



# THE BISHOP'S BULLETIN

FROM DARKNESS INTO LIGHT:  
WE ARE AN UNSHAKEN

# Easter People

**Easter people and missionary disciples:**

One or the other or one and the same?

**MISSIONARY DISCIPLESHIP**

PAGE 6

Freely you have received,  
**freely give**

**NEXT GENERATION CATHOLIC**

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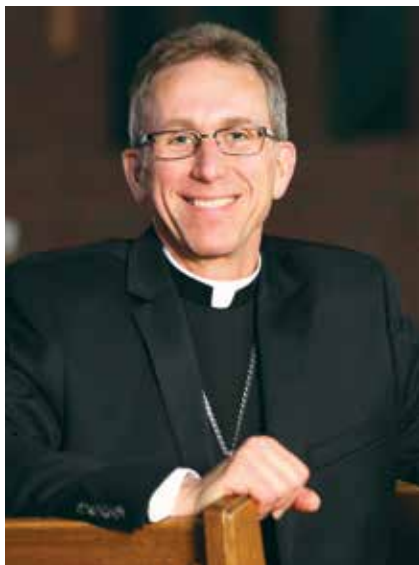
Living the faith during **Catholic Schools Week**

**THE LOCAL CHURCH**

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# Maintaining Easter joy by saying yes to grace



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

Every day of our lives, God desires to fill us with his own divine life through grace. This supernatural grace allows us to rise from any darkness, fear, disappointment, change, hardship or uncertainty in our lives, families, parishes, country and world. There is a lot of spiritual darkness in our world today, and we can either turn to God and rise above it or get stuck in the darkness.

One can only imagine what it must have been like for all who witnessed Jesus' miracles and teachings and their joyful anticipation that all darkness would finally be overcome in their lifetimes because the Savior had come. However, they didn't understand that God's approach to how he would save souls was radically different than what they had hoped for.

Witnessing Jesus' rejection, suffering and death was not their vision, nor was it their vision that they, too, would have to suffer and die to self in order to participate in God's perfect plan of salvation. God's saving works continue through his grace and our "yes" to accept his plan of salvation, much like St. Paul would come to realize in his letter to the Colossians, "I make up in my own body what is lacking in the sufferings of Christ" (Col 1:24). Put simply, God has entrusted to those who say "yes" to being filled with grace a share in God's way of saving the world through our own embrace of our cross and uniting our sufferings to Jesus' sufferings on his cross.

Wow, what a privilege to be asked to share in the salvation of souls! But as we all know, it is very hard but also very fruitful when we die to self and give our lives over to God's perfect plan of salvation knowing he gives us the grace to suffer well for the salvation of souls.

Despite any difficulties, the fruit of Easter joy, like the apostles and disciples experienced after Jesus' death and resurrection, can be ours throughout the year.

While our diocesan planning initiative, *Set Ablaze*, may cause suffering, disappointment, fear, hardship and uncertainty, which is completely understandable, it will also provide new opportunities for renewal and flourishing throughout the diocese if everyone actively engages in prayer and participation in fully living our beloved Catholic faith. This is a big invitation to fully live our faith and

help others to do the same. It requires humility, prayer and courage to actively envision how to flourish at the parish and pastorate level now and in the future, all under the guidance of the Holy Spirit.

Just as God allowed the death and resurrection of Jesus to challenge the apostles and disciples to leave behind their desires and dreams of how God would renew the face of the earth, so, too, does he invite us to do the same. Just as he invited them to leave behind sadness, despair, fear and uncertainty of the future, so, too, does he ask this of us.

However, if we fervently and consistently ask God to send the Holy Spirit upon us and our diocese, we can be assured he will bring spiritual flourishing in our diocese and beyond. Yes, letting go of what once was, and no longer is, in our parishes necessitates a surrender and a "death."

Although we cannot save ourselves or the Church, God can and does through those who believe and actively live their faith. We must always live in the humility of utter reliance on God and active response to his graces to bring about a deepening spiritual renewal in ourselves and others. This only happens by receiving his grace and allowing our minds, hearts and wills to surrender to his plan and actively choose it.

May the death of our wills open wide the doors for a new resurrection in the minds, hearts and wills of people throughout our diocese as they witness God alive in us.

Know of my prayers that the joy of Easter may be yours now and forever despite the hardships and uncertainties as God brings about our spiritual renewal and that of our diocese in the way he chooses. Come Holy Spirit, come.

# BISHOP'S SCHEDULE

## APRIL

- 1 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 6:00 Bishop O’Gorman Extravaganza
- 6 7:00 Holy Thursday, Mass of the Lord’s Supper, Cathedral of Saint Joseph
- 7 3:00 Good Friday of the Lord’s Passion and Veneration of the Holy Cross, Cathedral of Saint Joseph
- 8 7:30 Easter Vigil Mass, Cathedral of Saint Joseph
- 9 7:30 Easter Sunday Mass, Cathedral of Saint Joseph
- 14 5:00 Mass and banquet, South Dakota Catholic Daughters 52nd Annual State Convention
- 15 4:00 Stational Mass, Cathedral of Saint Joseph\*
- 17 3:00 Catholic Community Foundation Executive Committee meeting
- 22 10:00 Confirmation for St. Joseph, Elk Point, St. Peter, Jefferson, St. Teresa of Calcutta, Dakota Dunes, at Jefferson
- 5:00 Confirmation, St. Agnes, Vermillion
- 26 7:00 Confirmation, Holy Name and Immaculate Conception, Watertown, at Immaculate Conception
- 27 CCFESD Board meeting, Holy Trinity, Huron
- 3:30 Mass at Holy Trinity, Huron
- 28 5:00 Mass with clergy and South Dakota Knights of Columbus Convention, St. Mary, Aberdeen
- 29 10:00 Confirmation, Sacred Heart and St. Mary, Aberdeen, at Sacred Heart
- 5:00 Confirmation, St. Anthony, Selby, St. Joseph, Eureka, St. Joseph, Mobridge, St. Michael, Herreid, at Mobridge
- 30 1:30 Confirmation, St. Liborius, Polo, St. Thomas the Apostle, Faulkton, All Saints, Mellette, St. Bernard, Redfield, at Faulkton

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

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# THE BISHOP'S BULLETIN

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# SET ABLAZE: PRIE

**The priest assignments under the *Set Ablaze* planning initiative were released by Bishop DeGrood on March 27. Each new pastorate is listed below with the pastors and parochial vicars who have been assigned to it. The new assignments will go into effect July 5, 2023. Please visit the diocesan website to view the official statement at [sfcatholic.org](http://sfcatholic.org). You can also visit the *Set Ablaze* website at [setablazesf.org](http://setablazesf.org) to see the full pastorate map and review the Frequently Asked Questions page. Please continue to pray the *Set Ablaze* prayer also found on the website.**

## PASTORATES

**PASTORATE 1:** St. Augustine (Bowdle), St. Joseph (Eureka), St. Michael (Herreid), Holy Cross (Ipswich), Our Lady of Perpetual Help (Leola), St. Joseph (Mobridge), St. Thomas Apostle (Roscoe), St. Anthony (Selby)

- Pastor: Father Michael Griffin
- Parochial Vicars: Father Mark Axtmann, Father Timothy Cone

**PASTORATE 2:** Sacred Heart (Gettysburg), St. Anthony of Padua (Hoven), St. Pius X (Onida), SS. Peter and Paul (Pierre)

- Pastor: Father Joseph Holzhauser
- Parochial Vicar: Father Brian Simon

**PASTORATE 3:** St. Thomas the Apostle (Faulkton), St. Mary (Highmore), All Saints (Mellette), St. Ann (Miller), St. Liborius (Polo), St. Bernard (Redfield)

- Pastor: Father John Short
- Parochial Vicar: Father Paul Josten

**PASTORATE 4:** Sacred Heart (Aberdeen), St. Mary (Aberdeen), St. Thomas Aquinas Newman Center (NSU), St. Elizabeth Ann Seton (Groton), St. Joseph (Turton), Sacred Heart (Westport)

- Pastor: Father Jordan Samson
- Parochial Vicar/Judicial Vicar: Father Gregory Tschakert
- Parochial Vicars: Father Jeffrey Schulte, Father Mitchell McLaughlin

**PASTORATE 5:** St. John de Britto (Britton), Sacred Heart (Eden), St. Joseph (Grenville), St. John the Baptist (Rosholt), St. Kateri Tekakwitha (Sisseton), St. Peter (Sisseton), Immaculate Conception (Waubay), Christ the King (Webster)

- Pastor: Father Ken Lulf
- Parochial Vicars: Father Gregg Frankman, Father Doug Binsfeld

