

The Most Reverend Donald E. DeGroot  
Bishop of Sioux Falls

with gratitude to Almighty God  
ordains to the Order of the Diaconate

Jonathan Scott Eckrich  
Bradley Elvin Palmer  
Peter Jude Sexton  
Daniel Guy Sherban  
Jeffrey Paul Swank

The Cathedral of Saint Joseph  
Sioux Falls, South Dakota

Saturday, May 15, 2021

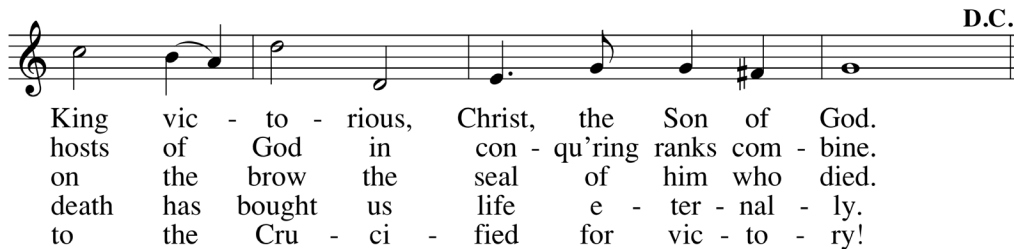
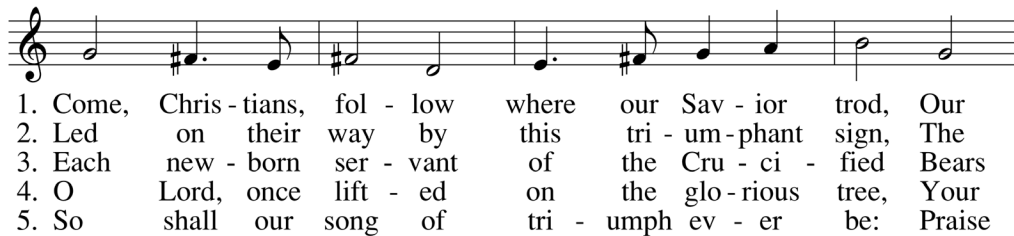
# Ministers of the Liturgy

Ordaining Bishop	The Most Reverend Donald E. DeGroot Bishop of Sioux Falls
Deacon of the Word	Deacon John Devlin
Deacon of the Altar	Deacon Roger Heidt
Master of Ceremonies	Reverend Martin Lawrence
Assistant Masters of Ceremonies	Reverend DeWayne Kayser Reverend Anthony Urban
Presentation of the Candidates	Deacon John Devlin Diocesan Director Diaconal Ministry
Vesting of Jonathan Eckrich	Deacon Thane Barnier
Vesting of Bradley Palmer	Deacon Roger Heidt
Vesting of Peter Sexton	Reverend Joe Vogel Deacon Joe Twidwell
Vesting of Daniel Sherban	Reverend DeWayne Kayser
Vesting of Jeffrey Swank	Deacon Henry Knapp
Lectors	Steve Eckrich Gary Evjen
Altar Servers	Seminarians and Pontifical Servers of the Diocese of Sioux Falls
Cantor	Nicole Gerdes
Organist	Jared Ostermann

# Introductory Rites

## Entrance Hymn

### Lift High the Cross



Text: 1 Corinthians 1:18; George W. Kitchin, 1827–1912, and Michael R. Newbolt, 1874–1956, alt.  
Tune: CRUCIFER, 10 10 with refrain; Sydney H. Nicholson, 1875–1947  
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## Entrance Antiphon



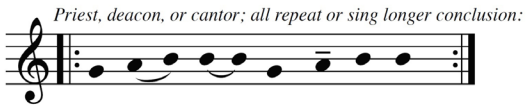
Who-e-ver serves me must fol-low me, and where I am, there al-so will my ser-vant be.

## Kyrie



*Priest, deacon, or cantor, then all:*  
Ký - ri - e, e - lé - i - son.

*Priest, deacon, or cantor, then all:*  
Chri - ste, e - lé - i - son.



*Priest, deacon, or cantor; all repeat or sing longer conclusion:*  
Ký-ri - e, e - lé - i - son.

## Gloria



Glo-ry to God in the high-est, 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.

