



# THE BISHOP'S BULLETIN



Pursuing the **good** leads to

*fulfillment of purpose*

Sister Marmion  
looks back over  
**100 years**

**MISSIONARY DISCIPLESHIP**

**PAGE 4**

A good  
**Catholic horse**

**GUEST COLUMN**

**PAGE 12**

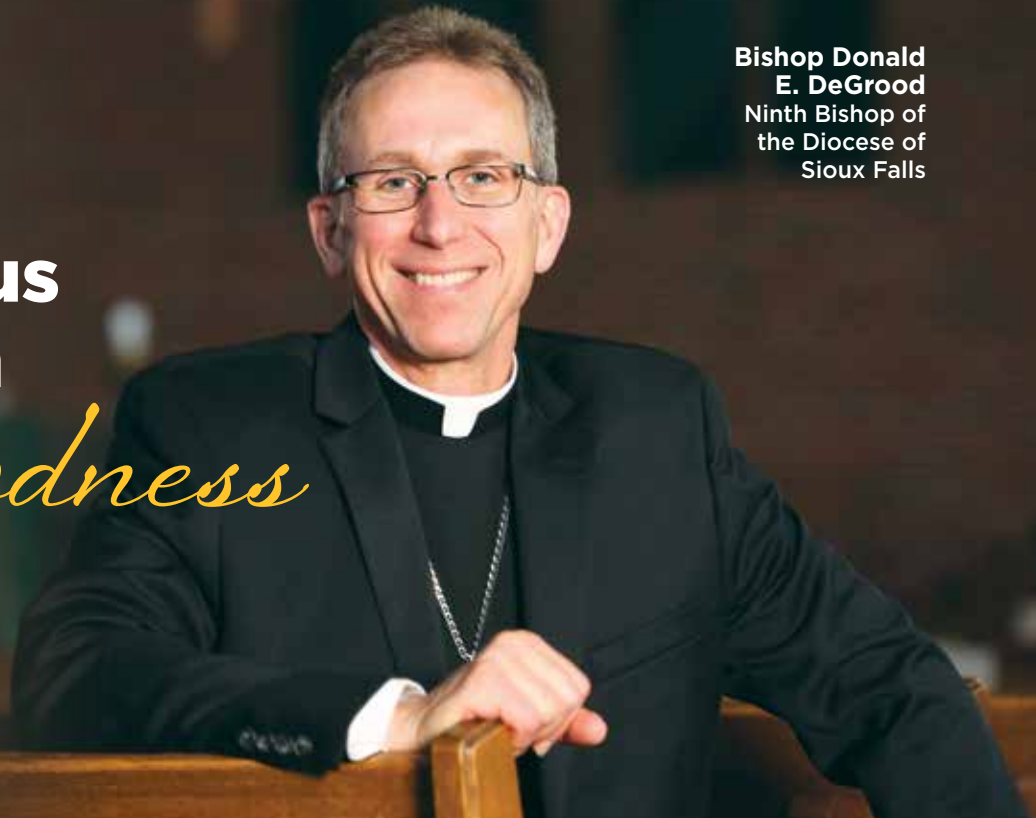
Characteristics of  
**a good and holy**  
future spouse

**CATHOLIC DATING 101**

**PAGE 17**

**Bishop Donald  
E. DeGrood**  
Ninth Bishop of  
the Diocese of  
Sioux Falls

# God wills us to share in *his goodness*



**W**e are blessed as humans to have an inherent desire for truth, goodness and beauty. Truth, goodness and beauty are called “transcendentals” (derived from a Latin word that means “to exceed”) because, as properties or characteristics of all beings and even of being itself, they transcend time and space. When we encounter these qualities, we desire to possess them.

The more “being” something has, the more truth, goodness and beauty it has. This means that God, because he is and has the fullness of being, is 100 percent truth, goodness and beauty. Human happiness is found in seeking out and living in truth, goodness and beauty. This month, we are focusing on the transcendental of goodness.

Because all things in nature, like beautiful sunrises, flowers, spring and mountains, exist, they all have a degree of goodness. God loved us so much that he created all the

wonderful things in nature for us to use and delight in. The goodness in them should lead us to wonder and to appreciate the goodness of the Creator who, in his very nature, is pure goodness.

God’s goodness is so perfect that he willed that we might share in his goodness. More than any other created being or thing, he chose humans to share in his goodness by creating us in his own image and likeness. In the book of Genesis, we read: “God looked at everything he had made, and found it very good” (Gn 1:31). To be made good in the image and likeness of God is an incredible gift. His goodness was first manifest in us at the moment of our conception. As we mature humanly and spiritually, we ought to grow more and more in goodness as we receive his grace and reject sin and evil. When God is fully alive in us is when we are most flourishing and fulfilled.

As we celebrate the Easter Season, may our minds be filled with wonder and gratitude in the goodness of God and his goodness in us. May we recall with delight that God made us in his image and likeness and it is good. May we also be filled with gratitude to those who brought us to receive the initial graces of the sacramental life in Baptism. It was at the moment of Baptism that we were filled with the goodness of God through his saving grace and became God’s beloved adopted sons or daughters.

As I write this Bulletin article, I thank God for the gift of my parents who loved me so much that they chose to baptize me soon after my birth. Their faith and goodness have been, and continue to be, a blessing in my life as I strive to receive God’s graces each day and reject sin and temptations.

In this Easter Season, may our hearts, minds, imagination and wills be filled with truth, goodness and beauty.



## MAY

- 4 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 5 4:00 Fiat Mass and dinner, Mater Ecclesiae Monastery, Sioux Falls
- 8 6:00 Confirmation for Pastorate 24 at Holy Family, Mitchell
- 9 11:00 Priest Council, Catholic Pastoral Center
- 13 11:00 Diocesan Pastoral Council, Catholic Pastoral Center
- 16 8:00 Bishop O'Gorman High School Senior Mass and Awards
- 17-19 Star of the North Eucharistic Congress, Bemidji, MN
- 19-21 Watertown Deanery travel
- 28 10:00 Catholic Education Symposium, Mount Marty University
- 30 11:00 Diaconate Ordination, Cathedral of Saint Joseph

## JUNE

- 1 10:00 Confirmation for Pastorate 5 at St. Peter, Sisseton
- 5:00 Mass and celebration with Pastorate 4, Barnett Center, Aberdeen
- 2 1:30 Confirmation for Pastorate 7 at St. Lawrence, Millbank
- 3 Bishop's Charity Fishing Tournament, Big Stone City

\*Broadcast on Keloland TV or livestream via [sfcatholic.org](http://sfcatholic.org)

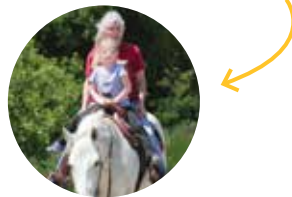
# Inside May 2024

**4 MISSIONARY DISCIPLESHIP**  
Sister Marmion looks back over 100 years



**8 COVER STORY**

**12 GUEST COLUMN**  
A good Catholic horse



**14 DOES THE CHURCH HAVE AN ANSWER?**  
What is the purpose of human sexuality?

**16 FAMILY PRAYER**  
How to love our children as God loves them

**17 CATHOLIC DATING 101**  
Characteristics of a good and holy future spouse

**18 MARRIAGE MATTERS**  
Does pornography have a place in marriage?

**23 DIOCESAN EVENTS**

# THE BISHOP'S BULLETIN



**May 2024**  
Volume 79, Number 5

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**Subscriptions**  
\$24 per year, or as part of each family's CFSA contribution.

