



THE BISHOP'S BULLETIN

True beauty

**brings us closer to the
reality of our Creator**

PES sisters **rally**
students and
teachers around
the love of Christ

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Speak **words**
of affirmation
to your children

FAMILY PRAYER

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Can there be
healing from
pornography
in marriage?

MARRIAGE MATTERS

PAGE 18



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

Discovering the beauty of God

Growing up on a farm, I was blessed to be able to see sunsets over Cannon Lake near Faribault, Minnesota. There was something about those frequent experiences of authentic beauty that raised my mind, heart, imagination and will to the creator of such marvels.

As a practical-minded farm kid, I knew things of such beauty didn't just create themselves, but that there needed to be a creator of such beauty. Pondering upon the creator of such beauty helped me transcend physical reality to that which is transcendent, God. As I sought out the truth behind physical beauty, I was led on the adventure of all adventures, the spiritual life—a personal relationship with the Creator of beauty.

Beauty helps us transcend (“climb over” in Latin) the limits of the physical world to that which is spiritual, to the Creator of such magnificence. Whether it be sunsets, mountains, campfires or other elements of creation, if we

ponder deeply on these physical realities, it ought to lead us to the creator of such beauty.

As I look back on growing up on the farm and then as a priest blessed to have a small cabin in northern Minnesota overlooking a small lake, I thank God for how the beauty of nature disposed me to seek beauty itself, the transcendent, God himself.

As we ponder the Transcendent One who created such beauty, we are then invited into a personal relationship with God. How blessed we are to be created in the image and likeness of God (cf. Gn 1:26-27) possessing an element of God's own beauty in each of our souls. Through Baptism, the sacraments, and many other graces God gives us, we are blessed to share in God's own life and receive his love poured into our hearts (cf. Rom 5:5).

As we open our hearts and minds to God's pure goodness through grace, we discover the beauty of God himself in him, others and ourselves.

As we journey through these summer months, may we enjoy the beauty of nature, the beauty of God, and the beauty of godly personal friendships with him and others and enjoy his beauty within us, which he so delights in.

JUNE

- 1 10:00 Confirmation for Pastorate 5 at St. Peter, Sisseton
- 4:00 One Vine, Many Branches Event, Aberdeen Civic Arena
- 5:00 Mass and celebration with Pastorate 4, Barnett Center, Aberdeen
- 2 1:30 Confirmation for Pastorate 7 at St. Lawrence, Milbank
- 3 Bishop's Charity Fishing Tournament, Big Stone City
- 8 4:00 Stational Mass, Cathedral of Saint Joseph*
- 9 1:30 Confirmation, St. Pius X, Onida, SS Peter and Paul, Pierre, in Pierre
- 10 Bishop's Charity Fishing Tournament, Lake Oahe Downstream Recreation Area
- 11 - 15 United States Catholic Conference of Bishops General Meeting
- 16 4:00 Stational Mass, Cathedral of Saint Joseph*
- 17 Discipleship Camp, Broom Tree Retreat Center
- 22 St Vincent de Paul Regional Conference, Sioux Falls
- 4:00 Stational Mass, Cathedral of Saint Joseph*

*Broadcast on Keloland TV or livestream via sfcatholic.org

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Officials of the Diocese of Sioux Falls

The Most Reverend Donald E. DeGroot has decreed the following appointments effective July 2, 2024:

Those who will be continuing ministry as senior priests:

Reverend Edward Anderson, from chaplain, Avera Prince of Peace, to senior status.

Reverend Richard Baumberger from parochial vicar of Holy Rosary Parish, Kranzburg; St. Michael Parish, Clark; Blessed Sacrament Parish, Florence; St. Henry Parish, Henry; St. Mary Parish, Bryant; Holy Name of Jesus Parish, Watertown; and Immaculate Conception Parish, Watertown, to senior status.

Reverend Joseph Forcelle from parochial vicar of Sacred Heart Parish, Yankton; St. Benedict Parish, Yankton; St. Wenceslaus Parish, Tabor; St. Leo Parish, Tyndall; St. John the Baptist Parish, Lesterville; St. George Parish, Scotland; St. Boniface Parish, Idylwilde; and St. Vincent de Paul Parish, Springfield, to senior status.

Reverend Gregg Frankman from parochial vicar of Christ the King Parish, Webster; Immaculate Conception Parish, Waubay; Sacred Heart Parish, Eden; St. John the Baptist Parish, Rosholt; St. John de Britto Parish, Britton; St. Joseph Parish, Grenville; St. Kateri Tekakwitha Parish and St. Peter Parish, Sisseton, to senior status.

Reverend Robert Krantz from parochial vicar of Church of Epiphany Parish, Epiphany (Canova); St. Ann Parish, Humboldt; St. Martin Parish, Emery; St. Mary Parish, Salem; St. Mary of Mercy Parish, Alexandria; St. Patrick Parish, Montrose; and St. Stephen

Parish, Bridgewater, to senior status.

Reverend Joseph Vogel from parochial vicar of Good Shepherd Parish, Centerville; St. Patrick Parish, Wakonda; St. Teresa of Avila Parish, Beresford; St. Agnes Parish, Vermillion; St. Joseph Parish, Elk Point; St. Peter Parish, Jefferson; St. Teresa of Calcutta Parish, Dakota Dunes; and St. Thomas More Newman Center, Vermillion, to senior status.

Those who will be entering senior priest status immediately due to medical reasons:

Reverend Paul Josten from parochial vicar of St. Bernard Parish, Redfield; All Saints Parish, Mellette; St. Ann Parish, Miller; St. Liborius Parish, Polo; St. Mary Parish, Highmore; and St. Thomas the Apostle Parish, Faulkton, to immediate senior status.

Those who will be serving in new pastoral and specialized/chaplaincy ministry assignments:

Reverend John Helmueller from parochial vicar of Assumption Parish, Dante; Sacred Heart Parish, Parkston; SS Peter & Paul Parish, Dimock; St. Ann Parish, Geddes; St. John the Baptist Parish, Wagner; St. Mark Parish, Lake Andes; St. Paul Parish, Marty; St. Paul the Apostle Parish, Armour; and St. Peter the Apostle Parish, Platte, to parochial vicar of St. Michael Parish, Sioux Falls and St. George Parish, Hartford.

Reverend Daniel Smith from parochial vicar of St. Michael Parish, Sioux Falls and St. George Parish, Hartford; and prison ministry to chaplain of Sanford Hospital and Avera Prince of Peace.

Deacon Timothy Dickes from deacon of the Cathedral of Saint Joseph Parish, Sioux Falls, to deacon of St. George Parish, Hartford, St. Michael Parish, Sioux Falls and prison ministry.

