

The Celebration of Mass
on the occasion of the
Episcopal Ordination
of
The Most Reverend
Donald E. DeGrood
as
the Ninth Bishop of Sioux Falls

February 13, 2020
Cathedral of Saint Joseph
Sioux Falls, SD

The Roman Pontifical

The Importance of the Ordination

XII. By virtue of episcopal Ordination and in hierarchical communion with the head of the college and its members, one is constituted a member of the body of Bishops. Moreover, the Order of Bishops succeeds the College of the Apostles in teaching authority and pastoral rule; indeed in the Order of Bishops the apostolic body continues to perdure. Therefore, Bishops, “as successors of the Apostles receive from the Lord, who was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that by faith, Baptism, and obedience to the commandments (cf. Matthew 28:18) all people may attain salvation.”² The episcopal College, gathered under one head, the Roman Pontiff, successor of Peter, expresses the unity, diversity, and universality of the flock of Christ.

XIII. However, the individual Bishops, who are placed in charge of the particular Churches, exercise their pastoral government over the portion of the People of God entrusted to their care;* they are the visible principle and foundation of unity in these particular Churches. These Churches are formed according to the image of the universal Church, and in them and from them the Catholic Church has her existence.”

XIV. Among the principal offices of Bishops the preaching of the Gospel is preeminent, for Bishops are heralds of the faith, who lead new disciples to Christ, and are authentic teachers, who proclaim to the people entrusted to them the faith that is to be believed and that is to direct their conduct. Just as through the ministry of the word they communicate God’s power to those who believe unto salvation (cf. Romans 1:16), so too through the Sacraments they sanctify the faithful: they regulate the conferral of Baptism, they are the originating ministers of Confirmation, they are the dispensers of Holy Orders and the moderators of penitential discipline. Signed with the fullness of the Sacrament of Holy Orders, Bishops are “stewards of the grace of the supreme Priesthood,” especially in the Eucharist, which they offer or cause to be offered. Moreover, every lawful celebration of the Eucharist is regulated by the Bishop, because any community of the altar, under the sacred ministry of the Bishop, stands out as a symbol of the charity and unity of the Mystical Body.

CF-Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 22.

²Cf. *Ibid.*, no. 24.

³Cf. *ibid.*, no. 22.

*Cf. *ibid.*, no. 23.

⁵Cf. *ibid.*, no. 23.

Cf. *ibid.*, no. 25.

⁷Cf. *ibid.*, no. 26.



His Holiness
Pope Francis

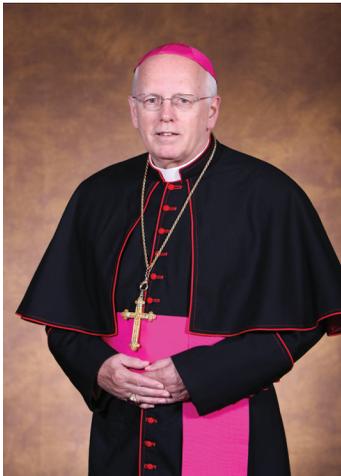


The Most Reverend
Christophe Pierre
Apostolic Nuncio to the
United States of America

Ordaining Bishops



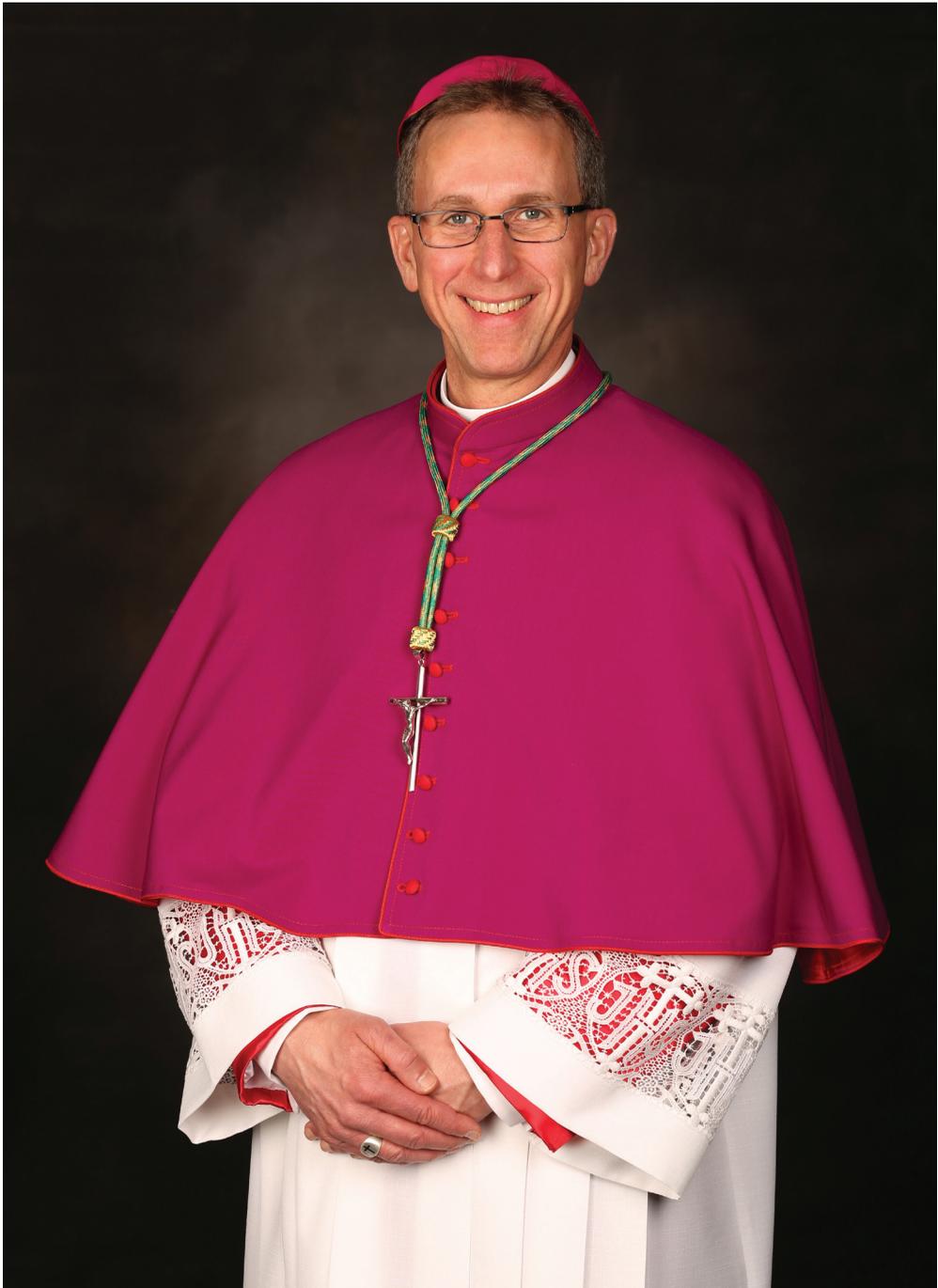
Principal Ordaining Bishop
The Most Reverend
Bernard A. Hebda
Archbishop of Saint Paul and Minneapolis



