



# THE BISHOP'S BULLETIN



## BALANCING A CATHOLIC LIFE *in the world* BUT NOT *of the world*

We are all  
**called to foster  
vocations**

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

## We are all called to foster vocations

**T**he Set Ablaze Pastoral Planning Initiative has been set in motion to help build missionary disciples in our diocese, maximize the complementarity of priestly gifts, scale our resources, and promote the proper co-responsibility of the lay faithful. Done well, our united prayers and focus on our lives as Catholics should increase the number of those called to the priesthood and religious life.

We, as members of the Diocese of Sioux Falls, have a part to play and should have great hope in our future. Bishop DeGrood recently sat down to talk about the direction of vocations in our diocese and how we, the lay faithful, can help foster the call to the priesthood in our young men.

### **Bishop, we've heard a lot during Set Ablaze about aspirational goals, but that's different from what you call an "inspired aspirational goal." Can you explain the difference?**

An aspirational goal can be a very human thought or idea. Hopefully, we all have some sort of aspirational goals. For example, around New Year's, people might say, "Hey, I have a new goal of losing weight or exercising more." It can be a very human goal.

An inspired aspirational goal is turning to God in prayer, listening deeply to what God desires, and then following that inspired aspirational goal. It's really a deep listening, learning, praying and then following the Lord.

### **What is your own experience with inspired aspirational goals?**

In regards to priestly vocations, I had this image one day when I was riding a bike while at Broom Tree on a day of recollection. It came to me in a deep interior experience of seeing some trees, which reminded me of my grandfather's care for the apple tree he had right outside the window where he lived. I remembered him teaching me as a little kid about the importance of tending to that tree because he knew worms wanted to infect the apples, and if that happens, it ruins the apples. It gave me the image of the call to be a priest. In my work with vocations through the years, even as spiritual director helping people discern their vocations, there're so many things in this secular culture that have inundated and confused things and negatively affected the clarity and the purity of a vocation. And so, we need to reclaim a Catholic culture.

In light of this current reality, how do we turn to God in prayer and beg God for an increase of vocations to the holy priesthood? We know from Scriptures that it's very clear that we are to ask the Lord of the harvest for an increase of laborers. He's very clear that the harvest is great, but the laborers are few. Therefore, pray that the Lord of the harvest will send laborers into the vineyard.

### **What would you say to someone who says God is just calling fewer priests today and we just need to accept that reality?**

When I look at the current reality, there seems to be a general sense of apathy. We talk about moving from Christendom to an apostolic age. In Christendom, it was kind of all built in. People knew there were so many vocations because the culture fostered that. Now, if we go back to the image

**JANUARY**

- 4 11:00 Mass of Thanksgiving, St. Mary Parish, Dell Rapids  
  
Building Blessing and Dedication, St. Mary Catholic Schools, Dell Rapids
- 6 - 12 Region VIII Bishop's Retreat and Conference
- 20 10:00 Confirmation, St. George, Hartford, St. Michael, Sioux Falls, at St. Michael  
  
4:00 Stational Mass, Cathedral of Saint Joseph\*
- 21 1:30 Confirmation, St. Peter, Colman, St. Mary, Dell Rapids, SS Simon and Jude, Flandreau, St. Joseph the Workman, Huntimer, St. Paul, White, at Cathedral of Saint Joseph
- 24 7:00 Confirmation, St. Magdalen, Lennox, St. Christina, Parker, St. Katharine Drexel, Sioux Falls. St. Nicholas, Tea, at St. Katharine Drexel
- 27 5:00 Installation Mass of Father Richard Fox, location TBD
- 28 2:00 SD Right to Life 51st annual Hour of Reflection, State Capitol, Pierre
- 31 9:00 Catholic Schools Week Mass, Aberdeen Catholic Schools, Roncalli High School

**FEBRUARY**

- 1 8:40 Catholic Schools Week Mass, St. Mary High School, Dell Rapids
- 2 10:00 Catholic Schools Week Mass, Bishop O'Gorman Catholic Schools, Elmen Center, Sioux Falls
- 3 4:00 Stational Mass, Cathedral of Saint Joseph\*

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

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► *Bishop's column continued from page 2*

of the apple tree, we see there have been so many worms that have come in by way of the secular world and all of its influence. It's really hard for people to be able to see and to discern their vocations. So, my point is, there's a deeper systemic apathy, discouragement, fear and even a high level of anxiety.

What we need to remember is God is stable, God is faithful, and he's not going to abandon us because we are his beloved sons and daughters. He's not going to leave us without the necessary vocations we need, but he's also going to ask us to foster and nurture the vocations where he's given the graces while these young people are being affected by the things in the world around them.

If we are feeling discouragement, sadness, grief over the loss of what once was, like lots of vocations, don't be discouraged by its reality. We have to let go of the sadness. We have to let go of the grief. We have to surrender to God. We have to focus and say: Jesus, I trust in you. But we do this with confident faith, not with the shaky "Oh, I don't know if God's gonna give this to me." No, God will give us what we ask for because he loves us that much. But, then we have to do our part.

### **Where do we start with changing our mind-set around vocations?**

We need to start with prayer. That is the most important thing, because the greatest obstacle often is the interior way the evil one works on a soul so that they don't respond to having a holy vocation, whether it's living or discerning a virtuous holy marriage, a holy priesthood or a holy consecrated life. Again, that image of the worms and the apple, right? The secular culture that's coming in is really affecting us in such a negative way.

Then, I really believe that, as part of this cultural shift, we need to educate people on what is this co-responsibility of the laity in the life of the Church and the world related to the promotion of vocations. I think where we really need the laity and our clergy is working to change the culture. We should all be praying about how the Lord desires us to help nurture someone, whoever is in our life, who is discerning a vocation.

Then we actually help young people discern their vocations because we see the qualities: that one seems to really have qualities towards marriage, that one really seems to have some qualities that could be marriage or priesthood, but might need more discernment.



Father Michael Kapperman offers some encouragement and motivation to men at the Nazareth House.

*"An inspired aspirational goal is turning to God in prayer, listening deeply to what God desires, and then following that inspired aspirational goal. It's really a deep listening, learning, praying and then following the Lord."*

### **What are some qualities the laity should look for in a young man discerning a call to the priesthood?**

The first thing that comes to me is when there's something stirring in the heart of a soul, if God's working in a heart, there's something different about them. We may not know what it is, but we sense a deep sense of sincerity. And that's where we need to be able to encourage them. We see this young man who's really striving to grow in holiness. He's attending Mass. If there's Confession, for example, you might see him waiting in the line. You see someone who's really serious about the spiritual life. That is the most important essential thing. Do we sense that they're praying? What kind of questions are they asking? Are they asking deeper questions even around the discernment of their vocations? Do we sense that they really love the faith, or at least they have a great eagerness to learn more? You may also see a sense of service in the person, someone who loves to help other people. They're kind to other people. They're attentive to other people. They show a profound respect for humanity.



## **Tell me about the structure and roles we have in place for promoting vocations.**

We decided to change our structure within the diocese around vocations and have a team approach. We added the position of vocations promoter/advocate. This person is intended to journey with young men who are expressing some sort of interest in the priesthood, or in whom we might see signs of a priestly vocation.

We've also adapted resources to various types of roles. So if you are a catechist, a pastor, a priest, a lay person, if you're a parent, how could you identify those particular qualities unique to your role with the young man discerning? So part of this inspired aspirational goal has been to create resources that are going to help people succeed in nurturing, fostering and protecting holy vocations.

## **Are you saying we should shift the questions we're asking from: What do I want do with my life? to What does God want to do with my life?**

Yes, that's absolutely right. And what we'll discover is that the desires we have if we're listening to God are really the desires God gives us on our heart. So it's not like we create

them ourselves if we're called to marriage. It's a deep interior gift the Lord gives to us. Whether it's consecrated life as a religious sister, for example, or a priest or a deacon, it's a grace that's given to us. We need to discover it. I know in my own journey, there were a lot of times I was confused because I had mixed desires. I had human desires to be married. I'd seen my own family life, I enjoyed it and I thought, "Oh, I'd love to have kids, love to have a family."

That's why prayer is so important and having someone objective who can actually help us process those thoughts and those feelings and those desires. What I found in my own life was when I opened my heart radically to say, "God, whatever you want," that's when I had the clarity and when the grace came so clear and so strong to me.

## **It seems like fear and discouragement are the great worms in the apple to go back to your story, not just with vocations but with all things in general.**

Yes, I think you're right. The evil one wants us to be so discouraged and afraid; that's what's going on in the world today. And we know from so many examples in history, that's how you control people. You control people by building fear. They become locked down in fear, and then you can get them to do whatever you want because they're afraid.