# Liturgy of the Word

## First Reading

Jeremiah 1:4-9

A reading from the Book of the Prophet Jeremiah

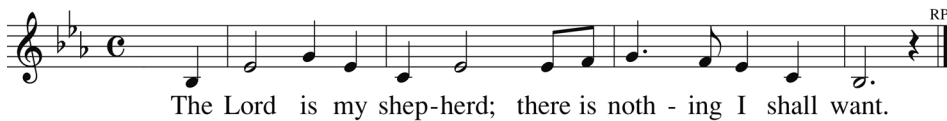
The word of the Lord came to me thus: Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you. “Ah, Lord God!” I said, “I know not how to speak; I am too young.” But the LORD answered me, Say not, “I am too young.” To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the Lord. Then the Lord extended his hand and touched my mouth, saying, See, I place my words in your mouth!

The Word of the Lord.

**Thanks be to God.**

## Responsorial Psalm

Psalm 23



## Second Reading

Acts 8:26-40

A reading from the Acts of the Apostles.

Then the angel of the Lord spoke to Philip, “Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route.” So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, and was returning home. Seated in his chariot, he was reading the prophet Isaiah. The Spirit said to Philip, “Go and join up with that chariot.” Philip ran up and heard him reading Isaiah the prophet and said, “Do you understand what you are reading?” He replied, “How can I, unless someone instructs me?” So he invited Philip to get in and sit with him. This was the scripture passage he was reading: “Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent, so he opened not his mouth. In (his) humiliation justice was denied him. Who will tell of his posterity? For his life is taken

from the earth.” Then the eunuch said to Philip in reply, “I beg you, about whom is the prophet saying this? About himself, or about someone else?” Then Philip opened his mouth and, beginning with this scripture passage, he proclaimed Jesus to him. As they traveled along the road they came to some water, and the eunuch said, “Look, there is water. What is to prevent my being baptized?” Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

The Word of the Lord.

**Thanks be to God.**

### **Gospel Acclamation**



### **Verse**

*The Lord sent me to bring glad tidings to the poor and to proclaim liberty to captives.*

### **Gospel**

John 15:7-9

A reading from the holy Gospel according to John:

Jesus said to his disciples: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love. “I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.”

The Gospel of the Lord.

**Praise to you Lord, Jesus Christ.**

# Rite of Ordination

## **Election of the Candidate**

The candidates are called by name and testimony is offered as to their worthiness.

Bishop: Relying on the help of the Lord God and our Savior Jesus Christ, we choose these men, our brothers, for the Order of the Diaconate.

Assembly: *Thanks be to God.* (with reverent applause)

## **Homily- Instruction**

### **Promise of the Elect**

The elect rise and stand before the bishop. They are asked questions that declare their intention to undertake the Office of the Diaconate. Each candidate resolves to consecrate himself for ministry, live in a humble and charitable way, proclaim the faith in word and deed, faithfully pray the Liturgy of the Hours, and conform himself to the example of Christ, whose minister he will soon become. Each candidate also makes the promise to live in a state of celibacy in imitation of Jesus.

### **Promise of Obedience**

The elect go to the bishop and kneeling before him places his joined hands between those of the bishop, promising respect and obedience to him and his successors.

### **Litany of Supplication**

The elect prostrate themselves as a sign of their humility toward the office they are about to receive, in recognition of their need for God's grace, and to call on the aid of the Communion of Saints.



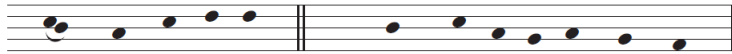
# Litany of Supplication



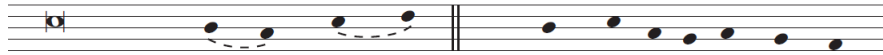
V. Lord, have mer-cy.      R. Lord, have mer-cy.  
 V. Christ, have mer-cy.      R. Christ, have mer-cy.  
 V. Lord, have mer-cy.      R. Lord, have mer-cy.



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.



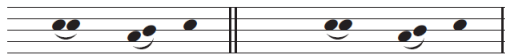
Lord, be mer-ci-ful,      R. Lord, de-liv-er us, we pray.



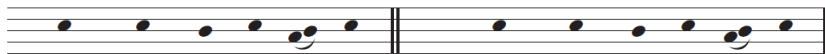
From      àll      é - vil,      R. Lord, de-liv-er us, we pray.  
 From èv'ry sin,      Lord, deliver us, we pray.  
 From everlàsting death,      Lord, deliver us, we pray.  
 ...  
 By the outpouring of the Hòly Spírit,      Lord, deliver us, we pray.



