

THE CATHOLIC MIRROR

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Pope proclaims year dedicated to St. Joseph

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY (CNS) -- Marking the 150th anniversary of St. Joseph being declared patron of the universal church, Pope Francis proclaimed a yearlong celebration dedicated to the foster father of Jesus.

In a Dec. 8 apostolic letter, "Patris Corde" ("With a Father's Heart"), the pope said Christians can discover in St. Joseph, who often goes unnoticed, "an intercessor, a support and a guide in times of trouble."

"St. Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation. A word of recognition and of gratitude is due to them all," he said.

As Mary's husband and guardian of the son of God, St. Joseph turned "his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home."

Despite being troubled at first by Mary's pregnancy, he added, St. Joseph was obedient to God's will "regardless of the hardship involved."

"In every situation, Joseph declared his own 'fiat,' like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane," the pope

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Capitol attack

Read what Pope Francis and other faith leaders said about the Jan. 6 attack at the Capitol, page 15.

COVID 19

Bishop encourages Holy Hours for God's grace amid pandemic

By Kelly Mescher Collins
Staff Writer

The COVID-19 global pandemic has been tough on everyone, including parishes and the faith community. While hope is on the horizon, the Church will face both challenges and opportunities post-pandemic.

In prayerful response, Bishop William Joensen will soon be inviting parishes to host a weekly Holy Hour with Eucharistic adoration to pray for grace and trust in God and his divine providence, and to stir our evangelistic efforts post-pandemic, said Adam Storey, vice-chancellor for the Diocese of Des Moines.

Bishop Joensen is inviting parishes to

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Ordinations have powerful impact



Above: Deacon Max Carson of St. Anthony Parish in Des Moines lays prostrate on the floor during the Litany of the Saints at his ordination for the transitional diaconate on Dec. 26 at the Basilica of St. Paul Outside the Walls in Rome. See story on page 11.

Left: Deacon Nick Stark was ordained a transitional deacon on Dec. 30 by Bishop William Joensen at his home parish of St. Pius X Parish in Urbandale. See story on page 11.

Decoder Ring



By
Bishop
William
Joensen

Not long after the pandemic hit our shores last year about this time, drug companies ramped up to “warp speed” in their coronavirus research in order to produce a vaccine. Decoding the protein and DNA structures of the virus is a relatively straightforward affair these days. Long before effective vaccines were developed (and it is NOT my task here to offer an ethical analysis of the different cell lines and means of production enlisted—several relevant analyses are available on our diocesan website and other sources), a television ad circulated declaring, “Science will save us.” Hmmm. I guess whether one believes science “saves” all depends on what one’s definition of “save” is.

If being saved means to be preserved or restored to natural health, to resume human life on this earth as we know it, and to prescribe the values and conditions of this life on our terms, then maybe science can go a long way toward saving us. However, I think that is a pretty shortsighted horizon of understanding that can lead us to sell ourselves—let alone God—short. St. John Paul II defines being “saved” as being delivered from the ultimate evil of sin and death. To be saved means being healed from the rupture of relationship with God and from the forfeiture of divine life and love that God wants to share with us. Being saved means the full reali-

zation of our human identity, our calling and destiny that extends far beyond this universe. It means to abide within God’s own communion of persons, to be loved and to love freely, forever, and to experience the unqualified peace and joy this love generates. It means to have all our questions answered (or at least, the questions that really matter to us beyond idle curiosity), to have all the paradoxes, problems, and sufferings we presently endure finally make sense.

Of course, in this more complete sense of “saved,” science’s reach is not as far as advertised. Only Jesus, whose very name discloses his identity and mission, saves. Only by faith in Jesus and the power of the water, blood, and Spirit by which he dies and is raised up, are we saved. Only by demonstrating our faith through acts of love for our neighbor and tenacious hope that in God all things are possible do we participate even now in eternal life with the Father that Jesus accesses for us through baptism, Eucharist, and the life of grace. There is no app, no experiment, no laboratory that can lay claim to this formula, let alone patent and mass produce

it. Yet as we approach the Week of Christian Unity and Catholic Schools Week, my point is not to disparage science, but to commend it in proper measure. Science has the vital capacity to contribute to the human-divine project of redemption and Kingdom consciousness that Jesus inaugurates. The newest edition of the Directory for Catechesis (DC) cautions us that one of the biggest stumbling blocks on the path to mature faith for teenagers and others is a misperception of the relationship between faith and reason, theology and science. Many hold the mistaken notion that there is a fundamental antagonism that cannot be reconciled, and are then swayed by our culture to side with science as the ultimate arbiter of all truth, holding authority to determine the “really real.” No wonder that “science will save us” can be a siren song seducing some to forsake faith.

In a positive way, The Directory praises many qualities of scientists: “The man or woman of science is an impassioned witness to mystery; seeks the truth with sincerity; is naturally inclined toward collaboration, communication, and dialogue; cultivates depth, rigor, and correctness of reasoning; loves intellectual honesty” (DC 358). All of these qualities are marvelous dispositions to engage the word of God, to decode our experience in the “ring” of the

various circles of life to which we belong. We are bold enough to examine the phenomena of our own hearts and their infinite longings, and to enter the spiritual laboratory of dialogue among atheists, agnostics, “nones” (no religious affiliation), and persons who confess various forms of Christian faith. In such dialogue, it is a mark of respect and recognition of common dignity not to write anyone off from the outset, or to be so skeptical that we cannot really listen and reflect upon someone else’s perspective. No one should be expected to blink or back away from hard questions, for there is great precedence in salvation history: “God posed questions to humanity, and required a response from them” (DC n. 157).

Catholics and other Christian believers should be expected to be humble, courageous, and undaunted in their belief that the God who creates the world and the God who saves cannot ultimately contradict himself. We should neither over-explain nor apologize for a God whose mysterious being and saving activity transcends our preconceptions and our biases. Persons of faith are to be open to ongoing conversion of mind and heart such that what we profess and how we live can mesh—a beautiful harmony that appeals, bears witness, and does not berate or bruise those who are searching for something, someone in whom to believe.

In my clerical habit of reading what some priests call, “the Irish sports pages,” i.e., the obituaries, I noted one distinguished fellow who died of COVID-19 in his 80s who was described as a doctorally-trained analytical chemist, a man of firm Lutheran faith highly regarded both by his fellow scientists and by his church and larger civic community for his many acts of kindness and generosity toward others. I wish I’d met him in life—I’ll bet the conversation would never have been boring, for while no one might mistake him for one of the “magi,” he must have been a truly wise man.

He must have imitated the wisest of all humans, our Savior Jesus Christ: “Jesus seeks, encounters, and welcomes people in their concrete life situations. . . . He begins from observation of events in life and history, which he reinterprets from a [wisdom] perspective. . . . Jesus made human experience more livable through the recognition in it of the presence and call of God” (DC 198). As one sage observes, “Jesus interprets God in the language of a human life.” And for a complete life, both science and practical wisdom are indispensable, though not sufficient. For where faith and hope lead us, in the end, only God’s saving love remains.

Anillo Descifrador

Al poco tiempo de que la pandemia llegó a nuestro territorio, alrededor de esta fecha el año pasado, las compañías farmacéuticas aceleraron a sus investigaciones sobre el coronavirus “máxima velocidad” para poder producir una vacuna. En estos tiempos el descifrar las estructuras de la proteína y del ADN del virus es relativamente sencillo. Mucho antes de que se desarrollen vacunas efectivas (aclaro

que NO es mi función aquí el ofrecer un análisis ético sobre las diferentes líneas celulares o de los métodos de producción – varios análisis relevantes están disponibles en nuestra página web de la diócesis, así como otras fuentes), un anuncio de televisión circulaba declarando, “la Ciencia nos salvará.” Hmmm. Creo que, aunque si alguien cree que la ciencia nos “salva” a todos, depende de nuestra definición de “salvar.”

Si el ser salvado significa el ser preservados o restaurados a la salud natural, el continuar la vida humana tal y como la conocemos en esta tierra, y el dictar los valores y condiciones de esta vida en nuestros propios términos, entonces la ciencia tiene una gran ventaja para salvarnos. Sin embargo, yo creo que esa es una visión muy limitada del horizonte del entendimiento que a la vez puede llevarnos a devaluarnos a nosotros mismos – sin tomar en cuenta a Dios. San Juan Pablo II define el ser “salvado” como el ser liberado del mayor mal del pecado y de la muerte. El ser salvado significa ser sanado del rompimiento de la relación con Dios y de la renuncia a la vida divina y al amor que Dios quiere compartir con nosotros. El ser salvado significa el reconocer plenamente nuestra naturaleza humana, nuestro llamado y destino que se extiende más allá de este universo. Significa el permanecer dentro de la propia comunión de personas con Dios, el ser amado y amar libremente, por siempre, y el vivir la inigualable paz y gozo que genera este amor. Significa el tener respuesta a todas nuestras preguntas (o al menos a las preguntas que tienen verdadera importancia para nosotros más allá de nuestra mera curiosidad), y en donde todas las paradojas, problemas y sufrimientos con los que vivimos tendrán finalmente sentido.

Por supuesto, en este sentido más pleno de “salvar,” los alcances de la ciencia no llegan tan lejos como nos lo anuncian. Solamente Jesús, cuyo nombre por sí mismo revela su identidad y misión, salva. Solamente la fe en Jesús y el poder del agua, sangre y Espíritu por el cual muere y resucita, nos pueden salvar. Solamente demostrando nuestra fe por medio de actos de amor hacia nuestro prójimo y una tenaz esperanza de que en Dios todo es posible podremos participar ahora mismo en la vida eterna con el Padre a la que Jesús nos da acceso por medio del bautismo, la Eucaristía y la vida de gracia. No existe una aplicación, un experimento, ni laboratorio que puedan reclamar los derechos de esta fórmula, ni la patente para producirla masivamente.

Al acercarnos a la Semana de Unidad Cristiana y a la Semana de Escuelas Católicas, mi punto no es el de apartarnos de la ciencia, pero el de reconocerla en la medida apropiada. La ciencia tiene la capacidad vital de contribuir con el proyecto humano-divino de redención y consciencia del Reino que Jesús nos ofrece. La nueva edición del Directorio de la Catequesis (DC) nos advierte que uno de los mayores retos en el caminar hacia una fe madura para los adolescentes y otras personas es la mala percepción de la relación entre la fe y la razón, la teología y la ciencia. Muchos tienen la falsa impresión de que hay un insuperable antagonismo fundamental, y por esto son atraídos por una cultura que se hace del lado de la ciencia presentándola como el máximo árbitro de toda la verdad y asumiendo la autoridad de determinar la “realidad real.” No nos sorprenda que “la ciencia nos salvará” sea un canto de sirenas que seduce a algunos a abandonar la fe.

En un punto positivo, el Directorio reconoce muchas cali-

dades de los científicos: “El hombre o la mujer de ciencia dan un apasionado testimonio del misterio; buscan la verdad con sinceridad, tienen naturalmente tendencia hacia la colaboración, la comunicación y el diálogo; cultivan un razonamiento correcto, profundo, riguroso; muestran cariño a la honestidad intelectual” (DC 358). Todas estas cualidades son disposiciones maravillosas a conectarse con la palabra de Dios, a descifrar nuestra experiencia en la “pista” de los varios círculos de vida a los que pertenecemos. Somos lo suficientemente desafiantes para examinar los fenómenos de nuestros propios corazones y sus infinitos deseos, y para entrar en el laboratorio espiritual de diálogo entre ateos, agnósticos, “nadas” (sin afiliación religiosa), y personas quienes confiesan alguna de las varias formas de fe cristiana. En esos diálogos, es una señal de respeto y de reconocimiento a la dignidad común el no eliminar a nadie del escenario o el ser tan escépticos de modo que no podamos escuchar y reflexionar verdaderamente sobre la perspectiva de alguien más. No debemos esperar que alguien parpadee o que evite las preguntas difíciles, ya que hay un gran precedente en la historia de la salvación: “Dios planteó preguntas a la humanidad, y requería una respuesta” (DC 157).