Whether it's Set Ablaze, whether it's vocations—be not afraid. Step right into it. What we need for people throughout our diocese, really throughout the world, to do is to step forward in their vulnerability. We're all vulnerable. "I don't know how to do this missionary discipleship stuff. I'm not going to have all the right answers." We have to learn to be like the disciples after Pentecost. They learned: I just have to trust in God. They thought: I am so impoverished, I can't do this. But then they would discover that God's doing amazing things through them. This happened in the early Church, and God still does it today for those who are vulnerable enough to understand their need for God. The super abundance of God's provisions are really what enable them to be able to step into it without fear. Because what we need in today's world is people to step up against the worms that are infiltrating everything in our culture.

My grandfather protected that apple tree just at the right time because he was astute and attentive to what was going on. Just like in my vocation, the last thing the evil one wanted for me was to say yes to God in my life. When I was called to be a bishop, and even right now, he wants me to be afraid, he wants me to cower back. But what God's calling me to is to live in the light of truth, to be impoverished. God will give us the spiritual grace we need to protect the Church and vocations from the worms of the world.



The chapel at the Nazareth House.

*“What I found in my own life was when I opened my heart radically to say: ‘God, whatever you want,’ that’s when I had the clarity and when the grace came so clear and so strong to me.”*

I think of that image from the “Lord of the Rings.” Gandalf battles that great dragon and when it comes over the bridge, he puts down his staff and says, “Thou shall not pass.” That’s what we need today. We need men and women who are going to stop and say, “Thou shall not pass.” We are not going to allow these kinds of things, the infection, into the minds of the youth of today.

### **Don’t priests and the bishop have more influence over vocations than the laity?**

This is how the laity live out *Lifelong Catholic Missionary Discipleship Through God’s Love*. The laity have a co-responsibility in the life of the Church. It’s not “Oh, that’s the bishop’s job” or “That’s the vocation director’s job.” No, God is the master of vocations. We all have a responsibility. Let’s discover what that would be. My hope is that people, through prayer, will sense the desire within them to help nurture and foster vocations to every vocation: holy marriage, holy consecrated life and priesthood.

### **What about a young man who decides he’s called to marriage after discerning the priesthood?**

There’s no pressure. We’re here to journey with you. If someone starts thinking about priesthood and then they decide they’re called to marriage, we’ll praise the Lord. I often feel it’s a great delight when the Lord gives clarity to a young man or a young woman as to what their vocation is. We get to be ambassadors of love along the way.

### **Part of this plan includes the propaedeutic year for young men to be formed before formally beginning seminary education. The house (in Sioux Falls) is called the Nazareth House. What inspired you to call it that?**

The whole sense of the Nazareth House was another inspired aspirational stirring within my heart. It was actually on Dec. 11, 2019. I was driving from my current assignment in Minnesota down here to the Diocese of Sioux Falls

for the public announcement on Dec. 12 that I was going to be the bishop. It was a beautiful night. The moon was shining across the fields as I was making my way down 35 and then down 90. I had this deep interior sense, “I am returning to Nazareth.” I didn’t know what that all meant at the time, but it was so influential to me.

Nazareth was the home of the Holy Family where Jesus grew in age and grace and wisdom. What happened in those early years of Jesus? We don’t hear much. That’s really what seminary is intended to be: a seedbed. It’s a seedbed to nurture the growth for a young person.

When you’re a seminarian, you really don’t have a home. You’re kind of between things. And so, it’s important for the seminarians to have a home they can come to, that they have a home, if you will, like Nazareth, to be with Jesus, Mary and Joseph, to grow in age, grace and wisdom together. It’s important that they discover the godly brotherhood amongst themselves and in themselves and see how God is working within to build this band of brothers. God is desiring this new culture of being healthy, happy and holy in a very intentional way as brothers.

Part of what happens in the propaedeutic experience in Nazareth House is actually the release of the things that are not of God, that are not virtuous. Then, what these young seminarians are finding is the joy and the peace they have because they now know their conscience is in right order with God. They’re discovering new things and brotherhood and fellowship and prayer, regardless of what their vocation is.

### **What would you say to someone discerning a vocation?**

Be not afraid! Open wide the doors of the heart. It really is the quick way to holiness. And it is the quick way to discern our vocations. Now we can delay, we can resist, we can be deceived by the evil one, but by bringing oneself forward before God and before those who assist with vocations, by bringing it into the light, it actually sets you free. Be not afraid.

**Go deeper**  
**Know someone who might**  
**be called to the priesthood?**  
**Go to [sfcatholic.org/vocations/discern](https://sfcatholic.org/vocations/discern)**  
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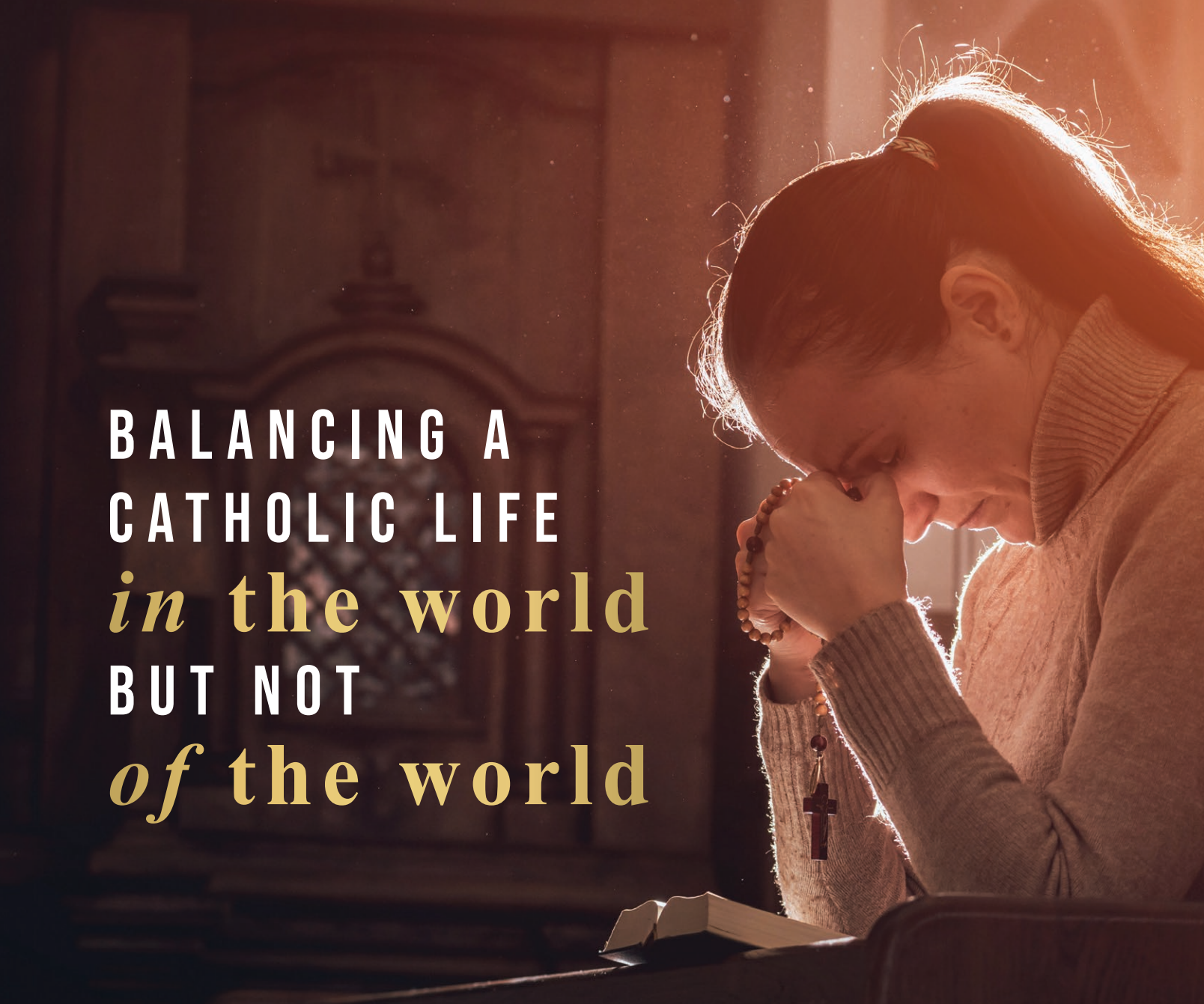
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- O'Gorman Junior High: Thursday, January 25: 7pm
- O'Gorman High School: Monday, January 29: 7pm
- Christ the King, St. Lambert, St. Katharine Drexel: Monday, February 12: 5-6:30pm
- Holy Spirit, St. Mary, St. Michael: Tuesday, February 13: 5-6:30pm

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# BALANCING A CATHOLIC LIFE *in the world* BUT NOT *of the world*

By Josie Bopp

**I**n one of the most intimate moments of Jesus' ministry, during the Last Supper in the Upper Room, he speaks to his Apostles, giving them courage and comfort just as he begins his Passion, Death and Resurrection and the Church is begun.

