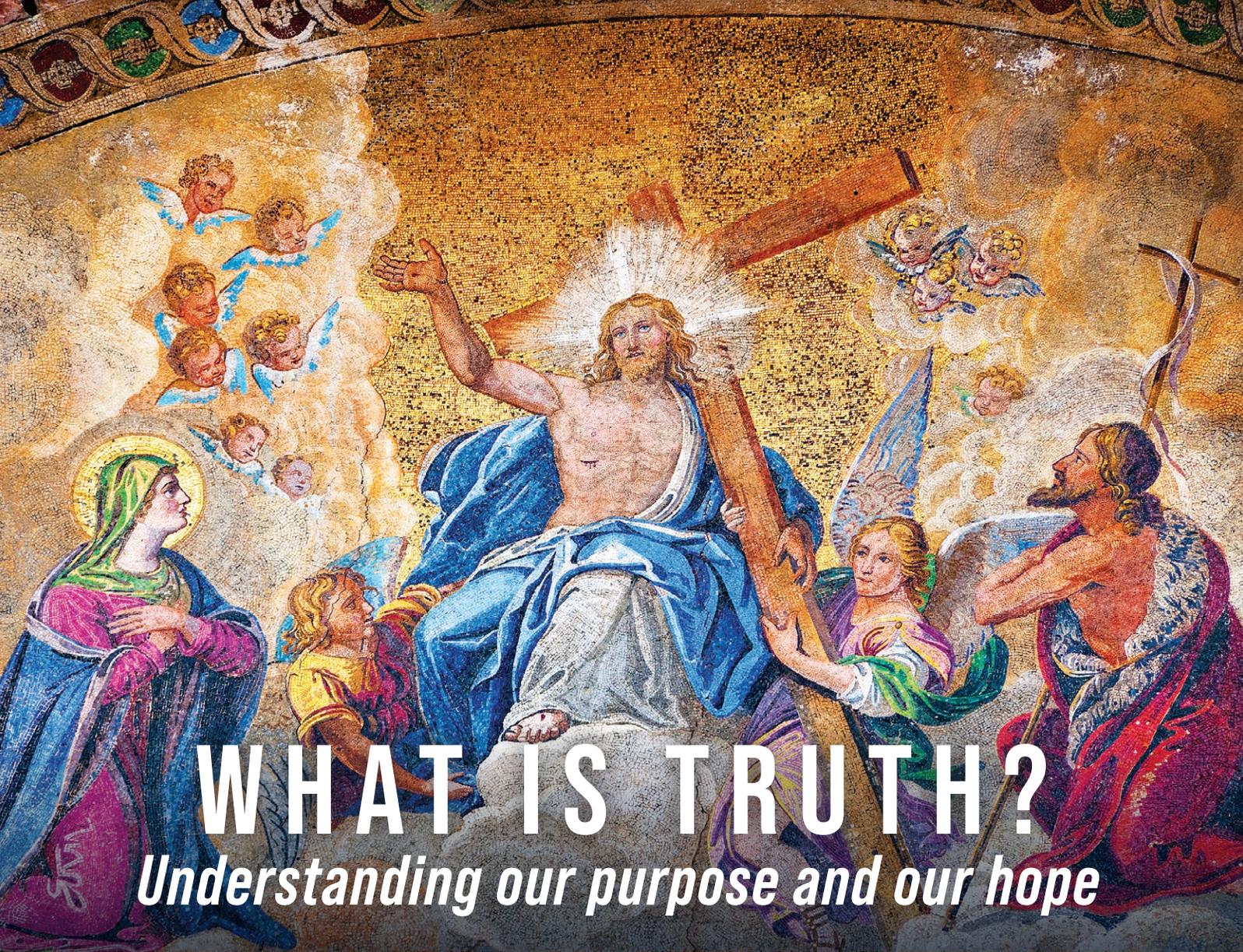




THE BISHOP'S BULLETIN



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Understanding our purpose and our hope

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

Our desire for truth finds its fulfillment in God

In John's Gospel (8:31-32), Jesus provides instructive words about truth: "Jesus then said to those Jews who believed in him, 'If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.'" So, being a faithful follower of God and abiding in his word and his teachings will lead us to the truth we are seeking.

There is a deep desire for all of us to know the truth. The ancient Greek

philosopher Aristotle said that *all* of us desire to know the truth. St. Thomas Aquinas explains that a judgment is said to be true when it conforms to the external reality (cf. *Summa Theologiae*, I, Q. 16, art. 1). Said another way, truth is the conformity of the mind to reality as God knows things to be, which is, as they objectively are, apart from what I think they are or want them to be like.

In today's world of social media and a constant news cycle, we often are

presented with mixed, and sometimes contradictory, messaging. It is hard to know what is actually true and what isn't. Things that are presented as reality but are really only *virtual* reality make it hard to know what to believe. For example, artificial intelligence has advanced so much that things can appear to be real but actually aren't. It's possible today to replicate not only someone's voice, but even their appearance, even in a video format.

So how do we know what is real, what is true? It is important for us to remember to always use our intellect to check the validity of what is presented to us. Finding trustworthy resources and people to help us navigate today's complexities of deception is crucial. But we are not left alone as humans in this journey. God and godly people are very helpful aids in learning and seeking truth in all things, along with asking God in prayer to reveal the truth to us.

When it comes to matters of faith, we are so blessed to be Catholic because Scripture and Tradition *are* the reliable resources of truth. It is impossible for God to deceive us because he is pure goodness, pure truth. Learning more about our Catholic faith enables us to know and share truth as it is rather than be fooled by those who try to convince us of something that isn't objectively true.

So whether it be by reading the Gospels or other parts of the Bible, or the Catechism of the Catholic Church, or any of the other great number of fantastic resources at our disposal today, immerse yourself in the truths God has revealed to us through his Church.

As we make our way through this Easter season, may we ever more seek the truth God has revealed and use this as the lens through which we judge what is true and what isn't. As we do so, we will be set free.

BISHOP'S SCHEDULE

APRIL

- 6 10:00 Confirmation, Holy Spirit, Sioux Falls, and St. Dominic, Canton, at Holy Spirit
 - 4:00 Stational Mass, Cathedral of Saint Joseph*
 - 7 Caregivers Retreat, St. Therese Parish, Sioux Falls
 - 10 9:00 Real Presence Radio Live
 - 12:00 Investment Committee, Catholic Pastoral Center
 - 11 12:00 Diocesan Finance Council, Catholic Pastoral Center
 - 13 - 14 Pastorate 13 travel
 - 14 1:30 Confirmation, Assumption, Dante; Sacred Heart, Parkston; SS. Peter and Paul, Dimock; St. Ann, Geddes; St. John, Wagner; St. Mark, Lake Andes; St. Paul, Marty; St. Paul, Armour; St. Peter, Platte, in Platte
 - 20 10:00 Confirmation, All Saints, Mellette; St. Ann, Miller; St. Bernard, Redfield; St. Liborius, Polo; St. Mary, Highmore; St. Thomas, Faulkton, in Miller
 - 6:00 Roncalli Ball, Dakota Event Center, Aberdeen
 - 21 1:30 Confirmation, Sacred Heart and St. Mary, Aberdeen; Sacred Heart, Westport; Holy Cross, Ipswich; Our Lady of Perpetual Help, Leola; St. Thomas, Roscoe, at Sacred Heart, Aberdeen
 - 25 Catholic Community Foundation for Eastern South Dakota Board Meeting, Aberdeen
 - 26 6:00 40th Annual Alpha Center Dinner, Sioux Falls Convention Center
 - 27 10:00 Confirmation, St. Mary, Bryant; St. Michael, Clark; St. Henry, Henry; Blessed Sacrament, Florence; Holy Rosary, Kranzburg; Immaculate Conception and Holy Name of Jesus, Watertown, at Holy Name of Jesus
 - 4:00 Stational Mass, Cathedral of Saint Joseph
 - 30 2:30 St. Paul Seminary and St. John Vianney Seminary Board Meeting
- ## MAY
- 4 4:00 Stational Mass, Cathedral of Saint Joseph*
 - 5 4:00 Fiat Mass and dinner, Mater Ecclesiae Monastery, Sioux Falls

