

The Solemn Ordination and Installation of
The Most Reverend William M. Joensen, Ph.D.
Tenth Bishop of Des Moines



Ordination of St. Augustine by Ambrogio da Fossano

Diocese of Des Moines

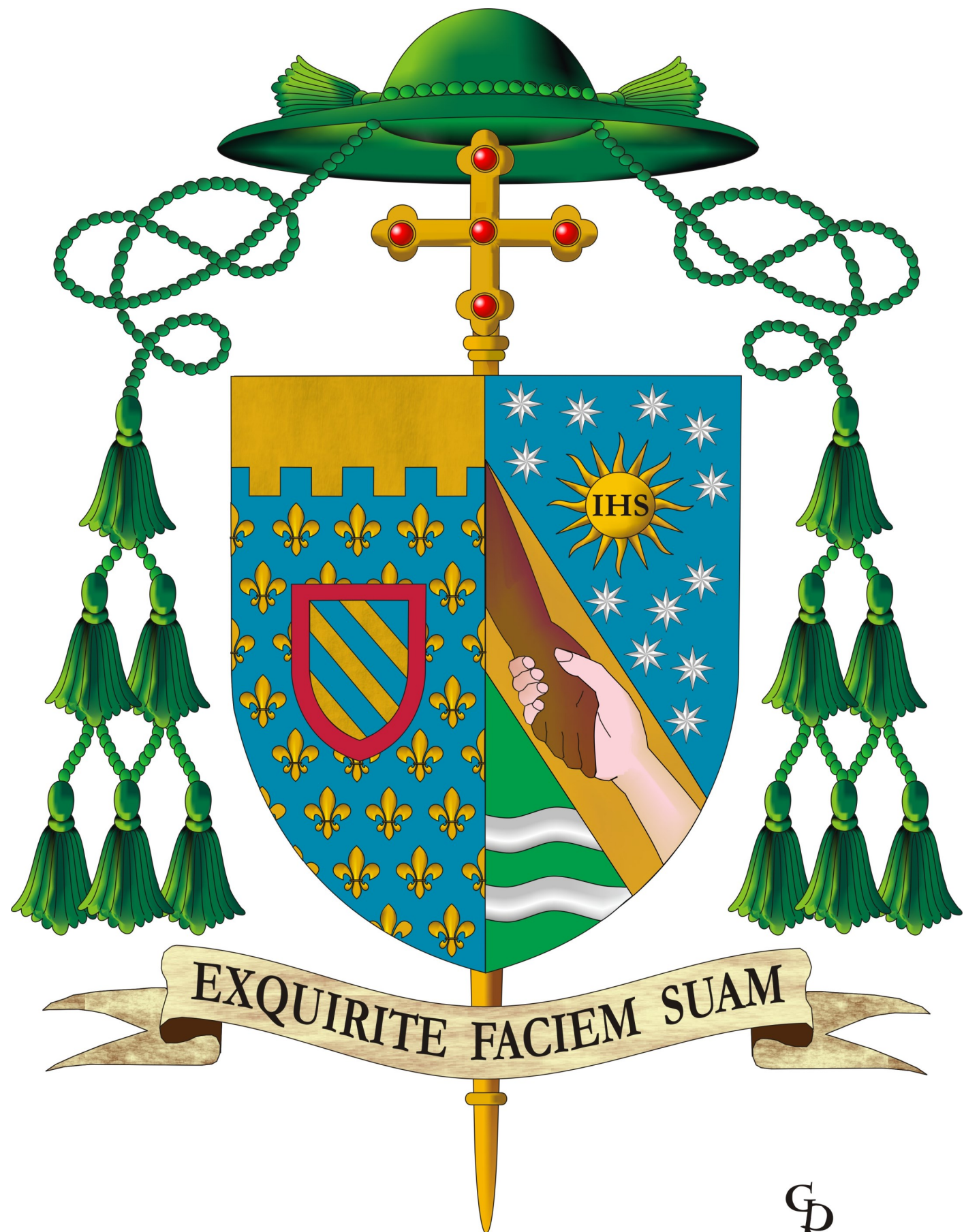
St. Francis of Assisi Catholic Church

West Des Moines Iowa

27 September 2019

Memorial of St. Vincent de Paul





GP VIII MMXIX

Explanation of Bishop William Joensen's coat of arms

The (facing) left side of any episcopal coat of arms is drawn from the (arch)bishop's diocese. The splendid colors and French heritage implicit in the Des Moines diocese's coat of arms are accurately captured in my own emblem.

On the right side, the three segments reflect my intention to express:

- the geographical region of the Des Moines diocese and its natural and spiritual resources;
- the solidarity and charity that disciples of Jesus are to extend to their neighbors of every creed, race, and culture;
- the centrality of Jesus and the mediation of his mother, Mary, who communicate the life and love of God through the sacraments and the Church.

The lower segment with the rich green background evokes the rich natural and agricultural heritage of what our native American forebears called Iowa, the beautiful land.

The wavy lines coursing through the green field suggest the Des Moines and Missouri Rivers that flow through the eastern and western regions of the diocese, as well as other sources of life-giving water that irrigate the land and the vital crops produced by our farmers.

The upper segment with its blue background evokes a heavenly field with the stars both offering respect and tribute to my earthly parents and my spiritual mother.

The twelve stars are reminiscent of the "woman clothed with the sun" who wears a crown of twelve stars (Rev. 12:1), which for persons of Catholic faith is readily identified with Mary, who guides us to our heavenly destiny.

Of course, Mary's whole mission and purpose in life is to bear her Son to us. Mary gives flesh to Jesus; Jesus gives us his flesh and blood in the Eucharist. The radiant IHS solar image has a longstanding tradition in the Church that points us to the Lord who communicates his resurrected life to us through his saving sacrifice on the Cross. The sun/Son is the source and goal of our own lives.

The middle diagonal segment is more textured and lends itself to multiple levels of meaning which remain open to those who ponder it.