Debemos esperar que los católicos y otros creyentes cristianos sean humildes, valientes y temerarios en su creencia de que el Dios que creó el mundo y el Dios que salva no puede a fin de cuentas contradecirse a sí mismo. No debemos excedernos en explicaciones ni disculparnos por un Dios cuyo misterioso ser y cuya actividad salvadora trasciende nuestras preconcepciones y nuestras tendencias. Las personas de fe deben estar abiertas a una continua conversión de mentes y corazones de modo que

aquello que profesamos y el cómo vivimos puedan tejer – una hermosa armonía que sea atractiva, que dé testimonio y que no reprende ni lastima a aquellos que buscan algo o alguien en quien creer.

En mi costumbre clerical de leer lo que algunos sacerdotes llaman “la sección irlandesa de deportes,” conocida también como los obituarios, noté a un distinguido individuo quien falleció de COVID-19 en sus ochentas y a quien se describía como químico analista con entrenamiento médico, un hombre de firme fe luterana muy respetado tanto por sus compañeros científicos como por su iglesia y comunidad civil en general debido a sus múltiples actos de amabilidad y generosidad hacia los demás. Desearía haberle conocido durante su vida – estoy seguro de que las conversaciones nunca hubieran sido aburridas ya que, aunque no creo que alguien pudiera confundirlo con uno de los magos, debe haber sido un hombre verdaderamente sabio.

Él debe haber imitado al más sabio de todos los humanos, nuestro Salvador Jesucristo: “Jesús busca, encuentra y acoge a la gente en sus situaciones concretas de vida . . . Él inicia a partir de la observación de eventos en la vida y en la historia, los cuales reinterpreta desde una perspectiva [de sabiduría]... Jesús hizo que la experiencia humana sea más llevadera al reconocer en ella la presencia y el llamado de Dios” (DC 198). Como lo dice un sabio, “Jesús interpreta a Dios en el lenguaje de la vida humana.” Y para una vida completa, tanto la ciencia como la sabiduría práctica son indispensables, aunque no son suficientes por sí solas. Porque a final de cuentas, a donde nos llevan la fe y la esperanza nos queda solamente el amor salvador de Dios.

THE CATHOLIC

MIRROR

Bishop William Joensen
Publisher

wjoensen@dmdiocese.org

Anne Marie Cox
Editor

acox@dmdiocese.org

Kelly Mescher Collins
Staff Writer

kcollins@dmdiocese.org

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PHONE: (515)237-5046

EMAIL: mirror@dmdiocese.org

org

DIOCESAN WEBSITE:

www.dmdiocese.org

Des Moines woman organizes friends, family to provide 12 Days of Christmas for priests

"I felt very strongly that the Holy Spirit was calling us to show that we are committed to taking care of our priests long term." - Annie Doyle, Basilica of St. John Parish



Members of the Scheve, Doyle and Barten families pack food for delivery to about 60 priests in the 12 days after Christmas.

By Kelly Mescher Collins
Staff Writer

Shortly after Thanksgiving, Annie Doyle was with her prayer group at the Basilica of St. John Parish in Des Moines when she felt the Holy Spirit calling her to an important mission.

"We were praying and an image came into my head," Doyle said. "It was a vine trying to grow between a rock and hard place. And I believe it was our priests. It was a year of struggle for everybody, but our priests are struggling by themselves.

"And so the next morning, the Holy Spirit plopped this fully formed idea that we need to take care of our priests – physically, emotionally and spiritually – and bolster them during this difficult time," Doyle continued.

The fully formed idea included gifting all Des Moines metro area priests for the 12 days of Christmas – a gift each day of a meal, a material item they could use and a spiritual bouquet of prayers.

"And so I went on the diocesan website and just looked at how many priests there were in the metro area – and that was about 60 priests," Doyle said.

After doing the math, she realized 60 priests receiving a gift every day for 12 days straight equaled 720 gifts. She sat on it for a few days.

"After three days I hit send on an email to maybe 50 people asking them to pray about this," Doyle said, describing the need for volunteers to help contribute 720 meals, 720 gifts and 720 spiritual bouquets. "I also asked people to write a card to [to a priest detailing that] this is how I already have prayed for you or how I am going to pray for you for such and such day."

The response was over-

whelmingly positive.

"They offered Masses, prayers, rosaries, divine mercy chaplets," she continued. "Over the course of all of this, we had people sign up to bring meals so that we could box them up in individual packages and get them frozen ahead of time, because we were going to be delivering these every day until the fifth of January from Christmas Day."

The list of donations and volunteers for cooking, baking, packing and delivering meals and gifts quickly filled up. As smoothly as the entire endeavor went, "it had to be the Holy Spirit," Doyle added.

"One day we had lasagna, and that was accompanied by a gift," Doyle said. "Another day it was soup or beef stew or pulled pork. We just had one set menu item and then one set gift that everybody got and spiritual bouquets."

Lasagna, cookies, treats and a winter hat and gloves were other items gifted to the priests.

"I felt very strongly that the Holy Spirit was calling us to show that we are committed to taking care of our priests long term," she said.

The Doyles own the Younkers Tea Room, which gave volunteers plenty of space to spread out and prep for this special mission. Meals and gifts were packaged and frozen, and when the time came wheeled out to delivery drivers for a quick pick-up each of the 12 days.

Lynda Baker of St. Mary / Holy Cross Parish in Elkhart was one of those delivery drivers. In fact, she ended up driving each of the of routes.

Since a few metro priests declined the offer because of either dietary restrictions or being out of town, they had enough meals for some of the priests in the rural areas

"It was wonderful," said Baker, who enjoyed driving to

towns she had never been before, such as Chariton, Creston and Osceola. "Some of the priests live right across from the church in a rectory. It was just beautiful to actually experience that first hand."

Many priests she encountered took time to visit, expressing joy and overwhelming gratitude with these unexpected gifts, particularly the letters written by children. Those in the rural areas were grateful to be included.

During her drives, Baker prayed the rosary for priests. As someone who has always felt God's presence in nature, she was touched to see eight bald eagles gathered together on her first day on the rural route; the next day she saw three.

"That's how God really shows his presence [to me]," Baker added.

Doyle hopes that by next Christmas, COVID-19 concerns will be much lower so people can spend more time with their priests. She hopes families will consider taking turns adopting their parish priest for a day for the 12 days of Christmas.

"What kept popping into my head during this is that people function better when they know they are appreciated," Doyle said. "And I think some of us are so grateful for everything our priests do, but we have to show that we appreciate them so they know it.

"It makes it so much easier for them to continue with their work," Doyle added. "I hope the priests were blessed by this and I hope that we can have some organized method of showing our appreciation as the laity going forward."

The Younkers Tea Room was a hub for prepping, freezing and bagging meals and gifts for our diocesan priests.



Monsignor Robert Chamberlain receives a gift from Gabriel and Gemma Storey.



Suzanne Kleitch of St. Boniface Parish in Waukee and her daughters volunteered their time to help.



Organ donor family, recipient say organ donation is a gift of life

By Anne Marie Cox
Staff Writer

Two mothers at St. Elizabeth Ann Seton Parish in Carlisle experienced heartache and grace as they journeyed through the process of organ transplantation.

Because of their experience, they encourage others to consider being organ donors.

Three years ago, Stacy and Jeff Henkelman's oldest son, Jake, died of a traumatic brain injury.

Jake had wanted to have his organs donated to those who needed them and had it indicated on his driver's license.

"Even though we wanted to do it, it was still hard," said

Stacy. Yet, "It was absolutely the right decision. I would do it again."

A faith formation leader at her parish for about 10 years, Stacy found herself thinking back to the advice she had given her sons.

"We always told the boys, if you leave this house with nothing more than the love for the Lord, then we've done our job," she said.

She relies on her faith to cope with the sorrow and loss.

"I know Jake's in heaven," she said. "Jake's with Jesus."

Stacy and Jeff have met the people who have a kidney from Jake.

"They are like family. I can't tell you the healing it's been for us. It's just incredible," she

said. "It wasn't in the cards for Jake to stay here, but now these two people get to."

Organ donation is "a gift of love," Stacy said. "I've seen these two people with their families and their friends. They get to be here longer, and both of these two are strong in their faith, too. It's really been a blessing and very instrumental in our healing."

Leslie Becker, too, is grateful for organ donation.

She was diagnosed with juvenile diabetes when she was eight years old. It had been a part of her life growing up. She met her husband, Tony, in 1996, got engaged in 1997 and married a year and a half later.

"He's been my rock going through this whole process," she said.

A few years after her wedding, her kidneys began to fail and she was on dialysis when she learned she qualified for a transplant kidney and pancreas.

It was Oct. 4, 2004 when she received the organs.

The transplants kept her healthy and she and Tony adopted their son. He's a huge baseball fan and summers are usually spent watching baseball games, said the proud mom.

The transplant kidney was doing well, but a few years later the pancreas began to fail. Leslie qualified for a transplant and on March 1, 2013, she received a pancreas. The donor was a 10-year-old boy who died in an accident.

Because of the heroic act of his parents, "I'm here today. If



Leslie, Tony and Aidan Becker at the last Transplant Games of America in Salt Lake City, Utah.

it wasn't for transplantation, we wouldn't have had our son."

She stays in touch with her donor's family.

"They're just amazing people. That's what organ donation does with recipients and donors. They bring families together," she said.

Her journey was a difficult one.

"We would pray a lot. I still do. Spiritually wise, we were praying and asking God to help me through this journey. It helped a lot," she said.

Of the number of Iowans age 18 and older, 77 percent are registered organ donors, according to the Iowa Donor Network.

In 2020, 103 organ donors gave 300 organs for transplant in Iowa, said Heather But-

terfield, spokeswoman for the Iowa Donor Network.

Organ donation is acceptable in the Catholic Church. St. John Paul II affirmed organ donation as helping to build the culture of life in his 1995 encyclical *Evangelium Vitae* (The Gospel of Life).

Leslie calls her organ transplants her rollercoaster ride.

"It's definitely been a journey, but everybody goes through a journey," she said. "My footsteps led me through a transplant to lead a normal life and I just keep walking down that path, keeping up that positive attitude."

To register to be an organ donor, go to IowaDonorNetwork.org.

What does the Church say about organ donation?

St John Paul II: "Over and above such outstanding moments, there is an everyday heroism, made up of gestures of sharing, big or small, which build up an authentic culture of life. A particularly praiseworthy example of such gestures is the donation of organs, performed in an ethically acceptable manner, with a view to offering a chance of health and even of life itself to the sick who sometimes have no other hope." (*Evangelium Vitae*, #86)

U.S. Conference of Catholic Bishops: "The transplantation of organs from living donors is morally permissible when such a donation will not sacrifice or seriously impair any essential bodily function and the anticipated benefit to the recipient is proportionate to the harm done to the donor. Furthermore, the freedom of the prospective donor must be respected, and economic advantages should not accrue to the donor." (*Ethical and Religious Directives for Catholic Health Care Services*, #30)

Victim Assistance Advocate

The diocese's Victim Assistance Advocate is a staff member at Polk County Victim Services. He helps victims of sexual abuse of minors by clergy through a complaint process and in seeking support and counseling services. He can be reached at 515-286-2024 or Sam.Porter@polkcountyiowa.gov.

The Catholic Mirror is looking for stories of faith and inspiration. If you have a story to suggest, contact Kelly Mescher Collins at 515-237-5054 or kcollins@dmdiocese.org.

Diocesan paper going digital next month

The Catholic Mirror will be available digitally with the February edition.

The newspaper, which is sent to every registered Catholic household in the Diocese of Des Moines, is a cost-efficient evangelization tool that brings the Good News, stories of inspiration, news from around the diocese and more to Catholics in 23 counties in central and southwest Iowa.

Beginning in February, readers will have the option of getting an electronic edition instead of the print edition that comes through the U.S. Postal Service. The e-edition will appear as a link in an email from the St. Louis-based Dirxion, which publishes digital versions of Catholic newspapers including Catholic New York, The Catholic Messenger in Davenport and The Lumen in Sioux City.

The digital version of The Catholic Mirror is viewable on phones, computers or tablets.

To register for an e-edition, send your name and parish to communications@dmdiocese.org or go to dmdiocese.org/catholic-mirror to register.

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Consejero sobre Asistencia de Víctimas

El Consejero sobre Asistencia de Víctimas es un empleado de Polk County Victim Services. Ella ayuda a víctimas de abuso sexual por parte del clero durante el proceso de la queja y buscando servicios de apoyo y consejería. Pueden comunicarse al 515-286-2028 o en advocate@dmdiocese.org.