*Broadcast on Keloland TV or livestream via sfcatholic.org

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THE BISHOP'S BULLETIN



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Ministering through *music*



How a local choir has become missionary disciples

For the past 10 years, the adult choir at Risen Savior Parish in Brandon has been performing cantatas during the seasons of Lent and Advent. These twice yearly cantatas have been a fruitful way for the choir to minister not just to their parish, but also to others in the community.

This year's cantata celebrates the Resurrection and will take place after Easter on Wednesday, April 10 at 7 p.m. at St. Rose of Lima Parish in Garretson and Sunday, April 14 at 4:30 p.m. at Risen Savior Parish in Brandon, with a potluck to follow. All are welcome.



THE CANTATA GIVES ME A DIFFERENT WAY TO PRAY, TO FEEL MORE DEEPLY MY RELATIONSHIP WITH GOD. THE FRIENDSHIPS I HAVE MADE IN THE CHOIR KEEP ME COMING BACK, AND I ENJOY BEING ABLE TO PRAISE GOD BY SINGING TOGETHER WITH MY FRIENDS. THE CANTATA IS A WAY I CAN SHARE MY FAITH WITH OTHERS.”

— Pat Kohnen

Participation in the cantatas is not limited to members of the Risen Savior choir but is open to everyone. Members of other parishes and even other Christian traditions, as well as non-Christian individuals, join them as they put in time practicing and performing each season. Director Shiloh Oorlog says that inviting others to join is part of the way they minister to others.

“We present the cantata each year hoping those who hear us are brought deeper into the liturgical season,” Shiloh said. “But I also know that each of the singers sees participation as a way to grow in their faith.”

Several of the 40 singers in this year's cantata have participated in every cantata Risen Savior has presented. Soprano Pat Kohnen has seen her faith grow with her participation.

“The cantata gives me a different way to pray, to feel more deeply my relationship with God,” Pat said. “The friendships I have made in the choir keep me coming back, and I enjoy being able to praise God by singing together with my friends. The cantata is a way I can share my faith with others.”

Bass singer Jerry Zins echoes those thoughts, adding, “I love singing with the group, and it helps me prepare for the season, as well as helping others prepare.”

Participation in the cantata is not limited to singers. Each year, several musicians add their talents, and a special treat is Mariah Matthies signing for several of the songs. Listening to the words being sung and seeing them interpreted

in sign at the same time adds special meaning to those songs.

Each year, the choir performs the cantata anywhere from three to five times. In addition to the annual performance at Risen Savior, this Easter, performances will be held at St. Rose of Lima Parish (Garretson), Bethany Meadows Assisted Living and Prince of Peace Retirement Community. In past years, they've also sung at St. Nicholas Parish in Tea and St. Michael Parish in Sioux Falls, as well as at the prison. This year, to celebrate their 10th year, the group chartered a bus to sing at the South Dakota State Capitol.

The cantata has earned great support in the Brandon parish; many parishioners even attend multiple performances. Following the Risen Savior performance, attendees enjoy a potluck and social time, which is well attended.



WHAT IS TRUTH?

Understanding our purpose and our hope

By Laurie Stiegelmeier

After a 50-year friendship, my dearest friend called to confess that she and her husband no longer believe in any religion. Being Catholic was one of the foundations of our friendship at its beginning and sharing our faith saw us through challenging times in our individual lives.

Asking for her reasons, she answered that it is because the Church is exclusive; in her view, it does not welcome those who disagree with her teachings or fail in living up to them. One example is that she has come to believe that homosexuality has always been normal, healthy behavior, and we are just beginning to understand that now. She is not sure if her husband, children and grandchildren believe in God; she does and hopes to go to heaven, but thinks there are other ways to get there than the Catholic Church.

I heard sadness in her voice as she professed the ideals of relativism. Her joy was gone. Behind her words was the long-resounding echo of Pontius Pilate: “What is truth?” (Jn 18:38).

This is the first part in our three-part series on truth, goodness and beauty—the transcendentals that are fundamental to our Catholic faith. Be sure to check out next month’s edition, where we will dive into what goodness is.

PILATE VS. PLATO

According to Father James Brent, OP in an “Aquinas 101” video on knowing truth, skeptics (those who doubt humans can actually know what is true and have knowledge) and relativists (those who claim truth is a matter of individual preference based on social norms) have existed in cultures throughout time. In ancient Athens, Sophists promoted skepticism and relativism, mostly for political purposes. He says that Socrates, Plato and Aristotle developed their lifestyle and philosophy to combat the Sophists’ teaching, which is really a form of despair.



It seems Pilate was unaware of (or didn't care about) these great Greek thinkers who founded their philosophy on an eternal, unchanging truth that corresponds to facts of reality and remains the same regardless of time or individual perspectives. They taught that human beings don't invent truth, they know it through discovery.

To counteract her despair, what hope can I offer my friend? How can I help her discover truth?

PERCEIVING TRUTH

St. Thomas Aquinas said that knowledge first begins in the senses. Father Zach Schaeffbauer, parochial vicar of Pastorate 23, explained it this way: Any thought we have is the result of sensory perception. We could not imagine a pink tree without ever having seen a tree or



Father Zach Schaeffbauer is parochial vicar of Pastorate 23.

the color pink. Every thought is based on sensory perception of objects that exist as part of reality, a reality that exists outside of the human mind. He said this is the basis for sciences such as physics and biology.

“A proper understanding of human knowledge is this: That the human mind does not create reality. Rather, it gains information from reality and thereby begins to understand the world outside of itself,” Father Schaeffbauer said. “Understanding of the world around us is called truth.”

Through observation of the natural world, fundamental principles become obvious. Father Schaeffbauer uses the example of an acorn to show the principle that all things act for an end.

“An acorn exists, not simply as a static acorn, but as a seed inclined to become an oak tree,” he said. “Thus, we can recognize that the end which a thing moves toward is at the same time its perfection. In other words, the perfection of the acorn is in becoming a fully mature oak tree that bears more acorns. Can we conclude, therefore, that an acorn is good if it becomes an oak tree? Of course, for what else is an acorn supposed to do? Its perfection or completion lies in becoming an oak tree. So, any ‘movement’ away from becoming an oak tree is bad for the acorn.”