*Cover image: The Calling of the First Apostles by Domenico Ghirlandai (public domain)*

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Anniversaries and copy deadline for the July edition is May 14; advertising is May 17.

**The Bishop's Bulletin** (ISSN 0193-5089) is published monthly by the Catholic Diocese of Sioux Falls, 523 N. Duluth Ave., Sioux Falls, SD 57104-2714. Periodicals Postage Paid at Sioux Falls, SD, and additional mailing offices.



Sister Marmion and members of her community.

## Sister Marmion looks back over *100 years*

By Laura Melius

**A**s Sister Marmion Maiers celebrates her 100th birthday, she also celebrates another milestone—a nearly 100-year-old connection to the Benedictine Sisters. A Benedictine sister at Mother of God Monastery in Watertown, Sister Marmion has been influenced by the Benedictine Sisters for

nearly her entire life.

Alice Florence Maiers was born to John and Clara Maiers at her farm home near Ipswich on Feb. 28, 1924. She and her seven siblings, Margaret, Elizabeth, Mary, Eleanor, Leo, Ernest and Frances, lived on a farm with their parents in her early years. She remembers both

working together and attending Mass together as a young girl.

“I remember one Sunday, my mom had to stay back with the kids,” she said. “They weren’t feeling well, and my dad and I went into the Catholic church all by ourselves, and I had my daddy all to myself, and I felt so proud.”

Unfortunately, her father would pass away within a few years following a farm accident, leaving her mother and siblings, then ages 2-12, alone. The family sold their farm and moved into the town of Ipswich.

“My mother was a strong woman. She appreciated the commodities that we got from ‘Uncle Sam’ and

“

**BE YOURSELF, BUT YOUR BEST SELF.  
DON'T DO ANYBODY ANY HARM,  
BUT TRY TO BE FRIENDLY AND GIVE  
SOME ENCOURAGEMENT WHEN POSSIBLE.”**

**-SISTER MARMION MAIERS**

helped us out with our livelihood,” Sister Marmion said, “and she sewed our dresses out of flour sacks and sugar sacks.”

The children began attending Holy Cross

School in Ipswich, which had been founded in 1915 by the Benedictine sisters. The Benedictine sisters would help the family with both their physical and spiritual needs as the children grew.

As Alice attended Holy Cross School through the eighth grade, she had felt a calling to become a religious sister. She was encouraged by her teacher, Sister Rose Marie, who also believed Alice was called to this vocation. She was

during World War II.

A special highlight of Alice’s time working for Boeing was building and signing the 200th B-29 bomber. She described the process of how the women worked on the planes.

accepted as a candidate at Mount Marty in Yankton and entered the convent after the eighth grade. Although she liked Mount Marty, after some time there, she wondered if she had made the right decision. “So, I left the convent,” she said, “and had some worldly experiences.”

These worldly experiences would lead her to varied jobs, including the dietary department at St. Luke’s Hospital in Aberdeen, the Lux Candle Company in Ipswich, a Portland airplane company and finally to Seattle with her sister Margaret. It was in Seattle where the two sisters became two of the original “Rosie the Riveters”

“I still can see myself on the inside of the plane and my sister, or somebody else, out on the outside shooting in the rivets and the signals that we had to give in order to talk to each other through that plane.” As they tapped on the plane wall, she explained, “One was for ‘a little bit more’; two, ‘perfect’; three, ‘Sorry, take it out.’ I was the rivet bucker inside the plane. I held a steel bar against the wall when they shot the rivet in, and I had to make sure it was straight and the right thickness.”

During her time away from the convent, Alice had continued correspondence with the Benedictine sisters, and as her time at Boeing came to an end, she felt a nagging yearning to return. She wrote to Sister Jerome at Mount Marty,



Sister Marmion and Al Kurtenbach, a former student of Sister Marmion’s at Dimock.





Sister Marmion (middle) with her roommate Teresa Palmer (left) and Jason Hanssen, administrator of the ENCC (right).

and her request to return was granted.

“When I asked to come back, I felt grateful,” she said. “I don’t think I ever had any regrets. I appreciated that I was taken back, but I also appreciate the experiences that I had when I was out.”

Following her return, at her superiors’ request, Alice then went on to finish her education. She received her undergraduate degree in history and secondary education from Mount Marty and her master’s degree at South

Dakota State University. She completed her thesis on the history of the Stephan Indian Missions, which was where she and the Benedictine sisters had also spent valued time in their ministry.

When Alice became a Benedictine sister, she received the name Sister Marmion, in honor of Columba Marmion, a Benedictine monk and influential Catholic author. (He was beatified by Pope John Paul II in 2000.)

“In those days, we didn’t know what we were going

to be until we were in the chapel and the priest was blessing us,” she said. “I feel proud because the Abbot Marmion was quite a Benedictine saint and in prominence with the pope.”

Sister Marmion spent several years as both a teacher and principal. She retired from teaching and moved full time to the Mother of God Monastery in Watertown in 1996, where she continued to teach religious education. She is now the last living member of her immediate family and has since moved into the Estelline

Nursing Care Center (ENCC) in Estelline.

Sister Marmion continues to lead others to God as a missionary disciple even as she reaches the century mark. Teresa Palmer, Sister Marmion’s roommate, knows this better than most.

“I had nearly lost my mind when I came here,” said Teresa. “But Sister would read me a story and then ask me questions about what [she] had read. Little by little, I got more answers right. She kept reading to me, and it took awhile, but eventually, my mind

came back. I credit Sister Marmion with bringing my mind all the way back.”

Tammy Gilligan, dietary manager at ENCC, said her favorite memory of Sister Marmion is one that happened while the nursing home was locked down during the pandemic.

“During Holy Week, Sister Marmion organized a Palm Sunday march,” Tammy said. “We all stood on the north hallway with palm branches, waving them back and forth, and we sang ‘All Glory Laud and Honor.’ COVID might have stopped a lot of things, but it didn’t stop Sister from helping us all celebrate Easter.”

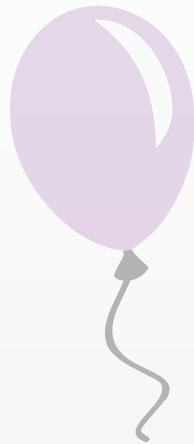
And Sister Marmion’s advice at age 100?