The clasping hands point to the Parable of the Good Samaritan, who does not hesitate to tender compassion and healing to the afflicted, vulnerable fellow he encounters on the way of life.

The Good Samaritan is the hand of Christ outstretched to his neighbor, who does not hesitate to receive the grace and blessing offered by someone the world regards as "foreign." Those who come from beyond our communities can be God's means of drawing us from the depths of our affluence, our self-absorption, our preoccupation with material, worldly cares.

The distinct skin tones of the two who embrace is both a reflection and a prophetic call to each of us to transcend racial, ethnic, and religious differences, and to collaborate with God to create a civilization of love where all are truly neighbors.

The episcopal motto, "Exquirite Faciem Suam," is taken from Psalm 27:8, "Seek His Face." The comprehensive message of my coat of arms is that we are all called to draw from the font of Spirit and grace that God has given us, through baptism, Eucharist, and our communion with one another, to seek—and to find—the face of Jesus Christ, our Lord, Savior, and lover of humanity.

Introductory Rites / Ritos Iniciales

MINISTERS OF THE LITURGY | MINISTROS DE LA LITURGIA

THE MOST REVEREND WILLIAM M. JOENSEN, PHD.

10TH BISHOP OF DES MOINES

Prelude

O Love

Opening Hymn

All Creatures of Our God and King

All Stand for the opening hymn

Todos de pie para el Canto de Entrada



1. All crea - tures of our God and King, Lift
 2. Great rush - ing winds who are so strong, You
 3. Swift flow - ing wa - ter, pure and clear, Make
 4. Dear moth - er earth, who day by day Un -
 5. All you with mer - cy in your heart, For -
 6. And e - ven you, most gen - tle death, Wait -
 7. Let all things their Cre - a - tor bless, And



1. up your voic - es, let us sing: Al - le - lu - ia! Al - le -
 2. clouds a - bove that sail a - long, O praise him! Al - le -
 3. mu - sic for your Lord to hear, Al - le - lu - ia! Al - le -
 4. folds your bless - ings on our way, O praise him! Al - le -
 5. giv - ing oth - ers, take your part, O sing now! Al - le -
 6. ing to hush our fi - nal breath, O praise him! Al - le -
 7. wor - ship him in hum - ble - ness, O praise him! Al - le -



1. lu - ia! Bright burn - ing sun with gold - en beams, Soft
 2. lu - ia! Fair ri - sing morn, with praise re - joice, Stars
 3. lu - ia! Fire so in - tense and fierce - ly bright, Who
 4. lu - ia! All flow'rs and fruits that in you grow, Let
 5. lu - ia! All you that pain and sor - row bear, Praise
 6. lu - ia! You lead back home the child of God, For
 7. lu - ia! Praise God the Fa - ther, praise the Son, And



1. sil - ver moon that gent - ly gleams,
 2. night - ly shin - ing, find a voice,
 3. gives to us both warmth and light,
 4. them his glo - ry al - so show:
 5. God and cast on him your care:
 6. Christ our Lord that way has trod:
 7. praise the Spir - it, Three in One:



O praise him! O praise him! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Text: LM with additions; St. Francis of Assisi, 1182-1226; *Laudato sia Dio mio Signore*;
 tr. by William H. Draper, 1855-1933, alt. Music: *Auserlesene Catholische Geistliche Kirchengesänge*, Cologne, 1623.
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Principal Consecrator

The Most Rev. Michael O. Jackels, STD

Co-Consecrators

Metropolitan Archbishop of Dubuque
 The Most Reverend Thomas R. Zinkula, DD
 Bishop of Davenport
 The Most Reverend R. Walker Nickless, DD
 Bishop of Sioux City

Deacons

Rev. Mr. James Obradovich
 Rev. Mr. Bob McClellan

Lectors

Ms. Araceli Calderon
 Mr. Thomas J. Joensen

Acolytes

Seminarians of the Diocese of Des Moines

Master of Ceremonies

Rev. Trevor Chicoine, STL

Assistant Masters of Ceremony

Rev. P.J. McManus, STL
 Rev. Thomas Dooley
 Rev. Christopher Reising
 Rev. Mark McGeary
 Rev. James Downey

Director of Music

Dr. Aimee Beckmann-Collier, DMA

Organist

Ms. Marjorie Ann Fehn

Cantors

Debbie Rohrer, Lauren Carroll, Ryan Besser

Choir

Parishioners and Friends from over 30
 parishes of the diocese

Liturgy Preparation

Rev. Trevor Chicoine, Diocese of Des Moines Office of Worship
 Ms. Sandy Riesberg, Diocese of Des Moines Office of Worship
 Rev. Timothy Fitzgerald, Ss. John & Paul Parish, Altoona
 Mr. Kyle Lechtenberg, Our Lady's Immaculate Heart Parish, Ankeny
 Mayra Moriel de Banuelos, Spanish translation

*Special thanks to the staff and parishioners of St. Francis of Assisi Catholic Church
 for their kind assistance and hospitality in hosting the Episcopal Ordination of Bishop Joensen.*

Everyone is cordially invited to a reception immediately following the liturgy at the Ron Pearson Center at 5820 Westown Parkway, West Des Moines.

Todos están cordialmente invitados a una recepción inmediatamente después de la liturgia en el Ron Pearson Center 5820 Westown Parkway, West Des Moines.

Recessional Hymn

Himno de Salida

Lord, You Give the Great Commission

1. Lord, you give the great com - mis - sion: "Heal the sick and preach the word."
 2. Lord, you call us to your ser - vice: "In my name bap - tize and teach."
 3. Lord, you make the com - mon ho - ly: "This my bod - y, this my blood."
 4. Lord, you show us love's true meas - ure: "Fa - ther, what they do, for - give."
 5. Lord you bless with words as - sur - ing: "I am with you to the end."

