Priest with phenomenal memory used gift to build connections

By Anne Marie Cox
Staff Writer

Father Michael McLaughlin had an ability to forge connections that was nothing short of phenomenal, said his brother, Marty. It might be that the priest and another person would have the same distant relatives, or both know the same people or be fans of the same favorite sports teams (including the San Francisco Giants, the Chicago Bears, the Chicago Blackhawks and the Boston Celtics). “There could never be a story about my brother Mike, that wouldn’t be told without a connection,” Marty said. “Not only was he listening to you, but he was personally connected to you, too.”

Father McLaughlin had the “greatest memory of all mankind about relationships and who was related to people,” said his long-time friend and prayer group partner Monsignor Robert “Bob” Chamberlain. “He would come up and say something about a second cousin of mine and he knew more than I knew!”

Deacon Reed remembered as hardworking servant

By Anne Marie Cox
Staff Writer

If someone needed help with something, Deacon Steven Reed was the go-to guy. “Whenever there was a need, Steve was the first guy there for you,” said his brother, Mark. “That’s what he did with his life, his law practice, his diaconate. You didn’t have to ask him for anything. He would offer it up before you even asked.”

At the same time, Deacon Reed was humble. “He never wanted to draw attention to himself,” said Mark. “When he did things, he did them very quietly. But he was always taking care of others.”
Mary's Eucharistic Son: Balm for the Sickle

Bishop William Joensen

Elijo Eucarístico de María: Bálsamo para los Enfermos

The recent death of Pope Emeritus Benedict XVI, the approaching annual celebration of World Day for the Sick on Feb. 11, the Memorial of the Lady of Lourdes, and the ongoing national Eucharistic Revival are some of the events on my mind and heart these days. I’d like to offer some of my own reflections drawn from the Scriptures before turning to the events of the past week offered us by the late Holy Father that draw together all three events in my mind.

The author of the Letter to the Hebrews tells us that Jesus shared our blood and flesh, and in death itself: “Surely he did not help angels but the disciples of Abraham; therefore he had to become like us, who experiences the people below. Only when we are prepared for him, and by letting himself be put to death so as to win us in his wounds, he hides you. Do not refuse his love!”

“Then, on the day after her first communion, a friend of St. Bernadette asked her: ‘What made you happier: your First Communion or the apparitions?’ Bernadette replied, ‘They are two things that go together, but cannot be compared. I was happy in both.”

As a Diocese of Des Moines, we remain profoundly grateful for the gift God gave his Church in the late Pope Emeritus Benedict XVI. We remain deeply appreciative of all our hospital chaplains, for priest and extraordinary ministers who bring our Eucharistic Lord to the sick and the homebound. Jesus is the medicine of immortality that allows us to gaze upon him, to receive him, to abide in his mercy.

As Marilyn Robinson’s protagonist, John Ames, in her novel Gilead, proposes: “Love is holy because it is like grace—the worthiness of its object is nothing in which really matters.” Every event where God’s love meets our longing is a new Angebot. Great Eucharist is balm for us in our sickness. Thanks be to God!

Bishop William Joensen has the following appointments effective Feb. 7, 2023.

Rev. Emmanuel Bassey, from canonical administrator, St. Patrick Parish, Cornings, and St. Patrick Parish, Lenox, to parochial vicar, Sacred Heart Parish, West Des Moines.

Rev. Luis Mejia, from pastor, St. Patrick Parish, Perry, to pastor, Corpus Christi Parish, Council Bluffs.

Rev. Ross Parker, from canonical administrator, Sacred Heart Parish, West Des Moines, to canonical administrator, St. Patrick Parish, Perry.

Faithfully in Christ,
Most Rev. William Joensen, Ph.D.
Bishop

NOTA BENE

¿No es este un tipo de confirmación? ¿El tener que tomar tales decisiones nosotros mismos por aquellos a quienes queremos? ¿No es esto parte de el proceso de transformación, el convertirse, la observación y la discernición? ¿Es la sabiduría que desafía remedios fáciles? No es esto el centro de cómo el

Continued on page 7

Official
Time to act on God’s call to diaconate

By Anne Marie Cox
Staff Writer

Are you feeling God tugging on your heart, leading you to seriously consider becoming a deacon in the Church? Now is the time to take the next step in discerning whether applying for the formation process is right for you.

Bishop William Joensen opened the application process, formally known as “the call,” in late December. Usually, those who might be considering becoming a deacon are already doing the work of the Church. They’re involved in their parishes or ministries.

Just like with priestly vocations, a call to the diaconate usually comes by way of a personal invitation or witnessing someone who is modeling the diaconate in a compelling way. While Deacon Matt Halbach was dating his wife, Stacy, he witnessed how his father-in-law blended his vocation to his marriage and family with his studies to become a deacon.