The Most Reverend
Paul J. Swain
Bishop Emeritus of Sioux Falls



The Most Reverend
Andrew H. Cozzens
Auxiliary Bishop of Saint Paul
and Minneapolis



CATHOLIC DIOCESE OF SIOUX FALLS
Ordination / Installation of Bishop Donald E. DeGrood - February 13, 2020

Most Reverend Donald E. DeGrood

Ninth Bishop of Sioux Falls

Bishop Donald E. DeGrood was born in rural Faribault, Minnesota, on February 14, 1965, and raised on the family farm not far from there. He attended Catholic grade school in Faribault and graduated in 1983 from Bethlehem Academy Catholic High School, a school sponsored by the Sinsinawa Dominicans. He attended the University of St. Thomas in Saint Paul, Minnesota, where his discernment of a priestly vocation led him to Saint John Vianney College Seminary. After graduating from the University of St. Thomas with a Bachelor of Arts in philosophy in 1987, he worked for several years in the business world, first as a shoe sales representative and manager, then for Land O' Lakes as a feed specialist. During this time, he continued to be drawn to the idea of a priestly vocation. He entered the Saint Paul Seminary in 1993, earned a Master of Divinity, and was ordained to the priesthood by Archbishop Harry J. Flynn, May 31, 1997.

Bishop DeGrood served first as parochial vicar at All Saints Church in Lakeville, Minnesota, before being assigned to serve as a formator and spiritual director at Saint John Vianney Seminary. After four years at the seminary, he was assigned as pastor of St. Peter in Forest Lake, a large, dynamic suburban parish with a thriving elementary school. He not only proved himself to be a capable and generous pastor but also an excellent mentor for the newly ordained who were appointed his parochial vicars.

In the summer of 2013, Bishop DeGrood was named Vicar for Clergy for the Archdiocese of Saint Paul and Minneapolis and at the same time, pastor of Blessed Sacrament Parish in Saint Paul.

In addition to his parish work, Bishop DeGrood served on the Archdiocesan Incardination Committee, the Ministerial Review Board and on an ad hoc committee related to addressing the needs of clergy (mentoring, continuing education, etc.). He also completed the spiritual direction program offered by the Institute for Priestly Formation, enabling him to serve as a spiritual director for countless seminarians and priests. He also served two terms on the Board of Trustees of The Seminaries of Saint Paul (Saint Paul Seminary and Saint John Vianney College Seminary).

His most recent pastoral assignment was St. John the Baptist in Savage, Minnesota. He was pastor there from 2017 until last month. Pope Francis appointed him as the ninth Bishop of Sioux Falls on December 12, 2019, the Feast of Our Lady of Guadalupe.

The Liturgical Vesture of the Bishop

Over the purple **choir cassock**, Bishop-elect DeGrood wears the usual **amice**, **alb**, **cincture** and **stole** worn by a priest during the celebration of the sacred liturgy.

Hanging over the stole, Bishop-elect DeGrood wears the pectoral cross suspended from a gold and green cord. From the Latin *pectoralis*, meaning “of the chest,” a pectoral cross is usually a large metal or wooden Latin cross, suspended from the neck by a cord or chain. In the Latin Church, they are worn by Bishops, including the Pope, who is the Bishop of Rome.

Over the alb, both the Bishop-elect and Archbishop Hebda wear **dalmatics**, the usual outer vestment of the deacon. The use of the dalmatic signifies that the Bishop possesses the fullness of the priesthood and all three levels of the sacrament of holy orders (deacon, priest, bishop).