**PASTORATE 6:** St. Mary (Bryant), St. Michael (Clark), Blessed Sacrament (Florence), St. Henry (Henry), Holy Rosary (Kranzburg), Holy Name of Jesus (Watertown), Immaculate Conception (Watertown)

- Pastor: Father Shaun Haggerty
- Parochial Vicars: Father Richard Baumberger, Father John Fischer, Father Christopher Hughes

**PASTORATE 7:** St. Charles (Big Stone City), St. Mary (Clear Lake), St. Lawrence (Milbank), Annunciation (Revillo)

- Pastor: Father Brian Eckrich
- Parochial Vicar: Father David Garza

**PASTORATE 8:** St. John the Evangelist (Arlington), Pius XII Newman Center (SDSU), St. Thomas More (Brookings), Our Lady of Good Counsel (Elkton), St. Francis de Sales (Estelline), St. Paul (White)

- Pastor: Father Thomas Fitzpatrick
- Parochial Vicar: Father David Stevens
- Parochial Vicar/Priest Director Newman Center: Father Patrick Grode

**PASTORATE 9:** St. Peter (Colman), St. Mary (Dell Rapids), SS. Simon and Jude (Flandreau), St. Joseph the Workman (Huntimer)

- Pastor: Father Shane Stevens
- Parochial Vicar: Father Scott Miller

**PASTORATE 10:** St. Agatha (Howard), St. Thomas Aquinas (Madison), St. William of Vercelli (Ramona)

- Pastor: Father Anthony Urban
- Parochial Vicar: Father Chester Murtha

**PASTORATE 11:** St. Thomas Aquinas (De Smet), Holy Trinity (Huron), St. Joseph (Wessington Springs), St. Wilfrid (Woonsocket)

- Pastor: Father Larry Regynski
- Parochial Vicar: Father Terry Weber

**PASTORATE 12:** St. James (Chamberlain), St. Margaret (Kimball), St. John (Plankinton), St. Mary (Stickney), St. Peter (White Lake)

- Pastor: Father Richard Fox
- Parochial Vicar: Father Randy Phillips

**PASTORATE 13:** St. Paul the Apostle (Armour), Assumption (Dante), SS. Peter and Paul (Dimock), St. Ann (Geddes), St. Mark (Lake Andes), St. Paul (Marty), Sacred Heart (Parkston), St. Peter the Apostle (Platte), St. John the Baptist (Wagner)

- Pastor: Father Thomas Clement
- Parochial Vicars: Father Jim Friedrich, Father John Helmueller, Father Gary DeRouchev

**PASTORATE 14:** St. Boniface (Idylwilde), St. John the Baptist (Lesterville), St. George (Scotland), St. Vincent de Paul (Springfield), St. Wenceslaus (Tabor), St. Leo the Great (Tyndall), Sacred Heart (Yankton), St. Benedict (Yankton)

- Pastor: Father Thomas Anderson
- Parochial Vicars: Father Joseph Forcelle, Father Robert Lacey, Father Darin Schmidt, Father Thi Pham, SCJ

**PASTORATE 15:** St. Teresa of Avila (Beresford), Good Shepherd (Centerville), St. Teresa of Calcutta (Dakota Dunes), St. Joseph (Elk Point), St. Peter (Jefferson), St. Agnes (Vermillion), St. Thomas More Newman Center (USD), St. Patrick (Wakonda)

- Pastor: Father Terence Anderson
- Parochial Vicars: Father Joseph Vogel, Father David Roehrich, Father Kevin Doyle
- Parochial Vicar/Priest Director Newman Center: Father John Rutten

**PASTORATE 16:** St. Mary of Mercy (Alexandria), St. Stephen (Bridgewater), St. Martin (Emery), Church of Epiphany (Epiphany), St. Ann (Humboldt), St. Patrick (Montrose), St. Mary (Salem)

- Pastor: Father Melvin Kuhn
- Parochial Vicars: Father Robert Krantz, Father William Hamak



# ST ASSIGNMENTS

## PASTORATES – SIOUX FALLS VICINITY

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**PASTORATE 17:** St. Magdalen (Lennox), St. Christina (Parker), St. Katharine Drexel (Sioux Falls), St. Nicholas (Tea)

- Pastor/Vicar General: Father Andrew Dickinson
- Parochial Vicars: Father Tyler Mattson, Father Nicholas Haiar

**PASTORATE 18:** Risen Savior (Brandon), St. Rose of Lima (Garretson)

- Pastor/Vicar General: Father Andrew Young
- Parochial Vicar/Chaplain Sanford Hospital: Father Kevin O'Dell

**PASTORATE 19:** St. George (Hartford), St. Michael (Sioux Falls), Prison Ministry

- Pastor: Father Thomas Hartman
- Parochial Vicars: Father Daniel Smith, Father Andrew Thuringer

**PASTORATE 20:** St. John Paul II (Harrisburg), Christ the King (Sioux Falls), St. Mary (Sioux Falls)

- Pastor: Father Paul Rutten
- Parochial Vicars: Father Mark Lichter, Father Jacob Doty

**PASTORATE 21:** Cathedral of Saint Joseph and St. Josephine Bakita Community (Sioux Falls)

- Rector: Father James Morgan
- Parochial Vicar: Father Pasquale Armando Francesco

**PASTORATE 22:** Our Lady of Guadalupe (Sioux Falls), St. Lambert (Sioux Falls), St. Therese (Sioux Falls)

- Pastor: Father Paul King
- Parochial Vicar/Vicar for Hispanic Ministry: Father Kristopher Cowles
- Parochial Vicar: Father Jerome Ranek

**PASTORATE 23:** St. Dominic (Canton), Holy Spirit (Sioux Falls)

- Pastor/Vicar for Clergy: Father James Mason
- Parochial Vicars: Father Steven Jones, Father Zachary Schaeffbauer

## PASTORATES – RELIGIOUS ORDERS

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**PASTORATE 24:** Holy Family (Mitchell), Holy Spirit (Mitchell)

- Pastor: Father Cesar Valencia, PES
- Parochial Vicar: Father Yamato Icochea, PES

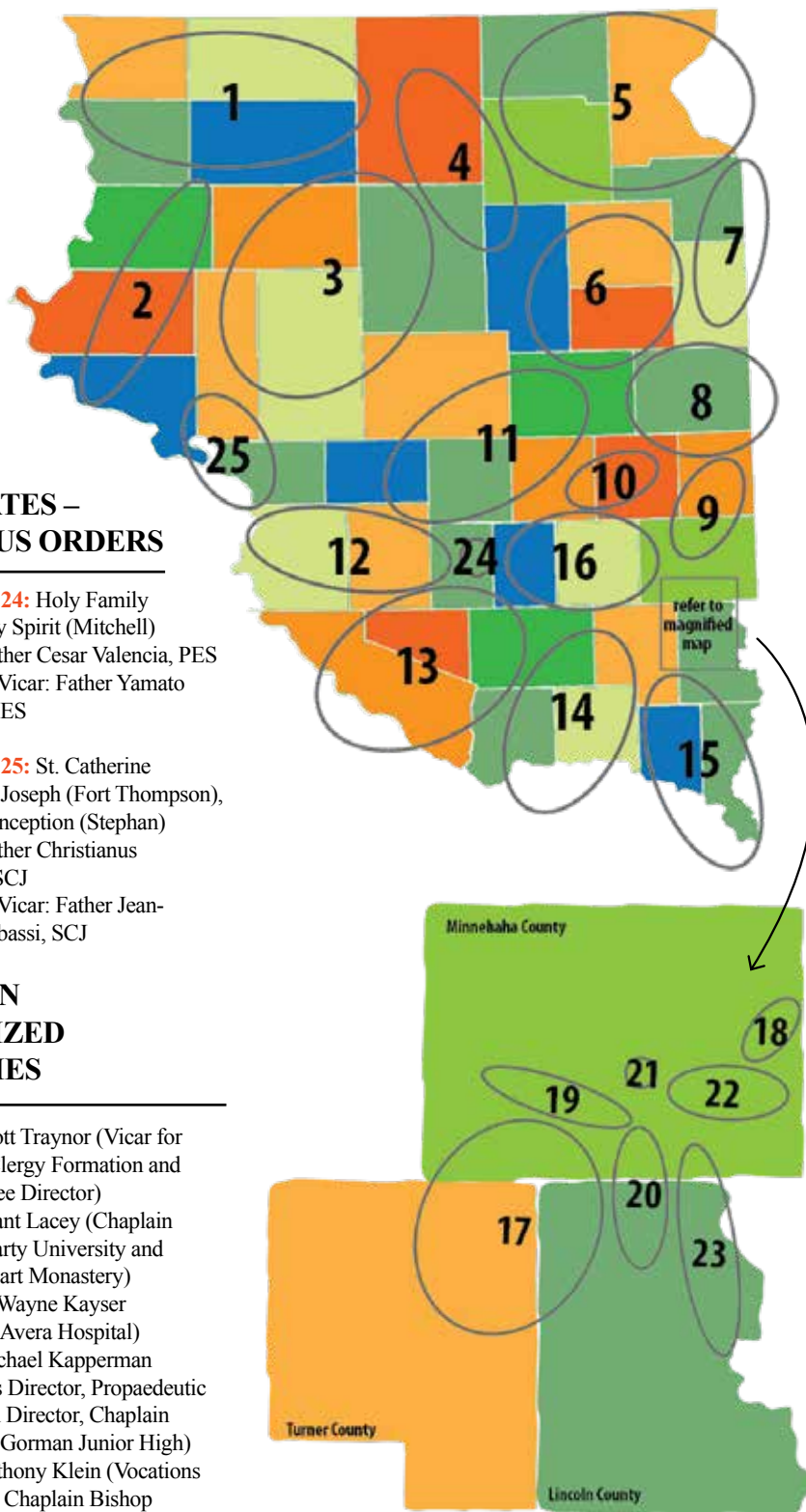
**PASTORATE 25:** St. Catherine (Big Bend), St. Joseph (Fort Thompson), Immaculate Conception (Stephan)