La Diócesis proporciona cuidado pastoral para aquellos con preocupaciones sobre el bautismo

El verano pasado, la Congregación para la Doctrina de la Fe respondió a preguntas sobre el bautismo diciendo que cuando un ministro se aparta de usar la fórmula sacramental esencial, el bautismo no es válido.

Un bautismo es conferido cuando se hace vertiendo el agua o por inmersión en agua, el uso de la fórmula esencial del sacramento, y el intento de bautizar.

El bautismo es la base de toda vida cristiana, la puerta de entrada a la vida en el Espíritu y la puerta que nos da acceso a la gracia sacramental.

Si la Iglesia sabe con certeza que alguien no tiene un bautismo válido, la Iglesia debe rectificar el error.

Para que un bautismo sea válido, se debe usar la fórmula esencial del sacramento. Un ministro que no sigue la fórmula esencial del sacramento no confiere el sacramento. Un ejemplo es si el celebrante usa las palabras “Nosotros te bautizamos en el nombre del Padre...,” en lugar de

la fórmula correcta “Yo te bautizo en el nombre del Padre...”

Jesús, antes de la Ascensión, comisionó a los apóstoles para que predicaran, enseñaran y bautizaran a todas las naciones. Esto a menudo se llama la “Gran Comisión”. En esta comisión, Jesús instruyó a sus discípulos a bautizar “en el nombre del Padre, y del Hijo, y del Espíritu Santo.” Por medio del bautismo, Cristo mismo incorpora almas en su familia y en su misión de salvación, mientras actúa a través de la persona del ministro que confiere el bautismo en su nombre.

Por lo tanto, la Iglesia Católica Romana siempre ha tenido la fórmula esencial del sacramento necesaria para que el bautismo sea: “Yo te bautizo en el nombre del Padre, y del Hijo, y del Espíritu Santo.”

La asamblea reunida desempeña un papel importante en la celebración de los sacramentos, pero no es el mismo que el del ministro, quien actúa en el nombre y la persona de Cristo.

“Estoy agradecido con

nuestros sacerdotes y diáconos que honran las promesas hechas en su ordenación de ser fieles guardianes de los sacramentos, incluyendo el bautismo, respetando los ritos prescritos de la Iglesia, incluyendo las palabras esenciales que constituyen la fórmula sacramental”, dijo el Obispo William Joensen. “Su fidelidad ministerial asegura al pueblo de Dios que reciba toda la gracia que Dios quiere otorgarles.”

La Iglesia Católica presume que todos los bautismos son celebrados válidamente.

Sin embargo, si un parroquiano tiene video de un bautismo en el cual se escuche que el celebrante no está usando la fórmula esencial del sacramento, o un parroquiano tiene un testigo que pueda verificar que no se usaron las palabras de la fórmula esencial del sacramento, ellos pueden contactar a la Diócesis de Des Moines a worship@dmdiocese.org o al 515-243-7653.

Para más información, visite dmdiocese.org/worship/bautismo.

Pastoral care for those with concerns about baptism

Last summer, the Congregation for the Doctrine of the Faith responded to questions about baptism by saying that when a minister strays from using the essential sacramental formula, the baptism is not valid.

A baptism is conferred by pouring or washing of water, the use of the essential sacramental formula, and with the intent to baptize.

Baptism is the basis for the whole Christian life, the gateway to life in the Spirit and the door which gives access to sacramental grace.

If the Church knows with certainty that someone has not been validly baptized, the Church must rectify the error.

In order for a baptism to be valid, the essential sacramental formula must be used. A minister who does not follow the essential sacramental formula for baptism does not confer the sacrament. An example is if the celebrant uses the words “We baptize you in the name of the Father...” instead of the correct formula “I baptize you in the name of the Father...”

Jesus, before the Ascension, commissioned the apostles to preach, teach, and baptize all nations. This is often called the “Great Commission.” In this commission, Jesus instructed his disciples to baptize “in the name of the Father, and of the Son, and of the Holy Spirit.” Through baptism, Christ himself incorporates souls into his family and mission

of salvation, as he acts through the person of the minister who confers the baptism in his name.

Therefore, the Roman Catholic Church has always held the sacramental formula necessary for baptism to be: “I baptize you in the name of the Father and of the Son and of the Holy Spirit.”

The gathered assembly has a role to play in the celebration of the sacraments, but it is not the same as the minister, who acts in Christ’s name and person.

“I remain grateful to our priests and deacons who honor the promises made at their ordination to be faithful stewards of the sacraments, including baptism, by respecting the Church’s prescribed rites, including the essential words that constitute the sacramental form,” said Bishop William Joensen. “Their ministerial fidelity reassures God’s people that they receive all the grace God intends to bestow upon them.”

The Catholic Church presumes all baptisms are celebrated validly.

However, if a parishioner has video of a baptism in which the celebrant can be heard using words that are not the essential sacramental formula, or if a parishioner has witnesses who can verify that words other than the essential sacramental formula were used, they should contact the Diocese of Des Moines at worship@dmdiocese.org or 515-243-7653. For more information, go to dmdiocese.org/baptism.

Part-Time Music and Liturgy Director

St. John’s in Adel has an opening for a part-time Music & Liturgy Director to facilitate the worship life of our parish community through music and liturgical planning, preparation, coordination, and promotion. The director is responsible for recruiting volunteers and provides liturgical minister formation and music education for parish ministers of music and liturgy. Must be a practicing Catholic. A Bachelor’s degree in Music or related field preferred, and proficiency in at least one performance area; keyboard, choral, voice, etc. A more complete job description can be found under News on our website www.stjohnsadel.org. If you desire to work in a positive environment with flexible hours please send your resume to office@stjohnsadel.org or St. John’s, P O Box 185, Adel, IA 50003 by February 15th.

THANK YOU!

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EVERY DONOR MATTERS. EVERY DOLLAR MATTERS. EVERY STUDENT MATTERS!

The bottom line? It's for the KIDS... and their futures!

MercyOne lights up the sky



Beams of light shone above 16 MercyOne medical centers as a sign of appreciation for MercyOne's colleagues, physicians and providers as well as a symbol of hope to its communities to begin the new year. The lights could be seen in the evenings from Jan. 1-7.

Around the Diocese

Jan. 22 Friday

Pro-life broadcast

DES MOINES – Iowans for LIFE will broadcast at 10 a.m. on Facebook interviews with legislators, pro-life leaders and clergy on fast-moving political and cultural developments on pro-life issues. Jan. 22 is the 48th anniversary of the Roe v Wade decision legalizing abortion.

Lenten Fish Fries

Fridays in Lent

INDIANOLA – St. Thomas Aquinas Knights of Columbus will sponsor Lenten Fish Fries at St. Thomas Aquinas Parish Hall starting on Friday, February 12 from 5:30 to 7:00 p.m. Cost is \$10 per Meal drive-up carryout service only. More information in the February Mirror or on the Parish website.

Catholic Youth Camp

The staff at Catholic Youth Camp is planning for summer. Campers driving up to the St. Thomas More Center in Panora in June, July

and August will find new cabins, a renovated Dingman Lodge and double the number of paid summer staff hired to ensure safety procedures are followed so everyone can have a safe experience. For information on how to register or apply for sponsorship, go to stmcenter.com.

Center for Social Ministry Winter Programs Now Open for Registrations

Beyond the Book - Designed to highlight important social justice literature and local organizations.

JustFaith Ministries Programs - These small group programs will help you explore today's issues through the lens of your faith and formulate a personal/group response.

Time to Talk - Unique sessions designed to provide a safe space for discussion on relevant social justice issues.

Learn more about our programming at our website or view our course catalog.

It's never too late



First time sledding for Father Nipin Scaria, of Sacred Heart Parish in West Des Moines, and Father John Owusu Agyemang, chaplain at UnityPoint.

Iowa Knights kick off video series helping men with evangelization

In 2015, Phoenix Bishop Thomas J. Olmsted issued a challenge to the men of his diocese to step up and share the Gospel. His letter, "Into the Breach: An Apostolic Exhortation to Catholic Men" identifies a crisis of faith facing the Catholic Church today and presents a vision of the role of Catholic men in combating it.

Inspired by Bishop Olmsted's vision, the U.S. Knights of Columbus and the Diocese of Phoenix produced a video series also titled "Into the Breach." Each episode focuses on a different aspect of authentic Catholic masculinity, features interviews with well-known Catholic com-

mentators, and follows the personal story of a man whose life illuminates each theme.

The Iowa Knights of Columbus is hosting the video series through a virtual study group monthly on Wednesday evenings from 7 p.m. to 9 p.m. The study group is open to all Catholic men seeking to embrace their masculine virtues in a world in crisis.

Future virtual meeting dates are Jan. 27, Feb. 24, March 31, April 28, May 26 and June 30. More information, a study guide and registration for virtual study groups may be found at www.iowakofc.org.

Superintendent of Schools

The Catholic Diocese of Kansas City – St. Joseph is seeking to fill the Superintendent of Schools position effective July 1, 2021. The Superintendent position will oversee all diocesan schools, and in partnership with each Pastor, all parish schools and early childhood centers, as well as the Diocesan Catholic School Office. This position is full-time, reports to the Moderator of the Curia of the Diocese and includes ground travel to schools as needed.

For more information, and to apply, please visit Employment Opportunities at kcsjatholic.org.



News & Events for Faithful Listeners

Thank You!

Through your generous support and prayers in 2020, we were able to continue to bring Christ to Iowans through the airwaves!

A Christ-Centered New Year

Still need a New Year's resolution? Bring Christ daily into your home, car, or phone by listening to Iowa Catholic Radio for 15 minutes a day. Listen live or catch an old show on our app, or online @ IowaCatholicRadio.com.

A Rosary A Day

Sign up today for our "A Rosary A Day" email! Every morning you will receive an email with the audio of our daily Iowa Catholic Radio rosary, a meditation on the saint of the day, and the daily Mass readings.

Sign up @ IowaCatholicRadio.com

Connecting people with Christ and His Church on their faith journey
www.IowaCatholicRadio.com | 515.223.1150

Catholic Schools Week to be celebrated Jan. 31 to Feb. 6

All Catholic schools in the Diocese of Des Moines are offering both in-person and virtual personalized tours for families interested in enrollment.

Christ the King Catholic School, Sacred Heart Catholic School and St. Theresa Catholic School held virtual or in-person information nights or tours. Contact the schools for more information or a tour.

Jan. 19 -- St. Patrick Catholic School will host a Kindergarten Information Night. Limited in-person spots are available and this session will be offered virtually as well. For more information and to register, contact the school office at 515-465-4186.

Jan. 21 -- Sacred Heart Catholic School will host a Virtual Transitional Kindergarten and Kindergarten Information Night from 6:30-7:30 p.m. To register for this event, add your child to the waitlist, or for more information email Julie Katich at julie.katich@sacredheartwdm.org.

Jan. 28 -- St. Francis of Assisi Catholic School will host a Virtual Preschool and Kindergarten Information Night from 6:30-7:30 p.m. Visit <https://www.sfawdm.org/preschool-kindergarten-registration-and-information-night/> for more information.

Feb. 2 -- St. Joseph Catholic School will host a Virtual Preschool and Kindergarten Roundup event at 6 p.m. For more information and to register, contact the school office at schooloffice@stjoseph-catholicdsm.org or call 515-266-3433.

Feb. 16 -- St. Malachy Catholic School will host a Pre-Kindergarten and Kindergarten Information Night. For more information contact the school at 641-782-7125 or email slane@crestonstmalachy.org. To register for this event visit <https://www.signupgenius.com/go/20f0544a9aa2faafd0-early>.



Father Dan Gehler blessed baby gifts at the Kindergarten Baby Jesus birthday party at Shelby County Catholic School in Harlan.



Students at St. Malachy Catholic School in Creston celebrated Christmas with Advent Angels and singing carols.



First graders at St. Luke Catholic School in Ankeny celebrated Christmas with a birthday party for Jesus and played bingo.



Fifth graders at St. Albert Catholic School in Council Bluffs studied the elements. Each student was assigned a different element and made a model of it.



The Catholic faith is a constant guide and is embedded into the school day through prayer, religion class and participation in the weekly, student-led Mass. St. Augustin Catholic School third graders enjoyed Mass celebrated by Father Christopher Pisut, pastor at St. Augustin Parish. Grade levels are taking turns attending in-person Mass during the pandemic to ensure safe distancing. Remaining students view the celebration of Mass via livestream by watching from the classrooms.

