Pope will sign new encyclical in Assisi Oct. 3

BY CINDY WOODEN
CATHOLIC NEWS SERVICE

VATICAN CITY — Pope Francis will travel to Assisi Oct. 3 to sign an encyclical on the social, political and economic obligations that flow from a belief that all people are children of God and therefore brothers and sisters to one another.

The Vatican press office, confirming the pope's trip, said the document will be titled Fratelli Tutti in Italian. In English, the phrase could be translated as "Brothers and Sisters All," but apparently it is inspired by what is known as St. Francis of Assisi's "sixth admonition" to the friars, all of whom were men.

Conventual Franciscan Father Mauro Gambetti, custodian of the Assisi convent, said the document "will indicate to the world a style for the future and will give the church and people of goodwill the responsibility for building it together."

"The pope is clearly inspired by Francis of Assisi who, in following Jesus, recognized in fraternity, lived under the sign of mutual and loving service, the horizon of a fulfilled and happy humanity," Father Gambetti added.

Pope Francis is scheduled to arrive at the Assisi convent at 3 p.m. to celebrate Mass at the tomb of St. Francis and sign the document.

Because of ongoing concerns and restrictions due to the COVID-19 pandemic, the Mass and the rest of the pope's visit will be private, the Vatican press office said.

The encyclical is expected to echo the themes Pope Francis has been discussing in his general audience talks on Catholic social teaching in light of the pandemic: human fraternity, the equal dignity of all people, the preferential option for the poor, the universal destination of goods and the obligation of solidarity. Care for the environment and the virtue of peacemaking also are expected to be part of the encyclical.

After Pope Francis signs the document on the eve of the feast of St. Francis, the text is expected to be published in a variety of languages the first week of October.

Pope accepts resignation of bishop-designate of Duluth, following accusation

BY CAROL ZIMMERMANN
WASHINGTON (CNS) — Pope Francis has accepted the resignation of Father Michel J. Mulloy — who had been appointed but not installed as bishop of Duluth, Minnesota — after an allegation of sexual abuse was raised against him from the 1980s when he was ministering in western South Dakota.

The installation, which was announced June 19, was scheduled to take place Oct. 1.

The resignation was announced in Washington Sept. 7 by Msgr. Dennis Kurruppassery, representing Archbishop Christophe Pierre, apostolic nuncio to the United States.

Father James Bissonette, diocesan administrator for the Diocese of Duluth — who will continue this role until the appointment of a new bishop — said the resignation announcement was accompanied by a notification from the Diocese of Rapid City of "an accusation of sexual abuse of a minor made against Father Mulloy as a priest of that diocese."

"We grieve with all who have suffered sexual abuse and their loved ones. I ask you to pray for the person who has come forward with this accusation, for Father Mulloy, for the faithful of our diocese, and for all affected," he said.

The priest also said the diocese places its "hope and trust in God’s providence as we await, again, the appointment of our next bishop."

A statement from the Diocese of Rapid City said it received a notification Aug. 7 of an allegation of sexual abuse against a minor by Father Mulloy in the early 1980s. It has not received any other allegations against him.

The statement said that, following diocesan procedures, Bishop Peter M. Muhich of Rapid City informed law enforcement of the allegation and Father Mulloy was "directed to refrain from engaging in ministry."

The diocese then commissioned an independent investigation to determine whether the allegation warranted further

FR. MICHEL MULLOY
‘There is no replacement for allowing God to be in the driver’s seat’

(Edited note: This is the annual vocation issue for the West River Catholic. Pages 8-14 feature deacons, deacon candidates and seminarians. Bishop Peter M. Muhich was interviewed by Editor Laurie Hallstrom on his personal vocation.)

WRC: Fr. Mark McCormick, the diocesan vocations director, keeps reminding us that vocations begin in the home. How does that resonate with you?

Bishop Muhich: My vocation began in the home. I grew up in an active Catholic family, where going to church and doing things in the parish were just a normal part of daily life. Praying before and after meals, praying at bedtime, those were regular things.

My parents created an openness in their children’s lives to have a relationship with the Lord. Without that, I’m not sure you could ever discover a vocation. My parents never pushed religious vocations, but they honored priests and religious and they knew that they were important. Like every Catholic boy I think I was fascinated by what the priest was doing at the altar — my parents remember that better than I do.

WRC: When did Jesus get you thinking about a call to holy orders?

Bishop Muhich: It was in ninth grade when I started thinking about that more. We were part of a (charismatic) prayer group at that time and it started to occur to me that maybe God was calling me. I’m not a part of a prayer group today, but I think it opened up a more personal level of prayer.

WRC: What did you like about going to seminary?

Bishop Muhich: I really loved studying theology, church history, and scripture. We had great priests who were professors (at the University of St. Thomas, St. Paul, Minn.) I always enjoyed getting to know them and having good deep conversations with them and seeing the way they were living their priesthood.

WRC: What attracted you to studying in Belgium?

Bishop Muhich: The Catholic University of Leuven is the oldest Catholic university in the world with a continuous history. There were ones founded before Leuven but they were shut down during the French revolution or some other period of history. It’s been there since 1425 and I thought it would be really cool to study there. We were between bishops at the time I graduated from St. Thomas, so, I lobbied and lobbied and lobbied and wore the vocation director down and the diocese finally agreed to send me to Leuven. I was very persistent.

WRC: What did you enjoy about being a parish priest?

Bishop Muhich: I really enjoyed being a parish priest and being with people at all stages of life. You see the whole trajectory of a person’s spiritual life and their earthly pilgrimage.

WRC: Do you have any words of advice for a young person considering seminary or religious life?

Bishop Muhich: Keep asking God to show you the way, there is no replacement for allowing God to be in the driver’s seat with that. Don’t be surprised if it takes some unexpected turns. That happens, because God is preparing you in the perfect way for whatever he wants you to do. Enjoy the adventure, continue to ask God to be the Lord of your life.

WRC: What do you want people to know about you as you go out into the parishes?

Bishop Muhich: I am a parish priest, that is my background, parish life is something very familiar to me. I’m just excited to see what God is doing here. The first year for a new bishop is a lot of watching, listening and learning.

WRC: COVID-19 has made it an odd year to begin your ministry here. Do you think things will get back to ‘normal’?

Bishop Muhich: We will need to pay special attention to bringing people back to the practice of their faith after all these unusual circumstances. Be praying and thinking of ways we can do that — forming parish committees for simply calling our parishioners and saying “hey we know you probably haven’t been able to come to church, we want to make contact with you and invite you to come back when it’s safe to come back.” I think we are going to have to do a lot of that.

Committee members could even visit and say, “now we have these things going on in church and we want to tell you about them.”

We are moving through very unusual history; we haven’t had a pandemic in a hundred years, and we live in a time when there are so many things competing for our attention. We should not be surprised it’s going to take work to invite people back.

WRC: What is happening in your ministry now?

Bishop Muhich: I am enjoying visiting, I went to churches in five different parish clusters, last weekend. That was a big swing through the prairie — Faith and Eagle Butte, Timber Lake, Trail City, Isabel, Lemmon, and Buffalo.

WRC: How do you want to be addressed?

Bishop Muhich: People just don’t know what to do with the “h” in the middle of my name; it stymies them. So, Bishop Peter is fine in normal conversation.

Pope says gossip is a tool of the devil

VATICAN CITY (CNS) — Gossip is “a plague worse than COVID,” Pope Francis said, asserting that while speaking ill of others comes almost naturally, it is a tool of the devil to divide the church. Commenting Sept. 6 on the Sunday Gospel reading about Jesus telling his disciples what to do when a member of the community errs and requires correction, Pope Francis said that rather than helping the other mend his or her ways, “when we see a mistake, a fault, a slip, in that brother or sister, usually the first thing we do is to go and recount it to others — to gossip.” Gossiping sows division, he told people gathered in St. Peter’s Square for the midday recitation of the Angelus prayer. “Please, brothers and sisters, let us make an effort not to gossip,” he said. “Let’s try: no gossip.”

Laicization of John Praveen

The Diocese of Rapid City received notification that Pope Francis, on March 26, 2020, granted Rev. John Praveen Itukulapati, ALCP/OSS dispensation from all obligations of sacred orders, including celibacy, and from his sacred bonds. This means that John Praveen has been removed from the clerical state and cannot function or present himself as a priest.
Father Mulloy, continued from page 1

investigation under canon law, which the diocesan review board determined it did.

Bishop Muhich, who was just ordained bishop of Rapid City July 9, relayed these findings to the Vatican. Father Mulloy received a summary of the specific allegations against him and submitted his resignation.

The Duluth Diocese has not had a bishop since Bishop Paul D. Sirba died Dec. 1, 1979, at 59 after a cardiac arrest.

