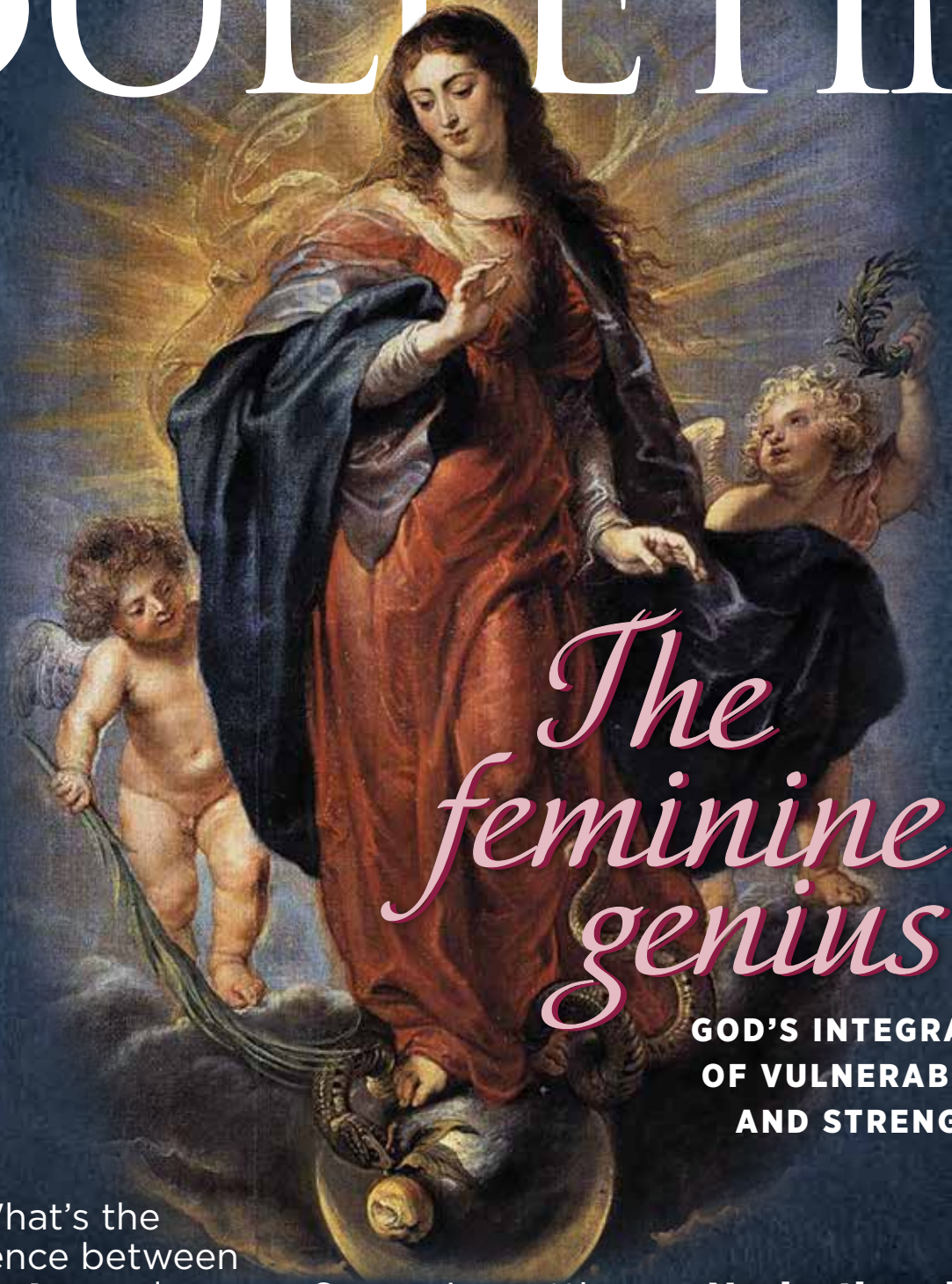




THE BISHOP'S BULLETIN



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May the genius of women inspire our diocese



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

The genius of God in creating the feminine genius is amazing. God created women to offer themselves for the good of the family, the Church and world in a way he chose only for them. God’s genius in first creating and then asking Mary to cooperate with his perfect plan is the premier example.

Mary, the most highly favored one of us all, stuns and inspires us in her response to God’s will for her and the salvation of the world: “Behold, I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:38). At the foot of the Cross, God chose Mary to be the mother of the Church, which includes each of us.

I thank God for his genius in creating and giving us Mary to spiritually help us. I also thank every woman who manifests the genius of God through her created, unique femininity and her “yes” (like Mary) to God’s plan for their cooperation for the good of humanity.

We are blessed to have so many heroic female saints, whether they were married, consecrated as women religious, consecrated virgins, or never married. The Church and the world have been so greatly blessed by the heroic sacrifices of wives, moms, religious sisters and consecrated virgins who labor in parishes, schools, hospitals, families, neighborhoods and so many other ministries.

So much of the fruitfulness of the Church today is because of the amazing generosity and feminine genius only women can offer and so many have and continue to do.

In our *Set Ablaze* initiative, it is my fervent hope and prayer that the feminine genius God endowed women with, along with the generosity of women in our diocese, will continue to help family life, the Church and the world by the gift of their “yes” to God’s plan for service. I love the insights of St. John Paul II in his letter to women (June 29, 1995) when he wrote:

“Thank you, women who are daughters, and women who are sisters! Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity. ... [Females] exhibit a kind of affective, cultural and spiritual motherhood which is of inestimable value for the development of individuals and future of society. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They try to go out of their way to help.”

Knowing that the family, Church and world today need the great giftedness and generosity of the feminine genius, I look forward to the help of women in the diocese during the pastoral planning process in each of the new pastorates. May the spiritual motherhood of Mary inspire girls and women to be heroic saints and to fulfill God’s plan for their lives and for the Church.

BISHOP'S SCHEDULE

JUNE

- 2 Commissioning Mass of Lumen Christi missionaries
- 3 11:30 Mass at House of Mary Shrine, Yankton
- 4:00 Stational Mass, Cathedral of Saint Joseph*
- 4 2:00 Regional Confirmation, St. Lawrence, Milbank, Christ the King, Webster, Immaculate Conception, Waubay, in Milbank
- 5 Bishop's Charity Fishing Tournament, Big Stone City
- 6 5:00 Mass and blessing of windows, Mater Ecclesiae Monastery, Sioux Falls
- 9 7:00 100th anniversary commemorative Mass, St. Anthony of Padua, Hoven
- 10 5:00 Confirmation, St. Anthony of Padua, Hoven, St. Augustine, Bowdle, in Hoven
- 11 1:30 Regional Confirmation, Sacred Heart, Gettysburg, St. Pius X, Onida, SS Peter and Paul, Pierre, in Pierre
- 12 Bishop's Charity Fishing Tournament, Lake Oahe Downstream Recreation Area
- 13 - 16 U.S. Catholic Conference of Bishops General Meeting
- 17 4:00 Stational Mass, Cathedral of Saint Joseph*
- 19 11:30 Discipleship Camp, Broom Tree Retreat Center
- 21 12:00 Red Mass, Cathedral of Saint Joseph
- 24 4:00 Stational Mass, Cathedral of Saint Joseph*
- 29 12:00 Diocesan Finance Council, Catholic Pastoral Center

*Broadcast on Keloland TV or livestream via sfcatholic.org

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THE BISHOP'S BULLETIN

June 2023
Volume 77, Number 6



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Anniversaries and copy deadline for the August edition is June 12; advertising deadline is June 15.

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

Cover background: Getty Images/Miodrag Kitanovic



NAVIGATING CHANGE LIKE A ~~BOSS~~ MOSES

By Emily Leedom

When I decided to go to graduate school in 2017, I knew it would be a lot of work, but I was excited for the challenge. When my husband accepted a new job in 2021, he was admittedly nervous but really looking forward to the change. When my in-laws decided to sell their home of more than 30 years, there was some sadness, but more enthusiasm about the next chapter of what was to come.