Choir
 Lest the Church neg - lect its mis - sion, And the Gos - pel go un - heard,
 That the world may trust your pro - mise, Life a - bun - dant meant for each,
 Let us all, for earth's true glo - ry, Dai - ly lift life heav - en - ward,
 Yet we hoard as pri - vate treas - ure All that you so free - ly give.
 Faith and hope and love re - stor - ing, May we serve as you in - tend,

Choir
 Help us wit - ness to your pur - pose With re - newed in - teg - ri - ty;
 Give us all new fer - vor, draw us Clos - er in com - mun - i - ty;
 Ask - ing that the world a - round us Share your chil - dren's lib - er - ty;
 May your care and mer - cy lead us To a just so - ci - e - ty;
 And, a - mid the cares that claim us, Hold in mind e - ter - ni - ty;

With the Spir - it's gifts em - power us For the work of min - is - try.

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 Music: HYMN TO JOY; Ludwig van Beethoven, 1770-1827; adapt.
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Greeting

Bishop Pates

Saludo

Penitential Act

Acto Penitencial

Archbishop Jackels
 Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Arzobispo Jackels:
 Hermanos: para celebrar dignamente estos sagrados misterios, reconozcamos nuestros pecados.

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I asked blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Yo confieso ante Dios todopoderoso y ante ustedes, hermanos, que he pecado mucho de pensamiento, palabra, obra y omisión. Por mi culpa, por mi culpa, por mi gran culpa. Por eso ruego a santa María, siempre Virgen, a los ángeles, a los santos y a ustedes, hermanos, que intercedan por mí ante Dios, nuestro Señor.

Archbishop Jackels
 May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

Arzobispo Jackels:
 Dios todopoderoso tenga misericordia de nosotros, perdone nuestros pecados y nos lleve a la vida eterna.

All: Amen

Todos: Amen

Cantor: Lord, have mer - cy. Assembly: Lord, have mer - cy.
 Cantor: Christ, have mer - cy. Assembly: Christ, have mer - cy.
 Cantor: Lord, have mer - cy. Assembly: Lord, have mer - cy.

Music: A Community Mass, Richard Proulx, © 1971, 1977, GIA Publications, Inc.
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The liturgy begins with the Metropolitan Archbishop of Dubuque, Michael O. Jackels, as celebrant. Archbishop Jackels will ordain Bishop-Elect Joensen for service to the Church of Des Moines.

La liturgia comienza con el Arzobispo Metropolitano de Dubuque, Michael O. Jackels como celebrante. El Arzobispo Jackels ordenara al Obispo Electo Joensen para el servicio de la Iglesia de Des Moines.

Gloria / Gloria

Community Mass

The Glory to God is a hymn of praise and petition to God, beginning with the words the angels sang to the shepherds on the night Christ was born.

El Gloria a Dios es un himno de alabanza y petición a Dios. Es un canto angelical, comenzando con las palabras que los ángeles cantaron a los pastores la noche en que Cristo nació.

Glo - ry to God in the high - est, and on
earth peace to peo-ple of good will. We praise you, we
bless you, we a - dore you, we glo - ri - fy you, we
give you thanks for your great glo - ry.

choir only

Lord God, heav'nly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.

For you a-lone are the Ho-ly One, you a -
lone are the Lord, you a-lone are the Most High, Je - sus
Christ, with the Ho - ly Spir - it, in the glo - ry of God the
Fa - ther. A - men, a - men.

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Concluding Rite / Rito de Conclusión

Final Blessing

Bishop: O God, who care for your people with gentleness and rule them in love, endow with the Spirit of wisdom those to whom you have handed on authority to govern, that from the flourishing of a holy flock may come eternal joys for its shepherds.

All: Amen.

Bishop: As in your majestic power you allot the number of our days and the measure of our years, look favorably upon our humble service and confer on our time the abundance of your peace.

All: Amen.

Bishop: Give a happy outcome to the tasks that through your grace you have laid upon me, whom you have raised to the rank of Bishop; make me pleasing to you in the fulfillment of my duties, and so guide the hearts of people and pastor, that the obedience of the flock may never fail the shepherd nor the care of the shepherd be lacking for the flock.

All: Amen.

Bishop: And may Almighty God bless all you who are gathered here, + the Father, + and the Son + and the Holy Spirit.

All: Amen.

Dismissal

Deacon: Go and announce the Gospel of the Lord.

All: Thanks be to God.

Bendición

Obispo: Dios Nuestro, que con tu perdon renuevas a tu pueblo y con tu amor lo gobiernas, concede que el Espiritu de sabiduria abunde en quienes han recibido la misión de gobernar tu Iglesia, para que el bien de las ovejas sirva de gozo eterno a los pastores.

Todos: Amen.

Obispo: Tu que con tu poder dispones el numero de nuestros dias y el curso de los tiempos, mira benévolo nuestro humilde servicio y concede tu paz a nuestros días.

Todos: Amen

Obispo: Bendice el ministerio que hemos recibido por tu gracia, y pues me has elevado al Orden episcopal, hazme grato a ti por mis buenas obras; y que el Corazon del pueblo y del Obispo tenga un mismo querer, para que no falte al pastor la obediencia de su rebaño, ni al rebaño el cuidado de su pastor.

Todos: Amen

Obispo: Y que Dios todo poderoso los bendiga a ustedes, los aqui presentes, +Padre, +Hijo, +y el Espíritu Santo.

Todos: Amen

Despedida

Diácono: Ir y anunciar el Evangelio del Señor.

Todos: Demos Gracias a Dios

At the conclusion of this ordination liturgy, the Church proposes a special blessing upon the relationship which the newly ordained Bishop, his clergy and his people now take up.

Al término de esta liturgia de ordenación, la Iglesia propone una bendición especial sobre la relación que el obispo recién ordenado, su clero y su pueblo tienen ahora en cuenta.

After the Apostolic Blessing the new Bishop addresses the assembly.

Después de la bendición apostólica, el nuevo obispo se dirige a la asamblea.

All are seated.

Todos están sentados

Bishop Joensen's Address



Collect



Oración Colecta

The Collect sets out the main focus of the liturgy.

La Oración de la Colecta se enfoca en la liturgia.