To summarize this truth, Father Schaeffbauer said that if all things in the world act for their own perfection, we can know that moving toward perfection is good while moving away from it is evil.

TRUTH IN HUMAN NATURE

Reality in the natural world also applies to humans. According to Father Schaeffbauer, there are three aspects of human nature.

“First, humans have the power to grow and reproduce; they share this in common with plants and animals,” he said. “Second, humans have sensory powers, shared only with other animals. Yet, humans have a third power that they do not share with plants or animals. Human beings have the ability to know and will freely. Only human beings can ask the question ‘Why?’ or gain self-awareness of one’s own existence and do mathematical problems. Within the individual human nature is a collection of the powers of the natural world, and yet something that is beyond it. This is why philosophers throughout the centuries have called human beings ‘rational animals.’”

Father Schaeffbauer said that because the human being is a unified individual, all aspects of their nature are subject to the highest power—the power of reason. All animals must



eat; lower animals eat according to their senses, looking for suitable food and eating when they are hungry. A person eats rationally, choosing when and when not to eat, and what and how much to eat depending on circumstances. “A human being only acts like a human being when he does so rationally, according to reason,” he said.

“But of course, this begs another question: what does it mean to act according to reason?” Father Schaeffbauer continued. “This seems to suppose that reason is a kind of rule, something that human beings are supposed to measure up to. This measurement, or rule, is traditionally referred to as the natural law.

“The natural law is the way in which human beings are to act if they are to fulfill their human nature. It is called a ‘law’ since it provides the guidelines for human action. It is called ‘natural’ since it is part of human nature. It is the very thing that will conform a human person to their perfection, but only if the person freely chooses to follow these ordinances of reason.” Father Schaeffbauer added that we can know natural law is unchanging since it is a principle found universally in all humans.

St. Paul, in his letter to the Romans (2:14-15), wrote, “For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them ...”

“It is important to remember that all moral truth is grounded in the natural law and depends on first understanding that human beings exist in a well-ordered cosmos where all creatures function according to principles of the natural world,” Father Schaeffbauer summarized. “Goodness and badness are objective realities based on the perfection of each nature and cannot be determined by individual or group preference. To act according to human nature is to do God’s will. To act against human nature is to act against God. Law helps us to see the good to be pursued and the evil to avoid.”

LAW AND ORDER

The order within nature is supplemented and clarified by laws that come from legitimate authority. Human positive laws are regulated by the government for its citizens. Familial law are rules within family life. These laws may vary from place to place or over time, like speed limits, tax rates, curfews and bedtimes.

Divine positive law comes from God—the highest authority—through Revelation. The Ten Commandments, the precepts of Jesus Christ, and the precepts of the Church are divine positive laws. Because God is eternal and unchanging, we can know that divine positive law does not change with time or from person to person. St. Paul tells us in Hebrews 13:8, “Jesus Christ is the same yesterday, today and forever.”

And in Matthew 5:17-20, Jesus said, “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Explaining divine positive law as it relates to humanity, Father Schaeffbauer said that even within the realm of faith, when God delivered the Ten Commandments to the Israelites, which Catholics still hold to today, the commands are not impositions on human nature, but rather reveal to sinful humanity how to act like human beings.

“‘Thou shalt not kill’ is commanded because it is contrary to reason for a human being to kill an innocent human person,” Father Schaeffbauer said. “‘Thou shalt not bear false witness’ condemns lying since human beings are meant to know truth and not detract from it. Even the first and third commandments, ‘no other gods except the one True God’ and ‘keep holy the Sabbath,’ are given because human reasoning is supposed to conclude that there is only one God, and that it is good for creatures to worship their Creator.”

THE END MATTERS

Father Schaeffbauer explained that without an end, there is no reason for action or even existence. “If I play the game of basketball, the primary goal is to play, then to play well, and then to win. Without any of those ‘ends’ or ‘objectives,’ it is unreasonable for me to begin.”

Without an end, there is no beginning. The acorn has no reason to exist or act. This is the despair of relativism which seeks the false happiness of self-will.

“Conformity to law brings the human being to perfection, to happiness,” Father Schaeffbauer said. “To know what is true, to do what is good and avoid what is evil is to conform to God’s plan for creation—a plan for good, a plan for perfection.”

Humans begin by pursuing happiness, but nothing satisfies long, so we must continually seek it.

“So, true happiness must be a state of complete satisfaction,” Father Schaeffbauer said. “That is, all our desires find rest and no longer strive to be satisfied. Since our desires can stretch into infinity—through knowledge and



WE MUST ANSWER PILATE’S QUESTION IN OUR WORLD TODAY. TRUTH UNDERPINS ALL OF CREATION, GIVING IT ORDER THROUGH LAWS OF NATURE; OUR REASON AND FREE WILL ALLOW US TO KNOW IT. IT IS THE UNCHANGING FOUNDATION OF ALL GOD’S REVELATION OF HIMSELF PRESENT IN THE BIBLE AND HIS CHURCH.”

— FR. ZACH SCHAEFFBAUER

love—only something that is infinite and perfectly good can satisfy us completely.”

Aristotle and other philosophers concluded, through reason, that the one, perfect, Divine Being is the *natural* end of all things since all things seek to imitate him (God). However, Revelation and faith show us our *supernatural* end.

Father Schaeffbauer said, “With the help of God’s Revelation, the Catholic faith understands that through Baptism into the Body of Christ, the end and perfection of human beings is *sharing* in the very life of God.”

St. Augustine wrote, “You have made us for yourself, O Lord, and our hearts are restless until they rest in you.” With that as our end goal, there is purpose, law and fulfillment. There is *hope*.

We must answer Pilate’s question in our world today. Truth underpins all of creation, giving it order through laws of nature; our reason and free will allow us to know it. It is the unchanging foundation of all God’s revelation of himself present in the Bible and his Church.

Truth is what we are made for and long for. It is what will lead us to our perfect end—the happiness for which we were begun.

Holy Spirit, please give us the eyes to see, the will to obey, and the courage to defend truth.

Laurie Stiegelmeier is active in faith formation for all ages at St. John de Britto Church, Britton/Pastorate 5. Above career and volunteer work, being a mother and grandmother is the most important and rewarding “job” she ever held.

I don't just have a body, I am a body



Q

There seems to be so much controversy about the Church's teaching about gender, sexual morality and so on. How can I explain these teachings when so many people seem to take issue with it?

A

As noted in the first part of our response to this question last month, the Church's teachings on these topics are both highly controversial and incredibly significant, as they all relate to one single issue: what does it mean to be human? What is the human being, and what is the human being *for*?

This month, we'll look at two points, starting with this: the Church's teaching isn't a matter of opinion, but of truth, and as such, it is transformative.

Because the Church's teaching on the human person and human sexuality is Jesus' teaching, and because he is God himself, this teaching indeed reveals to us the truth about who we are and who we are called to be. That is, this teaching is *true*, and as such, understanding it and living by it enables and empowers us to live the *good* life, the abundant life, life to the full.

This is a point worth making because it is increasingly counterintuitive to many Catholics, let alone other Americans. Many of us see the Church's teaching as heavy and burdensome, but those appearances are deceiving, as is attested to by those who have pushed beyond those appearances and have sought to understand and live that teaching.