Deacon Jonathan Eckrich from deacon St. George Parish, Hartford, St.

Michael Parish, Sioux Falls and prison ministry to deacon of Cathedral of Saint Joseph Parish, Sioux Falls.

Deacon Mark Harriman from deacon of Our Lady of Guadalupe, St. Lambert, and St. Therese parishes, all located in Sioux Falls, to deacon of St. George Parish, Hartford, St. Michael Parish, Sioux Falls and prison ministry.

Effective at noon on June 1, 2024,

Monsignor Charles Mangan from spiritual director and faculty member at Mount Saint Mary's Seminary in Emmitsburg, MD to parochial vicar of St. Thomas the Apostle Parish, Faulkton; St. Liborius Parish, Polo; St. Mary Parish, Highmore; St. Ann Parish, Miller; St. Bernard Parish, Redfield; and All Saints Parish, Mellette.

Effective at noon on August 1, 2024, **Reverend Timothy Smith** on completion of canon law studies through Saint Paul University in Ottawa to judicial vicar for the Diocese of Sioux Falls and parochial vicar of St. Mary Parish, Dell Rapids; St. PetParish, Coleman; SS Simon and Jude Parish, Flandreau; and St. Joseph the Workman Parish, Huntimer.

Effective at noon on August 1, 2024, **Reverend Gregory Tschakert**, while remaining parochial vicar of Sacred Heart Parish, Westport; St. Thomas Aquinas Newman Center, St. Mary and Sacred Heart parishes in Aberdeen; St. Elizabeth Ann Seton Parish, Groton and St. Joseph Parish, Turton, will be relieved of his responsibilities as judicial vicar for the Diocese of Sioux Falls.

Thank you for holding each of these priests and deacons in prayer as they undergo these transitions in their ministry.

Respectfully submitted,



Thad Pals, Chancellor

Diocesan priests celebrate anniversaries



65TH ANNIVERSARY
Monsignor James Andraschko

Monsignor Andraschko was born in Grand Forks, North Dakota, and was raised in Watertown. He was ordained on May 24, 1959, after attending Nazareth Hall prep seminary and two years of college. He has served in many parishes around the diocese. Most notably, he was the founding pastor of Holy Spirit Parish in Sioux Falls, where he remained pastor for 17 years. In his retirement, he winters in Arizona, where he assists with Mass and other liturgies in Sun City. During the summer months, he can be found helping out at Holy Spirit Parish in Sioux Falls.



60TH ANNIVERSARY
Father Jim Bream

Father Bream was raised on a farm near the west side of Sioux Falls. He attended country grade school and then Cathedral High School. He was ordained on May 24, 1964. Father Bream has served at many parishes across the diocese. Notably, he was pastor at St. Therese Parish in Sioux Falls, where he assisted families during a strike at John Morrell meat packing plant. In his retirement, he resides and ministers at Avera Prince of Peace in Sioux Falls.



25TH ANNIVERSARY
Father John Short

Father Short was raised on a farm near Aurora. He attended lower elementary at the Catholic school in Elkton before graduating from Elkton Public School. He was ordained on June 11, 1999. His assignments have included parishes in Mitchell and Watertown and surrounding communities. He currently serves as pastor of Pastorate 3, which includes the parishes in Redfield, Mellette, Miller, Faulkton, Polo and Highmore.



25TH ANNIVERSARY
Father Ken Lulf

Father Lulf was born in Gregory. His family moved to Jefferson, where he attended elementary school at St. Peter Catholic School. After graduating from Jefferson Public School, he attended the University of South Dakota, where he obtained a degree in accounting. Answering God's call to the priesthood, Father Lulf was ordained on June 11, 1999. He has served at parishes in Yankton, Mitchell and in many parishes in the northern part of the state. He currently serves as pastor of Pastorate 5.



True beauty brings us closer to the reality of our Creator

St. Anthony Padua, Hoven.

By Katie Eskro

We can all picture in our mind a bride on her wedding day: the white dress, fresh flowers, joyful face, radiant glow. We can also think about the wedding vows made between bride and groom, promising a covenant to each other that will last their lifetime.

The marriage liturgy is filled with beauty—from the clothes to the rite to the virtuous relationship the union is built upon.

Now think of St. Teresa of Calcutta's face.

Wrinkled, lined, leathery, tight. A face you wouldn't expect to say is beautiful, and yet, her face is considered by many one of the most beautiful, because it is a face that we know loved well, served and sacrificed for others, and lived her whole life for God. Her body may have been frail and small, but because of the way she lived, her life was beautiful.

What is similar between these two examples of beauty? Is it our eyes and experiences that define these as beautiful, or is there something that unites both of them in beauty?

The idea of beauty has been increasingly muddled in our modern times, and its nature has been a point of conflict and disagreement among philosophers for decades. It's a conversation that's easy to pass over and not think too much about, but it is something we, as Catholic Christians living in the 21st century, shouldn't disregard.

The basic philosophy surrounding beauty means a great deal to how we see the world, and a proper understanding of beauty draws us closer to God, each other and the Church. It could even lay the foundation for evangelizing and conversion.

Beauty, along with truth and goodness, is one of the main transcendentals (a transcendental being something that draws the human heart beyond this world). "Reality and existence are distinguished by the transcendentals," says Father Andrew Dickinson, vicar general for Set Ablaze and pastor of Pastorate 7.

The more we experience the realities of truth, beauty and goodness, the more we deep dive into what is real. "Beauty is the transcendental that typically first draws us into the reality," Father Dickinson says.

WHAT IS IT?

The modern view of beauty is that it is subjective and based on a person's taste. "Beauty is in the eye of the beholder," is a modern maxim and summarizes the underlying philosophy of our culture and times. Ancient philosophers Plato and Aristotle, and Catholic philosophers and theologians St. Thomas Aquinas and St. Augustine, disagree with this modern view of beauty.

The ancient philosophical and Catholic view of beauty is that it is an objective reality experienced by a person or a subject. "Beauty is objective insofar as it has objective and identifiable components," says Father Dickinson. "It is subjective insofar as it is something a human person—a subject—receives.

"Making man the measure of all things is a fine definition of selfish pride that denies reality and has led us to the great evils of the past 100 years and more," Father Dickinson continues. "When man becomes the measure, he is repeating the lie of the devil in the Garden of Eden: 'If you eat this fruit, you will be like God, deciding for yourself what is good and evil.'"

Therefore, beauty is an objective reality that we encounter subjectively. Art, music, nature, goodness and truth are all realities that can be beautiful. In the example of the art form of poetry, a beautiful poem is going to follow the rules of poetry such as meter, language, grammar and punctuation. If it does not, it will not be beautiful.