Tuition assistance available for Catholic schools

By Jeanne Wells
Contributing Writer

What would compel you to send your children to our Catholic schools?

With the announcement of school closures during spring break of 2020, the administration and faculty at our 16 Catholic schools set aside their personal plans and reinvented themselves in a week.

The innovation and teamwork was and is amazing. Sending your children to our Catholic schools with this commitment was unheard of in many sectors of the country.

We are blessed in our Catholic schools.

The quality of religious and academic education is exceptional in our schools.

Instilling in students the

values and virtues of our faith, a mindset of service above self and the recognition all we have is a gift from God is a hallmark of a strong Catholic education.

What would stop you from sending your children to our Catholic schools?

Many feel Catholic education is not affordable and it stops many parents from considering a Catholic education.

Assistance is available for up to half of the tuition when applying to the Catholic Tuition Organization. www.CTOIowa.org.

Now is the perfect time to experience our Catholic schools with a private tour of the facilities.

To find the Catholic school convenient for you, go online to www.DMDiocese.org/catholic-schools.

THE BENEFITS OF CATHOLIC EDUCATION

There are many reasons to choose a Diocese of Des Moines Catholic school. Our schools:

- Provide an education that combines Catholic faith and teachings with academic excellence.
- Partner with parents in the faith formation of their children.
- Set high standards for student achievement and help them succeed.
- Offer a balanced curriculum that integrates faith, culture and life.
- Use technology to enhance education.
- Instill in students the value of service to others.
- Teach children respect for self and others.
- Emphasize moral development and self-discipline.
- Prepare students to be productive citizens and future leaders.
- Cultivate a faculty and staff of people who are dedicated, caring and effective.

Schools across the Diocese of Des Moines are now accepting applications for the 2021-2022 academic year. Families are encouraged to visit www.dmdiocese.org/enroll to learn more.

Diocese hits budget goal despite pandemic

In the face of global health crisis, diocese ends fiscal year with emphasis on solidarity and care for each other

By Anne Marie Cox
Staff Writer

Not even a pandemic could keep the Diocese of Des Moines from balancing its budget for fiscal year 2020.

As the health crisis unfolded in the diocese last spring, diocesan staff pivoted to provide hands-on assistance to parishes and schools.

With a tightened budget, the diocese's financial priorities focused on expanding use of digital platforms for online giving, prayer, and meetings, and on technology to allow people to work from home and communicate better.

Amid the uncertainty enveloping the entire country, local diocesan leadership remained committed to maintaining connections and relationships so that faith communities in central and southwest Iowa could weather the storm united in faith and family.

"I think the most critical thing we needed to do right away was to re-establish how we connected with each other," said diocesan Chancellor Jason Kurth.

When public worship was suspended, there weren't the face-to-face connections made at churches, nor parishioners picking up bulletins to read, or pulpit announcements for sharing information.

"Across the diocese, we needed to figure out how to be in community with all the pandemic limitations. We learned a lot from each other," Kurth said. "As a diocese, we took a big step forward in our use of digital tools to carry out our mission."

Communication

Shortly after suspending public worship, Bishop William Joensen began using digital platforms in ways the diocese hadn't used before to get his messages out to all of the faithful and the broader community.

He addressed the faithful directly by email, providing updates on the extraordinary circumstances facing the faithful,

the steps that would be taken to preserve health and the ability to worship, and guidance about when and how public worship could resume safely.

He also took advantage of social media by offering livestreamed Masses from St. Ambrose Cathedral along with updates and spiritual reflections that encouraged people to support each other and look to God for support and solace. Prayer opportunities were offered for Lent and Divine Mercy Sunday.

The bishop met weekly online with clergy and parish leadership to share information and hear the concerns of those in the parishes.

Financial Stewardship

Immediately after public worship was suspended, parishes saw a drop in weekly tithing. While some parishes emphasized the option of online giving, several parishes did not have the capability to accept online giving.

For parishioners who prefer written communication or writing checks, a parishioner built stand-alone lockboxes for parishes so tithes could continue to come in.

Maureen Kenney, diocesan director of the Stewardship Office, and Sue McEntee at the Catholic Foundation of Southwest Iowa, worked together to create an avenue for online giving for those parishes that didn't have that infrastructure.

"Our efforts were thrown entirely into helping parishes getting up and running with online giving," Kenney said. "In the last year, we had 17 more parishes offer some form of online giving than we did the year prior. It's a great testament to how our parishes understood the need for a safe and easy way for people to give so they could support the mission of the Catholic Church."

Weekly online meetings with parish business managers kept them in the loop about Federal Emergency Management Agency funds, benefits from the CARES Act and more.

In addition, the COVID

Relief Fund was created to give those who could give an opportunity to help parishes, schools and individuals who were hit hard by the coronavirus.

Internally, diocesan staff tightened their budgets.

"Some of the savings were natural because in person programming was not happening, but we also leaned into other opportunities to be good financial stewards," said Kurth.

The diocese took advantage of the Paycheck Protection Program, also known as PPP, which through the CARES Act provided relief to organizations through forgivable loans. The diocese provided assistance for parishes that also wanted to take advantage of the help to keep staff employed last summer.

For fiscal year 2021, diocesan budgets were adjusted, pay increases were suspended across the diocese including for priests, and professional development and travel budgets were eliminated or greatly reduced. The diocese also mandated a two-week unpaid furlough in July 2020.

"We've really worked hard to be in solidarity with the people and parishes during this time of financial uncertainty," Kurth said.

Catholic schools

More than 6,000 students went on spring break last year and returned to learning in an environment quickly adapted to continue education while mitigating the spread of the virus. With the guidance of diocesan Schools Superintendent Donna Bishop, administrators collaborated on a myriad of issues from

technology to curriculum and statewide regulations.

"Our Catholic schools were among the few schools in the state who innovated classroom instruction and environmental safety to ensure in-person learning continued despite the COVID-19 pandemic," Bishop said.

"Additionally, our schools offered parents choices in educational delivery by providing both in-person instruction and high-quality distance instruction," she said. "This dedication to education continuity in the wake of a pandemic resulted in significant enrollment growth at several schools including St. Luke the Evangelist in Ankeny,

which increased enrollment by 63 new students for the 2020-2021 school year."

St. Theresa Catholic School Principal Ellen Stemler said partnership was at the basis of what the diocesan Schools Office offered with staff serving as "a guiding light."

"They provided so much support and brought in different resources for us," she said. "We are very much on top of the resources available financially but also keeping our faith at the forefront."

"The groundwork for regionalization was helping the

Continued on page 9

Statement of Financial Position

ASSETS	6/30/2020
Cash	\$523,433
Investments - ADA	\$2,840,237
Unrestricted Investments	\$2,008,179
Investments - Tax Credit	\$2,110,357 *
Restricted Investments	\$2,213,275
Investments - Group Property Insurance	\$1,191,713
Pastoral Center Campaign Receivable	\$214,390
Property, Plant, & Equipment, Net	\$8,503,664
Other Assets	\$665,378
Total Assets	\$20,270,627
Liabilities	
Current Liabilities	\$1,154,413
PPP Government Loan	\$345,200 **
Priest Medical/Pension Liability	\$9,791,400
Total Liabilities	\$11,291,012
Net Assets	\$8,979,615
Total Liabilities and Net Assets	\$20,270,627

*The Diocese was awarded a State Historical Tax Credit for the Catholic Pastoral Center building.

**The Diocese received a loan from the Small Business Administration as part of the CARES act. The loan was fully forgiven in FY2021.

REPORT FROM THE FINANCE DIRECTOR

The financial statements of the Diocese dated June 30, 2020 were audited by the independent certified public accounting firm of BerganKDV, who issued an unqualified opinion. This opinion means that they found our financial statements are fairly and appropriately presented in accordance with generally accepted accounting principles.

The audit process was overseen by the Diocesan Audit Committee chaired by Ardis Kelley and the reports were approved by the Diocesan Finance Council chaired by Dan Kinsella.

The diocese finished

the year with a surplus of \$3,100,000 due in large part to investment income and expense savings. The \$7 million budget was funded primarily by the 2019 Annual Diocesan Appeal campaign and a 3.75% distribution from the endowments held at the Catholic Foundation of Southwest Iowa. Some extraordinary financial highlights in the year were:

- Catholic Pastoral



Paul Carlson
Diocesan Finance Director

Center building – A \$2 million incentive from the State Historical Board was awarded to the diocese for carefully retaining the unique aspects of the structure during the 2018/19 renovation. The Diocesan Finance Council voted to restrict these funds for future building needs.

- School Strategic Plan – Under the leadership of School Superintendent Donna Bishop and Dr. Jerry Deegan initial steps were taken to implement a study produced by the Meitler Group. Steps taken this year were a thorough review of the St. Albert Catholic School system and working with Des Moines area schools on a regionalization plan

designed to reduce administrative expenses and greater consistency.

- Priest Pension Plan – Modifications to the actuarial assumptions led to an increase in the unfunded liability in the plan by \$1.8 million. Contrary to many dioceses, our parishes do not pay into the plan. Instead it relies on contributions, bequests, and proceeds from diocesan capital campaigns.

- Pandemic – In March, Bishop William Joensen was forced to temporarily suspend public worship for the safety of our parishioners. He immediately asked diocesan department directors to curtail unnecessary

travel and spending. All were asked to rewrite their budget plans for Fiscal Year 2021 and we applied for a loan from the Paycheck Protection Plan in order to create financial flexibility. Contributions to the 2020 ADA campaign, which began in March 2020 and ends in February 2021, started off slow but picked up over the months.

For the first eight months of the 2020 fiscal year, prior to the start of the pandemic, the financial status of the church of southwest Iowa was stable with tithing at our parishes 5% above a year ago and cash balances at all but a few sites very strong.



Bishop William Joensen has met with ministry leadership throughout the diocese on a regular basis since the beginning of the pandemic to share the latest information and answer concerns from parishes.



Father Dan Kirby, pastor of St. John the Apostle Church in Norwalk, offered daily reflections of hope in the weeks following the onset of the pandemic in Iowa. Parishes turned to digital means of sharing prayer, news and hope.

Continued from page 8

From formation to pastoral care

schools from getting personal protective equipment for staff to sharing documents and help answering email,” said Sacred Heart Catholic School Principal Jane Kinney.

“The process to create the Return to Learn plan was truly a monumental task,” said Jon Aldrich, principal of St. Francis Catholic School in West Des Moines.

“Denise (Mulcahy), Donna (Bishop) and the entire Schools Office really helped guide that process and make it a regional and diocesan process so that we were all in this together.”

John Gaffney’s phone was ringing off the proverbial hook and his email inbox filled when schools temporarily closed. Religious education and youth ministry leaders across the diocese sought guidance from Gaffney, diocesan director of Evangelization and Catechesis, for how, or if, they could continue their faith formation programs.

He posed the question: How do we mobilize people to stay in touch?

First, parish religious education and youth ministry leadership pivoted from focusing on formation of youth to pastoral care of families. Some parents were working from home, others

had reduced work hours or were furloughed. Their children were learning from home. Scores of people were trying to figure out how to work programs like Zoom and Google Classroom.

Another immediate need was accompanying those in the midst of the RCIA program. Working with priests, their staffs, the diocesan director of Worship and others, the diocese provided guidance so that the reception of sacraments was not delayed for long.

As time marched on, the diocese and catechists began offering activities for families to do in their homes. Gaffney encouraged catechetical leaders to communicate with their local county health officials and school

districts before determining how they might resume religious education in the fall.

“It was an extraordinary time of partnership,” Gaffney said in retrospect.

Regathering

Diocesan and parish leadership consulted with local health experts and public health professionals to get the best knowledge of what was happening in the 23 counties served by the Diocese of Des Moines as the virus situation evolved to put together a safe plan for returning to public worship.

The diocese’s property management staff worked to understand the best cleaning prac-

tices and mitigation strategies and shared that information with parishes and schools.