This is also a point worth making because many people see the Church's teaching as not only heavy and burdensome but worse, as downright mean and bigoted. But if the Church's teaching is in fact true, then neither of these can be the case.

This teaching isn't something offensive or prejudicial about which we should be embarrassed: it is the truth about who and what we are, and therefore, we should present it lovingly, with the confidence that it *can* be understood by others and thereby transform their lives just as it has transformed our own.

The second point addresses the relationship between our souls and our bodies.

To begin to explore this relationship, I would like you to consider which of the following statements most accurately expresses the Church's teaching—and therefore the truth—of the human person. Statement #1: "I have a body." Statement #2: "I am a body."

In everyday language, we tend to state the former: my body is one thing, but “I”—my center, my spirit, who I am as a person—am something else. And in the spiritual life, we tend to state the former because it is the soul that will last beyond the grave; it is the soul that is immortal, not the body.

And yet, it is the second statement that describes the truth about the human person in a greater way: I do not merely have a body. My body is a constitutive, essential aspect of my identity. The Church teaches that the human person is neither the soul nor the body, but rather is the union of body and soul *together*. So, I *am* an ensouled body, I *am* an embodied soul.

The implications of this truth about the human person are far greater than most people initially realize. We often joke about wishing we were born in another time, but that’s impossible: I couldn’t have lived 200 years ago because I *am* this body, which came from the bodies of my parents, and they didn’t live two centuries ago. (Hence, the impossibility of reincarnation.) The human person, Chris Burgwald, is a unique union of a unique body and a unique soul. I would not exist apart from either this body *or* this soul.

More seriously and relevantly, my identity as a human being is as a *man*, because my body is a constitutive element

of who *I am*. The transgender movement and the ideas that underlie it hinge on a fundamental misunderstanding of the human person and of the place of the body in the person, because it separates the person—the “I”—from the body, making the body *not* a part of who I am but rather as something I merely “have” or “wear.” But in fact, bodily identity, including my biological sex, is an essential dimension of my human identity: because I *am* *this* ensouled body, I am a man, not a woman, whatever emotional conflict I might feel.

Again, the implications of the difference between having and being a body are vast. These are just two examples.

Next month, we’ll conclude this series by considering the *purpose* of human sexuality.



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

If you have a question you need an answer to, email rkranz@sfcaatholic.org.

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

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LET EASTER
BLESSINGS

flow

▲ The James River near Hwy 44.



Father Michael Griffin is pastor of Pastorate 1.

By Father Michael Griffin

During my second year as a priest, Father Tom Heck, the pastor of Ss. Peter and Paul in Pierre, was gone on sabbatical in Rome and left me in charge of the parish. This time included Lent and Holy Week.

I wasn't nervous, exactly, because I was 29 years old,

full of zeal and energy and alive with wild ideas. I handled anointing services, lectures on each of the four Passion accounts each Wednesday, heard hours and hours of confessions and even woke up on Tuesday of Holy Week in a panic remembering I had forgotten to order an Easter candle.

Then I celebrated the full Triduum on my own for the first time, with a few Easter Sunday Masses for good measure—so many homilies, so many details, so much joy. After the last Mass, I was overwhelmed with, what can only be called, glorious exhaustion.

I still had to drive home to Aberdeen for Easter with the Griffin family. I was sleepy, but giddy, and grateful that the holiday traffic was extraordinarily light. It was also wet. It had been a wet spring after a winter with some good snow amounts. Water was flowing everywhere.

As I left Pierre, I was thinking about my first Easter Vigil and how wonderful it was to light the fire and sing the Easter praises, to quiet myself to listen to the beautiful Scripture readings, and to receive new members into the Church and offer them the gift of the Eucharist.

Of course, the Easter Vigil is a celebration of Baptism and the full living of that gift in dying and rising, in love, in

oil, in becoming one with Christ and then becoming one with Christ at the eucharistic altar. For the first time I had solemnly consecrated the water of Easter and renewed the People of God in this on-going, life-giving gift.

I was giddy. How could I not be giddy?

I decided as I drove down the empty highways of South Dakota to bless the water around me. Driving past rivers and lakes and creeks, standing water in the fields and water filling the ditches on either side of me, I blessed it all.

I was joyful at the thought of all this water seeping in its slow spring-like way into the soil to bless the grass and crops and livestock, everything and everyone being nourished by this Easter gift of life. I slowed down as I crossed the awesome James River basin to more thoughtfully bless that water, now become a river of grace flowing through the heart of the diocese as it made its way to Yankton.

Easter is a day, of course, and a season. Easter is a time marked on our calendars and the heart of the liturgical year. Easter is also a living fountain. Each year, we drink from this fountain and live again; each year, we are filled with this flowing grace that it might flow out of us into the world again. What a joy it is to remember that St. Augustine declared us to be “an Easter people,” not a people who celebrate Easter, but a people who *are* Easter.

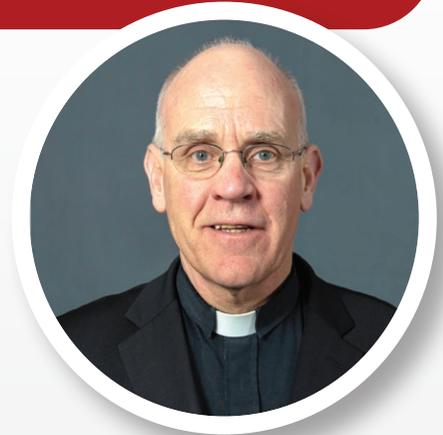
Every paschal season, we are solemnly renewed in the water of holy Baptism; each time we dip our fingers into the fonts at the door of our churches, we become an Easter people. This is our dignity, birthright and challenge.

We love deeply, dangerously, in the world because we have been reborn in love. Like the James River, we flow powerfully through the heart of the world, transforming everything with the love God has, unimaginably, given to us.

Be an Easter people, and flow.

Q&A with Father Terry Anderson

Father Terry Anderson is our featured priest this month. He was born on a farm near Redfield and was the third of seven children. He was ordained on May 26, 1984, and is the pastor of Pastorate 15 in southeast South Dakota.



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

I had thoughts of the priesthood in grade school. These thoughts remained throughout high school and college. During my first year after graduating from college, I spent more time thinking and praying about God's plan for me. After visiting Bishop Dudley and Father Mike Wensing, I was encouraged to enter the seminary, where I could continue to discern God's call. The years in the seminary were, for the most part, very peaceful, and after my four years of theology, Bishop Dudley ordained me to the priesthood.

Q *What did you do before the priesthood?*

I enjoyed school, both during my high school years and college at South Dakota State University. I majored in vocational agriculture, graduating in 1978. I then taught Vo-Ag at Viborg for one year.

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

I began reading the Bible during high school. I found the Book of Genesis and the first

part of Exodus very interesting. I continued to learn about Scripture with online programs and read it daily. Presiding at all of the sacraments is something I also like to do.

Q *Who was most influential in your life?*

My parents Carl and Patty Anderson and my high school math teachers. Several priests as well.

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

Celebrating the sacraments and teaching others about our Catholic faith.

Q *What's the most challenging thing?*

Listening to and trying to help people who are experiencing great struggles in their lives, such as addictions, wayward children, abusive situations and so forth.