Choosing to make a change in our personal lives, even when it includes some trepidation and uncertainty, tends to leave us feeling excited and invigorated. We're willing to invest in education, or learn a new job or move to a new home because we believe it will bring value to our life.

Yet, when it comes to change in our organizations, such as our businesses, towns or churches, most of us are less enthusiastic.

When a business says they're going to make some changes, we worry about job security. Or when our boss says they want to implement a new process, we cross our arms and say, "Let's watch and see how this goes." When our town builds a new road, we're quick to say, "Why didn't they do it this way or that way?" (In fact, it's been three years since they built a roundabout on the way to my favorite store, and I'm still complaining about it!)

And then there's our churches. A change to the choir's typical repertoire has us all talking. No "God Bless America" on the Fourth of July weekend? Did we even attend Mass? Let's face it, we really value our organizations, and making changes to them makes us uneasy.

THE CHANGE CHOICE

Change is an inevitable fact. But how we respond to that fact is a *choice*. We can choose to be a **navigator**, capitalizing on change; a **survivor**, disengaging from it; or a **victim**, blaming others for how it affects us.

The story of Exodus provides a beautiful narrative of people navigating change.

One day, God spoke to a man named Moses and told him to lead the Israelites out of Egypt, the place they knew and called home. The Lord tells him to take them across the Red Sea, and from there the instructions continue. Over and over again, the Lord speaks to Moses, and each time it results in a change for the Israelite people.

Yet, Moses says "yes" every time and navigates the changes because he knows it will bring about flourishing for the Israelites. Moses not only accepts the change but leverages it to draw more closely to the Promised Land. He was a navigator.

Then there was good ol' Aaron, whom the Lord gave to Moses. While Moses is up on the mountain, Aaron and the people are waiting. Growing impatient, the people surround Aaron and ask him to build them a golden calf to worship. Overwhelmed by their demands and fatigued by the wait, Aaron speedily gives in to their request. He goes into "survival mode" and builds the golden calf, evidence of a lack of full commitment to the changes the Lord was prescribing for the people. He was a survivor.

Lastly, we have some very unhappy Israelites. The whole community grumbles against Moses and Aaron saying they would have rather died under oppression in Egypt, where at least they would have been fed (Ex 16:2). How could the Lord bring them from the comfort of oppression into the discomforting freedom of the Promised Land? The Israelites were the victims.

If we're honest with ourselves, I think we've all had a few grumbling Israelite moments when pulled from our comfort zones amidst change. It's that feeling of vulnerability when our chosen authority asks more of us—maybe more than we feel like giving.

IMITATING MOSES

So, how do we respond to change? Do we act just like the Israelites and grumble against everything that doesn't suit our pleasure? Do we choose to be the survivor and cross our arms in a spirit of doubt and wait to see what happens? Or do we follow the steps of Moses and choose to be a navigator, capitalizing on the inevitable change?

I think most of us desire to be navigators. We want to be like Moses. We want to be the person who says, *Yes, Lord. How can I help? What can I do? We got this!* But how do I choose to be a navigator?

The *Set Ablaze* pastoral planning process has offered many of us the perfect playground to practice our navigator response. Amidst dreaming of a Church on fire, reviewing excruciating amounts of data, and then anchored by a reasoned proposal of how to turn burning embers into a roaring fire, people throughout the diocese have increasingly felt ready to say "How can I help?" Countless conversations with East River Catholics have revealed a common agreement that change is needed, and they could either dig in their heels by nitpicking the process, or roll up their sleeves and get to work.

So, if you, too, are feeling ready to get to work, here are a few tools to help you navigate the coming changes.

JOIN THE BATTLE TO SET THE DIOCESE ABLAZE

Don't forget your why. In 2013, I stood in the Sistine Chapel, gazing at Michelangelo's "Last Judgment." I found myself drawn to the saints on the clouds, pulling people into the kingdom of heaven. I ached to be on their

team, sneaking people in the back door. I was entranced by the scene, and now, 10 years later, I can still see them and feel their battle for souls won by Christ in my bones. I believe more souls in the Diocese of Sioux Falls are wanted in the kingdom of heaven, and *Set Ablaze* is going to help make it happen. That's my *why*. What's yours?

Celebrate progress. At the risk of sounding very uncool, my favorite part of a sports game is what happens in-between plays. Have you ever watched a volleyball team on the court? After every point, they meet in the middle. If they're up, they cheer. If they're down, they rally the team. Or imagine a football game. Every first down and every touchdown is met with roaring cheers from fans—not just the win at the end of the game. If we want to navigate change well, we need to get really good at celebrating progress. A great parish council meeting? Well done! New RCIA candidates? Let's party! New baby being baptized? Hallelujah! New couple getting married in the Church? Cel-e-brate good times, come on!

Freedom to fail. Last summer, my husband and I took our three young girls to the California coast, and on the itinerary was a drive up the famously beautiful Highway 1. Yes, our children get very carsick on winding roads. But surely, we thought, it will be *fine*. It was **not** fine. In fact it was an absolute failure. But can I share a little secret with you? I can honestly say I have very fond memories of that failure and the view was spectacular. Fear of failure paralyzes us from taking the risk of adventure. As we journey more deeply into pastoral planning, it's okay to try something different, fail and learn from it. For example, we now know the importance of Dramamine, trash bags and paper towels in a vehicle.

YESTERDAY, TODAY AND FOREVER

At the end of the day, you and I are Catholic because we love Christ and his Church. And we have come to know and love his Church through her sacraments, liturgy, history, priests, teaching, saints, ministries, community, Scripture, intellectualism, tradition and worship. And while the Church has propelled or responded to change in every age, we must claim the truth that there are some things that have and always will remain the same:

- We are still one, holy, catholic and apostolic church.
- Across the Diocese of Sioux Falls, bread and wine will turn to Flesh and Blood each and every day.
- We will continue to serve the Church on the prairie.
- We will still evangelize and preach the Gospel.
- Jesus is still who he says he is—the Light of the World.

So if, in the coming months and years, you feel uneasy about what's changing, come back to what's constant. Our Lord is the same, yesterday, today and forever.

The feminine genius

By Heidi Comes

We are living in a time when confusion and misinformation rule the narrative—a time when one can no longer be definitive about anything and truth is just an old-fashioned concept. One truth that seems to be especially fraught with confusion among women is what it looks like to *be* a woman.

A quick glance at the magazine covers while standing in the grocery store check-out will leave the modern woman in a state of panic and certainly feeling less than adequate. From a perfectly decorated home and cupcakes to a body that is adorned in the latest fashion, a woman doesn't know if she's supposed to make parenting, her career, her body, her marriage or her mental health the top priority. According to these magazine covers, the perfect woman either does it all or should do what she wants at the expense of marriage and family.

Navigating this topic can be challenging at best, and downright impossible without a shining light on a hill guiding us. As Christians, we weren't meant to walk alone to discover our individual truth, but instead we're meant to follow after Christ, who is the way, the truth and the life.

The Catholic Church serves as that light shining in the darkness to lead us to the truth.

CLARITY IN CONFUSION

In Genesis 1:27, the Bible tells us, “In the image of God he created them; male and female he created them.” Everything God made was good. In the opening lines of Sacred Scripture, we hear that God created two, not one. And that wasn't just a happy accident. God had a very specific purpose in mind with every creative stroke of his majestic hand.

“As humans created in the image and likeness of God, we have this need to give of ourselves,” Meghan Krueger, a Natural Family Planning instructor in Sioux Falls, explains. “As women, we have this full-circle receptivity and gift. Before woman was created in Genesis, that was it. Man was the end of it. It couldn't go beyond this one male person until there was the female to bring about life.”