- Pastor: Father Christianus Hendrik, SCJ
- Parochial Vicar: Father Jean-Claude Mbassi, SCJ

## DIOCESAN SPECIALIZED MINISTRIES

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- Father Scott Traynor (Vicar for Lay and Clergy Formation and Broom Tree Director)
- Father Grant Lacey (Chaplain Mount Marty University and Sacred Heart Monastery)
- Father DeWayne Kayser (Chaplain Avera Hospital)
- Father Michael Kapperman (Vocations Director, Propaedeutic Formation Director, Chaplain Bishop O’Gorman Junior High)
- Father Anthony Klein (Vocations Advocate, Chaplain Bishop O’Gorman High School, Sacramental Minister at Cathedral of Saint Joseph)



# Easter people and missionary disciples

*A joyful community drawing others to Christ*

By Mikaela Pannell

**W**hen it comes down to it, being Easter people and being missionary disciples go hand in hand. Both of them are rooted in joy and a desire to spread the Good News of Christ.

Deacon William Radio, permanent deacon at the Cathedral of Saint Joseph in Sioux Falls, observes that the original disciples of Christ truly came into their calling during that first Easter season. “After the Resurrection, that’s when they really learned how to be disciples ... I think that’s a really kind of direct connection between those two terms.”

It was after Jesus rose from the dead, and the joy of experiencing his resurrection, that the Church exploded and spread.

Father Chuck Cimpl, senior priest for the diocese, agrees. “Their discipleship was really all centered on the Resurrection and their joy in wanting to go share that with others.”

As disciples in the 21st century, our call is the same. “That’s of course what missionary discipleship is about—the Good News of Jesus Christ,” Father Cimpl says. “If we want to be lifelong missionary disciples, we have to be in tune with the Good News, and in order to do that we have to be attentive to what’s good.”

He also points out that because we’re living in a century completely different from the first Christians, the way we act as missionary disciples looks different from them. For example, social media can be used as a good means of spreading the love of Christ, as well as lending support to our fellow believers. We also have some really beneficial tools like podcasts (think “Bible in a Year” or “Catechism in a Year”) or radio stations like Real Presence Radio that help us to spread the Good News far and wide.

Text or chat groups where fellow believers share pieces of encouragement can be very important, especially if you have family or friends who live far away.

“Jesus didn’t work with just one person. He always called people together,” Father Cimpl says. “Sometimes we have to gather people around us, especially people who can challenge us, but also people ... who can help us.”

Easter people are made for community and for drawing others into the Body of Christ.

Deacon Radio echoes the importance of support for others on the walk of missionary discipleship. “I think it’s very important that we encourage, we compliment each other on the gifts that each of us has, and that we just walk with each other, because that’s what Christ is doing with us.” Bible studies and men’s/women’s groups allow a faith community to foster support and encouragement of one another.

So how does being an Easter people help us to be better missionary disciples? What gives an Easter people their zing?

The answer is joy!

“Joy is a foundational part on which we build on in our lives,” Father Cimpl says.

That joy comes from knowing and being known, loving and being loved, by Jesus himself. It comes from following our God, who is eternally faithful to us, even when we don’t always return the favor to him.

Deacon Radio expands further, saying, “He is faithful. You know, when we think of the term ‘faithful,’ I think we usually think of ourselves and if we’re being faithful to the teachings of Christ and the Church. But I think sometimes we forget the fact that Jesus is faithful to us and he never abandons us. He never gives up on us, and with all that being said, if we really stop and think about those things, reflect on them, pray about them, how could we be anything but joyful?”

The thing about joy is that it is contagious.

“People notice, and they will want to know what’s behind all of this. They will want to know more,” Deacon Radio says.



Father Chuck Cimpl is a senior priest of the diocese.

“That’s how we lead others to Christ, by dedicating ourselves and our lives to serving Christ ... because we’ve been saved, we are loved by a Savior who is never gonna abandon us. If we appreciate the way that Jesus lived for us, if we truly appreciate that, then we should want to live that same way for him.”

Father Cimpl also points out that joy and happiness are different, although they can often be confused. “Joy has more of

an endurance to it; it’s longer lasting. It’s not just something fleeting like sometimes happiness can be.”

He has seen this lived out by the faithful people of our diocese at various points in his time as a priest, particularly when tragedy strikes. “When I have to be with people in pretty tough moments, you just sense a difference in those that have a foundation of joy. Even in very sad things.”

No matter how closely we’re following Christ, bad things will happen in our lives. What does a missionary disciple with the attitude of an Easter people do with that?

“We have to give up blaming others or our circumstances for the way life is,” Father Cimpl says. “Bad things happen to everybody. People have hurt us, we’ve probably hurt others. It all depends on what we do with the hurt. No one is dealt a perfect hand. We have to try to keep going forward, giving up complaining or making excuses. And so we trust in God’s help

for us, God’s grace.” As with the original Good Friday, there is the most beautiful outcome if we keep the faith. “We know that the outcome can be resurrection,” Father Cimpl says.

He also gives a good reminder: “It doesn’t have to be great big things we’re trying to do. It’s just in the little ways that we’re around people and that we try to be the best we can around them.”

St. Teresa of Calcutta and St. Therese of Lisieux (the Little Flower) are good examples of living as joyful missionary disciples. Neither of these saints is known for massive acts of valor or bravery but rather for living out simple lives with immense joy.

As both Mother Teresa and the Little Flower proved by the difficulties they faced, being a missionary disciple isn’t always easy.

“Being a disciple means that we are continually expanding and pushing the edges of our comfort zone,” Deacon Radio says. “It isn’t like one day we just wake up and decide we’re gonna be a totally different person. It’s expanding the things we are comfortable doing, things that we’re willing to do out of love for Christ and our neighbor.”

But with joy that is rooted in the Lord, anything is possible.



Deacon William Radio serves the faithful at the Cathedral of Saint Joseph.

## Here are some practical ideas to live out the call to be missionary disciples through the lens of also being an *Easter people*:

- Send a handwritten note or card to a family member or friend
- Mend a fence (seeking or giving forgiveness)
- Visit the grave of a family member, a friend, or a stranger and pray for them
- Serve at the Banquet or volunteer at Bishop Dudley House, St. Francis House, St. Vincent de Paul or one of the local hospitals or nursing homes
- Similarly, during spring cleaning, select items to donate to one or more of the local Catholic organizations like the Bishop Dudley House, St. Francis House or St. Vincent de Paul
- Visit an elderly or homebound relative, friend or parish member
- Give a spiritual gift (Mass intention, religious article, religious greeting card) to someone who may be in need of encouragement (anonymously might be even better)
- Invite someone you don’t know very well to coffee or a meal
- Make a retreat at Broom Tree
- Go out of your way to express thanks to someone who has impacted your life or even just your day
- Spend time in front of the Blessed Sacrament on a regular basis (maybe weekly or at least every couple weeks)
- Visit the Adoration Sisters and spend an hour in their Adoration Chapel; bring donations to them, as well
- Start a family tradition that would include Jesus: game night or movie night, rotate family members offering a special intention at family dinner, pray a Rosary together
- once a week
- Invite and accompany someone to Mass
- Have a small gathering that includes a priest or deacon
- Pray for peace in the world and for the faithful departed daily
- Give thanks to God more often: meal time, before bed or upon rising in the morning
- Continue a lenten resolution beyond Lent if it has been helpful during Lent
- If nothing comes to mind, begin an Easter season resolution



A photograph of a tomb entrance, viewed through a jagged, rocky opening. The scene is bathed in warm, golden light, suggesting a sunrise or sunset. In the background, three crosses stand on a small hill against a bright, hazy sky. The overall mood is one of hope and resurrection.