Over the dalmatic, the Bishop-elect wears the **chasuble**, which is the principal vestment worn by all priests and Bishops when celebrating the Holy Sacrifice of the Mass. The chasuble, which is worn over all of the other vestments, signifies the virtue of **charity** (love), which is “above all things” and “covers a multitude of sins” (see 1 Peter 4:8).

From the day of his appointment, the Bishop-elect has been entitled to wear the purple **zuccheto** (from *zucca*, meaning “head”). This purple-type skull cap is worn by Bishops when wearing the cassock or when vested for the sacred liturgy. Wearing the zuccheto shows reverence for God and his glory and greatness which is a continuation of the Jewish tradition of the kippah. However, it is not worn during the eucharistic prayer or in the presence of the blessed Eucharist outside the tabernacle.

During the ordination Mass, Bishop-elect will receive a **crozier** (looks like a shepherd’s staff) to symbolize the Bishop is the shepherd of his diocese. The word crozier is translated as “good” from the Greek word “kalos” which also means model. The Bishop is to be a good model in tending to the people of his diocese.

Bishop-elect will receive a **ring** during the liturgy to symbolize he is “wedded” to his diocese. He will also receive a **mitre** which is derived from the greek word *mitra* which signifies a headband. In the Old Testament the high priest wore distinctive garb including a mitre in their service of God.

The theme of the sacrificial love of Christ on the cross runs through Bishop-elect DeGrood’s pectoral cross, crozier, ring and coat of arms. It reminds him of God’s sacrificial love and his call to live sacrificially as a Bishop for the people he will serve.

Ministers of the Liturgy

Principal Ordaining Bishop
and
Presider at the Liturgy of the Word

The Most Reverend Bernard A. Hebda
Archbishop of Saint Paul and Minneapolis
Metropolitan Archbishop

Co-Ordaining Bishops

The Most Reverend Paul J. Swain
Bishop Emeritus of Sioux Falls

The Most Reverend Andrew H. Cozzens
Auxiliary Bishop of Saint Paul and Minneapolis

In the Presence of

The Most Reverend Christophe Pierre
Apostolic Nuncio to the United States of America

Priest Chaplains to the Bishop-elect

Reverend LeRoy LePak
Reverend Troy Przybilla

Deacons of the Mass

Reverend Mr. Anthony Klein
Reverend Mr. Michael Kapperman and Deacon John Devlin

Readers

Sr. Eileen Leon
Linda Moriarty

Psalmist

Rachel Kramer

Acolytes

Seminarians from Sioux Falls and Saint Paul and Minneapolis
Cathedral Pontifical Servers

Offertory Procession

Diocese of Sioux Falls Cultural Representatives
Family of Bishop DeGrood and Family of Survivors

Master of Ceremonies

Reverend Martin E. Lawrence

Choirs

Cathedral of Saint Joseph Choir
Cathedral Men's Schola
Dr. Jared Ostermann, Organist and Director
O'Gorman Chamber Choir
Rachel Kramer, Director

Trumpet

Scott Olson

Prelude: O’Gorman Brass Quintet

Ben Koch, Director

Shelby Olson - Trumpet
Hope McMaster - Trumpet
Ben Koch - Horn
Gabe Van Wassenhove - Euphonium
Victoria Wilson - Tuba

Entrance Procession

Fugue in F Major, BWV 540

Johann Sebastian Bach

Opening Hymn

O God Beyond All Praising

Introit

Cathedral Men’s Schola

Chant Mode II

Dominus fortitudo plebis suae, et protector salutarium Christi sui est: salvum fac populum tuum, Domine, et benedic hereditati tuae, et rege eos usque in saeculum. (Verse) Ad te Domine clamabo, Deus meus, ne sileas a me: requando taceas a me, et assimilabor descendentibus in lacum.

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them for ever. (Verse) Unto you, O Lord, will I cry; O my God, be not silent with me; if you remain silent, I will become like those who go down into the grave.

Opening Hymn

O God beyond All Praising



1. O God be-yond all prais-ing, we wor-ship you to - day
*2. The flow'r of earth-ly splen-dor in time must sure-ly die,
3. Then hear, O gra-cious Sav - ior, ac - cept the love we bring,



And sing the love a - maz-ing that songs can-not re - pay;
Its frag - ile bloom sur - ren - der to you, the Lord most high;
That we who know your fa - vor may serve you as our King;



For we can on - ly won - der at ev - 'ry gift you send,
But hid - den from all na - ture the e - ter - nal seed is sown,
And wheth - er our to - mor - rows be filled with good or ill,



At bless-ings with - out num-ber and mer-cies with-out end.
Though small in mor - tal stat - ure to heav-en's gar - den grown.
We'll tri-umph through our sor-rows and rise to bless you still,



We lift our hearts be - fore you and wait up - on your word;
For Christ, the man from heav - en, from death has set us free,
To mar - vel at your beau - ty and glo - ry in your ways,



We hon - or and a - dore you, our great and might - y Lord.
And we through him are giv - en the fin - al vic - to - ry!
And make a joy - ful du - ty our sac - ri - fice of praise.