Father Mulloy, 67, is a native of Mo-bridge. He was ordained a priest for the Diocese of Sioux Falls, June 8, 1979, and incardinated into the Diocese of Rapid City in 1986 after being on loan to the diocese for a few years for parish ministry.

He has served as the Rapid City diocese’s vocations director and director of its Office of Worship. He has also served on its priests’ council, college of consultants, diocesan finance and pastoral councils, and the Sioux Spiritual Center Board of Directors.

In 2017, he became vicar general of the diocese and in 2019, he was appointed diocesan administrator when Bishop Robert D. Gruss was named bishop of Saginaw, Michigan.

“I ask you to please pray for all victims of abuse and for our diocese at this difficult time,” Bishop Peter M. Muhich
Diocese of Rapid City

For a video of Bishop Muhich reading the official diocesan statement, go to, www.rapidcitydiocese.org.

A HUGE “Thank you” for a successful Garage Sale!

The Blessed Sacrament Pro-Life Committee and RC Right to Life thank you for help with our very successful August “Community Garage Sale”! Your generosity benefited our programs and also enabled us to help Love Inc., The Women & Children’s Center, the Cornerstone Mission & Thrift Store, the Catechesis of the Good Shepherd program, and various families in need.

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Common good, not greed, must motivate search for vaccine

VATICAN CITY (CNS) — The common good — and not political or economic gain — should be at the heart of the race to find a vaccine for COVID-19, Pope Francis said. During his weekly general audience Sept. 9, the pope said that “we see partisan interests emerging” in the search for a vaccine, and some people “are taking advantage of the situation to instigate divisions: by seeking economic or political advantages, generating or exacerbating conflicts. Others simply are not interesting themselves in the suffering of others; they pass by and go their own way. They are devotees of Pontius Pilate: they wash their hands,” he said. The general audience was in the San Damaso courtyard of the Apostolic Palace, a small space with seats for about 500 people. While attendees were required to wear masks, they bunched up at the railings to try to get closer to Pope Francis, prompting him to urge them to return to their seats and stay a safe distance from one another.

Were you married in 1970?

The West River Catholic would like to run your photo — either wedding or current in the November issue. Please send a photo by email or mail to: WRC Attn: Becky Berreth 225 Main St., Suite 100, Rapid City, SD 57701 or bberreth@diorc.org
Deadline, Friday, Oct. 23

CATHOLIC SOCIAL SERVICES
2020 ANNUAL BANQUET

Founders Award honoree: the late John T. Vucurevich
Keynote speaker: Sandy Diegel,
former President and current board member of the John T. Vucurevich Foundation

Order of St. Benedict Award honorees:
Sandy Diegel
John Schmit
Tom and Pam Fritz

Sunday, Sept. 27, 2020, 12:30-2:30 PM Doors open at noon
Tickets still available $20
Rushmore Plaza Civic Center — LaCroix Ballroom
Banquet will be livestreamed at: Facebook.com/cssrapidcity/live
Contact: Catholic Social Services
529 Kansas City St, Rapid City, SD 57701
Phone 605-348-6086, email css@cssrapidcity.com
www.cssrapidcity.com

(masks encouraged)
Fasting for justice an invitation to address many types of social sin

By Dennis Sadowski

CLEVELAND (CNS) — Bishop Sheldon J. Fabre’s recent call to fast in response to racism on the feast of St. Peter Claver, Sept. 9, was a call to be attentive to the inequalities across society and acknowledge the sin of racism that continues to exist.

The day was chosen because St. Peter Claver is known as the “apostle to the slaves,” Bishop Fabre told Catholic News Service in an email.

The saint ministered for more than three decades in the 17th century to Black people forcibly transported from Africa to Colombia as part of the slave trade.

The invitation from the bishop of Houma-Thibodaux, Louisiana, who chairs the U.S. bishops’ Ad Hoc Committee Against Racism, came Aug. 27, four days after a white police officer in Kenosha, Wisconsin, shot an unarmed Black man in the back seven times during an altercation.

Jacob Blake, the injured man, remained hospitalized Sept. 9 and is partially paralyzed. Police officer Rusten Shesky is accused of the shooting. He and two other officers are on administrative leave. The Justice Department has opened an investigation into the shooting.

The incident led to a series of demonstrations that have been largely peaceful after some initial violence. It followed other incidents in which Black people have been killed or injured by white police officers.

Bishop Fabre said the Wisconsin incident and others illustrate the need for people of faith to “reiterate the value of those whose human life and dignity in this country are marginalized through racism and our need to fight for them including the unborn.”

In his email, the bishop also invited people to regularly fast for racial justice beyond the feast day “because I know this would strengthen us for the task that is ours to seek to end the attack against the dignity and sanctity of human life that is racism.”

He said fasting, when entered into correctly, “connects us to something greater than ourselves, namely God and the community of the church, and we are called as disciples of Jesus Christ to live in unity, peace and harmony with our brothers and sisters.”

Fasting to address social justice is a long-standing tradition throughout the Catholic Church and beyond. The act of fasting is mentioned more than 70 times in Scripture, in both the Old Testament and New Testament. Jesus began his public ministry soon after a 40-day fast in the desert during which Satan tempted him with riches and fame.

Yet fasting, other than the Lenten call to abstain from meat on Fridays and to eat just one full meal on Ash Wednesday and Good Friday, has been a largely overlooked practice of prayer and repentance in contemporary times.

Bishop Fabre described fasting as being about self-denial and an interruption in something as basic as eating for nourishment.

“This interruption to our normal course of eating during a day reminds us to seek to strengthen our relationship to God and to the community of the faithful,” he said.

People who have engaged in fasting in response to various injustices — capital punishment, abortion, the nuclear arms race and gun violence — said they have done so in an attempt to understand how God is working through them in the world.

Art Laffin, a member of the Dorothy Day Catholic Worker community in Washington, has fasted at various times in his life. In 1978 he joined a liquid-only fast that lasted 37 days as the United Nations met in special session to discuss nuclear disarmament.

He also fasted for 10 days in a Missouri jail in 1985 following another nuclear weapons vigil and at other times to end capital punishment, stop gun violence and to call for the release of Muslim men being held at the U.S. military prison in Guantanamo Bay, Cuba.

He said the practice “has helped me experience the transforming power of God’s amazing grace.”

“Fasting for me is an act of prayer. You never know how God’s going to respond,” Laffin said.

“It really comes out of my faith conviction and reflecting on the life of Jesus and realizing before he began his public ministry the Spirit drew him to the desert for 40 days. That’s paramount in order for me to really understand what it means in Jesus’ proclamation to believe in the Gospel,” Laffin told CNS.

Fasting is a part of the call to discipleship and to be “saints in this generation,” said Fr. Josh Johnson, director of the Office of Vocations in the Diocese of Baton Rouge, Louisiana.

Jesus, the priest explained, invites people to “repent and believe in the Gospel” and such work involves fasting. “What Jesus is inviting us to do is an opportunity to do penance, not just for our own repentance but also repentance for others,” he said.

Fasting to end racism is an important step for people of faith to undertake and Father Johnson said he would like to see the practice extend beyond Sept. 9.

“When all Catholics come together and begin to address those practices and policies that are racist, then what we are going to see is real healing in our church, in America and a healing of our nation,” he said.

Father Johnson added that fasting can be more than avoiding food and can entail such action as remaining silent while listening to other people share their experiences of racism or another injustice.

“You can bring the practice of lectio divina to the conversation. Think about what the person said and ask for the Holy Spirit to inspire me to learn more on how I can go back to that person and collaborate and bring about God’s kingdom on earth as it is in heaven,” said the priest who is pastor of Our Lady of the Holy Rosary Parish in St. Amant, Louisiana.

Bishop Fabre said that fasting, in this case in response to racism, can serve to remind the individual “of our own mortality, of the gift of all human life to each of us.”

“Fasting for an end to racism reminds us to focus and reflect upon the presence of racism in both individual hearts and actions as well as social structures,” he said, “and how we must seek in constructive ways to dismantle racism.”

Classical Latin Language Instruction Online


Charles Martel Latin School
Shelley Carda, MA email: Shelleycarda@gmail.com
Sacred Heart Church fire at Wounded Knee

Photos by Fr. Edmond Yainao, SJ

In the early hours of Saturday, August 8, a fire broke out at the inactive Sacred Heart Church at Wounded Knee, destroying the building. That same night, a second fire, which was later contained, was reported at the Church of God also near Wounded Knee. While the Oglala Sioux Tribe (OST) Department of Public Safety and the Bureau of Alcohol, Tobacco, Firearms, and Explosives are both still investigating the incident. One suspect is in custody for suspected arson.