**FROM DARKNESS  
INTO LIGHT:  
WE ARE AN UNSHAKEN**

*Easter People*



By Laurie Stiegelmeier

**A**bandonment, betrayal, hatred, denial, pain and death—most of the disciples believed it was the end. But we know that light and life burst out of the tomb three days later. Jesus overcame death, and all that seemed hopeless was given greater life when he sent the Holy Spirit to give birth to his bride, the Church.

Father Andrew Dickinson, pastor of Sacred Heart and St. Mary in Aberdeen, temporary pastor of Sacred Heart in Westport and priest director of St. Thomas Aquinas Newman Center at Northern State University, said we need to remember there is no Easter without Good Friday. “Neither feast makes sense without the other. ‘Easter people’ live knowing that Christ has conquered death,” he said.

## A SUFFERING CHURCH

While we believe in the Resurrection and ultimate triumph of God’s people, the Church continues to suffer. Blessed Anne Catherine Emmerich’s visions showed her that Jesus’ greatest agony, the one that caused him to sweat blood, was from seeing all his bride would endure. Our sins of unworthy reception of the Eucharist, indifference to Mass, ingratitude, sacrilege and abandonment—along with heresies, persecutions and divisions—were portrayed as tearing her apart.

In Ephesians 5:25-27, we read: “... Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.” Jesus’ love explains his great agony; the everlasting covenant is reason for our hope.

Just as Jesus overcame the attacks of Satan and man to fulfill God’s plan of redemption, so will the Church when she is perfected in the glory of heaven when he returns. Until then, according to paragraph 769 of the Catechism of the Catholic Church, she knows that this will not happen without great trials. She must walk the same paths that Jesus walked.

“This is very contrary to our modern notion of the ‘progress’ of history, that things will always get better. We must convert from the thinking of our day to the thinking of the Church in this regard,” Father Dickinson said.

In a 1969 German radio interview, Father Joseph Ratzinger, who later became Pope Benedict XVI, was asked what the Church would look like in the year 2000. He said, “The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith,” and “from the crises of the day the Church of tomorrow will emerge.

“She will become small and will have to start afresh more or less from the beginning,” he continued. “... But in all of the changes at which one might guess, the Church will find her essence afresh and with full conviction in that which was always at her center: faith in the triune God, in Jesus Christ, the Son of God made man, in the presence of the Spirit until the end of the world. In faith and prayer she will again recognize the sacraments as the worship of God and not as a subject for liturgical scholarship. ... When the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will

feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.”

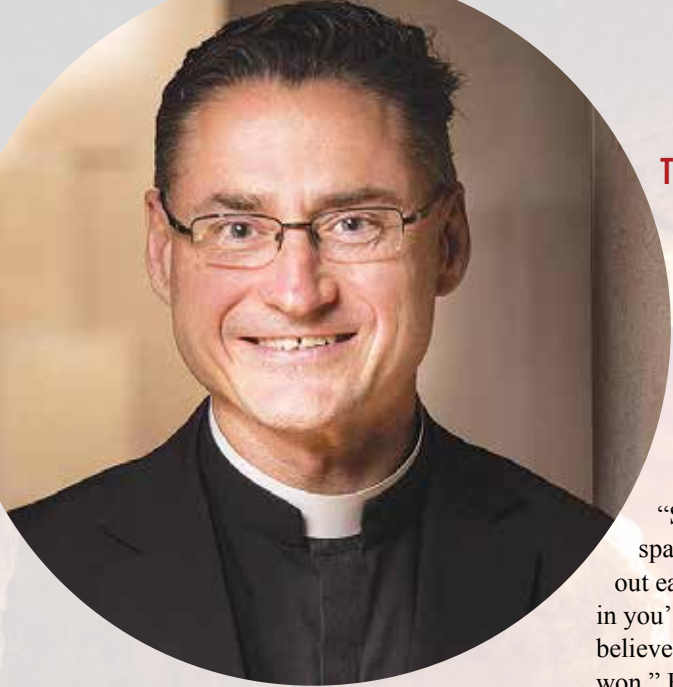
Today, the prevailing culture is anti-Christian, and Christians are becoming less-so without a complete awareness of their slide into secularism. Christendom has ended. We are living in what Pope Benedict described as a time of “becoming small” and “starting afresh”; we are living in an apostolic age.

“There are many cultural elements that oppose the Church; we cannot deny this and embrace naive optimism,” Father Dickinson said. He names politicization (viewing things in terms of “camps” and “power”) and moral relativism (which robs us of charity) as causing us to neglect the spiritual works of mercy of correcting sinners, encouraging the doubtful, and instructing the ignorant.



Father Andrew Dickinson is pastor at Sacred Heart Parish, Aberdeen.





Father James Mason is pastor at Holy Spirit Parish, Sioux Falls.

“I think the trials we face in the West are especially difficult,” Father Dickinson said. “What does it mean to be a follower of Christ in our pluralistic society? How do we proclaim Christ to a world that has embraced moral relativism? How do we love our neighbor when we’re told, ‘What business of yours is it what your neighbor does?’”

Related to this and no less dire, he said, is the crisis of Church authority due to failures in the priestly sexual abuse crisis. “We have lost our ability to speak with moral authority to our broader culture. This means that we can’t just simply fly the flag and bring people in; rather, our evangelical work must be more individual and the result of authentic personal witness by our average parishioners.”

“We can’t go along with our secular culture and remain Christian,” Renae Kranz, director of communications for the diocese, said. “We need to find ways, with fewer resources, to employ lifelong Catholic missionary discipleship. As Catholics, it’s not enough to just go to Mass on Sunday and forget we’re Catholics the rest of the week. We must build our own faith to get ourselves into a place where we can then help build the Church again.”

## THE CHALLENGE WE FACE

Father James Mason, pastor of Holy Spirit Parish in Sioux Falls, said the Church has had to learn how to be unpopular in this apostolic age. But he believes the biggest trial today is against the theological virtue of hope.

“Satan wants to tempt us to despair but simple prayers throughout each day like ‘Jesus I trust in you’ will help us be people who believe that the final victory has been won,” Father Mason said. “In the face of opposition, there is the temptation to spiral down and close off. Our faith must be anchored on something deep; we need to be anchored in the Living Word and the Eucharist. We’ve never been promised it would be easy, but Christ has won the victory. Christ will win out. Lent prepares us for that.

“As a pastor, Lent is my favorite season because people are willing to go deeper in their spiritual life and challenge themselves to follow Jesus more closely,” he continued, explaining that Lent is a season when we recognize that fasting, almsgiving and penance don’t take anything away from us but help us recognize we’re made for more than what we deny ourselves.

Like Lent, the challenge our diocese is facing through restructuring won’t be easy, but with God’s grace, perhaps we will learn we are made for mission.

Restructuring, called *Set Ablaze* in our diocese, is happening in many dioceses all over the country. The need to see parish connections in a new way is caused by demographic shifts, lower numbers of Catholics who practice their faith, and the decline in new vocations to the priesthood.

“Change will always be hard. It certainly will be messy,” Father Mason said of *Set Ablaze*. “It will take understanding and openness to succeed. There is still

hope, and a challenge to us. Underneath is a call to evangelize, to ask ourselves ‘How can I bring non-practicing Catholics back? How can I invite non-Catholics into the Church?’”

“We all have to step up and step into evangelization,” Renae said. “The decline of the Church is always a negative, but it’s also an opportunity for us. Remember that the Apostles started with far less and started a Church that has spread worldwide and lasted for centuries.”

“We need to soberly name our trials without fear of being overcome by them in naming them,” Father Dickinson said. “It is only in embracing them that we meet the cross, and it is only in meeting the cross that we ‘passover’ to Easter. *Set Ablaze* will give pastors and priests an opportunity to name the trials with our parishioners and help us all turn our faces toward them so we might embrace these crosses both individually and corporately.”

Father Dickinson says that addressing these trials will mean some suffering—and even some “death”—but if we take up our cross to follow Christ, we will follow him to his resurrection. His hope is that *Set Ablaze* will allow us to overcome a “maintenance” mind-set and be converted to a “mission” mindset that allows us to grow the faith.

## FULL OF HOPE

Sharing her hope for the diocese and the universal church, Renae said that even if it feels like it is shrinking, we can build it back up with God’s help. “We absolutely can turn it around. This isn’t the first time it’s happened in the Church’s history, and the Holy Spirit isn’t going to leave us alone,” she said.