**May be omitted.*

Text: Michael Perry, 1942-1996, © 1982, The Jubilate Group (admin. by Hope Publishing Company)
Tune: THAXTED, 13 13 13 13 13 13; Gustav Holst, 1874-1934

Introductory Rites

Kyrie



V. Lord, have mer-cy. R. Lord, have mer-cy.



V. Christ, have mer-cy. R. Christ, have mer-cy.



V. Lord, have mer-cy. R. Lord, have mer-cy.

Gloria



Glo-ry to God in the highest, and on earth peace to peo-ple of good will. We
praise you, we bless you, we a - dore you, we glo - ri - fy you, we give you
thanks for your great glo - ry, Lord God, heav-en - ly King, O God, al-might-y
Fa-ther. Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God, Lamb of God, Son of the
Fa-ther, you take a - way the sins of the world, have mer-cy on us; you take a - way the
sins of the world, re - ceive our prayer; you are seat-ed at the right hand of the Fa-ther, have
mer-cy on us. For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -
lone are the Most High, Je - sus Christ, with the Ho - ly Spir-it, in the glo - ry
of God the Fa - - ther. A - - - men.

Second Reading

2 Timothy 1: 6-14

A reading from the second Letter of St. Paul to Timothy

Beloved: I remind you to stir into flame the gift of God that you have through the imposition of my hands. For God did not give us a spirit of cowardice but rather of power and love and self-control. So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God. He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel, for which I was appointed preacher and apostle and teacher. On this account I am suffering these things; but I am not ashamed, for I know him in whom I have believed and am confident that he is able to guard what has been entrusted to me until that day. Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. Guard this rich trust with the help of the Holy Spirit that dwells within us.

The Word of the Lord.

Alleluia



Gospel

John 10: 11-16

A reading from the Holy Gospel according to John

Jesus said: I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.

The Gospel of the Lord.

Please remain **standing** after the reading of the Gospel for the singing of the *Veni, Creator Spiritus* found on the following page.

Rite of Ordination

Preliminary Rites

Veni Creator Spiritus



1. Ve - ni Cre - á - tor Spí - ri - tus,
2. Qui dí - ce - ris Pa - rá - cli - tus,
3. Tu se - pti - fór - mis mú - ne - re,
4. Ac - cén - de lu - men sén - si - bus,
5. Hó - stem re - pél - las lón - gi - us,
6. Per te sci - á - mus da Pa - trem,
7. De - o Pa - tri sit gló - ri - a,



Men - tes tu - ó - rum ví - si - ta:
Al - tís - si - mi dó - num De - i,
Di - gi - tus pa - ter - nae déx - te - rae,
In - fun - de - a - mó - rem cór - di - bus,
Pa - cém - que do - nes pró - ti - nus:
No - scá - mus at - que Fí - li - um
Et Fí - li - o, qui a mór - tu - is



Im - ple - su - pér - na grá - ti - a
Fons vi - vus, i - gnis, cá - ri - tas,
Tu ri - te pro - mís - sum Pa - tris,
In - fír - ma no - stri cór - po - ris
Du - ctó - re sic te práe - vi - o,
Te - que u - tri - ús - que Spí - ri - tum
Sur - ré - xit, ac Pa - rá - cli - to,



Quae tu cre - á - sti pé - cto - ra.
Et spi - ri - tá - lis ún - cti - o.
Ser - mó - ne di - tans gút - tu - ra.
Vir - tú - te fír - mans pér - pe - ti.
Vi - té - mus om - ne nó - xi - um.
Cre - dá - mus om - ni tém - po - re.
In sae - cu - ló - rum sae - cu - la. A - men.

Text: Attr. to Rabanus Maurus, 776-856

Tune: VENI CREATOR SPIRITUS, LM; Mode VIII; acc. by Richard Proulx, b.1937

Presentation of the Elect

The Bishop-elect is led by the priests assisting him to the principal ordaining Bishop, before whom he makes a sign of reverence. One of the priests assisting him addresses the principal ordaining Bishop, requesting the ordination. Presenting Bishop-elect DeGrood are Reverend Terry Anderson, and Reverend Edward Pierce.

Reading of the Apostolic Letter

Archbishop Pierre

*Everyone sits while the document is read. After the reading, one of the con-celebrating priests shows the Apostolic Letter to the college of consultors, in the presence of the chancellor of the Curia, who records the proceedings. At this time, all present give their assent to the election of the Bishop saying: **Thanks be to God** followed by a reverent applause.*

Homily

Archbishop Hebda

Promises of the Elect

Following an ancient custom of the Church, the principal ordaining Bishop questions the Bishop-elect about his resolve to fulfill the responsibilities of the ministry of Bishop.

Invitation to Prayer

*Then the Bishops put aside their miters, and all stand. The principal ordaining Bishop invites all to prayer, after which the deacon invites all to **kneel** for the lityny.*

Litany of Supplication



V. Lord, have mer-cy. R. Lord, have mer-cy.
 V. Christ, have mer-cy. R. Christ, have mer-cy.
 V. Lord, have mer-cy. R. Lord, have mer-cy.



Holy Mary Mother of Gód, R. pray for us.
 Saint Mí - chael, R. pray for us.
Holy Angels of Gód, pray for us.
Saint John the Bápapist, pray for us.
Saint Jóseph, pray for us.
Saint ... pray for us.
 ...
All holy men and women, Saints of Gód, pray for us.



Lord, be mer-ci-ful, R. Lord, de-liv-er us, we pray.