However, just because a poem follows form and is inspired by truth and therefore objectively beautiful, it does not mean that every person who reads that poem will see the beauty of it. A person may be in a hurry when they read it and not properly dig into the meaning. They also might not be learned in the rules of poetry and that could get in the way of perceiving it as beautiful. This is where the person, or "subject," comes into play in experiencing beauty.

What is important to understand is that beauty has a definite existence based on reality, not chosen by people. "We cannot simplify this question by thinking of beauty as something that can only be known by individual persons," Father Dickinson says.

He also says that viewing beauty as individual preference or taste removes us from relationship and community. If beauty is relative, "We can not argue or discuss with one another about what aspects of beauty a particular work has," Father Dickinson says.

BEAUTY AND US

Beauty is an objective reality, and yet it is perceived by people with different tastes, preferences and educational backgrounds. The person receiving or perceiving beauty matters greatly. Beauty doesn't change, but since people are different, they will perceive beauty differently. And since even individuals change, our own views of beauty can change as well.



St. Teresa of Calcutta (public domain)

My friends and I love to decorate and rearrange our houses. A lot of us prefer the mid-century modern style of design, while others prefer farmhouse, boho, eclectic or modern styles. None of these styles are objectively more beautiful than another. Rather, if you look closely, all of these styles share the same underlying design rules. Even though our personal preferences might be different, the same beauty laws attract us.

“All people intuitively are attracted to beauty in the same way, particularly hallmarks which include but are not limited to order, harmony, glory and splendor,” Father Dickinson says. “In our day and age, this can be confusing, though, as there have been deliberate and concerted efforts to disrupt the meaning of beauty. Yet these hallmarks of beauty can be found across cultures and centuries.”

Father Dickinson also stresses that beauty and goodness are intricately linked together. “These hallmarks are not enough,” he says. “They distinguish beauty, but beauty is not reducible to it. Beauty must also correspond to goodness.”

In the case of decorating and maintaining a home therefore, it is not only the stuff (however tastefully placed) that makes it beautiful; it is the desire of the person creating the space to be enjoyed by their family, to be lived in and for relationships to grow and mature within. A house that follows the hallmarks of beauty but where keeping a sterile cleanliness is more important than maintaining the relationships within is not really a beautiful house at all.

“The beauty of the human heart is found through the demonstration of goodness, such as the sacrifice of one friend for another,” Father Dickinson says. “Rather than being an exception to the hallmarks of beauty mentioned above, the beauty of human action fulfills these hallmarks *by* action.”

There are four main steps to perceiving and taking in beauty for the human person: sensing, becoming aware, allowing wonder, and moving toward reality.

Beauty attracts us through our senses. We might hear a beautiful piece of music or see a majestic view in nature. If this experience moves us enough and we pause, we become aware of the movement of this beauty within us. It might bring with it a sentimental feeling, and if we turn this feeling into an outward expression, it brings us to an experience of wonder and awe. Who is the cause of this beautiful landscape? Someone beyond us. And if we take the time to ponder this wonder, it leads us to reality and ultimately to God.

Truly letting beauty sink in deeply takes all of these steps. If we stop and only appreciate beauty without going deeper, it stays as a nice moment or sentimental memory without turning us to a bigger, more full reality of who we are and who God is. If we allow beauty to penetrate us, it changes our hearts and directs our passions. “[Beauty] cannot just be subjective in our feelings but must have a correspondence in reality,” Father Dickinson says.

AN EDUCATION TO BEAUTY

If beauty is objective but relies on a subjective response to be perceived, then it is important for us to educate ourselves to beauty. “The world will never starve for want of wonders,” G.K. Chesterton wrote, “but only for want of wonder.” Beauty is all around us, but do we see it?

“Since we live in a fallen world ... there is a need for an education in beauty,” Father Dickinson says. “What can often be intuitive can be later rejected due to the darkness of our senses and intellect caused by sin.” Father Dickinson thinks this need to be educated in beauty has grown in our modern times where “we have begun to divide goodness and beauty.”

Though not a complete list, there are three steps that could be used to grow an awareness of beauty in our lives.

The first is, be ready to be surprised. We often run our days at such a fast speed that we don’t have time to be surprised. One way to grow in this step is to observe a child and go at their pace for a few minutes. A 3-year-old



child is adept at “stopping to smell the roses.” If we slow down for a moment to their pace, we will see more of the beauty around us.

Being surprised also might look like a quick, unplanned pit stop in our day. Our lives don’t have to be constantly slow or snail-paced in order to see beauty. But when something strikes us, like a view or something someone says, do we have the awareness to stop and fully take in what is happening?

After the initial moment of something unexpected happening, the next step is to be aware of an interior response and to not dismiss it. Sometimes something might happen, and we might pause for a moment to appreciate it, but then we quickly throw it off as coincidental or unimportant.

What if these sparks of beauty in our life aren’t just coincidence, but one of God’s ways of interacting with us? If we can stop for long enough to feel our insides moving toward consolation and wonder, we can recall that these moments are from God.

Once we have paused and are aware of our interior response to the beauty of the moment, we must go one step further and turn our wonder to contemplation. This final step turns us from enjoying the beauty within our own self to directing a response outward to God. It might begin a conversation with God, or might usher in a moment of wonder and awe, reminding us how great God is and how small we are.



BEAUTY IN THE CHURCH

An education to beauty can and should also happen from within our holy spaces, in particular Catholic churches. The sanctuary is meant to be a living catechism, and places like St. Peter’s Basilica continue to draw tourists because of the beauty of architecture and design.



Father Andrew Dickinson is pastor of Pastorate 17.

The liturgy of the Mass, with its symmetry of word and eucharistic feast, music, smells of incense and candles, and the bodily gestures we use to help us enter in and pray, all are beautiful ways that can draw us further into the sacrifice of the Mass.

The sacraments are similar, with simple physical signs of an invisible reality. The sensory experiences of the sacraments, like seeing the waters of Baptism being generously poured over the head of an infant draws us into the beauty of being cleansed from sin and welcomed into the Christian family.

We also should experience the goodness of the Church through the hospitality and holiness of her people—people who are merciful, striving for virtue, willing to be vulnerable, and risking themselves to grow in relationship with God and each other.

The Church has always, and will forever, intricately connect beauty with the goodness and truths of our faith. For many, beauty is a catalyst for joining the Church and growing in relationship with Jesus. Every moment of beauty we receive is a gift from God reminding us of his goodness and faithfulness, even in the often ugliness and messiness of our lives.