“My biggest expectation is for parishioners to understand that they are the Church,” Father Dickinson said. “The Church is not reduced to a building or a Mass but is found in the life of every

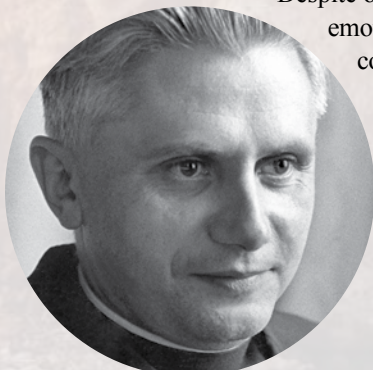


baptized Christian. We must all awaken to our own share in Christian mission as the lay apostolate—what Bishop DeGrood consistently describes as *Lifelong Catholic Missionary Discipleship Through God’s Love*. I am convinced that God is prompting each one of us with his grace for the renewal and spread of the Gospel. The more we learn to respond to God’s grace, the more we will be *Set Ablaze*.”

Father Mason said that faithful Catholics can reinvigorate the Church by growing in their own faith, calling on the Holy Spirit to direct their lives and show them how to share the joy they’ve discovered. They need to be able to explain the faith and to allow the Eucharist to shine through them.

Renae said unknowns can be unsettling, and many aspects of the restructuring remain to be decided during pastoral planning within the parishes. In each parish, one priest will be pastor, while other priests will be involved in ministry and other types of service. Nearly every parish will have two priests, but she said that not every assignable priest is on the map, so there are more priests who will be assigned (see pages 4 and 5), and retired priests who currently assist can continue if they wish. When assignments are complete, the priests and available deacons in each parish will begin working on pastoral planning.

Despite our current emotions about the coming changes in our diocese, the laity must be the hope by rising to the challenge. We must imitate the



A young Father Joseph Ratzinger before he became Pope Benedict XVI.

early Christians who not only kept the faith of the Apostles alive, but also made it spread like wildfire. This is what will bring about the renewal that then-Father Ratzinger spoke of when people will find the hope that was destined for them, the answer to their secret search, in the faithful remnant of believers.

While we labor as missionary disciples, there are signs of resurrection in the Church. Father Mason said that eucharistic adoration had fallen out of practice for a time, but many churches are reinstating it. He sees the Eucharistic Revival; Bishop Barron’s Word on Fire Ministry; The Augustine Institute; young adult movements such as FOCUS, St. Paul’s Outreach and NET (National Evangelization Teams); and Catholic Newman Centers and colleges and Catholic study programs as signs of renewal.

Renae sees God’s hand in how all the seemingly disparate initiatives in our diocese are working together. “We have a new bishop who received in prayer the vision of lifelong Catholic missionary discipleship. Then we have the Eucharistic Revival to renew the Church in our country; then *Set Ablaze*, which is fed and sustained by the Eucharistic Revival, and whose goal is to build missionary disciples. It’s all God’s work, his timing, how all these things have come together.”

## SIGNS OF RENEWAL

There are signs of renewal in our culture as well. A Jan. 3, 2023, news release on prnewswire.com stated that “The Bible in a Year” podcast was the no. 1 show on Apple podcasts in both 2021 and 2022. It was described as “wildly successful.” This year, it is no. 3 in all categories, and “The Catechism in a Year” is in the no. 1 position. The news release continues: “As Christian affiliation declines across American society, it is notable that the



Renae Kranz is director of communications for the Diocese of Sioux Falls.

top podcast on Apple at the beginning of 2023 is focused on guiding listeners through a traditional Catholic text.”

Jonathan Strate, podcast producer and Ascension Press’ president and CEO, says in that same news release that it is an astonishing moment for the Catholic Church. “It speaks to the deep longing we all have to respond to God’s plan for each one of us—a plan revealed so beautifully in the treasure that is the Catechism,” he said.

“We can have lots of hope,” Renae said. “We come out of the bleakness of Lent and burst into the light of Easter. We can come out of our secular culture into the light. That’s what we want to do. And bring as many people with us as we can!”

“We can bring Easter into the Church by not fearing the suffering and trials that are before us,” Father Dickinson said. “If we embrace them with faith in Jesus, who brings life out of death, we can be a vessel of Easter in the Church.”

Remember Jesus’ words in Matthew 16:18: “And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.” As God, Jesus cannot deceive nor be deceived; we can trust in him and stand, an unshakable “Easter people” on the Rock—the Church and bride of Christ.



## Does Jesus' Resurrection really matter?

Q

*How can I explain to others the importance of the Resurrection for us as Catholics?*

A

The resurrection of Jesus from the dead goes to the very heart of our faith. In fact, the first proclamation of the Gospel of Jesus Christ by his followers was simply, “He is risen!” These are the words of the angel to the women at the tomb, these are the words of the Apostles to the disciples

from Emmaus, and they remain the Easter greeting down to today: Christ is risen, he is risen indeed!

Recall also the words of St. Paul that “if Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Cor 15:14). As the Catechism of the Catholic Church (CCC) notes, “The Resurrection of Jesus is the crowning truth of our faith in Christ” (CCC 638). It was a real event, as indicated by the empty tomb and Jesus’ appearances to the disciples, recounted in the Gospels and in the Acts of the Apostles and referred to by St. Paul.

Like Jesus’ life and death, the Resurrection is neither myth nor fairy tale. It is a real, historical event—it really, truly happened. But what, exactly, is the Resurrection? There are a few points we can make to better understand this central teaching of our faith.

First, the Resurrection is not a purely spiritual reality: Jesus’ human soul and human body are really and truly reunited. In order to demonstrate this, Jesus eats fish in front of his apostles, and, even more vividly, he invites them to touch the wounds in his hands and his side. He is not a spirit or a ghost: he is flesh and blood.



But this is not merely a resuscitated Jesus either; he did not return to life the same way that Lazarus or other people who Jesus himself revived were brought back to life, for they came back in the same form of existence that they had before they died, as evidenced by the fact that they died again.

Jesus, on the other hand, was resurrected, not resuscitated. Although it was indeed the same body that returned, Jesus did not come back to the same form of existence that he had before the cross. Rather, his body was—and still is—glorified, and as such has the ability to be present how and where Jesus wills, unlimited by time or space. We see this in his appearances to the disciples. He often simply appears in their midst, even though the doors are locked, and sometimes he appears to them in such a way that they do not recognize him, often thinking Jesus is someone else.



A second point about the nature and importance of the Resurrection is this: Jesus' resurrection acts as a confirmation of everything he did and taught. The catechism tells us, "All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority" (CCC 651). We know that everything Jesus said and did is true, because he rose from the dead, because he promised his Resurrection as the verification of his words and deeds.

This applies in a particular way to Jesus' divinity. Throughout the Gospels, Jesus generally kept his identity hidden, not only his identity as the Messiah but also his identity as the Son of God, the Incarnate Word. But there were occasions when he, in fact, did reveal this truth, particularly in various instances wherein he applied to himself the divine name, "I AM." These affirmations and the other more subtle hints at his divinity were confirmed and verified by the Resurrection.

Finally, Jesus' resurrection is the fulfillment and verification not only of his own promises, which he made during his public ministry, but it is also the fulfillment of the promises made throughout the Old Testament. In 1 Corinthians 15, St. Paul speaks repeatedly about how Jesus' actions—in-

cluding his Resurrection—happened "in accordance with the Scriptures." Recall that for St. Paul, this phrase referred to the Old Testament alone, as those were the only Scriptures Paul knew; the New Testament of course was just coming into existence at the time, including the very letter in which Paul wrote these words! This highlights the fact that Paul understood Jesus' resurrection to be the fulfillment of those promises of the Old Covenant, in addition to those promises made by Jesus himself.

Jesus' resurrection, then, is not just a "happy ending" to his life and his ministry, it goes to the very heart of why he came: to save us from our sins and for heaven by conquering sin and death. As the ancient Easter greeting says, "Christ is risen, he is risen indeed!"



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.*

## RECOGNIZED FOR WHAT WE DO BEST.



\* Knights of Columbus ranked #6 in the permanent life insurance category on Forbes 2022 America's Best Insurance Companies list. Forbes partnered with Statista to independently survey more than 16,000 customers who owned at least one insurance policy across 7 insurance product categories.



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# Living in Son-shine all year long

By Heidi Comes

I have often wondered what it would be like to live in a region that saw year-round consistent temperatures that stayed above 60 degrees—waking to the sounds of chirping birds and the stream of the sun through a bedroom window. I also ask myself if the people there are filled with a more significant and deeper appreciation for life.

Bishop Fulton Sheen would likely say *no*.

In his book titled “Finding True Happiness,” Bishop Sheen reflects on a number of ways in which we can find true happiness in life and common pitfalls we encounter on that path. He emphasizes this when discussing how the only way to experience true joy in something is to have experienced the absence of that same thing. In a chapter about repose, he comments on leisure and how, like work, “it is an intense activity, but of a different kind.”