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

St. Mary, the mother of Jesus. She's been part of my spiritual life since I was a child. I have prayed the Rosary often since childhood and have tried to pray the Rosary every day since going into the seminary.

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

I ride bicycle.

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

I touched the Indian Ocean.

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

Pray for me and become more active in their parishes.

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

Pope St. John Paul II. He was a new pope when I entered the seminary and had a tremendous effect upon the Church. I would also invite Pope Benedict XVI to that same supper.

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

How then shall we live?



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

Last month, we learned how foundational it is to know why we are here and why we choose to be Catholic in a culture of competing worldviews. The logical question for us now is: If we understand why we are here and what we are about, how should we live? Let's consider this question in the context of our home life.

If someone were to walk into our home today, would they see evidence of your Catholic faith? Moreover, if someone were to listen in on our daily conversations with our children and grandchildren, would they hear evidence of our Catholic faith? Sure, relationships can be strained occasionally, but that's a given when you are learning to love; but what is the overall atmosphere in our homes?

When we pray, "Thy kingdom come ... on earth as it is in heaven," we must remember that it begins in the home—as the home goes, so goes the country. Our Catholic faith places a high value on sacramental living, so let's consider how to fill our homes with tangible evidence of our belief in God.

A humble abode

"Life lived according to God's way, lived under the banner of love, teaches us and others through a humbling sort of beauty" (from the book "Theology of Home: Finding the Eternal in the Everyday" by Carrie Gress and Noelle Mering).

It is a sad fact that the pell-mell pace of modern life takes us away from home rather than to it. What can we do to shift back to home-centric family life? Observing the Sabbath with the grace and reverence God desires is a good starting place.

What can we do to make Sunday feel different for our family? How we begin the day sets the tone for the Sabbath rest that awaits us. The priority of worship of the Mass is a given, but what can we do in the hours before we leave for Mass? Simply saying with joyful anticipation to our children that we get to honor the Lord by worshipping him with other believers sets the tone for the day.

Planning a special meal to prepare together can foster excitement for the day. It may be as easy as a brunch for lunch or as adventurous as a new ethnic recipe; it doesn't matter other than it is different from the rest of the week. Eating at a table together set in a unique-to-Sunday style (a candle that's lit or a small statue of the Holy Family) draws attention to our Catholic faith.

A special table blessing is reasonable to say together at every meal, but you may want to add a question after the blessing to begin a conversation. Do an internet search for "family dinner conversation," and you'll have many questions to ask. The goal of the conversation is to unite our family with the Lord's desire to bless us. Count on it! He will!

Heavenly Father, Giver of all good things,
In a world where so many are hungry,
May we eat this food with humble hearts;
In a world where so many are lonely,
May we share this friendship with joyful hearts. Amen.

From here to eternity

Our vocation is to orient our family life toward eternity. Moses instructed the people of God on how to do just that: "Bind them (the precepts of God's desire for his beloved) as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates" (Dt 6:7-9).

In "Around the Year with the Von Trapp Family," Maria Von Trapp wrote, "The family that prays together—if you spend the first 10 years with your children, they will spend the next 10 years with you." God's instruction to the Jews relied on the determination of fathers and mothers to act on their faith in God. The instruction hasn't changed; action is still required!

Are we present to our family? Prioritizing our lives around the family would seem obvious, but we live in a culture that messages otherwise. Uniting our family with the Lord's blessing goes beyond preferring our family's company over the interruptions of a cell phone and social media.

Where in our days can we shelter our family from outside influences? A time when they know they have our undivided attention?

Consider scheduling a reading aloud together as your shelter time; it will reap remarkable developmental benefits. More importantly, just think about what it will do when we combine it with books that teach biblical values, truth and virtue! Google "storybooks on Christian virtue" to discover age-appropriate resources for your home library. "The Children's Book of Virtues" by William J. Bennett is a go-to anthology of read-aloud stories for children of all ages.

The human family has received from the creator a common gift: *Nature*

Pope Francis



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-TBA

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TBA
-Directed by Joshua Burks with Father Andrew Dickinson

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broom-tree.org

Not our compliance, but our calling



By Alison Conemac

Four years ago, I had the pleasure of applying for the position of Safe Environment coordinator for our diocese. I have worked in Catholic parish and school ministry in other areas of the United States and have seen an array of efforts to grow community culture surrounding child and youth protection. Each diocese desired to increase awareness and protection of those who are vulnerable in Catholic parishes and schools.

During that time, I heard the experience of many who have been harmed by abuse and valued the Safe Environment efforts. I also heard from many people who did not have experience with harm from abuse and found the policy requirements of Safe Environment to be a hassle at best, and insurmountable at worst. I can appreciate that as well.

What I have come to see is that the requirements of frequent training are not merely instruction (although it is this), but more than instruction, it is also a reminder and a cultivation of culture. Let me explain.

Archbishop Gregory Aymond of New Orleans said it beautifully when he was ending his term as chair of the Secretariat for Child and Youth Protection: “Our efforts to right the wrong of sexual abuse and to protect the life and dignity of our children are **not just about safety, but about our faith**” (USCCB website). What could this possibly mean? Why is Safe Environment not only about safety but also about our faith?

We are all familiar with the scriptural accounts of Jesus welcoming little children. Christ speaks to the Apostles in Matthew’s Gospel and further explains: “Whoever receives one child such as this in my name receives me. Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea” (Mt 18:5-6).

Little ones like children, adults with developmental disabilities, and those sick or homebound have particular vulnerability. Our faith, Christ’s words and the depth of Catholic social teaching speak to the priority the Church places on caring for those in need and those who are vulnerable.

Alison Conemac is the Safe Environment coordinator for the Diocese of Sioux Falls.

This care means something concrete. I am “preaching to the choir” at this point, and we are all on the same page that care for children and the vulnerable is a priority in our lives. However, what does that look like institutionally? This looks like a prioritization of research-based practices to create common language, culture and expectations, especially surrounding the protection of the vulnerable in our community.

Policies in dioceses throughout the United States look at research findings and references in state law to inform the Catholic value of protecting the vulnerable. So it is in our diocese. To value this informed policy development, the goal is *not* to increase red tape, but to make real and practical the Gospel call to let the little and vulnerable come to him—to come for healing, to come for protection and to be in an environment that knows how to do that.

It is essential to understand that the repetition of Safe Environment training is not merely about compliance but about our calling; not as retribution for past abuse, but as reverence for our common humanity and the care of those harmed and vulnerable to harm. Safe Environment compliance and reporting that your parish completes each year is not managing risk, but modeling right-relationship—documenting our intentional common culture. It is not merely programs, policies and procedures, but who we are and how we are a family of faith.

We can move from the concept of safe environments to that of *faith* environments, and realize that our efforts are more than a program with requirements to be checked off on a list. Faith environments implement practical steps to be environments of healing for those who have been harmed, safe for the vulnerable, and modeling right-relationship.

If Archbishop Aymond is correct, it’s crucial to remember that “all that we do as Church to respond to those suffering the pain of abuse; to protect children and youth; and to promote right relationships models the Gospel message of Christ.”

Dating years are the perfect time to learn to forgive

By Heidi Comes

Dating, when centered on Christ, is a time for couples to strengthen practices that will serve them throughout their future roles as husband and wife. In those tender years of dating, we often are not exposed to the harder realities of married life, including finances, children and selfless love. It is in this time of growing together that the seeds of grace must be cultivated to blossom fully in the difficult times that may arise later.