From àll é - vil, R. Lord, de-liv-er us, we pray.
 From èv'ry sin, Lord, deliver us, we pray.
 From everlàsting deáth, Lord, deliver us, we pray.
 ...
 By the outpouring of the Hòly Spírit, Lord, deliver us, we pray.



Be merciful to ùs sín-ners, R. Lord, we ask you, hear our prayer.
 Govern and protect yóur hólý Church, Lord, we ask you, hear our prayer.
 Keep the Pope and all the ordained in faithful service to yóur Church, Lord, we ask you, hear our prayer.
 Bless thèse chósen men, Lord, we ask you, hear our prayer.
 ...
 Jesus, Son of thè living God, Lord, we ask you, hear our prayer



Christ, hear us. R. Christ, hear us.



Christ, gra-cious-ly hear us. R. Christ, gra-cious-ly hear us.

After the singing of the litany, the principal ordaining Bishop alone stands and prays a concluding prayer, after which the deacon invites all to stand for the Laying on of Hands and Prayer of Ordination.

Laying on of Hands

The principal ordaining Bishop stands at the cathedra wearing the miter. The Bishop-elect rises, goes to him, and kneels before him. The principal ordaining Bishop lays his hands upon the head of the Bishop-elect, without saying anything. Then one after another all the Bishops, beginning with the two co-ordaining Bishops, go to the Bishop-elect and lay hands on him in silence. After the laying on of hands the Bishops remain alongside the principal ordaining Bishop until the end of the Prayer of Ordination.

Prayer of Ordination

Then the principal ordaining Bishop receives the Book of the Gospels from one of the deacons, and places it, open, upon the head of the Bishop-elect; two deacons, standing on the right and on the left of the Bishop-elect, hold the Book of the Gospels above his head until the end of the Prayer of Ordination. This ancient rite, dating back to the fifth century, signifies the “yoke of the Gospel,” reminding the Bishop-elect that one of his chief responsibilities is to preach the message of Christ.

With the Bishop-elect kneeling before him, the principal ordaining Bishop puts aside the miter, and the ordaining Bishops, also without miter, remain by his side. With hands outstretched, he sings or says the Prayer of Ordination. This ancient prayer, used already at the beginning of the third century for the ordination of a Bishop, invokes the power of the Holy Spirit upon the Bishop-elect and completes the act of ordination.

Explanatory Rites

Anointing of the Head: *The principal ordaining Bishop puts on a linen gremial, and, taking the holy chrism from one of the deacons, anoints the head of the newly ordained Bishop, who kneels before him. The anointing of the head is the sign of the new Bishop's distinctive share in the priesthood of Christ.*

Handing on of the Book of the Gospels: *This presentation illustrates that the faithful preaching of the word of God is the pre-eminent obligation of the office of the Bishop.*

The Presentation of the Pontifical Insignia: The new Bishop is presented with the Bishop's ring, symbolizing his fidelity to God and the diocese he will be "wedded" to.

The investiture with the miter signifies the new Bishop's resolve to pursue holiness; the presentation of the pastoral staff, or crozier, signifies the duty of guiding and governing the Church entrusted to him. The crozier Bishop DeGrood will receive and carry during his ordination was hand carved from oak from his family farm and ash from his spiritual father's property in northern Minnesota.

The Seating of the Bishop

Next, the principal ordaining Bishop invites the newly ordained Bishop to take his place on the cathedra, which represents the Bishop's authority through the apostolic succession, and is the symbol of his role as chief teacher and pastor of the local Church. The Cathedral of Saint Joseph is the church where the chair, or cathedra of the Bishop of Sioux Falls is placed, as "the sign of his teaching office and pastoral power in the particular Church, and... of the unity of believers in the faith that the Bishop proclaims as shepherd of the Lord's flock" (Ceremonial of Bishops, n 42).

The Fraternal Kiss

After setting aside his pastoral staff, the newly ordained Bishop of Sioux Falls rises and receives the fraternal kiss from the principal ordaining Bishop and all the other Bishops.

Antiphon: Go into all the world, alleluia. And teach all nations, alleluia.

Liturgy of the Eucharist

The newly ordained Bishop now takes his place, for the first time, as the principal celebrant at the eucharistic sacrifice in his cathedral, surrounded by the people he will shepherd.

Preparation of the Altar and the Gifts

The Preface

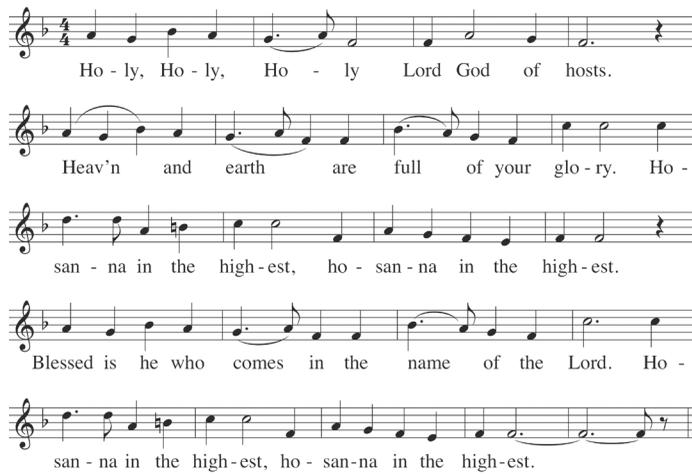
Priest: The Lord be with you. *Assembly:* And with your spir - it.

Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God. *Assembly:* It is right and just.

Text: *The Roman Missal*
Music: *The Roman Missal*
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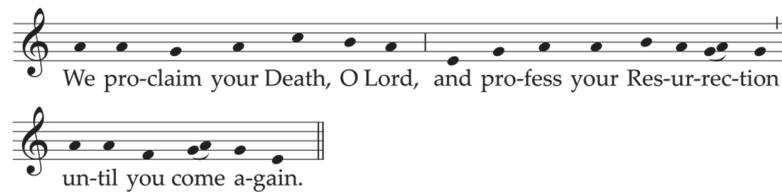
Sanctus



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

Text: ICEL, © 2010
Music: *A Community Mass*, Richard Proulx, © 1971, 1977, 2006, GIA Publications, Inc.

Memorial Acclamation



We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion
un-til you come a-gain.

Amen



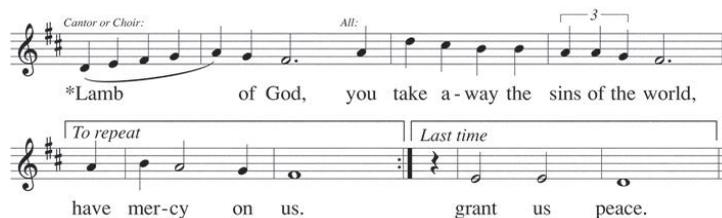
R. A-men.

Communion Rite

Our Father

Doxology

Agnus Dei



Cantor or Choir: *Lamb of God, you take a-way the sins of the world,
All: have mer-cy on us. *To repeat* grant us *Last time* peace.

Communion Procession

All God's children are welcome to this sacred place and liturgy. The Catholic understanding of Holy Communion as the very Body and Blood of Jesus Christ, as well as a sign of full communion with the Catholic Church and her shepherds, limits the reception of the Holy Eucharist to those who share our faith and are united in discipleship within the Church. Our brothers and sisters of other faiths, as well as those Catholics who may not be able to receive Holy Communion on this day are invited to come forward to receive a blessing at this time. The desire to do so may be indicated by crossing the arms over the chest.

Communion Chant

Chant Mode VIII

Introibo ad altare Dei, ad Deum qui laetificat iuventutem meam.

I will go in to the altar of God, to the God who gives joy to my youth.

Ave Verum Corpus

W.A Mozart (1756-1791)

Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cuius latus perforatum fluxit unda et sanguine: Esto nobis praegustatum, Mortis in examine.

Hail the true body, born of the Virgin Mary: Who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced side flowed water and blood: Be a foretaste (of Heaven) for us in the trial of death.

Song of Thanksgiving

Sing of Mary, Pure and Lowly



1. Sing of Mar - y, pure and low - ly, Vir - gin Moth - er
2. Sing of Je - sus, son of Mar - y, In the home at
3. Glo - ry be to God the Fa - ther; Glo - ry be to



un - de - filed. Sing of God's own Son most ho - ly,
Naz - a - reth. Toil and la - bor can - not wea - ry
God the Son; Glo - ry be to God the Spir - it;



Who be - came her lit - tle child. Fair - est Child of
Love en - dur - ing un - to death. Con - stant was the
Glo - ry to the Three in One. From the heart of



fair - est Moth - er, God the Lord who came to earth,
love he gave her, Though he went forth from her side,
bless - ed Mar - y, From all saints the song as - cends,



Word - made - flesh, our ver - y broth - er,
Forth to preach, and heal, and suf - fer,
And the Church the strain re - ech - oes



Takes our na - ture by his birth.
Till on Cal - va - ry he died.
Un - to earth's re - mot - est ends.

Text: Roland F. Palmer, 1891–1985, © Estate of Roland Palmer

Tune: PLEADING SAVIOR, 8 7 8 7 D; *Christian Lyre*, 1830; harm. by Richard Proulx, 1937–2010

Prayer after Communion

CATHOLIC DIOCESE OF SIOUX FALLS

Ordination / Installation of Bishop Donald E. DeGrood - February 13, 2020

Concluding Rite

At the conclusion of the Prayer after Communion, the newly ordained Bishop, after taking the miter and crozier, is led by two of the ordaining Bishops through the cathedral, imparting his blessing on all who are present.

Te Deum

Chant Mode III

- Latin Version

*Te Deum laudamus: te Dominum
confitemur.
Te aeternum patrem, omnis terra veneratur.*

*Tibi omnes Angeli: tibi caeli et universae
potestates. Tibi cherubim et seraphim,
incessabili voce proclamant:*

*“Sanctus, Sanctus, Sanctus Dominus Deus
Sabaoth.
Pleni sunt caeli et terra maiestatis gloriae
 tuae.”*

*Te gloriosus Apostolorum chorus,
Te Prophetarum laudabilis numerus,
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur
Ecclesia:
Patrem immensae maiestatis;
Venerandum tuum verum et unicum Filium;
Sanctum quoque Paraclitum Spiritum.*

*Tu rex gloriae, Christe:
Tu Patris sempiternus es Filius.
Tu, ad liberandum suscepturus hominem,
non horruisti Virginis uterum.
Tu, devicto mortis aculeo,
aperuisti credentibus regna caelorum.
Tu ad dexteram Dei sedes, in gloria Patris.
Iudex crederis esse venturus.*

- English Translation

We praise thee, O God, we acknowledge thee
to be the Lord.
All the earth doth worship thee, the Father
everlasting.