While updates on the investigation will be forthcoming, OST law enforcement officials have given permission to clear the area of debris and fill in any remaining foundation. The primary concern now is to ensure the safety of the community and visitors to the Wounded Knee site.

In 2018, the Diocese of Rapid City Presbyteral Council approved a request to deconsecrate Sacred Heart Church, and there are no plans to rebuild another structure.
In Exile

The last temptation is the greatest treason:
To do the right deed for the wrong reason.

T.S. Eliot wrote those words to describe how difficult it is to purge our motivation of selfish concerns, to do things for reasons that are not ultimately about ourselves. In Eliot’s “Murder in the Cathedral,” his main character is Thomas Becket, the Archbishop of Canterbury, who is martyred for his faith. From every outward appearance, Becket is a saint, unselfish, motivated by faith and love. But as Eliot teases out in “Murder in the Cathedral,” the outward narrative doesn’t tell the deeper story, doesn’t show what’s more radically at issue.

It’s not that Thomas Becket wasn’t a saint or wasn’t honest in his motivation for doing good works; rather there’s still a “last temptation” that he needed to overcome on the road to becoming a full saint. Beneath the surface narrative there’s always a deeper, more-subtle, invisible, moral battle going on, a “last temptation” that must be overcome. What’s that temptation?

It’s a temptation that comes disguised as a grace and tempts us in this way: be unselfish, be faithful, do good things, never compromise the truth, be about others, carry your solitude at a high level, be above the mediocrity of the crowd, be that exceptional moral person, accept martyrdom if it is asked of you. But why? For what reason?

There are many motives for why we want to be good, but the one that disguises itself as a grace and is really a negative temptation is this one: be good because of the respect, admiration, and permanent good name it will win you, for the genuine glory that this brings. This is the temptation faced by a good person. Wanting a good name is not a bad thing, but in the end it’s still about ourselves.

In my more reflective moments, I’m haunted by this and left with self-doubts. Am I really doing what I am doing for Jesus, for others, for the world, or am I doing it for my own good name and how I can then feel good about that? Am I doing it so that others might lead fuller, less fearful, lives or am I doing it for the respect it garners for me? When I’m teaching is my real motivation to make others fall in love with Jesus or to have them admire me for my insights? When I write books and articles, am I really trying to dispense wisdom or am I trying to show how wise I am? Is this about God or about me?

Perhaps we can never really answer these questions since our motivation is always mixed and it’s impossible to sort this out exactly. But still, we owe it to others and to ourselves to scrutinize ourselves over this in prayer, in conscience, in spiritual direction, and in discussion with others. How do we overcome that “last temptation,” to do the right things and not make it about ourselves?

The struggle to overcome selfishness and motivate ourselves by a clear, honest altruism can be an impossible battle to win.

Classically, the church has told us there are seven deadly sins (pride, greed, wrath, envy, lust, gluttony, sloth) that are tied to our very nature and with which we will struggle our whole lives. And the problem is that the more we seem to overcome them, the more they manage to simply disguise themselves in more subtle forms in our lives. For example, take Jesus’ counsel to not be proud and take the most prestigious place at table and then be embarrassed by being asked to move to a lower place, but rather humbly taking the lowest seat so as to be invited to move higher. That’s sound practical advice, no doubt, but it can also be a recipe for a pride we can really be proud of. Once we have displayed our humility and been publicly recognized for it, then we can feel a truly superior pride in how humble we’ve been! It’s the same for all of the deadly sins. As we succeed in not giving in to crasser temptations, they re-root themselves in subtler forms within us.

Our faults display themselves publicly and crassly when we’re immature, but the hard fact is that they generally don’t disappear when we are mature. They simply take on more subtle forms. For instance, when I’m immature and wrapped up in my own life and ambitions, I might not give much thought to helping the poor. Then, when I’m older, more mature and more theologically schooled, I will write articles publicly confessing that we all should be doing more for the poor. Well, challenging myself and others to be more attentive to the poor is in fact a good thing … and while that might not help the poor very much, it will certainly help me to feel better about myself.

How do we ever get beyond this, this last temptation, to do the right thing for the wrong reason?
‘Ignatius Note-Taking and Journaling Bible’ now available


According to the press release from publisher, “This unique Bible features an easy-to-follow, two-column format with two-inch ruled margins, enabling readers to easily align their notes, thoughts, and prayers alongside specific verses. There are 16 pages of full color maps inside, making it easy to visualize the various scenes and locations throughout salvation history.

“With high-quality Bible paper and cover materials, the Ignatius Note-Taking and Journaling Bible is a durable edition for capturing personal reflections.”

(Cover scan of the Bible)

Christ the Servant

A retreat for permanent deacons and their wives was held August 28-30 at Terra Sancta Retreat Center, Rapid City. Deacon Dominic Cerrato, director of Diaconate Formation in the Diocese of Joliet, Ill., and editor of the publication “The Deacon,” was the retreat master. This year’s theme for the retreat was “Christ the Servant.” According to Deacon Greg Sass, director of the Office of Permanent Diaconate, for the Diocese of Rapid City, “The goal of the retreat was to grow in greater intimacy with Christ the Servant by rediscovering the gift of our vocation through a reflection on the Servant Mysteries as found in the diaconal prayer of ordination.” (Center front) Bishop Peter Muhich celebrated the closing Mass. (Courtesy photo)

Federal bill hopes to decrease veterans’ suicides

BY MARK PATTISON

WASHINGTON (CNS) — Legislation in Congress intends to direct more money to local initiatives to stop what the bill’s backers call an “epidemic” of suicide by veterans.

The Veterans Mental Health Care Improvement Act of 2019 is meant to blunt what first-term U.S. Rep. Michael Waltz, R-Florida, a former Green Beret, said is a “stubborn” suicide rate that results in 20 to 22 veterans on average committing suicide each day.

“We’ve moved as a country from a mandatory service to all-volunteer service,” said Waltz, who fought in Afghanistan after the 9/11 terrorist attacks on the U.S. and retired with the rank of lieutenant colonel. “Everybody who signs up knows that they’re heading into harm’s way and doing it voluntarily,” but given veteran suicide rates, he added, “we can’t sustain that going forward form a recruitment standpoint.”

Waltz said he is co-sponsoring the House version of the bill based on his own military experiences. “I’ve struggled with my own issues with TBI (traumatic brain injury), with survivor’s guilt with the Green Berets that I lost,” he told Catholic News Service in a Sept. 9 phone interview. “As leaders, we need to begin talking about it.”

The congressman said he is bothered by the quintupling of the Veterans Administration’s budget, yet the rate of suicides by vets remains unchanged. He added his belief that community-oriented organizations can have greater impact at reducing the numbers.

Garrett Cathcart, director of Mission Roll Call, a project of the America’s Warriors Partnership, said his organization has conducted surveys of vets. Their top response, he told CNS, is issues surrounding suicide and mental health.

Missing heirlooms?

Do you recognize these people?

Slides of these pictures and several more were found among donated items at the August Community Garage Sale held at Blessed Sacrament Church. The children’s picture was taken November 1961 and the other one March 1967. To claim them, contact Sue at 605-721-7712.

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Meet the Deacons

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 the Victim 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.

Diaconate Retreat

Three men are preparing to be ordained to the permanent diaconate on October 8 at the Cathedral of Our Lady of Perpetual Help, Rapid City. An invitation to watch the ordination on live stream is on this page. A pre-ordination retreat for the deacon candidates and their wives was held August 6-10 at Sioux Spiritual Center, howes. (Left to right) Retreat director Fr. Jim Kubicki, SJ, St. Francis Mission; Rich and Mary Helen Olsen, Cathedral of Our Lady of Perpetual Help, Rapid City; Rob and Natalie Hrabe, Blessed Sacrament Church, Rapid City; Bill and Terri White, Christ the King Church, Porcupine; and Nancy and Deacon Greg Sass, Our Lady of the Black Hills, Piedmont. Deacon Sass is the director of the Office of the Permanent Diaconate for the Diocese of Rapid City. (Courtesy photo)

Full Meet the Deacon Interviews are available on Podcast at: www.rapidcitydiocese.org

Bill White — September 21
Rich Olsen — September 28
Rob Hrabe — October 5

Open Invitation

You are cordially invited to join Bishop Peter M. Muhich for the televised ordination of Rob Hrabe, Rich Olsen and Bill White to the Permanent Diaconate Thursday, October 8, at 5:30 p.m.
Livestreamed on the Diocesan Website www.rapidcitydiocese.org

I could see that God was forming me

Editor Laurie Hallstrom of the West River Catholic interviewed deacon candidates for podcasts (see schedule at right). The men are preparing to be ordained a permanent deacon on Oct. 8. Here is a partial transcript of her talking with Bill White, a parishioner and Pastoral Assistant at Christ the King Church in Porcupine on the Pine Ridge Reservation.