“Behave like a good Christian. I think that’s what it really is,” said Sister. “Be yourself, but your best self. Don’t do anybody any harm, but try to be friendly and give some encouragement when possible.”

Looking back on her life, Sister Marmion is grateful for her connection to the Benedictine sisters, and her joy is evident.

“I appreciate that I had the life I did and the good people that I lived with,” she said. “Right from my small years, the Benedictine sisters were very important in my life.”

How does it feel to turn 100? Sister Marmion began to laugh. “Crumbly,” she said. “I feel about the same,



I guess.... I guess I’ve been that way for a while. I’m satisfied and I appreciate the community allowing me to be here. God has been good to me.”

**Laura Melius is a freelance writer and DRE at All Saints Parish in Mellette. She has a degree in English Education and a Certificate of Catholic Theology in Catechesis.**



Sherry Bjorklund and Carla Clarke of the ENCC dressed up as Rosie the Riveter to honor Sister Marmion’s service during World War II.



Sister Marmion with a birthday card made by her nephew.





The Calling of the First Apostles by Domenico Ghirlandai (public domain).

# Pursuing the **good** leads to *fulfillment of purpose*

By Josie Bopp

**I**n a conversation with the Pevensie children in C.S. Lewis’s iconic book “The Lion, the Witch, and the Wardrobe,” Susan Pevensie timidly asks Mr. Beaver about Aslan, the great Christ figure in the story. “Is he safe?” To which the beaver boldly responds, “Of course he isn’t safe! But he’s *good*. He’s the king, I tell you.”

As we continue our exploration of some of the transcendental, or metaphysical, attributes we use in reference to God, namely goodness, truth and beauty, we now take a deep dive into the good, or goodness. A word that has been perhaps overused and under-defined in contemporary culture, goodness is at once a simple and yet profound way to understand God and the pursuit of missionary discipleship.

## ABOVE ALL ELSE

Dr. Jason Heron, the S. Wilma Lyle Chair of Theology at Mount Marty University, reminds us that when we speak of transcendentals or the transcendental nature of God, what we mean is a property that “isn’t exhausted by anything that possesses it,” which is why we use this term to help us understand God.

“Goodness, truth and beauty are present in every created thing, but they are not exhausted by any given created thing or by all created things taken together,” Dr. Heron said. “They are other names for the Lord, who is the eternal fountain of being. They transcend any example given, no matter how exalted, that we can know or love.”

In other words, we can give people or other created things attributes to help us understand or describe them, but



goodness, truth and beauty transcend or go beyond any example we can use. God contains in himself and is these attributes, whereas creation can only contain glimpses of these attributes.

Dr. Heron says the fact that we can obtain glimpses of God's transcendent attributes in the order of creation tells us that as Christians, we discern a God who desires communication with his creation, a God who is "eager for intimacy," and it gives us a sense of the Lord's own generosity in desiring to be known. And as missionary disciples, he says, we have nothing to fear.

"[Christians] don't have to be afraid of sin because they have seen the goodness of God in Jesus' cross," Dr. Heron said. "They don't have to worry about being right all the time because truth is a person not a contest. And they don't have to run away from all the ugliness and disorder we create because they have seen the beauty of the risen Christ."

Bringing it down now to the level of creation, Dr. Heron says all of the transcendentals point to a thing or a person's essential integrity. The more a creature is what it is created to be, the more we can observe or discern the goodness, truth and beauty that creature possesses. For Christian disciples, Dr. Heron says the closer we get to intimacy with the Creator, the more "coherent" we become, because God himself is and perfectly contains these transcendental qualities.

**"HE NOURISHES US WITH HIS OWN BODY. HE EVEN NOURISHES THE PEOPLE I DISAGREE WITH, THE ONES I FIND ANNOYING, THE ONES WHO COST ME TOO MUCH, THE ONES I TRY TO AVOID. HE IS FRIENDS WITH THEM, TOO. HE LOVES THEM THE WAY HE LOVES ME. HE WILLS THEIR GOOD. HE CHERISHES THEM. THEY ARE PRECIOUS."**

— DR. JASON HERON

"The more goodness, truth and beauty you have, the closer you are to the source, which means you have more unity," he said. "You aren't fragmented. You've become one thing."

"Imagine rising up a funnel. The further up you go, the closer together everything is."

## DEEP DIVE INTO GOODNESS

Let's key in now on the attribute of goodness. As with the other transcendentals, Dr. Heron says when we refer to something as "good," we actually mean that the thing fulfills its purpose. As Christian missionary disciples, to pursue the good then means to pursue "the fulfillment of our function or purpose," he said.

As human beings made in the image and likeness of God, we are most fully human the closer we get to our own origin and destiny, the "Creator, the triune Lord who has called [us] into being and who draws [us] home," Dr. Heron says. In mirroring the Trinity, a fundamental aspect of our humanity is that we are made for friendship with creation and our Creator. It is to be given away in and received in love, just as the Trinity communes in an eternal exchange of love. Thus, Dr. Heron says that in speaking of the good and pursuing goodness, it is helpful to consider friendship.

"To pursue the good means to pursue love, joy, peace, patience, kindness, gentleness, faithfulness, self-control and all the other virtues you need in order to be a good friend to someone," he said. "To the extent you lack these virtues, your friendships suffer. To the extent you possess these virtues, your friendships become luminous icons of the Trinity's eternal communion."

Because friendship is a marker of a fuller, well-lived humanity, of the potential for goodness, Dr. Heron says we all need it to thrive, and no friendship exists without love. St. Thomas Aquinas is famous for defining love as "willing the good of the other." Dr. Heron says some philosophers even described having a friend as having a "second self," in which two lives are bound up with each other's, with open and united wills.

"And so friendship teaches me to love more than just *my own* fulfillment," he said. "It teaches me to love the fulfillment of *others*. It turns me out of my dark little cocoon and into the bright light of others, which is just



Dr. Jason Heron is the S. Wilma Lyle Endowed Chair of Theology and Assistant Professor of Theology at Mount Marty University.

another way of saying friendship teaches me to will the good of someone else.”

Practically, the virtues help us in this great pursuit of the good in our lives. As with the transcendentalists, virtue points us to the fulfillment of our function and purpose as humans, Dr. Heron says. When we say someone is virtuous, we are saying that person is “good at being human.”

“If everything I’ve said about goodness is accurate, then our ordinary lives are best understood as schools for friendship,” he said. “This is a remarkable sign of the Creator’s presence—that everywhere I go, I am offered the opportunity to grow in friendship.”

The implications of this are far-reaching in our lives today. The reality of our great call and ability to enter into friendship first and foremost with God himself and then with others has a transformative effect in how we relate to all of creation.

“There isn’t a single place I can go where the gift of friendship isn’t an urgent need,” he said. “So, when St. Paul says that nothing can separate us from the love of God in Christ Jesus, this is part of what he means: the urgent need for friendship is everywhere. Nothing can separate me from this need in my own life and throughout creation. Another way to say this is that the Trinity’s desire for communion is expressed everywhere, all the time. All of creation is groaning for this communion, and an ordinary Christian life is responsive to that groaning.”