Be merciful to ùs sín-ners,      R. Lord, we ask you, hear our prayer.  
 Govern and protect yòur hóly Church,      Lord, we ask you, hear our prayer.  
 Keep the Pope and all the ordained in  
     faithful service tò yóur Church,      Lord, we ask you, hear our prayer.  
 Bless thèse chòsen 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.

## **Laying on of Hands**

Each elect rises and kneels before the bishop. The bishop lays his hands on the elect's head in silence.

## **Prayer of Ordination**

The bishop extends his hands over the elect as he prays the Prayer of Ordination.

## **Investiture with Stole and Dalmatic**

The newly ordained are vested with the deacon's stole and dalmatic. The stole is the symbol of their office in the Church as a deacon. The dalmatic, which is in the form of a cross, refers to the Passion of Christ. It symbolizes joy, salvation, and justice.

## **Handing on of the Book of Gospels**

Vested as deacons, the newly ordained kneel before the bishop. The bishop places the Book of the Gospels in each of their hands.

## **Fraternal Kiss**

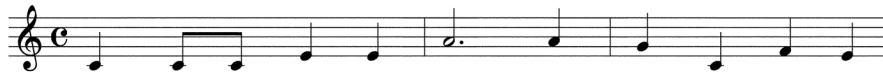
The bishop gives the newly ordained the fraternal kiss, a sign of peace and unity. All the deacons present do likewise.



# Liturgy of the Eucharist

## Preparation of the Altar and Gifts

### Crown Him with Many Crowns



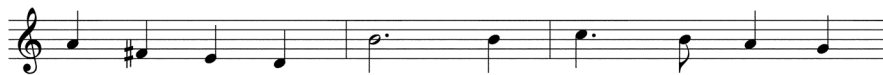
1. Crown him with man - y crowns, The Lamb up - on his  
2. Crown him the Lord of life, Who tri - umphed o'er the  
3. Crown him the Lord of love, Be - hold his hands and  
4. Crown him the Lord of peace, Whose power a scap - ter  
5. Crown him the Lord of years, The ris - en Lord sub -



throne; Hark! how the heav'n - ly an - them drowns All  
grave, And rose vic - to - rious in the strife For  
side, Rich wounds yet vis - i - ble a - bove In  
sways From pole to pole, that wars may cease, Ab -  
lime, Cre - a - tor of the roll - ing spheres, The



mu - sic but its own. A - wake, my soul, and sing Of  
those he came to save. His glo - ries now we sing, Who  
beau - ty glo - ri - fied. No an - gel in the sky Can  
sorbed in prayer and praise. His reign shall know no end, And  
Mas - ter of all time. All hail, Re - deem - er, hail! For



him who set us free, And hail him as your  
died and rose on high, Who died, e - ter - nal  
ful - ly bear that sight, But down - ward bends his  
round his pier - ed feet Fair flow'rs of Par - a -  
you have died for me; Your praise and glo - ry



heav'n - ly King Through all e - ter - ni - ty.  
life to bring, And lives that death may die.  
burn - ing eye At mys - ter - ies so bright.  
dise - ase ex - tend Their fra - grance ev - er sweet.  
shall not fail Through - out e - ter - ni - ty.

## 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.

## The Mystery of Faith



We proclaim your Death, O Lord, and profess your Re-sur-rec - tion un - til you come a - gain.

## Amen



R. A - men.

# The Communion Rite

## Lamb of God

*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 peace. Last time

The musical notation is for the 'Lamb of God' prayer. It consists of two staves. The first staff is in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody starts with a quarter note G, followed by quarter notes A, B, C, D, E, F#, G. There is a fermata over the G. The lyrics are '\*Lamb of God, you take a-way the sins of the world,'. Above the staff, 'Cantor or Choir:' is written above the first measure, and 'All:' is written above the measure containing the fermata. A triplet of eighth notes (G, A, B) is marked with a '3' and a bracket. The second staff is also in G major and 4/4 time. It begins with a treble clef and a key signature of one sharp. The melody starts with a quarter note G, followed by quarter notes A, B, C, D, E, F#, G. There is a fermata over the G. The lyrics are 'have mer-cy on us.' followed by a repeat sign. The first ending is marked 'To repeat' and the second ending is marked 'Last time'. The second ending concludes with a quarter note G, followed by quarter notes A, B, C, D, E, F#, G. The lyrics are 'grant us peace.'