To thee all Angels cry aloud, the Heavens,
and all the Powers therein. To thee Cherubim
and Seraphim continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty of
thy glory.

The glorious company of the Apostles praise
thee. The goodly fellowship of the Prophets
praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world:
doth acknowledge thee;
The Father of an infinite Majesty;
Thine honorable, true and only Son;
Also the Holy Ghost, the Comforter.

Thou art the King of Glory O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man
thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness
of death: thou didst open the Kingdom of
Heaven to all believers. Thou sittest at the
right hand of God in the glory of the Father.
We believe that thou shalt come to be our
Judge.

*Te ergo quaesumus, tuis famulis subveni:
quos pretioso sanguine redemisti.
Aeterna fac cum sanctis tuis in gloria
numerari. Salvum fac populum tuum,
Domine, et benedic hereditati tuae.
Et rege eos, et extolle illos usque in
aeternum. Per singulos dies benedicimus te:
et laudamus nomen tuum in saeculum, et in
saeculum saeculi.*

*Dignare, Domine, die isto sine peccato nos
custodire. Miserere nostri, Domine, miserere
nostri. Fiat misericordia tua, Domine, super
nos: quemadmodum speravimus in te.
In te, Domine, speravi: non confundar in
aeternum.*

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood. Make them to be numbered with thy Saints in glory everlasting. O Lord, save thy people and bless thine heritage. Govern them and lift them up for ever. Day by day we magnify thee; And we worship thy Name forever world without end.

Vouchsafe, O Lord to keep us this day without sin. O Lord, have mercy upon us have mercy upon us. O Lord, let thy mercy lighten upon us, as our trust is in thee. O Lord, in thee have I trusted, let me never be confounded.

Remarks

Bishop DeGrood briefly addresses the assembly.

Prayer Over the People

Pontifical Blessing

Closing Hymn

Holy Joseph, Intercessor



1. Ho - ly Jo - seph in - ter - ces - sor, un - to thee God's
2. Faith - ful spouse of faith - ful vir - gin, Lo - ver of God's
3. Guar - dian of the Word in - car - nate, Si - lent guide of
4. Hum - ble man in lof - ty sta - tion, God has shed His



chil - dren sing; be our pa - tron and pro - te - ctor, to God's throne our prai - ses bring.
pu - ri - ty; from thy wor - thy place in hea - ven, pray that we may faith - ful be.
God's own Son; Guard our hearts and lead us on - ward to the life that Christ has won.
grace on thee, pray such grace to us be gi - ven, That we live e - ter - nal - ly.

Text: Fr. Christopher G. Phillips, 1991

Organ Postlude

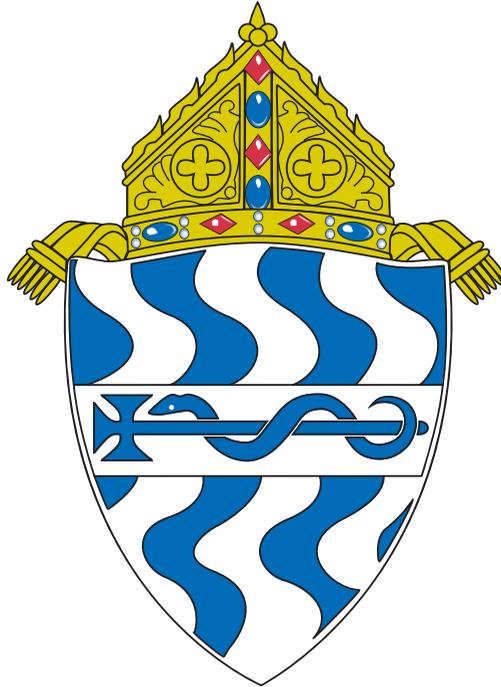
Prelude in E flat Major, BWV 552

Johann Sebastian Bach

Acknowledgements

O God beyond All Praising and *Sing of Mary, Pure and Lowly* are reprinted under ONE LICENSE #A-704291.

The Seal of the Catholic Diocese of Sioux Falls



In the seal there are three symbols: flowing water, a cross on a staff and a snake wound around the staff of the cross. The flowing water indicates the Sioux River upon which the diocese is established and the cathedral city is located. The cross stands for the Catholic Church which is located on the banks of the Sioux River. The snake wound around the staff of the cross indicates the efforts of the Church to counteract evil by bringing the “Good News” of the Gospel to the people of the plains.

Taken together the symbolism of the Seal of the Diocese of Sioux Falls is this: “This is the Church in the land of the Sioux by the waters of the Big Sioux River.”

Bishop DeGrood Coat of Arms



The Colors

Blue symbolizes Mary. It also points to the “Land of 10,000 Lakes” in Minnesota where Bishop DeGrood was born and was ordained a priest. It is also a reminder of the blue color that is used on the seal of the Archdiocese of Saint Paul and Minneapolis. Green symbolizes the Earth, where Christ came down from heaven to save us. Black on the cross reminds us of Jesus’s sacrificial love and that every disciple is called to die to self so they can live for Christ: “The grain that falls to the ground and dies bears much fruit” (John 12:24).