He begins by telling his friends, "Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid" (Jn 14:27). Thus, Jesus begins exhorting the Apostles that they are *in* the world but do not *belong* to the world, one of the great paradoxes of the Christian life. He ultimately ends (chapter 16, verse 33) with, "I have told you this so that you

might have peace in me. In the world you will have trouble, but take courage, I have conquered the world."

So how, as Christians and missionary disciples of Jesus Christ in 2024, do we heed Christ's words and live this paradox of living in the world but not being *of* the world? How do we live in the "already but not yet" of the pilgrimage of Christian life?

## THE CALL TO HOLINESS

For most Catholics, the balance and the answer lies firstly in responding to the great universal call to holiness outlined concretely during the Second Vatican Council in *Lumen*





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*Gentium* (LG)—all people in all states and walks of life are called to be holy, to be saints.

“Therefore, all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. Indeed they have an obligation to so strive ... Let them heed the admonition of the Apostle to those who use this world; let them not come to terms with this world; for this world, as we see it, is passing away.” (LG 42)

Deacon Bill Radio, a permanent deacon assigned to the Cathedral of Saint Joseph in Sioux Falls, says living in the world but not of the world essentially means that we buy into what God is telling us, rather than what society is tell-

**“Each one of us was created by God to fulfill some purpose here in life and in some way. If we do not pursue to understand and carry out the purpose for which we were created, we will be responsible for not having held up our responsibilities in responding positively to what God created us to do.”**

### — Deacon Radio

ing us. We “shed light in the darkness for others through the way we live our lives,” he said.

Put simply, Deacon Radio says that one of the challenges we have as disciples is to appreciate with gratitude the gifts God has given us and to not become attached to anything or anyone in the world to the point where it puts any distance between us and God.

We have a responsibility to respond to the call to holiness, at every state in life we may find ourselves, he said.

“Each one of us was created by God to fulfill some purpose here in life and in some way,” Deacon Radio said. “If we do not pursue to understand and carry out the purpose for which we were created, we will be responsible for not having held up our responsibilities in responding positively to what God created us to do.”

Deacon Radio says each of us has a responsibility to help each other along this temporary path in the world in getting to heaven, but our primary mission is to get there ourselves.

“If we don’t witness our faith, if we don’t seek to do God’s will, we are probably missing the target of what we were put here to do,” he said.

Although we may know that responding to God’s call to be holy is one of the first steps in the spiritual life, Deacon Radio says it can be difficult in an increasingly complex and distracting world, especially for families and young people.

“Everybody is screaming for attention and immediate gratification and fitting in,” he said. “All those temptations that



Deacon William Radio is a permanent deacon at the Cathedral of Saint Joseph.

can take us away from what God wants us to be to what the world wants us to be.”

His advice to combat the noise and return to the simplicity of striving to answer God’s call to holiness begins with the beginning of each day. He says he counsels people to check in with God every day and ask him to make clear to us his presence, what he is asking of us this day, and for his strength and courage.

“The drum beat of the world is around every one of us,” he said. “But in checking in with God every day, we can be grounded in our faith.”

### FAITH IN THE WORLD

Responding to the call to holiness and striving to live in the world as missionary disciples, but not of the world, also involves responding to God’s particular will in our lives. This looks different for every person and can change with varying stages in life and vocation.

Nolan and Brooke Schmidt, parishioners of St. Lambert Parish in Sioux Falls, have discerned this call through several stages in their own lives—from young adults in college, to Fellowship of Catholic University Students (FOCUS) missionaries, to parents and workers in the private field. Through all of it, Brooke says remaining firstly focused on their identities as rooted in Christ is key. By ordering their lives around that first truth, the Schmidts say living a Christian example in the world comes a little easier.



Brooke and Nolan Schmidt are parishioners at St. Lambert Parish, Sioux Falls.

“First, I am a daughter of God, and then a wife, and then a mother,” said Brooke, who is an attorney in Sioux Falls. “I am very privileged to be in my (work) position, but it doesn’t define me and it’s not my identity.”

Both having grown up Catholic, Brooke and Nolan say the faith example their parents and families set for them was the foundation upon which they were able to choose the faith more purposefully as young adults at the University of South Dakota (USD). At that stage in their lives, living in the world but not of the world meant embracing the Catholic faith and choosing to live differently than the

average college student. It was that choice that led them to both marriage in 2014 and to Nolan accepting a position as a missionary with FOCUS. After spending a year at USD while Brooke finished her undergraduate studies, the couple moved to Florida just six weeks after the birth of their first child.

As missionaries at the University of Florida in Gainesville, Nolan said the primary way he and Brooke witnessed to the faith and lived their otherworldly identity was by authentically investing in people and sharing their lives and vocations as a married couple and family.

“We live in a culture where it’s very utilitarian,” he said. “When you radically give to these people and relationships, especially young people, it becomes apparent that you’re different, you’re genuine.”

Nolan said many times for the young people they ministered to, it was the first time someone had invited them into a deeper friendship with no angle, which is very different than what the culture of the world offers. Brooke said sharing the Gospel really began with being present to them. In contrast to what the world offered, the Schmidts and the FOCUS missionaries offered the person of Jesus Christ and invited others into a relationship with him.

“People just want to be known and loved and feel that they’re known and heard,” Brooke said. “Evangelization in the sense of walking with someone is profound, because that can be very healing for people.”

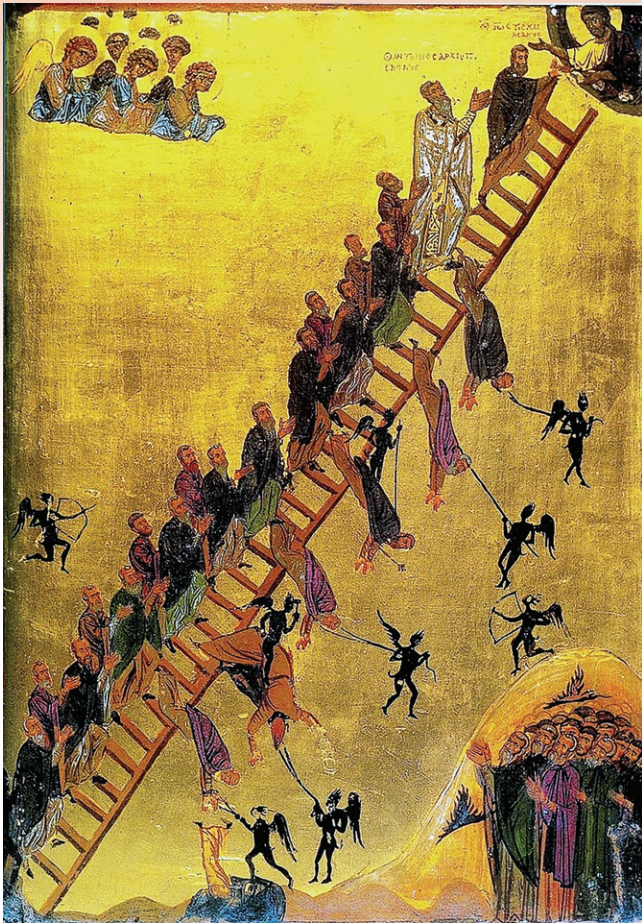
After leaving mission with FOCUS, the Schmidts spent a few years in Kansas while Brooke attended law school before returning to Sioux Falls to be closer to family and raise their three children. That’s where they both entered the private sector, Brooke as an attorney and Nolan as a business analyst. Going from ministry to working outside of the Church changed the way they approached living in the world, but not of it as missionary disciples.

“There are ways of witnessing to that authentic joy from experiencing your faith and being able to share it,” Nolan said. “The faith is such an ingrained way that I live and who I am that it’s hard for me to express otherwise.”

Brooke says it can sometimes be a temptation to not share the faith in the work setting because in a way, there’s more at stake. But the Schmidts say it’s really about authentically sharing their way of life with others, whether it’s talking about attending Mass as a family, or how they spent their weekends together involved with their church.