WRC: Can you tell me about your wife and family?
Bill: I'm married to my lovely wife Teri, we have five kids and a lot of grandkids.

WRC: Didn't you have a military career?
Bill: I was a member of the South Dakota National Guard for over 38 years, almost 39. I worked full time as a maintenance supervisor for over 31 years.

WRC: Can you tell me what you do at your church?
Bill: I'm the pastor assistant, so I'm the one in the office. I do home visits and I do some maintenance — mow some of the cemeteries a few times a year. I do whatever needs to be done. And, I prepare for the liturgy.

WRC: Let's start at the beginning of your life. Where did you grow up?
Bill: I grew up in Rapid City. I was a cradle Catholic. I went to St Isaac Jogues when it was down by Rapid Creek before the (June 9, 1972) flood. Growing up I was an altar boy very early in life, age 7, and I thought I was a professional mourner. They would always check me out of school for funerals.

WRC: Was there a moment that you clearly felt the Lord acting or speaking with you?
Bill: You know, I had a chance to reflect on that during our canonical retreat and I kind of did a lifelong examen. I didn't concentrate on where the Lord wasn't present, but more on where he was present in some of the people who touched me throughout my life. ... He was forming me my whole life. A guy doesn't realize that early on. I would say I would never see me doing this, even 10 years ago, but when I went back and started writing down the names and some of the things that happened in my life I could see that God was with me and he was forming me.

WRC: So when did you start thinking about the diaconate?
Bill: It was in March of 2013. I was at work and I was on my computer and for some reason I checked into the diocese website and it went to a Canku Wakan retreat. I'd never been to one so I started getting interested and for some reason it went straight to a page about Deacon “Heavy” Garnet. It gave me a story about him, and his near fatal accident

Continued next page
Meet the Deacons

Continued from previous page

that changed his life. I could really see myself in that story. That’s when it hit me, so I
went home and told Teri “I think I’m supposed to become a deacon.”

WRC: Is there anything you’re looking forward to once you are ordained a
deacon? What would you like to do?

Bill: I just want to do what God has intended for me. I am sure I’m in the right spot
and this is where he wants me. I continue to pray and grow and my formation just be-
gins after I am ordained. I’ll look for direction.

I’ve really been able to develop the habit of prayer

Rich Olsen is a parishioner at cathedral parish in Rapid City.

WRC: Tell us a little about your family?

Rich: My wife is Mary Helen. She’s the principal at St. Thomas More Middle
School. I have three children. Charlie is in Omaha, married two children. Katie lives in
Los Angeles, and Joey and his wife have two children in the twin cities area.

WRC: Didn’t you have a military career?

Rich: I spent 31 years in the air force. That’s what brought us here to Rapid City 33
years ago. I started off flying B-52 bombers and then came to fly the B-1 bomber here at
Ellsworth. Finally in 2013 I retired and settled here and started engaging in our life
more in Rapid City at that point.

WRC: Where did you grow up?

Rich: I’m an air force brat. I was born in Greenville, Mississippi, in 1957. Dad was a
fighter pilot in the Air Force. We traveled all over the place. I grew up in a Presbyterian
home, and I think, was formed as a very good Christian. I think. I hope. And then I
went to college, met Mary Helen, and we got married in 1979. I started my time as a

WRC: What prompted you to consider the diaconate?

Rich: It really started years back when I first encountered the deacons of the diocese.
I was impressed with the quality of the men and their spirituality. And of course, the
idea that they were ordained as ministers in the church and yet still lived in the secular
world. To have that dual identity really intrigued me. ... so it was something I prayed
about and considered for many years.

WRC: What is one thing you’ve learned since starting this process that’s really
stayed with you?

Rich: The importance of prayer. I had a prayer life before I started into discernment
for deacon formation. The work at building the habit of praying the Liturgy of the
Hours really started to get me into a closer relationship with the Lord. ... so many times
we’ve asked the Lord for help with a problem or a dilemma and we pray and we pray
and we say ‘Please Lord, help us.’ Once we were done, once that problem was resolved,
we say, ‘Thanks God! We’re done. We got it now. Call you next time.’

Whereas, I’ve really been able to develop the habit of prayer — the sense not only do
I have to pray, but that I want to pray. I want to spend that time engaged with the Lord
in conversation in just a continuous mode during the day.

Just simply listening to the Lord no matter what

Rob Hrabe is a parishioner at Blessed Sacrament parish in Rapid City.

WRC: Can you tell me about your wife and family?

Rob: My wife Natalie and I have been in Rapid City since 2003. We were originally
from Kansas. We’ve been married 35 years and we were high school sweethearts. I was
in the military — Air Force for 22 years and that’s how I ended up here in South
Dakota. I have two daughters and four grandchildren.

WRC: Let’s talk about your family of origin. What were your parents like? How
many brothers and sisters did you have?

Rob: I was the youngest of seven. My mother was a convert (to the faith). My father
passed away when I was about four years old. ... my mom was a woman of great faith
and she kept the family together. We always went to the Catholic Church where she
was a faith-filled Catholic. She really taught us everything we know.

WRC: Can you tell me about other ways that God has worked in your life since
you began your deacon formation?

Rob: In the diaconate formation we went through a lot of courses where we learned
how to meet people where they are and how to relate the faith to others. Those kinds of
things change the way we relate to the church.

WRC: What’s the one thing you’ve learned since you started formation that’s
really stuck with you?

Rob: Just simply listening to the Lord. No matter what you do. I was one who was
always very busy. I had a lot going on in my life and I had of activity — work and things
like that. I kind of had my faith life separate from the rest of my life. I went to church
on Sunday, but the rest on my life was my own — if you think of it that way.

Once I began to spend time in silent prayer — not trying to ask for anything or do
anything — just listen for the Lord’s voice in my life. That was a game changer. That
changed the way I think, even at work. I spend time listening to the Lord and listening
to where the Lord wants me to go rather than just making my own decisions.

WRC: What advice would you give someone considering becoming a deacon?

Rob: Listen to the Lord. Spend a lot of time in prayer. It’s not something that you
are necessarily made to do. You are called to it. If you feel that sort of call, just explore
that and listen to what the Lord has to say in your life. Spend time in silent prayer and
you will be able to ultimately discern that. You’ll know, for sure, when it’s time or if it’s
not the right thing for you. You’ll know if you just listen well enough.
For this year’s seminarian poster, we highlighted Bishop Peter Muhich in the sanctuary of our Cathedral of Our Lady of Perpetual Help, surrounded by the six seminarians in formation for our diocese.

The backdrop is graced with the icon of Our Lady of Perpetual Help overshadowed by the relief of the Holy Spirit in the baldacchino. Bishop Peter’s episcopal motto boldly proclaiming the words of Jesus in the Upper Room from John 13:15 in the foot washing discourse, “Exemplum Dedi Vobis” — “I have given you an example,” is a reminder that we too must imitate Jesus. In I Corinthians 11:1 we hear St. Paul echoing the same attitude, “Be imitators of me as I am of Christ.”

This is my seventh year as Director of Vocations and never before has a poster captured my thought and imagination as this one has. It is filled with powerful symbols, steeped in the beauty and richness of our Catholic faith. Taking the image to prayer has been very enriching for me.

I would like to share some of the ways my heart has been touched in hope that it will inspire and encourage you.

Bishop Muhich is at the center as our new shepherd, one who is called the successor to the apostles, who carries on the work of Christ and his church through a threefold mission to teach, govern and sanctify our local church — the Diocese of Rapid City.

It is interesting to note that the Greek word for diocese is “to keep house.” Thus, I am inspired to pray fervently for Bishop Peter that he keeps our church in western South Dakota in good order.

Bishop Peter is flanked on each side by three of our seminarians, each of whom has heard the voice of Jesus in his own heart. Each is discerning the possibility of priesthood by stepping out in faith, with courage and joy, to enter seminary formation.

In this photo I see the great joy and confidence they exude. These are young men who are not afraid to say yes to Jesus. Their yes to Christ and the church is written all over their faces.

I can tell you personally, as their vocation director, these young men are not burdened or miserable or missing out on life; in fact, the opposite is true. By responding generously to Christ, they find themselves on an amazing adventure and they are full of enthusiasm and joy.

At World Youth Day in 1989, St. John Paul II said, “The personal discovery of Jesus Christ ... is the most wonderful adventure of our life.” As St. Paul had well understood when he wrote: “For me, indeed, to live is Christ.”

These young men are also descendants of fathers, mothers, grandfathers and grandmothers who have encouraged their sons and grandsons to follow not their own wishes or desires for them, but to follow the invitation of Christ who has personally and intimately called them to discern a call to priesthood by entering the seminary.