Rorate Caeli Mass at Holy Spirit Parish, Sioux Falls  
(photo by Elise Heier).

As missionary disciples, Dr. Heron says this urgent need for friendship is an animating principle in how we live out the great call to follow Christ, who calls us to go out.

“That’s the heart of Christian discipleship: to apprentice yourself to our friend, Jesus,” he said. “That’s the good news we have to bring to others: the Creator wants to be friends with us. Look! We even tried to kill him, and he came back for us. He’s that kind of friend.”

## PATHWAY TO EMBRACING GOODNESS

Because life as a missionary disciple of Jesus is aimed at friendship with the Trinity and with all of creation, Dr. Heron says the Church helps us to live in the gap between who we are now and who we are created to be. In particular, he says the Mass helps us see ourselves as humans and our great mission more clearly. It helps us by teaching us to say, “I’m sorry,” “Please” and “Thank you.”

Firstly, he said the Mass teaches us how to say, “I’m sorry,” by reminding us that we are all sinners among sinners, in constant need of mercy. The Mass functions as a sort of clinic for the tired, brokenhearted, shortsighted, narrow minded, selfish and impatient, he said.

“I can learn a lot about how to live the gap by hearing our story again and again,” Dr. Heron said. “It’s the story of a bunch of people, across thousands of years, who are learning to stand up and say, ‘I confess, to Almighty God, and to you, my brothers and sisters, that I have greatly sinned...’”

Secondly, Dr. Heron says the Mass teaches us how to say, “Please.” Rather than our sin being the focus or the most interesting thing about us, he says the most important thing about us is that our Creator loves us and wants us to become like him in friendship.

“I am a beloved child, bold to ask my Father for good things,” he said. “I am a good friend, comfortable being myself around my Creator. In other words, I am learning to pray.”

Finally, he says the Mass teaches us how to say, “Thank you.” As human beings, he says we struggle to remain in a posture of gratitude for the life, the people, and the great creation God has given us, surrounded by those we find easy to love, and those we find difficult to love.

“I go to the table of thanksgiving, the Eucharist, with a bunch of other ungrateful people, and we eat the flesh of our friend and brother, the Beloved Son,” Dr. Heron said. “He nourishes us with his own body. He even nourishes the people I disagree with, the ones I find annoying, the ones





Adobe Stock by Studio Romantic

who cost me too much, the ones I try to avoid. He is friends with them, too. He loves them the way he loves me. He wills their good. He cherishes them. They are precious.”

The Mass fully reveals to us this great gap in the Christian pursuit of the good, the true and the beautiful—the pursuit of being fully human as God created us to be. It is the display of both our poverty and our glory, Dr. Heron says, illuminated by Jesus’ own mysterious chosen poverty and the glory he receives from the Father.

“It’s the light that leads the way toward love, which is the highest good,” he said.

## TO BE A SAINT

As Catholics, we refer to this integrated life, this pursuit of virtue, of goodness, truth and beauty often in the context of pursuing holiness, of pursuing sainthood. Like the Mass,

the Church beautifully offers us myriad examples of this pursuit of humanity that God created us for in the lives of the saints. In the saints, we find the very best qualities of the friendship we long for and strive to enter into here on earth. In the saints, we find lives that grasped more fully at unity with the Trinity, and thus are the best examples of what it means to be human.

“A saint is a little Christ, an icon of our friend and brother,” Dr. Heron said. “And as the Church teaches us, Christ reveals us to ourselves. He is the true human. He is our destiny. So, every saint is as good at being human as that human can possibly be. When we name a saint, we are saying they embody goodness: they’re good at being human because they are like Christ.”

*Josie Bopp holds a Bachelor of Arts degree in English and journalism and worked in church ministry for nearly a decade before taking on her life’s great work: motherhood. She is currently a stay-at-home mom for (soon to be) three boys.*

**Consider taking some time to explore the friendships you have or want to have. Are they a reflection of your relationship with Christ? How can you will the good of your friends to reflect Christ’s love?**

Adobe Stock by Pixel Shot





Laurie takes her granddaughter for a ride on Yenta.

## A good Catholic horse

By Laurie Stiegelmeier

Chexy is only 7 and doesn't yet know the Rosary. Because she still needs consistent guidance and reassurance from me, I must stay focused on her rather than prayer, much like Yenta did until she was past 10 years.

When I bought Yenta, she was with foal for the second time, having been accidentally bred at 1 year of age and again at 2. Since she was still growing and developing herself, having two foals so young was very hard on her body and sapped her energy. She seemed like a very calm, quiet horse. But after her foal was weaned and she had time to grow and regain her strength, I discovered she was a bronc at heart! I was starting young horses for people; after a day of riding two or three of them for the first time in their lives, I'd take Yenta out for a relaxing ride—and find she was the biggest challenge of the day.

But as we journeyed through space and time together, Yenta and I developed a friendship so strong that she freely chose

to bend her will to mine. For many years I noticed she was so finely tuned to me that she knew what I wanted before I asked. Then I was able to pray as I rode, with a rosary made from a long, knotted strip of leather kept looped around my saddle horn.

Because a rider is always nonverbally communicating to their horse, to concentrate I prayed the Rosary out loud. The Glory Be seemed so joyous we had to gallop. Yenta quickly learned the words and as soon as I said “glory,” she was off and running with no other cue. When I announced the mystery, she slowed to a walk for meditating. This was remarkable because the gallop was her favorite way to travel. When I shared this with a friend, she said “I should have known you'd even have a good Catholic horse!”

During the last three years I rode Yenta, I could loop the reins around the saddle horn and ride without them (unless they were necessary to remind her not to sample from cornfields), even testing by asking for a circle or figure eight or serpentine every now and then on the trail. It seemed to me that her mind was totally my mind, and it made me a little sad as if time had robbed her of something. Then I thought of my relationship with God and understood that time had been generous. I, too, lacked impulse control, tested God, stiffened my neck, openly defied him ... yet trust and friendship grew through trials and his patience with me. Rather than offend him, I want to please him, not out of fear but because of love.

But I'm still not perfect, so I pray to be as obedient to God as my good Yenta was to me, to serve him willingly and obediently—to go when I'd rather stay, walk when I want to run, run when I'd rather walk, stop when I'd rather go, and calmly face anything in my path because of my confidence in him. I pray to be as sensitive and responsive to the subtle promptings of the Holy Spirit as Yenta was to mine. My desire is to unite my will so closely to God's that I don't have one of my own.

Just as I only wanted good for Yenta during the 28 years we spent together until her death at age 30, I can trust that God is in control and desires good for me. When I turn the reins of my life over to him, I experience the peace of his kingdom on earth.

“...thy kingdom come, thy will be done on earth as it is in heaven.”