“It’s not shying away from sharing your life,” Brooke said. “It’s not imposing on anybody to just share simple parts





An icon of the Ladder of Divine Ascent, which depicts the difficult climb of Christian life with worldly temptations below and heaven above.

of your life, but finding a way to talk about the faith in a non-invasive way, very sensitive to what is appropriate at what times.”

## IN EVERY STATE OF LIFE

As parents of three young children, living in the world but not of the world also shapes the way they approach parenting and family life. For both Brooke and Nolan, they wanted to offer their children the same freedom they enjoyed as children—the space and ability to talk about the faith and ask hard questions. This led them to send their children to Catholic school in order to further that opportunity and help enshrine that Catholic identity.

“Catholic school provides a different opportunity for our kids,” Brooke said. “We find so much value in that environment that every day at any moment, they are reinforcing the things we find important at home every day.”

The Schmidts say that in choosing to live in the world but not of it, finding support in the community is very important. Brooke says the support of other families and the church community is an especially important resource and

one parents should make use of and discern what is the best way to live the call to holiness.

“We have opportunities to really live the Gospel,” Nolan said. “We’re never going to have the most favorable or perfect conditions to witness to Christ, but we can show how we’re striving, how we may choose to make different choices than the world.”

St. John Paul II, in his encyclical *Evangelium Vitae* (EV), says the evergreen duty of Christians to proclaim the Gospel, to proclaim salvation to all people, must be done without fear. This is part of the Christian call to live in the world, but not of it.

“In the proclamation of this Gospel, we must not fear hostility or unpopularity, and we must refuse any compromise or ambiguity which might conform us to the world’s way of thinking (cf. Rom 12:2). We must be in the world but not of the world (cf. Jn 15:19; 17:16), drawing our strength from Christ, who by his Death and Resurrection has overcome the world (cf. Jn 16:33).” (EV 82)

The Schmidts say they have learned so much from every state of life and every different calling they’ve received so far, and through it all, humility and grace for themselves and for others has helped them in witnessing as Christians in the world. Nolan says there are times you may feel you missed an opportunity at work to witness to Christ, or maybe that you haven’t built up the habits and skills you want in order to progress in the spiritual life, but it’s all in the Lord’s hands, “and we’re doing the best we can,” he said.

That grace extends to others, too. Brooke says everyone’s experiences and faith walks look different, and the challenge to live authentic lives as missionary disciples is for everyone.

“We shouldn’t be stagnant or not pushing ourselves,” she said. “We need to be more comfortable with getting uncomfortable.”

As we strive to live as Catholic Christians in the world, but not of it, we know that Christ has called us, first into relationship with himself, and then to share it with others. During that time with his Apostles, Jesus encourages them with words of peace and courage.

“I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world” (Jn 16:33).

### Disclaimer

“The views or comments expressed by Brooke and Nolan do not represent the views of their past and present employers.”

# Plotting the year ahead for The Bishop's Bulletin

By Casey Bassett

Last October, we sent out a short readership survey to try to establish a pulse on who the audience for The Bishop's Bulletin is and why they read it. I sincerely thank those who took the time to submit feedback and criticism. The results of this survey have proved to be invaluable in shaping the vision for the magazine over the next year and beyond.

## The need for cohesion

The monthly themes surrounding editions of The Bishop's Bulletin (Bulletin) are not based on the preferences of the editors. Rather, a cohesive, personal and relatable narrative for Catholics in our diocese should form the basis for content. Before we delve into some of the survey results and subsequent changes to the Bulletin, I'd like to briefly explain the narrative that will bind the issues together over the next year.

The whole of creation unceasingly points to God. When we contemplate the truth, goodness and beauty of what's around us, we find an intricate web of purpose and meaning, the source and summit of which is God himself. Even the natural processes that constantly occur around us are an opportunity to delve into the great mystery of God.

Catholicism has long pointed to each day as being a microcosm of an entire life. When we rise from sleep in the morning, we enter the world and prepare for what awaits. As evening approaches, we often reflect, to varying degrees, on our day and try to make sense of it. In the same way, the later years of our lives present an opportunity to reflect on the many years behind us. The twilight sets in and sleep comes upon us just as death will someday.

Over the next year, the themes of the Bulletin will follow this process: from January, where we enter into the world and discuss the meaning of worldliness, to December, where we focus on eternal peace.

## The need for local content

Overwhelmingly, the results of our survey pointed to the desire among our readers for local diocesan news and content. One of the challenges we've faced with highlighting local news and content in the Bulletin magazine is deadlines. Our layout team needs all the content for the edition nearly two months ahead of time. With some exceptions, this means that pictures and stories from an event might not appear until two or three months after the event. To address this disconnect in relevancy, our weekly diocesan email newsletter, *Against the Current*, highlights many events, gatherings and experiences around the diocese in a timely manner.

Events and gatherings aside, our diocese is filled with many untold stories of men and women who live out their Catholic faith as faithful disciples of Christ. Many of these stories deserve to be told and would fit nicely into the "Missionary Discipleship" section of the Bulletin. When we think of missionary discipleship stories, it's important to note that these are stories of men and women who live out their faith as a witness to those around them.

Consider the following examples: A lay person who consistently takes the initiative to lead a Rosary before Mass. The family who can consistently be seen praying together in public. These are seemingly ordinary stories that have become extraordinary in the apostolic age we are living in.

The same is true in our marriage section. Telling the story of a married couple in the diocese who has lived or is living a healthy and holy marriage can have a profound and meaningful impact while retaining the need for local content.

However, if we (at the Bishop's Bulletin) never hear about these stories, these initiatives will fall apart. I humbly ask you to send us your stories. While we might not be able to include them all, I encourage you to avoid thinking that a story might be "too small or insignificant" to send.

## The need for Catholic teaching

One final need the survey highlighted was the inclusion of distilled, authentic, orthodox Catholic teaching in the Bulletin. Church teaching is not an arbitrary set of man-made rules but a beautiful tapestry that finds its solid foundation in Divine Revelation and the natural law (the order and purpose God has established in creation). Contrary to the thoughts of dullness it seems to stir in people, exploring Church teaching is an exciting exploration of reality itself.

Our writers are passionate about the faith and the teachings of the Church. The men and women they interview for stories are authoritative on the subjects. To highlight this, we'll be including a callout for each writer in the story they author. We'll also be expanding our pool of expert interviewees from around the diocese on the variety of topics we write on in the Bulletin.

## An invitation

Print media, with its often scrutinous processes and unforgiving permanence, remains relevant in the face of more transient, mutable digital content. I invite you to explore The Bishop's Bulletin over the next year. Pay attention to sections you may have glossed over in the past. Let us help you on the difficult but sweet journey that is the Christian life.

*Casey Bassett is the managing editor for The Bishop's Bulletin.*



# When will the Church get with the times?

**Q** *I have both family members and friends (both Catholics and others) who often ask something along the lines of, “When will the Catholic Church get with the times and update its teachings?” How do I respond to challenges like this?*

**A** This is a common occurrence in our time. Many people—including Catholics, as with this questioner’s friends and family—wonder why the Church doesn’t change its stance on any number of teachings. While this is often understandable at a certain level, it also indicates a lack of understanding about the nature of Catholic teachings and doctrine.

Specifically, it sees Catholic doctrine as, in essence, arbitrary. Like political policy views or like personal preferences about, say, the best pizza toppings, this question presumes that Catholic doctrine can be changed, just as a political party might change its policies or a person might change their preferences for pizza.

But that’s not the nature of Catholic doctrine. Our teachings as Catholics are not just the personal opinions of the pope, or of our bishops, or of our priests, etc. Rather, they are about the nature of reality, about the way things *are*.

For example, when we say God exists, we are making a claim about reality. When we say Jesus is the Son of God, we are making a claim about the way things really are. When we say certain actions—abortion, torture, marital infidelity—are always wrong, we are saying that these are truths that are objective and universal: they are always true, everywhere, for all people.

Our doctrines, our teachings, are not merely matters of opinion; we are saying that this is the way it is, this is the nature of reality, this is how things are. It’s important to note that demonstrating that reality is this way is another matter ... we’d need to make that case for each doctrine. But before we do so, we can make the general statement that everything we believe is a matter of truth or falsity, not of personal preference or opinion.

Take any doctrine we hold, including the ones given as examples here. When we posit God’s existence, the very nature of the claim is not one of preference or opinion. To state that God exists is a proposition of a different kind than to state that I think pepperoni and black olives are the best pizza topping; it is a proposition that belongs in the category of  $2+2=4$  or of  $2+2=1$ . Either God exists or he doesn’t; it’s not a matter of personal preference anymore than is my own existence! If someone says your religious beliefs are a matter of opinion, ask them if they think that the existence of Australia is a matter of opinion, and go from there.