From a bride on her wedding day to the wrinkled face of St. Teresa of Calcutta, we can begin to understand and appreciate what beauty is. It is written all over God’s creation. Everything he created is infused with his design of beauty, and this beauty is an invitation for us to embrace reality and enter further in relationship with our Creator.

His glory is the ultimate beauty.

Katie Eskro is a member of Sacred Heart Catholic Church in Aberdeen, where she works as coordinator of Catechesis of the Good Shepherd. She has a degree in journalism and is pursuing a master’s degree in philosophy.

PES sisters rally students and teachers around the love of Christ



Immaculate Conception, Watertown



St. Agnes, Vermillion



Sacred Heart, Yankton



Immaculate Conception, Watertown



St. Joseph School, Pierre



Sacred Heart, Yankton

Joyful. It's the word most often used to describe the vibrant, energetic Pro Ecclesia Sancta (PES) sisters of Sioux Falls. Since they arrived in the diocese in 2021, the sisters have been spreading their joy and promoting the call to holiness for hundreds of school-age children. Beginning last fall, the sisters made visits to various schools and held several retreats, which allowed nearby schools to participate.

“The idea is to support our teachers and schools in the spiritual formation of our kids,” said Sister Eileen. “The goal of the visits is to remind our children of how much God loves them and that he wants to be their friend. It was a joy for us to share with the kids, to get to know them, pray and sing together and have lots of fun.”

That joy had a lasting and profound impact on the students and teachers.

“The PES sisters visited Pierre in October to meet with our students about the Eucharist, as well as provide resources and inspiration for the teachers,” said Becky Walsh, principal at St. Joseph School in Pierre. “Their presence had a welcoming effect on the students and staff. The students were drawn to them. They were such a positive example of their religious vocation and stirred up quite a lot of thought among the students. The PES sisters provided guidance to our teachers on how to pray as an individual and with their students. They are such a powerful example of the joy that is found by following Christ!”

The radiant faces found in these pictures express more fully what words can only allude to: true, lasting joy is found in Christ. Through the trials and snares of the world, may this joy found in our youth never falter.



St. Agnes, Vermillion

Christian fatherhood is the door to a beautiful life

By Jake Geis

“My heroes have always been cowboys,” says the old Willie Nelson song. American culture is fascinated with this figure, even if those of us that “cowboy” today know the greatest danger isn’t bandits but an angry momma cow. And for most men today, that handsome figure of the lone cowboy, risking life to bring good to a difficult time, seems distant. Very little feels dashing about fixing a leaky water tank, punching eight hours on the time clock or changing diapers. Our heated homes with soft mattresses are a far cry from crawling into a bedroll under the prairie sky.

But for many of the men reading this column, we rank above this celebrated figure to a handful of small people. Ask any little child who’s the toughest man alive, and I’ll bet you they’ll respond with, “My dad!” They’ve watched him loosen a bolt they thought was stuck, experienced zero gravity as he flung them into the air, and felt the safety of his embrace as he caught them on the way down. In a child’s mind, daddy is unstoppable.

We might look at this hero worship as a cute nuance of childhood and nothing more. But exploring deeper should give us pause. Do we deserve this elevation?

Most likely not. Actually living as a hero father is a radical departure from self-absorbed modern Western culture. It requires us to put our wife and kids first, and our wants second.

For a heroic alternative, consider St. Joseph as the model. Wedding the pregnant Mary was not his ideal situation. Hiding in Egypt to protect Jesus was no cakewalk either. And despite his immense responsibility and privilege of being the earthly father to the Messiah, he never boasts of it; he lives a quiet life. His actions show his priorities—God, family and then himself.

If we are serious about being the kind of father our kids think we are, our actions should show it as well. Our own words can be our report card. If someone asks how involved you are in your children’s life, can you list specific examples of what you do every day with your children, or

is parenting an occasional activity? Saying, “I try to help my wife with the kids” is a lame statement. It implies she does the lion’s share of the work of parenting and you are just the backup quarterback. What is keeping you from doing this important job?

For some men, it’s an idle diversion. Put a screen-time app on your phone and see how many hours per day you are absorbed in it. Ask yourself which you know better—the Twins starting lineup or your kids’ teachers?

Work itself is good, but it shouldn’t be a god to us. If you’re the guy working 12-hour days to stave off the wolf at the door, this doesn’t apply to you; you are sacrificing greatly just to keep your family above water. But if skipping overtime won’t lead to an eviction notice, take a hard look in the mirror. Why are you working 80-hour weeks or taking on that next quarter-section to farm? The world is awash in successful businessmen, but it is desperately short of good fathers.

An additional hurdle is the culture that views fatherhood as unglamorous. Going to your kid’s concert is a chore, working until midnight gets you a pat on the back. The dad is the punchline of every sitcom. Fathers’ Day is considered a joke, supposedly celebrated with a dorky tie.

But what should we expect from a world that is filled with cynicism and ugliness? The irreverent and outrageous are hip, pleasure trumps joy and self-sacrifice is for losers. No wonder depression is at an all-time high.

Yet, Christian fatherhood offers us a door to something better. St. Joseph missed out on many pleasures of this life, but he gained decades with his ever-gracious wife and his precious son. By practicing the self-giving love of a good father, you, too, can see true beauty in the ordinary life. The giggles of your children during playtime are the balm that heals countless scars on our heart.

The hero cowboy in Willie’s song is a wretched figure. The hero dad is beloved, remembered for generations. If you ditch the self-absorption of today’s culture and embrace the self-sacrifice of a fatherhood like St. Joseph’s, you will find beauty, peace and joy in the eyes of your children that will surpass any pleasure this fickle world offers.



Jake Geis is a freelance writer and parishioner at Holy Spirit in Mitchell. He is a husband and father who has taught religious education and led youth groups over the years.

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SATURDAY AUGUST 3

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Have we lost our sense of sin?

Q

How can I talk with my friends and family about sin in a way that they'll listen to me? It seems like whenever I say the word "sin," I get eyerolls and/or a glazed-over look.

A

This is, unfortunately, an all-too common reality. It has been observed for quite some time now that our culture has lost a sense of sin, which makes it difficult to talk about the significance of Jesus' coming as man and his death on the cross and resurrection. After all, if there is no such thing as sin, why would we need a savior? Was Jesus' horrific and tortuous death a colossal waste of time, energy and blood?

Surely not. And yet, we do face a difficulty in helping people in our cultural moment understand the reality of sin. What might we do about it?