**Laurie Stiegelmeier is active in faith formation for all ages at St. John de Britto church, Britton/Pastorate 5. Above career and volunteer work, being a mother and grandmother is the most important and rewarding “job” she has ever held.**





# MUSTARD SEED

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UPCOMING  
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**SILENT RETREATS**

**Men's Silent Retreats**

September 19-22  
November 21-24

**Women's Silent Retreats**

July 25-28  
October 3-6  
November 7-10

**DAY OF RECOLLECTION**

*Broom Tree Days of Recollection begin at 10 a.m. and consist of conferences, time for Adoration, Mass, and an opportunity for the Sacrament of Reconciliation. The day ends in mid-afternoon. Because lunch is also served, we ask that you please register. A prayerful donation is requested.*

**May 7, 2024**  
**Our Eucharistic Revival as a Church and People**

-Directed by Father Michael Wensing

**July 23, 2024**

TBA

-Directed by Joshua Burks with Father Andrew Dickinson

**August 13, 2024**

TBA

-Directed by Father Bob Lacey

**September 10, 2024**

**Our Guardian Angels: God's Gift**

-Directed by Dr. Teri Kemmer

**SPECIAL RETREATS**

**Healing Retreats**

**October 11-13, 2024**

**Undone: A Healing Retreat**

-directed by Father Scott Traynor

**Couples Retreat**

**November 15-17, 2024**

-Couples will have the blessed opportunity to spend time together receiving from the very heart of God.

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# WHAT IS THE PURPOSE OF HUMAN SEXUALITY?



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**Q** *There seems to be so much controversy about the Church’s teaching about gender, sexual morality and so on. How can I explain these teachings when so many people seem to take issue with it?*

**A** As we have seen in the first two parts of our response to this question, the Church’s teachings on these topics are both highly controversial and incredibly significant, as they all relate to a single issue: what does it mean to be human? What is the human being, and what is the human being *for*?

We have also seen that the Church’s teaching isn’t a matter of opinion, but of truth, and as such, it is transformative, and that it addresses a crucial issue: the relationship between our souls and our bodies.

In this final part of our response, we will consider the *purpose* of human sexuality.

The Church teaches that the fact that human beings are sexual beings and the fact that there are different sexes among human beings are both part of God’s plan for humanity; as we just saw, he wills that our sex be a part of our identity. He also wills that the human family consist not of just one, but of two sexes—male and female he created them, as we read in the opening chapter of Genesis.

Why? Why did God *will* to create us male and female? He didn’t have to, but he did. Why? Because he desired to make us for each other—the man for the woman and the woman for the man. The Church speaks here of the complementarity of the sexes: we need one another. And we see this need most clearly in marital love. According to God’s design, we literally need one another; we complement one another, to form “one flesh” by which a new human person is created.

In this we see the two purposes for our sexuality: for the union and wellbeing of the spouses themselves and for the procreation and education of children. It’s important to note that these are the purposes of sexuality even for those who do not have children, whether because of the cross of sterility or because they are unmarried. Human sexuality remains ordered toward the wellbeing of the other and the formation of future generations.

Both the unitive and procreative purposes of human sexuality as masculine and feminine are essential; one cannot be sought apart from the other. This is the basis for a whole host of Church teachings, which are increasingly countercultural—the Church’s teaching on contraception, in vitro fertilization, and especially today, marriage as between one man and one woman. For it is precisely because of the Church’s teaching on sexuality as ordered towards both the unity of the spouses and the procreation and education of children that marriage can only be between a man and a woman.



The Church—and until just a few decades ago, Western civilization—has always understood marital love as being about more than intense care, devotion and attraction for another, as important and beautiful as they are. It has always been understood as being about the procreation and education of children. This is simply what human sexuality and marriage are for, and as such, marriage between two men or two women is impossible.

The truth of human sexuality, then, is that it is ordered towards the wellbeing of spouses and the procreation of children. When we understand and embrace this, not only does it unlock a host of Church teaching, but it can transform marriages and with them, families, pastorates, schools and communities.

Again, this is just a sketch of a few key insights about the Church’s teaching on the human person. As I conclude, I’d like to encourage you to reflect on some ways that you might both deepen your own understanding of the Church’s teaching on the human person and how you might help those around you to grow in their own understanding of that teaching.

Just as importantly, I invite you to pray for open minds and open hearts and for the wisdom and courage to hand on the Church’s teachings when doing so is increasingly countercultural. The more we understand this teaching, the more we are transformed by it, living the abundant life, and the more effectively we can hand on that teaching to those we are responsible for.

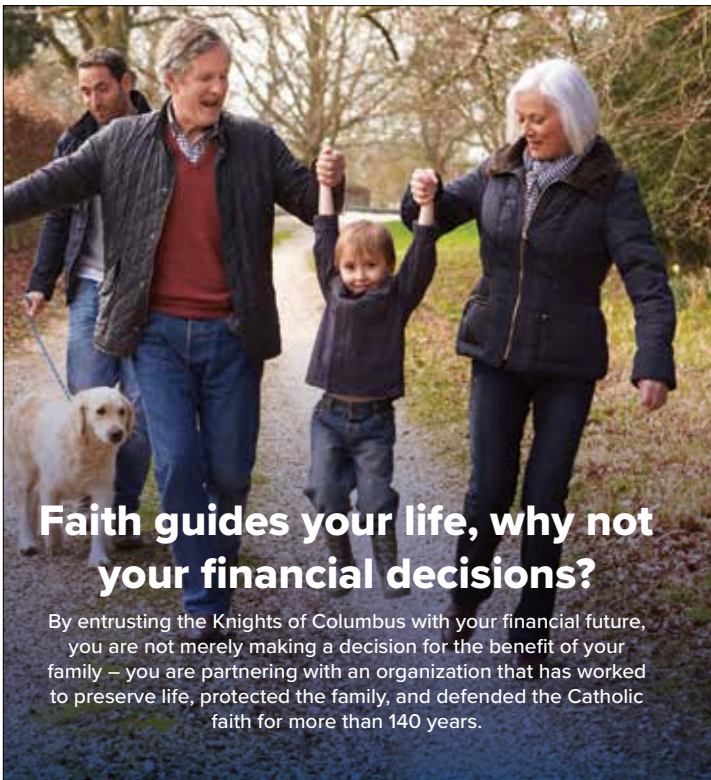
Whatever their appearances, Jesus’ teachings have always proven themselves as the way to authentic happiness, something people today yearn and long for. May we all do our part in bringing those teachings to those around us.



Be sure to check out the additional resources at [sfcatholic.org/answer](http://sfcatholic.org/answer).

If you have a question you need an answer to, email [rkranz@sfcatholic.org](mailto:rkranz@sfcatholic.org).