“He was making an impact at home, becoming more of a prayer leader and more of a spiritual presence or guide. That was very attractive,” he said. “I was shown that right before getting married, God put it in my heart to think ‘This is what I want for you married, God put it in my heart to do’.”

This thought was deepened when the friend said, “You know, you’d be a good deacon.” It took him aback but it planted a seed. Then, a deacon at St. Pius X Parish in Urbandale said he’d be a great deacon.

“I thought, well, maybe this is the real deal,” Deacon Houston said. The two were ordained permanent deacons, and now help others. Deacon Halbach oversees the diocese’s formation program for those discerning and studying for ordained ministry, while Deacon Houston oversees ongoing formation and helps those who have been ordained to the ministry.

Their unique vocation stories illustrate that there is no “typical” person who becomes a deacon.

“The permanent diaconate has accepted such a constellation of men and couples (wives go through the formation process with their husbands), different walks of life, different experiences, different education levels, different gifts,” said Deacon Halbach. “All that diversity adds to the whole. Some are better at prison ministry. Some are better at teaching. There really isn’t a mold.”

The formation process is five years allowing the group to pray, learn and grow together. Because of the time commitment, it may be tempting to see the diaconate as something to do once children are grown and as one is approaching retirement. Deacon Halbach cautioned men in their 40s and 50s to listen to God.

“God invites us where we are, right in the moment, and asks us to consider the challenge of the time and commitment and ultimately trust that, as God parted the Red Sea, he’ll part your schedule as well,” he said.

Deacons Houston and Halbach are working to spread the word by seeing if they can have a deacon couple visit parishes that do not have deacons so folks can see them in ministry and ask questions about their service.

About 40 men came to information sessions last fall. Another round of information sessions is being offered. Men who attended an information session in the fall with their wives can ask for the application if they discern that’s where God is leading them. Men who did not attend with their wives and want an application must attend one of the upcoming information sessions with their wives first.

Deacons Houston and Halbach are spreading the word about the application process. While the paperwork is due March 31, the process is extensive. Deacon Halbach suggests making a decision by Ash Wednesday so one has a month to gather all of the needed documentation.

Those who want an application should email Deacon Houston at vocations@dmdiocese.org or jhouston@dmdiocese.org.

Diocese committed to respect for human dignity while honoring God’s creation

Parish and school leaders asked Bishop William Joensen to provide guidance on how they should welcome and minister to those coping with gender dysphoria while following Catholic Church teaching. He composed a task force for this purpose, and after two years of study, prayer, listening, and consultation, a policy was developed that begins with love. As a diocesan community, we are committed to upholding Catholic Social Teaching that enjoins respect for the life and dignity of every person as created in the image of God. The policy can be found at dmdiocese.org.

Catholic Social Teaching that enjoins respect for the life and dignity of every person as created in the image of God. The policy can be found at dmdiocese.org.

Information meetings scheduled

There will be information meetings at several locations throughout the Diocese about the permanent diaconate.

The meetings include information about the requirements for admission into the deacon formation program and an explanation of the ongoing process of discernment to the diaconate.

Men interested in learning about the role of deacons in the Diocese of Des Moines are invited to attend one of upcoming information meetings.

Monday, Jan. 23: All Saints, Stuart, 6:30 p.m. - 8:30 p.m.
Thursday, Jan. 26: Sacred Heart, West Des Moines, 6:30 p.m. - 8:30 p.m.
Saturday, Jan. 28: St. Mary, Shenandoah, 9:30 a.m. - 11:30 a.m.
Monday, Jan. 30: St. Joseph, Winterset, 6:30 p.m. - 8:30 p.m.
Saturday, Feb. 4: St. Patrick, Neola, 9:30 a.m. - 11:30 a.m.
Thursday, Feb. 9: St. Pius X, Urbandale, 6:30 p.m. - 8:30 p.m.

Note: If married, both the man and his wife are required to attend an information meeting before requesting an application to formation. If you already attended an information night in 2022, you do not need to attend again unless your spouse did not accompany you. Questions? Contact vocations@dmdiocese.org or jhouston@dmdiocese.org.

CAREING ABOUT YOUR LOSS

Prayer to St. Joseph for a Happy Death

O blessed Joseph who died in the arms of Jesus and Mary, obtain for me, I beseech you, the grace of a happy death in that hour of death and anguish, assist me by your presence and protect me by your power against the enemies of your salvation.

Into your sacred hands, living and dying Jesus, Mary, Joseph, I commend my soul.

