cause and help deter this problem among our youth. Prevention programs that target reservation schools and communities should be given funding priority over lower risk communities.

While all of us should make it a priority to pray for those who have taken their lives or have lost a loved one to suicide, prayer alone however, is not enough. As parents, pastors, educators, service providers and political leaders, we all have roles to play in addressing this epidemic and finding solutions. In the words of Sitting Bull of the Oglala Sioux, “Let us put our minds together and see what life we can make for our children.”

We must engage our elected officials, asking, “What is the State’s suicide prevention plan?” Fighting epidemics should be a priority and behavior health losses are no exception. This epidemic that has our children taking their own lives is unacceptable.

Pope denounces use of chemical weapons after deadly attack in Syria

VATICAN CITY (CNS) — Pope Francis condemned the use of chemical weapons after a deadly attack killed dozens of innocent men, women and children in Syria.

“There is no good and bad war, and nothing, nothing can justify the use of such instruments of extermination against defenseless people and populations,” the pope said April 8 before concluding Divine Mercy Sunday Mass in St. Peter’s Square.

A suspected chemical-weapon attack occurred late April 7 when Syrian army warplanes allegedly flew over and bombed the eastern town of Douma, located 15 miles north of the Syrian capital, Damascus, according to the Reuters news agency.

The Syrian American Medical Society Foundation reported 42 victims were killed in the attack while hundreds of people, “the majority of whom are women and children, were brought to local medical centers with symptoms indicative of exposure to a chemical agent.”

Despite witness accounts, the Syrian government denied involvement in the attack. The U.S. State Department denounced “the regime’s history of using chemical weapons against its own people” and said that Russia, which supports Syrian President Bashar al-Assad, “ultimately bears responsibility for the brutal targeting of countless Syrians with chemical weapons.”

Pope Francis prayed “for all the dead, for the wounded, for the families who suffer” and called for world leaders to abandon the use of war as a means of gaining peace and stability.

“We pray that political and military leaders choose the other way: that of negotiation, the only one that can lead to a peace that is not that of death and destruction,” the pope said.

In a separate statement, calling the war in Syria “inhumane,” Pope Francis called for an end to the fighting, immediate access to humanitarian aid for those in need and the evacuation of the injured and infirm.
New Employee

There is a new voice answering the phone at the main Chancery Office in Rapid City. Tanya Cooper began working as the receptionist March 27. She teaches third grade religious education, is a Eucharistic minister, and is part of the music ministry at St. Michael Parish, Hermosa, where she and her family are members. (WRC photo)

Chrism Mass

On March 19, at Bishop Robert Gruss, joined by the priests of the diocese, celebrated the annual Chrism Mass at the Cathedral of Our Lady of Perpetual Help — a celebration that includes the annual blessing of the holy oils and the renewing of priestly promises. (Below) Altar server Ethan Oleson assists Bishop Gruss as he bless the Oil of the Sick. Watch the Mass, see photos, and read about what happens at the Chrism Mass on the diocesan website, https://www.rapidcitydiocese.org/chrism-mass-2018/ (WRC photo by Becky Berreth)
“The harvest is plentiful, but the laborers are few” (Mt 9:37).

By Laurie Hallstrom

Pastoral Ministry Days were held March 18-19 at Terra Sancta Retreat Center, Rapid City. The theme centered on vocations, and was titled, “Harvest.”

The first keynote speaker was Fr. James Mason, the president-rector of Kenrick-Glennon Seminary, St. Louis, Mo. He joined the seminary faculty in 2014 as Director of Spiritual Formation and Dean of Students. In 2015, Archbishop Robert J. Carlson appointed him president-rector. Prior to becoming a priest, he began his career as a lawyer in Minnesota; then, in the Diocese of Sioux Falls, he worked as the director of Catholic Charities and was a legal counsel and lobbyist for the diocese.

In his opening talk Father Mason spoke of the importance of being supportive of priests. He asked the audience to pray for priests at the time of the consecration. “Priests came from a family, invite them over for dinner,” he said. “Priests need your witness.”

He recalled serving at St. Lambert Parish in Sioux Falls, which has 1000 families. It now boasts four men in the seminary, five women religious and five focused missionaries. As the pastor he was working to build a culture of prayer. At his finance and parish council meetings they started with 20 minute spiritual readings. Father Mason said, “When my finance guy said we talk too much about money; we need to talk more about bringing people to Jesus Christ, I knew we were moving in the right direction.”

In a presentation on discernment, he defined discernment as having the mind and spirit of Jesus and listening to the Holy Spirit.

“The church has the beautiful rules of St. Ignatius to help us with discernment. We have to teach our youth, maybe because we have a culture of video games, our actions have consequences.”

In Thessalonians, 5:16-21, St. Paul says, “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophesies, but test everything; hold fast what is good.”

He said to test everything is to sift through things to determine if they are from God. In explaining the difference between sin and mistakes we agonize over, Father Mason said to trust in God. A lot of what humans do would not even be a footnote in the history of salvation.

“We fret over things that are not eternal things,” he said.

He pictures Jesus as a divine physician cutting away things we are attached to, to make room for his will. According to Father Mason, we sin because it comes with false pleasure. When Adam and Eve grabbed the apple, it was with the idea they would be equal to God. “It’s a lie, but it feels good,” he said. “Then there is emptiness and shame, that is the truth.”

To rise above earthly obsessions he recommended prayer. “Lord make me want (to do better)” is a powerful prayer. Recognizing we are not strong enough is the beginning,” he said. “Christ came to save us from sin, death and hell. Jesus means Yab-teh saves.”

In our everyday lives, Father Mason said Christ has chosen each of us to go and bear fruit; his fruit is not a program, it’s a relationship. It is a decision to listen, to follow, to open ourselves, and more importantly, to release the sinful heart and see his Sacred Heart and surrender to it.
Sr. Joseph Andrew Bogdanowicz, OP, embraces Susan Safford, diocesan director of Faith Formation. Sr. Joseph Andrew is one of four foundresses of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich. She was one of the keynote speakers at Pastoral Ministry Days, March 18-19. (WRC photos)

"Consecrated life in the 3rd millennium will survive to the degree that we priests and religious ignite other's fires and hearts," said the second Pastoral Days keynote speaker, Sr. Joseph Andrew Bogdanowicz, OP. She is one of four foundresses of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich.

"Religious life moves into the 3rd millenium with young generous hearts" BY LAURIE HALLSTROM

The religious stand apart as a sign of God's amazing grace, present and tangible, in a rapidly spinning world. "As vowed counter-culturists, men and women religious and priests assume prophetic roles, and they fly in the face of materialism, hedonism, and bizarre sexual license," she said. "Meanwhile we are living in the greatest freedom, through a life centered on God and self-giving to others. We live with a boundless joy not of this world."

She said Mary contradicted society when she said “yes” to the angel’s invitation to become the Mother of God. “She is the secret behind all priestly or religious vocations. Our world cries out for real answers and she is a wild Mediterranean woman who is on fire to get you to love her son,” said Sr. Joseph Andrew.

She explained, to have a devotion to Mary: take time to talk to her, love her, and be with her. “She is the mother of the great high priest,” said Sr. Joseph Andrew. “Mary is the model for those responding to the call and those who support them.”

For the past 21 years, Sr. Joseph Andrew has served as the vocation director for her order. For the millennial generation, her order hosts discernment retreats. She described millennials as the largest generation in U.S. history and said they were born between 1984-2000. They have 80 million members. They grew up with digital devices and were formed by the technological culture of instant information.

Sr. Joseph Andrew said millennials’ self-discipline is low for several reasons, and they don’t want to make career decisions too soon.

She quoted Simon Sinek, a British-American author who characterizes millennials as missing essential elements: They were raised by overachieving parents who told them how special they were, giving them everything they wanted. In the real world they learn they are not as special as they have been told. They present a tough exterior which is a sign of lower self-esteem. They need constant affirmations and are impatient. If they order something today, tomorrow it’s at the door. She said they have all these things, but not job assurance, a deep prayer life, strength of relationships, and the self-knowledge to know who they are as God made them.