Reading

Ezekiel 47: 1-12

Lectura

A reading from the Prophet Ezekiel

Then the angel brought me back to the entrance of the temple, and there I saw water flowing out from under the threshold of the temple toward the east, for the front of the temple faced east. The water flowed out toward the right side of the temple to the south of the altar. He brought me by way of the north gate and around the outside to the outer gate facing east; there I saw water trickling from the southern side. When he continued eastward with a measuring cord in his hand, he measured off a thousand cubits and had me wade through the water; it was ankle-deep. He measured off another thousand cubits and once more had me wade through the water; it was up to the knees. He measured another thousand cubits and had me wade through the water; it was up to my waist. Once more he measured off a thousand cubits. Now it was a river I could not wade across. The water had risen so high, I would have to swim—a river that was impassable. Then he asked me, “Do you see this, son of man?” He brought me to the bank of the river and had me sit down. As I was returning, I saw along the bank of the river a great many trees on each side. He said to me, “This water flows out into the eastern district, runs down into the Arabah and empties into the polluted waters of the sea to freshen them. Wherever it flows, the river teems with every kind of living creature; fish will abound. Where these waters flow they refresh; everything lives where the river goes. Fishermen will stand along its shore from En-ge-di to En-eglaim; it will become a place for drying nets, and it will abound with as many kinds of fish as the Great Sea. Its marshes and swamps shall not be made fresh, but will be left for salt. Along each bank of the river every kind of fruit tree will grow; their leaves will not wither, nor will their fruit fail. Every month they will bear fresh fruit because the waters of the river flow out from the sanctuary. Their fruit is used for food, and their leaves for healing.”

The word of the Lord.
Thanks be to God.

God now speaks to us about the ways in which he wants to be present to us and the ways he wants us to be present to him and to each other.

Following the reading, we observe a moment of silence.

Prayer after Communion

Oración después de la Comunión

After the distribution of communion all observe a moment of silent prayer.

Después de la distribución de la comunión todos observan un momento de oración en silencio.

Following the prayer after Communion, the congregation joins in a traditional song of praise as the Bishop blesses the assembly.

Después de la Oración Después de la Comunión, la congregación se une a un canto tradicional de alabanza mientras el Obispo bendice a la asamblea.

Apostolic Blessing

God, We Praise You

Te Deum laudamus
Christopher Idle

NETTLETON
John Wyeth's *Repository of Sacred Music*, 1813



1. God, we praise you! God, we bless you! God, we name you
2. True a - pos - tles, faith - ful proph - ets, Saints who set their
3. Je - sus Christ, the King of glo - ry, Ev - er - last - ing
4. Christ, at God's right hand vic - to - rious, You will judge the



1. sov - 'reign Lord! Might - y King whom an - gels wor - ship, Fa - ther,
2. world a - blaze, Mar - tyrs, once un - known, un - heed - ed, Join one
3. Son of God, Hum - ble was your vir - gin moth - er, Hard the
4. world you made; Lord, in mer - cy help your serv - ants For whose



1. by your church a - dored: All cre - a - tion shows your
2. grow - in song of praise, While your church on earth con -
3. lone - ly path you trod: By your cross is sin de -
4. free - dom you have paid: Raise us up from dust to



1. glo - ry, Heav'n and earth draw near your throne, Sing - ing
2. fess - es One ma - jes - tic Trin - i - ty: Fa - ther,
3. feat - ed, Hell con - front - ed face to face, Heav - en
4. glo - ry, Guard us from all sin to - day; King en -



1. "Ho - ly, ho - ly, ho - ly Lord of hosts and God a - lone!"
2. Son, and Ho - ly Spir - it, God, our hope e - ter - nal - ly.
3. o - pened to be - liev - ers, Sin - ners jus - ti - fied by grace.
4. throned a - bove all prais - es, Save your peo - ple, God, we pray.

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Matt Maher

Verses



1. With one voice the an - gels sing songs that make cre -
 2. God the Fa - ther, El - o - him, voice of thun - der,
 3. God of Cov - e - nant, di - vine, lead us to the
 4. Keep - er of the sac - ri - fice man - i - fest in
 5. Now sal - va - tion has come in the New Je -

1. a - tion ring. Proph - ets hear and call us to
 2. spir - it, wind: breathe on me your ver - y life;
 3. end of time, be - yond sor - row, be - yond fear,
 4. Je - sus Christ, born to die and wake the dead,
 5. ru - sa - lem. Danc - ers dance and sing - ers roar; pro -

1. live in spir - it and in truth.
 2. grace will make the dark - ness bright.
 3. be - yond pride and earth - en tears.
 4. as we hun - ger keep us fed.
 5. claim - ing Je - sus Christ is Lord!

Refrain

Word of God, en - throned, dwell in us for - ev - er - more.
 Love has come to show the way. Hal - le - lu -
 jah, peace be with us. Love has come to show the way.

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Lectura del Profeta Ezequiel

El me llevó a la entrada del Templo y vi que brotaba agua de debajo del dintel de la Casa: corría hacia el oriente igual como la Casa que daba al oriente. El agua brotaba del lado sur del altar.

Me hizo salir por el pórtico norte y que diera la vuelta por el exterior hasta el pórtico este: el agua corría ahora a mi derecha. El hombre se alejó al oriente. Midió mil codos con la vara que sostenía en la mano, luego me dijo que atravesara el arroyuelo: el agua me llegaba apenas a los tobillos. Midió luego mil codos y me dijo que atravesara el arroyo; el agua me llegaba a las rodillas. Midió otra vez mil codos y me dijo que atravesara el estero: el agua me llegaba a la cintura. Midió todavía mil codos: esa vez no pude atravesar el torrente; las aguas habían subido, se habían convertido en un río que no se podía atravesar a pie sino nadando.