Amen

John & Mark Parrish pastoral team of St. Francis of Assisi

Caldwell Parrish Funerary Home & Crematory

Urbandale • Altoona • Winterset • CaldwellParrish.com

DES MOINES’ ONLY CATHOLIC-OWNED & OPERATED FUNERAL HOME.
Auditors affirm Diocese’s financials

By Bob Larson
Contributing Writer

Every year, the Diocese has an outside auditor review its finances to ensure that it’s following appropriate accounting standards. The financial statements of the Diocese for the fiscal year ending June 30, 2022 were audited by the independent certified accounting firm of CliftonLarsonAllen. They issued an unqualified opinion that the financial statements present fairly the financial position of the Diocese of Des Moines in accordance with generally accepted accounting principles.

The Diocesan Audit Committee, chaired by Ardis Kelley, of Sacred Heart Parish in West Des Moines, oversaw the audit process. The Diocesan Finance Council, chaired by Dan Kinsella of St. Patrick Parish in Imogene, approved the audited financial statements.

The Diocese ended the last fiscal year with an operating deficit of $107,000. The main factors impacting the results were some of the same factors that have impacted many families:

- **Weak Financial Markets:** The lower market value of the Diocese’s investments created unrealized investment losses of $415,000.
- **Inflation:** The Diocese’s expenses were negatively impacted by inflation.
- **Higher Healthcare Costs:** The cost for the Diocese to provide the healthcare for all of our active and retired clergy increased in 2022.

Thank you to the many generous donors to the Ignite! capital campaign. Because of your contributions, the Statement of Financial Position has grown since 2021. The pledges outstanding at the end of June 2022 were $11.5 million. As reported in The Catholic Mirror in December, the total amount collected and pledged for the Ignite! campaign is closing in on $35 million.

When the funds are received by the Diocese, they will be distributed according to the guidelines provided by the campaign and/or the donor’s intent of the costs to execute the campaign.

As we look to 2023, we continue to look for opportunities to be more efficient and to manage spending to offset the impact of inflation.

We are also investigating how we can use technology to enhance our processes and the services we provide to parishes and schools. We continue to visit the parishes and schools on site and review internal controls. With the help of pastors, staff and finance council members, we work toward greater financial transparency and accountability.

Contributions fund services that help parishes, schools, retired priests & more.

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### Diocese of Des Moines

#### Statement of Activities

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<thead>
<tr>
<th>Year Ended June 30, 2022</th>
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<tbody>
<tr>
<td><strong>Revenue</strong></td>
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<tr>
<td>Annual Diocesan Appeal</td>
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<td>Endowment Funds</td>
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<td>Program Service Fees &amp; Allocations</td>
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<tr>
<td>Contributions</td>
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<tr>
<td><strong>Total Revenue</strong></td>
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</tbody>
</table>

#### Expenditure

| Ministry & Worship       | $67,874  |
| Catholic Education & Evangelization | $154,543 |
| Clergy Care and Vocations | $22,793  |
| Parish Services          | $3,968,097|
| Catholic Education & Evangelization | $613,888 |
| **Total Expenses**       | $5,508,780|

#### Non-Operational Changes

- **Net Change in Net Assets** | $1,205,015 |
- **Other Changes**            | $281,264  |
- **Total Non-Operational Changes** | $1,486,279 |

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### Diocese of Des Moines

#### Statement of Financial Position

<table>
<thead>
<tr>
<th>Year Ended June 30, 2022</th>
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<tbody>
<tr>
<td><strong>Assets</strong></td>
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<tr>
<td>Cash</td>
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<tr>
<td>Investments - ADA</td>
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<tr>
<td>Restricted Donations</td>
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<tr>
<td>Restricted Investments</td>
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<tr>
<td>Accounts Receivable</td>
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<tr>
<td>Ignite Capital Campaign Receivable</td>
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<tr>
<td><strong>Total Assets</strong></td>
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#### Liabilities

<table>
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<th>Year Ended June 30, 2022</th>
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<td><strong>Liabilities</strong></td>
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<td>Current Liabilities</td>
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<td>Diocesan Audit Committee</td>
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<tr>
<td>Other Liabilities</td>
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<tr>
<td><strong>Total Liabilities</strong></td>
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*Contributions funded services that help parishes, schools, retired priests & more.*

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**Photo by Sandy Hamborg**

Dioecesan Technology Manager Greg Miller (right) helps retired Father Ken Gross set up his new email on his phone.

**Diocesan Controller Laura Hofstrand answers a question from a parish business manager.** The Diocese hosts quarterly meetings with parish business managers and other leadership to help them apply policies and accounting practices in their parishes.
A 529 plan is a type of investment account used for qualified education expenses, including K-12 Catholic school tuition. A 529 plan can save you on taxes while you save for your child’s education. A 529 plan is a type of investment account used for qualified education expenses, including K-12 Catholic school tuition. A 529 plan can save you on taxes while you save for your child’s education.