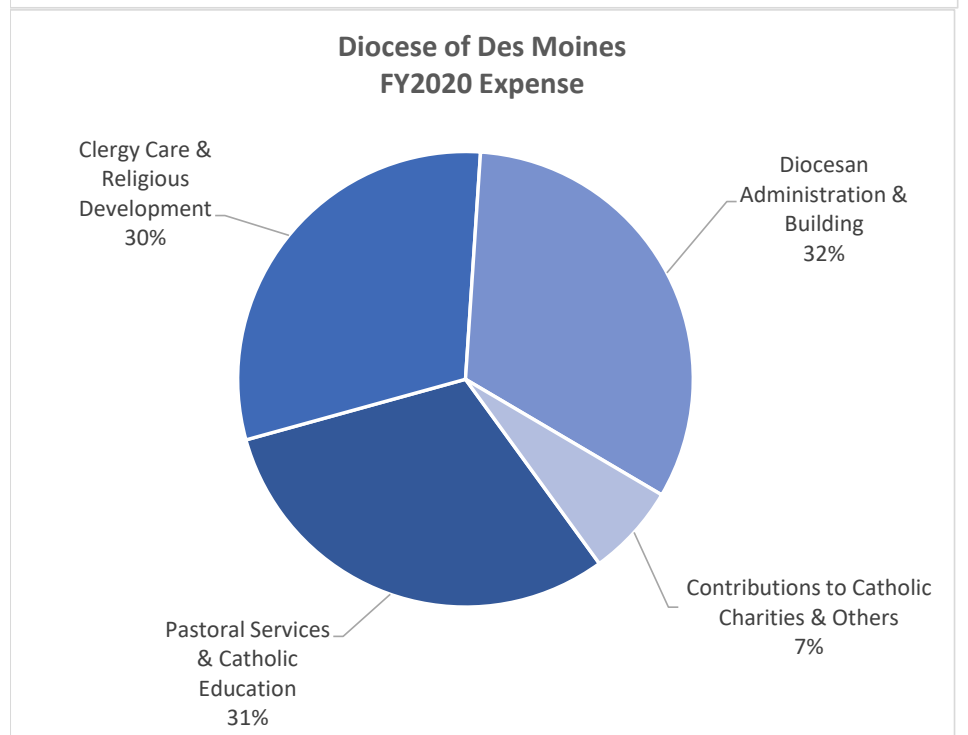
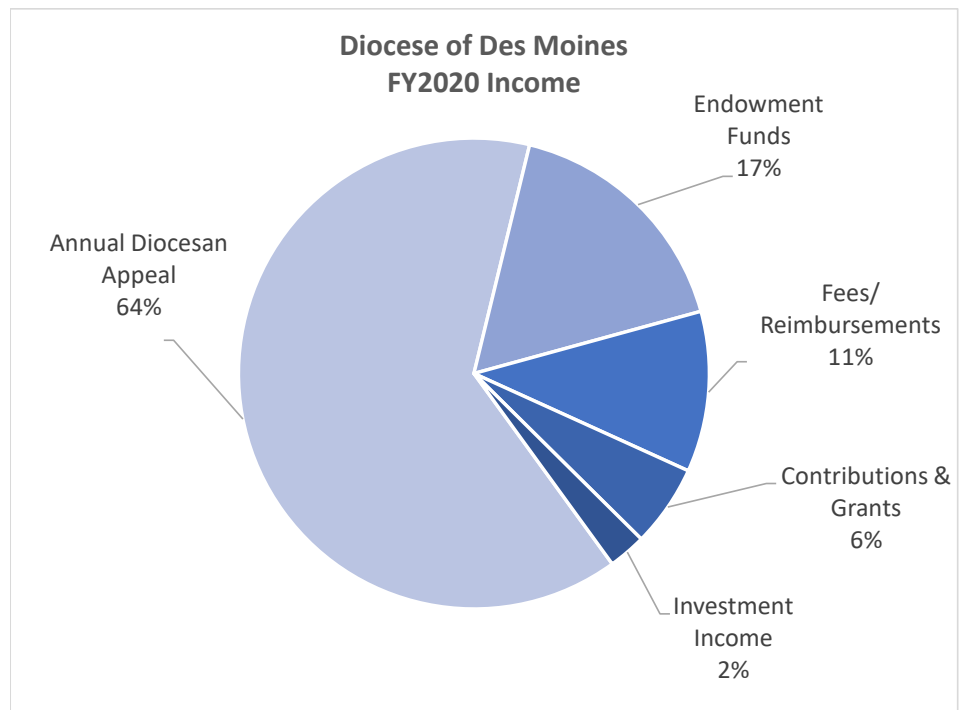
“All of it was oriented toward allowing us to be a Eucharistic community together as quickly and as prudently as possible,” Kurth said.

Close of FY20

The close of fiscal year 2020 came three months into the pandemic.

“With all the terrible things that happened - it was sad not being able to go to Mass - in the end we all worked together for one purpose to keep each other healthy but to keep our faith in the forefront,” McEntee said.

Statement of Activities				
Year Ended June 30, 2020				
Revenues	Actual	Budget	%	FY2021 Budget
Annual Diocesan Appeal	\$4,400,949	\$4,400,949	100%	3,591,174
Endowment Funds	\$1,168,392	\$1,168,392	100%	1,441,870
Program Service Fees/Reimbursements	\$761,465	\$783,247	97%	742,901
Contributions & Grants	\$388,392	\$321,907	121%	226,305
Investment Income	\$178,417	\$60,000	297%	-
Total Revenues	\$6,897,615	\$6,734,495	102%	\$6,347,250
Expenses				
Pastoral Services & Catholic Education	2,023,333	1,931,270	105%	1,708,914
Clergy Care & Religious Development	1,999,069	1,995,792	100%	1,988,332
Diocesan Administration & Building	2,135,696	2,365,472	90%	2,325,188
Contributions to Catholic Charities & Others	429,998	441,960	97%	424,816
Staff Furlough	-	-	0%	(100,000)
Total Expenses	6,588,096	6,734,495	98%	6,347,250
Operational Surplus/(Deficit)	\$309,519	\$0	0%	\$0
Non-Operational Changes				
Priest Health and Retirement Liability	(\$1,896,361)	**		
Other Changes	(\$421,534)			
Total Non-Operational Funds	(\$2,317,895)			
Change in Net Assets	(\$2,008,376)			



*This financial overview is a summary of the audit by BerganKDV which represents the financial statements of the Diocese of Des Moines. BerganKDV issued a clean (unmodified) opinion on the financial statements for fiscal year 2020 (July 1, 2019 - June 30, 2020).

The full audit report can be found here: <https://www.dmdiocese.org/resources/finance/fy20-financial-audit-report>

**Based on Actuarial reports, the unfunded liability increased in FY2020.

Bishop Joensen encourages Holy Hours for graces to get through pandemic



Continued from page 1

spend time in prayer to ask for God's graces now and as we emerge from the pandemic, that God may inspire and enrich our efforts, drawing people back to the church with a renewed love and devotion for Jesus in the Eucharist.

"Jesus always prayed, but especially when there were pivotal moments in his life and ministry," Bishop Joensen said. "He sought clarity of vision and guidance in the direction of his mission from his heavenly Father and their mutual Spirit."

"Jesus always prayed, but especially when there were pivotal moments in his life and ministry. He sought clarity of vision and guidance in the direction of his mission from his heavenly Father and their mutual Spirit."

- Bishop William Joensen

Bishop Joensen will be leading a weekly Holy Hour on Monday evenings at St. Ambrose Cathedral beginning on Feb. 8 with exposition of the Eucharist and vespers (also known as evening prayer from the Liturgy of the Hours).

"As we come out of this there's a real opportunity for renewal and an opportunity for growth," Storey added. "But any authentic renewal comes from the Holy Spirit."

"This prayer effort is meant to open us up to the grace God offers us and to open us to whatever renewal he is inviting us to," Storey continued.

Since some individuals and families may not be comfortable attending in-person gatherings, the diocese will offer a worship aid for use at home. Reflections written by Bishop

Joensen will be made available for contemplation, and evening prayer, the rosary, Bible study and discussion are encouraged as ways to be in prayerful unity with your parish community. "The Eucharist is the nucleus and core of our faith, of our di-

ocesan family," Bishop Joensen continued. "In itself, the Eucharist has been described as Jesus' unfolding relationship with his Father. We join Jesus in adoration of the Blessed Sacrament and find inspiration, consolation, and vision for what God is asking of us in this New Year. In the process, our relationship with each other as a diocese is sealed and strengthened. Come, let us adore Him!"

Bishop William Joensen is encouraging parishes to offer Holy Hours so people may spend time with Jesus in the Eucharist. At left is the Eucharist at St. Augustin Parish in Des Moines in the chapel.

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www.CaldwellParrish.com

Deacon Nick Stark looks forward to serving the people of God



Deacon Nick Stark's father, Deacon Rob Stark, and Father Joe Pins, pastor of St. Joseph Parish in Des Moines, helped with vesting as Bishop Emeritus Richard Pates looks on from the pews.

By Kelly Mescher Collins
Staff Writer

Deacon Nick Stark said lying prostrate on the floor of his home parish of St. Pius X in Urbandale during the litany of the saints was a highlight of his Dec. 30 ordination to the transitional diaconate.

"I got to choose a couple of saints by name," Deacon Stark said. "And to have those moments to be face first on the ground and how humble I felt to be in the position to accept those prayers. The people there [praying for me] and the intercession of the saints – I was very emotional."

He spent the remaining few days leading up to his ordination in quiet prayer and reflection.

"[I just wanted] to be ready for the graces the Lord wanted to give me – that's what I was most excited about, receiving what the Lord wants for me in

this," Deacon Stark said.

Stark said he's excited about "all of the beautiful things about being a deacon" – which include preaching and being a servant of God's people.

In fact, he preached all of the Masses at St. Pius for the ephiphany and baptized a baby on January 10.

Deacon Stark will return to St. Paul Seminary in St. Paul, Minnesota for his final semester this spring and continue work at his teaching parish, Sacred Heart in Robinsdale, Minnesota. This semester he will be preaching, teaching, baptizing and maybe even helping with weddings.

Deacon Stark is expected to be ordained a priest for the Diocese of Des Moines in 2021.

Hear Deacons Nick and Rob Stark's interview with Bishop Joensen on Friday, Jan. 22 at 9 a.m. on Iowa Catholic Radio and the Spirit Catholic Radio network or online at IowaCatholicRadio.com.

The Diocese of Des Moines expects to ordain five men into the priesthood in 2021. Please keep all of our seminarians in your prayers, especially these five: Deacon Max Carson, Deacon Jake Epstein, Deacon Reed Flood, Deacon Brad Robey and Deacon Nick Stark.

Follow the Diocese of Des Moines Office of Vocations on Facebook (www.facebook.com/dmvocations) to wish our seminarians a happy birthday, see ordination photos and get updates.

Deacon Max Carson could not wait to finally be ordained



Cardinal James Harvey ordained Deacon Max Carson on Dec. 26 at the Basilica of St. Paul Outside the Walls in Rome. Deacon Carson will be ordained a priest in June.

By Kelly Mescher Collins
Staff Writer

On Saturday, Dec. 26, Deacon Max Carson was ordained to the transitional diaconate by Cardinal James Harvey in the Basilica of St. Paul Outside the Walls in Rome.

Inside the basilica, he was ordained in the St. Stephen Chapel on the Feast Day of St. Stephen.

"It was a day that just couldn't approach fast enough," Deacon Carson said.

His vocation took an unexpected turn just months before he was to be ordained, he said during a recent episode of "Making it Personal with Bishop Joensen" on Iowa Catholic Radio.

"My first scheduled diaconate was October 2019," Deacon Carson said. "We were just months out and I started experiencing this great agony – great misery in my soul. I was very troubled and I couldn't pinpoint why. I knew I wasn't at peace."

"I didn't have that peace going in, and I had a conversation with the rector here at the North American College [in Rome]," Deacon Carson said. "He advised me to return home, go find a job and see where God was calling me from there."

Coincidentally, on that very same day, Addie Magruder, graduate ministries coordinator for Ut Fidem at Dowling Catholic High School, was in Mexico City praying before the tilma at the Basilica of Our Lady of Guadalupe.

"She went to Our Lady and asked her to send a male coordinator [for the Ut Fidem program at Dowling]," he continued. "The Ut Fidem coordinator position opened less than two weeks later."

Deacon Carson got the job.