The Symbols

The symbols represent both the humanity and the divinity of Christ and how that relates to the human and spiritual components of humanity. The carpenter’s square and the sheaf of wheat represent the human aspect of Christ and humanity. The letter *M*, chalice and stole represent the sanctified elements of divine life that flow from God into humanity through grace.

The Black Cross reflects the central theme of the sacrificial love of God. This was chosen because of the motto, “God is Love,” expressed in 1 John 4:8 and further explained in 1 John 4:10 “In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.”

It is also a reminder that the fullness of life is found when it is no longer I who live, but Christ who lives in me (Gal. 2:19-21), for the Christian journey is always to be about conforming ourselves to Christ crucified (Phil. 3:10). As missionary disciples we are reminded in John 14:13: “Greater love has no one than this, that one lay down his life for his friends.” Every saint, like Mary, St Joseph, St. Thomas Aquinas, St. John of the Cross, St. Theresa of Avila, St. Therese of Lisieux, and St. John Vianney, received the love of God and shared it with God and others in a sacrificial manner, which serve as an inspiration to Bishop DeGrood. These saints and every disciple are called to follow Jesus’s example of sacrificial love through humble service as witnessed by Jesus when he washed his disciples feet before celebrating the last supper: “I have given you an example that you also should do as I have done for you” (John 13:15).

The Sheaf of Wheat is composed of five stalks of wheat. The five heads of wheat are the fruit of the sacrificial marital love (5 sons) that came forth from God and Bishop DeGrood’s parents. Having grown up on a farm near Faribault, Minnesota, and appointed to be the bishop of the largely rural Diocese of Sioux Falls, agricultural imagery is a reflection of his agricultural roots and future ministry. The wheat stem symbolizes St. Thomas Aquinas who, at the end of his life, after having received a vision of Christ on the cross, turned to his *Summa Theologica* and said, “It is but straw.” This is to be a reminder that all we do in this world is simply straw compared with the amazing love God has for us.

The Chalice and Confessional Stole represent the ministry of St. John Vianney, a farm boy who became the patron saint of parish priests, co-patron of the Archdiocese of Saint Paul and Minneapolis, Saint John Vianney College Seminary and personal patron of Bishop DeGrood. The chalice is to show the centrality of the Eucharist (sacrifice of the Mass) as the source and summit of the Christian life (CCC 1324). The stole is to display the importance of God’s mercy extended to those in need of healing.

The Carpenter’s Square symbolizes St. Joseph as the foster father of Jesus, patron of the Diocese of Sioux Falls, and Bishop DeGrood’s deceased father. It is also a reminder of the importance and dignity of human labor reflected in the many generations of immigrant laborers in the United States. It is a remembrance that Jesus was born into a human family, and that we too are invited into the life of the Holy Family in Nazareth. The carpenter’s square also is a reminder to Bishop DeGrood of his father’s labor of love through prayer, family life, manual labor on the farm, and promoting Christian values. The angle of the carpenter’s square has the meaning of a rafter which holds the roof of the church, having then a meaning of protection. This, coupled with the letter *M* and the cross is to be a full representation of the Holy Family in Bishop DeGrood’s coat of arms.

The Letter *M* is a direct tie to the papal coat of arms of Pope St. John Paul II. He was the pope who most influenced the vocation and priestly service of Bishop DeGrood. It is also a reminder of the importance of the motto of Pope St. John Paul II, “Totus Tuus,” (all yours) which reflects the central role Mary had in the life of Pope St. John Paul II, as well as Bishop DeGrood’s severely-disabled uncle Donnie Noy, who inspired Bishop DeGrood to rely upon Mary’s spiritual motherhood. The letter *M*, along with the carpenter’s square, are simple symbols to display that the life of Nazareth, the life of every Christian, is to be one of great humility, simplicity and love with absolute reliance on God, so we can be like Mary who allowed the ordinary things of life to become extraordinary through God’s grace.

Thank You

God is Love. This motto is found on my Coat of Arms because it is the love of God that enabled me to say yes to the priesthood and yes to being the ninth Bishop of Sioux Falls. My joy is found in receiving and sharing God's profound love and that will be among my chief goals as a Bishop.

Thank you to all who are sharing in this grace-filled day. My personal thanks goes to so many who worked together in planning, coordinating and carrying out the myriad of details of this ordination and installation. I am also grateful for the many prayers offered on my behalf. May you know of my deep gratitude as I hope to be a holy Bishop.

On behalf of all Catholics in the Diocese of Sioux Falls, may I share our deep gratitude to Bishop Emeritus Paul J. Swain. For more than 13 years he has generously and faithfully served this diocese as its apostolic successor through teaching, governing and sanctifying. May God richly bless you for your service in the Church and to me personally.

I also give thanks to all the good laity and clergy of the Archdiocese of Saint Paul and Minneapolis who have been so formative in my life. You have helped me become the son, brother, priest and now Bishop that I have been called to be.

Now we look to the future with great hope in our loving God. I joyfully anticipate serving the people of the Diocese of Sioux Falls for many years to come. May God bless all of us in our journey toward heaven.



Most Reverend Donald E. DeGrood



Catholic Diocese of Sioux Falls

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