More tuition assistance options listed above, families in Iowa can save for Catholic education using a 529 Savings Plan. With a 529 plan, you can save on taxes while you save for your child’s education.

A 529 plan is a type of investment account used for qualified education expenses, including K-12 Catholic school tuition. A 529 plan can save you on taxes while you save for your child’s education.

Newly expanded tuition assistant options available

By Nicole Evans
Contributing Writer

From preschool through high school, Diocese of Des Moines students thrive in caring and creative environments with smaller class sizes that teach big subjects.

Teachers challenge students to aim higher in every aspect—academically, spiritually and personally—so they can achieve their full potential.

Ensuring Catholic schools are accessible to all families who desire a Catholic education is central to our mission. Every year, nearly 40 percent of our students receive some form of tuition assistance to help make Catholic education affordable.

No family is turned away for the inability to pay full tuition. During the 2021-2022 school year, more than $3 million in tuition assistance was provided.

There are many forms of tuition assistance available including newly expanded Tuition Assistance Endowment established with the Ignite! Campaign along with the additional $600,000 added to CTO for the 2023-2024 school year. With these added tuition assistance resources, an additional 15% of currently enrolled families may qualify for tuition assistance.

“it’s an exciting time for Catholic education in the state of Iowa and for the Diocese of Des Moines,” said diocesan Schools Superintendent Donna Bishop. “More tuition assistance opportunities mean more families can benefit from what our schools have to offer.”

Who is eligible for tuition assistance?

All families who meet the income qualification guidelines are encouraged to apply for tuition assistance. Awards are based on demonstrated financial need as determined by the tuition assistance application process. There may be other eligibility requirements for specific tuition assistance programs.

How do I apply?

Complete online application per household through FAIR to apply for all tuition assistance programs. The application process opens Feb. 1. Families are encouraged to apply early since there are additional funds available. All applications must be received by April 17.

What sources of tuition assistance are available?

- Catholic Tuition Organization: CTO is a charitable organization that receives voluntary cash contributions from Iowa taxpayers. The organization then allocates those funds in the form of tuition assistance to eligible families who attend a Catholic school in the Diocese of Des Moines.

- Parish School Support: Some schools in the Diocese of Des Moines offer tuition assistance to students through a parish or school-specific fund. To learn more, contact your local school.

- Tuition Assistance Endowment: An endowment for tuition assistance established this year through the Ignite! Campaign and the Bishop’s Celebrate for Catholic Education to complement CTO assistance.

- Welcome Tuition Grant: Families with children enrolled in non-Catholic schools may be eligible for a grant if they enroll in a participating Catholic school. Welcome Tuition Grants are available for each child (1st-7th grades) for the first two years of enrollment. Additional restrictions may apply. Contact your local school for more information and to claim your Welcome Tuition Grant.

Saving for Catholic Education:

In addition to the tuition assistance options listed above, families in Iowa can save for Catholic education using a 529 Savings Plan. With a 529 plan, you can save on taxes while you save for your child’s education.

A 529 plan is a type of investment account used for qualified education expenses, including K-12 Catholic school tuition. It only takes a few minutes to establish a 529 account, and beneficiaries can use up to $10,000 per beneficiary each year for K-12 tuition.

For more information about the Iowa 529 Plan, visit college savings iowa.com or email sciewe@cfswia.org.

Catholic schools in the Diocese of Des Moines include 16 Catholic schools that serve more than 6,300 students across central and southwest Iowa. Catholic schools in the Diocese of Des Moines build Christ-centered, collaborative, inclusive partnerships with parents, students, and parishes to provide students with innovative academic excellence and inspirational faith formation. To learn more about Catholic schools in the Diocese of Des Moines, visit dmdiocese.org/catholic-schools or email grow@dmdiocese.org.
Diocese of Des Moines Visioning Prayer

O God, you share with your people, your church, the mission to be the saving love of your Son and our Savior, Jesus Christ.

As a people of faith in southwest Iowa, send the Holy Spirit to ignite in us:

- Missionary zeal to spread good news that will spark a world aflame with love;
- Sincere conversion to see, hear, think and act as Jesus; and
- Genuine care for each other, especially those feeling lost or left out; and Willingness to bear together the yoke that Christ makes light.

May our strategic visioning in the Diocese of Des Moines make us even more focused, discerning, and free to fulfill our calling as a people made whole by the Heart of your Beloved Son.

Accompany us along the Way that leads to heaven, surrounded by Holy Mary, Joseph, and all the saints with whom we hope to dwell forever in communion with you,

Father, Son, and Holy Spirit. Amen.