What an awesome role and responsibility to carry as women. The question is, how do we define and live that role in a time when confusion surrounds us?

Emily Leedom, executive director of The Lourdes Center, shares what Pope St. John Paul II coined as the “feminine genius” to capture the particular capacity of women to receive another. “Human persons are entrusted to women in a particular way, and she is well equipped with deep sensitivity to tend to the needs of others.”



**GOD'S
INTEGRATION OF
VULNERABILITY
AND STRENGTH**

Understanding feminine genius means understanding that women are complex creatures, competent and intellectual, yet tender and nurturing as well. Not one or the other, but all. From the soft nurturing hands to the warm embrace within her arms, a woman is one of the most comforting creatures and indeed the first home for all mankind.

This stands in complete contradiction to what the world is saying to women, according to Genesis Tibbetts, a



Stay tuned!
The July issue of The Bishop's Bulletin will dive into what the Church says about the masculine genius. Don't miss it!

full-time stay-at-home mother who has been part of the Culture Project as well as a speaker at events focusing on the feminine genius. She says the culture's message is: "Be whoever you want, don't let yourself be held down by a word or who people say you are to be." Instead, she says we should remember who we are innately as women.

"It is not so much to tell us how women ought to be or ought to live but to remind us of how much we are capable

of," Genesis says. Our culture desires freedom, but the evil one warps what looks like freedom into enslavement to sin. It is, according to Genesis, through "living out the feminine genius as a Catholic woman [that] leads us to true freedom and true flourishing."

DIGNITY AND UNIQUENESS

When the culture demands equality, it dismisses uniqueness. There is a failure to see the irreplaceable value of the

female genius. Our ability to do things similarly to another is not a benchmark of equality or excellence. What we can do does not give us value. Who we are, a child of God, is where we find our dignity. Nothing inequal or of greater or lesser value.

Human dignity is in its greatest glory when we embrace the intricate beauty and uniqueness with which each was made. Men are not the same as women. Women are not the same as men. God



Emily Leedom is the executive director of The Lourdes Center.

in his infinite wisdom and goodness knew the complementary nature of the individuals he created. He saw the human needs that could be met most effectively through one or the other. In his creative design, he ordained fruitfulness to come from two, not one, because love must be given and received. From that love comes *life*.

Meghan says there is often confusion about who a woman is. “Modern culture is giving this message that we are supposed to be the same as the man. We’ve really taken the term ‘created equally’ way out of context, and the idea of equality as being the same, but really we were created with complementarity.”

She goes on to explain that whenever we try to duplicate the other half we are meant to complement, there is going to be tension and a gap to be filled. “When we start to separate these two complementary roles from one another, the system that was created is in break-down, and it isn’t going to function.”

Undoubtedly, when God first created man, he didn’t have to ponder long that a helpmate was indeed necessary: a compliment to his masculinity, a softness to his intensity, a gentle touch to his strength. While the world may be confused about this, the Church

has recognized the dignity, uniqueness and complementary nature of the male and female from the beginning.

THE ROLE OF WOMEN

In a world of labels and limits, it is nearly impossible to label a woman’s role. And indeed, it would be foolish to limit her. Women are seen throughout salvation history playing key roles and forming deep relationships in

leading the way to the cross.

Often we get stuck in the Book of Genesis where we begin the creation story, and we focus on the narrative that Adam and Eve did a bad thing and it seems to be all Eve’s fault. It must have been her weak female nature that allowed her to be an easy target for the enemy. This is what we call simplification to the point of misinformation.

The enemy knew exactly what he was doing. He played upon the human weaknesses of both Adam and Eve. Both fell short of fulfilling their purpose in leading each other to salvation.

“If we go back and look at Genesis, the thing that often gets overlooked is that when she and Adam were together in the garden, Adam’s job was to protect the garden and protect Eve, and he let down his guard first in allowing this temptation into the garden,” Meghan says. “Eve also kind of stepped out of bounds, because she’s meant to be the receiver, but instead she took. So it’s not like this defenseless woman was just standing there and had no mind of her own and was tricked. There was a both/and, and there was a sequence of events. The first was that the protector wasn’t protecting, and maybe he wasn’t giving, so she was tempted to take.”

She also asserts that all of their intellect was clouded.

Both Adam and Eve took their eyes off the Lord and looked inward instead. By doing this, they began to focus on all that was around them and their individual needs. Anytime we pull our eyes off of the focal point, Christ, we are bound to fall into temptation and sin.

WHEN THINGS AREN’T AS THEY SHOULD BE

Meghan encourages us to understand that “we’re never going to find the perfect solution here on earth, but God is always reaching out to give us the grace to point us toward a life living in union with him through the Eucharist, through true adoration and worship, and understanding of God being the creator and us being his created, and us not trying to usurp that.”

It is when we fight against the plan of our Creator that we find ourselves in confusion and chaos. Submitting to the will of the Father takes humility and trust and in doing so removes the tension and struggle. According to Emily, in today’s society, however, women often are tempted to close themselves off from others.

“She resists vulnerability out of fear of being taken advantage of,” Emily says. “She’s tempted to decrease her sensitivity and increase her authoritative dominance in order to prove herself. In its most extreme, she has intentionally cut off her fertility so as not to receive another in her very being.”

The very essence of our feminine genius is blotted out because of a failure to open ourselves to the one who can fill us and will never leave us abandoned or alone.

Meghan furthers this thought by reminding us that it will always be a struggle against our own sinful, selfish nature here on earth. Embracing our role and living it authentically requires work and

self-sacrifice, the kind that was shown to us on the Cross. It is through humility and a constant reminder that we are called to receive, respond and serve that we will be who we were created to be. All else leads to tension and frustration.

OUR BLESSED MOTHER AND THE SAINTS

It is through women of faith that we see beautiful examples of what living authentically feminine lives looks like. Both in our Blessed Mother and the lives of the saints, we encounter story upon story of how God used the unique qualities of a woman to bring about his plan of salvation. From the women who walked alongside Jesus in his earthly ministry to the saints who sacrificed their lives out of devotion to him, we see courageous, strong and faithful examples of womanhood.

The Blessed Mother exemplified grace and strength in a way that the world had never seen. Emily describes the image that her mind sees when she thinks of Mary.

“She is standing in a posture of docility and receptivity but with her heel on the snake,” she said. “What may seem like a paradox of passivity and assertiveness is, in fact, the integration of vulnerability and strength. In her receptivity, she is fierce. In her openness, she is strong. In

being of service, she is leading.”

This combination of traits can be found in the heart of every woman if she has surrendered herself to God’s will as Mary did.

“It is written on our hearts to be aware and to be able to respond to our surroundings,” Meghan adds. “So long as we are using that gift as we are intended to, it will always build up the Church toward God’s plan. That can be done as a single woman, as a mother, as a wife, in our work, as a sister in a convent—all of that is not limited to any one way of life.”

Meghan encourages us to look to the saints, recognizing that the diversity of women who became saints should serve to encourage us. “There is plenty of room for all of the personalities and desires that God places on each of our hearts for our unique gifts to build up the kingdom of God.”

EMBRACING OUR DIGNITY

Ultimately, realizing and embracing her dignity comes down to the intimacy of her relationship with the Lord, Emily says.

“Women must receive the dignity of who they are in the depths of their being from their Creator himself,” she says. “We often seek validation of our worth from relationships, motherhood, our jobs, our appearance or our homes. But it never satisfies. When the Church speaks of the dignity of woman, she is cutting through the lies of the world and offering a megaphone to the Lord to boldly proclaim the beauty of his creation.”

Author and speaker Max Lucado says, “A

woman’s heart should be so hidden in God that a man has to seek him [God] just to find her.” The very essence of a woman should be so wrapped up in the love of God that when others are drawn to her, they find God at the same time.