There is a silver lining. “These youth are made for challenges. They love that,” she said. "No previous generation has been so dedicated to wellness. And, I have never seen so many youths who bear such generous missionary hearts, eager to help others any place on the globe."

Audio and video recordings of the PMD presentations are available at www.rapidcitydiocese.org. Click on the “Harvest” icon.

Sr. Joseph Andrew Bogdanowicz, OP, embraces Susan Safford, diocesan director of Faith Formation. Sr. Joseph Andrew is one of four foundresses of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich. She was one of the keynote speakers at Pastoral Ministry Days, March 18-19. (WRC photos)
Applications are being accepted for the full time (40 hours per week) position of Administrative Assistant/Benefits Coordinator.

FUNCTIONS: To assist the Finance Office by managing employee benefits, payroll preparation, mailings, cash receipts, data input and secretarial support

QUALIFICATIONS: Above average secretarial and computer skills, demonstrated high degree of accuracy, detail oriented person with a high level of confidentiality

Applications are being accepted for the half time (20 hours per week) position of Filing Clerk for the Office of the Chancellor.

FUNCTION: Responsible for maintaining the filing system in an organized manner for the function of the Chancellor’s office.

QUALIFICATIONS: Excellent clerical skills with an emphasis on details, organization and logical thinking. Must possess a high level of confidentiality and discretion. Competency with computers is required. Must demonstrate a willingness to learn the filing system and maintain it.

Familiarity with the Catholic Faith and the operation of the Catholic Church preferred, Open until filled.

Applications are being accepted for the part time (20 hours per week) position of Accounting Clerk to include Parish Accounts.

FUNCTIONS: To perform accounting activities for assigned entities and parishes

QUALIFICATIONS: High School Diploma, training and/or experience in the bookkeeping field with some knowledge of accounting, demonstrated high degree of accuracy, detail oriented person

APPLICATION PROCESS

Job descriptions and a diocesan application form can be found on the website by clicking on the employment icon at https://www.rapidcitydiocese.org/

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:

email: msimonson@diorc.org
or by mail: 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.

‘Rejoice and Be Glad,’ continued from page 1

2 News Service that some features of Ignatian spirituality — referring to St. Ignatius, the Jesuit founder — shine through in the document.

“For example, there’s the idea of being contemplatives in action, which is very Jesuit, finding God in the midst of your daily life, making your daily activity a place of sanctification,” he said, as well as a call to do a “daily examen” to reflect at the end of each day to see “where was God and how did I respond?”

“It’s something that’s very simple that any Christian can do and that really helps you to grow in holiness,” he said.

Hincks, who is an astrophysicist specializing in the history of the universe, said he finds “Gaudete et Exsultate” to be “very inspiring because this isn’t just for people wearing a collar or a habit, it’s for scientists, too. It’s for people who are doing whatever job, anyone can be holy” by doing what they do with love: love for the truth, for God and one’s neighbor.

Sister Josepha, a sister of the Monastic Fraternity of Jerusalem, told CNS that the document seeks to show people holiness is attainable and satisfies that hunger many people, especially young people, feel “to live a relevant life, to give themselves, to improve the world.”

She said the document says, “Go on! You can. You will! Start today with the small things around you. Holiness is not perfection,” but building the kingdom of God with joy and in communion with others.

Mohammad Jawad Haidari, a Muslim and ethnic Hazara who fled from Afghanistan because of violent persecution and discrimination against this minority group, said holiness is common to both Muslims and Christians.

Holiness is “as a path toward God” with saints and prophets acting as signposts indicating the right way for the faithful to go, said Haidari, who earned a master’s degree in religion and cultural mediation while in Rome.

The pope’s document, he said, shows people that the path toward holiness is wide — meant for all people to journey, not just scholars or clerics.
April 21, Saturday

- WSDCF Estate Planning Seminar: Learn more about wills, charitable trusts, life insurance donations, charitable annuities, and more. Begins at 4:30 p.m. at St. Joseph Center, Timber Lake. 📧 Jim Hulm 605-865-3703, 📧 hulmsoofarm@hot mail.com or Tim Henderson 605-343-3541, 📧 thenderson@diorc.org to RSVP.

April 26, Thursday

- Women's Cursillo Weekend: Open to all Catholic women desiring a deeper understanding of God's call for their lives. Held at Cedar Canyon Wesleyan Church Camp, Rapid City. Ends April 29. Men's Weekend is May 3-6 at Storm Mountain, Rockerville. 📧 Richard Rangle 605-391-3418 or Dave Elkjer at 605-721-1033 or 📧 delkjer@vastbb.net

April 27, Friday

- Heart to Heart Weekend for the Engaged: For engaged couples to deepen their relationship with each other and God by exploring the Catholic church's vision of marriage. Required for couples doing marriage prep in the diocese. Ends April 29. 📧 terrasancta.org/heart2heart.

April 30, Monday

- Deadline for submissions. Paper mailed Tuesday, May 15.
  📧 605-343-3541
  📧 thallstrom@diorc.org
  📧 bbbereth@diorc.org

May 4, Friday

  - World Apostolate of Fatima: First Friday prayers and devotions 6 p.m. in the Sacred Heart Chapel, Cathedral of Our Lady of Perpetual Help. First Saturday, May 5, begins with prayers at 7:45 a.m. followed by 8 a.m. Mass and exposition in Our Lady's Chapel, Cathedral. 📧 Dr. Kopriva 605-343-6202.

May 12, Saturday

- Natural Family Planning: Seminar for engaged couples or anyone wanting to learn more about natural family planning. Held at St. Therese the Little Flower, Rapid City, from 9 a.m.–noon. Preregistration required. 📧 Amy 605-716-5214.

May 18, Friday

- Benedictine Weekends: An opportunity to come and see religious and commu-
Serra Club could boost vocations in our diocese

One of the new ministries forming in our diocese is the Serra Club, an organization specifically for lay Catholics who wish to foster and support priesthood and religious life. The club’s name was inspired by the life of St. Junipero Serra, the Franciscan missionary who founded the California missions. The goals of the Serra Club are simple and threefold:

1. To foster and promote vocations to the ministerial priesthood in the Catholic Church as a particular vocation to service and to support priests in their sacred ministry.
2. To encourage and affirm vocations to consecrated religious life in the Catholic Church.
3. To assist members to recognize and respond in their own lives to God’s call to holiness in Jesus Christ and through the Holy Spirit.

As we were preparing for our February meeting, several of us in the newly formed Serra Club were sharing with each other our goals for Lent. Stephen Wesolick, president of our Serra Club, and his wife Lisa were sharing their desire to pray the rosary together each morning at 5 o’clock. This was going to be a true sacrifice for the Wesolicks because they are not morning people.

In mid-March, Stephen, Fr. Adam Hofer and I drove nine young men to Immaculate Heart of Mary Seminary in Winona, Minn. for their semi-annual weekend — an opportunity provided by the seminary for young men to see and experience seminary life. It was amazing!

We took nine young men to experience seminary life from the Rapid City Diocese. I knew of Stephen’s goal for Lent — to get up at 5 a.m. to pray the rosary with Lisa. I told Stephen I would be willing to stand in for Lisa and pray the rosary with him, to encourage him in his Lenten resolution.

The three mornings we were at the seminary, Stephen and I prayed the rosary, read Scripture together, and asked for Our Lady’s intercession for an increase of vocations to priesthood and consecrated life in our diocese. We also prayed spontaneously for the needs of our families, communities, Church and world.

Last week I ran into Stephen and Lisa at Pastoral Ministry Days and I told Stephen how I missed praying with him early in the mornings at the seminary. He invited me to come over to their house some morning at 5 o’clock to pray with them. This past Tuesday, I took Stephen and Lisa up on their invitation. I thoroughly enjoyed praying with this couple early in the morning. Their Lenten discipline and faithfulness as a couple inspired me.