"[It was the first time as an adult] living life as a Catholic layman," Deacon Carson said. "[I kept thinking that] no matter where I was and what I was doing, I would enjoy it much more if I were a priest. I would be more effective if I were a priest. I would just love to play guitar for people as a priest and do my regular hobbies as a priest."

Deacon Carson felt consoled by God and affirmed in his decision to return to seminary at the Pontifical North American College in Rome.

"A lot of my ministry [here in Rome] now is just telling the guys of what God has done in my life in the past year, and then being able to speak with some of the younger guys who have come up to me..." Deacon Carson said. "[They are expressing] that they aren't too sure about the priesthood and just asking me how I have seen God work in my life and sharing their doubts and uncertainties as well. Those have been graced conversations."

Deacon Carson will be ordained a priest for the Diocese of Des Moines in June 2021.

Hear Bishop Joensen's entire interview with Deacon Carson at [IowaCatholicRadio.com/making-it-personal](https://www.IowaCatholicRadio.com/making-it-personal).

Be in the know.



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OPINION

Having child-like trust

During the Christmas Octave, I heard a priest tell the story of the discovery of the cave paintings of Altamira.

The cave of Altamira is in northern Spain and it contains Paleolithic paintings of bison, deer and other animals. It is some of the most impressive ancient art we have yet discovered.

What's even more dramatic is how it was discovered. The paintings were not discovered by archeologists who regularly visited the site looking for artifacts, but they were discovered by one archeologist's 8-year-old daughter, who instead of looking at the ground for ancient items looked up, and found the magnificent art that was always in plain view.

Marriage and Family Life

By Adam Storey



This story immediately reminded me of my kids, who often “look up” and see things I don't see. They view the world with such innocence and clarity.

I love how deeply they want to help whenever we see a homeless person, or their spontaneous prayers when an ambulance goes by.

I love the honesty of their prayers when they ask God for “a good day tomorrow.”

I love the genuine remorse they show when they've hurt someone (also they're just mad that they lost dessert). This sincerity and trust is a part of what Jesus invites us to when he says we must become like children (Matt 18:3).

Our world tells us that this innocence is really naivety or fantasy, but I think the theologian David Bentley Hart was right when he called wisdom “the recovery of innocence at the far end of experience.”

A childlike attitude is not fantasy, but the freedom to quit looking at our feet and to

appreciate the incredible gift we have received.

Ultimately, I think my kids express an attitude that takes Jesus at his word. When I'm prone to doubt, or callousness, my kids are constantly reminding me that the drama of salvation is present to us at every moment. As the Christmas season ends, and our days become a little longer, let's all ask for the grace to be like children, and to take more time to “look up.”

Adam Storey is the diocesan director of Marriage and Family Life. He can be reached at astorey@dmdiocese.org or at 515-237-5056.

A gentler type of resolution

Only a few things are as deeply embedded into our collective psyche as New Year's resolutions.

How long has history seen this custom? It is known that over 4,000 years ago, when the Babylonians would celebrate their new year in March, they would make promises to their gods, mostly to be released from debts and illnesses.

Have we changed much? We can have fun with a New Year's resolution but let's not take them too seriously.

If you have chosen to make one, make sure it brings pleasure and satisfaction, not misery and regret. Most often, we make resolutions in regards to things with which we struggle. The struggle doesn't go away because we've made a resolution; it usually intensifies the struggle.

There can be a cultural pressure to make resolutions each year. But if you're putting off your resolutions for each new year, it may become a chronic set up for failure. According to Forbes, of those who do make a New Year's resolution, less than 25 percent stick with them after just 30 days, and only 8 percent actually follow through on their resolutions. My guess is that the numbers weren't much different for our Babylonian ancestors.

Change vs. constant is a dilemma that can become quite confusing in our lives. We have repeatedly seen people and societies attempt to change a constant and/

Let's Get Psyched

By Deacon Randy Kiel



or make a constant that which needs to be changed.

Two examples of this are as follows: First is the health and look of the human body. The human body is both healthy and prone to disease and illness at the same time. This is a constant. Marketing efforts galore have attempted to persuade, if not even program us, that health and beauty are attainable as a constant, especially if you “use our products.” We talk about health abundantly, but somehow we drop the ball when following through, yours truly included. We humans are a combination of health, growth, and decline.

Second is the existence of God. He is the supreme constant but trends of atheism and Gnosticism attempt to change even his existence, which is itself not a new effort.

It is of no surprise that we have a lousy track record at keeping these types of resolutions.

So, why do we even bother making resolutions in the first place? The problem with most resolutions is that they are commonly a want, wish, or vague idea based on the imagination's response to a perceived or real problem.

Resolutions tend to jump to the end of the story rather than trying to shape the narrative needed to accomplish the goal. It's not that we shouldn't have lofty goals, but goals are outcomes; resolutions are realistic actions for the sake of a process. A good resolution is one that focuses on and accepts the responsibilities of its process.

If a New Year's resolution is to lose 10 pounds, pay off credit card debt, write a book, build a business, or to grow spiritually, then be careful. Some people respond to their resolutions as though the only joy is in the achievement of that end goal.

This is a set up for psychological disaster! Too often, the tension to accomplish the goal will cause the person to despise the process and discipline that stands between them and that goal.

What if instead of focusing on a goal, we focused on embracing the activities that bring us closer to the objective? This is to live life well for the sake of Christ, right?

Resolutions aren't destinations; they are the habits and behaviors that give

us the ability to move toward our objective destinations. When we look back on life, it's the discipline of those consistent habits that have paved the long and sometimes rocky road to where we are today. In the spiritual journey with Christ, there are no dead ends!

Mankind's need for a faith structure is a constant throughout history.

Psychologically, the mental construct of reductionism minimizes our spiritual life to a resolution. Spiritually, this becomes a construct of perceived failure. We are spiritual in nature; we cannot fail spiritually.

If we are ever inclined to measure our spiritual life in terms of an accomplished goal, let's recognize that we are most likely being ideological.

So, should we set goals for ourselves? Yes, if we recognize that the goal is secondary to the process of achieving its objective. Perhaps better yet, if we aspire to live our life more prayerfully as unto Christ and the life with which he has so lovingly gifted to each one of us, then sainthood would be the ultimate objective or resolution.

Deacon Randy Kiel is the founder of Kardiac Counseling and serves Holy Trinity Parish in Des Moines. To connect with him email randy@kardiaccounseling.com.

How to be a survivor: the faith of Violet Jessop

When Violet Jessop set out to be a maritime stewardess, she wasn't driven by some starry-eyed desire to see the world. She was moved by necessity.

Her Irish father, a sheepfarmer, had died of complications from surgery, and then her mother's health deteriorated. Violet, 17, the firstborn of nine, resolved to become the breadwinner. She was a devout Catholic, formed by convent school and committed to prayer.

Violet logged 17 hour days as a cabin stewardess for the White Star Line – making beds, sweeping, picking up clothes and tending to sick passengers. She kept a rosary in her apron, guided daily by her Catholic faith.

In 1911 she was on board the Olympic, the largest civilian luxury liner, when it collided with a British warship. Despite holes in its hull, the Olympic managed to return to port.

Violet was undeterred.

She was reassigned to the White Star's newest ship, the Titanic, and set sail less than a year later. The 24-year-old befriended crew members and passengers. On the fourth night, she noticed a chill in the air and retired early, hunkering down

Twentysomething

By Christina Capecchi



with a batch of British fashion magazines.

Just then she recalled a Hebrew prayer given to her by an old Irishwoman who had urged her to pray it. It was a prayer for protection against fire and water.

Why had she taken so long to pray it?

“My conscience smote me,” Violet later wrote.

She pulled out the prayercard and earnestly prayed it. Then she began drifting off to sleep, jolted by a loud crash.

Violet knew it was ominous.

Her job was to appear calm, reassuring passengers they would be fine.

An officer ordered her into lifeboat 16 to show others it was safe. As the boat was lowered, he shouted, “Look after this, will you?” A bundle was dropped

on her lap. A baby!

Violet comforted the crying baby and prayed, icy air blasting her face “like a knife.”

Eight hours later, when they were rescued by the Carpathia, a woman grabbed the baby and ran off. Violet never heard from her again.

She returned to sea life.

She trained as a nurse for the Red Cross, and four years after the Titanic crash, she found herself on its sister ship, the Britannic. An explosion sank the ship within an hour. Violet made it into a lifeboat but came close to dying when it was nearly sucked underwater by the Britannic's propeller blades. She jumped into the water to escape the vortex, and her head was struck by the ship's keel. A doctor later diagnosed it as a skull fracture.

Violet continued to work on the sea until her 1950 retirement, when she could finally enjoy a quiet life in a thatched cottage in the English countryside. She died of natural causes in 1971 at age 83.

Her story speaks to us now as we look back at 2020, a year that delivered more than one crisis in succession. As we process the fear and the loss, may we

follow Violet's lead: We pray, we trust, we sail again. We try to make our corner of the ship a little better by being faithful and kind. And we hope that God is directing us to calmer waters.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.

Letters to the Editor

The Catholic Mirror accepts letters to the editor of 200 words or less written by parishioners in the Diocese of Des Moines. Letters can be sent to communications@dmdiocese.org.

OPINION

Most prized possessions are gifts from God

Every week, Udaya M. Kabadi, MD receives a question from his family. Dr. Kabadi, a retired St. Francis of Assisi parishioner, answers. One week, his family asked him: "What are your favorite possessions? Why?" Last month, his answer focused on health and wealth (time, talent and treasure). This is the conclusion of his reply.

Guest Column

By Udaya M. Kabadi, MD



What are your favorite possessions? Why?

FAITH, HOPE AND LOVE.

Without these, the life is empty!

Faith is blind if it's only 'mouthy' so you see, faith by itself isn't enough. Unless it produces good deeds, it is dead and useless' (Letter of St James).

Hope is eternal but it is not fulfilled without faith. Hopelessness is often life threatening. Faith and hope dictates the tenet 'be prepared for the worst, but hope for the best'. However, prayer must continue with hope.

But the greatest of the three is love. Love must be unconditional 'agape',

selfless. Agape love is a decision. Agape love is not only 'loving the neighbor', but also compel to love an enemy and a sinner.

CHARACTER

Love is one of the fruits of the spirit. Love with other fruits; joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23) builds a character. Integrity is also a major contributor to character.

Thus, character is worthy of esteem and is a lifelong possession. I am very grateful to my parents for their wholehearted encouragement in introducing to these fruits of the spirit to help me build and nurture my character during my premar-

ital life. Mary, my dear bride has played a major role to maintain my character in my marital existence. Character has borne fruit for me throughout my life.

INTELLECT, WILL, REASON

Intellect is a gift. It is complemented by reason gained through wisdom.

Wisdom is attained or gained through knowledge achieved by education.'

Therefore, for me, education never ends. It is perpetual. I am fortunate to keep this possession until my journey on earth ends. I am grateful and humbled to pass it on to the next generation. I consider it a privilege and a duty.

Will plays a major role in exercising wisdom. 'If there is a Will, there is the Way'. Thus, the will and especially good will has shown me the way throughout my life.

VIRTUES

The Catholic Church focuses highly on the seven virtues as a means

of combatting the seven deadly sins and thus overcoming the evil within us. Several versions of the list of seven cardinal virtues exist. The Vatican version includes the following: prudence, justice, fortitude, temperance, faith, hope, and charity. Once again, I credit my parents for installing these virtues during my childhood as well as their guidance and encouragement to develop them to become part of me during adolescence as well early adulthood. However, I firmly believe that these possessions have been maintained by constant desire for growth as person and a special child of the Almighty.

Practice plays an important role in maintaining the virtues.

I also believe that I am a sinner falling frequently and only way to get back on my feet and rise is to acknowledge the sin and make amendments by practicing continually the virtues.

Therefore, in summary, my cherished possessions are gifts from God which are responsible for being the person I am and continue to strive to be.

Ask a Priest

Q. What is the role of Cardinals in the Church?

A. THE PRIMARY ROLE of a cardinal is to elect the next pope. Many cardinals are also bishops of dioceses or they minister in Vatican offices. Cardinals are eligible to vote for a new pope if they have not yet reached the age of 80. That rule was put in place by Pope Paul VI.

Q. Does a cardinal have to be a bishop?

A. NO. USUALLY CARDINALS are bishops, but it's not necessary. Over a century ago, Englishman John Henry Newman was named a cardinal by Pope Leo XIII. He asked specifically that he not be ordained a bishop, and his request was honored. He was canonized a saint in 2019.