So, the Church cannot change its teachings to “get with the times” because her teachings are truth claims, not opinions. And what was true 500 or 5,000 years ago is just as true today.

Now, it is the case that we can grow in our *understanding* of the truth; just as we gain greater insight into the nature of reality in disciplines like biology and physics, so, too, can we grow in our understanding of the truths taught to us by the Church (coming from God himself). In the case of theology, this is what’s called the “development of doctrine”: as we prayerfully ponder what God has revealed to us in Sacred Scripture and Sacred Tradition, we understand those truths more deeply, and we might change the language we use to express those truths.

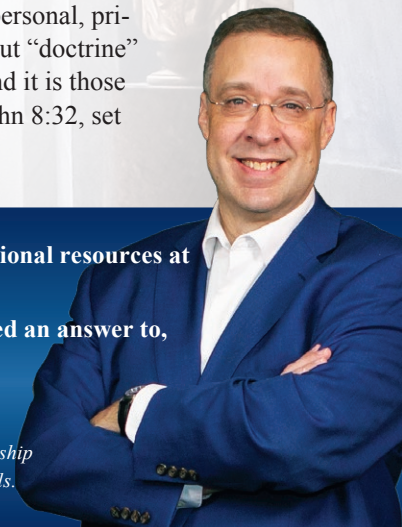
But that change or development is *never* a “reversal” of a teaching, because, again, if something was actually true yesterday, it’s still true today.

One final note: it’s important to note that when we talk about “Catholic teachings” and “Catholic doctrine,” we’re talking about things that are *formally* taught by the Church. Members of the Church—including her leaders—may have all sorts of personal, private views on theological matters, but “doctrine” refers to what is formally taught. And it is those teachings which, as Jesus says in John 8:32, set us free, because they are *true*.

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





# A priest in the world but not of the world

By Father Darin Schmidt

I often meet people who are unfamiliar with—or even surprised by—the term *secular priest*. It’s another name for a diocesan priest, as distinguished from religious priests who are part of a religious order. *Secular* and *secularization* often have negative connotations today, when referring to the tendency of societies at large, drifting away from God or even belief in God towards greater worldliness, materialism and practical atheism.

The word *secular* comes from the Latin word for “age, era or world,” so it can have those negative or anti-religious meanings, but when used to refer to a secular priest, it’s simply an acknowledgment that priests who are not monks or part of a religious order are often more involved in the things of this passing world.

Some degree of worldly wisdom is necessary for priests or for anyone living and working in the world. You wouldn’t want someone in charge of balancing a parish’s budget to know nothing at all about finances. Stewards of God’s gifts and of the resources of God’s people can’t just bury them in the ground and refuse to have any dealings on a practical level. “Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves” (Mt 10:16).

We also see Jesus use his own knowledge of worldly things and events to communicate profound truths in his parables and to connect his teachings with objects and images his listeners encountered every day. Wheat and weeds, sheep and goats, coins and fish, birds and flowers, bread and water, weddings and feasts could all be reminders and gateways into understanding the mysteries he communicated to them.

In a similar way, priests are called to be *in* the world but *not of* the world (cf. Jn 17:13-16). We must have enough worldly wisdom—or be able to find and work with those who do—to be good stewards of the gifts entrusted to our parishes. We need to be conversant in the events, joys, struggles and interests of parishioners to grow in mutual understanding and trust with them, and to connect the truths

of the Gospel with things from everyday life, as an aid to understanding and more frequent reminders to turn to God in prayer.

As with anything, a proper balance is key. A priest who spends all his time pouring over the eternal truths contained in Scripture will have difficulty communicating those truths to others if he doesn’t know anything about the world around him today. Likewise, a priest who spends all his time with a constant feed of news and sports and pop songs will not be well-equipped to help anyone taste the timelessness of God and his wisdom for our lives.

Just as there are sins of gluttony with respect to the types and amount of food and drink we consume, so there can also be a type of gluttony when it comes to the types and amount of media we take in through our eyes and ears. How does the amount of time I devote to passing things—news media, sports, entertainment, secular topics—compare to the time I spend in prayer, in study of the Scriptures and the writings of the saints, in consideration of things that are eternal? Is this ratio, whatever it is, serving me well to be an effective instrument of God’s truth and mercy to the people around me? If not, what needs to change?

Striving for proper balance, with one foot in time and the other in eternity, is a challenge for priests and for everyone throughout the course of life. We need to re-evaluate how we’re doing on a regular basis. This is especially important for priests because of our vocation to serve as a type of bridge for others between this passing world and the life of the world to come, but all of us are meant to live forever, “For even now, as we walk amid passing things, you teach us by them to love the things of heaven and hold fast to what endures” (Post Communion of the First Sunday of Advent).

May God grant all of us to use well the things of earth so as to attain the treasures of heaven.



Father Darin Schmidt is parochial vicar of Pastorate 14.





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# As a Catholic, should I avoid dating non-Catholics?

By Shannan McQuade

**T**he purpose and end goal of dating is marriage. I'm sure this is an idea that is not new to most people, and certainly is not one that is specifically a Catholic worldview. Dating is a means to discerning a potential spouse, and this idea should be at the forefront of any dating relationship.

In the Catholic worldview, this discernment is done with Christ at the center of the relationship and at the forefront of the process. When it comes to discerning marriage, it is best to start by understanding what the Church teaches about the Sacrament of Matrimony, because then we can better understand what it is we are striving for.

The Sacrament of Matrimony is, as defined by the Catechism of the Catholic Church (CCC), "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring" (CCC 1601). The primary goal of marriage is the procreation and education of children. This must be the first consideration in discernment of marriage. Will this person be a good mother or father to our children? Will they raise our children in the Catholic faith?

These are important things to consider in any dating relationship, but they can be of even greater importance when it comes to dating a non-Catholic. While not impossible, dating a non-Catholic can present a different set of challenges that are important to be mindful of.

## Christ as center

First, as in any dating relationship, Christ should be kept at the center of the relationship. This may look different in a relationship with someone who does not share the same faith; however, the importance of the discernment of God's will remains the same. Having Christ as the foundation of your own life, will allow you to carry that with you into your dating relationship.

In a dating relationship, just as having a strong relationship with Christ is important for you to remain true to who you are, it is also important that the other person provides you with the space and the freedom to openly share and practice your faith. The dating relationship should continue to push you further in your faith and continue to foster and encourage your relationship with Christ.

## Shared values

Second, it is important to allow your morals and values to continue to guide you as an individual. Dating someone who shares these same morals and values is important because it is these values that will not only guide your relationship, but, if it were to lead to marriage, it would be the values that guide your family.

It's important to look to the Church in her great wisdom for a deeper understanding of Christian morality and allow this to be a guide to your own personal morality. And, remembering the primary end of marriage, it will be a guide to raising your children in this same moral worldview. So, finding someone who shares these values allows for a stronger front when it comes to forming a strong family.

Be aware that this could present itself as the biggest challenge in a dating relation-

ship with a non-Catholic, although it does not make the relationship impossible. It is here that having a firm foundation and understanding of your faith and of Church teaching is going to be pivotal to holding true to your Catholic faith.

## Called to evangelize

Finally, as all the baptized are called to share the Gospel with those they encounter, so are you called to share your faith and evangelize within your relationship, just in a very unique way. The catechism says, "Sincere married love, the humble and patient practice of the family virtues, and perseverance in prayer can prepare the non-believing spouse to accept the grace of conversion" (CCC 1637).

In a sincere dating relationship that leads to marriage, you have a specific call to share the Gospel every day with the other person. This can be done in the most organic way through living out the Gospel. But it can also look like real and organic conversation about the truth and the beauty of the Church. These conversations come through the exposure to the Church through your witness to your faith.

When people come into contact with the Church and her truth, beauty and goodness, questions begin to arise within themselves. It is our duty as baptized Christians to journey with them in their questions and provide answers to their questions as we can. You may not have all of the answers, but there are people who do have the answers, and it presents to you an opportunity to grow in your faith along with them.

It is important to remember this call to share the Gospel so as to live as witnesses to Christ and his deep love for each of us. It is through our witness that the other is going to see and experience this love.

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



# Teach the ways of God in the midst of family life



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

Teach [your] children of the [loving ways] of God; [so] that the next generation might know them, the children yet unborn, and rise up and tell them to their children, so that they should set their hope in God, and not forget the works of God, but keep his commandments” (adapted from Psalm 78).

The Sacred Scriptures emphasize the honor and responsibility we have to our family and future generations to teach the ways of God. Let’s consider an object lesson, as it were, God used to open the eyes of his people to their sacred responsibility to sanctify their families.