Music Ministry workshop focuses on faith, welcome and love

Music ministers from St. Boniface in Waukee share their experiences. Left to right: Jessica Belch, Dawson Huinker, Carrolle Houenhou, and Anita Briggs.

Continued from page 1

Try a song in Spanish, even if the choir doesn’t speak Spanish, because it shows openness to those in the pews, she said. Music should be catholic with a small “c” meaning universal. Music should reflect the melting pot of communities.

It’s important for music leaders to talk with their pastors about the kind of music that’s selected for Mass. The music should reflect the culture of the community because music speaks to the heart.

All different kinds of music, from traditional and chanted to contemporary tunes, are beautiful, faith-sharing groups, different outreach initiatives and discover new approaches to religious education.

“Covid was a kind of gift to the Church in that parishes could push the reset button and really have to focus on what works and what doesn’t,” I think that’s where we are right now and that’s exciting,” said Msgr. Tom Hart. “There’s a beautiful vibrant discovery that’s happening right now.”

The workshop was organized by music ministry leaders in four parishes with the support of their pastors at: St. Boniface in Waukee, Sacred Heart in West Des Moines, St. Pius X in Urbandale and St. Francis of Assisi in West Des Moines.

“We’re so used to feeding others in faith and giving of ourselves as church musicians. It’s not very often we get fed ourselves,” said Emily Schmid, music director at St. Francis. She hoped those who attended encountered Christ during the workshop, the Masses that Hart served at and a concert held Jan. 15 at St. Francis.

“I miss these music workshops because I meet with other music people and I can say, ‘Hey, I have a problem with this, how do you handle that?’ or ‘Do you have this? How does that work?’” said Cathy Moellenbeck, music minister at St. Pius X Parish. “I get more information from other parishes than I do anywhere else.”

Hart concluded the workshop by making music with those who attended. “It was fun and spontaneous,” Schmid said. “It was refreshing and rejuvenating.”
El Hijo Eucarístico de María: Bálsamo para los Enfermos

Continued from page 2

misterio de la misericordia de Dios toma forma al enfrentar el sufrimiento humano – un misterio con pascal que aun se está desarrollando en nuestras vidas, tanto individuales como comunitarias. Jesús no nos deja colgados, él sufre con y por aquellos cuya sanación física, mental o espiritual no está próxima a lograrse. El Hijo de María y del Padre celestes se ha quebrantado con nosotros en la Eucaristía, revelando que Dios es más que poder y bondad. Dios es vulnerable, fiel y misericordioso, incluso si esto no es realmente lo que importa. Dios es algo más en sus manos, lo que implica el reconocer en sus propias vidas su presencia misma aquí, expuesta ante nosotros. ¡Acepten ofrecerle sus vidas mismas!

“María, la santa Virgen, la Inmaculada Concepción, aceptó, hace dos mil años, el darlo todo, el ofrecer su cuerpo para recibir a Cristo al Creador. Todo vino de Cristo, incluso María; todo nos viene de María, incluso Cristo…”

“La sagrada hostia expuesta ante nuestras vistosas habla de su infinito poder de Amor manifestado en la gloriosa Cruz. La sagrada hostia nos habla de la terrible humillación de aquel a que se hizo a sí mismo pobre para que pudiera mos hacernos ricos en él, aquel que aceptó la pobreza de hecho para que pudieran ganarnos al Padre.”

“Aceptemos; que puedan aceptar ofrecerse ustedes mismo a él quien nos ha dado todo, quien vino no a juzgar al mundo, sino a salvarlo (cf. Juan 3:17), acepten el reconocer en sus propias vidas su presencia misma aquí, expuse ta ante nosotros. ¡Acepten ofrecerle sus vidas mismas!”

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The Catholic Mirror | January 20, 2023 7

Pastors study business practices to improve their effectiveness

By Anne Marie Cox

Pastors are well trained in pastoral care and theology. But when they get to a parish, the may be stumped by a spreadsheet, figuring out who to invite to the pastoral council, or understanding risk management.

“Unless their undergradu ate degree had something to do with business, they are generally unawaru,” said Sue McEntee executive director of the Catholic Foundation of Southwest Iowa.

In consultation with Bish o William Joensen, Father Dan Kirby and others, she found The Pastor’s Toolbox, which consists of two books and a curriculum that walks pastors through the business side of leading a parish.

“The author connects ev erything back to theology so they could understand there’s a connection between being a good pastor and being a good business person as well,” McEntee said.

International priests, new pastors, and newly ordained priests are working their way through the books with community leaders fostering the discussions. The leaders are going back to the books by inviting the priests to apply what they’re hearing to their everyday experiences in parishes.