Let's begin by recognizing that although sin, as traditionally understood by Jews and Christians, may not

be understood or accepted, the idea of certain behaviors or practices being taboo or out-of-bounds most definitely remains a reality. In every culture and society, there are certain things "good people just don't do," so to speak. That's as true in the most secular American metropolis of the 21st century as it was in the most Catholic European village of the 13th century. We just don't call those behaviors or practices "sin."

So when talking with others about the biblical idea of sin, we can point out that even today, we recognize there are certain things that are, well, *sinful*, even if we don't use the word "sin" to describe them.

We might go on to ask others to explain *why* certain things are wrong to do, and most often, the similarities to the biblical sense of sin and modern taboos continue to become clear. How? Because most people will say the things that are wrong are wrong because they are harmful to people (usually others, but often to the one doing them as well). Things that are taboo are such because they hurt people.

In a certain sense, then, modern taboos are a failure to love. Not "love" in the sense of strong affections for a

person, but “love” in the sense of wanting what is best for another person (in theological language, to love is “to will the good of the other”). Because harming another is not what is best for them, so to speak, harming them is a failure to love them.

Here the connection between modern taboos and biblical sin is clear, in that sin is, as the Catechism of the Catholic Church (CCC) explains, “[a] failure in genuine love” (CCC 1849). Things that are sinful aren’t sinful because the Bible or the pope said so. They are sinful because they are a failure to love others, whether that be God, our neighbor, ourselves or some combination of these.

To describe an action as sinful, in other words, is synonymous with describing it as “unloving.” And that is a comparison between modern taboos and biblical sin that many people today will understand.

The difference between sin and taboo, however, comes in when we consider the *rationality* of these two concepts (sin and taboo). To be clear, we do not mean that committing sin is rational; in fact, the Catechism says that committing sin is an *offense against reason* (CCC 1849). Rather, we mean that the *concept* of sin is a rational one, and more rational than that of a taboo.

Why? Because what makes an action taboo is arbitrary, but what makes an action sinful is not. Consider: when it comes to a taboo, who decides what makes a given action taboo? By what moral or philosophical analysis can one arrive at the conclusion that a given action is taboo? There is none.

Not so in the case of sin. With each and every sin, we can explain why and how that action is sinful. Remember, to sin is to fail to love. So with every sinful act, we can demonstrate by reason how that action is a failure to love.

The key, then, to explaining “sin” to others is to show them the similarities between “sin” and “taboo,” but then to show how it is that a particular sin is in fact a failure to love.



Be sure to check out the additional resources at sfcatholic.org/answer.

If you have a question you need an answer to, email 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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Speak words of affirmation to your children

Last month, we began considering the five love languages: physical touch, words of affirmation, quality time, gifts, and acts of love. We explored communicating the Lord’s love using the Shema (Deuteronomy 6) template: repeat, recite, bind and write. This month, we explore the love language of words of affirmation.

The best way to speak words of affirmation and love, especially to younger children, is to unite our words with affectionate feelings and physical closeness. We train them to know our love and God’s love for them when we connect our words of encouragement with warmth and affection.

There is a precious conversation in the book “The Help” by Kathryn Stockett where Abileen, the maid, holds Mae Mobley, the 3-year-old daughter of her employers. She is face to face with Mae Mobley; as she rocks her, she repeats to the child, “You is kind, you is smart, you is important.” And Mae Mobley recites them back to her. Mae Mobley, ignored by her parents, only had Abileen to nurture her. She loved Mae Mobley and knew she needed verbal affirmation to counter her mother’s intolerance of her. Encourage means to instill courage; Abileen instilled courage into Mae Mobley; those words of affection and endearment communicated to Mae Mobley: I care about you. They nurtured her inner sense of worth and security, which she would never forget.

Gary Chapman writes, “Affection and love mean expressing appreciation for a child’s very being, for those characteristics and abilities that are part of the person’s total package.” This is different from praising a child for what they do, such as achievements and conscious attitudes. When we recognize their character, we affirm who they are and how God created them uniquely. We instill courage and envision a unique future for them when we bless them with our words. How can we do that?



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

The Holy Spirit, our Counselor, comes through

with good counsel as we meditate on the Word of God. The Books of Wisdom are timeless with counsel. The Spirit also uses others’ knowledge and insight to guide us; Gary Chapman is a reliable voice to listen to.

Affirmation

When you observe a characteristic you want to affirm in your child, say, “God created us in his own image; you are God’s masterpiece!” (Gn 1:27; Eph 2:10). I can see the image of Jesus in you when you ... Or I feel like I’m looking at Jesus when you act ... do ... (mention their acts of mercy, service and sacrifice).

Highlight your child’s natural inclinations: I appreciated how you showed kindness to ... or I liked your positive attitude during ... Your choice reminded me of something God tells us to do: *Say what helps build others so that you make them feel better about themselves* (Eph 4:29).

Leaning toward your child when you listen to them communicates interest. Holding them as you plan your day communicates camaraderie. Keeping your eyes fixed on them (instead of media) while you talk with each other communicates, *you are more important to me than anything else; I enjoy you, I like listening to you, I love you!*

Affirm your child’s being when you are running errands or doing chores together: You are so refreshing to be around; it makes me smile, and I bet God smiles, too, as we hang out with him (Prv 11:25).

Regular conversations with our older children about the future can help to assuage any fearful or doubtful mindset they have about themselves. Dream with them and verbally affirm what they enjoy doing. Encourage them in ways that allow them to pursue their dreams. You can text them regularly or leave a note, where they will see it, about their dreams. A possible script: “I enjoy observing what you are becoming because I know the Lord has plans to make you happy and others happy.” You may want to jot down a personalized scripture for them: “For I know the plans I have for [name],” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future” (Jer 29:11).

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

God made man and woman as a gift to each other

By Shannan McQuade

Right away in the book of Genesis we read, “God created mankind in his image, in the image of God he created them; male and female he created them” (Gn 1:27). Male and female were created in the image and likeness of God, but they were created differently.

In taking a deeper look into the creation account, we discover that man was created first, and he was given all living creatures as companions. However, none of them was suitable. After God creates woman, Adam exclaims, “This one, at last, is bone of my bones and flesh of my flesh” (Gn 2:23). He has found a proper companion to accompany him in life. Thus, we can now see that man and woman were created different but complementary in a manner that they become suitable companions.

In St. John Paul II’s “Theology of the Body,” he writes, “The body, which expresses femininity ‘for’ masculinity and, vice versa, masculinity ‘for’ femininity, manifests the reciprocity and the communion of persons. It expresses it through gift as the fundamental characteristic of personal existence” (“Man and Woman He Created Them” 14.2). In the reciprocal gift of masculinity and femininity, there exists a beautiful communion of persons. This is the ultimate goal of married relationships.