Me dijo entonces: "¿Has visto, hijo de hombre?" Después de eso me hizo pasear por la orilla. Cuando regreso al torrente, veo que hay en la orilla muchos árboles, a ambos lados del torrente. Me dijo: "Esa agua corre hacia la región este, descende hacia la Arabá y desemboca en el mar Muerto para que sus aguas queden sanas. Todo ser viviente, todo lo que se mueva por donde pase el torrente se llenará de vida; la pesca será allí muy abundante. Bastará con que lleguen sus aguas para que haya salud y vida por donde ellas pasen. Los pescadores se instalarán en sus orillas desde En-Guedi hasta En-Elayim: allí echarán sus redes. Los pescados serán muy numerosos, de las mismas especies que hay en el Gran Mar. Los pantanos y lagunas, en cambio, serán insalubres; quedarán como salinas. En las márgenes del torrente, desde principio a fin, crecerán toda clase de árboles frutales; su follaje no se secará, tendrán frutas en cualquier estación: Producirán todos los meses gracias a esa agua que viene del santuario. La gente se alimentará con sus frutas y sus hojas les servirán de remedio.

Palabra de Dios.
Te alabamos, Señor.

Dios nos habla y nos dice de que modo El quiere hacerse presente ante nosotros así como la manera como quiere que nosotros nos hagamos presente ante El y ante los demás.

Siguiendo la lectura, observamos un momento de silencio.

Because the psalm is an integral part of the Liturgy of the Word, it is led from the ambo, the place from which the readings are proclaimed.

Porque el salmo es una parte integral de la Liturgia de la Palabra, se conduce desde el ambón; el mismo lugar donde se proclaman las lecturas.

Responsorial
Psalm

Psalm 100

Salmo
Responsorial

Ricky Manalo, CSP

You are my friends, says the Lord, u - ste - des son mis a -
mi-gos, — if you do what I — com-mand you, — si
ha - cen lo que yo les man - do. —

Commissioned by the Diocese of Des Moines, Iowa, on the occasion of the ordination of Bishop William Joensen on September 27, 2019. The English translation of the psalm verses from the Lectionary for Mass © 1969, 1981, 1997. International Committee on English in the Liturgy, Inc. (ICEL). All right reserved. Used with permission. Letra en inglés, Ricky Manalo, CSP, n. 1965, © 2019. Español G1970, Comisión Episcopal Española de Liturgia. Derechos reservados. Con las debidas licencias. Music: © 2019 by Ricky Manalo, CSP. All rights reserved. Used with permission.



Communion Song

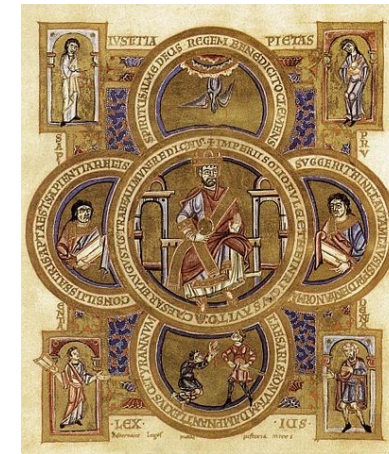
Cantos de Comunión

Amen. El Cuerpo de Cristo

John Schiavone

Refrain: All
Biling. A - mén. El Cuer - po de Cris-to. A -
English A - men. The Bod - y of Christ. A -
Español A - mén. El Cuer - po de Cris-to. A -
mén. La San - gre del Se - ñor. Eat - ing your bod - y,
men. The Blood of the Lord. Eat - ing your bod - y,
mén. La San - gre del Se - ñor. Tu cuer - po co - me - mos, tu
drink - ing your blood, we be - come what we re - ceive. A -
drink - ing your blood, we be - come what we re - ceive. A -
san - gre be - be - mos, Sa - cra - men - to de tu a - mor. A -
mén. A - mén.
men. A - men.
mén. A - mén.

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Normas para la Recepción de la Sagrada Eucaristía

Para los Católicos
Como católicos, participamos plenamente en la celebración de la Eucaristía cuando recibimos la Sagrada Comunión. Se nos anima a recibirla frecuentemente y con devoción. Para estar debidamente preparados para recibir la Comunión, los fieles no deben haber cometido pecado grave y deben haber ayunado una hora antes de comulgar. Una persona que es consciente del pecado grave no debe recibir el Cuerpo y la Sangre del Señor sin confesión sacramental previa, excepto por una razón grave donde no hay oportunidad de confesión. En este caso, la persona debe ser consciente de la obligación de hacer un acto de contrición perfecta, incluida la intención de confesarse lo antes posible (canon 916). Se anima a todos a recibir frecuentemente el Sacramento de la Penitencia.

Para nuestros compañeros cristianos
Damos la bienvenida a nuestros hermanos cristianos como hermanos y hermanas a esta celebración de la Eucaristía. Oramos para que nuestro bautismo común y la acción del Espíritu Santo nos unan unos a otros en esta Eucaristía y que comiencen a disiparse las lamentables divisiones que nos separan. Siguiendo la oración del Cristo por nosotros, "para que todos sean uno" (Jn 17, 21). Oramos para que estas divisiones disminuyan y finalmente desaparezcan.

Los católicos creemos que la celebración de la Eucaristía es una señal de unidad en la fe, la vida y el culto. A los miembros de aquellas iglesias con las que aún no estamos plenamente unidos normalmente no se les invita a recibir la Sagrada Comunión. El intercambio eucarístico en circunstancias excepcionales por otros cristianos requiere el permiso de acuerdo con las directrices del obispo diocesano y las disposiciones del derecho canónico (canon 844, n.o 4). Pedimos a los miembros de las Iglesias Ortodoxas, a la Iglesia Asiria de Oriente y a la Iglesia Católica Nacional Polaca respetar la disciplina de sus propias Iglesias. Según la disciplina católica romana, el Código de Derecho Canónico no se opone a la recepción de la Comunión por parte de los cristianos de estas Iglesias (canon 844, n.o 3).

Para aquellos que no reciben la Santa Comunión

Se alienta a todos los que no reciben la Santa Comunión a expresar en sus corazones un deseo de unidad orante con el Señor Jesús y unos con otros.