*Chris Burgwald holds a doctorate in theology and is the director of discipleship formation for the Diocese of Sioux Falls.*



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# How to love our children as God loves them

Everyone receives love in one or more ways, according to several books by family counselor Gary Chapman: physical touch, words of affirmation, quality time, gifts, and acts of love. These five “love languages” don’t limit how the Lord demonstrates his love to us, but he has created us to receive his love uniquely. No doubt, you can remember moments of consolation where he revealed his love to you profoundly; more than likely, you received that love in your language.

Let’s consider the first of the five love languages to discover how we can love our children as God loves them.

## Physical touch

Everyone needs physical contact, but love shouts through touch when our primary love language is physical touch. Some children just light up when they receive physical touch. Two of our grandchildren sit extra close rather than far away; they are quick to cuddle and hug. How can we draw them into receiving God’s love their way?

Consider reading or telling this beautiful account of Jesus and the children while you rock them or sit close to them. A good time would be at bedtime when you can rub their back or stroke their arms as they lie listening to you.

“People were bringing little children to him so that he might touch them, and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, ‘Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.’ Then he embraced them and blessed them, placing his hands on them” (Mk 10:14-16).

Some questions to ask your child: What part of that story did you like best? If you were Jesus, how do you think you’d feel when you got to hug the children? If you were one of the children, what would you like best: Jesus holding you, Jesus placing his hands on your head, or hearing Jesus say nice things about you?

A prayer to end with: *Jesus, even though we can’t see you, thank you for always holding [child’s name] safe in your arms. Amen.*

You may even encourage your physical touch lovers to kiss the crucifixes and Bibles in your home as a way for them to love God in their language. You could purchase a cross-shaped pillow (Etsy) for them to hug as they sleep at night to remind them of Jesus’ love for them.

The teen years can be tumultuous because our children are at loose ends about who they are and their place in the world. These are prime years for them to learn of God’s unfailing love for them, and we are the ones to model that love. One of our teenage grandchildren who “speaks” physical touch visibly softens when she is touched. During the hormone-driven years, how can we draw her into feeling God when we are in a conflict? Tenderly speaking words of understanding coupled with an embrace or a touch on the shoulder may reach her better than any lecture.

Consider this passage from Matthew 23:37 where Jesus said, “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling!”

You could say: I know you are angry, and I understand how frustrated you may feel about [current frustration]. Jesus was angry and frustrated by people’s behaviors, too. He desired to gather them into his arms, and I believe Jesus wants to gather you into his arms and hold you close as you tell him what you are angry about. Would you be willing to let me hug you?

A prayer for these moments: *Jesus, I love [child’s name] so very much, but I know you love her even more than I do. Please help us calmly share our feelings about what is happening. Would you draw us into your arms and shelter us from hurting each other with our words? Amen.*

The Lord instructed us to train up our children in the way they are destined to go. When they are old, they will not depart from it (adapted from Prv 22:6). When we love our children the way they are created to receive love, we ensure they will receive the Lord’s love more readily as they mature in their faith.



Lois Heron is a parishioner at the Cathedral of Saint Joseph in Sioux Falls. She is a retired educator and a writer.

**RECOMMENDED READING:**  
 “The 5 Love Languages of Children” and/or  
 “The 5 Love Languages of Teens”  
 by Gary Chapman



# Characteristics of a good and holy future spouse

By Andrea Gibbs

**W**e all know the dating world today can be tough to navigate. A variety of studies show us some of the character traits millennials value in a partner are: being competitive, prioritizing emotional intelligence, ability to navigate technology and having independence. While many of these can be worthwhile traits, I would argue that Catholic singles should pursue these traits instead.

## Someone who desires to grow in their faith and is actively living for Christ

The ability to be forward-facing while in a dating relationship is important. All of us have a past and many of us have taken a bumpy road to get to the place we are today in our relationship with Christ. Finding a spouse who loves the Lord and is eager to continue their faith journey is vital.

Anna and Lane Speirs, a young Catholic married couple in Yankton, chime in with this advice: “It might sound cliché, but be with someone who has their faith as the foundation for their life. In the hard moments, having a shared faith that you both value more than anything will be what unites you when external pressures try to divide you.”

## Someone who is hardworking

The Speirs happened to have met in a work environment while in college at South Dakota State University. Anna notes that part of what attracted her to Lane was his work ethic. Many of our saints would agree that a strong work ethic is a worthy trait to possess. St. Benedict’s Rule is a foundational work for us as Catholics, and although it is often associated with monastic life, much of the beauty in the writing can be applied to us as laypeople. “Idleness is the enemy of the soul; and therefore the brethren ought to be employed in manual labor at certain times, at others, in devout reading” (from the Rule of St. Benedict). Seeing the qualities of integrity and the ability to work hard are definitely attractive.

## Someone who appreciates humor and lives joyfully

It is said that humor and joy are both contagious. Lane shares that even before they started dating, he was drawn to Anna’s infectious joy. Anna adds that she was drawn to Lane’s sense of humor while dating, which comes in handy now as they navigate full schedules of work, hobbies and volunteering while raising their two young daughters, Piper and Sutton.

The ability to find joy in the mundane moments of life and enjoy a laugh together is not to be overlooked as superfluous. St. Thomas More prayed “Grant me, O Lord,

a sense of humor. Allow me the grace to be able to take a joke, to discover in life a bit of joy, and to be able to share it with others.”

## Someone who makes you stronger

Blessed Charles of Austria, when speaking to Empress Zita the day after their wedding, said, “Now, we must help each other to get to heaven.” Often the outside world can seem to tear us down, so it is essential to have a spouse who can be your cheerleader and your encourager.

Seeking a spouse who will support you in your gifts and help navigate a life aimed at heaven is indispensable. While in a dating relationship, it is a great time to note if a partner is discouraging or encouraging you towards being the best version of yourself.

## Someone who practices hospitality to others

While Anna and Lane were dating, Anna was impressed with Lane’s ability to make others around him feel valued and important. The traits of hospitality and kindness can be easy to spot while dating, so long as your dates are given opportunities for interactions with others. St. Charles de Foucauld once advised, “Above all, always see Jesus in every person, and consequently treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity.” Seeking a partner who is welcoming and friendly to those around them can translate to similar interactions throughout the marriage.

## Bonus: Be that person that you seek to attract

St. Bernardino once said, “As you seek a virtuous partner, it is fitting that you should be the same.” It is imperative to not live by a double standard. If I profess to desire a man who is filled with virtue and striving actively for heaven with his daily actions, I must be doing the same. Spending time daily in prayer and doing a nightly Examen can help me make sure that I am living a virtuous life worthy of being sought after.



The Speirs

**Make a list of the characteristics you desire in a spouse. How do those characteristics compare to this list? Ask God to help you desire a holy spouse and to become yourself the holy spouse someone else desires.**

# DOES PORNOGRAPHY HAVE A PLACE IN MARRIAGE?

By Mikaela Pannell

*This month, we continue our three-part series about pornography and marriage. The final installment will be in the June edition of The Bishop's Bulletin. Before we dive back in, it's important to acknowledge that pornography is a difficult, triggering and/or sensitive topic for many people. If that's you, take heart! Know that God loves you and wants you to live the most fulfilling life possible. He is the ultimate healer.*

The short answer to that question is, no, pornography does not have a place in marriage. And that's for a whole host of reasons, which we will explore.