The first books of the Bible and the Book of Joshua relay the lengths God went to to establish his covenant with his creation. He chose the family of Abraham and his future generations to fulfill his desire that all creation would know of his desire to bless them. He led his people into the long-awaited Promised Land through the River Jordan under the leadership of Joshua. God instructed Joshua to tell his people, “Sanctify yourselves; for tomorrow, the Lord will do wonders among you” (Jos 3:5). And he did!

Later, when they crossed the Jordan, God instructed his people to build an altar with 12 stones from the river so that “these are to be a sign among you. When your children ask you, ‘What do those stones mean to you?’ you shall answer them, ‘The waters of the Jordan ceased to flow before the ark of the covenant of the Lord when it crossed the Jordan.’ Thus these stones are to serve as a perpetual memorial to the Israelites” (Jos 4:6-7).

This wasn’t the only time God instructed his people to build an altar as a remembrance (a visual reminder of God’s faithfulness), but it is one that will encourage us in our desire to live our faith effectively so that we become the holy families God desires to bless.

Altars would eventually serve other purposes: a place where parents would prophesy over their children by reminding them that they were created for a purpose—to serve the Lord God with all their mind, all their strength and all their heart. An altar became a sacred place where parents would

release children into their prophetic destinies and where they would receive their father’s blessing. It would also become a destination to offer sacrifices of thanksgiving to the Lord on behalf of their family.

Over time, the geographical altars of remembrance became family altars in the culture of Judeo-Christian home life. It was a designated place in the home. The purpose was the same: a family remembered God’s faithfulness to their ancestors in the faith (Bible stories), and they conversed with God together, showing their love and thanksgiving for him (prayer). The benefit to future generations, of course, depended on how committed the parents were to passing on the faith to their children.

I grew up with a family altar that shifted throughout the day: from the kitchen, where we knelt at our chairs after breakfast as my father would pray for each of us before we went our separate ways; to the living room after dinner, where we listened to our father read the Sacred Scriptures, and we each learned to pray together; then to our bedsides as our mother prayed with us and tucked us into bed. Once I left home and married my husband, we built a family altar. Why? Because my parents were faithful to God by being faithful to us around the family altar.

It isn’t always easy; a toddler crying at your feet or a teenager slamming their bedroom door in your face is distracting. Perseverance is required if we desire to instill in our children the stability of knowing who they are and why God created them the way he did. We must teach them, through example and habit, the beauty, goodness and truth of the faith.

Our desires for our family require consistent attention to God’s Word and perseverance in prayer, but where do we begin, and how do we fit it in? In this new series, we would like to come alongside you to offer encouragement and practical advice for finding suitable “stones” for your family altar. We will consider other altars in the Sacred Scripture, and how they can inspire us as we worship at our family altars.

Regardless of the composition of your family (mom and dad, single parent, blended family), you will discover ways to build a family altar and navigate family life under the priority of family worship. You will discover the beauty of verbally blessing your family and fostering an atmosphere of peace. We will offer practical approaches for discussing the faith with your children. And, most importantly, you’ll learn how to become prayer warriors for your children and future generations.



# Surviving the “scariest hood” through divine intervention

By Heidi Comes

**P**arenthood: the scariest hood you’ll ever go through. That magnet has been on my refrigerator since the early years of parenting. Right beside it is a photo of the Divine Mercy Jesus; not necessarily intentionally placed, but the parallel is fitting nonetheless. Divine intervention, divine mercy and divine grace are the only possible ways to face the role of being a parent and expect an outcome that resembles success. All ages are challenging; however, parenting adult-ish children (which is an oxymoron), no one prepares you for.

Being a parent alongside my husband is the joy of my life. Having children, especially a handful of them, has been the greatest blessing, and we know that the best is yet to come. But sometimes, I think people are afraid to admit that the good stuff can be *really hard*. I am thankful we don’t have to do it alone. God doesn’t call us to the vocation of married life and parenthood only to watch from above and chuckle at our inabilities and shortcomings. I don’t know how anyone could stumble through parenthood without the presence of Christ in the sacraments, and I surely wouldn’t want to try.

## IN THE EARLY YEARS

When we had five kids 10 and under, even the smallest activities could cause quite a scene. The attention we drew when taking five children into a grocery store or attempting to make it through Mass without a meltdown (I did get better at controlling my emotions eventually) was epic. Because of the living, breathing, circus act of life we lived,

people felt compelled to offer us bits of wisdom along the way. Heaven knows we needed all we could get.

I tried to respond graciously with a nod and smile each time someone shared a nugget of advice with me. However, at that stage of motherhood, I was so sleep-deprived that I am sure I looked slightly deranged. No matter what we were dealing with, whether it was taking away the pacifier from a 3-year-old or trying to potty train an almost 4-year-old, someone always had advice for us. The self-doubt one has as a young parent is real. No book prepares us for the middle-of-the-night questions that arise.

Some advice was helpful, but much of it felt like judgment at the time. Of course I didn’t want my son to have a malformed mouth because of his pacifier, and no, I didn’t want my daughter crawling into my bed every night until she was 10. But if either meant I could get four solid hours of sleep, I was willing to take my chances. Because even in those parenting shortcomings, we were still doing our very best.

I used to believe nothing was more difficult than finding the strength each day to prepare myself for the energy that greeted me every morning. And at that stage in parenting, pacifiers, potty training and sleeping through the night felt like the biggest problems on the planet. And no amount of caffeine could match the energy levels of five children under 10. It was divine grace, divine mercy and divine intervention that kept us moving forward.

## THE NEXT BIG THING

We have been blessed to have friendships throughout our married life with people in varying stages of marriage and parenthood. As we watched more seasoned couples navigate middle school and high school years with their kids, we longed for the independence they seemed to have. Oh, how awesome it would be when we could leave the house without the kids for just an hour. Or what a feeling of triumph to not have to dress three people other than myself for Mass.

As we gathered with these friends and shared our parenting struggles, they always graciously attempted to convey that it doesn’t get easier, it just changes. One friend reminded us often to settle in and enjoy the moments because “bigger kids = bigger problems.” It was never said to scare us or minimize our situation. It was a reminder that every season of parenthood requires God’s grace and the big things we felt we were facing could usually be solved with a little patience and a nap.

Today, we are parents of teenagers and young adults, with three teens and two post-20. I am proud to report that no one has a malformed mouth because of pacifier use and none of them sleep between us each night, despite claiming that our bed is the most comfortable in the house. So, the struggles of early childhood have all but disappeared. Our home functions on harmony and peace, long restful nights of sleep, and is virtually drama-free.



Not at all. It isn't so much that bigger kids *equal* bigger problems, but the *solutions* are often far more complicated than they once were.

The broken hearts are no longer about being snubbed by their friend at the school lunch table. The hurt is much bigger. Who gets to sit next to Mom at Mass isn't the fight. Finding and understanding God's call in their life is what looms large. So much of what they encounter and are exposed to on a day-to-day basis leaves a deep wound in their hearts, and climbing up into Mom's or Dad's lap at the end of the day to find protection and acceptance is no longer socially acceptable.

On good days, our kids still come to us with their burdens. On great days, they listen to the wisdom we have to offer. But many days, they hide away in their rooms and attempt to deal with life on their own.

Parenting at this stage requires us to know and convey to our children that even small mistakes can have life-long consequences. Finding ways to do this while still communicating that there is forgiveness readily available at the Sacrament of Reconciliation requires grace. Some days, everything feels so big.

## WHERE DID ALL THE ADVICE GO?

When we are sitting in Mass and I am slightly annoyed at what one of my daughters chose to wear, no one is there to offer me wisdom anymore. Instead of a sibling squabble about where to go to eat as a family, we are now trying to help our children navigate the choices of where to spend a small fortune to further their education. The same people who knew that we shouldn't let our youngsters sip on a soda at McDonald's don't seem to have any advice on raising teens and young adults.

I think it's because no one knows precisely what to do. Even those among

us who look like they have it all figured out are often holding their breath praying that no one sees inside their home when the gloves come off and the struggles surface. Others take the "it is what it is" approach and watch the chaos in front of them like it could be much worse. All we can do is look to God for guidance and grace.

## FINDING AND EXTENDING GRACE

It is at this stage that I am even more appreciative of my parents and the love and grace they extended throughout my growing-up years. It also brings a strong realization that they made it through on coffee and Jesus.