Para los no cristianos

También damos la bienvenida a esta celebración a aquellos que no comparten nuestra fe en Jesucristo. Aunque no podemos admitirlos en la Santa Comunión, les pedimos que ofrezcan sus oraciones por la paz y la unidad de la familia humana

Aprobado en noviembre de 1996, Conferencia de Obispos Católicos de los Estados Unidos

**Guidelines for Reception
of Holy Communion**

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family

Approved Nov. 1996, United States Conference of Catholic Bishops

Invitation to Communion

Invitación a la Comunión

Communion Song

Bread of Life

Cantos de Comunión

Bobby Fisher

1. Bread of life and cup of hope, we come as gift to
2. Lov-ing Lord, Cre - a - tor God, o - pen our eyes to
3. Liv - ing Word, O Son of God, your love shows us the

1. you. Change our hearts; fill us with peace. Trans-form our
2. see the good that lives in each of us, that called the
3. way that we may live in har - mo - ny, and from you

1. lives a - new. O - pen our eyes so that we might see
2. world to be. And when we fail to see the good,
3. nev - er stray. Wipe all op - pres - sion from our midst;

1. your pres - ence in one an - oth - er. Your life, poured out in
2. when friend - ships fal - ter and crum - ble, give us the cour - age
3. give us a love for all peo - ple. Your song of jus - tice

(Fine) 4

1. love to - day, u - nites us all in you.
2. to for - give that we may live in peace.
3. sing in us, to live for peace to - day.

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Reading

1 Corintios 1: 26-31

Lectura

**A reading from the First Letter
of Saint Paul to the Corinthians**

Consider your own calling, brothers and sisters. Not many of you were wise by human standards, not many were powerful, not many were of noble birth. Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong, and God chose the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something, so that no human being might boast before God. It is due to him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption, so that, as it is written, Whoever boasts, should boast in the Lord.

The word of the Lord.
Thanks be to God.

**Lectura de la Primera Carta del
Apostol San Pablo a los Corintios**

Fijense, hermanos, en ustedes, los elegidos de Dios: ¿cuántos de ustedes tienen el saber humano o son de familias nobles e influyentes? Dios ha elegido lo que el mundo considera necio para avergonzar a los sabios, y ha tomado lo que es débil en este mundo para confundir lo que es fuerte. Dios ha elegido lo que es común y despreciado en este mundo, lo que es nada, para reducir a la nada lo que es. Y así ningún mortal podrá alabarse a sí mismo ante Dios. Por gracia de Dios ustedes están en Cristo Jesús. El ha pasado a ser sabiduría nuestra venida de Dios, y nuestro mérito y santidad, y el precio de nuestra libertad. Así está escrito: El que se gloríe, que se gloríe en el Señor.

Palabra de Dios.
Te alabamos, Señor.

All Stand

De pie

The Gospel reading is the climax of the Liturgy of the Word. "Christ, present in his own word, proclaims the Gospel."

-General Instruction of the Roman Missal, 29

La lectura del Evangelio es la culminación de La Liturgia de la Palabra. "Cristo, presente en su propia palabra, proclama el Evangelio".

-Instrucción General del Misal Romano, 29

Gospel Festival Alleluia Acclamation del Evangelio Acclamation

Refrain James Chepponis



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Gospel Matthew 9:35-38 Evangelio

A reading from the holy Gospel according to Matthew

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

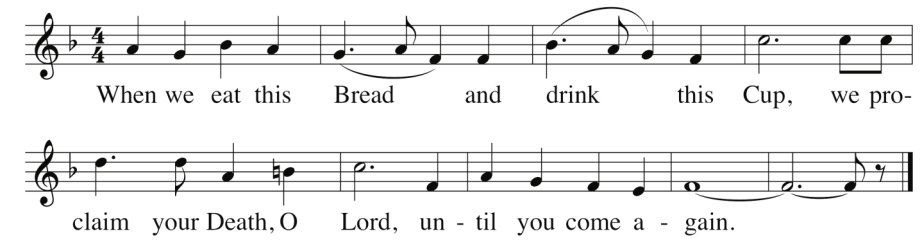
Lectura del santo Evangelio según San Mateo

Jesús recorría todas las ciudades y pueblos; enseñaba en sus sinagogas, proclamaba la Buena Nueva del Reino y curaba todas las dolencias y enfermedades. Al contemplar aquel gran gentío, Jesús sintió compasión, porque estaban decaídos y desanimados, como ovejas sin pastor. Y dijo a sus discípulos: La cosecha es abundante, pero los trabajadores son pocos. Rueguen, pues, al dueño de la cosecha que envíe trabajadores a recoger su cosecha.

Palabra del Señor.
Gloria a ti, Señor Jesus.

Memorial Acclamation Acclamación del Misterio de Fe

A Community Mass



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Amen A Community Mass Amén



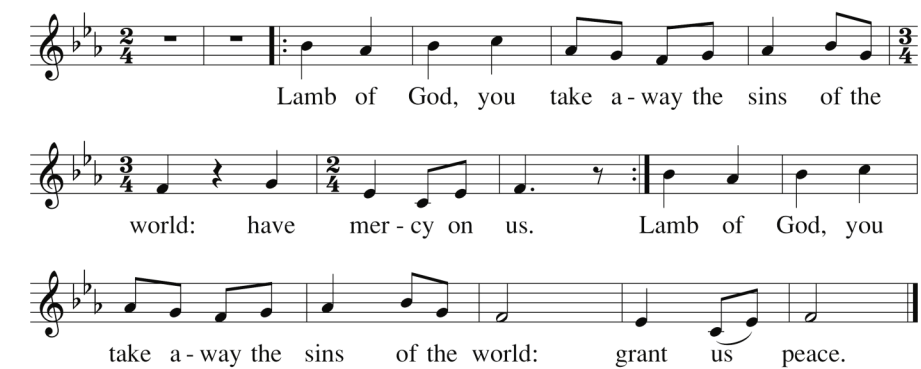
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Communion Rite Rito de la Comunión

The Lord's Prayer Oración del Señor

Sign of Peace Saludo de Paz

Breaking of the Bread A Community Mass Fracción del Pan



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The preface dialogue marks the beginning of the Eucharistic Prayer, the central part of the Mass.