The Sacrament of Marriage has four essential parts: it must be free, total, faithful and fruitful. Father Kristopher Cowles, parochial vicar for Pastorate 22 and co-founder with Father Kevin O'Dell of the Chastity Support Group, uses these four essential parts to illustrate the harms of porn to his couples in marriage prep.

"Pornography is not free, total, faithful or fruitful. It's none of those things," Father Cowles says.

In fact, it's exactly the opposite of all those pillars of marriage. Let's break down how it goes against each pillar.

## FREE

One of the questions couples are asked by the priest at their wedding is: "Have you come here to enter into

marriage without coercion, freely and wholeheartedly?" This is imperative, both initially when a couple enters into marriage and every single time they enter into the marital act.

Pornography infringes on a person's individual freedom due to its addictive nature. According to Father O'Dell, "It's probably one of the most addictive things in existence."

Because porn is so addictive, it attacks the freedom necessary to make the decision to enter the marital act, even when a person is trying to rid themselves of the addiction.

"In the attempt to quit, they believe, 'Well, if I just use it in a controlled environment with my spouse, then everything will be alright,' but it isn't," Father O'Dell says. "Every time you access that stuff, you're increasing the dependence you have on it, and on top of that, you begin to look at human beings as spray painted pictures because that's really what pornography is. What you're seeing on the screen is not a live person. It's [an] airbrushed-over photograph or movie that has been doctored to have no imperfections in it."

If there is dependence on pornography, freedom is missing.

It is also not uncommon to hear of situations where one spouse sees a

particular activity while viewing porn, and then wants to try it out with their spouse, who doesn't actually want to do it. This infringes on the freedom that is essential to marriage, and inevitably brings harm to the couple. Father O'Dell, parochial vicar of Pastorate 18, points out that "they can both start using and become equally addicted."

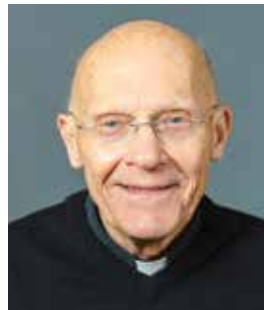
Even if both spouses "sign off" on using porn together, odds are there was some part of them that didn't actually fully desire that decision but felt like they had to agree to it. And so, there is a lack of complete freedom.

## TOTAL

Pornography tends to be used in secret. Secrets have no place in marriage, where the spouses are meant to give themselves completely to the other. Additionally, porn causes a person to seek their own pleasure over the wants and needs of their partner. This goes against the call of a spouse to be a total gift of self. As Father Cowles

reminds us, "Love never seeks to use the other person. Love always seeks to appreciate and give themselves to the other person." He points out that when a person uses porn, they are not being a gift of themselves; rather, they are only receiving.

Father O'Dell explains what happens to a



Father Kevin O'Dell is parochial vicar of Pastorate 18 and co-founder of the Chastity Support Group.



person's view of their partner in a relationship when porn is involved. "When you look at your spouse, you don't look at some idealized picture, you look at a real human being. And what is pornography all about? It's about presenting an altered understanding of reality by presenting a perfect body that has no problems and is not marred in any way, shape or form ... you start entering into false relationships because nobody can measure up to the airbrushed picture that you have in your head. It brings a sort of expectation into the marriage that no person can even compete with, let alone match."

This prevents a person from loving their spouse totally. You can't completely love someone when your view of them isn't even real. Additionally, there is a part of you that is held back in your relationship when the chains of addiction are involved.

## FAITHFUL

Father O'Dell really hones in on the fact that pornography use is an unfaithful act.

"If they're looking at pornography, each of them is fantasizing [about] a person on a screen that appears to be perfect," Father O'Dell said. "And so they're being unfaithful with each other by viewing someone who is sexually arousing to them even though they may never have sexual intercourse, even though they may never see the person live; they're still doing something that is against the marriage vows."

Even if the two of you are viewing porn together and are only having intercourse with one another, you still aren't being monoga-

mous. This can be an incredibly difficult fact to come to grips with for some couples.

In Matthew 5:27-28, Jesus says, "You have heard that it was said, 'You shall not commit adultery.' But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart." That's a pretty clear-cut statement. While Playboy and PornHub didn't exist in Jesus' time, his teaching still applies.

Married people who use porn, whether it's together or separately, can really struggle with acknowledging this.

"They've got a hundred-and-one excuses why it isn't adultery, but it is adultery. Any time you step outside of the bonds of marriage ... to do something like that, it's infidelity," Father O'Dell says.

## FRUITFUL

Using porn as a way to pleasure oneself cannot create a life the way that sexual intimacy between spouses does. There is also a link between pornography use and masturbation, which is an action that is closed off to life. It's not possible to create a new life by viewing pornography like it is when a couple enters the marital act.

As Father Cowles points out, "[Pornography] is sinful, and introducing sin into a relationship of love is going to poison instead of strengthen a relationship." Poisoning marriage with pornography withers away the fruitfulness of a relationship that seeks to get both parties to heaven.

Within marriage, there is both your personal call to holiness, and the call to help your spouse pursue holiness. If a



Father Kristopher Cowles is parochial vicar for Pastorate 22 and co-founder of the Chastity Support Group.

## ANNIVERSARIES

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Jerry and Margaret Bruggeman,  
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couple is truly striving for this, one should never knowingly lead their spouse into sin.

"You're giving them a poison knowing that it's a poison, and knowing that it's going to have harmful consequences for them," Father O'Dell says. It's a spiritual poison, one that will destroy a marriage if it is allowed to be brought in.

There is no room for pornography in marriage, especially in a marriage striving for heaven. Thankfully, the Lord is always ready to heal anyone who asks for it.

**Mikaela Pannell is a freelance writer and a parishioner at St. Therese Parish in Sioux Falls, where she serves as a lector. She is married with two young children.**

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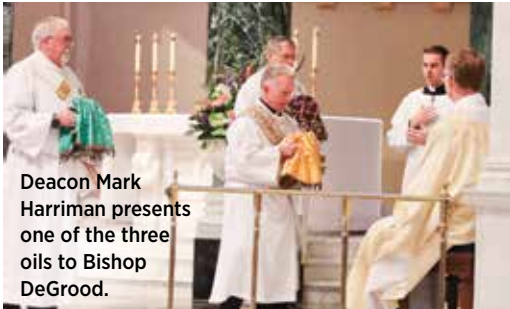


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# Bishop DeGroot blesses oils at Chrism Mass

Photos by Elise Heier



Deacon Mark Harriman presents one of the three oils to Bishop DeGroot.



Priests of the diocese attend Chrism Mass.



Bishop blesses the oils.



The procession at the end of Chrism Mass.