After our prayer time together, they invited me into their kitchen for homemade muffins that Lisa made the night before. We sat around the kitchen table eating muffins, drinking coffee and visiting with one another. This was truly an encounter with the Lord for me.

I asked Stephen and Lisa if they would be willing to share with me the blessings of their Lenten journey and they graciously said yes. Here is what they wrote:

“Lisa and I started doing this, along with Scripture reading and spiritual meditation, for Lent this year. We completed 40 days and are looking forward to continuing this beyond Easter. I have read that it takes 66 days to make something a habit, so we are almost there!

“We have received many graces from offering our prayers and petitions daily to our Blessed Mother. I have personally experienced the renewing of my mind in conformity of our Lord’s will (Rom 12:2). I am more patient throughout the day and persevere easier through challenges.

“Lisa and I have drawn closer to each other and to God because of our early morning time together. We feel the presence of the Holy Spirit in our lives and upon our tasks. Where we primarily thought about or anguished for our loved ones before, now we offer them up for protection and mercy in an intentional and focused way — and we are seeing many blessings as a result.

“The Word of God is becoming more alive in new dimensions with each reading, and I am receiving special revelations as never before. We have added a special veneration to St. Joseph, the protector of the family and defender of the faith, and we are experiencing his intercessions in new and bold ways. We are also comforted by the daily reading of Psalm 23, which assures us that God’s goodness and love will follow us all the days of our lives.

“Finally, our daily devotion has directed us to focus on that which is true, honorable, pure, pleasing, excellent, commendable and worthy of praise (Phil 4:8). It has been a truly powerful experience, one for which we are immensely grateful.”

The forming of a Serra Club in our diocese is again a way to build and foster a culture of vocations in our families, parishes and diocese. We are hoping to charter the new Serra Club on Thursday, Sept. 6. We need 25 members to charter; so far we have 11. If you are interested in being part of the Serra Club, look for them on Facebook at: https://www.facebook.com/serraclubrapidcity/. The club currently meets on the fourth Thursday of the month, 6:30 p.m., at Terra Sancta Retreat Center.

The first activity the Serra Club will be sponsoring is the 31 Club. The 31 Club is a way to invite parishioners to pray for vocations one day a month, in a very intentional way, such as offering a Mass intention, holy hour or praying the rosary for an increase of vocations to priesthood and religious life in our diocese.

The goal of the 31 Club is to build enough membership within the parish to cover all 365 days of the year. The good news is that there are no meetings, no dues, and this program is open to all parishioners.

We are planning to kick off the 31 Club on Sunday, April 22, which is the World Vocations Day of Prayer for Vocations. On this day the entire church is called to publicly fulfill the Lord’s instruction to, “Pray to the Lord of the harvest to send laborers into his harvest” (Mt 9:38; Lk 10:2).

Please look for more information on the 31 Club coming up on the Serra Club Facebook page or in your parish bulletin.
Don’t confuse survival-of-the-shrillest antics with reality

If there’s anything Catholics in the United States should have learned over the past two decades, it’s that order — in the world, the Republic, and the church — is a fragile thing. And by “order,” I don’t mean the same old same old. Rather, I mean the dynamic development of world politics, our national life, and the church within stable reference points that guide us into the future.

Many of those reference points seem to have come unstuck, and that’s why we’re experiencing an unusual amount of air turbulence these days. Or so I argue in “The Fragility of Order: Catholic Reflections on Turbulent Times,” which has just been published by Ignatius Press. The book collects thirteen essays on world history and politics, American history and politics, and the post-Vatican II church that I’ve written in recent years. The set-up is a new essay on the way things seem in 2018 contrasted to the way they looked a quarter-century ago, with the Cold War won and the church beginning to experience the renewal John Paul II defined and promoted in his authoritative interpretation of Vatican II.

It was a heady moment and, in retrospect, perhaps too heady. I was always skeptical of my friend Francis Fukuyama’s notion that “the end of history” had dawned with the triumph of democracy and the market over communism; as I wrote at the time, in 1990, there’s far more to “history” than politics and economics, and the human propensity for making a mess of things would continue to give us all pause, and plenty to work on. But the rapidity with which the post-Cold War order has unraveled throughout the world, and the speed with which American political culture has decayed into unbridled bombast on all sides, have surprised me — and, I expect, many others. Exploring how that happened in a generation, in both world politics and our national public life, is one thread tying “The Fragility of Order” together.

As for the air turbulence in the church, I must confess that I’m somewhat less concerned about that than others seem to be. Why? For one reason, I don’t confuse the Catholic blogosphere and its neo-Darwinian, survival-of-the-shrillest antics with the realities of Catholic life, here and throughout the world church. For another, it strikes me that the most vital parts of the church — parishes, dioceses, seminaries, religious orders, lay renewal movements, evangelization groups — are getting on with the business of being a church permanently in mission, tuning out as much of the static as they can and pursuing what they know to be effective ways of spreading the joy of the Gospel.

These vital parts of the church are, uniformly, the parts that have embraced All-In Catholicism and rejected Catholic Lite. And that is, or should be, another source of confidence and hope amidst the current ecclesiastical turbulence. Those who don't remember the two decades immediately after Vatican II and haven’t taken the trouble to learn that history are understandably upset at the fragility of order in the church today. But they should also understand that this is not 1968, or 1978, or even 1988, and that a lot of ballast was put into the Barque of Peter during the pontificates of John Paul II and Benedict XVI. For all the challenges it faces, and despite the determination of some to revisit what they regard as the glorious Seventies, the church in the U.S. is in far, far better condition to withstand the air turbulence of the moment than it was forty years ago. And that’s because truth, spoken winsomely and in charity, but without fudging, has proven a powerful instrument of evangelization and spiritual growth in a culture wallowing in various confusions.

At the bottom of the bottom line is the Resurrection. It’s entirely possible to hold fast to the truth that Jesus of Nazareth was raised by God to a new form of bodily life after his crucifixion and be deeply concerned about the state of the church today. But it’s not possible to know the Risen Lord and to indulge in despair. Despair died on the cross and unshakeable hope was born at Easter. That’s why Easter faith is the surest anchor for all of us in turbulent times.

Prayer Intentions of the Holy Father

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Monthly Message From Our Lady

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

“Dear children! I am calling you to be with me in prayer in this time of grace when darkness is fighting against the light. Pray, little children, confess and begin a new life in grace. Decide for God and He will lead you toward holiness; and the cross will be a sign of victory and hope for you. Be proud that you are baptized and grateful in your heart that you are a part of God’s plan. Thank you for having responded to my call.” 3/25/18

Book Review

By Patrick Brown

Catholic News Service


Five hundred years later, the effects of the divorce initiated by Martin Luther are still being worked out.

As Catholics, we can acknowledge the excesses and irregularities of the medieval church while mourning the tragic fracturing of Christian brotherhood.

What is called the “Reformation,” of course, was a multifaceted development throughout the 16th and 17th centuries, and understanding it requires having a handle on the personalities, environments and doctrinal questions that fractured the church. Joseph Pearce’s “Heroes of the Catholic Reformation” offers laudable stories of heroic virtue. The stories are artfully and passionately told, with an undergirding thesis that the beauty and heroism of figures such as Sts. Thomas More, John Fisher, Edmund Campion and the rest were the “real” reformation. These saints brought a desperately needed energy, discipline and reform back to the church.

Whether or not Pearce is right that “we live in dark and doom-laden days,” understanding the causes and faces that energized the Reformation better helps us understand our own deposit of faith. Pearce, with his explicit parallels between the hostility of Tudor England and contemporary battles over religious liberty, would suggest a need for greater emphasis on the heroic virtue needed to stand up in the face of tyranny.
In heaven time stands still, eternity will be like one moment

The theory of relativity tells us that space and time are not what they appear to be. They’re relative, meaning that they don’t always function in the same way and they aren’t always experienced in the same way. Time can stand still.