This poster inspires me to continue to pray for our parents and grandparents, that they may continue to encourage their children and grandchildren to hear and to be open to the voice of Jesus who might be calling them to priesthood or consecrated life.

As I ponder this poster, I am also inspired to pray for the relationship between Bishop Peter and his priests. This past summer our seminarians, with parish priests hosting them in their summer assignments, reflected on several articles together. One of them was “The Spirituality of the Diocesan Priest as Found in the writings of John Paul II,” by Msgr. Owen Keenan II.

Keenan writes, “In his relationship to the Bishop, the diocesan priest finds much of the ‘content’ of his relationship with Christ, and, therefore, his priestly spirituality. ... The priest must develop filial respect and fraternal love for his Bishop. Time must be mandated for the bishop and his priests to come together for fraternal occasions: meals, prayer, discussion.

“Frank, kindred encounters are not only conducive to better relations, but are real opportunities for growing in love for the Lord in the advancement of this most necessary relationship.

I continue to pray that I and all of my brother priests develop this kind of relationship with Bishop Muhich and I would ask that you keep that intention in your own prayer because the whole of the church is enriched and strengthened by it.

The icon of Our Lady of Perpetual Help has graced the sanctuary of our cathedral since its dedication on May 7, 1963. It truly belongs to our whole diocese. On May 7, 2013, the cathedral parish, along with our diocese, celebrated the 50th anniversary of its dedication. At that time, we remembered the 107 parishes from 100 cities and towns in western South Dakota (some of them no longer here), the Benedictine Sisters of St. Martin’s, the Knights of Columbus, and Catholic Daughters of America who were all part of the building of The Cathedral of Our Lady of Perpetual Help. Truly, the icon at the Cathedral of Our Lady of Perpetual Help belongs to all of us.

Mother Adela Galindo, founder of the Servants of the Pierced Hearts of Jesus and Mary, in a reflection to the seminarians at St. John Marie Vianney Seminary in the Archdiocese of Miami, said, “How many wonderful things happen in the hearts of seminarians when they entrust themselves to the maternal love and guidance of the Blessed Mother.

“I have seen many great things! The seminary is not so much a place, said Pope Benedict, but a significant time in the life of the follower of Jesus (Cologne, Aug. 19, 2005). The seminary is a time of formation, of communion, of intimate dialogue with Christ, of preparation for the mission. It seems to me that we could call the seminary the ‘time of Nazareth.’ And if it is, what better way to spend it than the same way Jesus did: under the maternal care of Mary.”

As we gaze at our seminarian poster, let us enter into this “time of Nazareth” and fervently pray, through the intercession of Our Lady of Perpetual Help, that many more men will answer Jesus’ invitation to be a priest in the Diocese of Rapid City. Let us pray that all of our children will seek the consolation and comfort of Mary’s arms in imitation of the child Jesus who, as depicted in our icon, fled into the arms of his mother.

This image, under the relief of the Holy Spirit encircled with seven flames, reminds me of the unique relationship between Mary and the Holy Spirit. In the Gospel of Luke, we hear the powerful words of the Angel Gabriel, who said to Mary that there is nothing impossible for God.

“The Holy Spirit will come upon you and the power of the Most High will overshadow you.” Mary responds, “Behold, I am the handmaid of the Lord. May it be done according to your word” (Lk 1:26-38).

It is my urgent desire that when you ponder this year’s seminarian poster that it fosters a deeper encounter with the Holy Spirit in your life. Like Mary, will you allow the Holy Spirit to come upon and rest upon you, again and again?

In seeing the seven flames surrounding the Holy Spirit, renew frequently the sevenfold gifts of the Holy Spirit you received at baptism and that were strengthened at your confirmation. Pray constantly that the fruits of the Holy Spirit may be manifested daily in your life.

Invoke the power the Holy Spirit that our diocese may experience a new outpouring of men who say yes to seminary and experience the great grace of discerning a possible call to priesthood — for with God all things are possible!

Remember and pray often with Bishop Peter's episcopal motto “I have given you an example.” It is a great gift to the whole church.
“EXEMPLUM DEDI VOBIS”

‘I have given you an example’

When I reflect on the phrase “I have given you an example,” what comes to mind is encounter. Jesus was able to minister as he did because he was able to encounter the Father. Through his encounter he had a relationship that rooted him in the knowledge of God’s love for him and his identity as the beloved Son.

This freed him to minister a mission focused entirely on those he encountered and not out of neediness for affirmation. The example that Jesus gives is so crucial for priests and all Christians to follow. If we are able to serve out of a place of encounter, we will be able to show Christ to those who need him most. We will not be passed by and forgotten. Praise Christ. We must become less, and he must become more. –Jesse Willis

“I have given you an example.” In these six words, Christ summarizes everything that he has done in his earthly life and what he wants his disciples and us to learn from it and to do after he has physically left us.

Christ’s last few hours of life are spent with his disciples, his little ones, those he loves, doing seemingly mundane tasks. He appears to step from a role of leadership to do the simplest task, maybe even an unpleasant one, to show the disciples that leadership involves getting down on your knees to serve the ones you have been given, in complete love.

His example for the future leadership of his church, and for us, is to do the most basic acts of love for those that are in our care, our little ones, even those who do not agree with us or are our enemies. Christ even washed the feet of Judas with great love, even though he knew Judas would betray him.

He calls each one of us, especially his priests and those of us preparing to be priests, to love others as Christ has loved us by joyfully and lovingly doing little acts of love for others as though we are doing them for Christ. He has given us an example that is timeless and always applicable. –Joshua Lee

What a consolation it is to hear that our Savior has given us an example! All the more beautiful it is to understand that this example, far from being something distant or ostensive, is our Savior himself who continues to live and pour forth his life into our souls.

Our example is not just some list of rules or moral maxims based on the words and actions of some sage who lived 2,000 years ago. No, our example is Jesus Christ himself, God made man, who comes to us in grace and elevates us into his own life.

Such consoling words remind me that my task as a disciple and seminarian is to turn my gaze to him, plead for his grace and allow his loving will for me to carry me into the very bosom of beatitude. –Robert Kinyon

“I have given you an example” means that we can ask the very old and seemingly cliché question of “What would Jesus do?”

No matter what the circumstance we find ourselves in, no matter our trials or tribulations, He has given us an example. The Father has willed that his only son become incarnate for our sake.

It is no longer a distant question asking what is the will of God, but rather, what would he do? In my prayer on the motto chosen by our bishop, the witness of the saints has been a recurring thought as well. Not only did he give us the perfect example of his Son, but also the perfect example of his mother and the rest of our heavenly brothers and sisters.

These men and women who have gone before us in faith cheer us on as we run the race toward heaven. These saints kept their eyes fixed on Jesus, and we can follow their faithful example as they lead us to Christ. “Exemplum Dedi Vobis.” May we follow his example and those of his saints, always in pursuing holiness found only in his merciful love. –Max Vetch

Bishop Peter’s episcopal motto, “I have given you an example,” has been a beautiful reminder of what kind of life Christ has called me to participate in. He is calling me to a life of service to his people and his church.

The example of self-sacrificial service to others that Christ has given us is a call to live in a way that is not for one’s self but rather to live in a way that is other-focused. In our lives, we are presented with unique opportunities to serve and care for others, and Bishop Peter’s motto is a reminder to take those opportunities and to follow Christ’s example of self-sacrificial service. –Josiah Hanson

Bishop Peter’s motto, “I have given you an example,” brings to mind the Cross. Because he was fully man, Jesus’ suffering is much like our own. His job was to mediate man to God, so he had to take upon himself every kind of suffering we experience in our lives.

Never again could we cry out, “What does God know about suffering? Has he ever had a headache like thorns are in his head? Has he ever been to the point of exhaustion that he could barely go on? Has he ever felt like he has been abandoned by all who should care about him most; abandoned even by God? Has he ever been oppressed, targeted or disliked because of his views?”

Yes! He knows this and all our sufferings and in so, he gave us an example of what to do with it. We use the cross and trials we face every day to forge our crown of glory. He has shown us that if we do not suffer a Good Friday in our lives, we will not reap an Easter Sunday with him forever.

So, in the midst of our trials and sufferings, we can say “this is the way to Heaven,” as is Jesus’ example for us. –Todd VanderMay
**Upcoming Events:**

**Youth & Young Adults Ministers Retreat** for those who serve these groups, Friday-Saturday, Sept. 25-26. Contact Jacques Daniel, Youth & Young Adults, 343-3541 ext. 2242, or jdaniel@diorc.org for tickets www.rapidcitydiocese.org.

