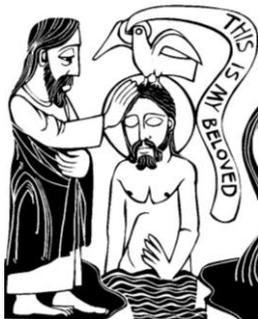


St. John the Evangelist Church 10 January 2021 Baptism of Jesus

stjohnsfortpierre.org website has parish bulletins and audio at 'click to listen to daily reflections from Fr. Ron'

Sacrament of Reconciliation Sat. 4pm
or by calling 223 2176 for
Fr. Ron Garry. Office email:
main.stjohns@midconetwork.com
206 W. Main Ave, Ft. Pierre SD 57532
No liturgical Adoration this Sunday 10
January



Mass schedule all Central Time

Saturday 5:30pm Sunday 7:30am, 10:00am

Monday – Wednesday no Mass these days

Thursday and Friday – 7:00am

Sat 1/9 + Maury & Kay Hughes

Sun 1/10 + Mary Welsh & For parishioners

Thu 1/14 + Paul Kern

Fri 1/15 + Ollie Redden

- Students in grades 1-8, come to Padre Hall or church, with worksheets & Bibles, Sunday 10 January 9:00am - 9:30am
- Students in grades 9-12, come to Padre Hall most Wed., at 6:30-7:30pm (on Wed 20 Jan High School meets at Perkins at 6:00pm)



Baptized into Christ and the Church... Jim Harmon, on January 6, at home. Pray for him in his illness

May the angels lead you into paradise...

Mary Welsh, who died in Colorado Springs January 3. Funeral pending. She served St John's parish family faithfully for many years.



Catholic Daughters host a blood drive

Tuesday 12 January 11:30am -5:00pm at the KC Hall, 1221 E Broadway. online appointment: bloodhero.com, search for SS Peter & Paul, Pierre for info, call Carol 220 2012

From SD Bishops Muhich & DeGrood: The last year has been a time of great suffering for many, yet also cause for much gratitude: it has been an occasion for deeper conversion, to turn to God and say, "save us Lord!" (c.f. Ps. 106:47.) In this time as we prayerfully seek the common good, the Church reminds us that the highest common good is not of this world, but is eternal. The highest good is friendship with God, a joyful friendship that takes root and grows day by day when we open our hearts evermore to His saving love. In confidence that God hears our cries, we entrust our prayers to the intercession of the Blessed Mother.

SD Catholic Conference statement on the ethics of the covid-19 vaccine is in the church entryway.

REFUEL: Lost & Found. Rapid City Diocese retreat for catechists and parish ministers. Friday – Saturday, January 22-23, at the Terra Sancta Retreat Center. Call Josie Huck for more info

Feeding South Dakota needs volunteers to assemble boxes for food distribution. Go to website feedingsouthdakota.org/volunteer, click on "Join the Fight Against Hunger" and choose the Pierre location. We need people 9am to noon and 1-4pm all weekdays. The warehouse is in Northeast Pierre, south of highway 14, at 20562 Grace Avenue, east of Truck Stop and Titan Machinery.

Annual Hour of Reflection: The Sanctity of Human Life. Sunday 31 January. Walk for Life starts at noon in Capitol north parking lot. Speakers begin at 2pm in the Capitol Rotunda.

St. Joseph School registration for the 21/22 school year is now open. Please contact the school office for a registration form: 224-7185 or Clare.Charlson@k12.sd.us. We would love to have your family join us!

Gospel and Tradition, to discern the unrest this week

My sheep listen to my voice; I know them, and they follow me."
John 10:27 Give to Caesar what is Caesars and give to God what is God's. Mk 12:7

Catechism of the Catholic Church paragraphs 1918-1927 "There is no authority except from God, and those authorities that exist have been instituted by God" (Rom 13:1)

Every human community needs an authority in order to endure and develop.