Fulton Sheen expounds on this. “When a man loves a woman, he has to become worthy of her. The higher her virtue, the more noble her character, the more devoted she is to truth, justice, goodness, the more a man has to aspire to be worthy of her. The history of civilization could actually be written in terms of the level of its women.”

Emily encourages us to realize the truth. “The Church has protected and upheld the dignity of women by boldly holding to the truth that she is, indeed, not a man! The Church has long taught of the complementarity of the sexes and by honoring the differences, they are honored in their particularity. Whether working in the world or as a domestic operations manager, single or married, mother or not, the world needs our femininity.” She reminds us that “without woman, the image of God is incomplete.”

As women, we have a unique and irreplaceable way in which we reveal who God is.

“We can continue to elevate women by leaning on her particular gifts and way of seeing the world,” Emily says. “Within her body, another’s total being, body and soul, is formed. This natural capacity is revealing a profound spiritual reality: that woman is a fortress within which life, beauty and creativity can be nourished and grown.”

Truth requires us to acknowledge that there have been bumps in the road, hurdles in the pathway, and sometimes a wandering away from honoring male and female dignity. But God’s plan hasn’t changed; his truth hasn’t been redefined. And the Church will continue to boldly proclaim the goodness of God’s creation of male and female.



Meghan Krueger is a Natural Family Planning instructor and a parishioner at St. Lambert Parish in Sioux Falls.

How can I explain the Church's moral teachings?

Q

"I often struggle to explain the Church's moral teachings to people. Can you offer any guidance on how I can more easily and effectively help people understand these teachings?"

A

This is a great question, and an increasingly important one. As our society's moral norms diverge more and more from the Church's, it'll be increasingly important for us to be able to both *explain* those teachings and to show why they are Good News for us as human beings.

We'll begin with the second point. Part of the challenge in sharing our faith—especially when it comes to morality, and most especially when it comes to topics of sexual morality and identity—is that these teachings can come across to people of our age as prudish, rigid and joyless. Instead, we need to show that, as counterintuitive as it may be, the opposite is the case: rather than be an obstacle to happiness, our moral doctrines are in fact the path to authentic flourishing, freedom, joy, peace and fulfillment.

Take note of the word "show" in this context. As important as it is to explain to people that this is in fact the case, it's even more important that we show that in our own lives, that we manifest it and bear witness to it. To that latter point, several decades ago Pope St. Paul VI made a point that remains true today: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (*Evangelii Nuntiandi* [On Evangelization in Our Time], 41).

So, we can ask ourselves, do I strive not only to live out the teachings of the Church, but also to do so with joy and enthusiasm? Or do I do so begrudgingly "because I have to"? And if that's where we find ourselves, let us ask the Lord during our prayers to deepen our understanding that these teachings are in fact the path to an abundant life (Cf. Jn 10:10), and to deepen our own happiness and fulfillment as we live them out.

Now back to the first of our initial points. It's also important that we develop our ability to *explain* the teachings of the Church, including her (controversial) moral teachings. As is often noted, none of the Church's teachings are "made up"... they all come from God himself, and they are the fruit of his divine wisdom and intelligence. As such, they are completely, entirely and utterly *rational*. And that, in turn, means they are *understandable*.

To be sure, understanding those teachings isn't always easy, oftentimes because they run contrary to the way our society thinks and acts. Regardless, though, the fact remains that these teachings *are* rational, they *are* logical ... we just need to be open to them.

The good news here is that for those of us who are open to them, we can deepen our understanding of the rationale of these teachings, and in so doing, more effectively share them with others. Our task, then, is to take the time and effort to do just that: to study our faith and seek to better understand it.

Fortunately, we are blessed to live in a time when it's never been easier to find resources to help us grow in our understanding of our faith. We've assembled a few of those resources at sfcatholic.org/beauty.

There's a final point we need to address as well. We face a particular challenge in our own time when it comes to sharing moral truths, and that is this: as a society, we don't think about morality very well. It's not just that we have wrong or bad moral ideas, it's that we don't *think* about morality well at all.

This is easily demonstrated by asking a simple question whenever we think about a morally objectionable act: "Why not?" In other words, "Why *shouldn't* I/we do action x, y or z?" Unfortunately, many Americans are unable to give an answer to that question, to explain why x is wrong. Instead, we tend to think, feel or say things like, "Well, just *because!*"

There are all sorts of problems with this sort of "morality by mere intuition" ("well, I/everyone just *know(s)* that x is wrong"), but for our purposes here, we'll highlight one: people aren't used to thinking or reasoning about their moral views. So when we try to explain to them the logical nature of Catholic moral teachings, we're not just asking them to accept a counterintuitive morality, but we're asking them to *reason* about morality to begin with. And when you aren't used to thinking or reasoning about morality, it's really tough to do so.

Therefore, it's particularly crucial that we beg the Holy Spirit to give us the right words to best explain to others the beauty of our Catholic faith, that they might both understand and embrace these life-giving teachings.

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

If you have a question you need an answer to, email rkrantz@sfcatholic.org.

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





1.



2.

Bishop DeGrood spotted around the diocese in the month of May



3.



4.



5.

1. Devoted women from the St. Thomas the Apostle Altar Society in Faulkton share their time and talents to decorate, prepare meals and clean up for Confirmation families.

2. The Rausch family from Hoven welcomes the next generation to their family farm.

3. Bob Geditz, maintenance supervisor at Holy Cross Parish in Ipswich, works tirelessly to reduce the workload on the pastor and maintain a beautiful church and grounds.

4. Honoring St. Ann, the mother of Mary, at St. Ann Parish in Miller with Father Paul Josten.

5. Being great examples of just one method of missionary discipleship, the lector, sacristan and servers pose for a picture with Bishop DeGrood, Father Michael Griffin and Father Mark Axtmann at Confirmation in Mobridge.

Background: Getty Images/ke7Hz

So, you're getting a new priest

By Father Michael Griffin

It begins with the goodbyes—hard and beautiful. Then a priest packs up his belongings and makes whatever arrangements are necessary to get them transported to a new rectory. Everything gets unloaded, and he sits among the boxes in a new place, in a new town, in a new parish, and somehow begins to get his head around what is happening.

Then there is the first weekend. He stands at the back of the church, unsure of the intricacies of how the Eucharist is celebrated here, and takes a deep breath as people in the pews begin to subtly turn to take a look at the new priest, who is hoping this first impression is a good one.

What is he feeling while he stands back there, slightly hidden by the servers? Well, from my experience, he is feeling nervous, but he is also feeling excitement at the opportunity; he is calmed by the smiles that those subtly turned parishioners are offering, and he has a renewed feeling of creativity.

It is another step on the long journey of his priesthood but also a chance to start again. It is an Easter feeling.

What are you feeling in the pews? Probably the same as the new priest waiting for the opening hymn to begin. You may be nervous simply because this is something new, nervous and wondering what form of priest this new one may be.

We understand the nervousness, we really do. Every priest is different; we have differing spiritualities and ways to lead, our personalities are widely varied, and we each have our own wounds and struggles. Because of that, we will have to earn the trust of the parish.

Yet, there is a commonality in our vocation that can, and should, be the foundation of that trust. It is simply this, why each of us discerned the vocation of priesthood in the first place: we loved the Lord and we wanted to grow in holiness, and through the ministry of the Church, desired to lead others to holiness as well.

If you remember that this new priest desires to help you grow in holiness and love, however he may make that a reality, you will be more open to the Holy Spirit at work, even in the changes that may come.



Father Michael Griffin
Pastor at the parishes in
Selby, Eureka, Moberge
and Herried

This openness will bring out an excitement to share with the new priest the things that make your parish a gift to you, and to the community in which it shines. Your parish exists in this moment of time, right now, gathered around the altar, and alive in the world.