Or can it? This side of eternity, it would seem not. Ever since the universe started with a mammoth explosion some 13.8 billion years ago, the clock has been running non-stop, like a merciless meter, moving relentlessly forwards.

However, our faith suggests that time will be different in eternity, so different in fact that we cannot now even imagine how it will be in heaven. As St. Paul tells us in his letter to the Corinthians 2:9, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” How will time be experienced in heaven? As we’ve just affirmed, that cannot be imagined now.

Or can it? In a wonderful new book on the “Resurrection and Eternal Life, Is This All There Is,” the renowned German scripture scholar, Gerhard Lohfink, suggests that we can and sometimes do have an experience of time as it will be experienced in eternity. For Lohfink, we experience this whenever we’re in adoration.

For him, the highest form of prayer is adoration. But what does it mean to “adore” God and why is that the highest form of prayer? Lohfink answers: “In adoration, we ask nothing more of God. When I lament before God it is usually my own suffering that is the starting point. Even when I petition God, the occasion is often my own problem. I need something from God. And even when I thank God, unfortunately, I am usually thankful for something I have received. But when I adore, I let go of myself and look only to God.”

Admittedly, lament, petition, and thanksgiving are high forms of prayer. An old, classical, and very good definition of prayer defines prayer as “lifting mind and heart to God,” and that’s what we all do virtually at all times as some form of lament, petition, or thanksgiving. Moreover, Jesus invites us to ask God for whatever is in our heart at a given moment: “Ask and you will receive.” Lament, petition, and thanksgiving are good forms of prayer, but in praying them we’re still focused in some manner on ourselves, on our needs and our joys.

However, in adoration we look to God or at some attribute of God (beauty, goodness, truth, or oneness) so strongly that everything else drops away. We stand in pure wonder, pure admiration, ecstatic awe, entirely stripped of our own heartaches, headaches, and idiosyncratic focus. God’s person, beauty, goodness, and truth overwhelm us so as to take our minds off of ourselves and leave us standing outside of ourselves.

And being free of our own selves is the very definition of ecstasy (from the Greek, Ek Stasis, to stand outside oneself.) Thus, to be in adoration is to be in ecstasy, though, admittedly, that’s generally not how we imagine ecstasy today. For us, ecstasy is commonly imagined as an earthshaking standing inside of ourselves, idiosyncrasy in its peak expression. But true ecstasy is the opposite. It’s adoration.

Moreover, for Lohfink, not only is adoration the only true form of ecstasy, but it’s also a way of being in heaven already right now and of experiencing time as it will be in heaven. Here’s how he puts it: “In the miracle of adoration we are already with God, entirely with God, and the boundary between time and eternity is removed. It is true that we cannot now comprehend that adoring God will be endless bliss. We always want to be doing something. We want to criticize, intervene, change, improve, shape. And rightly so! That is our duty. But in death, when we come to God, that all ceases. Then our existence will be pure astonishment, pure looking, pure praise, pure adoration — and unimaginable happiness. That is why there is also a form of adoration that uses no words. In it I hold out my own life to God, in silence, and with it the whole world, knowing God as Creator, as Lord, like the one to whom belongs all honor and praise. Adoration is the oblation of one’s life to God. Adoration is surrender. Adoration means entrusting oneself entirely to God. As we dwell in adoration, eternity begins an eternity that does not withdraw from the world but opens to it utterly.”

Time can stand still! And it stands still when we’re in pure admiration, in awe, in wonder, in adoration. In those moments we stand outside of ourselves, in the purest form of love that exists. Eternity will be like that, one moment like a thousand years and a thousand years like one moment.

When we adore, time stands still — and we’re in heaven!
We have reason to rejoice and thank God for his blessings

BY FR. MICHEL MULLOY, VICAR GENERAL

In October of 2017, the Diocesan Liturgy Commission invited parishioners to answer a questionnaire. This questionnaire fulfilled one of the goals of the Diocesan Priority Plan that is to determine what people are experiencing when they celebrate Mass. (Please note that those who responded tended to be more active in church than would be expected from the general population.)

Although there was a recognition in the 1800 plus responses that some aspects of our celebration of the Mass need improving, there was at the same time a recognition of how well we celebrate the Mass. We have reason to rejoice and thank God for his blessings and the hard work of our priests, deacons and many lay persons who minister in the preparation of the celebrations of Mass in all our parishes.

As we begin to unpack what we learned in this questionnaire, the Diocesan Liturgical Commission wants to lift up these blessings and make the whole diocese aware of the “good news” of the celebration of the Mass in our diocese.

Those persons who responded to the diocesan survey regarding their personal experience of the Mass:

1. truly believe that Christ is present in Holy Communion
   a. 92 percent of those responding said they believe they receive the Body and Blood of Christ in Communion
   b. 89 percent of those responding said they believe Jesus is present at Mass in Holy Communion

2. believe the truths expressed in the Creed
   a. 91 percent of those responding believe what they profess during the recitation of the Creed

3. believe that during the proclamation of the scriptures, they hear the Word of God and encounter Christ
   a. 90 percent of those responding believe they are hearing the Word of God during the proclamation of the Scriptures
   b. 73 percent of those responding said they believe Jesus is present in the Holy Scriptures
   c. 81 percent of those responding said they attend Mass to hear the Word of God.

4. consciously pray during Mass:
   a. during the silent moments 83 percent
   b. when speaking prayers 80 percent
   c. during the Eucharistic Prayer 77 percent
   d. during the singing of songs at Mass 72 percent

5. believe they are offering God’s peace to one another during the exchange of the sign of peace
   a. 84 percent of those responding are conscious of offering God’s peace to those around them during the Sign of Peace.

6. believe that the Introductory Rites accomplish what the church envisions:
   a. 79 percent of those responding are reminded they are baptized sons and daughters of God during the Sign of the Cross
   b. 79 percent of those responding also are reminded that they are in God’s presence in the greeting
   c. 81 percent of those responding open themselves to receive God’s mercy during the Penitential Act.
   d. 80 percent of those responding also believe that they join the angels and saints in praising God the Father and Son during the singing of the Gloria.

7. come to Mass to encounter Christ
   a. 79 percent of those who responded said it was important to attend Mass in order that they might encounter Christ. This response was notably strong for young adults who responded: 82 percent of 18-25 year-olds and 87 percent of 26-35 year-olds (compared to 60 percent of those 66 and older).

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**Trevi Fountain Coins**

VATICAN CITY (CNS) -- While millions of tourists throw a coin over their shoulder into Rome’s Trevi Fountain hoping to return to Rome one day, the money scooped out of the fountain each week offers more concrete hope to the city’s poor.

Rome’s city council extended an agreement March 29 with Caritas Rome to entrust it with tourists’ coins to provide food and shelter to the city’s poor and needy.

Each day countless tourists from around the world squint their eyes, make a wish and toss thousands of dollars’ worth of coins into the fountain; the money is then collected by city workers using high-powered vacuums. According to Caritas Roma, an estimated 1.4 million euros ($1.7 million) worth of coins were tossed into the famed fountain in 2016. (CNS photo/Alessandro Di Meo, EPA)
Holy Week

1. Bishop Robert Gruss and Deacon Jim Scherr begin the Palm Sunday Celebration on the steps of the Cathedral. 2. Cheldon Coughlen from the Cathedral Young Adult Group, has his feet washed by Bishop Gruss on Holy Thursday. 3. Bishop Gruss unveil the cross on Good Friday assisted by Deacons Jim Scherr at left and Greg Palmer at right. 4. Altar Server Max Daniel lights the candle of Mary Ellen Bennett with her friend Maria Nehl during the renewal of the Baptismal promises at the Easter Vigil. 5. Ron Randle is baptized by Bishop Gruss assisted by altar server Ethan Oleson and Fr. Michel Mulloy. 6. Bishop Gruss lays hands on Jason Brewer during confirmation at the Easter Vigil. 7. Carrie May receives first Communion from Bishop Gruss at the Easter Vigil.