**Catholic Social Services Annual Banquet**, Sunday, Sept. 27. See p. 4 for details.

**S.D. Right to Life 49th Annual Convention**, Friday-Saturday, Oct. 2-3, Sioux Falls. To register or for more information, contact Sioux Falls Area Right to Life: www.siouxfallsarearighttolife.org, email righttolifesf@gmail.com or call 605-743-0777.

**Catholic Daughters Ignatian Retreat** October 9-11 (all Catholic Daughters welcome) Sioux Spiritual Center, Contact Carole Brown ssc@diorc.org or 985-5906.

**Recovery Retreat** (native style) Thursday-Saturday, Oct. 15-17, Sioux Spiritual Center, Contact Carole Brown ssc@diorc.org or 985-5906.

**Inner Healing Prayer Retreat** with Dr. Clare Ten Eyck — Friday-Monday, Oct. 23-26, Sioux Spiritual Center, Contact Carole Brown ssc@diorc.org or 985-5906.

**Foster Parents Needed**

*Abbott House, located in Mitchell and Rapid City, helps more than 130 South Dakota children heal every year, but we need more married couples to help us. Abbott House foster parents receive a full time salary with full benefits while living in one of our foster homes and creating a family for our children. Call 996-2486 or go to abbotthouse.org to help a child fulfill the dream of having a home and a family.*

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**In Your Prayers**

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

**Birthdays:** October 9, Fr. Gregory Bartholomew, FSSP; October 15, Fr. Tim Hoag; October 28, Fr. Gary Oreshoski. **Ordinations:** October 6, Fr. Gregory Bartholomew, FSSP; October 19, Fr. Marcin Garbacz; October 24, Dcn. John Osnes; October 25, Fr. Riccardo Pennati; October 28, Dcn. Paul Keller.

**Necrology:** October 6, 1973, Peter Kelly; October 9, 2011, Brian Fawcett; October 10, 1955, Harold Fuller, SJ; October 13, 1954, William Connaughton; October 14, 1906, Peter Rosen; October 14, 1953, Godfrey Nau; October 14, 1962, James Shannon; October 14, 1967, Hubert McDonald; October 14, 1988, Bernard Shanley; October 14, 2013, Dcn. Ken Hill; October 16, 1920, Aloysius Menne, SJ; October 16, 1940, Bernard Strassmaier, OSB; October 16, 1955, Joseph O’Connell; October 16, 1982, William Renn, SJ; October 17, 1907, James Gleeson, CSC; October 18, 1997, Dcn. Reno Richards; October 21, 1929, John Edgeworth; October 23, 1942, Paul Kinney; October 24, 1917, Charles Goergen; October 24, 1975, George Stroh, SJ; October 26, 1921, Arthur Belknap; October 26, 2009, David Orians; October 27, 1947, Amandus Boelaars; October 28, 1954, Eugene Buechel, SJ; October 30, 1975, Robert Whiteside; October 31, 1929, Henry Groethe, SJ.

## Diocesan Seminarian Burses (as of 06/30/20)

Only income from these donations is used to support diocesan seminarian education.

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Appreciation is extended to the South Dakota State Knights of Columbus for contributing to the Bishop’s Burse, the anonymous donor for contributing to the Scherer Burse, and Linda and Timothy Thomas for contributing to the Zelnik Burse.

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## Adopt-A-Seminarian Collections

**Fiscal Year 2018/2019**

**Figures as of 9/4/20**

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**Total** $136,100.00 $145,222.50

Thank you to all who contributed to the Adopt-A-Seminarian Fund.

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**Lord God,**

We thank you for calling men and women to serve in your Son’s Kingdom as priests, deacons, religious, and consecrated persons. Send the Holy Spirit to help us respond generously and courageously to your call. May our community of faith support vocations in our youth. We ask this through Christ our Lord.

**Amen**

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**PRAA Memorial Burses**

Only income from these donations is used to support retired priests.

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**PRAA Board Chair Fr. Kerry Prendiville**

For information on donating to PRAA Memorial Burse, contact Finance Manager Rick Soulek, 343-3541.
Since 1909, a commitment to our communities has been one of RBC Wealth Management’s core values. It’s part of how we run our business day in and day out. We believe that our most visible imprint is through the great work being done by the organizations we support.

Vintage
Fr. Tim Castor wore antique vestments to bless an antique Harley Davidson motorcycle at the Sturgis Motorcycle Rally, August 9. “Each year during the rally I do a bike blessing after the Lord’s Day Masses,” said Father Castor. (Courtesy photo)

‘Together Strong: Life Unites’ is theme of March for Life set for Jan. 29

By Kurt Jensen

WASHINGTON (CNS) — The Sept. 10 announcement of the theme for the March for Life — “Together Strong: Life Unites” — made it clear the annual national event, in some form, will proceed Jan. 29.

But details of how the march, rally and pro-life conference, which together have drawn as many as 100,000 participants in past years, will cope with COVID-19 self-quarantine restrictions in the District of Columbia were not in the announcement.

Asked on EWTN’s “Pro-Life Weekly” program that evening about whether people should start making plans, Jeanne Mancini, president of the March for Life Education and Defense Fund, said: “You know, everybody has to make that decision on their own. You know, considering their own situations, et cetera.”

She added, “But I certainly would be (making plans), and I obviously will be there this year. I think that standing for life and standing for inherent human dignity of every life from conception to natural death is all the more important this year when there is so much unrest, so much division in our country. We need to show that we are stronger together and that love and life unite us. They make us stronger.”

In July, Mancini had said “we will continue to discern throughout this year what steps should be taken,” regarding pandemic restrictions.

Social distancing and masks aren’t the issue. Washington health authorities require a 14-day self-quarantine for visitors “participating in nonessential travel” from high-risk areas. The quarantine is adjusted every two weeks, and as of Sept. 8, was extended to visitors from 30 states.

That’s a particular obstacle for the many high school and college groups who arrive on long-distance bus rides which have, over the decades, become the pulse of the event.

“If D.C. is still requiring a two-week quarantine for out-of-state travelers, I don’t see a way for us to attend,” said Ed Konieczka, assistant director of university ministry at the University of Mary in Bismarck, North Dakota. “We are taking care of the details that we can, and recognizing which things are out of our control.”

The university typically sends around 200 students and staff members to the march, and in 2018, some 20 students flanked President Donald Trump in the Rose Garden at the White House when he addressed the Mall rally on a video link.

March for Life has taken place in Washington every January since 1974.

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By Mary Garrigan

Sr. Jane Frances Mullaney, OSB, and her beloved St. Martin’s Chapel in Sturgis, have both reached centenarian status.

Built in 1912, the historic church is eight years older than Sr. Jane Frances, who professed final vows in the chapel 78 years ago this summer. Upon learning that the chapel’s roof is currently in dire need of replacement, the elderly nun chuckled when asked which of them had aged more gracefully, herself or the chapel.

“I would have thought the chapel,” she said. “But given the age I’ve reached now, I might be competing with it,” she said.

Sr. Jane Frances celebrated her 100th birthday on Feb. 5, 2020. Hers was followed by Sr. Marmion Howe, OSB, who turned 100 on March 29. Today, the two women live in the new, smaller St. Martin Monastery in Rapid City, but Sr. Jane Frances still clearly recalls the day of Aug. 15, 1942, when she and five other young women took their final vows.

“It was a hot, hot day in August. I remember everybody else was just sweating,” she said. “We should have been, too, under the complete serge (woolen) habits we were wearing. But I think we were just so excited to be making vows that we didn’t even notice the heat.”

The beauty of the small chapel, with its stained glass windows, ornate main altar imported from Germany in 1919, and curved ceiling covered in hand painted murals of religious scenes, has always fed Sr. Jane Frances’ spirit. “I absolutely love that chapel. I don’t know what it is about it. It was just the right size for us, I guess.”

As a Sturgis native, Sr. Jane Frances first knew the chapel as a child. It was the Mullaney family’s home parish, then called St. Aloysius Church, and they shared it on Sundays with the Benedictines. Sisters sat in side chapels and were separated from the community congregation in the main sanctuary by lattice-grille walls. “We thought it was our parish church and the sisters were just using it,” she remembered. Only after graduating from St. Martin Academy in 1937 and joining the Benedictine community, did she learn it was actually the other way around.

Sr. Therese Marie Furois, also a graduate of St. Martin Academy, entered the monastery in 1950, the year that St. Francis of Assisi Church became the parish church for Sturgis. By then, the chapel had been remodeled, with doors cut into the side chapels so the sisters could enter the main sanctuary. The Benedictines left Sturgis in 1962 for a much larger facility in Rapid City, and upkeep and maintenance for the chapel eventually transferred to the St. Martin Chapel Restoration Committee.

This year, the chapel’s ceiling murals were threatened by a leaky roof and disintegrating cedar shake shingles. A generous donor has agreed to cover up to $110,000 in costs to repair the roof, but donations are always being accepted, said Terry Hermann, fundraising chairperson.