It is also a parish that has a history. I find one of the most moving moments of those first Masses in a new parish is standing at the presider's chair for the first time. Now, it is not a "cathedra" (the bishop's chair from which he teaches and leads a diocese) but the chair of this parish, and it has a history as well. I cannot help but think of the men who have sat on that chair—leading, guiding and loving this parish.

I have stood at the chair upon which giants have sat and pastored: Flannery, McEneaney, Carroll, Mahowald, Schell, Hoerner, McGuire and so many others, deceased and living, who have labored with the people to bequeath to me, and to you, this parish.

It humbles me, and it should.

Each parish is a gracious mystery, with a past, a present and a future, and there have been so many steps along the way to this day, this moment with a new priest. With the

Set Ablaze reorganization of pastorates, we are all taking a step into the future, but with an awareness of our past.

In a few weeks, many parishes will have new priests and new pastors, and this is your chance, in a new pastorate, to share your uniqueness and joy.

How can you welcome this new priest? Well, praying for him, of course, as he will pray for you. Smile when you turn to look at him standing back there. And participate in the liturgy, which means praying and saying the responses at Mass with meaning and singing with joy. Even if you have never sung at Mass before... why not start now? I promise, it makes a big difference.

Trust me, he is nervous and suspects you are as well, but he is also excited and happy to be a part of your parish family and to walk with you as you take these first steps into a new future together under the Holy Spirit's guidance.

Learn to trust him, and love him, and be patient with him, and simply be grateful for him, because he will love you and is grateful for all of you.

And pie; most priests love a good pie.

What's the difference between a pastor and a parochial vicar?

By Monsignor Charles Mangan

Priests serve Jesus Christ and his Church in a variety of ways. The vast majority of diocesan priests, at one time or another, will be assigned to a parish. Some of these priests will be pastors, while others will be parochial vicars, known often in the past as associate pastors.

Given the new *Set Ablaze*-inspired pastorate model being employed in the Diocese of Sioux Falls beginning in July, we ask: What are the roles of pastors and parochial vicars in pastorates?

Both the Code of Canon Law (cc. 515-552) and diocesan regulations outline the duties and rights of pastors and parochial vicars. It's helpful to understand these basics before diving into how this will look after July 5.

The basics

A pastor is a priest who, under the authority of the diocesan bishop, exercises the pastoral care of a parish or parishes—or, come July in our diocese, a pastorate—by carrying out the functions of teaching, sanctifying and governing. He is joined in this endeavor by any parochial vicars and deacons present, as well as by the members of the pastorate.

A pastor is bound to preach the Word of God to those living in his pastorate and to instruct the faithful in the Catholic faith by way of his homilies and teaching. He is to reach out to those who are poor, suffering and dying and to be mindful of non-Catholics and those who no longer practice the Catholic faith.

The pastor ensures that the sacraments, especially the most Holy Eucharist and Sacrament of Penance, are available to his people. He invites his flock to read Sacred Scripture, study the Catechism of the Catholic Church, read Catholic spiritual books and invoke the intercession of the Blessed Virgin Mary and the saints.

The pastor also visits his families, encouraging them and, if necessary, even challenging them. Those who are sick and elderly, especially those who are close to death, occupy a special place in his concerns.

Additionally, the pastor (aided by the parish Finance Council) represents the parish in all financial matters according to Church law. If the parish has a Catholic school, the pastor has a key position in working with the administrators, faculty, parents and school board in ensuring a solid Catholic education for the students.

A parochial vicar is assigned by the bishop to cooperate with the pastor in carrying out the pastoral ministry for the pastorate. The term “parochial vicar” means that such a priest “represents” the pastor within the pastorate (a “vicar” is someone to whom responsibility and power for some task has been delegated by the one with authority, and “parochial” comes from the Latin word for a pastor).

The bishop and/or the pastor may designate certain tasks to the parochial vicar to fulfill.

If no specific duties are identified, the parochial vicar participates with his pastor in whatever must be accomplished in the pastorate.

Roles within *Set Ablaze*

These two roles will work in concert with each other to accomplish the goals of the *Set Ablaze* pastoral planning initiative. In general, the pastor of each pastorate will be responsible for the administrative needs of the pastorate, while the parochial vicar(s) will be focused exclusively on ministry and discipleship activities.

This general explanation is not the end of the story though! Pastors will still most assuredly be involved in ministry and discipleship activities. In fact, it will be the job of the lay faithful to fully step into a much more active role in the life of the pastorate. As part of that role, they can help relieve pastors of some of the administrative duties and day-to-day work of the pastorate so they can be the spiritual leaders we need them to be.

Meanwhile, parochial vicars will be fully engaged in ministry that will include creating missionary disciples, visiting the sick and homebound, visiting Catholic schools, and other ministry activities that the people of the pastorate, through their pastoral planning councils and pastorate leadership teams, determine to be of importance and urgency to the spiritual life of those in their mission field.

The pastorate model is a fresh opportunity for the clergy, united in Christ-like service in the Diocese of Sioux Falls, to serve Jesus and his people. The words of St. Paul seem appropriate as this new era dawns: “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory” (Col. 3:1-4).

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

When God calls us to **COOP**

By Laura Melius

Opportunities for competition in our lives are not difficult to find. We may actively engage in an athletic competition or competition of another kind, or we may find ourselves competing within our careers or schools. We may even enter into a friendly competition with family or friends, with the winner getting “bragging rights.”

Competition is often good. When we want to be the best, it brings out the best in us. St. Paul recognized this when he likened our spiritual lives to a competition, encouraging the Corinthians, “Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one” (1 Cor 9:24-25).

However, just as competition can encourage us in the spiritual life, it can also be a hindrance. It can hurt us personally and our parishes if it keeps us from answering God’s call to cooperate with one another. In our tendency to compete, it can be difficult to see and accept the opportunity for cooperation.

“We are made to take care of our own,” said Father Joe Vogel, pastor of St. Joseph, Elk Point, St. Peter, Jefferson, and St. Teresa of Calcutta, Dakota Dunes. “We protect the ones we love. Something is wrong if we don’t do that, but along the way, we have often learned that cooperation can be a gift.”

The initial decision to cooperate can be an obstacle to overcome because it requires a death to individual wants. “Our horizon gets broadened when we are invited to step outside of our comfort zone where we know everyone, and everyone knows us. This only happens when we pray together and ask the Lord for guidance,” he said.

Father Vogel recalled when he was faced with an opportunity, unwelcome at the time, to accept change and cooperate when he was in grade school in Turton.

“It was awful when we were forced to merge with Doland and other schools because we knew all those kids had ‘cooties.’ We thought it was the end of the world, but, much to our surprise, it wasn’t,” Father Vogel remembers, adding that the merger brought more resources and a greater variety of students and talents to the school.

In his years as a priest in the Diocese of Sioux Falls, Father Vogel has seen the parishes he serves embrace cooperation, and it has been a benefit to them all. In the three parishes he currently serves, each parish manages its own monetary resources and has its own finance council. In other ways, the parishes have combined their gifts and talents.

“We have one discipleship coordinator for grades 7-12 for all three parishes,” he explained. “At one time, there were five weekend Masses here and now there are three. That was a bit of a challenge, but now these three Masses are much more vibrant and are fairly full. God was so visible through them in this process.”

Go deeper

Still have lingering questions about *Set Ablaze*? Visit www.setablazesf.org for FAQs, videos and plenty of resources.



COOPERATE instead of COMPETE

The new Mass schedule, which rotates every month, has brought parishioners from all three parishes together. “We always have people from all three parishes at all three Masses. In a sense, we have one parish with three different places to worship. It’s often very difficult to change, but there’s a lot that happens when we choose to cooperate,” he said.