In order to fully enjoy and appreciate the relaxing times in our life, we also have to know the difficulty of hard work. The same could be said about living in South Dakota. Experiencing your nostrils freezing shut in January leads to a much deeper enjoyment and appreciation of the heat found in the July sun.

We are called to be Easter people, people full of the joy of Resurrection Sunday—a joy that radiates within our lives causing us to shine brightly from the Son that fills our hearts. The message of Easter is the message of hope and salvation. It’s what we as Catholic Christians are called to share with the world through our words and actions all year long.

But how do we do this? Wouldn’t it be easier to live joyfully the message of Easter Sunday if we never experienced struggle, pain, heartache, loss or even sub-zero wind chills?

The wisdom of Bishop Fulton Sheen rings true even in this call to be Easter people. This past Lent, I saw this quote: “We do not know the glory of Easter Sunday without the sorrow of Good Friday.” Isn’t that the truth? And isn’t that exactly what Bishop Sheen was getting at?

The lenten practices and sacrifices we make during the 40 days prior to Easter serve to make ready our hearts for the joy of Easter Sunday. The somber, the serene, the dryness and the want make the victory of the cross so very sweet.

What if we incorporated this into our lives all year long?

Whatever we did during Lent to draw closer to God can be incorporated into our daily life throughout the year. It may not be done with the same intensity as the 40 days of Lent, but going without a favorite food once a week, giving of our time through an act of service monthly and offering our day for a specific intention

are all small lenten practices that can lead us to a deeper appreciation each and every day of the year.

When the sugar high from the chocolate eggs begins to wane, and the sound of the “Alleluia” sung in Mass no longer sends a shiver down our spines, maybe it’s time to go without. Perhaps it’s time to incorporate into our routine lives some of the absence that makes the heart grow fonder in order to allow the Son to shine brighter.



**Heidi Comes**  
is a parishioner at  
St. Thomas Aquinas  
Parish in Madison.



## Father Zach Schaeffbauer

**Father Zach Schaeffbauer is our featured priest this month. He was born in Aberdeen and has three younger brothers. He was ordained May 27, 2022, and is serving as parochial vicar at Holy Spirit Parish in Sioux Falls.**

### **Q** *How did you get your call to the priesthood?*

My desire for the priesthood came from altar serving and diving into the profound treasure of the Mass, as well as witnessing priests who took the liturgy and Catholicism seriously. Exposure to these realities drew me more deeply into the life of the Church, from which came the desire to share this with others.

### **Q** *What did you do before the priesthood?*

I entered seminary right after graduating from high school. So, I was a student before I was a priest.

### **Q** *Is there a particular part of Catholicism that really fascinates you?*

I rather appreciate the intellectual tradition of the Church. But, I think the most fascinating aspect of our faith is its liturgical history. Learning about the origins of our Roman Rite liturgical rituals and how they developed throughout the centuries under the influences of theological truths and societal mannerisms. Such knowledge helps us understand what it really means to offer the sacrifice of the Mass in all its ceremonial greatness.

### **Q** *Who was most influential in your life?*

My father, BJ Schaeffbauer, was (and still is) the biggest influence in my life. He reflects, in my opinion, the true Catholic man: he has a firm and stable heart, is very ordered and virtuous in his work ethic, and recognizes the primary place of God in life. But

most importantly, my father is real; he understands that the Catholic faith is not contrary to life, but instead fulfills and elevates all that we do in this world. This made the faith a normal, ordinary and necessary feature of life.

### **Q** *What's your favorite part of being a priest?*

I thoroughly enjoy dispensing the sacraments to the faithful of the diocese, first, by offering the sacrifice of the Mass, and second, by means of the other sacraments. I have also found much enjoyment in catechetical instruction and altar server training.

### **Q** *What's the most challenging thing?*

Having only been a priest for a few months, I would say the most challenging part of ministry has been marriage preparation. Couples entrusting their marital formation to me is somewhat daunting. Of course, I think as time goes on, the whole process of preparation will become much clearer and easier to approach. But for now, that experience is wanting.

### **Q** *Who is your go-to saint? Why?*

I have a few favorite saints whom I invoke for various needs in my life. But, St. John Vianney is probably the saint I go to the most.

### **Q** *What do you do in your spare time?*

When I do have spare time, I like reading books, especially philosophical, historical or theological books. I also am involved in athletics and physical fitness in order to maintain a

healthy lifestyle and enjoy appropriate competition.

### **Q** *What is something most people don't know about you?*

I practice penmanship and write often.

### **Q** *How can your parishioners and people of the diocese best help you be a great priest?*

I would recommend three things. First, to remember me (and all my brother priests) in prayer. Second, to take seriously the Catholic faith you have inherited from previous generations and remain open to her teachings. And third, to remember my humanity; that I have all the delights and sorrows that everyone else in the world experiences, be it the frustration of imperfections, the joy of activities, or the warmth of family life. So, when you see a priest, you see Jesus Christ. But, you also see another human being.

### **Q** *If you could have supper with anyone from history (besides Jesus), who would it be and why?*

Honestly, being a huge fan of history, I would host a dinner party and invite the following figures: Aristotle, Gregory the Great, Thomas Aquinas, Pope Benedict XIV, Andrew Jackson, Abraham Lincoln and Winston Churchill.

Curious about a particular religious vocation? Visit [sfcatholic.org/vocations](http://sfcatholic.org/vocations) to learn more about discerning God's call for your life.



# FREELY YOU HAVE RECEIVED, FREELY GIVE

By Shannan McQuade

**T**here seems to be a certain joy and authenticity that engulfs many young people in the Church today. This joy is one that flows freely from them and is given freely as a witness to those whom they encounter. Most impressively, it is offered in times of hardship. That joy and authenticity are contagious and attractive to others who witness and encounter those who possess it.

But where does it come from and how is it obtained?

This is the fruit of holiness and living your life for and with Christ. Holiness is a quality that is very attractive to young people in the Church and to which they are drawn.

## WHAT IS HOLINESS?

First, it's beneficial to understand what is meant by the idea of holiness. Father Kristopher Cowles, pastor at Our Lady of Guadalupe Parish, defines holiness as "living an authentic life of joy in which Christ is the center." He believes that for young people, the attraction of holiness is to the authenticity that comes along with possessing holiness.

There is a deep attraction to the realness of their joy, which is expressed in their holiness. In this expression of joy that comes through the experience of life journeyed with Christ, there is a level of vulnerability in their authenticity.

"They're attractive because they are completely and totally themselves," Father Cowles said.

When someone can let down their walls and show another who they truly are, and when that person possesses this profound joy, it's almost magnetic in the way that others are drawn to them.

## WHAT'S THE ATTRACTION?

What about being holy is attractive to not only friendship, but also a spouse?

The authenticity that is brought out through the joy of Christian living is one that is a foundation of lifelong

friendships. The foundation of a Christ-centered vulnerability leads to a deeper friendship, one that sparks a contagious joy. This joy, when witnessed by others, can lead to the forming of new friendships.

This is the attraction that is most often seen and experienced by young people. They see people their own age who love Christ and have an abundant joy, and they want what they have.

When it comes to the spousal relationship, Father Cowles says, "Seeing holiness in another calls out the greatness in ourselves to better ourselves."

When we experience life with another who has a deep holiness about them, we become aware of the ways in which we can become holier ourselves. We see the ways in which we are being called to deepen our relationship with Christ and better ourselves. The goal of marriage is to get the other to heaven, and there should be a shared confidence in challenging each other to holiness.

But, Father Cowles reminds us that it is important that we "don't get too serious about it." It's easy to become frustrated by our failures, so it's important that in a spousal relationship, spouses can "accept the person for who they are and where they are at, and love them to the next level," Father Cowles suggests. The spousal relationship is a journey toward heaven together, and that means challenging one another to deeper holiness.

## HOW DO WE BECOME HOLY?

I think it is important to look at what qualities someone who is holy has before diving into what we can do to become holy ourselves. Those who are already living holy lives choose to live in virtue every single day. It is something that comes naturally to them.

Father Cowles says that holy people "live in a sense of loving and caring for those around them because of the love they have already received." The very love that penetrates the soul and is the source of their joy is the very love with which they love those around them.

Main image: Getty Images/FilCamera



The first suggestion Father Cowles makes to us when we desire to grow in holiness is that we spend time with people who are holy because “when we can see how holy people act, it becomes easier to become like them.”

You may have heard that we become like the five people we spend most of our time with, so if we surround ourselves with holy people, we are going to be encouraged and challenged to become like them.

Father Cowles offered some other practical steps that we can take to become holier. His most important tip was to pray more. He emphasized the importance of “spending more time in communion with the source of holiness.” The more time someone spends in relationship with Christ, the more they will become like him.