“The amazing work the St. Martin’s Chapel committee has done and continues to do on this 108-year old gem always needs funding,” Hermann said. Donations may be sent to: St. Martin’s Chapel, 1049 Howard Street, Sturgis, SD 57785.

According to Hermann, an engineering assessment will proceed a new roof around Sept. 21. “We need to be sure the structure can support new shingles. The committee determined the roof will not last another year,” she said.

Sr. Jane Frances never met the itinerant artist who painted these murals in 1916, but she knows him as one of the “St. Josephs.”

“Because we lived right near the railroad tracks, we used to get a lot of ‘St. Josephs,’” she said. The affectionate nickname was given to the hundreds of itinerant men who stopped by the convent looking for a hot meal or a place to rest. Benedictines, after all, practice the radical hospitality prescribed in the Rule of St. Benedict for monastic communities, welcoming all guests as Jesus Christ.

The Swiss-born artist, known only as Mr. Stahli, was not a talented original artist, but he did have a particular skill for graphing murals, according to Sr. Yvette Mallow, OSB, who has researched the chapel’s religious artwork. “He came begging for food and one of the sisters mentioned to him that we were looking for someone to paint the chapel,” she said. Stahli’s response was, “I can copy anything you want.” He knew how to put a grid on a piece of art and transfer that grid to the ceiling. “So Fr. Colomban (Bregenzer, the beloved parish priest who spent 43 years as chaplain at St. Martin Monastery) gave him the pictures of the art that he wanted copied onto the ceiling,” Sr. Yvette said.

Among the chapel’s many stories she found in the community’s archives was one told by the late Sr. Clement. As a novice, Sr. Clement wore a long white veil. She loved to sit quietly in the chapel and watch Stahli paint the ceiling murals while lying on his back on scaffolding high above her. But Stahli was also a chewing tobacco user. One day, some of his tobacco juice missed the appropriate container on the scaffold and landed on Sr. Clement’s white veil instead. “She never came back again,” Sr. Yvette said.

Today, scenes from Fr. Colomban’s holy card — The Nativity, the Coronation of Mary, and Christ in His Glory, with the Virgin Mary and St. John at his side adorn the center portion of the ceiling. Smaller murals show the four Apostle authors of the New Testament. Side chapel murals show the deaths of St. Benedict and his sister, St. Scholastica. One stained glass window depicts St. Angela Merici, one of the first nuns to come out of the cloister to teach. The window is a nod to both the Sturgis monastery’s foundress, Mother Angela Arnet, and its ministry of establishing Catholic schools across the diocese. Mother Angela and four other Benedictine nuns arrived from Switzerland at the request of Bishop Martin Marty to minister in Dakota Territory in 1889, the same year South Dakota became a state.

It’s been about three years since Sr. Jane Frances last visited the historic church. Once St. Martin Monastery is no longer on its self-imposed Covid-19 lockdown, one of her first outings may be a trip to Sturgis to see her beloved chapel. She’s hoping it will have a brand new roof.
World cannot remain indifferent to migration crisis, pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — European countries can turn the migration crisis into a “window” of opportunity, dialogue and encounter between migrants and their citizens, Pope Francis said.

“No one can remain indifferent to the human tragedies that continue to occur in different regions of the world. Among these, we are often challenged by those that have as their theater the Mediterranean, a border sea that is also, however, a sea of encounter among cultures,” the pope said Sept. 10 during a meeting with members of Snapshots from the Borders.

According to its website, Snapshots from the Borders is a three-year project co-funded by the European Union. Its goal is “to improve the critical understanding of European, national and local decision makers and of public opinion” about the flow of migrants in Europe “to promote more effective policy coherence at all levels.”

Welcoming the group to the Vatican, the pope praised the project, which allows European societies “to give a more human and coordinated response to the challenges of contemporary migration.”

The current migration crisis, he said, is “complex and often has dramatic implications” that “challenge everyone.”

While the international community “has been content with military interventions” to respond to regional tensions, he said, it should instead build “institutions that can guarantee equal opportunities and enable citizens to assume their responsibility for the common good.”

“In front of these challenges, it seems clear that concrete solidarity and shared responsibility, both at a national and international level, are indispensable,” the pope said. “We must act together, not alone.”

Pope Francis emphasized the need to “change the way we see and talk about migration” and pave the way “toward a new humanism” not only “as a philosophy of life, but also as a spirituality and a style of behavior.”

“Borders, which always have been considered barriers of division, can instead become ‘windows,’” the pope said.
Featuring the Buechel Memorial Lakota Museum, St. Francis Mission

FR. JACOB BODDICKER, SJ

(Editor’s note: The first part of this series ran in the May 2020 West River Catholic, highlighting the Heritage Center at Holy Rosary Mission, Pine Ridge. Part II is a highlight of The Buechel Memorial Lakota Museum, St. Francis Mission on the Rosebud Indian Reservation.)

We are in a unique position to visit this phenomenal museum and appreciate the contrast between our archives and a museum.

In 1947 a Jesuit missionary priest named Fr. Eugene Buechel (beak-ull), celebrated his fiftieth anniversary in the Society of Jesus. That same year the Lakota Museum was built in St. Francis, offering a means of displaying the massive collection of Father Buechel’s. Today, seventy years later, the museum still stands. It has grown since his death in 1954 with continued donations of items entrusted to the safekeeping of the St. Francis Mission.

Father Buechel was born in Germany in 1874, entering the Society of Jesus in 1897. From 1902 to 1904 he taught at the boarding school in St. Francis before going to St. Louis to finish his training for the priesthood, which occurred in 1906. He would move between Rosebud and Pine Ridge reservations before returning to the St. Francis in 1929, remaining there until his death.

He dedicated his life to two pursuits: evangelizing the Lakota people and seeking to share the treasures of our faith with the native people of this land, and doing all he could to learn and preserve their culture, primarily by means of photography, artifact collection, and linguistic study.

One of his greatest accomplishments was the compilation of the first Lakota-English dictionary, containing over 30,000 words, including rare and archaic words nearly lost or forgotten in recent years. As he continued to learn from the Lakota people, they saw his love for their culture and desire to preserve it for future generations, leading to the donation of many personal items; the museum’s collection of authentic beadwork, clothing, weapons and other items dating as far back as the mid-1800s, before the establishment of the Rosebud Reservation.

It is thought that the museum contains one of the largest collections of Native American artifacts outside of major institutions like the Smithsonian and various universities. The collection is possibly the only such collection still present among the culture to which its items belong: the items were made here, used here, and remain here.

Next to the museum is a small wooden church named Holy Family. It was originally located on the prairie northeast of Parmelee, and was closed in the 1940s. In the 1970s it was moved to its current location, repaired, and repurposed as an addition to the museum. On display within are a number of artifacts showcasing the Catholic faith of the Lakota people on the Rosebud. This tiny church represents the thirty or more small churches that once dotted the reservation, which once included Tripp and Melette counties, in addition to Todd county.

In November Father Boddicker tells what the museum has to offer.

Fr. Eugene Buechel, SJ, is shown in two undated photos from the Buechel Memorial Lakota Museum archives.

Welcome to Our Lord’s Table

Due to the covid-19 pandemic many 1st Communions were rescheduled. If you have 1st Communion photos not published in the July issue of the West River Catholic, please send them to: bberreth@diorc.org. If you need assistance, call Becky at 605-343-3541. Deadline Oct.23.

P.S. If you have confirmation photos to get in, please send them to Becky by Sept. 30.
Economy must place people above ‘idols of finance’

BY JUNNO AROCHO ESTEVES
CATHOLIC NEWS SERVICE

VATICAN CITY — As many people around the world face economic uncertainty due to the pandemic, a paradigm shift is needed that places the good of the many over the benefit of the few, Pope Francis said.

As a general concept, economics should become “the expression of a care and concern that does not exclude but seeks to include, that does not demean but seeks to uplift and give life,” the pope said Sept. 4 in a message to participants at an international forum sponsored by the European House — Ambrosetti, an economic think tank based in Rome.

Economics should be an expression of “care and concern that refuses to sacrifice human dignity to the idols of finance, that does not give rise to violence and inequality and that uses financial resources not to dominate but to serve,” he said. “Genuine profit comes from treasures accessible to all.”

European House — Ambrosetti was holding its annual forum Sept. 4-6 in the northern Italian city of Cernobbio. According to its website, the forum gathers government authorities, businesspeople, scholars and experts “to discuss current issues of major impact for the world economy and society as a whole.”

In his message, the pope said the issues facing the world “call for extraordinary efforts to meet the challenges created or aggravated by the present medical, economic and social emergency.”