Father Vogel has also seen growth emerge from cooperation in his home parish area, after the Frankfort, Conde and Doland parishes closed several years ago. Many of the people from those parishes chose to attend Mass in Turton.

“Needless to say, it was awful and a most difficult death,” he remembers. “It takes a lot of time and prayer to choose to move on. By the grace of God and cooperation of many wonderful people, things are quite a bit better.

“One member of my family, who is a parishioner there, said that before the change, it was like going to Mass in a nursing home, with a ‘bunch of old people falling asleep.’ Now the one Mass they have each weekend is much more vibrant, with lots of kids, weddings, more students in religious education and more families to share their talents and treasures,” Father Vogel said.

As our diocese approaches the implementation of *Set Ablaze* in the formation of new pastorates, our parishes will be given many opportunities to embrace cooperation over competition.

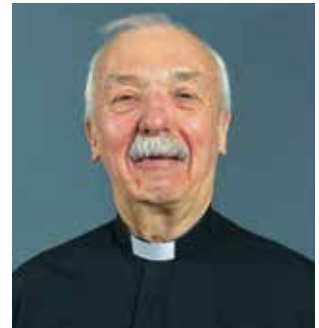
“We will have one pastor for our eight parishes. Obviously, that isn’t practical,” Father Vogel said. “That is part

of the plan. More of you will be needed to do your part and live your life of discipleship. A big part of this process is to enable our lay people to live their life of discipleship every day in their parish. Be careful not to hang around negative people; be honest—most of us don’t like change.”

Just as St. Paul encouraged competition to strengthen our spiritual lives, he also saw the value in cooperation in building God’s kingdom as he taught, “Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but [also] everyone for those of others” (Phil 2: 3-4).

Father Vogel offered some advice on how to be open to God’s call to cooperate with one another, “Pray a lot. Ask God what he wants you to do during this process and then listen.”

Competition and cooperation are both good and needed in our lives. May the Holy Spirit open our hearts to discern God’s call as to what is needed in each of our parishes as we look toward the future.



Father Joe Vogel is pastor at parishes in Elk Point, Jefferson and Dakota Dunes.



God is not served well in mediocrity

The current organ at the Cathedral of Saint Joseph.

By Marcus Ashlock

Missionary discipleship can manifest itself in many forms as we use the gifts bestowed upon us by the Holy Spirit. While the phrase seems daunting, it does not always mean dragging non-Christians to Mass or Bible study, or yelling about Christ to cars at 41st and Louise.

Maybe your gift is an extroverted evangelism where you have never met a stranger and love telling the Good News of salvation. Toward the other extreme, your gift may be administration and coordination, getting the plan set and executed well. It may be fundraising and encouragement to draw donors to a lofty goal. It could also be reaching parishioners through music.

At Mass, as we prepare our hearts to receive the Body and Blood of Christ, the source and summit of our faith, music can lift our spirits toward the divine as we worship Christ and his sacrifice on Calvary. Imagine an organist and music director attempting to use those gifts when an organ is in disrepair and many of the pipes are not functional.

“The current organ at St. Joseph’s Cathedral was completed and installed in 1990. While it’s not that old, over the years we’ve attempted, as best as we could, to maintain it and perform maintenance on it,” Father James Morgan, rector of the cathedral, said. “We have a wind system depleting to

the point where it has to be replaced; it can no longer be fixed.”

According to Father Morgan, the instrument is a 40-stop organ with pipes beyond repair and inoperable. Of the 40 stops, only 25 are functional. In musical terms, the inability to repair and use the organ affects its sound and tone. In truth, the current organ was not built or constructed in a manner to compliment the acoustics and aesthetics of the cathedral.

Father Morgan and Dr. Jared Ostermann, Cathedral of Saint Joseph’s director of music and organist, assembled a committee of musicians, non-musicians, clergy and laity to select a maker of a new organ specifically and musically designed for the cathedral. They desired a design to produce the best sound for the space—sounds to elevate the congregant’s heart toward God during worship. After investigating the top builders on this side of the world, a Montreal company, Juget-Sinclair, was chosen.

“The current organ has numerous mechanical and musical issues, and rather than spending large amounts to renovate a mediocre instrument, we chose to build a world-class instrument from the ground up,” Dr. Ostermann said. “We felt they were the best fit for our cathedral in terms of their build quality, reputation and musical approach.”

Juget-Sinclair only builds one organ at a time with their young, dedicated

staff focusing solely on one project. The new organ for the cathedral required a deposit to secure the spot, and with the company’s current organ project for Richmond, Virginia, set to be completed this summer, the new organ for Sioux Falls will begin and be completed by 2025.

“They also have a strong and fairly young team, and we felt there was a good opportunity to have a long relationship with the company post-installation,” Dr. Ostermann said.

The Cathedral of Saint Joseph is a French-Romanesque design and the Juget-Sinclair company is French. After traveling to listen to a Martin Pasi organ in Omaha and a Juget-Sinclair organ in Lincoln, the committee voted for their top choice. The Juget-Sinclair designers arrived in Sioux Falls to a French-designed cathedral and the partnership began.

Capital campaign

In addition to the new organ, the cathedral rectory is also in need of repair, and the two projects will be combined so the rectory may be used once again to house priests in the future. Currently, the priests are living in the carriage house located behind the bishop’s residence. Although the home was not designed for living as it was used for offices for many years, priests serving the cathedral have lived there for more than 20 years.

“We started this research investigation, knowing we had future projects way back in 2018. We had to decide whether we were going to either fix the organ that we had or purchase a new one,” Father Morgan said. “We had a gift that was given to us for liturgy and music, so we used the \$180,000 as a down payment so it did not come out of our operational budget. At the same time, we also knew that we had to move back into the original historical rectory.”

Father Morgan says that when the Adoration Sisters moved in more than 20 years ago, the rectory was already in need of renovation, especially big infrastructure items such as deteriorating plumbing and HVAC system. The rectory is in the early stages of the project, with the roof being replaced and the interior has been gutted.

Unfortunately, the initial project cost has risen post-COVID; what was going to be an expenditure between \$5 million and \$6 million for both the organ and the rectory renovation has now become a project of \$9.131 million. Father Morgan states the silent campaign has raised more than 90 percent of the funding needs, and the public campaign began in May 2023. The remaining project funding needed from the public campaign is \$660,308.

According to Father Morgan, this total project also includes an endowment to sustain any needed upkeep and repair so future capital campaigns will not be needed. The Catholic Community Foundation of Eastern South Dakota is managing the project funding.

With more than 135,000 Catholics in the Diocese of Sioux Falls, the public campaign should take little effort.

Men and women, adults and youth all can work together to raise the last bit of funding to allow our diocesan cathedral to flourish through the evangelism of the Word of God, as well as that of music. Words spoken and sung for the glory of God can tear down the strongest non-Christian or atheist defense, allowing one to hear Christ knocking on the door of his or her heart.

Go deeper

If you or your parish group would like to organize a fundraising drive to participate, please contact your local parish priest or visit CCFESD.org. You can also call (605) 988-3788 for more information about the project or to donate.

Celebration of Life and Families

Join us to celebrate the beauty of life and families

Saturday, June 24
9 a.m.-4 p.m.
O’Gorman High School Campus,
Sioux Falls

Free-will donation

Call/ text 605-421-8378 if you’re interested in volunteering for the event.

Schedule
9 a.m. - Mass (auditorium)
10 a.m.-11 a.m. - Dr. Ray Guarendi (auditorium)
10 a.m.-4 p.m. - Vendors, games, dunking booth and inflatables
11 a.m.-1:30 p.m. - Food trucks (lunch for purchase)
1:30 p.m.-2:30 p.m. - Dr. Ray Guarendi (auditorium)



Dr. Ray Guarendi
Catholic Psychologist,
Author & Speaker

10 a.m.-‘Standing strong as a parent and grandparent’

1:30 p.m.-‘The logic of being Catholic’

Presentation Sisters

Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness.