One critical component that must be developed is learning to forgive.

“None of us are perfect; we all screw up,” says Deacon Thane Barnier, who’s been married to his wife Joanne for almost 30 years. “Forgiveness is perhaps the MOST important thing in forging a long-lasting relationship. Only through [God’s] love can we achieve the gift of his mercy and forgiveness of our sins.”

There is no better time to practice the difficult task of extending and asking forgiveness than in the days of dating. While most of those days are filled with loving expressions and the last thing we imagine is being angered or hurt, hurt indeed happens. Often, we are tempted just to let it sit or give it time, rather than discuss the offense. There is nothing wrong with being slow to react—in fact, it’s admirable. However, ignoring hurts in a dating relationship can have unintended consequences in a future marriage.

How you practice is how you play

There is an expression coaches like to use: *How you practice is how you play*. While this isn’t a perfect analogy, there is much truth to the fact that how we operate in our relationship before marriage is a very strong indicator of how we will function later on.

Saying “I’m sorry” can seem small, but it can also feel like the most difficult words ever to be spoken. It requires humbling ourselves and acknowledging that we messed up, and in our weakness, we injured someone else. The easy out is to just explain away our mistakes with excuses or blaming others. But true love doesn’t look for an easy way out.

Mother Teresa once said, “If we really want to love, we must learn how to forgive.” Forgiveness doesn’t excuse or ignore behavior or hurt, but it is a necessary part of every human relational experience.

“Forgiveness isn’t a get-out-of-jail-free card, it’s an act of love and mercy,” Deacon Barnier says. “A relationship with forgiveness at the center is a relationship with Jesus at the center.”

Let it go and forgive

Accepting an apology can be equally difficult. Sometimes we are not ready to forgive and holding onto the hurt gives us a sense of control. If we just harbor this wrong, we can remind someone over and over when they let us down again. It is a protective mechanism many of us use in hopes that future hurts won’t sting quite so badly because we know the pain already and have grown comfortable holding it. According to Deacon Barnier, this is a mistake.

“If you truly love someone, don’t ever hold a grudge, be quick to forgive,” he says. “Likewise, sometimes couples think that even though they’ve forgiven the person, they can’t show it right away, because the other person needs to learn a lesson so they don’t do it again. That’s just not productive; all it does is foster resentment.”

We were not made to carry hurts. We cannot recognize and accept love, including the love of God, when our hearts are loaded down with unforgiveness. It is in accepting an apology and offering forgiveness that we become more like Christ and more open to experiencing his love and forgiveness in our lives.

Looking forward in love

We all make mistakes and fall short of the person God calls us to be. It is the response we have in those moments of shortcoming that can make a big difference. Deacon Barnier encourages couples with some real-life truth.

“I wish I could say that love conquers all, and if you have true love for each other, you will never screw up, you’ll never have a fight, and no one will ever get hurt, but that’s just not how life works,” he says. “It’s not whether or not you fight in the course of your marriage, it’s most important how you respond to those moments of discord in your relationship.”

Developing healthy practices in dating will lead to stronger bonds in marriage. It is through strong communication that Deacon Barnier believes we can grow through discord. “Communication is the most important thing in a marriage, and we must be honest with each other when we’ve been hurt.”

He encourages dating couples not to be afraid to share with their partner when they are being hurt through words or actions. If something causes a person pain, it’s important to address it.

Marriage requires us to daily lay down our lives for our spouse. Dating needs to be a safe place to begin that process in small matters so that we are well-equipped to live out our vocation of marriage to its fullest potential.

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.

DOES PORNOGRAPHY USE AFFECT YOUR FUTURE MARRIAGE?

By Mikaela Pannell

This month, we begin a three-part series about pornography and marriage. Read more in the May and June editions of The Bishop's Bulletin. Before we dive in, it's important to acknowledge that pornography is a difficult, triggering and/or sensitive topic for many people. If that's you, take heart! Know that God loves you and wants you to live the most fulfilling life possible. He is the ultimate healer.

Father Kevin O'Dell, parochial vicar of Pastorate 18, says it simply: "Pornography is a curse."

Because of its widespread use in society, it's safe to say that if you're reading this article, either you or someone you know has been adversely affected by pornography use. Father O'Dell has a background in psychology with extensive knowledge in the area of addiction. He says that, sadly, pornography is a curse that can affect even young children.

"They're estimating that the average age of first contact with pornography is as young as 7 years old," he notes. Initial exposure at that young of an age can set the trajectory of a child's life into a long struggle with addiction, but that can happen at whatever age porn is introduced.

If a person is exposed to pornography, especially at a young age, it can become a major part of what forms them. It may also play a big role in the kind

of spouse they will be in their future marriage, as well as the type of spouse they seek out.

IS IT REALLY THAT BAD?

What is pornography, exactly, and why is it so bad? According to the Catechism of the Catholic Church (CCC), "Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense" (CCC 2354).

In addition to the moral problems, porn is also incredibly addictive. Father O'Dell points out that viewing pornography causes the brain to release an abundance of endorphins, which creates physical addiction. For people who have found them-

selves compulsively viewing it, Father O'Dell says, "Once you enter into that cycle, there's no safety."

As with any other addiction, Father O'Dell says even just a little bit of porn use is unsafe. Addiction can turn a person into someone they never thought they'd become. It can

also prevent them from living out the vocation they're called to.

Unfortunately, secular society often paints pornography use as a good thing, touting it as a source of pleasure, or even as an educational tool for its consumers. This is incredibly damaging to single people who are called to marriage in the future, because it warps their understanding of intimacy, and even of a marital relationship.

Father Kristopher Cowles, parochial vicar for Pastorate 22 and co-founder with Father O'Dell of the Chastity Support Group, says of pornography viewers: "They believe they're learning." Because this is such a commonly held belief among users and of modern society, and because of the sheer number of users, "porn is actually teaching people what they think sex is meant to be," he says.

When men and women are not educated on the true and beautiful teaching the Church provides regarding sexuality and relationships, porn quickly fills that space. If someone doesn't understand the meaning and purpose of marriage and sex *before* they get married, having a successful marriage down the road will be much more difficult.

In fact, Father O'Dell references statistics published by the American Bar Association, which "suggest that 65 percent of the divorces that will happen this year in the United States, one or both of the parties have been using and abusing pornography." This is a staggering statistic and a stark reminder that pornography is a weapon Satan uses to attack marriages—a weapon that does an incredible amount of damage, often before a couple even approaches the altar.



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

Be sure to open up next month's edition as we continue to discuss this topic and how it affects those who are trying to live out their vocation of marriage.

PURPOSE OF SEX

The catechism makes clear that pornography also twists a person's mind into believing that the purpose of sex is pleasure. The Church teaches that, in reality, sex has *two* purposes: to unite the spouses and to procreate. Pleasure is a beautiful gift, but not the *purpose* of the sexual act. But the draw of porn is that it appeals to the desire for pleasure, and the pleasure experienced from viewing pornography is what sucks people in. In their ministries, both priests have witnessed the shame, guilt and emptiness that accompanies pornography use.