"The political community and public authority are based on human nature and therefore . . . belong to an order established by God" (Vatican2, *Gaudium et Spes* 74 § 3).

Authority is exercised legitimately if it is committed to the common good of society. To attain this it must employ morally acceptable means.

The diversity of political regimes is legitimate, provided they contribute to the good of the community.

Political authority must be exercised within the limits of the moral order and must guarantee the conditions for the exercise of freedom.

The common good comprises "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily" (Vatican2, *Gaudium et Spes* 26 §1).

The common good consists of three essential elements: respect for and promotion of the fundamental rights of the person; prosperity, or the development of the spiritual and temporal goods of society; the peace and security of the group and of its members.

The dignity of the human person requires the pursuit of the common good. Everyone should be concerned to create and support institutions that improve the conditions of human life.

It is the role of the state to defend and promote the common good of civil society. The common good of the whole human family calls for an organization of society on the international level.

St Pope John Paul II, 1995, *Evangelium Vitae*: We must obey God rather than men" (Acts 5:29): Civil Law and The Moral Law

#68. One of the specific characteristics of present-day attacks on human life-as has already been said several times-consists in the trend to demand a legal justification for them... It is often claimed that the life of an unborn child or a seriously disabled person is only a relative good: according to a proportionalist approach, or one of sheer calculation, this good should be compared with and balanced against other goods. It is even maintained that only someone present and personally involved in a concrete situation can correctly judge the goods at stake: consequently, only that person would be able to decide on the morality of his choice. The State therefore, in the interest of civil coexistence and social harmony, should respect this choice, even to the point of permitting abortion and euthanasia.

At other times, it is claimed that civil law cannot demand that all citizens should live according to moral standards higher than what all citizens themselves acknowledge and share. Hence the law should always express the opinion and will of the majority of citizens and recognize that they have, at least in certain extreme cases, the right even to abortion and euthanasia. Moreover the prohibition and the punishment of abortion and euthanasia in these cases would inevitably lead-so it is said-to an increase of illegal practices: and these would not be subject to necessary control by society and would be carried out in a medically unsafe way.

The question is also raised whether supporting a law which in practice cannot be enforced would not ultimately undermine the authority of all laws. Finally, the more radical views go so far as to maintain that in a modern and pluralistic society people should be allowed complete freedom to dispose of their own lives as well as of the lives of the unborn: it is asserted that it is not the task of the law to choose between different moral opinions, and still less can the law claim to impose one particular opinion to the detriment of others.

69. In any case, in the democratic culture of our time it is commonly held that the legal system of any society should limit itself to taking account of and accepting the convictions of the majority. It should therefore be based solely upon what the majority itself considers moral and actually practises. Furthermore, if it is believed that an objective truth shared by all is de facto unattainable ... As a result we have what appear to be two diametrically opposed tendencies. On the one hand, individuals claim for themselves in the moral sphere the most complete freedom of choice and demand that the State should not adopt or impose any ethical position but limit itself to guaranteeing maximum space for the freedom of each individual, with the sole limitation of not infringing on the freedom and rights of any other citizen. On the other hand, it is held that, in the exercise of public and professional duties, respect for other people's freedom of choice requires that each one should set aside his or her own convictions in order to satisfy every demand of the citizens which is recognized and guaranteed by law; in carrying out one's duties the only moral criterion should be what is laid down by the law itself. Individual responsibility is thus turned over to the civil law, with a renouncing of personal conscience, at least in the public sphere.

70. At the basis of all these tendencies lies the ethical relativism which characterizes much of present-day culture. There are those who consider such relativism an essential condition of democracy, inasmuch as it alone is held to guarantee tolerance, mutual respect between people and acceptance of the decisions of the majority, whereas moral norms considered to be objective and binding are held to lead to authoritarianism and intolerance.

But it is precisely the issue of respect for life which shows what misunderstandings and contradictions, accompanied by terrible practical consequences, are concealed in this position.