Laudato Si' 12

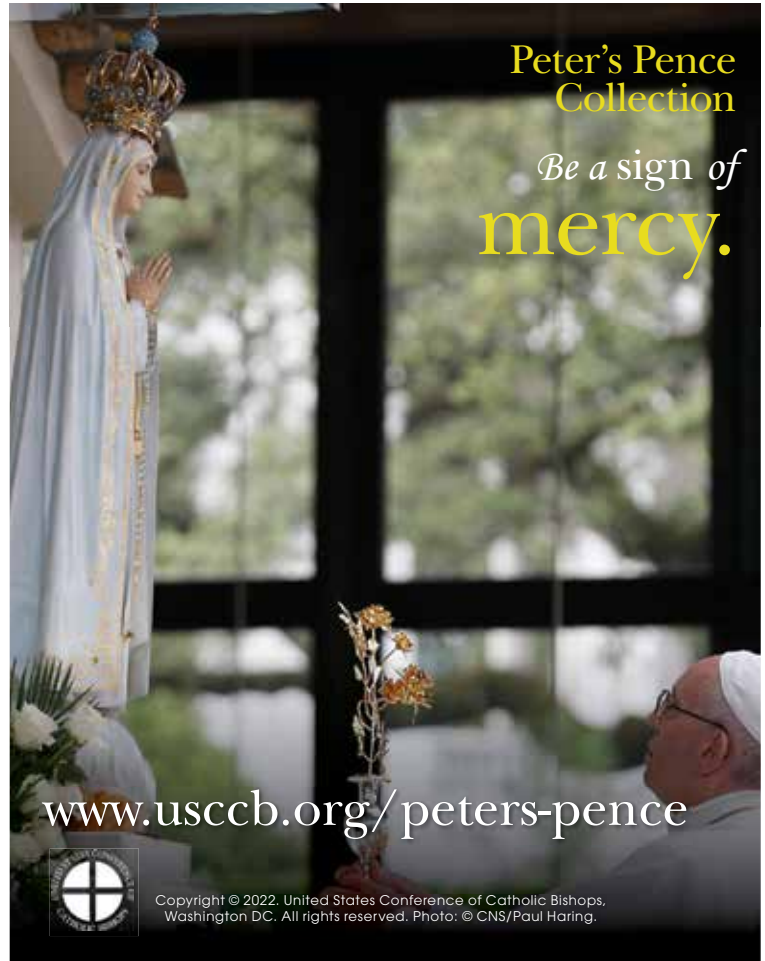


To discover more about the Presentation Sisters visit: www.presentationisters.org
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UPCOMING RETREATS

SILENT RETREATS

Men's Silent Retreats
September 21-24
November 16-19

Women's Silent Retreats
June 15-18
October 5-8
November 2-5

SPECIAL RETREATS

Healing Retreats
October 13-15, 2023
Undone: A Healing Retreat
- directed by Father Scott Traynor

Couples Retreat

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.

June 20, 2023
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- directed by Dr. Teresa Kemmer

August 22, 2023
- directed by Father Thomas Anderson

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ABERDEEN – Todd and Diane Mielke will celebrate their 55th anniversary on June 8. They have 3 children, 8 grandchildren and 4 great-grandchildren and are members of Sacred Heart Parish.



ABERDEEN – Warren and Deb Heitz will celebrate their 50th anniversary on June 23. They have 3 children, 6 grandchildren and are members of Sacred Heart Parish.



ABERDEEN – Wayne and Marlys Mardian will celebrate their 50th anniversary on June 23. They have 2 children, 4 grandchildren (1 deceased) and are members of St. Mary Parish.



ALEXANDRIA – Terry and Kathy Haiar celebrated their 50th anniversary on May 19. They have 3 children, 11 grandchildren and are members of St. Mary of Mercy Parish.



BERESFORD – Greg and Mary Heiberger celebrated their 25th anniversary on May 16. They have 2 children and are members of St. Teresa of Avila Parish.



BRANDON – Clyde and Betty Bigelow will celebrate their 65th anniversary on June 21. They have 4 children, 11 grandchildren and 8 great-grandchildren and are members of Risen Savior Parish.



BRANDON – Jerry and Marilyn Meyers celebrated their 60th anniversary on May 18. They have 4 children, 13 grandchildren and 2 great-grandchildren and are members of Risen Savior Parish.



BROOKINGS – Gary and Marcella Gramm celebrated their 25th anniversary on May 23. They have 5 children, 12 grandchildren and 2 great-grandchildren and are members of St. Thomas More Parish.



BROOKINGS – Chris and Kathryn Schmit celebrated their 25th anniversary on May 30. They have 6 children and are members of St. Thomas More Parish.



BROOKINGS – George and Carol Covrig will celebrate their 50th anniversary on June 9. They have 5 children, 18 grandchildren and 1 great-grandchild and are members of St. Thomas More Parish.



CHAMBERLAIN – Mike and Rickie Kunzweiler will celebrate their 50th anniversary on June 30. They have 2 children, 7 grandchildren and are members of St. James Parish.



DELL RAPIDS – Weston and Jessica Holt will celebrate their 25th anniversary on June 13. They have 3 children and are members of St. Mary Parish.



DE SMET – Eugene and Cindy Steffensen will celebrate their 50th anniversary on June 9. They have 3 children, 4 grandchildren (1 deceased) and are members of St. Thomas Aquinas Parish.



HURON – Ken and Hazel Witte will celebrate their 65th anniversary on June 11. They have 5 children, 14 grandchildren and 10 great-grandchildren and are members of Holy Trinity Parish.



IDYLWILDE – Larry and Sharon Andersen will celebrate their 65th anniversary on June 21. They have 4 children, 7 grandchildren and 2 great-grandchildren and are members of St. Boniface Parish.



MILBANK – Steve and Darlene Mullen will celebrate their 50th anniversary on June 23. They have 2 children, 5 grandchildren and 2 great-grandchildren and are members of St. Lawrence Parish.



MILBANK – Mike and Norma Misterek celebrated their 50th anniversary on May 5. They have 2 children, 4 grandchildren and are members of St. Lawrence Parish.



MILBANK – Gordon and Brenda Munson will celebrate their 50th anniversary on June 22. They have 2 children, 6 grandchildren and are members of St. Lawrence Parish.



ONIDA – Floyd and Maggie Eliason will celebrate their 60th anniversary on June 7. They have 3 children, 5 grandchildren (1 deceased) and 10 great-grandchildren and are members of St. Pius X Parish.



SIoux FALLS – Gary and Peggy McKeown will celebrate their 50th anniversary on June 2. They have 4 children, 8 grandchildren (1 deceased) and are members of Holy Spirit Parish.

COMMITTED IN CHRIST



SIoux FALLS — Steve and Marcia Madsen will celebrate their 50th anniversary on June 8. They have 2 children, 9 grandchildren and are members of St. Mary Parish.



SIoux FALLS – Dick and Lucy Rye will celebrate their 65th anniversary on June 4. They have 3 children, 8 grandchildren and 11 great-grandchildren and are members of Holy Spirit Parish.



SIoux FALLS – Vincent and Dolores Madsen will celebrate their 75th anniversary on June 22. They have 5 children (1 deceased), 10 grandchildren and 22 great-grandchildren and are members of Holy Spirit Parish.



SIoux FALLS – Don and Lois Callies will celebrate their 50th anniversary on June 30. They are members of St. Michael Parish.



SIoux FALLS – Jim and Maureen Sage will celebrate their 50th anniversary on June 23. They have 4 children, 12 grandchildren and are members of Holy Spirit Parish.



TABOR – Robert and Loretta Kortan will celebrate their 60th anniversary on June 10. They have 3 children, 9 grandchildren and 3 great-grandchildren and are members of St. Wenceslaus Parish.