El diálogo del prefacio marca el comienzo de la Oración Eucarística, la parte central de la Misa

Prayer over the offerings

Oración por las ofrendas

Eucharistic Prayer

Plegaria Eucarística

A Community Mass

Holy **Santo**

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

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Rite of Ordination / Rito de Ordenación

Hymn

Himno

Veni Creator Spiritus (Chant, Mode VII)
 Text: Rabanus Maurus (776-856)

Come Holy Spirit, creator,
 come
 from your bright heavenly
 throne,
 come take possession of our
 souls
 and make them all your own

Ven Espíritu creador;
 visita las almas de tus fieles.
 Llena de la divina gracia los
 corazones
 que Tú mismo has creado.

Veni, Creator Spiritus,
 Mentis tuorum visita,
 Imple superna gratia,
 Quae tu creasti pectora.

You Who are called Paraclete
 blest gift of God above,
 the living spring, the living fire,
 sweet unction and true love.

Tú eres nuestro consuelo,
 don de Dios altísimo,
 fuente viva, fuego,
 caridad y espiritual unción.

Qui diceris Paracletus,
 Altissimi donum Dei,
 Fons vivus, ignis, caritas,
 Et spiritalis unctio.

You Who are sevenfold in your
 grace,
 finger of God's right hand;
 his promise, teaching little ones
 to speak and understand.

Tú derramas sobre nosotros los
 siete dones;
 Tú el dedo de la mano de Dios,
 Tú el prometido del Padre,
 pones en nuestros labios los
 tesoros de tu palabra.

Tu septiformis munere,
 Digitus paternae dexterae,
 Tu rite promissum Patris,
 Sermone ditans guttura.

O guide our minds with your
 blest light,
 with love our hearts inflame;
 and with strength, which never
 decays,
 confirm our mortal frame.

Enciende con tu luz nuestros
 sentidos,
 infunde tu amor en nuestros
 corazones
 y con tu perpetuo auxilio,
 fortalece nuestra frágil carne.

Accende lumen sensibus,
 Infunde amorem cordibus,
 Infirma nostri corporis
 Virtute firmans perpeti.

Far from us drive our deadly
 foe;
 true peace unto us bring;
 and through all perils, lead us
 safe
 beneath your sacred wing.

Aleja de nosotros al enemigo,
 danos pronto tu paz,
 siendo Tú mismo nuestro guía
 y puestos bajo tu dirección
 evitaremos todo lo que es
 nocivo.

Hostem repellas longius
 Pacemque dones protinus:
 Ductore sic te praevio,
 Vitemus omne noxium.

Through You may we the
 Father know;
 through You the eternal Son,
 and You the Spirit of them
 both,
 thrice-blessed Three in One.

Por Ti conozcamos al Padre
 y también al Hijo y que en Ti,
 que eres el Espíritu de ambos,
 creamos en todo tiempo.

Per te sciamus da Patrem
 Noscamus atque Filium,
 Teque utriusque Spiritum
 Credamus omni tempore.

All glory to the Father be,
 with his co-equal Son:
 the same to You great
 Paraclete,
 While endless ages run.

Gloria a Dios Padre
 y al Hijo que resucitó de entre
 los muertos,
 y al Espíritu Consolador,
 por los siglos infinitos.

Deo Patri sit gloria,
 Et Filio, que a mortuis
 Surrexit, ac Paraclito,
 In saeculorum saecula.

Amen.

The Rite of the Ordination of a Bishop — dating back to the 10th Century — calls for the Rite to begin with the singing of the ancient hymn *Veni Creator Spiritus*.

El Rito de la Ordenación de un Obispo — que se remonta al siglo X — exige que el Rito comience con el canto del antiguo himno *Veni Creator Spiritus*.

ELECTION OF THE CANDIDATE |
ELECCIÓN DEL CANDIDATO

Fr. Michael Amadeo, on behalf of the priests of the Diocese, formally asks Archbishop Jackels to ordain Fr. William M. Joensen as bishop for the Diocese of Des Moines.

Because no priest may be ordained bishop without the permission of the Holy Father, Archbishop Jackels asks that the letter of appointment from Pope Francis be read to the congregation. Pope Francis' personal representative to the United States, Archbishop Christophe Pierre, reads the letter.

The letter is then shown to the Diocesan College of Consulters, a group of priests who assist the Bishop in the canonical administration of the Diocese. They certify the authenticity of the papal appointment. The letter is then shown to the congregation.

El P. Michael Amadeo, en nombre de los sacerdotes de la Diócesis, pide formalmente al Arzobispo Jackels que ordene al P. William M. Joensen como obispo de la Diócesis de Des Moines.

Debido a que ningún sacerdote puede ser ordenado obispo sin el permiso del Santo Padre, el Arzobispo Jackels pide que la carta de nombramiento del Papa Francisco sea leída a la congregación. El representante personal del Papa Francisco ante los Estados Unidos, el Arzobispo Christophe Pierre, lee la carta.

La carta se muestra entonces al Colegio Diocesano de Consultadores, un grupo de sacerdotes que ayudan al Obispo en la administración canónica de la Diócesis. Certifican la autenticidad de la cita papal. La carta se muestra a la congregación.

Liturgy of the Eucharist /
Liturgia Eucarística

Preparation of the Gifts and Altar
Preparación de las ofrendas y el Altar

Song

You Gather in the Outcast

Canto

Scot Crandal



1. You gath - er in the out - cast, The wretch - ed and the sore.
2. You dwell a - mong the low - ly, The poor and those who mourn.
3. You shoul - der all the bur - dened, The fall - en and the lost.
4. You wel - come all the hun - gry, The thirst - y and the weak,



1. From ev - ery street and cit - y, From ev - ery home we pour.
2. To you we bring the suf - f'ring, To you we bring the torn.
3. For you, none is nev - er heav - y, For you, no bar the cost.
4. In you we find all full - ness, In you is what we seek.