Father Cowles also suggested that we take the time to examine ourselves and see which particular virtues we



**Father Kristopher Cowles** is pastor at Our Lady of Guadalupe, Sioux Falls.

desire to grow in, and then work towards growth in that particular area. Through communion with the source of holiness itself, we can see the ways in which we are not like God and have a starting point for growth. His abundant love is freely given to us, and we in turn, are called to freely give that same love to others.

“We focus on praying, almsgiving and fasting in secret that we think we need to be holy in

secret,” Father Cowles offers as his final advice to growing in holiness. “Authentic holiness means living authentically who you are every single day.”

Holy people allow the joy of Christian living to flow from themselves every day. Virtue is something that is easy and part of their very being. Therefore, they choose to live in virtue every single day.

The attractiveness of holiness in others is rooted in the desire to obtain the contagious joy that flows from a holy person. When we are vulnerable and allow for the love we’ve been freely given to freely flow from us to those we encounter, we come in contact with holiness. And, when we surround ourselves with holiness, we have no other option but to be called into deeper communion with the very source of holiness: Christ himself.



## Officials of the Diocese of Sioux Falls

### Since the most recent publication of The Bishop’s Bulletin:

**Barry Reuwsaat**, after voluntarily seeking a dispensation from the sacred duties of ordination, was returned to the lay state by decree of the Holy See’s Congregation for Clergy. By that same decree, Barry was released from all obligations of Holy Orders, including that of celibacy.

**Joseph Scholten**, after voluntarily seeking a dispensation from the sacred duties of ordination, was returned to the lay state by decree of the Holy See’s Congregation for Clergy. By that same decree, Joseph was released from all obligations of Holy Orders, including that of celibacy.

**Father Martin Lawrence** relieved of his duties as pastor of St. Dominic Parish, Canton, and St. Magdalen Parish, Lennox, at the request of the priest and the invitation of the Most Reverend Michael G. Duca, bishop of the Diocese of Baton Rouge, to a pastoral assignment in Louisiana.

**Father Albert Cizewski** from pastor of St. John de Britto, Britton, to senior priest.

Respectfully submitted,

Mr. Christopher Motz  
Chief of Staff

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## Why does Safe Environment compliance seem so difficult?

By Alison Conemac

This summer is my third anniversary of serving the diocese as the Safe Environment coordinator, which means I've completed three cycles of the annual requirement for adults and minors to be trained in abuse prevention. In my experience, nearly all individuals in our diocese understand the "why" behind Safe Environment compliance. Yet compliance can feel so burdensome.

I get it! In order to hold these two realities side by side, I want to talk about it. Here are three common reasons that I have come to understand make Safe Environment compliance feel so difficult.

The first one is the most obvious: it's one more thing. While I was a missionary at a large parish in Phoenix, Arizona, I coordinated the religious education of 1,200 minors, which included sacramental preparation for the attached parish elementary school. Working with two languages and even more cultures, the Safe Environment requirement for volunteers and minors felt like a curveball or obstacle I laid on my teachers.

Gathering volunteers was hard, but to add a time requirement outside the classroom and then enforce it felt like "one more thing." When training students during the small amount of time we had, it felt like such a challenge to pause the curriculum for faith-based boundary learning (as I saw it then). Moreover, I knew many of my catechists were not professional teachers. Asking them to pause their curriculum to learn a new, one-class safe environment lesson was so tricky.

But we did it, and it always went better than I expected. Yet, with all that is on one's plate, I get it—Safe Environment compliance sometimes feels like one more thing.

Another reason the Safe Environment requirement may feel hard is the emotions it can bring up. The reality of hearing or observing harm done to children or adult behaviors that may mean my co-worker is planning harm are unthinkable things. For many of us, it can stir memories, pain from our pasts or within our story, which we would rather not remember.

For some of us, it is an unwelcome reminder that sin and its effects are present in our world and could encroach upon our faith community. This is extremely hard, yet it is also an opportunity to remember that healing can sometimes begin with painful memories surfacing that the Lord wants to bring into the light so he can heal those places and those memories.

The final reason I think Safe Environment is hard is, in fact, a beautiful one. The beauty is in the vision of what our communities are—and can be—places that foster communication, healing and safety for all. When we make concrete efforts to create safe environments, we often have to plan for what may attack the beauty, truth and goodness in our Catholic parishes, schools and ministries.

The aim of the Safe Environment compliance requirements is to ensure we each do all within our control and power to prevent harm and preserve the goodness that our communities are. And sometimes this feels hard, inconvenient or challenging.

The human person is uniquely created in God's image and likeness. The Safe Environment requirements reinforce this baptismal identity in a concrete and real-world way. With our compliance, we are committing, by our actions, to reverence, honor and protect from harm ourselves and those we love—to honor the dignity and identity we have as children of God. Though the reality of sin, in all its forms, is present in the world, you valiantly form yourselves as well as young minds and hearts to know their dignity and power to protect themselves, to protect others and to be valiant in *their* efforts.

Are the Safe Environment policy requirements hard? Yes. Can they be inconvenient at best and trigger painful feelings at worst? Yes. Are our children and vulnerable adults worth our attention and time? Absolutely.

Although Safe Environment compliance may feel hard, with deep virtue and commitment, our Sioux Falls Diocese promises and follows through with its commitment to ensure all has been done for our children and those vulnerable in our midst.



**Alison Conemac**  
is coordinator for the Safe Environment program in the Diocese of Sioux Falls





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**April 14-16, 2023**  
- directed by Chris and Germaine Burgwald with Father Scott Traynor

**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.*

**April 11, 2023**  
**What the saints say about death**  
- directed by Father Joe Vogel

**May 9, 2023**  
**Power from on High: Pentecost**  
- directed by Dr. Chris Burgwald


**June 20, 2023**  
**Jesus Christ the Divine Physician**  
- directed by Dr. Teresa Kemmer

**August 22, 2023**  
- directed by Father Thomas Anderson

**September 12, 2023**  
**A God Who Knocks- Part 1 of 3**  
- presented by The Lourdes Center

123 Saint Raphael Circle, Irene, SD 57037  
605-263-1040 | broomtree@sfcatholic.org

REGISTER FOR RETREATS ONLINE **broom-tree.org**



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**Grief**  
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COMMITTED IN CHRIST



**JEFFERSON** – Joe and Jackie Trudeau celebrated their 50th anniversary on March 3. They have 6 children, 17 grandchildren and are members of St. Peter Parish.



**MILBANK** – David and Linda Pauli will celebrate their 50th anniversary on April 28. They have 3 children, 4 grandchildren and are members of St. Lawrence Parish.



**MITCHELL** – Edwin and Loretta Blindauer will celebrate their 75th anniversary on April 19. They have 7 children (3 deceased) and are members of Holy Family Parish.



**SALEM** – Allen and Anita Feterl will celebrate their 50th anniversary on April 7. They have 4 children, 18 grandchildren and are members of St. Mary Parish.



**SIOUX FALLS** – Jerry and Dottie Bream celebrated their 55th anniversary on March 30. They have 2 children, 3 grandchildren and 1 great-grandchild and are members of St. Michael Parish.



**WESTPORT** – Ken and Elaine Van Dover will celebrate their 60th anniversary on April 27. They have 3 children, 11 grandchildren and 5 great-grandchildren and are members of Sacred Heart Parish.

**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.

Send a color photo, your anniversary information and a self-addressed, stamped envelope by April 18 for inclusion in the June 2023 edition to:

The Bishop's Bulletin  
523 N. Duluth Ave.  
Sioux Falls, SD 57104

or email to:  
bwingen@sfcatholic.org.