TEA – Terry and Jeri Mehlbrech will celebrate their 50th anniversary on June 2. They have 3 children, 11 grandchildren and are members of St. Nicholas Parish.



WAGNER – Gary and Anna Uchytel will celebrate their 50th anniversary on June 29. They have 1 child, 2 grandchildren and are members of St. John the Baptist Parish.



WEBSTER – Jim and Betty Paszek will celebrate their 60th anniversary on June 15. They have 5 children, 11 grandchildren and 2 great-grandchildren and are members of Christ the King Parish.



YANKTON – Frank T. and Jolene Kralicek will celebrate their 50th anniversary on June 23. They have 3 children, 9 grandchildren and are members of St. Benedict 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 June 12 for inclusion in the August 2023 edition to:

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

or email to:
bwingen@sfcatholic.org.



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Conzemius retiring as president/ CEO after 29 years

After leading the Catholic Community Foundation for Eastern South Dakota (CCFESD) for 29 years, Mark Conzemius will be officially stepping down as president/CEO at the end of 2023. “I have been so very blessed to be involved in the work of the Church through the CCFESD,” said Conzemius. “To journey with faith-filled, generous donors who joyfully share their blessings with others has been an inspiration and enriched my life and that of my family.”

To provide a good leadership transition, the CCFESD Board of Directors designed a plan that includes Conzemius continuing as a consultant to the staff and producer of the annual “Christmas at the Cathedral” concerts.

Beginning as the first full-time employee in the fall of 1994, Conzemius has witnessed tremendous growth in the CCFESD’s impact. During that time, the CCFESD has grown from a \$9 million foundation to a \$147 million foundation, with another \$129 million in future documented pledges and estate gifts. More than 134,000 gifts have been processed totaling more than \$311 million—all for the benefit of donor-designated charities.

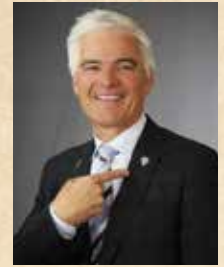
In addition to building up a source of sustainable income through endowments for parishes, schools and other ministries,

the CCFESD has also played a lead role in capital projects, including the building of the Broom Tree Retreat Center, Bishop Dudley Hospitality House and Mater Ecclesiae Monastery for the Adoration Sisters, and the restoration of the cathedral and several parishes.

“It’s amazing to think of how good God has been to his Church in eastern South Dakota through its good, faithful members,” said Conzemius. “While there are many challenges living in this post-Christendom era, I can already see how God is raising up many Catholic missionary leaders. And the CCFESD will be here to support God’s work through them.”

The CCFESD Board of Directors has established a Search Committee to oversee the process of recruiting and hiring its next president/CEO, who will provide leadership in collaboration with a dedicated Board of Directors and a talented staff of 20 to establish and successfully implement strategic plans.

For more information, contact Twila Roman, director of human resources at troman@sfcatholic.org or by calling (605) 988-3741 to obtain a copy of the job description and details on how to apply.



Building Spiritual Leaders



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TO READ THE
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ON SPIRITUAL
LEADERSHIP
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Background: Getty Images/kr7Hz

A little fishing goes a long way to support seminarians

The 28th annual Bishop's Charity Fishing Tournament will kick off on June 5 at Douthitt Park in Big Stone City. And while the majority of the day will be spent on the water, anyone involved will tell you that the day is more about faith, friends and fun than about the fish.

In addition to the day at Big Stone Lake, a second day is planned for June 12 in Pierre at the Oahe Downstream Recreational Area. In each event, six fish will count towards your total weight at weigh-in, and only walleye or bass will count.

After weigh-in, the exciting day on the water will culminate in Mass offered by Bishop DeGrood, followed by a mouth-watering prime rib dinner. But don't worry, there will be plenty of time in-between to swap big-fish stories, enlist new fishing buddies and catch up with old friends.

Participation in these events raises funds for seminarian education and formation. A typical seminarian education averages \$46,500 per year. In the midst of a priest shortage,




this event is one way the faithful can directly help in the education and formation of future priests for our diocese.

But monetary aid isn't the only way these events build future priests. Many currently ordained priests who were present at these events as seminarians credit the tournaments as providing needed support as they discerned a call to the priesthood.

"You're greeted at the fishing tournament by people who want to support you and who are excited to have you return to the diocese," said Father Tony Klein. "So for us it was a real gift to know we were loved here. Even though they don't know me that well, they want healthy priests and want to support us."

For more information or to register, visit ccfesd.org or call 605-988-3765.



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Just West of Costco

605-271-4055

Recitation of the Rosary

Friday, June 2 – 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.

Corpus Christi Eucharistic Procession

June 11 – Come walk with Jesus! Join Holy Spirit and Saint Lambert parishes on a Eucharistic Procession on Bahnson Avenue in celebration of the Feast of Corpus Christi. The procession begins at Holy Spirit Church at 1 p.m. and ends with adoration and benediction at St. Lambert Church. Everyone is welcome!

Blessed McGivney Youth Camp

June 23-25 – The Knights of Columbus will host the Blessed McGivney Youth Camp at Broom Tree Retreat Center. The camp is based on the four principles of the order: charity, unity, fraternity and patriotism. Young Catholic men, ages 13-19, and their fathers are invited to attend. Activities will include games, swimming, canoeing and guest speakers. There is no cost to attend. For more information, contact John Limoges at johnlimoges@hotmail.com.

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.

Sacred Heart Monastery

June 9 – *Online Lectio Divina* at 10 a.m. Fridays, June 9, 23 and 30. Meet online for *Lectio Divina*, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader, Sr. Penny Bingham OSB, at pbingham@yanktonbeneditines.org/605-668-6023. Include your email address.

June 14 – *Benedictine Spirituality: A Leaven for Contemporary Culture*, a presentation by Abbot Primate Gregory Polan, who resides in Rome and serves Benedictine women and men worldwide. The lecture begins at 7 p.m. at the Sacred Heart Monastery in Yankton. There is no charge to attend. Register by June 9 at <https://yanktonbeneditines.org/lecture>, email BenedictinePeaceCtr@yanktonbeneditines.org or call 605-668-6292.

June 17 – Monthly Contemplative Mornings, meeting Saturday from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbeneditines.org. <https://yanktonbeneditines.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 yanktonbeneditines.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@yanktonbeneditines.org or 605-668-6292.

The Lourdes Center

Seasons of Hope – A six-week Bible study for individuals who are grieving will begin on Tuesday, June 6 and end on Tuesday, July 18. The study runs from 8:45-10 a.m. each week. It is hosted by The Lourdes Center at 523 N. Duluth Ave., Sioux Falls, SD. Please call 605-988-3775 to register.

Summer Grief Series – The Lourdes Center will be hosting a Summer Grief Series during July 2023. Topics for this series are: July 11, Painted Prayers, a workshop where we will learn to use art as a form of prayer. This workshop is for all abilities. Come even if you aren’t sure if painting is for you. July 18, Men in Grief, an evening for men who are grieving. July 25, Infant Loss, an evening for those who have suffered miscarriage and early infant loss. Please call The Lourdes Center at 605-3775 for more information or if you would like to register.

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.

Taste the Goodness **SATURDAY**
AUGUST 5TH
 DOWNTOWN SIOUX FALLS
 BENEFITING BISHOP DUDLEY HOSPITALITY HOUSE **5PM - 9PM**



BISHOP'S CUP **MONDAY**
AUGUST 21ST
 BENEFITING BROOM TREE RETREAT AND CONFERENCE CENTER
 COUNTRY CLUBS



TO REGISTER, PURCHASE TICKETS, OR FOR MORE INFORMATION VISIT CCFESD.ORG OR CALL 605.988.3765

THE BISHOP'S BULLETIN



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

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 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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