In our own experience, many hours have been spent in prayer and before the Blessed Sacrament. At every Mass, we lay down the failures, doubts and fears we have as parents and give them to Christ. For my husband and I, it continues to be deeply important to foster friendships with other Catholic parents who are just as confused by the actions of their children as we are. We laugh, cry, and pray for each other, sometimes over a glass of wine. These friendships are not just a distraction from our "real" job, they are a gift from God to remind us that we are not alone.

Raising children is the greatest joy, but it isn't for the faint of heart. As parents of young adults, we are excited to grow in our understanding of and relationship with our children. We are filled with hope by what God will reveal to us as we strive to be the best parents we can be, relying fully on his divine intervention, divine grace and divine mercy.

Nothing meant more to us in our early stage of parenthood than when an observer would walk up to us at a restaurant or after Mass and compliment our children on their behavior or even share their own story of raising a big family. These interactions seemed to stop once our children outgrew those mischievously charming adolescent years.

## ANNIVERSARIES

### HUNTIMER

Terry and Michelle Goodale,  
50th wedding anniversary, Dec. 22.

### SIOUX FALLS

Lonnie and Darlene Leichtnam,  
55th anniversary, Dec. 23.

Donald and Cathy Maguire,  
50th anniversary, Jan. 12.

John and Barbara Lockwood,  
50th anniversary, Jan. 4.

Bernie and Rose DeWald,  
60th anniversary, Jan. 25.



For anniversary pictures, scan the QR code to visit our website

## Anniversary Submission Guidelines

We accept anniversary submissions for the following anniversary years: 25, 50, 55, 60, 65, 70 and 75. We include them in the issue of the month of the anniversary or the following month's issue. Submissions received for later issues will not be included. Photos will only be included in the [sfcatholic.org](http://sfcatholic.org) website edition.

Send a color photo, your anniversary information and a self-addressed, stamped envelope by Feb. 19 for inclusion in the April 2024 edition to:

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

or email to: [bwingen@sfcatholic.org](mailto:bwingen@sfcatholic.org).

There is something about the face of a surly teen that keeps people at bay.

The next time you see a family with all teens and adult-ish children out together, smile and encourage them. It could be just the grace they needed that day.

*Heidi Comes is the director of Campus Ministry for Dakota State University and the high school youth coordinator for St. Thomas Parish in Madison. She is a wife of 25 years and mother of five.*

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## HOSPICE CARE

*Redefining* MOMENTS

When your loved one enters hospice, moments are redefined.

Each heartfelt laugh, tear and word transforms into a memory. Avera@Home provides support, so you can treasure every moment. Our hospice team cares for your loved one with treatment designed to offer peace, comfort and dignity in a compassionate environment.

**Avera@Home**  
Avera.org/Hospice

HOME-51779



**LISTEN UP**

A LITTLE PODCAST GOES A LONG WAY

SHOW :  
**LIVING LIT**

EPISODE :  
**Look to Him & Be Radiant, during the whole year through!**

with Katherine Bogner

**NEW SHOW!**

LIVING LIT  
*-Living In Truth-*

SHOW :  
**IGNITION**

EPISODE :  
EP. 587 **Trust in Your God, Not Your Horoscope**

with Robyn Bruggeman



SHOW :  
**CATHOLIC VIEWS**

EPISODE :  
**Father and son come home: a conversion story**

with Dan Todd and his son Luke and step-son Nate

Scan the QR code to access diocesan podcasts





# ANNUAL REPORT

## for the Catholic Diocese of Sioux Falls

The Catholic Diocese of Sioux Falls is pleased to present the annual report for the year ended June 30, 2023. Financially, the diocese experienced an increase in net assets of \$1,086,466.

Total assets of the diocese increased to \$10.5 million, up \$1.2 million as cash and investments continue to grow

as the result of contributions above forecast, and operating expenses below what was anticipated.

The Catholic Family Sharing Appeal increased and continues to be the primary source of funding for the diocese, resulting in 63 percent of the total revenue. Endowment revenue provided through the Catholic Com-

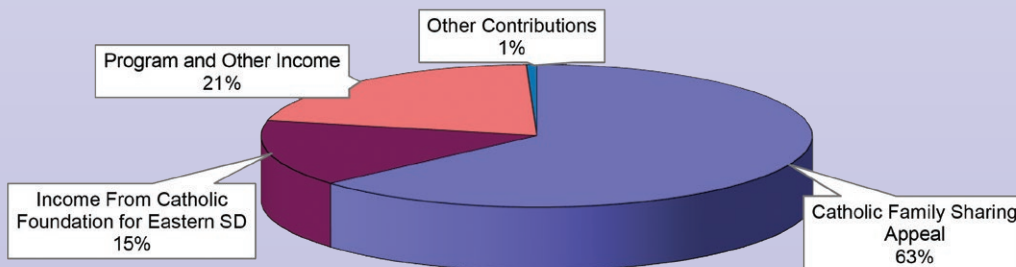
munity Foundation for Eastern South Dakota remains at 15 percent of the total funding. Program and other income continue to provide an important source of operating revenue.

A copy of the audited financial statements is available through the Financial Administration Office of the Catholic Chancery Office.

CATHOLIC DIOCESE OF SIOUX FALLS STATEMENTS OF FINANCIAL POSITION JUNE 30, 2023 AND 2022		
	2023	2022
<b>Assets</b>		
Cash and cash equivalents	\$ 5,016,132	\$ 3,212,172
Cash and cash equivalents-non operating		293,907
Receivables	848,311	1,044,338
Other assets	82,793	73,325
Loans receivable	111,245	139,583
Assets held by others	1,333,803	1,296,568
Equity in insurance cooperative	403,405	389,763
Property and equipment	2,744,216	2,922,899
<b>Total Assets</b>	<b>\$ 10,539,905</b>	<b>\$ 9,372,555</b>
<b>Liabilities and Net Assets</b>		
Accounts payable and accrued expenses	\$ 314,914	\$ 306,736
Custodial funds	430,744	369,819
Contributions payable	918,015	906,234
Notes payable	-	-
<b>Total Liabilities</b>	<b>1,663,673</b>	<b>1,582,789</b>
<b>Net Assets</b>		
Without donor restrictions	3,245,223	2,532,512
With donor restrictions	5,631,009	5,257,254
<b>Total Net Assets</b>	<b>8,876,232</b>	<b>7,789,766</b>
<b>Total Liabilities and Net Assets</b>	<b>\$ 10,539,905</b>	<b>\$ 9,372,555</b>

CATHOLIC DIOCESE OF SIOUX FALLS STATEMENTS OF ACTIVITIES FOR THE YEARS ENDED JUNE 30, 2023 AND 2022				
	Without Donor Restrictions	With Donor Restrictions 2023	Total	Total 2022
<b>Revenue and Support</b>				
Catholic family sharing appeal	\$ -	4,506,288	4,506,288	\$ 4,326,583
Income from Catholic Foundation for Eastern SD				
Contributions and events	48,494	441,815	490,309	577,125
Income from endowments	-	978,867	978,867	893,770
Loan and investment income	-	-	-	-
Clergy insurance program	-	-	-	237,550
Lay health insurance program	-	-	-	1,277,721
Program and other income	1,462,830	29,731	1,492,561	1,662,591
Other contributions	-	42,500	42,500	151,455
Gain(loss) on disposal of property	14,200	-	14,200	-
Net assets released from restrictions	5,625,446	(5,625,446)	-	-
<b>Total Revenue and Support</b>	<b>7,150,970</b>	<b>373,755</b>	<b>7,524,725</b>	<b>9,126,795</b>
<b>Expenses</b>				
Ministries and programs	3,432,043	-	3,432,043	3,401,063
Clergy benefits and health program	-	-	-	1,849,794
Lay health insurance program	-	-	-	2,031,589
Seminarian and other education	620,678	-	620,678	603,865
Interest paid to parishes and others	-	-	-	3,176
Pastoral services	860,173	-	860,173	7,295,596
Administrative	1,272,350	-	1,272,350	1,246,432
Depreciation	253,015	-	253,015	266,580
<b>Total Expenses</b>	<b>6,438,259</b>	<b>-</b>	<b>6,438,259</b>	<b>16,698,095</b>
<b>Change in Net Assets</b>	<b>712,711</b>	<b>373,755</b>	<b>1,086,466</b>	<b>(7,571,300)</b>
<b>Net Assets-Beginning</b>	<b>2,532,512</b>	<b>5,257,254</b>	<b>7,789,766</b>	<b>15,361,066</b>
<b>Net Assets-Ending</b>	<b>\$ 3,245,223</b>	<b>5,631,009</b>	<b>8,876,232</b>	<b>\$ 7,789,766</b>

### 2023 OPERATING REVENUE AND SUPPORT



## UPCOMING EVENTS

# Catholic Schools Week kicks off on January 28

Catholic schools have a rich legacy in our diocese and a bright future. The importance of their presence is highlighted every year during Catholic Schools Week. This national celebration brings children, teachers, parents and priests together at the local level to remind them of their common faith and the sense of community it brings about.