(WRC photos by Becky Berreth and Laurie Hallstrom)

To see Mass videos and more photos go to https://www.rapidcitydiocese.org/easter-triduum-2018/
The rural family needs to regain its rightful place at the heart of the social order.” Why? I’ve been pondering these insistent words written by Pope Benedict XVI in 2006 since I first read them several years ago. Why is it so important that the rural family return to its proper place, situated at the very center of our social order?

It was with this question in mind that I listened attentively to the discussions surrounding rural America at several conferences I recently attended. Rural healthcare is increasingly important as populations age and small communities grapple with mental health and suicide. Moreover, agriculture as a viable vocation at times seems in doubt. What should we as Catholics think or do?

The proper starting point is to understand why rural families matter. For Pope Benedict, “The moral principles and values which govern (rural families) belong to the heritage of humanity... They are concerned with individual conduct, relations between husband and wife and between generations, and the sense of family solidarity.” In other words, rural families don’t just grow our food; they excel in “growing” those values that undergird our entire society, such as personal responsibility, fruitful married love as the building block of society, and solidarity across generations.

What’s to be done? I offer two thoughts. First, as citizens, we have to take very seriously some of the immediate and urgent concerns affecting rural areas, suicide chief among them. As Bishop Robert Gruss noted on page 2 “rural areas suffer significantly higher (suicide) rates than urban areas.” In advance of the 2019 legislative session, state lawmakers are likely to study access to mental health services, a step we may view positively. This is an area in which we can speak and act as faithful citizens.

Second, without neglecting the urgency of immediate crises, I also suggest that we can recover a compelling moral vision of agriculture as a God-given vocation. To this end, “The Vocation of the Agricultural Leader,” a short booklet published by Catholic Rural Life, may have insights for South Dakota. “At its core, the commitment to agriculture is a vocation given by God, a unique and privileged way of life. Indeed, of all the occupations undertaken by men and women, the task of “cultivating and keeping the earth” (Gn 2:15) — farming and ranching — reaches to the depths of our relationships with God the Creator, with creation and with all of humanity.” That document points out that farming and ranching as a way of life “precede the trauma of original sin,” and for that reason can give all of us deeper insight into “the place of the human person within the broader order of creation. You can find “The Vocation of the Agricultural Leader” at CRL’s website, https://catholicrurallife.org./

What exactly does such a moral vision for agriculture look like? I’m not sure exactly. I’m not so blessed as to have been given that vocation. But I know this: the answer is tremendously important, and I have confident hope that within the Catholic Church in South Dakota, the Lord has called and gifted some who might articulate and fully live the answer.

A Safe Environment for Children and Young People

The Catholic Diocese of Rapid City is firmly committed to creating and maintaining the safest possible environment for our children and young people.

To report allegations of sexual abuse by church personnel, contact Assistance Coordinator, Barbara Scherr. To ensure confidentiality in her outreach to victims, she can be contacted privately at 1-605-209-3418 (cell). Her phone has caller ID and messaging features. All information will be treated confidentially. Alleged victims are advised of their right to report alleged abuse to civil authorities.

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

The diocesan sexual misconduct policy and the code of conduct are posted on the diocesan website at www.rapidcitydiocese.org.
Fifty years after release, ‘Humanae Vitae’ praised as prophetic encyclical

WASHINGTON (CNS) — Surrounding the 1968 release of “Humanae Vitae” (“Of Human Life”) was the cultural context of the sexual revolution and a widespread fear about overpopulation following World War II, said Donald Critchlow, a professor of history at Arizona State University.

At the time, there were movements in support of eugenics, abortion rights, and sterilizations in an attempt to curb population growth, Critchlow told an audience at the Catholic University of America, April 5.

Those who thought voluntary family planning was not enough proposed other, more coercive ideas, such as requiring couples to get a license to have a child or requiring sterilization for couples with more than five children, he added.

Critchlow was one of several speakers at a 50th anniversary symposium on Blessed Paul VI’s encyclical “Humanae Vitae,” April 4-6, hosted by Catholic University. Keynotes and a number of workshop sessions examined the teaching and legacy of the document on the regulation of birth issued July 25, 1968.

The symposium was titled “Embracing God’s Vision for Marriage, Love and Life,” and brought together experts on a variety of topics related to the encyclical’s teachings on human sexuality and family life.

In a session exploring the historical context of the times when the encyclical was released, Critchlow noted that prior to the drafting of “Humanae Vitae,” a commission was appointed to give suggestions for the Catholic Church’s response to new forms of contraception.

The majority of the people on the commission recommended that the use of the birth control pill should be accepted church teaching. Blessed Paul rejected the commission’s report and affirmed the church’s teaching on the sanctity of human life.
The wrong-headedness of “Wrongful Birth” lawsuits

At its core, the idea of a “wrongful birth” claim is unreasonable and ethically incoherent. Parents who bring these lawsuits against obstetricians and hospitals claim that medical professionals should have detected a particular disease or defect in their unborn baby through prenatal testing and informed them about it. Had they been given this information, their argument continues, they would have chosen to abort their baby, rather than spending years of their lives caring for a less-than-perfect, possibly infirm child. Wrongful birth lawsuits enable the parents to seek legal redress, often in the form of multi-million dollar settlements.

In 2013, for example, a jury in Washington state awarded a $50 million payout to a couple who claimed they would have aborted their five-year-old son Oliver if they had known he had an “unbalanced chromosomal translocation.” Because of the mismatched chromosomes he received from his parents, he has an IQ of less than 70 and is unable to walk.

Rachelle Harz, a malpractice lawyer who spearheaded one of these lawsuits in New Jersey in 1999, expressed some of the tortuous thinking that goes into these cases during an interview for “60 Minutes.” She noted that although the physician in this case, “didn’t cause the child’s retardation, what he caused was not giving the proper information to the parents to allow them the choice to abort the child.” She concluded that the doctor “caused the birth of this very, very neurologically impaired child.”

The fundamental flaw in her argument, of course, is the claim that the doctor “caused the birth” of the baby, when, in fact, the birth was caused by an activity that took place nine months prior between the husband and wife. That action of the mom and dad, not an action by the doctor, resulted in the birth.

What the doctor actually “caused” by not discovering and sharing specific medical information with the parents was the preservation of the child’s life. These lawsuits rely on fundamentally flawed logic: first, that it is wrong and illegal for a doctor not to know or to withhold medical information such that a life that would have been ended is saved; second, that a doctor is somehow obligated to facilitate or cooperate in harmful or lethal actions that parents intend to carry out against their own offspring. The medical profession, however, has long professed allegiance to the creed of “do no harm,” so that doctors can serve uniquely as healers, not killers. For obstetricians in particular, the unborn children they track and follow during pregnancy count as that doctor’s patients in the same way that the mothers do.

Whenever a couple sets out with the intention of aborting an imperfect child and requests that prenatal testing be performed for this purpose, the process of testing itself becomes immoral. In the same way, any physician or health care professional who arranges for such tests, if they have prudential certainty that a couple intends to abort an imperfect child, would be guilty of cooperating in evil when that abortion takes place.

To consider a parallel example, if a physician believed that a child arriving to the hospital emergency room had been physically abused or severely beaten by his parents, he would be duty-bound, not to mention legally obligated, to report that abuse to authorities. He would not be permitted to turn a blind eye, or otherwise cooperate in the ongoing harm to that child by his or her parents. Similarly, obstetricians who work with pregnant couples should not be expected to turn a blind eye and provide diagnostic information to parents that will encourage them fatally to assault their unborn child.

None of us is perfect. None of us is born into this world completely free of defects, whether physical or psychological. Those limitations, however, never entitle others to place our lives in the crosshairs and pull the trigger — especially our own parents. In sum, these wrongful birth cases promote catastrophic misunderstandings about parental duties and about the physician’s obligations towards mothers and their children in pre-natal care settings.