**CINCO DE MAYO FALLS PARK FIESTA**

**SAT, MAY 13, 2023 – 11 AM TO 7 PM**

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RealPresenceRadio.com



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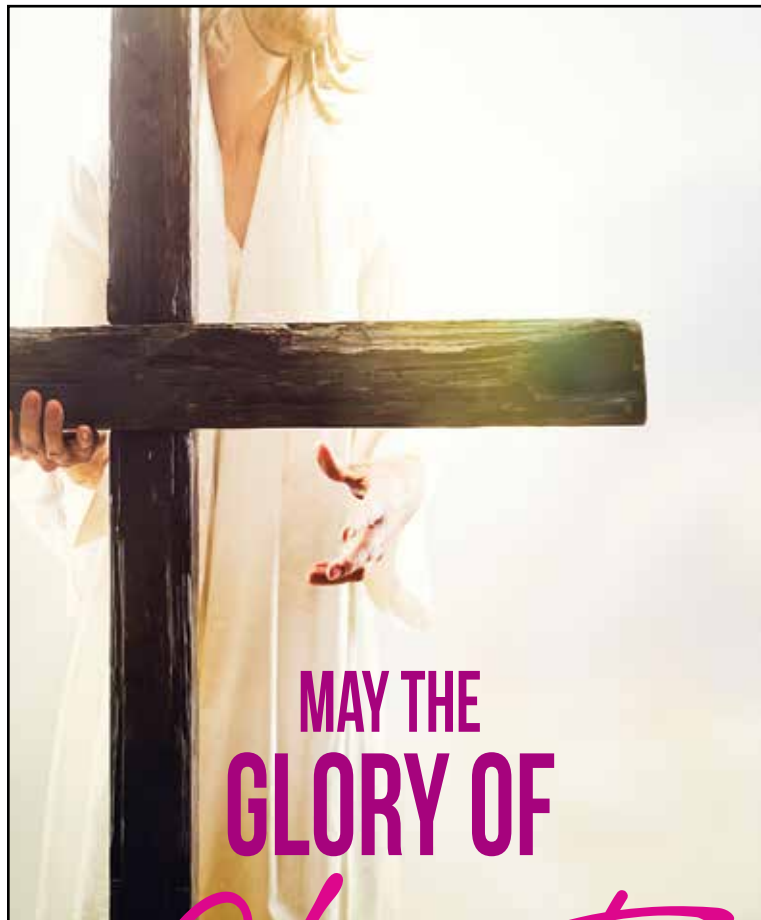
Monday-Friday 9:00 am - 6:00 pm

Saturday 9:00 am - 5:00 pm

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Sioux Falls, SD 57105  
Just West of Costco

605-271-4055



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GLORY OF

*Christ*

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“Jesus said to her,  
‘I am the resurrection and the life;  
whoever believes in me, even if he dies,  
will live, and everyone who lives  
and believes in me will never die.’”

– JOHN 11:25-27

**Avera**

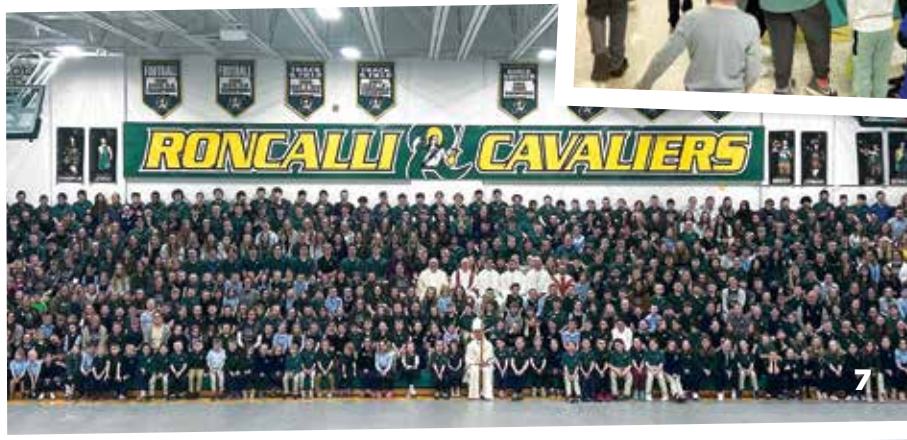
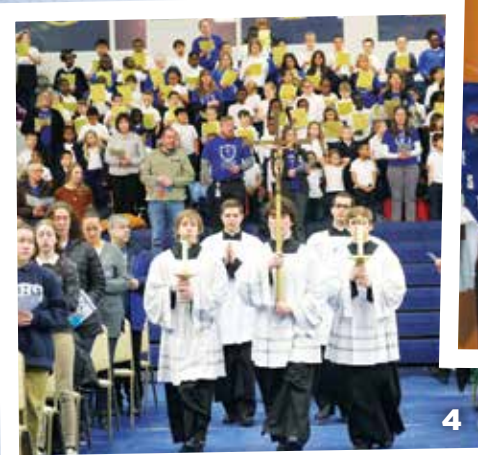
Avera.org





## Living the faith during Catholic Schools Week

Earlier this year, Catholic schools around the diocese celebrated Catholic Schools Week. Beginning on Jan. 30 and ending on Feb. 5, schools held events that focused attention on the core theme of Catholic Schools Week: faith, service and excellence.



1) Children at St. Joseph Indian School, Chamberlain, learn the value of excellence through the art of printmaking.

2.) Father Steven Jones imparts some wisdom at St. Mary School, Salem, which held a variety of events including dress-up days and vocations talks.

3.) Father Samson and Sister Lynn give a vocations talk to students at Christ the King Elementary in Sioux Falls.

4.) The Bishop O'Gorman all-school Mass commences at the Elmen Center in Sioux Falls.

5.) Bishop DeGrood celebrates the all-school Mass for Bishop O'Gorman schools.

6.) Students at St. John Paul II School, Mitchell, take part in the school carnival on family day.

7.) Roncalli students and staff gather with Bishop DeGrood and area priests for a group photo.



**Recitation of the Rosary**

**Friday, April 7** – The Rosary is recited for the faithful departed on the first Friday of the month at 10 a.m. in St. Michael Cemetery in Sioux Falls.

**Divine Mercy Sunday Retreat**

**April 15** – The Women at the Well of St. Michael Parish, Sioux Falls, will be hosting a Divine Mercy Sunday retreat on April 15 beginning with Mass at 8:15 a.m. The Mass will be followed by speakers, Scripture study, music and fellowship. The retreat is open to all women who want to learn more about the Catholic faith, regardless of parish or denomination. Registration is not required and there is no fee. For more information, contact Paula Jones at [pjkeeper@sio.midco.net](mailto:pjkeeper@sio.midco.net) or 605-214-4951.

**Right to Life Fundraiser**

**April 17** – Sioux Falls Area Right to Life is sponsoring a fundraiser on Monday, April 17 from 5-8 p.m. at the Pizza Ranch, 2717 W. 41st St. in Sioux Falls. Join us for a meal or call in your order (605-271-8646) and mention Sioux Falls Area Right to Life. For additional information, call 605-743-0777.

**The Bible in the Mass**

**April 30** – St. Mary Parish, Salem, will be hosting “The Bible in the Mass” with guest speaker Dr. Demetrio Aguila III. The talk will focus on connecting Scripture and Jewish roots to the Mass. The event will begin at 10:30 a.m. with Mass followed by a meal and fellowship. The talk will begin at 1 p.m. A free-will donation is welcome for the meal and speaker.

**Pray at Minnehaha County Courthouse with the Jericho Wall group**

**Tuesdays** – In Joshua 1:14, fighting-age men are called to go to Jericho’s wall to fight for the women and children. Today, we are called to step out for our faith. Men are meeting on Tuesday nights at 7 p.m. at the Minnehaha County Courthouse to pray the Rosary for our women and children. We are asking for men to join us. If you have questions, call Paul at 605-201-5428. Women 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](mailto:dcnwilliamradio@sfcatholic.org).

**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: [perpetualadorationsisters.org](http://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](http://www.perpetualadorationsisters.org), for more information.

**Sacred Heart Monastery**

**April 1** – Registration deadline for the Triduum Retreat. Enter the silence and experience the Triduum liturgies at Sacred Heart Monastery. From 4 p.m. on April 6 to 1 p.m. on April 9. Go to [yanktonbenedictines.org/triduum-retreat](http://yanktonbenedictines.org/triduum-retreat) for information on registration and costs.

**April 7** – Online *Lectio Divina* at 10 a.m. on Fridays, April 7, 14, 21 and 28. Meet online for *Lectio Divina*, a time for praying with the Gospel of the following Sunday. To register, contact group leader Sr. Penny Bingham OSB at [pbingham@yanktonbenedictines.org](mailto:pbingham@yanktonbenedictines.org) or 605-668-6023. Include your email address.

**April 22** – Monthly Contemplative Mornings meeting on Saturday from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or [doberembt@yanktonbenedictines.org](mailto:doberembt@yanktonbenedictines.org). For more info, go to [yanktonbenedictines.org/retreats-contemplative-mornings](http://yanktonbenedictines.org/retreats-contemplative-mornings).

**Silent Personal Retreats** – We are currently accepting fully vaccinated and boosted residential retreatants at the Peace Center for individual private or guided retreat time. You are welcome to contact us for reservations at 605-668-6292 or [yanktonbenedictines.org/silent-personal-retreats](http://yanktonbenedictines.org/silent-personal-retreats).

**Spiritual Direction** – Share your experience of God with an experienced companion-guide and intensify your spiritual journey. Scheduling is flexible, typically meeting once a month. Contact us to visit about online or in-person options at [BenedictinePeaceCtr@yanktonbenedictines.org](mailto:BenedictinePeaceCtr@yanktonbenedictines.org) or 605-668-6292.

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## THE BISHOP'S BULLETIN



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Silent Auction

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MONDAY

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