Small-group discussions give the pastors opportunities to discuss best practices, to learn together, and build trust among themselves.

Michèle Whitty, of St. Francis of Assisi Parish in West Des Moines, facilitated a discussion on mission and vision, stewardship and fundraising parish planning and excellence.

When pastors lead with mission and vision, good things follow including strong relationships, community engagement and vibrant parish communities, she said.

“I believe principles of hospitality are core to organizational mission and vision. When hospital ity principles are intentional and consistently practiced, people are much more willing to want to engage, share their skills, volunteer their time and open their wallets to support the mission,” Whitty said.

Eventually, all the priests in the Diocese will experience The Pastor’s Toolbox to either learn or strengthen their skills.

“We’re trying to set the foundation for them to be successful,” McEntee said.

The books and gatherings are funded through a grant from the Catholic Foundation.

Father Michael Antoh, of St. Mary Parish in Portsmouth, St. Mary Parish in Panama, and St. Boniface Parish in Westphalia, asks a question during The Pastor’s Toolbox gathering.

Father Raphael Assamah, pastor of St. Theresa Parish in Des Moines, enjoys a lighthearted moment with other pastors during The Pastor’s Toolbox kickoff session at the John Pappajohn Entrepreneurial Center in Des Moines.

Pastors study business practices to improve their effectiveness
Continued from page 1

“He was the kind of person who was involved in his kids’ lives, whether it was playing sports or other things,” said Mark. He was also passionate about helping families and families through his private legal practice of 48 years. A multifaceted attorney, Deacon Reed helped people with estate work, personal injury claims, real estate issues and more.

It was a surprise when Deacon Reed shared with family that he wanted to begin formation and become a permanent deacon in the Catholic Church, said Mark. He wondered where his brother would find the time. But Deacon Reed felt there were a lot of people hurting and he wanted to help them through the Church. Deacon Mike Manno graduated Dowling Catholic High School with Deacon Reed, and later in life found himself in the same diaconate formation group. They and their wives grew close as they both moved to Missouri for formation.

“He was definitely one of the good guys,” said Deacon Manno. “He could always be counted on. I don’t think he ever said no to anybody.”

Deacon Jim Houston, of St. Pius X Parish in Urbandale, also went through the formation process with Deacon Reed. “He was a guy who was called to do more service,” said Deacon Houston. Deacon Reed was ordained in 2010. He assisted at St. Mary of Nazareth and Christ the King Parishes in Des Moines. “He was always two things: joyful and humble,” said Msgr. Frank Bogmann, former pastor of Christ the King Parish.

Deacon Reed helped people navigate the annulment process. “I told people, didn’t have as much of fear as that process and he helped a lot of priests and deacons in other parishes,” said Mark. Deacon Reed wanted to help those not practicing their faith to return to the Church. And he was involved in vocations, assisting with interviews of seminarian candidates. “He was known for helping with seminarian formation with interviews for potential seminarians,” Mark said. “There are quite a few young men who are now priests for whom he was involved in their early formation.”

One time, Deacon Reed was late to a family gathering because he wanted to run to the grocery store to get baked goods and deliver them to St. Vincent de Paul. A substitute driver was not available and Deacon Reed couldn’t bear the thought that someone might go hungry if he didn’t deliver the food.

“Mark said: “He was a guy who really loved his faith and the Catholic Church and wanted to live it out as much as he could in his daily life.”

Deacon Reed’s Mass of Christian Burial was Jan. 13 at St. Francis of Assisi Church in West Des Moines. A graveside service followed at Beaver Catholic Cemetery in Granger.

Continued from page 1

got a memorial video highlighted the many aspects of Deacon Reed’s life. It was a way to honor his memory and to reflect on the impact he had on so many lives. The video included interviews with family, friends, and colleagues who shared memories of Deacon Reed and his legacy. The video was shown during the memorial service and is available for viewing on the diocese’s website. The purpose of sharing the memorial video was to celebrate Deacon Reed’s life and legacy and to honor the contributions he made to the community. It was a way for friends and family to gather and reflect on his life and the impact he had on their lives.
Food for those who fail

The Gospels give us a not-so-impressive picture of the disciples of Jesus. In fact, as the story of Jesus progresses, the failures of the disciples increase. They fail to understand the miracles he performed ( Mk 4:40-41). They fail to know if it’s him who is walking on the water (Mt 14:25). They wanted to use his authority to gain power in the afterlife (Mk 10:35-35). They fail to understand his mission right after proclaiming him as the Messiah (Lk 16:21-22). And in his last moments, they abandoned him out of fear (Mk 14:50).