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# Ordinations to the diaconate set for May

## TRANSITIONAL DIACONATE



**Gerald (JP) Thornton** – JP Thornton will be ordained as a transitional deacon on his path to ordination to the priesthood. He was born and raised in Sioux Falls by his parents Larry and Teresa. He has three sisters: Allison, Susan and Annie. His home parish is St. Lambert. JP credits the strong faith of

his family, influential priests and the experience of serving at Mass as contributing to his call to the priesthood. His favorite part of seminary has been growing in the knowledge of God through studying and getting to know holy priests and seminarians from all over the world.

## PERMANENT DIACONATE



**Philip (Phil) Carlson** – Phil and his wife Pamela are members of St. Thomas More Parish in Brookings. They have two daughters and four grandchildren. Phil first heard his call to be a deacon while sitting between Deacons Kappler and Puthoff and Fathers Anderson and Dickinson at a lecture given

by Dr. Chris Burgwald. Phil cites the relationships he's formed as the most memorable part of formation.



**David Halter** – David and his wife Kathy are members of Risen Savior Parish in Brandon. Together they have three children. David's call to be a deacon came from his desire to help people get to heaven by learning, embracing and living the Catholic faith. He also cites his enjoyment of serving and teaching as

contributing to this call. David says his favorite part of formation has been the retreats at Broom Tree Retreat Center.



**Ed Mitzel** – Ed and his wife Kate are members of Sacred Heart Parish in Aberdeen. They have 11 children and one grandchild on the way. Ed says he first heard the call to be a deacon while praying in the chapel. He cites the mentorship of Deacon John Devlin and the silent retreats as the highlights of formation.



**Brad Wiemann** – Brad and his wife Shelly are members of St. Thomas More Parish in Brookings. They have three children and three grandchildren. Brad says his discernment started after promptings by those around him to look into becoming a deacon. After praying and learning, he eventually was accepted into formation. Brad cites

the friendships he's formed and the ministry in the prison and hospitals as the most memorable parts of formation.



**Recitation of the Rosary**

**Fridays** – The Rosary is recited for the faithful departed on all Fridays of the month at 10 a.m. in St. Michael Cemetery in Sioux Falls. Each Friday, the Rosary is offered for a different intention. Meet at the cemetery office parking lot for those who would like to walk.

**Pray at Planned Parenthood with the Jericho Wall group**

**Tuesdays** – Jericho Wall has returned to Planned Parenthood on 41st street to pray the Rosary. Please join us every Tuesday at 7 p.m. in praying a special Rosary for the unborn, their moms and this nation. All are welcome.

**Help for parents who have lost a newborn or pre-born child**

If you’ve lost a child due to miscarriage, still birth or shortly after birth, the Angel Lee Cronen Memorial Fund is available to assist you in dealing with your loss by helping you secure a proper burial for your child. Most parents don’t know what to do when faced with this situation and are often unable to pay for the services involved. This fund exists to help during this difficult time. For more information, contact Deacon Bill Radio at 605-336-7390 or dcnwilliamradio@sfcatholic.org.

**Catholic Daughters Luncheon**

**May 4** – The St. Michael Parish Catholic Daughters of the Americas will host their spring luncheon at St. Michael Parish in Sioux Falls from 11 a.m.-1 p.m. in the multipurpose room. Contact Doreen Bonin at 605-359-9737 for more information.

**Faith and Business Conference**

**Aug. 15** – The Faith and Business Conference is for anyone seeking to integrate faith into the workplace. Former SDSU head football coach John Stiegelmeier will speak on how his faith was crucial to the type of coach he was and the program SDSU football became. The conference will be held at the Sioux Falls Convention Center. Tickets can be purchased at faithandbusinessconference.com.

**Sacred Heart Monastery**

**May 3** – Online Lectio Divina at 10 a.m., Fridays, May 3, 10, 17 and 24. Meet online for Lectio Divina, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader Sr. Doris Oberembt OSB at doberembt@yanktonbenedictines.org. Include your email address.

**May 18** – Contemplative Mornings – Third Saturdays, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbenedictines.org/yanktonbenedictines.org/retreats-contemplative-mornings.

**Spiritual Direction** – Reflect on your experience of God with a companion-guide. Scheduling is flexible, typically meeting once a month. Contact us to visit about online or in-person options at BenedictinePeaceCtr@yanktonbenedictines.org or 605-668-6292.

**The Lourdes Center**

**Camp Sydney** – The Lourdes Center will be offering a grief camp for youth and their families at Broom Tree Retreat Center, from 6 p.m. on June 9 until 11 a.m. on June 11. This two-day camp

will include fun activities, discussion and support. The grief camp is offered free of charge. Call The Lourdes Center at 605-988-3775 for more information.

**Prayer Amidst Grief** – Coming this summer from The Lourdes Center: Prayer Amidst Grief: A one-night presentation focusing on where Jesus is in our grief and how to pray in our darkest moments. More details and information will be coming.

**Mater Ecclesiae Monastery**

**Public Eucharistic Adoration:** All are welcome for eucharistic adoration and prayer before the Blessed Sacrament in the monastery chapel. Monday-Saturday, 7 a.m.-6 p.m.

**Daily Holy Mass:** Monday-Saturday, 7 a.m.

**Prayer Requests:** It is our pleasure to support you in prayer. Please contact us with your requests. Phone: 605-336-2374. Website: www.perpetualadorationsisters.org

**Gift Shop:** We invite you to visit our religious gift shop at the Mater Ecclesiae Monastery just behind the Cathedral of Saint Joseph. Monday-Saturday, 9:30 a.m.-5:30 p.m.

**Is the Lord calling you to support our mission?** Please visit our website, www.perpetualadorationsisters.org, for more information.



# JOIN US SUNDAY MORNINGS

7:30AM - 1510AM KMSD - MILBANK  
 8:00AM - 1320AM KELO - SIOUX FALLS  
 8:30AM - 94.5FM KGWD - SIOUX FALLS  
 8:30AM - 91.3FM KSTJ - HARTFORD  
 9:00AM - 88.9FM KSJP - ABERDEEN  
 9:30AM - 930AM KSDN - ABERDEEN

OR ANYTIME ONLINE AT [SFCATHOLIC.ORG/CATHOLIC-VIEWS](http://SFCATHOLIC.ORG/CATHOLIC-VIEWS)



## THE BISHOP'S BULLETIN



**Catholic Diocese of Sioux Falls**  
 523 N. Duluth Avenue  
 Sioux Falls, SD 57104-2714



**JUNE 3**  
BIG STONE CITY

**JUNE 10**  
PIERRE

**Bass & Walleye Tournament • Meet Our Seminarians  
 Mass with Bishop DeGroot • Social  
 Outdoor Prime Rib Dinner • Silent Auction  
 Cash Raffles • Knights of Columbus Challenge**

All proceeds help fund seminarian education and formation of the 13 men in our diocese currently discerning their call to the priesthood.

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