Q. I've found the Mass prayers in the Roman Missal to be rather clumsy. Can you comment?

A. YOU'RE NOT THE ONLY ONE. When vernacular languages began to be used in the Mass, there were preliminary translations. Because languages change over the years, translators knew that eventually newer editions of the missal would be needed.

The most recent translation

has been criticized because of many awkward phrases.

This was caused by a slavish translation from the Latin to English, mostly word for word. (Musicians say that you need to look not just at individual notes in a piece, but at musical phrases.)

Earlier translations tried to put the Latin prayers in to good English.

There's much debate about how this came about, but you raise a question that many others have given voice to.

Q. Is it sinful to be prejudiced?

A. YES. AND WE'RE all guilty of prejudice to some extent. The more we learn and the more we pray to be free of prejudice, the better we become at acceptance of others. After all, Jesus said that we should love our neighbor. He didn't make exceptions. The Golden Rule, "do unto others as you would have them do unto you" applies to us all.

Got a question for "Ask a Priest" and its author, Father John Ludwig? Send it to communications@dmdiocese.org.

What is your practice?**Guest Column**

By Father Ron Rolheiser



Today, the common question in spiritual circles is not, "What is your church or your religion?" But, "what is your practice?"

What is your practice? What is your particular explicit prayer practice? Is it Christian? Buddhist? Islamic? Secular? Do you meditate? Do you do Centering prayer? Do you practice Mindfulness? For how long do you do this each day?

These are good questions and the prayer practices they refer to are good practices; but I take issue with one thing. The tendency here is to identify the essence of one's discipleship and religious observance with a single explicit prayer practice, and that can be reductionist and simplistic. Discipleship is about more than one prayer practice.

A friend of mine shares this story. He was at a spirituality gathering where the question most asked of everyone was this: what is your practice? One woman replied, "My practice is raising my kids!" She may have meant it in jest, but her quip contains an insight that can serve as an important corrective to the tendency to identify the essence of one's discipleship with a single explicit prayer practice.

Monks have secrets worth knowing. One of these is the truth that for any single prayer practice to be transformative it must be embedded in a larger set of practices, a much larger "monastic routine", which commits one to a lot more than a single prayer practice. For a monk, each prayer practice is embedded inside a monastic routine and that routine, rather than any one single prayer practice, becomes the monk's practice. Further still, that monastic routine, to have real value, must be itself predicated on fidelity to one's vows.

Hence, the question "what is your practice?" is a good one if it refers to more than just a single explicit prayer practice. It must also ask whether you are keeping the commandments. Are you faithful to your vows and commitments? Are you raising your kids well? Are you staying within Christian community? Do you reach out to the poor? And, yes, do you have some regular, explicit, habitual prayer practice?

What is my own practice?

I lean heavily on regularity and ritual, on a "monastic routine." Here is my normal routine: Each morning I pray the Office of

Lauds (usually in community). Then, before going to my office, I read a spiritual book for at least 20 minutes. At noon, I participate in the Eucharist, and sometime during the day, I go for a long walk and pray for an hour (mostly using the rosary as a mantra and praying for a lot of people by name). On days when I do not take a walk, I sit in meditation or Centering prayer for about 15 minutes. Each evening, I pray Vespers (again, usually in community). Once a week, I spend the evening writing a column on some aspect of spirituality. Once a month I celebrate the sacrament of reconciliation, always with the same confessor; and, when possible, I try to carve out a week each year to do a retreat. My practice survives on routine, rhythm, and ritual. These hold me and keep me inside my discipleship and my vows. They hold me more than I hold them. No matter how busy I am, no matter how distracted I am, and no matter whether or not I feel like praying on any given day, these rituals draw me into prayer and fidelity.

To be a disciple is to put yourself under a discipline. Thus, the bigger part of my practice is my ministry and the chronic discipline this demands of me. Full disclosure, ministry is often more stimulating than prayer; but it also demands more of you and, if done in fidelity, can be powerfully transformative in terms of bringing you to maturity and altruism.

Carlo Carretto, the renowned spiritual writer, spend much of his adult life in the Sahara Desert, living in solitude as a monk, spending many hours in formal prayer. However, after years of solitude and prayer in the desert, he went to visit his aging mother who had dedicated many years of her life to raising children, leaving little time for formal prayer. Visiting her, he realized something, namely, his mother was more of contemplative than he was! To his credit, Carretto drew the right lesson: there was nothing wrong with what he had been doing in the solitude of the desert for all those years, but there was something very right in what his mother had been doing in the busy bustle of raising children for so many years. Her life was its own monastery. Her practice was "raising kids."

I have always loved this line from Robert Lax: "The task in life is not so much finding a path in the woods as of finding a rhythm to walk in." Perhaps your rhythm is "monastic," perhaps "domestic." An explicit prayer practice is very important as a religious practice, but so too are our duties of state.

Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author. Contact him through his website www.ronrolheiser.com. Now on Facebook www.facebook.com/ronrolheiser

Helping the homeless**To the Editor:**

The St. Francis Knights of Columbus recently cooked dinner at the Central Iowa Shelter & Services.

I went back a few weeks later to deliver several pairs of gloves and hats for Christmas.

As I was leaving, a gentleman ("Cory") huddled in a corner of the building on the street wished me "good day." Something about him caught my attention.

We spoke at length and I eventually asked if I could buy him a blanket, to which he replied, "I have several blankets, but I tend to give them to others!"

Here – a man sleeping on sidewalks in December – gives what little he has to others he believes are more needy! Incredible!

As a Catholic, I TRY to see the face of Christ in others, but this man DOES see the face of Christ in others! With the help of my dear friend Rod L., we bought Cory winter bib overalls, a sleeping bag that is good to 5-degrees, and several bus passes.

I was able to find him a job this spring as a tree trimmer. Only God's grace saves us, but I believe we will be judged by our actions - or inactions. Opportunities to be Christ to others abound! Mathew 25: 31-46.

Jim Heinscheid

St. Francis of Assisi Parish, West Des Moines

Year of St. Joseph begins

Continued from page 1

said. "All this makes it clear that St. Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood and that, in this way, he cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation."

St. Joseph's unconditional acceptance of Mary and his decision to protect her "good name, her dignity and her life" also serves as an example for men today, the pope added.

"Today, in our world where psychological, verbal and physical violence toward women is so evident, Joseph appears as the figure of a respectful and sensitive man," he wrote.

Dubuque Archbishop Michael Jackels said Pope Francis hopes the observance will result in more: more love for Joseph; more prayers asking his intercession; and more imitation of his virtues and zeal.

"With regard to imitation, some of us may think it doesn't concern us: I'm not a man; I'm not married; I don't have children; and I'm not working (except in the home)," said the archbishop.

He encourages the faithful to consider what virtues from the life of Joseph are worthy of imitation:

- Show compassion, tender love, and mercy, the same as God has for us.
- Defer to the plan of God, or to the well-being of others, or to the common good.
- Rejoice in what is, instead of lamenting over what is not.
- Be active and creative when God engages us in finding solutions to problems.
- Have a practical love for the community of the Church, and for the poor.



CNS photo/Paul Haring

A statue of St. Joseph is seen at St. Mary Josefa Parish in Rome Feb. 19, 2017. In a Dec. 8 apostolic letter, Pope Francis proclaimed a year-long celebration dedicated to St. Joseph, foster father of Jesus.

Una estatua de san José aparece en la parroquia de Santa María Josefa en Roma el 19 de febrero de 2017. En una carta apostólica del 8 de diciembre, el papa Francisco proclamó un año dedicado a san José, padre adoptivo de Jesús.

- Work, and work hard, even if it isn't glitzy or exciting, and help others find work.
- Accept responsibility to give to and to forgive others, any other, even an enemy.

"As you can see, those Josephian qualities aren't reserved to men, but are for women too, and for all, whether single, childless, retired from work outside the home, or not," said Arch-

bishop Jackels.

The Apostolic Penitentiary, a Vatican tribunal that deals with matters of conscience, also issued a decree Dec. 8 stating that plenary indulgences will be granted to Catholics not only through prayer and penance, but also through acts of justice, charity and piety dedicated to the foster father of Jesus.

Papa proclama el año dedicado a San José

By Junno Arocho Esteves
Catholic News Service

CIUDAD DEL VATICANO (CNS) -- Con motivo del 150 aniversario de la declaración de san José como patrón de la iglesia universal, el papa Francisco proclamó una celebración de un año dedicado al padre adoptivo de Jesús.

En una carta apostólica del 8 de diciembre, "Patris Corde" ("Con corazón de padre"), el papa dijo que los cristianos pueden descubrir en san José, que a menudo pasa desapercibido, "un intercesor, un apoyo y un guía en tiempos de problemas".

"San José nos recuerda que los que aparecen ocultos o en las sombras pueden jugar un papel incomparable en la historia de la salvación", dijo.

Como esposo de María y guardián del hijo de Dios, san José convirtió "su vocación humana al amor doméstico en una oblación sobrehumana de sí mismo, de su corazón y de todas sus capacidades, un amor puesto al servicio del Mesías que iba madurando en su casa".

A pesar de estar preocupado al principio por el embarazo de María, agregó, san José fue obediente a la voluntad de Dios "sin importar las dificultades involucradas".

"En cada situación, José declaró su propio 'fiat', como los de María en la Anunciación y Jesús en el Huerto de Getsemani", dijo el papa. "Todo esto deja claro que san José fue llamado por Dios a servir directamente a la persona y misión de Jesús a través del ejercicio de su paternidad y que, de esta manera, cooperó en la plenitud de los tiempos en el gran misterio de la salvación y es verdaderamente un ministro de salvación".

La aceptación incondicional de María por parte de San José y su decisión de proteger su "buen nombre, su dignidad y su vida" también sirve como un ejemplo para los hombres de hoy, agregó el papa.

"Hoy, en nuestro mundo donde la violencia psicológica, verbal y física hacia las mujeres es tan evidente, José aparece como la figura de un hombre respetuoso y sensible", escribió.

El papa Francisco también destacó la "valentía creativa" de san José, no solo para encontrar un establo y convertirlo en un "hogar acogedor para el hijo de Dios (que vino) al mundo", sino también para proteger a Cristo de la amenaza que representaba el Rey Herodes.

"La Sagrada Familia tuvo que afrontar problemas concretos como cualquier otra familia, como tantos de nuestros hermanos y hermanas migrantes que, también hoy, arriesgan su vida para escapar de la desgracia y el hambre. En este sentido, considero a san José el patrón especial de todos los que se vieron obligados a abandonar sus tierras natales a causa de la guerra, el odio, la persecución y la pobreza", dijo el papa.

Como carpintero que se ganó "la vida honradamente para mantener a su familia", el guardián terrenal de Cristo es también un ejemplo tanto para los trabajadores como para quienes buscan empleo y el derecho a una vida digna para ellos y sus familias.

"En nuestros días, cuando el empleo se ha convertido una vez más en un problema social candente y el desempleo alcanza en ocasiones niveles récord incluso en países que durante décadas han disfrutado de cierto grado de prosperidad, existe una necesidad renovada de apreciar la importancia del trabajo digno, de la que san José es un patrón ejemplar", dijo.

La Penitenciaría Apostólica, un tribunal del vaticano que se ocupa de asuntos de conciencia, también emitió un decreto el 8 de diciembre estableciendo que las indulgencias plenarias se otorgarán a los católicos no solo a través de la oración y la penitencia, sino también a través de actos de justicia, caridad y piedad dedicados al padre adoptivo de Jesús.

Entre las condiciones para recibir una indulgencia se encuentran un espíritu desprendido del pecado, recibir la confesión sacramental lo antes posible, recibir la Comunión lo antes posible y orar por las intenciones del Santo Padre.

Sin embargo, el decreto también destacó varias formas de obtener la indulgencia a lo largo del año, incluso para aquellos que "meditan en la oración del 'Padre Nuestro' durante al menos 30 minutos o participan en un retiro espiritual de al menos un día que incluye una meditación sobre san José".

Como "hombre justo", prosigue el documento, que guardaba "el secreto íntimo que se encuentra en el fondo del corazón y del alma", san José practicó la virtud de la justicia en "plena adhesión a la ley divina, que es la ley de misericordia".