Yet for all their failures Jesus remained faithful to them. The Lord continued
used to give himself to those who fail him repeatedly. This is why, when they first celebrated the Eucharist in memory of the Lord, they told the story of a selfless and unconditional lover who gave himself completely for those who most failed him. They knew, and proclaimed, that he loved them with a love unmatched even by their greatest desires to be with him.

Understanding the disciples’ failures is crucial to understanding why the Eucharist matters so much. The lesson here is that we must learn from the failures of the disciples in order that we become better discipulaires. Although we are not perfect children of God, we are “children of the promise” (Gal 4:28). The primary lesson is that we, the body of Christ who fail him so often, are radically dependent upon the person of Jesus.

Jesus is our scapegoat. In fact, the disciples are all called to evangelize by first denouncing ourselves and picking up our cross. This faith journey often requires rejecting boldly and radically the values and principles the world holds dear. This may rouse fear and often produces failure. But if we return to that Eucharistic table we will be reminded of the unceasing and selfless love of Jesus who loves us beyond our failures. It is from the Eucharistic table that we will be fed Jesus who provides us the strength and courage to start our life anew. We will continue to fail since our human condition prevents us from achieving perfection in this world, and that is why it is vital for us to return to the Mass weekly, if not daily.

John Huynh is the diocesan director of the Faith Journey program. He can be reached at 515-237-5068.

Food for the Journey

The anthropological function of gossip

Got change?

When the Lord is invited to be our companion every step on the way, we will experience his formation of us. May we allow ourselves not only to pray for change but also to place in the center of the Father’s hand to be forever formed.

St. Basil the Great said, “There is still for me the possibility of what we call time for healing, time for change. Have you slipped? Rise up! Have you sinned? cease.

May this be a model for our prayers for change; our prayers for conversion.

Oh Lord, you have brought me again to the end of another day. I ask you to soften my heart with your oil of healing. I ask you to forgive my errors of yesterday and the days yet to come. Help me in all my days to walk closer to your ways. Shine through me so that everyone who I encounter may feel the warmth of you within my soul. Please firmly hold my hand, for I cannot make it through without you. Please gently cradle my heart, for I cannot change without you. I love you, Lord.”

By Deacon Randy Kiel

Kiel is the founder of Kar-dia Counseling and serves Our Lady of the Americas Parish in Des Moines. To con-nect with him, email randy@kardiacounseling.com

In his novel, Oscar and Lucinda, Peter Carey offers this colorful image of gossip. The setting is a small town where there are rumors about the priest and a particular young woman. Here is the narrator: “The vicar of Wooleah then took her shopping and society, always feeling shopping to be the most intimate activity, was regarded as it got ready to be properly scanned. It was the most intimate activity, was regarded as it got ready to be properly scanned.

The resistance to change results in hardness of heart. St. Benedict says, “You change your life by changing your heart.” Of course we are taught to pray when we are looking for specific change within or around us.

Therefore, prayer alone is not necessarily going to bring about the desired change. We must follow through with our resolutions by taking definite actions, adapting our words, transforming our thoughts, surrendering our wills, and yet, still continuing to pray. Prayer life for the sake of God’s kingdom is a significant component of change as this truly conversion of the heart. God is all about this! At times, we are not seeking conversion of heart in our personal prayer, rather we are looking for instantaneous change: magic.

Let us instead pray for the Holy Spirit to guide and accompany us as we pursue changes needed. There is a maxim that says that one cannot change alone, we must be joined by another. This is the primary function of seeking comprehension and counsel through prayer, counseling, or fellowship for the purpose of change.

Instead of simply sitting down and deciding who one is going to change to is to be like Jesus who might say “take my hand, for you cannot change alone.” Change takes a lot of time. In fact, it encompasses a whole lifetime to change.

We must follow through with our resolutions by taking definite actions, adapting our words, transforming our thoughts, surrendering our wills, and still continuing to pray.

If we believe ourselves to be stable, yet someone wants us to change in some manner, most likely we will strongly resist. Our resistance will sound something like, “I’m fine!” which is usually followed with some sort of “Just get off my case!”

When a person seeks change, it is most often hand-in-hand with the need for personal stability. Becoming aware that for whatever reason, one is not in a stable situation in life, is a very healthy awareness. However, when we resist change, it is often because we are afraid of change.

What an apt image! Gossip does reflect who we are, the insecurities and tensions by focusing on some-thing or someone else. Of course, you are afraid to leave the table because you already sus-pected whom they will be talking about then!

The anthropological function of gossip – and it’s most often hand-in-hand with the need for stability. Stability is a condition of wholeness and well being, which often means that others are unimportant to us. Of course, we are afraid to leave the table because you already suspected whom they will be talking about then!