This year's theme is "Catholic Schools: United in Faith and Community." The week is a chance for students to build community with each other and give visitors a sense of the importance of Catholic education.

"Catholic Schools Week provides an opportunity to celebrate the gift of Catholic education and to reveal to others what a gift it is," said Brenda Mitzel, director of Catholic schools for the diocese. "Catholic school students have the opportunity to celebrate the sacraments regularly, to study Sacred Scripture and apply it to their lives, to pray, and to learn from the lives of saints what it means to be called to holiness. Students learn the truth of the Catholic faith through their studies."

An integral part of building community is understanding relationships.

"Students also come to understand that they are beloved sons and daughters of God, and he is loving them through their relationships with family and friends," said Brenda. "In these relationships, students are able to grow in virtues such as patience, kindness, honesty, self-control, pru-



**Catholic Schools**  
United in Faith and Community

dence and many more cardinal and theological virtues."

The importance of restoring a strong foundation of faith among young Catholics is needed now more than ever. Children at formative ages are constantly influenced and bombarded by the enticements of secularism and apathy. Building a sense of community based on our common Catholic faith during the school years will lead to a future of flourishing Catholic faith in our diocese.



**MEN'S CONFERENCE**  
sponsored by: MISSION BLUEPRINT

## BECOMING A DISCIPLE

**KEYNOTE SPEAKER:  
KEVIN WELLS**

Former MLB reporter, author, speaker, Catholic evangelist

**FR. JEFF NORFOLK**

**SATURDAY, FEBRUARY 3, 2024**  
Brookings, SD | Old Sanctuary

**REGISTER ONLINE AT:**

[WWW.MISSION-BLUEPRINT.ORG](http://WWW.MISSION-BLUEPRINT.ORG)

Presented by Mission Blueprint with help from sponsors and the Catholic Foundation

**THE LOURDES CENTER**  
A CATHOLIC APPROACH TO HUMAN FLOURISHING

**June 21-23, 2024**

**CAMP SYDNEY**  
Broom Tree Youth & Family Camp  
Irene, SD

**a grief camp for children, youth, and their families**

REGISTRATION BEGINS  
**Jan. 15, 2024**  
8:00AM

**Games**

**Camp Fires & Scavenger Hunts**

**Swimming**

**Remembering & Reflection**

**For Youth 6-17 years of age**  
This fun-filled camp for children, youth, and their families will be provided by The Lourdes Center and is designed to be an educational and experiential camp for coping with the death of a loved one.

  
thelourdescenter.com

**BOOK NOW**  
LIMITED SPACE AVAILABLE

thelourdescenter.com  
REGISTRATION

**(605) 988-3775**  
MORE INFORMATION CALL



**Recitation of the Rosary**

**Friday, Jan. 5** – 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.

**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.

**Koinonia retreat**

Holy Cross Parish, Ipswich, will be offering a Koinonia retreat on Feb. 9-11. The retreat will be held at the church’s Grace Center. Contact Cheryl Vogel at 605-216-8450 for more information.

**Bishop Hoch Deanery Scholarship applications available**

The diocese awards a \$1,000 scholarship in each of the six deaneries to enable a student to attend Mount Marty University in Yankton. The scholarships are available to new students, students already in college and non-traditional students interested in attending or already attending Mount Marty. To obtain an application, contact your pastor or the Financial Aid Office at Mount Marty. Applications must be returned to the Office of Catholic Schools, 523 N. Duluth Ave., Sioux Falls, SD 57104-2714. Applications are due March 15.

**Under Mary’s Mantle**

**Jan. 16** – Expectant mothers and mothers of young children are invited to attend the Under Mary’s

Mantle series of five monthly meetings on topics of mothering during the early years. The series begins Tuesday, Jan. 16, at 9:30 a.m. in the Fireside Room at Holy Spirit Church in Sioux Falls. Young mothers can expect fellowship and information on topics regarding pregnancy, nutrition and more. Contact Sandy Petree at umm6726@gmail.com or 605-421-1104 for more information.

**Winter Fest**

**Jan. 20** – St. Margaret Parish, Kimball, will be holding its annual Winter Fest. Mass starts at 5 p.m. with pork loin sandwich dinner to follow at 6 p.m. Games, prizes and take-out meals will be offered. Free-will offering. Visit [pastorate12.com](http://pastorate12.com) for more information.

**School of Missionary Discipleship**

**Jan. 24** – Do you desire to go deeper in prayer? “Fall in Love, Stay in Love and Let Love Make all the Difference” is an exclusive 12-week course offered by the School of Missionary Discipleship. This course will give you the tools and information you need to take your relationship with God to a new level through prayer. Classes are held weekly via Zoom. The cost for the class is \$50. Register by Jan. 24 at [sfcatholic.org/discipleship/school-of-missionary-discipleship-2](http://sfcatholic.org/discipleship/school-of-missionary-discipleship-2). Classes begin Jan. 25.

**Sacred Heart Monastery**

**Jan. 5** – Online *Lectio Divina* at 10 a.m., Fridays, Jan. 5, 12 and 26. Meet online for *Lectio Divina*, a time for praying with the Gospel of the following Sunday. To register any time, contact group leader Sr. Doris Oberembt OSB at [doberembt@yanktonbenedictines.org](mailto:doberembt@yanktonbenedictines.org). Include your email address.

**Jan. 27** – Contemplative Mornings – Usually meeting on the third Saturdays from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or [doberembt@yanktonbenedictines.org](mailto:doberembt@yanktonbenedictines.org). [yanktonbenedictines.org/retreats-contemplative-mornings](http://yanktonbenedictines.org/retreats-contemplative-mornings).

**Feb. 7** – Registration deadline for Lenten Scripture Study. Go to [yanktonbenedictines.org/scripture-study](http://yanktonbenedictines.org/scripture-study) for more information.

**Feb. 17** – Lenten retreat. Go to [yanktonbenedictines.org/online-lenten-retreat](http://yanktonbenedictines.org/online-lenten-retreat) for more information.

**Silent personal retreats** –

Reserve space for your silent private or directed individual retreat. Vaccination and boosters required. Contact us at [yanktonbenedictines.org/silent-personal-retreats](http://yanktonbenedictines.org/silent-personal-retreats) or 605-668-6292.

**Spiritual direction** – Reflect on your experience of God with a 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.

**The Lourdes Center**

**Camp Sydney** – The Lourdes Center will be offering Camp Sydney, a grief camp for youth and their families at Broom Tree Retreat Center, beginning at 6 p.m. on June 21, 2024, and running until 11 a.m. on June 23, 2024. This two-day camp will include fun activities, discussion and support. The grief camp is offered free of charge. Please register at [thelourdescenter.com](http://thelourdescenter.com). Registration will begin Jan. 15, 2024, at 8 a.m. Call The Lourdes Center at 605-988-3775 for more information.



SUNDAY

**FEBRUARY 4, 2024**

Text "Lastcollar" to 84576 for updates

**at 4 P.M. ONLINE AT SFCATHOLIC.ORG/LCS**

Local priests go head-to-head in a hilarious livestreamed competition. Don't miss this chance to see your favorite priests compete to be the Last Collar Standing.

THE BISHOP'S  
**BULLETIN**



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

**SAVE THE DATES! 2024 BISHOP'S CHARITY EVENTS**



Date Pending

**Gift of Hope Concert**

*Benefiting The Lourdes Center  
Sioux Falls*



June  
**3 & 10**

**Bishop's Charity Fishing Tournament**

*Benefiting Seminarian Education  
Big Stone City & Pierre*



August  
**3**

**Taste the Goodness**

*Benefiting Bishop Dudley Hospitality House  
Outdoors - Downtown Sioux Falls*



August  
**19**

**Bishop's Cup**

*Benefiting Broom Tree Retreat & Conference Center  
Minnehaha Country Club &  
The Country Club of Sioux Falls - Sioux Falls*



September  
**16-17**

**Bishop's Charity Hunt**

*Benefiting Newman Catholic Campus Ministries  
Horseshoe "K" Ranch - Kimball*



December  
**19-22**

**Christmas at the Cathedral**

*Benefiting Bishop Dudley Hospitality House  
& Cathedral of St. Joseph Endowments  
Cathedral of Saint Joseph - Sioux Falls*

For more information on each event, visit our website at [ccfesd.org](http://ccfesd.org) or call [605.988.3765](tel:605.988.3765)