However, it’s important to recognize the beauty of masculinity and femininity even apart from marriage. Firstly, coming to understand the gifts that masculinity and femininity have to offer help us to better understand our brothers and sisters in Christ. We begin to approach the Body of Christ in a new light by recognizing the gifts we all bring by our very natures.

Looking more specifically at dating and married relationships, if we understand masculinity and femininity, we approach the relationship differently. St. John Paul II writes, “The human body, with its sex—its masculinity and femininity—seen in the very mystery of creation, is not only a source of fruitfulness and of procreation, as in the whole natural order, but contains ‘from the beginning’ the ‘spousal’ attribute, that is, *the power to express love: precisely that love in which the human person becomes a gift* and—through this gift—fulfills the very meaning of his being and existence” (“Man and Woman He Created Them” 15.1).

When man and woman are given the freedom to be fully man and fully woman, they find their being and existence. For example, in understanding the motherly nature of woman, we can see how she finds her meaning in life when she bears children and cares for them. In the same manner, when man is provided with the opportunity to provide for and protect his family, he finds his meaning in life. In dating and married relationships, partners find the most fulfillment when they are given the freedom to be a gift of themselves to the other in a manner that is compatible with their masculinity and femininity.

These ideas are very countercultural to our society today. Society loudly expresses that man and woman can be anyone and anything they want to be. They quickly throw stereotypical gender roles to the wind. However, the Church as a whole is countercultural, so we shouldn’t let that discourage us.

Furthermore, in *Gaudium et Spes* we read that, “man cannot fully find himself except through a sincere gift of himself” (GS, 24). The sincerest gift of oneself is through being who they were created to be. We are called to give fully of our masculinity and femininity. In giving fully of ourselves, we become more aware of who we are and what it means to be man and woman. In discovering more of who we are, we can give more of ourselves, and the cycle continues.

In this cycle, man and woman find purpose and meaning to their lives. We should be encouraged to do “manly” things and “womanly” things because it is in doing those things that we discover more of who we are.

The beauty of masculinity and femininity is discovered when it’s reciprocated because it becomes more fully alive. We must allow ourselves to live out our masculinity and femininity in our everyday lives so that others might witness the joys of manhood and womanhood.



Shannan McQuade is the director of faith formation at St. Katharine Drexel Parish in Sioux Falls. She holds degrees in theology and in evangelization and catechesis and is pursuing her master’s degree in theology.

CAN THERE BE HEALING FROM PORNOGRAPHY IN MARRIAGE?

By Mikaela Pannell

This month, we wrap up our three-part series about pornography and marriage. If you missed the first two installments of the series, you can find them in the April and May issues. 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 yes! Healing is absolutely possible. The first step in healing, though, is acknowledging that there is a wound.

What if you and/or your spouse are using pornography? What if you're stuck in a rut and think that looking at porn will help you get out of it? What should couples do?

BREAKING FREE

"Confession is always the first line of defense," Father Kevin O'Dell, parochial vicar for Pastorate 18, says. Whenever we are stuck in sin, we should run to the Sacrament of Reconciliation. Inviting God into our most

wounded places will make the healing process move forward.

As spouses, it is important to support your partner in the pursuit of healing. Father Kristopher Cowles, parochial vicar for Pastorate 22, observes that this is a real call for spouses. "Allowing that person to actually receive healing ... and enter into this with a real sense of true intimacy."

With Father O'Dell's background in addiction work, he offers a reason for hope. Certain behaviors create neural pathways, making those habits difficult to break. However, "over time, if you stop doing it, those shortcuts disappear. And that's in the brain," Father O'Dell says.

He explains that the pathways, or shortcuts, in the brain that are forged by porn use can be healed when a person completely stops using. This shows that it is possible to break free from pornography addiction, and that you can have a healthy marriage even after having used pornography in the past.

He does issue this reminder, however. "If you're addicted to pornography, and you're a male, how are you going to resist the temptation to look at a

woman you know with lustful eyes? How are you gonna be able to avoid that? The only way that I think you can avoid it is number one, be sober. Number two, be about the process of building virtuous behavior in your life," Father O'Dell says.

Because porn destroys self-control, curbing the appetite can only help your marriage. It is an exercise in employing the fruits of the Holy Spirit, which is a necessary quality to have as a married person. You can build holy behavior on your own, but it is much easier to cultivate a virtuous life when you have support from like-minded people.

"Having others who walk with us is so incredibly important, and who keep us accountable," Father Cowles says.

Contrary to popular belief, pornography use affects both sexes. For men, having other men who acknowledge the harm of pornography and want to see you succeed in fighting the good fight is imperative. Similarly, Father



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

Cowles acknowledges that for women struggling with pornography use, it can be “very, very isolating,” which makes it critical for them to also have support from others as they fight it.

There is always a light at the end of the tunnel. Father Cowles gives this piece of hope for those working through the healing process: “Often times, as they’re coming off of it, while it’s very very hard, what all of the sudden begins to happen is they rediscover the beauty and the gift of their spouse. They begin to appreciate the reality that is in front of them once again, and to love the person in front of them in an authentic way.”

In breaking free from pornography, couples are almost regifted their spouses, because they’re beholding them or are themselves being beheld in a way they may not have been in a long time.

SPICING IT UP

Adding porn to the relationship is not necessary. Reviving your marriage is possible without it by using other ways to spice up your romantic life. Father Cowles has some advice.

“For a lot of people who are looking to spice up their relationship, the spicing up the relationship can obviously happen by adding spontaneity to their dates, planning out and doing things they haven’t done since they were engaged or before they were

engaged,” he says. “Surprising each other with gifts and with dates and with locations and doing things they haven’t before. Of connecting on that much deeper and profound level.”

In fact, taking pornography out of a marriage will help

regain a fresh perspective on the relationship. Keeping porn out prevents immeasurable harm to your marriage.

If couples feel like they aren’t on the same page in their marriage, or perhaps even like they’ve fallen out of love with each other, it would be a good idea to re-examine personal motives and goals within their hearts.

“If the ultimate goal within the intimacy between a couple is purely pleasure, then they’ve probably lost sight of love ... and if the ultimate goal is love, then the pleasure that comes from that is typically going to be much more enjoyable,” Father Cowles says.

It can be really easy to fall into habits that place your desires above those of your spouse, so at times, a reality check is necessary to make sure you’re loving your spouse in the best way possible.

STAY STRONG

For those who have never used pornography but are feeling tempted, or those who have used in the past and are feeling the tug to go back, make sure to seek support. The Church is full of people who are here to see each other succeed in the journey toward sainthood. There are many resources to help you succeed, starting with the Chastity Support Group, which both Father O’Dell and Father Cowles are involved with. Reach out to one of them to get started.