Recognizing that some parents will face considerable expense, labor and difficulty in raising a child who requires special care and attention due to disabilities, it seems reasonable to promote a pro-life and supportive response on behalf of these families, rather than encouraging the corrosive practice of wrongful birth lawsuits. That supportive response should include the expectation of everyone chipping in and helping out, whether through insurance, taxes or crowd-funding, or through other forms of civic, societal or ecclesial outreach.
Because God loved us first, we are empowered to love God, love ourselves and our neighbors as ourselves,” said Gregory Kepferle, vice chair of Catholic Charities USA and CEO of Catholic Charities of Santa Clara County, California.

He was the guest speaker at the annual Palm Sunday Brunch, March 25, a fundraiser for Catholic Social Services, Rapid City. He reminded the audience of their school-days waiting anxiously to be chosen for teams and groups.

“When we reach out to our neighbor in need, we in effect say to that person, ‘I see you, I hear you, I choose you,’” he said. “If our neighbors need more help than we can give them individually, we turn, as a church to Catholic Charities, and here in Rapid City, Catholic Social Services.”

Kepferle made clear that agencies like CSS are the social services and social change arm of the church. They provide professional help to alleviate, prevent and reduce the conditions that cause poverty.

“Right here in Rapid City we become the hands and feet of God in our community,” he said.

Recounting the story of the good Samaritan, he said the CSS staff with the aid of their supporters are called to be both good Samaritans and good innkeepers. “The inn (church) becomes a place of healing. As Pope Francis says, the church is called to be a field hospital, right out in the streets, in the nitty-gritty,” said Kepferle.

“Here in Rapid City, you are doing amazing things for the Gospel. At CSS, when you are healing wounded souls through professional counseling, you are choosing them. Literally, you are saving children’s lives through pregnancy counseling and when children are adopted into loving homes. When children and youth are discouraged by the effects of indemnity, poverty, addiction, and despair, they find their voice and their courage to turn their lives around in Lakota Circles of Hope or through other prevention services for youth. You are helping them change their lives for good,” he said. “When you work together with other organizations to help single parents succeed through Project Up or create an innovative collective impact strategy to reduce poverty and create prosperity you are choosing a new life for your community. That is the power of God at work right here because you are his hands and feet.”

He pointed out that CSS is part of the national ministry Catholic Charities USA, the most extensive private social services network in the country, serving more than 80 million people struggling with poverty. Then in turn, efforts in the United States are part of a more massive social network from the Vatican called Caritas International.”

The key to the work is “why,” according to Kepferle, “Our ‘why’ is this: as Catholic Charities, we labor in the streets inviting and serving those who have been left out to know and experience the tremendous and abundant love of God through Jesus Christ. We commit ourselves to break down walls of division that keep sisters and brothers separated from one another, excluded, or rendered disposable by our society.”

He said bringing affordable housing, mental health care, visiting the sick and feeding the hungry, as well as migration and refugee services are all part of our calling. The work cannot be done from the top down.

He said, “Pope Francis asks for Encuentro, a Spanish word, meaning that when we meet someone in need, we see them, we hear them, we encounter them, and in a mysterious process, they become Christ to us. At the end of the day, it’s all about falling in love with God and God falling in love with us.”
At global forums, church leaders advocate for safe water for all

BY LISE ALVES, CATHOLIC NEWS SERVICE

BRASILIA, Brazil — Erileid Domingues said most of her indigenous village has, at one time or another, fallen ill due to contaminated water. Domingues said her village in the state of Mato Grosso do Sul is surrounded by large soybean and corn plantations that use agro-toxins in their crops, which eventually seep into the soil and make their way into the waterbeds, contaminating rivers and wells used by her Guarani-Kaiowa tribe.

“Our fish have become contaminated; we can’t grow a vegetable garden because the water is also bad,” she told Catholic News Service. “Days after small planes spray the plantations, water from our wells turns milky white and remains that way for several weeks. Many of us suffer from chronic stomach pains and allergies.”

To tackle the question of global access to clean water, hundreds of experts, policymakers, nongovernmental groups and members of civil society came together for two water forums held in mid-March in Brazil’s capital, Brasilia.

Access to clean water as a fundamental right must be a global priority, said Catholic leaders present at the 8th World Water Forum and the Alternative World Water Forum. Catholic representatives spoke about the need to find ways to create a sustainable supply of fresh drinking water for all, especially the poorer populations around the world.

“We have a mission,” said Msgr. Bruno-Marie Duffe, secretary of the Vatican Diaconate for Promoting Integral Human Development. “The church has the responsibility to protect human rights, to protect the poorer communities, and this also includes being able to make sure these populations have access to clean water.”

Msgr. Duffe attended the official forum. He said that, although the Holy See recognizes the enormous contributions of local communities and civil society, it is also important to listen to policymakers and politicians and to encourage them to look closely at the water issues and invest in improving sanitation and water, even in the poorest and most remote regions of the globe.

“The reality is that we have many people that live in terrible situations. There is data from 2015 that shows that over 844 million people around the world have no drinking water, and that more than 2 billion people drink contaminated water,” said the Vatican official, who has worked for many years on issues involving human rights and pastoral care.

“We have the technical capacity and technical means to treat, transport, and transform sea water into drinking water,” he told CNS. “It is not a question of not having the knowledge, it is a question of political and moral will.”

Auxiliary Bishop Leonardo Ulrich Steiner of Brasilia, secretary-general of the Brazilian bishops’ conference, spoke at the opening session of the alternative forum. “We are not discussing what we should be discussing, deforestation. Society is not concerned with water sources and deforestation,” he said.

“Pope Francis believes that we need to compensate the debt we have with the environment by now taking care and cultivating land and water. We do not wish to explore, but to cultivate and take care of our lands and waters,” said Bishop Steiner, referring to “Laudato Si.”

Jesus does not give up on anyone

ROME (CNS) — Before washing the feet of 12 prisoners, Pope Francis told them and hundreds of inmates to remember that Jesus constantly stands before them with love, ready to cleanse their sins and forgive them.

“Jesus takes a risk on each of us. Know this: Jesus is called Jesus, not Pontius Pilate. Jesus does not know how to wash his hands of us; he only knows how to take a risk on us,” the pope said March 29 during his homily at Rome’s Regina Coeli prison.

Pope Francis celebrated the Holy Thursday Mass of the Lord’s Supper at the prison and washed the feet of a dozen inmates. Four were Italian; two were from the Philippines; two from Morocco; and one each from Moldova, Colombia, Nigeria and Sierra Leone, the Vatican press office said.

Eight of the 12 were Catholic; two were Muslim; one was Orthodox; and one was Buddhist.

In his brief homily before the foot-washing ritual, Pope Francis explained to the prisoners that in Jesus’ day, the job of washing feet was the task of a slave. “There wasn’t asphalt or cobblestones, there was dust and people’s feet got dirty,” so before they went into a house, the slaves would wash the person’s feet.

The Gospel recounts Jesus washing the feet of his own disciples “to give us an example of how we must serve one another,” the pope said. “Jesus overturns the historic and cultural attitudes of his age — and of today, too,” Pope Francis told the inmates. The pope said, “I am a sinner like you, but I represent Jesus today.”
In summer of 1988, two Jesuit Priests came to visit St. Thomas Parish in Mission. They came to speak to the parishioners about the shortage of Catholic Priests in the Diocese of Rapid City and on the Native American Reservations. They told the many in attendance that the church belonged to the people and they needed to see the church in that perspective. It was no longer a church that totally relied on the priests being responsible for all aspects of parish administration. The lay people needed to get involved with their parish. The questions they posed to the people were, “What if there was not a full time parish priest for the church? Who would be responsible for the daily operations and upkeep of the parish?”