"Por tanto, quienes, siguiendo el ejemplo de san José, realizarán una obra de misericordia corporal o espiritual, también podrán obtener el don de la indulgencia plenaria", dijo.

También se otorgarán indulgencias a las familias y novios que recen juntos el rosario y así imiten el "mismo clima de comunión, amor y oración vivido en la Sagrada Familia".

Pope announces yearlong reflection on family, 'Amoris Laetitia'

VATICAN CITY (CNS) -- As the fifth anniversary of his apostolic exhortation "Amoris Laetitia" approaches, Pope Francis announced that the Catholic Church will dedicate more than a year to focusing on the family and conjugal love.

During his Sunday Angelus address Dec. 27, the pope commemorated the feast of the Holy Family and said that it served as a reminder "of the example of evangelizing with the family" as highlighted in his exhortation.

Beginning March 19, he said, the year of reflection on "Amoris Laetitia" will be an opportunity "to focus more closely on the contents of the document."

"Let us entrust this journey, with families all over the world, to the Holy Family of Nazareth, in particular to St. Joseph, the devoted spouse and father," said Pope Francis.

The goals of the celebration include sharing the contents of the apostolic exhortation more widely, proclaiming the gift of the sacrament of marriage and enabling families to "become active agents of the family apostolate."

Pope amends canon law so women can be installed as lectors, acolytes

VATICAN CITY (CNS) -- Recognizing "the gifts of each baptized person" -- women and men -- Pope Francis ordered a change to canon law and liturgical norms so that women could be formally installed as lectors and acolytes.

"A consolidated practice in the Latin church has confirmed, in fact, that such lay ministries, being based on the sacrament of baptism, can be entrusted to all the faithful who are suitable, whether male or female," the pope wrote in his order changing canon law.

The document, issued "motu proprio" (on his own accord), was published by the Vatican Jan. 11. It changes the wording of Canon 230, paragraph 1. In most dioceses around the world -- and at the Vatican as well -- women and girls have been lectors at Mass and have served at the altar for decades. That service was possible, not as a formally instituted ministry, but under the terms of Canon 230, paragraph 2, which allowed for women or men to carry out the functions "by temporary designation." In a letter published with the document, Pope Francis repeated St. John Paul II's teaching that the Catholic Church "in no way has the faculty to confer priestly ordination on women" since Jesus chose only men as his apostles. But with "nonordained ministries it is possible, and today it seems opportune, to overcome this reservation" of allowing only men to be formally and permanently instituted as lectors and acolytes.

Pope astonished by violence at Capitol

In wake of Capitol attack, leaders urge rejection of divisions that lead to violence

By Kurt Jensen &
Cindy Wooden
Catholic News Service

ROME (CNS) -- Pope Francis said he was "astonished" by the violent breach of the U.S. Capitol, especially because the people of the United States are "so disciplined in democracy."

In an interview with Italy's Canale 5, scheduled for broadcast Jan. 10, the pope was asked about Trump supporters storming the Capitol, leaving five people dead.

Violence, he said, must always be condemned, but it also is true that in even the most "ma-

ture" societies, there are violent minorities, "people taking a path against the community, against democracy, against the common good."

"But thank God this erupted and people could see it well. That way it can be remedied," he said.

"No nation can brag about never having a case of violence -- it happens," he said. "We must understand it, so it is not repeated -- learn from history, right?"

The reaction to the violent invasion of the House and Senate chambers by supporters of President Donald Trump on Jan. 6, intended to disrupt the formal



Pope Francis @Pontifex · 53m

I am praying for the United States of America, shaken by the recent attack on Congress. I pray for those who lost their life. Violence is always self-destructive. I urge everyone to promote a culture of encounter and of care to construct the common good.

Pope Francis tweeted a note encouraging people to strive for the common good.

acceptance of Electoral College ballots, paralleled initial public response to the horror of 9/11. There was a numbing shock followed by anger and grief, and a search for anything that might be a solution.

"The peaceful transition of power is one of the hallmarks

of this great nation," said Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops. "In this troubling moment, we must recommit ourselves to the values and principles of our democracy and come together as one nation under God. I entrust all of us to the heart of the Blessed Virgin Mary. May she guide us in the ways of peace, and obtain for us wisdom and the grace of a true patriotism and love of country."

Reactions from Catholic leaders stressed the need to reject political divisions that turn to violence.

"The violence witnessed in our nation's capital ... serves only to inflame our divisions and pit citizen against citizen at a time we need to be united," Boston Cardinal Sean P. O'Malley said in a Jan. 7 statement. "We reject all forms of violence, including the acts of those who stormed our Capitol. We pray for those who lost their lives and for their loved ones and for the injured. We live in a divided nation and the challenges our nation faces are significant."

The Leadership Conference of Women Religious statement said, "Our hearts ached as we watched these despicable actions that threaten not only to destroy the seat of our government but to rend the bonds that unite us. We commend and thank the members of Congress who courageously continued their service to the nation ... even amid the chaos."

"Regardless of political affiliation, we are united by democracy," said Archbishop Nelson J. Perez of Philadelphia. "Should it devolve into what we

witnessed -- violent disorder and chaos --- the rights we cherish will disappear into the abyss of anarchy."

The reaction from the Ignatian Solidarity Network called the violence "a testament to the ongoing reality of a culture of white supremacy. Attackers were permitted to enter the Capitol building with little resistance from police and security personnel, and one must not look far to see the contrast between this and the way that people of color are treated in our nation every day."

"Today, we have to ask ourselves what's next," wrote Patricia McGuire, president of Trinity Washington University. "To do that, we have to be thoughtful and insightful about what led to this complete breakdown in public order."

"We know some of the issues -- the virulence of white supremacy and racial hatred that courses through our society, the political ideologies that encourage some Americans to believe that others do not belong here, the misguided beliefs about individual rights prevailing over the common good, the political deals that sacrifice integrity to gain personal power," she said. "We have to be honest about the fractures in our nation."

Dubuque Archbishop Michael Jackels encouraged prayer.

He said, "Who was it that said: Be the change you wish to see in the world? And pray, pray, pray for a peaceful transition of government, for the sake of all, and for the healing of our nation, under God, with liberty and justice for all."



CNS photo/Erin Scott, Reuters

A worker installs heavy-duty security fencing around the U.S. Capitol in Washington, D.C. on Jan. 7, one day after a crowd from a nearby rally stormed Capitol Hill.

Jesuit priest will deliver invocation at presidential inauguration

WASHINGTON (CNS) -- Jesuit Father Leo O'Donovan, former president of Georgetown University, will deliver the invocation at the presidential inauguration of Joe Biden on Jan. 20.

The priest, a friend of the Biden family, was the main celebrant at the funeral Mass for Biden's son Beau in 2015 at St. Anthony of Padua Parish in Wilmington, Delaware.

He confirmed with National Catholic Reporter Jan. 6 that he would be delivering the invocation, saying Biden had personally called him and invited him, which he accepted.

Biden will become the second Catholic president of the United States.



Father Leo O'Donovan

National Prayer Vigil for Life will be virtual this year

WASHINGTON (CNS) -- Each year on the night before the annual March for Life, at least 10,000 people have filled the Great Upper Church of the Basilica of the National Shrine of the Immaculate Conception in Washington for the National Prayer Vigil for Life.

This year, due to local restrictions on attendance sizes because of the pandemic, the prayer vigil will be virtual.

Catholics across the country are instead being encouraged to take part in a nationwide prayer vigil from Jan. 28 through Jan. 29, marking the 48th anniversary of the U.S. Supreme Court's 1973 *Roe v. Wade* and *Doe v. Bolton* decisions legalizing abortion.

The vigil will begin with a live broadcast at 8 p.m. EST on Jan. 28 from the basilica. The service can be viewed on EWTN, livestreams from the basilica or from the U.S. Conference of Catholic Bishops.

Pope says Vatican City will aim for net-zero carbon emissions

VATICAN CITY (CNS) -- Pope Francis pledged Vatican City State would achieve net-zero carbon emissions before the year 2050, and he urged everyone in the world to be part of a new culture of care for others and the planet.

"The time has come for a change in direction. Let us not rob the new generations of their hope in a better future," he said in a video message for a global summit.

Pope Francis was one of about 75 leaders who contributed to the Climate Ambition Summit, which was held online Dec. 12. The meeting marked the fifth anniversary of the Paris Agreement on climate change.

During the meeting, the leaders renewed or strengthened investment pledges and commitments to cut greenhouse gas emissions and achieve carbon neutrality. Some 24 leaders announced at the summit their commitment for net-zero emissions, which would be achieving a balance between greenhouse gas emissions produced and greenhouse gas emissions taken out of the atmosphere, for example by switching to "green" energy and sustainable agriculture, increasing energy efficiency and reforestation.

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Eastern Iowa



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Carlisle, Altoona,
Elkhart and
Des Moines



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Council Bluffs,
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Rob Ryan
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WDM, St. Francis
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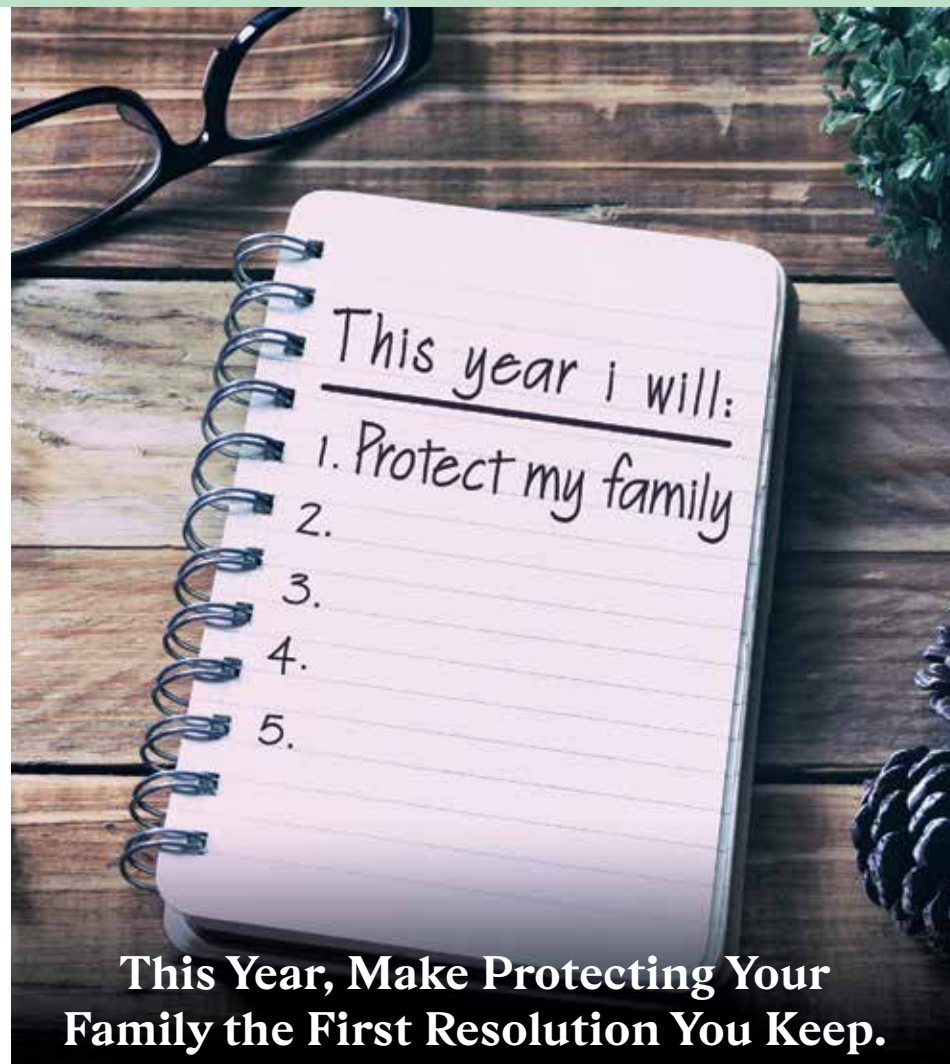
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Neil Pfeifer
General Agent
Northeast Nebraska,
Southwest and
West Central Iowa
402-379-0180
neil.pfeifer@kofc.org



Mike Bormann
General Agent
563-689-6801
michael.bormann@kofc.org