We serve a great God whose forgiveness and healing know no bounds. If you and/or your spouse are struggling with pornography use, come to the Lord now to begin your journey toward healing.

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.



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

ANNIVERSARIES

ABERDEEN

Ken and Nancy Tiffany, 50th anniversary, June 1, St. Mary Parish.

ALEXANDRIA

Jerome and Judy Hoffmann, 65th anniversary, June 3, St. Mary of Mercy Parish.

BRANDON

Paul and Diane Bosch, 50th anniversary, June 1, Risen Savior Parish.

MILBANK

Daniel and Linda Kasuske, 50th anniversary, June 29, St. Lawrence Parish.

MITCHELL

John and Teresa Sullivan, 50th anniversary, June 7, Holy Family Parish.

John and Judy Thompson, 60th anniversary, June 6, Holy Family Parish.

ONIDA

Tom and Nola LaRosh, 50th anniversary, May 3, St. Pius X Parish.

YANKTON

Larry and Irene Hames, 60th anniversary, June 29, St. Benedict Parish.



For pictures, go to sfcatholic.org/bishopsbulletin or scan the QR code to visit our website.

Anniversary Submission Guidelines

We accept anniversary submissions for the following anniversary years: 25, 50, 55, 60, 65, 70 and 75. We include them in the issue of the month of the anniversary or the following month’s issue. Submissions received for later issues will not be included. Photos will only be included in the sfcatholic.org website edition. Send a color photo, your anniversary information and a self-addressed, stamped envelope by June 12 for inclusion in the August 2024 edition to:

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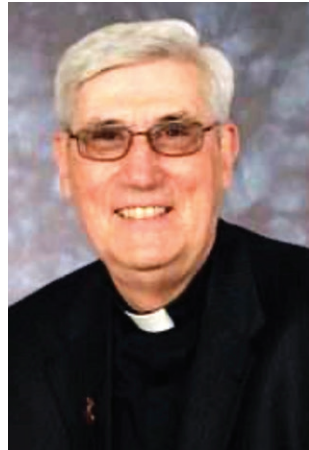
Or email to:
bwingen@sfcatholic.org.

Deacon Leon Joseph Cantin dies at age 83

Deacon Leon Joseph Cantin, 83, died on March 14, 2024. Mass of Christian Burial was held on March 19 at Christ the King Catholic Church in Sioux Falls.

Leon Cantin was born on Nov. 2, 1940, to Leo and Mabel Cantin on a farm near Jefferson, South Dakota. He attended St. Peter Catholic School and Jefferson High School. After graduating high school, he attended college at Yankton College where he earned a bachelor's degree, the University of South Dakota where he earned a master's degree, and Mount Marty College, earning a master's in pastoral ministry in 1999.

Leon served as a teacher and coach at Yankton High



School, an assistant professor at Yankton College, a special agent with the Federal Bureau of Investigation and chief of police in Yankton. He was also a department head and assistant baseball coach at Mount Marty College.

He was ordained for the Catholic Diocese of Sioux Falls in 2000 after discerning a vocation to the permanent diaconate. After ordination, Deacon Cantin spent time working with people struggling with addiction as well as serving at Christ the King Parish in Sioux Falls and St. Benedict Parish in Yankton.

He is survived by his wife Judy, son John and daughters Amy and Susan, as well as his brothers and grandchildren. He was preceded in death by his parents.

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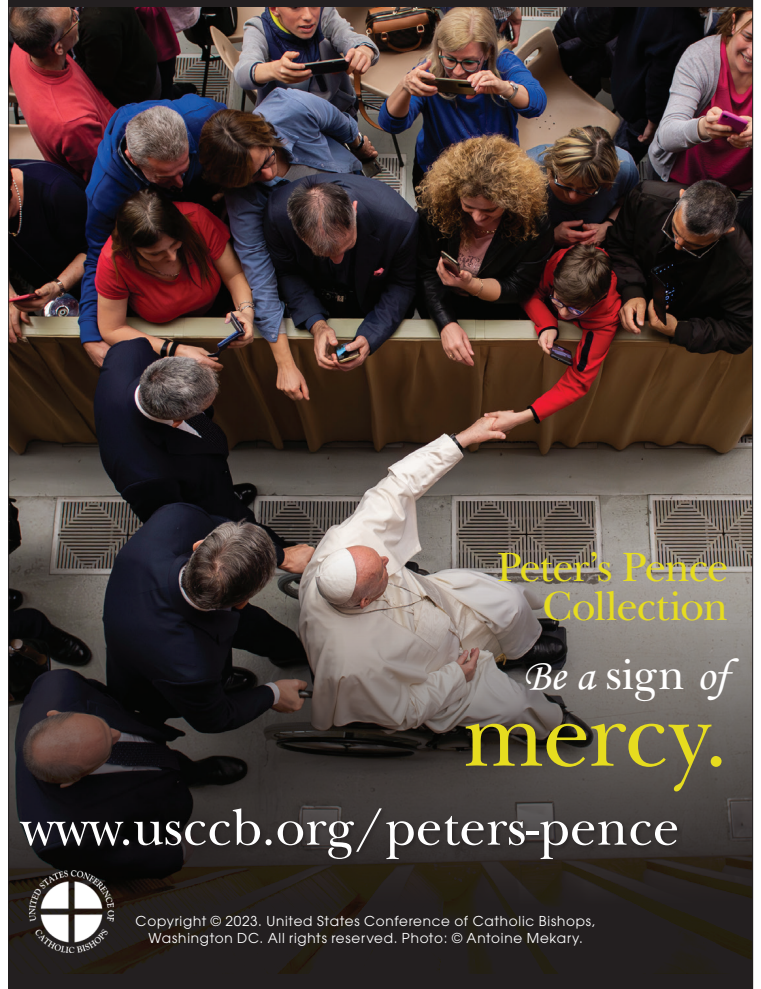
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Sister Emily Meisel dies at age 91

Sister Emily Meisel, 91, a Benedictine of the Mother of God Monastery in Wattertown, died on March 11, 2024. Mass of Christian Burial was celebrated at the Mother of God Monastery. Burial was at the monastery cemetery.

Sister Emily was born on Sept. 14, 1932, in Flasher, North Dakota, to Lewis and Pauline (Dolderer) Meisel and given the name Clara Virginia. She was the sixth of eight children and grew up on a ranch near Selfridge, North Dakota. She attended high school at Mount Marty in Yankton and entered the Sacred Heart Convent in Yankton at the age of 16.