They spoke about the reinvention of the Ministry Formation Program in the Rapid City Diocese. The program was used previously and proved quite successful in training individuals who desired to become ordained deacons in the church. In the fall of that year, the first lay ministry class was formed on the Rosebud. The class met weekly and followed the school year calendar. The textbooks used were, “Builders of the New Earth,” Volumes I-III, written by Fr. John Hatcher, SJ and Fr. Pat McCorkle, SJ.

The class was comprised of a variety of individuals who were all native Catholics with diverse spiritual experiences and backgrounds. There were initially thirteen candidates who started the class and eight lay ministers were commissioned at the end of five years. I and another man went on to become ordained deacons.

The classes were very interesting and facilitated by Jesuit priests. The content of the class was theological, informational and we learned how to share our faith. It was interesting to hear the scripture passages interpreted by different individuals. We all came from diverse backgrounds and experiences, but that was a strength of the program. The diversity of the class allowed everyone to hear the stories of many faith journeys. We built a family and looked forward to meeting every week. We came to a better appreciation and understanding of each other.

Along with the textbook learning, we did practicums. The practicums were ways to do the practical aspects of ministry; like baptisms, wake services, Communion services and giving reflections on the scripture readings. The format allowed everyone to participate and feel comfortable in the ministry. We were growing in our knowledge of Catholic teachings and we were also deepening our faith and trust in Christ. The Lord was forming us once again.

I specifically recall a couple of the practicums that turned out to be hilarious and had everyone laughing. We were supposed to be baptizing a baby, so someone brought a doll so we could actually hold the doll during the baptism. We took the ministry practices very, very seriously and during the baptism someone dropped the doll, it broke the tension, and everyone began laughing. Another time we were going to do a wake service with the aziliya ritual. We all gathered in the small foyer of the hall. Everything was ready and the sage was lit but, the person speaking before us decided to speak for a long time. When we finally opened the door to enter the hall everyone was coughing and choking from the burning sage, plus a huge cloud of smoke accompanied our entrance. By now the bowl that contained the sage was very hot and the person dropped the bowl sending the embers all over the floor. We all looked at one another smiling because again it was a serious moment and we couldn’t laugh because all the people were standing looking at us.

Of course, food was always brought to share before the class began, it became a custom to eat first. One lady made the best enchiladas and other Mexican dishes and another the best fried bread with raisins. It was always a treat to go to class and gaze upon the buffet. It was always delicious.

Lay Ministry among the Sicangu

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One could see the confidence and the self-esteem of the candidates mounting. What was also obvious was our spiritual growth. The Holy Spirit was at work in each heart. Over the duration of the program eight strangers became friends and the Lord fashioned us into ministers for Christ.
NPM Spring Meeting a mini-retreat in Lent

For its Spring Meeting, the Rapid City Chapter of NPM met on March 3 at the Cathedral of Our Lady of Perpetual Help, in Rapid City.

To start the day off, Fr. Mark McCormick guided members through a “Prayer Encounter of Hearing and Seeing the Word of God” in an activity known as Visio Divina. Visio Divina involves observing and experiencing an image — in this case, three art images, in order to come closer to God as we consider these artistic examples.

The last segment of the day was an opportunity to sing as Lorraine Ptacek, from Our Lady of the Black Hills Parish, Piedmont, demonstrated “Conducting from the Keyboard.” She showed assorted techniques for leading varied group sizes and instruments.

The next Rapid City Chapter NPM gathering will be at 3 p.m. on Sunday, May 6, at First United Methodist Church in Rapid City. See advertisement below. During the program, a free will offering will be collected to benefit the Cornerstone Rescue Mission. Additionally, the NPM Chapter will display silent auction items that may be bid on starting May 6 with bidding concluding at the October 6, Fall NPM Meeting.

The NPM Fall Meeting and Awards Luncheon will be on Saturday, October 6, at Blessed Sacrament Church in Rapid City. Dr. Tom Porter, Professor of Music and Chair of the Department of Music at the University of Mary, will be the featured presenter. In addition to his teaching, he directs the Bismarck-Mandan Civic Chorus and the Dakota Chamber Chorale. Dr. Porter is also a composer, among his compositions are “Let Us Be Bread,” “We Remember, We Believe,” and “By My Side.” All Rapid City Diocese music ministers and clergy are encouraged to attend quarterly NPM meetings at which education, prayer and fellowship are the focal points.

For more information about the Rapid City Chapter of National Pastoral Musicians, go to our website, www.npmrc.org or Facebook page, www.facebook.com/NPMRapidCityChapter.

Three Generations Receive 1st Holy Communion

Easter Sunday, April 1 at St. Anthony Church, Buffalo, was a special day for Carson Page, age 8. She had first Communion along with her father and grandfather. Bill Henderson and Josh Page were welcomed into full communion in the Catholic Church. (L-R) Henderson, J. Page, C. Page and Fr. Ed Vanorny.

A celebration of Hymns

A combined concert between the First United Methodist Church and National Pastoral Musicians

May 6, 2018, 3 p.m.
First United Methodist Church

(629 Kansas City, Rapid City)

Concert will include audience participation, a brass ensemble, a string ensemble, choirs, and several area organists. Come and join us as we sing with delight some of the wonderful beloved hymns with a rich assembly of singers and instrumentalists.
A collection will be taken up to benefit Cornerstone Rescue Mission.
Farewell reception for long-time Rapid City musician, Dr. James Feiszli, will follow.
Questions? Call Jackie Schnittgrund, 605-390-7748.

Teaching Positions available 2018-19

Full time
Elementary Teacher
K–5th Parapro
Senior British Lit and AP Lit/Comp
6th-8th Technology
6th grade Religion and Social Studies
7th-8th grade Religion
6th-12th Special Education Teacher
Administrative Assistant:
St. Elizabeth Seton front office

Full time year round
Finance Director — Interviewing now
Knights give more than $1 million to Iraqi, Syrian Christians for Easter

BY CATHOLIC NEWS SERVICE

NEW HAVEN, Conn. — As part of its ongoing support of persecuted Christians in the Middle East, the Knights of Columbus committed more than $1 million to Iraqi and Syrian Christians for Easter.

Announced during Holy Week, the support includes $800,000 in new financial assistance and $250,000 as part of its ongoing commitment to rebuilding an Iraqi Christian town. The funds will help with food, clothing, shelter and education for Christians targeted by Islamic State militants.

“As we recall the passion, death and resurrection of Jesus, it is particularly timely for us to remember and support our brothers and sisters in Christ who have, in places like Iraq and Syria, endured so much persecution for their faith,” said Knights of Columbus CEO Carl Anderson in a March 27 statement.

“Having faced suffering and even death at the hands of ISIS, we hope that our assistance will help these communities to rise up again and rebuild for the future,” he added.

A news release said that with the $800,000 in new funds, the Knights of Columbus has committed almost $19 million to date in aid to Christians and other religious minorities in Iraq and Syria since 2014.

That total includes $2 million committed to the rebuilding of the predominantly Christian town of Karamles in Iraq’s Ninevah Plain. Karamles had been overrun by ISIS, which destroyed homes and desecrated churches before the town was liberated last year.

“Our people know that without the direct support from the Knights of Columbus to Christians in the region, and without its assistance in making our case to the United States government, Christianity might already have been driven out of Iraq completely,” said Chaldean Catholic Archbishop Bashar Warda of Irbil, Iraq.

Of the $800,000 from the Knights, about $500,000 will help support the food program run by the Catholic Archdiocese of Irbil.

An additional $300,000 will be sent to the Syriac Catholic Patriarchate to support its aid programs for the nearly 3,000 families from Iraq and Syria who have lost everything and are in need of assistance with food, clothing, shelter, and access to education and medical care.

Syriac Catholic Patriarch Ignace Joseph III Younan said he has relied on the Knights “compassion and understanding of our plight in the Middle East, particularly in Syria and Iraq.”