Marriage is a selfless relationship where both parties are giving themselves to the other person. Father Cowles says pornography trains the consumer to be selfish, to only think of their own desires, and to take, rather than give. The desire for pleasure can be almost compulsive, and if that is the motivation for a person's actions, it will bring a lot of harm to a relationship—not just the spousal relationship, but also dating relationships and even friendships. Thankfully, Father Cowles makes an important clarification. The desire for sex and the pleasure derived from it is not a “need” as much as it's an “appetite.” A person doesn't need to experience sexual pleasure in order to stay alive the way a person needs food and water. This means that self-control is possible, and so is chastity.



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

Pornography isn't just racy photos in a magazine anymore; now, it portrays incredibly brutal, disrespectful, and deviant behavior. Because of the deviancy that is often depicted, Father Cowles says it may cause people to shy away from marriage. The monogamy and intimacy required within the marital relationship may be seen as unattainable for a person trained by modern porn. “It short circuits their ability to enter into long-lasting relationships” he says.

Additionally, there is a fear of whether or not they will be accepted by the person they would like to spend their life with. Father Cowles says some factors fueling that fear may be individuals not wanting to be restricted by the monogamous part of marriage, or because a person whose sexual view has been molded through the lens of

pornography may have different desires from the person they are in a relationship with. Porn allows the viewer to jump from video to video, which can turn a person off to marriage, which requires devotion to one person and tending to that person's desires above their own.

Catholics are called to go against the current when it comes to pornography, which is really difficult to do when most people refuse to acknowledge how damaging it is. Father Cowles points out that a key aspect is “recognizing that this is a drug, and that this is a drug that's actually depriving men of what it means to be a man.” Not only does it deprive them of what it means to be a man, it deprives husbands and wives of what it means to be spouses.

Thankfully, all is not lost.

Both Father O'Dell and Father Cowles have seen beautiful fruit in the Chastity Support Group. This

ANNIVERSARIES

ABERDEEN

Roger and Eugenia Gardner, 70th anniversary, April 19, St. Mary Parish

DIMOCK

Frank and Monica Horstman, 65th anniversary, April 8, Ss. Peter and Paul Parish

MADISON

Ron and Lois Thuringer, 50th anniversary, March 16, St. Thomas Aquinas Parish

SALEM

Dean and Joann Koch, 50th anniversary, April 6, St. Mary Parish

SIoux FALLS

Thanh and Minh Tran, 25th anniversary, April 19, Cathedral of Saint Joseph Parish



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

Anniversary Submission Guidelines

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

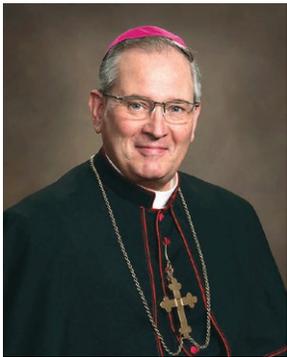
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is a great option for those hoping to break free from pornography use. If you are a single person who wants to have a successful marriage in the future, reach out to either priest to get involved with this group. There is hope, and healing is possible!

Mikaela Pannell is a freelance writer and a parishioner at St. Therese Parish in Sioux Falls, where she serves as a lector. She is married with 2 young children.

Bishop Peter Muhich dies at age 62



Bishop Peter M. Muhich, 62, bishop of the Diocese of Rapid City, died on Feb. 17, 2024. He was diagnosed with esophageal cancer last summer.

Mass of Christian Burial was celebrated Feb. 26 at the Cathedral of Our Lady of Perpetual Help in Rapid

City. Burial was at Terra Sancta Cemetery.

In 2020, Pope Francis named Father Peter M. Muhich, a priest from the Diocese of Duluth, as the bishop of Rapid City. The appointment was announced on May 12, 2020, by Archbishop Christophe Pierre, apostolic nuncio to the United States, in Washington, D.C.

Bishop Muhich was ordained the ninth bishop of Rapid City on July 9, 2020, by Archbishop Bernard Hebda of the Archdiocese of St. Paul and Minneapolis. The Mass was held at the Cathedral of Our Lady of Perpetual Help, Rapid City.

For his episcopal motto, Bishop Muhich chose words taken from the Gospel of John, where the Evangelist tells about the Last Supper and Jesus washing the Apostles' feet. *Exemplum Dedi Vobis* means "I have given you an example" (Jn 13:15).

Bishop Muhich was born on May 13, 1961, in Eveleth, Minnesota, to Louis and Sally Muhich. The second of seven children, he grew up in a devout Catholic family on the Iron Range of Northern Minnesota where mining is the main industry. He graduated from Eveleth High School and the University of St. Thomas in St. Paul, Minnesota. He studied theology at the American College of Louvain in Belgium. He was ordained to the priesthood on Sept. 29, 1989, for the Diocese of Duluth.

He served the Diocese of Duluth in many capacities. He was an associate pastor and pastor in parishes across the diocese. He was rector of the Cathedral of Our Lady of the Rosary for 11 years, as well as pastor of St. Mary Star of the Sea Parish in Duluth for six years. He served on the Presbyteral Council, the diocesan Personnel Board, and as a dean and consultor. Over his years of priestly ministry, he also worked with the Permanent Diaconate Formation Program and the diocesan Finance Office. In 2012, he led a strategic planning process for that diocese.

Bishop Muhich served on the Sister Thea Bowman Foundation Board of Directors, Pittsburgh, Pennsylvania; as Region VIII Bishops (Minnesota, North Dakota and South Dakota) representative to the U.S. Conference of Catholic Bishops (USCCB), 2021-2023; and on the USCCB Subcommittee on Native American Affairs, 2021-present.

He was the first bishop to hold office in the new chancery building in Rapid City in 2020, where he dedicated the Mary Mother of God Chapel shortly after his ordination. In June 2021, he issued a decree defining the boundaries for diocesan parishes. In July 2021, he established a convent for four members of the Servants of the Pierced Hearts of Jesus and Mary from the Archdiocese of Miami, Florida. Bishop Muhich consecrated the Diocese of Rapid City to St. Joseph during the Year of St. Joseph 2020-2021. In 2022, he established the Flourishing Families Diocesan Strategic Planning Process to plan for the future of priests, parishes and Catholic ministry in western South Dakota.

In June 2022, he opened the USCCB Eucharistic Revival in the diocese with Mass, a eucharistic procession and benediction in Memorial Park, Rapid City. In September of 2022, Bishop Muhich initiated a revision of the formation program for Commissioned Lay Ministers. In conjunction with the Office of Faith Formation, a new formation program was developed, which included both the initial and ongoing formation, and the group's name was updated to Certified Lay Ecclesial Ministers. In November 2023, he released post-pandemic guidelines for communion.

Bishop Muhich served on the board of directors for the Western South Dakota Catholic Foundation, Rapid City Catholic School System and Catholic Social Services. He was publisher of the diocesan newspaper, *West River Catholic*.