Sister Emily taught elementary school for 23 years (in Dimock, Zell, Polo and Aberdeen and in Richardton, North Dakota) and obtained several degrees: a bachelor's degree from Mount Marty College, a master's degree in education from University of North Dakota, a certificate in spirituality from St. Louis University, and a master's degree in spirituality from Holy Names College in California.



On June 15, 1961, she became a founding member of the Mother of God Monastery and began working in spiritual direction and retreat work. In 1979, she began new ministries in spiritual direction and retreat work, and was the formation director for the monastery until 1987. After a sabbatical, Emily served as retreat director at monasteries in Winnipeg, Manitoba and Richardton.

Sister Emily returned to the monastery in 1999, serving as the director of the spirituality center, spiritual director and a member of the monastery vocation and formation teams. She was the assistant prioress of the monastery from 2000 to 2005.

She is preceded in death by her parents, siblings Carl, Robert, George, Martin, Mary and Erika. She is survived by her brother Jim and his wife Carolyn, and sister Pauline West, many nieces, nephews, friends and the sisters of Mother of God Monastery.

Sister Jeremy Sitter dies at age 87

Sister Jeremy Sitter, 87, a Benedictine of the Mother of God Monastery in Wattertown, died on March 27, 2024. Mass of Christian Burial was celebrated at the Mother of God Monastery. Burial was at the monastery cemetery.

Sister Jeremy was born on March 18, 1937, in Buxton, North Dakota, to John and Mary (Scholand) Sitter and given the name Angela Marie. She was the second of six children and grew up on a farm near Ipswich, South Dakota. She attended the parish school at Holy Cross and graduated high school from Ipswich High School.

Sister Jeremy entered Sacred Heart Convent in 1959 after teaching at St. Joseph's Indian Mission in Chamberlain for three years. In 1961, she became a founding member of



Mother of God Monastery. She made her first profession of vows on June 25. Sister Jeremy would go on to earn a bachelor's degree in education from Mount Marty College and continue her teaching career in Fort Yates and Glen Ullin, North Dakota, and then spend 40 years teaching in Pierre at St. Joseph Elementary.

While in Pierre, she served in prison ministry serving at the Women's Penitentiary in Pierre for the "residents encounter Christ" retreat. She became a member of the Civil Air Patrol in Pierre in 1998, serving as a chaplain and counselor.

Sister Jeremy is preceded in death by her parents, John and Mary, and brother, James. She is survived by her brothers, George and John; sisters, Mary Jean and Frances; many nieces, nephews and friends.

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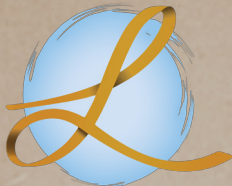
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Recitation of the Rosary

Friday, June 7 – The Rosary is recited for the faithful departed on all Fridays of the month at 10 a.m. at 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.

Fundraiser for Life

June 10 – Sioux Falls Area Right to Life is sponsoring a fundraiser on Monday, June 10 from 5-8 p.m. at the Pizza Ranch, 2717 W 41st Street in Sioux Falls. Join us for a meal or call in your order (605-271-8646) and mention Sioux Falls Area Right to Life. If you have a gratuity, please consider giving cash so Right to Life receives the entire amount instead of 10%. For additional information call 605-743-0777.

Blessed McGivney Youth Camp

June 28 – The Blessed McGivney Youth Camp will be held Friday, June 28 through Sunday, June 30 at Broomtree Retreat Center in Irene. Young Catholic men ages 13-19 are encouraged to attend. Fathers of these men are also encouraged to attend with their sons. The camp is based on the four principles of charity, unity, fraternity and patriotism. There is no cost for the camp. Contact John Limoges at 605-957-5074 or johnlimoges@hotmail.com for more information.

Celebrate Father Joe Vogel

June 30 – Please join us for Father Joe Vogel’s Retirement Party on Sunday, June 30 th at St Peter’s Community Center in Jefferson, SD. Open House from 2-5 p.m. with a program at 3 p.m. We will celebrate Father Joe Vogel for his 37 years of service to the priesthood in the Sioux Falls Diocese. Appetizers and root beer floats will be provided. All are welcome!

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. Purchase tickets at faithandbusinessconference.com.

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 dcwilliamradio@sfcatholic.org.

Sacred Heart Monastery

June 7 – Online *Lectio Divina* at 10 a.m., Fridays, June 7, 14 and 28. 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.

June 22 – 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.

Silent Personal Retreats – Contact us to reserve space in monastic silence for your personal retreat. You may choose to retreat privately or meet with a director. Contact us at yanktonbenedictines.org/silent-personal-retreats or 605-668-6292.

The Lourdes Center

Praying Amidst Grief, July 16 – The Lourdes Center presents Praying Amidst Grief, an evening devoted to finding Jesus in grief and guidance on how to pray in the darkest moments. Father Charles Cimpl will be the guest speaker for the evening, which will also include time for prayer, reflection and discussion. The event will be held at Mater Ecclesiae Monastery, 707 W. 4th St., Sioux Falls, from 6-8 p.m. RSVP for the event by contacting tlc@sfcatholic.org or calling 605-988-3775.

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.

SUNDAY TV MASS

CATHOLIC DIOCESE OF SIOUX FALLS

Join us for The Sunday TV Mass, from the Cathedral of Saint Joseph in Sioux Falls, SD



Sunday Mornings on KELOLAND TV
10:00 am CT - 9:00 am MT
or online at sfatholic.org/tvmas



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THE BISHOP'S BULLETIN



Catholic Diocese of Sioux Falls

523 N. Duluth Avenue
Sioux Falls, SD 57104-2714



10TH ANNUAL

SATURDAY
AUGUST 3

5:00 - 9:00 PM

OUTDOORS DOWNTOWN SIOUX FALLS
212 E 11TH ST

UNLIMITED TASTINGS • FOOD • CRAFT BEER • WINE
BOURBON • SODA • SILENT AUCTION • GAMES
ACTIVITIES • MUSIC & MORE!

BENEFITTING



LEARN MORE
& REGISTER:

CCFESD.ORG
(605) 988-3765



PRODUCED BY



Must be 21+ to attend.
I.D. will be checked at the gate.
No infants in strollers or backpacks.



MONDAY
AUGUST 19

Minnehaha Country Club

The Country Club of
Sioux Falls

CHALLENGE OR
SCRAMBLE
TOURNAMENT

**MORNING
ROUND**

7:30 AM
SHOTGUN START

**AFTERNOON
ROUND**

12:30 PM
SHOTGUN START



LEARN MORE & REGISTER:

(605) 988-3765
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BENEFITTING



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