Editor’s Note: The Knights’ website www.ChristiansAtRisk.org has more information about the fraternal organization’s efforts on behalf of Christians in the Middle East.
Stop in and check out the new arrivals at the Mustard Seed Catholic Store

708 St. Joseph Street
Rapid City, SD
605-348-5228

Marian Consecration for Children
Mary in the Bible and in our Lives
St Faustina Prayer Book for Adoration

Store Hours:
Mon-Fri 9:30am - 5pm
Sat 10am - 4pm

Golden Wedding Anniversary

John and Betty Wagner will celebrate their 50th Wedding Anniversary April 20. The couple was married at St. Joseph Church, Petersburg, Va. They are members of Blessed Sacrament Church, Rapid City. Cards can be mailed to 1901 West Blvd., Rapid City, SD 57701. (Courtesy photo)

Lay Ministry Formation Program

FORMING LEADERS • BUILDING RELATIONSHIPS • SHARING FAITH

To find out about new Lay Ministry Classes contact Deacon Greg Sass, Coordinator of Lay Ministry Chancery, 605-343-2541, ext 2228 or gsass@diorc.org.

SUPPORT THE CATHOLIC HOME MISSIONS APPEAL

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In Your Prayers

Birthdays: May 1, Fr. Michael Hight and Dcn. Andrew Clark; May 3, Dcn. Jamess Scherr; May 4, Dcn. Larry Brown; May 6, Fr. Edward Vannory; May 10, Fr. Kevin Achbach; May 12, Dcn. Larry Kopriva; May 13, Dcn. Ray Klein; May 14, Fr. David Matzko, SJ; May 16, Dcn. George Gladfelter; May 17, Dcn. James Hayes; May 20, Fr. Michel Mulloy; May 31, Fr. Mark McCormick. 


Crucifixion Remembered

St. Joseph Parish, Spearfish, had a living Stations of the Cross led by students from the Black Hills State University Newman Center and the local high school on Palm Sunday, March 25. (Photos courtesy Taylor Linn)

6th Annual Bishop’s Fishing Tournament

Friday, June 1, 2018

Lakes Oahe & Sharpe, Ft. Pierre
Benefiting Seminarian Education

Follow me, and I will make you fishers of men
Matthew 4:19

Tournament Schedule
7-11 am CDT Registration
Padre Hall, St. John the Evangelist Church
3 pm Weigh in
5:30 pm Mass with Bishop Gruss
St. John th Evangelist Church
6 pm Fish Fry Dinner, Awards, and Silent Auction

Register at www.wsdcf.org
or scan the QR code

Hosted by St. John the Evangelist Church, Ft. Pierre
The St. Francis Mission Youth group had their 5th Annual Easter basket giveaway after Mass on April 1 at St. Charles Parish, St. Francis. They made 158 Easter baskets for children and elderly. They dyed eggs for the annual egg hunt, but it was canceled this year due to the cold weather. They ended up putting the eggs in the baskets before they passed them out.

(Photos by Jennifer Black Bear)
The art of slow living: When calligraphy becomes prayer

Erica Tighe was 26 when she made the leap: She would set out on her own to be a calligrapher. Full time. In order to pay her $800 rent and cell phone bill and $1,000 college-loan payment and also hopefully afford some food.

She had a sociology degree and lingering burn-out from teaching in Brooklyn, her latest stint. She’d recently moved to Los Angeles, but after a few months of looking for a non-profit job, she couldn’t find one that would cover her rent and college debt.

Several people who had seen Erica’s work online had asked her to make their wedding invitations. She thought maybe that could suffice. She planned to refine her self-taught method, which was eliciting periodic orders for $20 commissions via Etsy.

“I got on my knees and asked God for work,” Erica told me. “I was in complete fear. My spiritual director said to me: ‘God is your boss, so ask for work!’”

Eventually, a $100 gig came in.

She reached out to a fellow Phoenix native who had launched an online ministry for Catholic women called “Blessed Is She” offering to make one Instagram quote. The two 20-somethings forged a close partnership on a shoestring budget, granting Erica total creative license to design products — posters, prints, journals, mugs.

The first journal sold 700. The latest one sold 9,000.

Their hunch proved right: If they poured in the effort and supplied something that was beautiful and original, demand would follow.

Today — three years later — Erica makes “a really nice living” running her design business called Be A Heart, which employs two women. She built off the random commissions for website logos and expanded her wheelhouse, learning to paint watercolor, digitize prints and design books. Blessed Is She occupies half her time, allowing her to pursue other projects, including celebrity weddings, calligraphy workshops, a Catholic journaling Bible published last year by Our Sunday Visitor and a lettering book called “Written By Hand,” published last year by Rock Point Press. Barnes & Noble picked it up this spring, and it is being translated into four other languages.

Erica invited her 13,000 Instagram followers to work through the book together as a 9-week project using the hashtag “writtenbyhandchallenge.” Participants shared snapshots of their slow-but-steady progress: addressing Christmas cards, making pretty gift tags, working alongside their children.

Calligraphy invites you to use your hands, which young adults are itching to do in response to the iPhone era of thumb tapping, Erica says. It helps explain the resurgence of the antiquated art.

Calligraphy also forces you to slow down, dipping the nib of the pen into ink — the old-school method Erica espouses — with every word. That’s what can make it prayerful, she says. “I pretty much do everything fast in my life. This is likely the only thing I do slow. I like how it becomes a meditation for stillness. Little moments can reflect the relief that we experience in prayer.”

Erica’s Catholic faith pulses with each stroke, especially the belief in the dignity of each person. Hand lettering makes that visible, Erica points out. “To have your name written on a piece of paper that someone has taken the time to slow down and write, to connect the letters that make up your name, which is your identity, to be known and seen — that’s what we are called to do daily. Can we see the cashier? Can I slow down enough to see my significant other sitting across from me? How do we slow down enough to see the divine in our everyday life?”

What will it be like when Christ judges us and the whole world?

Even Christ cannot help someone who does not want to know anything about love; such a person judges himself.

(678-679, 681-682)

Because Jesus Christ is “the way, and the truth, and the life” (Jn 14:6), he will show what is of lasting value in God’s sight and what is not. Held up to the standard of his life, the full truth about all people, things, thoughts, and events will come to light. (157, 163*)

References to the Catechism of the Catholic Church

Do not say ‘I am only a youth’

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

voucat.org

Sgt. Stubby: An American Hero (Fun Academy)

(CNS) — A generally endearing animated slice of history, this comedy-tinged drama follows the adventures of the plucky canine who became an honorary noncommissioned officer in the Army thanks to his feats of derring-do during World War I.

Adopted by a young soldier (voice of Logan Lerman) doing basic training in his hometown of New Haven, Connecticut, the formerly hungry, homeless pooch becomes the mascot of the 26th Infantry “Yankee” Division and especially bonds with two of his new master’s closest buddies (voices of Jordan Beck and Jim Pharr).

Refusing to be left behind when the trio of comrades heads overseas, he sneaks onto their transport ship and winds up in the trenches of France. In between warnings of gas attacks and digging out wounded warriors buried by exploding shells, he gains a new pal, a Frenchman (voice of Gerard Depardieu) seconded to the American forces who has also befriended his owner.

Narrated by Helena Bonham Carter in the guise of the human protagonist’s sister, director and co-writer Richard Lanni’s movie sometimes feels belabored. But it does make an easy introduction to an important chapter of America’s past for young people. Much stylized violence, an instance of anatomical humor.

On the other hand, the script does use Schroeder’s status as a deeply patriotic but discriminated against German-American to make a plea for ethnic tolerance. And believing viewers will appreciate a fleeting invocation of God’s blessing as well as a scene of silent remembrance which can be interpreted as prayer for a fallen warrior.

The battlefield setting frequently imperils characters, including Stubby, in a way that might frighten little moviegoers. And there’s an incongruent scene in which an officer declares to the assembled troops of the 26th that they could all learn something from Stubby — only to look down and find the pup licking himself. Whereupon all gathered burst into laughter.

The Catholic News Service classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.

Classifications

A Quiet Place.................................A-III
Chappaquiddick.............................A-III
The Miracle Season........................A-II

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.