1. You lay your hands up - on us, You heal the wound - ed soul,
2. You meet us with com - pas - sion, You mend the hurt we bring,
3. Your care is nev - er wear - ied, Your love is nev - er still,
4. You lay the feast be - fore us, You bid us come and eat,



1. You raise the crushed, dis - heart - ened, You make the bro - ken whole.
2. You give us hope and har - bor, You make the sad heart sing.
3. Your watch for us un - sleep - ing, Un - wav - er - ing your will.
4. But, oh, be - fore you serve us, You kneel and wash our feet.

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The altar is prepared for the liturgy of the Eucharist. The gifts of bread and wine are brought forward.

El altar se prepara para la liturgia de la Eucaristía. Las ofrendas de pan y vino se traen al frente.



The Archbishop invests the newly ordained Bishop with the principal symbols of his office: the ring, the miter, and the crosier.

El Arzobispo inviste ahora al Obispo recién ordenado con los símbolos principales de su oficio: el anillo, la mitra y el báculo

The Archbishop invites the newly ordained Bishop to occupy the presider's chair and serve as principal celebrant of this liturgy.

El Arzobispo invita al Obispo recién ordenado a ocupar la silla del celebrante y a servir ahora como celebrante principal de esta liturgia.

All of the Bishops present exchange the Kiss of Peace with Bishop Joensen, welcoming him to the Apostolic community.

Todos los Obispos presentes intercambian el Saludo de la Paz con el Obispo Joensen, dándole la bienvenida a la comunidad Apostólica.

INVESTURE WITH THE RING, MITER, AND CROSIER
INVESTIDURA CON EL ANILLO, MITRA, Y EL BACULO

SEATING OF THE NEWLY ORDAINED BISHOP
EL OBISPO RECIEN ORDENADO TOMA SU LUGAR

KISS OF PEACE

ABRAZO DE LA PAZ

Song

Canto

Refrain: All

*U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi
est, De - us i - bi est.

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ACCLAMATION OF CONSENT

Psalm 148
Alaben Todos

REFRAIN/ESTRIBILLO

English: Let all the earth praise the name of the Lord! Al - le - lu - ia!
Español: ¡A - la - ben to - dos el nom - bre de Dios! ¡A - le - lu - ya!

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Homily

Most Rev. Michael O. Jackels
Metropolitan Archbishop of Dubuque

The congregation announces its consent with the singing of the acclamation of consent.

La congregación anuncia su consentimiento con el canto de la aclamación del consentimiento.

Following the election of the candidate and the assembly's consent, Archbishop Jackels preaches the homily of the Mass.

Despues de la elección del candidato y el consentimiento de la asamblea, el Arzobispo Jackels predica la homilía de la Misa.

PROMISE OF THE ELECT | PROMESA DEL ELEGIDO

Before the gathered assembly, Archbishop Jackels questions the Bishop-Elect about "his resolve to uphold the faith and to discharge his duty."

Ante la asamblea reunida, el Arzobispo Jackels interroga al Obispo Electo acerca de "su determinación de defender la fe y cumplir con su deber".

Bishop Joensen prostrates himself before the altar in supplication, as the saints are invoked by the Church.

El Obispo Joensen se postra ante el altar en súplica, mientras los santos son invocados por la Iglesia.

In an ancient gesture invoking the Holy Spirit, all Bishops present lay hands on the Bishop-Elect.

Por la imposición de las manos de los Obispos y la plegaria de ordenación se le confiere al elegido el don del Espíritu Santo.

LITANY OF SUPPLICATION | LETANÍA DE SUPLICACIÓN

2 Repeat each invocation immediately after the Priest or Cantor:

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

Invocations 2 Responses: Sing 1-5 four times; 6 two times

(Saint Invocation) ("Lord, be merciful,") ("Be merciful to us sinners.")

1-4. pray for us.
5. Lord, de - liv - er us, we pray.
6. Lord, we ask you, hear our prayer.

1-4. pray for us.
5. Lord, de - liv - er us, we pray.
6. Lord, we ask you, hear our prayer.

to Responses

1-5. All you ho - ly men and wom - en, pray for us.
6. Christ, hear us. Christ, gra - cious - ly hear us.

*Verses available in accompaniment books.

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The Laying on of Hands / Imposición de las manos

PRAYER OF ORDINATION ORACION DE ORDENACION

During the prayer of ordination, two deacons suspend the book of the Gospels over the head of the Bishop-Elect.

The actions which follow are explanatory rites, to express in visible terms what has been given to the Bishop-Elect through the ordination. The principal symbols of the Bishop's office (the ring, the miter, and crosier) are carried forward in silence.

Durante la oración de ordenación, dos diacones suspenden el libro de los Evangelios sobre la cabeza del Obispo Electo

Las acciones que siguen son ritos explicativos, para expresar en términos visibles lo que se ha dado al Obispo Electo a través del Sacramento de las Ordenes Sagradas. Los principales símbolos de la oficina del obispo (el anillo, la inglete y el crosier) se llevan adelante en silencio.

The Archbishop anoints the Bishop-Elect's head with Sacred Chrism. Just as prophets and kings of old were anointed with sacred oil, so too the Bishop as chief preacher and shepherd of his people is anointed.

El Arzobispo unge la cabeza del Obispo Electo con el Crisma Sagrado. Así como los profetas y reyes de antaño fueron ungidos con aceite sagrado, también el Obispo como predicador principal y pastor de su pueblo es ungido.

The Archbishop hands the newly ordained Bishop the Book of the Gospels and exhorts him to preach the word of God with patience and sound teaching.

El Arzobispo entrega al Obispo recién ordenado el Libro de los Evangelios y lo exhorta a predicar la Palabra de Dios con paciencia y buena enseñanza.

EXPLANTORY RITES RITOS EXPLICATIVOS

ANOINTING WITH SACRED CHRISM UNCIÓN CON EL CRISMA SAGRADO

HANDING ON OF THE BOOK OF THE GOSPELS IMPOSICION DEL LIBRO DE LOS EVANGELIOS