He is survived by his parents, Louis and Sally Muhich, Eveleth, Minnesota; siblings John (Jean), Paul (Shari), Mary Kujala (David), Tom (Brandy Baker-) and Jim (Sarah); brother-in-law Kurt Johnson; nieces Heather Heffner (Kyle), Michelle (Andrew Hadrich), Molly (Robert Power), Emma (Dojo Holliday), Kacey Kujala (Mitchell Kuhlmann), Sarah Kujala (Jake Jerrard), Arin Kujala, Hallie Muhich; nephews Joshua Muhich (Megan), Matthew Muhich (Lisa Jaskowiak), Nathan Muhich, Jacob Muhich, Felix Muhich and Jack Muhich; great nieces and nephews Drake Heffner, Lily Hadrich, Chase Hadrich, Evelyn Power, Cora Power, Remi Power, Elizabeth Muhich, and Lucas Muhich; uncle Eugene Muhich and aunts Maureen Muhich and Betty Brandt; and numerous cousins and other relatives.

He was preceded in death by his sister, Teresa, and nephews Andrew Muhich and Joseph Muhich.

Sister Janice Klein dies at age 77



Sister Janice Klein, 77, a sister of the Presentation of the Blessed Virgin Mary, died Feb. 12, 2024, at Dougherty Hospice House in Sioux Falls. Mass of Christian Burial was celebrated Feb. 16 at St. Mary Church, Sioux Falls. Interment was at Sacred Heart Catholic Cemetery, Aberdeen.

Janice Marie Klein was born on Jan. 25, 1947, in Dell Rapids, to Mildred (Gebhart) and Clarence Klein. She grew up on the family farm in Dell Rapids and began her faith journey at St. Mary's High School. She entered the Presentation Convent on Jan. 25, 1966, and professed her vows on Aug. 10, 1968.

Sister Janice received an associate degree from Presentation College and a bachelor's degree in education from the

College of St. Benedict, St. Joseph, Minnesota. She furthered her education by receiving a master's degree in pastoral ministry from Loyola University, Chicago, Illinois, and a doctorate in ministry from St. Mary of the Lake Seminary, Mundelein, Illinois. She served as a pastoral minister in the Chicago area for 14 years.

In 1992, Sister Janice returned to Aberdeen and started the Sisters' Development Ministry, sharing the Presentation mission and charism with all she met. She served in Presentation Sisters' congregational leadership on the council from 1994 to 1998 and as their president from 2014 to 2022. Sister Janice was also a member of the board at Presentation College, Avera and the Bishop Dudley Hospitality House.

Sister Janice is survived by her family of Presentation Sisters and her siblings: JoAnn (Jim) Dawe, Jane (David Fisch) Klein, Joyce (Bob) Hericks, Jerry (Jeanne) Klein, and sister-in-law Agnes Klein and many nieces and nephews. She is preceded in death by her parents, her brother John Klein and her grand-niece Amara Strande.

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Gift of Hope returns April 19

The 24th annual Gift of Hope concert returns on April 19. This year, the event will be held at St. Michael Church in Sioux Falls. The event will be headlined by the contemporary Christian music band Consumed by Fire, with special guest Seph Schleuter.

Consumed by Fire was formed in 2010 by three brothers from Oklahoma. Over the years, they've released several albums with multiple songs charting on the Billboard magazine charts. Through it all, their bonds of faith and family have remained strong.

"If it wasn't this form of ministry, if it wasn't music, it would just be something else. Ministry is what we were born to do," said lead vocalist Caleb Ward.



In addition to Consumed by Fire, Seph Schleuter will share his musical talents at the event. Schleuter is an independent Christian artist who also works as a missionary. His bio states that he is passionate about writing songs that move people and creating opportunities for people to encounter God.

The annual Gift of Hope concert supports The Lourdes Center, which offers counseling programs that support human flourishing in times of grief, uncertainty or transition. The event starts at 7 p.m. For tickets, go to ccfesd.org.



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Recitation of the Rosary

Friday, April 5 – The Rosary is recited for the faithful departed on all Fridays of the month at 10 a.m. in St. Michael Cemetery in Sioux Falls. Each Friday, the Rosary is offered for a different intention. Meet at the cemetery office parking lot for those who would like to walk.

Pray at Planned Parenthood with the Jericho Wall group

Tuesdays – Jericho Wall has returned to Planned Parenthood on 41st street to pray the Rosary. Please join us every Tuesday at 7 p.m. in praying a special Rosary for the unborn, their moms and this nation. All are welcome.

Help for parents who have lost a newborn or pre-born child

If you’ve lost a child due to miscarriage, still birth or shortly after birth, the Angel Lee Cronen Memorial Fund is available to assist you in dealing with your loss by helping you secure a proper burial for your child. Most parents don’t know what to do when faced with this situation and are often unable to pay for the services involved. This fund exists to help during this difficult time. For more information, contact Deacon Bill Radio at 605-336-7390 or denwilliamradio@sfcatholic.org.

Spring luncheon

April 6 – The Catholic Daughters of Americas Court St. Christina #2336 will be offering their spring luncheon at St. Nicholas Parish, Tea. They will begin serving the salad luncheon at 11:30 a.m., with cards and games to follow until 3 p.m. Tickets are available at \$15 per person. You can make reservations by calling Diane at 605-360-4679 or Jeri at 605-906-2834.

Brothers in Christ event

April 13 – Brothers in Christ will hold an event on Saturday at St. Katharine Drexel Church, Sioux Falls. Registration is at 7:30 a.m. The event will run from 8:30 a.m.-12:30 p.m. The theme is perseverance (Rom 5:3-5), and Sean Dolton will be the guest speaker.

Sioux Falls Magnificat Women’s Prayer Meal

April 27 – The Sioux Falls Magnificat will hold a women’s prayer meal at St. Lambert Parish from 9:30 a.m. to noon. Father Kristopher Cowles will be the speaker. The cost is \$15 per person. RSVP by April 4. To register, email siouxfallsmagnificat@gmail.com or call Erin at 605-595-4584. Magnificat is a diocesan-wide women’s ministry that holds prayer meals 3-4 times a year.

Catholic Daughters Luncheon/ Sioux Falls

May 4 – The St. Michael parish Catholic Daughters of the Americas will host their spring luncheon at St. Michael Parish in Sioux Falls from 11 a.m.-1 p.m. in the multi-purpose room. Contact Doreen Bonin at 605-359-9737 for more information.

Sacred Heart Monastery

April 5 – Online *Lectio Divina* at 10 a.m., Fridays, April 5, 19 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@yanktonbeneditines.org. Include your email address.

April 19 – Benedictine Lecture: “The Liturgical Character of Benedictine Spirituality” by Sr. Judith Sutura, OSB, in person at Sacred Heart Monastery Friday at 7 p.m. Free to the public; register at www.yanktonbeneditines.org/lecture

April 20 – Contemplative Mornings – Third Saturdays, from 9-11:15 a.m. Contact Sr. Doris at 605-668-6022 or doberembt@yanktonbeneditines.org. [yanktonbeneditines.org/retreats-contemplative-mornings](http://www.yanktonbeneditines.org/retreats-contemplative-mornings).

Spiritual Direction – Reflect on your experience of God with a companion-

guide. 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

Camp Sydney – The Lourdes Center will be offering a grief camp for youth and their families at Broom Tree Retreat Center, beginning at 6 p.m. on June 21 and running until 11 a.m. on June 23. This two-day camp will include fun activities, discussion and support. The grief camp is offered free of charge. Please register at www.thelourdescenter.com. Please call The Lourdes Center at 605-988-3775 for more information.

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.



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