The COVID-19 pandemic, he wrote, “has taught us that none of us is saved alone.”

“The turn of events has forced us to recognize that we belong to one another, as brothers and sisters dwelling in a common home,” the pope said. “Having failed to show solidarity in wealth and in the sharing of resources, we have learned to experience solidarity in suffering.”

The pope said the pandemic also has forced people to “refrain from the superfluous and concentrate on the essential” and to discern “what is lasting from what is fleeting, what is necessary from what is not.”

In this time, he continued, science and technology, while necessary, “have proved insufficient” and “what has proved decisive instead is the outpouring of generosity and courage shown by so many people.”

“This should spur us to move beyond the technocratic paradigm, understood as a sole or dominant way to deal with problems. That paradigm, born of a mindset that sought mastery over the natural world, was based on the erroneous presupposition that an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed,” the pope said.

Pope Francis urged the forum’s participants to heed Christ’s call “to discern sagely the signs of the times” and emphasized the need for ecological conversion and creativity to confront today’s challenges.

Ecological conversion, he explained, can help men and women “reconnect with the world around us” and slow down the “inhuman pace of consumption and production,” while creativity can help to inspire “new ways to pursue the common good.”

“That creativity can only come from openness to the breath of the Spirit, who inspires us to attempt new, timely and indeed bold decisions, as men and women capable of shaping that integral human development to which we all aspire,” Pope Francis said.

It is “the creativity of a love that can restore meaning to the present, in order to open it to a better future,” he said.

Navy commander reverses decision to cancel priests’ contracts for services

SAN DIEGO (CNS) — The commander of U.S. Navy Region Southwest in San Diego announced late Sept. 8 that for at least the next year, she was reversing her earlier decision to end Catholic services on three Navy bases.

The San Diego Union-Tribune daily newspaper reported Sept. 6 that Rear Adm. Bette Bolivar, the commander, was canceling its contracts with Catholic priests to say Mass for Navy personnel and their families, citing the need to cut costs. The move was going to affect Naval Base Coronado, Naval Support Activity Monterey and Naval Base Ventura County.

Protestant services, which are led on base by active-duty chaplains, were not affected. “Contrary to previous discussions, this year we will continue contracted religious ministry programs and services similar to what we’ve had in place previously,” Bolivar said in a Sept. 8 statement. “We will also continue to assess how best to meet the needs of our sailors and their families throughout the region.”

According to the U.S. Archdiocese for the Military Services in Washington, only 48 priests serve as active-duty Navy chaplains, ministering to members of the Navy, the Marines and the Coast Guard. The current number of chaplains is “hardly enough to meet the pastoral needs of more than 135,000 Catholics now on active duty in all three service branches, plus their families,” it said.

So the Catholic Church depends on civilian priests under contract with the Department of Defense “to fill the gap,” the archdiocese explained. Contracting with these priests is what Bolivar had wanted to end.

In response to the commander reversing her decision, Archbishop Timothy P. Broglio, head of the U.S. military archdiocese, told Catholic News Agency early Sept. 9: “Catholics in the Navy and everywhere in this country rejoice in the decision by the U.S. Navy to reconsider closing the thriving Catholic programs at naval stations in California.”

The archbishop said in a statement posted a day earlier at www.milarch.org that the archdiocese had received “many messages” and was “well aware of the items published” about Bolivar’s initial decision regarding the pastoral care of Catholics at the three Navy bases — “all of which are currently served by civilian Catholic priests willing and able to continue their ministry.”

The military archdiocese calculated that by canceling the priests’ contracts, the Navy would have saved about $250,000 — or “approximately 0.000156% of the Navy budget.”
Masked staff members welcome back students for a new school year at St. Joseph’s Indian School, Chamberlain. While the school sits on the east side of the Missouri River, half the student body lives in the Diocese of Rapid City, which is on the west side of the river. (Courtesy photo)

Heart and soul returns to St. Joseph’s Indian School

Submitted by Danielle Kucera
Associate Director of Communications and Outreach, St. Joseph’s Indian School

Chamberlain — Staff from all over St. Joseph’s Indian School’s campus and Native Hope turned out for a socially distanced parade on Wednesday, August 19 to welcome back 129 second-through eighth-grade students. Bright spirits and colorful, catchy welcome-back signs lined the route as the students walked in groups across campus. Health center staff waved pom-poms, and horses from the school’s equine therapy program took up the rear, adding to the parade atmosphere.

Grade school students returned to campus on Sunday, August 9 and have been observing quarantine, masking and social distancing while remotely learning in campus homes. This measure brings them up-to-speed on technology should a return home become necessary. Each student was tested for COVID-19, and leadership feels comfortable that with several measures in place, this has been a safe and healthy return to school. As of Sunday, August 19, 45 High School students returned.

Classes in the school building were scheduled to begin Monday, August 24 with specific schedules and travel routes for the different campus-home communities to ensure distancing. “We are fortunate to have a well-staffed health center on campus to help us manage under these circumstances, and we are grateful for our work with the South Dakota Department of Health as we developed our return plan,” said President Mike Tyrell. “Since this past spring, we have been in regular contact with the families of our students, and they told us this is what they want.”

Seventh-through eighth-grade Residential Coordinator Frank Whipple summed it up. “Once the kids returned, the soul of our campus returned! It was great coming to work knowing the kids were back and we would be getting back to our work and mission.”

More than 170 Native American students in second through twelfth grade returned to find hope and opportunity through our educational, counseling, and residential programs. Strengthened by spirituality and culture, St. Joseph’s Indian School transforms lives — mind, body, heart and spirit — every day. Visit us at and www.stjo.org.

World Mission Sunday

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PO Box 678, Rapid City, SD 57709

“World Mission Sunday” is a wonderful opportunity for Catholics around the world to participate in the church’s missionary activity through prayer and sacrifice, providing all of us an opportunity to bring hope to our neighbors in distant lands, to bring justice to the poorest among us, to bring education to the most remote villages, to provide medical aid in isolated places, to assist in the development of peoples, overcoming ethnic divisions, and to demonstrate respect for life in all its stages. Please be generous to those brothers and sisters who have far less.”

—Bishop Peter Muhich


**Mapping it out: how to intimately learn Catholicism**

Fifteen years after Richard Louv’s bestseller “The Last Child in the Woods” was published, it is more relevant than ever. I’m fascinated by his insights on the “nature-deficit disorder” ailing kids.

I was struck by a passage about his 1950s Midwestern childhood: “I knew my woods and my fields; I knew every bend in the creek and dip in the beaten dirt paths. I wandered those woods even in my dreams.”

His knowledge of that place was so intimate, so vivid that it continued in his dreams, flashing like a movie reel. I want that for my kids, an elixir for the high-tech, low-attention world forming young minds.

Louv sees it the same way. “Nature is reflected in our capacity for wonder,” he wrote.

Shortly after I started reading Louv, I came upon a book that put legs on my yearning. “Make Map Art: Creatively Illustrate Your World,” written by the sister-brother pair Salli Swindell and Nate Padavick, is a tool kit to turn readers into map makers — complete with compasses, cartouches, legends and landmarks.

Salli and Nate’s line art is folksy and whimsical, like an invitation to silence the phone and study nature. Maps “define our place in the world, inspire daydreaming and ignite the wanderlust in all of us,” they wrote. “Maps are about remembering.”

Yes! Suddenly I was compelled to map out the island that has become our refuge this summer. We have played beneath its gnarled oaks and soaring eagles. We have felt the pulse of the Mississippi River, the island’s clock, setting a pace entirely our own.

Mapping it out tested my knowledge of the island. You cannot map something if you do not know it well. Google Earth provided a helpful reference. Studying the island’s hooks and nooks made me feel like a girl scout again.

It occurred to me what a rewarding challenge it would be to map out Catholicism. Just as a budding arborist turns to a tree field guide, my reference already exists, a comprehensive summary of our faith: the Catechism of the Catholic Church.

This book gets a bad rap as a stuffy rulebook. But it is poetic and probing, a distillation of salvation history, an introduction to saints and Scripture elegantly curated.

The catechism shines a flashlight on life’s biggest questions. What is a soul? See part 1, section 1, paragraph 33. What is the goal of human existence? Refer to part 3, section 1, paragraph 1719. It is our map of the oldest Christian faith.

My edition is only as tall as my hand, and when I hold it, I feel awe, mindful of the treasures tucked within.

Wouldn’t it be silly to practice Catholicism and miss out on this excellent guide? Wouldn’t it be irresponsible — even — not to inherit this faith but pass it up before reading its handbook? To be a good steward — of land or of faith — is to do your homework, to get to know something well. That knowledge paves the way to gratitude and caretaking. And so just as I study the island this summer, cedar by cedar, I’ll be turning over the catechism, stone by stone.