It is true that history has known cases where crimes have been committed in the name of "truth". But equally grave crimes and radical denials of freedom have also been committed and are still being committed in the name of "ethical relativism". When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a "tyrannical" decision with regard to the weakest and most defenceless of human beings? Everyone's conscience rightly rejects those crimes against humanity of which our century has had such sad experience. But would these crimes cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimated by popular consensus?

Democracy cannot be idolized to the point of making it a substitute for morality or a panacea for immorality. Fundamentally, democracy is a "system" and as such is a means and not an end. Its "moral" value is not automatic, but depends on conformity to the moral law to which it, like every other form of human behaviour, must be subject: in other words, its morality depends on the morality of the ends which it pursues and of the means which it employs. If today we see an almost universal consensus with regard to the value of democracy, this is to be considered a positive "sign of the times", as the Church's Magisterium has frequently noted. 88 But the value of democracy stands or falls with the values which it embodies and promotes. Of course, values such as the dignity of every human person, respect for inviolable and inalienable human rights, and the adoption of the "common good" as the end and criterion regulating political life are certainly fundamental and not to be ignored.

The basis of these values cannot be provisional and changeable "majority" opinions, but only the acknowledgment of an objective moral law which, as the "natural law" written in the human heart, is the obligatory point of reference for civil law itself. If, as a result of a tragic obscuring of the collective conscience, an attitude of scepticism were to succeed in bringing into question even the fundamental principles of the moral law, the democratic system itself would be shaken in its foundations, and would be reduced to a mere mechanism for regulating different and opposing interests on a purely empirical basis. 89

Some might think that even this function, in the absence of anything better, should be valued for the sake of peace in society. While one acknowledges some element of truth in this point of view, it is easy to see that without an objective moral grounding not even democracy is capable of ensuring a stable peace, especially since peace which is not built upon the values of the dignity of every individual and of solidarity between all people frequently proves to be illusory. Even in participatory systems of government, the regulation of interests often occurs to the advantage of the most powerful, since they are the ones most capable of manoeuvring not only the levers of power but also of shaping the formation of consensus. In such a situation, democracy easily becomes an empty word.

71. It is therefore urgently necessary, for the future of society and the development of a sound democracy, to rediscover those essential and innate human and moral values which flow from the very truth of the human being and express and safeguard the dignity of the person: values which no individual, no majority and no State can ever create, modify or destroy, but must only acknowledge, respect and promote.

Consequently there is a need to recover the basic elements of a vision of the relationship between civil law and moral law, which are put forward by the Church, but which are also part of the patrimony of the great juridical traditions of humanity.



Certainly the purpose of civil law is different and more limited in scope than that of the moral law. But "in no sphere of life can the civil law take the place of conscience or dictate norms concerning things which are outside its competence", which is that of ensuring the common good of people through the recognition and defence of their fundamental rights, and the promotion of peace and of public morality.

Prideful response: Anger run amuck: "Don't tell me what to do"
Humble response, in hymn of Samuel Longfellow, 1864

- 1 Holy Spirit, Truth divine, dawn upon this soul of mine.
Voice of God, and inward Light, wake my spirit, clear my sight.
- 2 Holy Spirit, Love divine, glow within this heart of mine.
Kindle ev'ry high desire, purify me with your fire.
- 3 Holy Spirit, Pow'r divine, fill and nerve this will of mine.
Boldly may I always live, bravely serve and gladly give.
- 4 Holy Spirit, Law divine, reign within this soul of mine.
Be my law and I shall be firmly bound, forever free.
- 5 Holy Spirit, Peace divine, still this restless heart of mine.
Speak to calm this tossing sea, grant me your tranquility.
- 6 Holy Spirit, joy divine, Gladden Thou this heart of mine;
In the desert ways I sing, Spring, O well, forever spring
- 7 Now incline me to repent, Let me now my sins lament, Now my
foul revolt deplore, Weep, believe, and sin no more.