## Communion Antiphon

The Son of Man did not come to be served but to serve  
and to give his life as a ran - som for ma - ny.

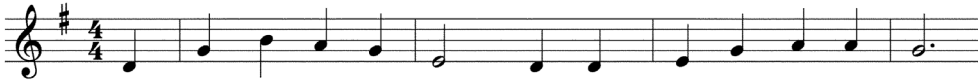
The musical notation for the Communion Antiphon consists of two staves. The first staff is in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp. The melody starts with a quarter rest, followed by quarter notes G, A, B, C, D, E, F#, G. The lyrics are 'The Son of Man did not come to be served but to serve'. The second staff is in G major and 4/4 time. It begins with a treble clef and a key signature of one sharp. The melody starts with a quarter note G, followed by quarter notes A, B, C, D, E, F#, G. The lyrics are 'and to give his life as a ran - som for ma - ny.'

### ***Reception of Holy Communion***

*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 Hymn

### O Sacrament Most Holy



1. O Je - sus, we a - dore you, Who in your love di - vine,
2. O Je - sus, we a - dore you, Our vic - tim and our priest,
3. O Je - sus, we a - dore you, Our Sav - ior and our King,
4. O Je - sus, we a - dore you; Come, live in us, we pray,
5. O come, all you who la - bor In sor - row and in pain;



Con - ceal your might - y God - head In forms of bread and wine.  
Whose pre - cious blood and bod - y Be - come our sa - cred feast.  
And with the saints and an - gels Our hum - ble hom - age bring.  
That all our thoughts and ac - tions Be yours a - lone to - day.  
Come, eat this bread from heav - en; Your peace and strength re - gain.



O sac - ra - ment most ho - ly, O sac - ra - ment di - vine,



All praise and all thanks - giv - ing Be ev - 'ry mo - ment thine!

Text: Irvin Udulutsch; refrain from the *Raccolta*

Tune: FULDA MELODY, 7 6 7 6 with refrain; Fulda *Gesangbuch*; arr. by Charles G. Frischmann

# Concluding Rite

## Blessing and Dismissal

### Recessional

#### Faith of Our Fathers



1. Faith of our fa - thers! Liv - ing still  
2. The mar - tyrs, chained in pris - ons dark,  
3. Faith of our moth - ers! Faith and pray'r  
4. Faith of our fa - thers! We will love



In spite of dun - geon, fire and sword:  
Were still in heart and con - science free:  
Shall win all na - tions un - to thee;  
Both friend and foe in all our strife:



O how our hearts beat high with joy,  
And tru - ly blest would be our fate,  
And through the truth that comes from God,  
And preach thee, too, as love knows how,



When - e'er we hear that glo - rious word:  
If we, like them, should die for thee.  
We shall all then in - deed be free.  
By kind - ly deeds and vir - tuous life.



Faith of our fa - thers, ho - ly faith!  
Faith of the mar - tyrs, ho - ly faith!  
Faith of our moth - ers, ho - ly faith!  
Faith of our fa - thers, ho - ly faith!



We will be true to thee till death.  
We will be true to thee till death.  
We will be true to thee till death.  
We will be true to thee till death.

# Thank You

The newly ordained men would like to thank their wives, Lori Eckrich, Gidget Palmer, Esther Sexton and Karen Swank, for the support they have given throughout the four years of formation; for those who taught and led the program, for those who opened their homes to us, for those who have prayed for us; for Fr. John Rutten, Fr. Ed Pierce, Fr. Tom Anderson, Fr. Andrew Dickinson, Fr. Michael Kapperman, Fr. Mark Lichter, Fr. Patrick Grode, Fr. David Janes, Fr. Shane Stevens, Fr. Melvin Kuhn; Deacons Thane Barnier & Joanne, Roger Heidt & Diane, John Devlin & Mary, Henry Knapp & Christine; for those who assisted us so patiently in our practicums; for Bishops Swain and DeGroot; Knights of Columbus; and especially for the grace and strength that could only be provided by our Lord and Savior Jesus Christ.

## ACKNOWLEDGMENTS

*Lift High the Cross, Crown Him with Many Crowns, O Sacrament Most Holy, Faith of Our Fathers*  
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