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Audit finds Diocese compliant with national charter

The Diocese of Des Moines continues to honor its promise to protect children and young people and its pledge to heal the individuals and communities wounded by abuse of minors by clergy.

In 2019, Pope Francis is-

Honor the 20th anniversa-

By Mark Pattison

OSV News

WASHINGTON (CNS) — Twenty years ago, in 2002, the revelations of sexual abuse within the Catholic Church around the US began to come to light. The Archdiocese of Boston were the first to announce it would file for Chapter 11 protection to reorganize and pay compensation to abuse victims. Those dioceses, though, have now filed for bankruptcy protection to reorganize and pay compensation to abuse victims.

Over the past 20 years, the fallout from the Boston revelations has touched nearly every segment of the society. The problem of sexual abuse in the Catholic Church has touched the church globally. Awareness that this is an issue that affects children and young people has greatly benefited from lists of names of abusing priests and vigils organized by the Church.

In 2019, Pope Francis issued an apostolic exhortation, “Christus Vivit,” (‘Christ is Alive’), which enunciated the Church’s commitment to caring for the healing of those injured by abuse, ensuring accountability, and to protect the faithful in the future.

The Diocese of Des Moines has been at the forefront of addressing the needs of survivors of sexual abuse in the church. It is “eternally grateful for the support of those who can be reached at 515-237- 2548 or fipatrick@dmdioce.org. Diocesan policy is to always report allegations to law enforce-

Many of these questions are being discussed at the National Conference of Catholic Bishops, which is taking place this week in Indianapolis, which will be held this week in Des Moines. The conference will focus on the theme of “A Church that protects.”

The conference will also focus on the implementation of the charter, which was established in 2002. The charter is a set of guidelines for the Church to follow to protect children and young people from sexual abuse.

The charter’s anniversary and said it would file for Chapter 11 protection to reorganize and pay compensation to abuse victims.

For the past 20 years, the Diocese of Des Moines has made the safety of children and young people an essential priority for its community.

It is important that all within the community know how to report sexual abuse of a minor by clergy.

There are several ways to file a complaint.

• A person can directly to diocesan Victim Assistance Advocate Sam Porter. He is not employed by the Church but is a staff member at Polk County Victim Services. He can assist people through the process of filing a complaint. No matter how long ago the abuse occurred, a victim can file a complaint. He also helps them seek support and counseling services. He can be reached at 515-286-2024 or Sam. Porter@polkcountyiowa.gov.

• Complaints can be taken to any diocesan office but the one designated to receive complaints is led by Sister Jude Fitzpatrick, who can be reached at 515-237- 5048 or jfitpatrick@dmdioce.org.

For more information on reporting abuse, or the process that follows, go to the “Victim Assistance” page on the diocese website at dmdioce.org.

Church remains vigilant

Noting the 20th anniversa-

Consejo sobre Asistencia de Víctimas

El Consejo sobre Asistencia de Víctimas es un empleado de Polk County Victim Services. Ella ayuda a victimas de abuso sexual por parte del clero durante el proceso de la queja y buscando servicios de apoyo y consejera.

Pueden comunicarse al 515-286-2028 o en advocate@dmdioce.org.
(OSV News) -- "Lord, I love you."

For many who knew him or studied his works, Pope Benedict XVI’s final words before his death Dec. 31 encapsulated the message of his papacy, and even his life.

“That ‘Jesus, I love you’ -- there’s nothing more that sums up his person,” said Father Harrison Ayre, a priest of the Diocese of Victoria, British Columbia, and a doctoral candidate focusing on Pope Benedict’s theology. “If people can see that and hear that, I think they will understand the man deeply.

Eight days passed from the time the world received notice that the retired pope’s health was failing and his funeral at St. Peter’s Basilica. During his weekly general audience Dec. 28, Pope Francis asked the faithful for prayers for Pope Benedict, calling him “very ill” and petitioning “the Lord to console him and sustain him in his witness of love for the church until the very end.”

Following that audience, Pope Francis visited Pope Benedict at his residence -- a former monastery in the Vatican gardens where he had lived since his 2013 resignation from the Petrine ministry -- according to Matteo Bruni, Vatican press office director. Pope Benedict also received the sacrament of anointing of the sick that day.

On New Year’s Eve at 9:34 a.m. Rome time, Pope Benedict died in his residence.

Pope Francis was reported to have gone immediately to his predecessor’s bedside for prayer. At vespers that evening, Pope Francis recalled Pope Benedict with gratitude: “gratitude to God for having given him to the church and to the world; gratitude to him for all the good he accomplished, and above all, for his witness of faith and prayer, especially in these last years of his recollected life. Only God knows the value and the power of his intercession, of the sacrifices he offered for the good of the church.”

In tributes, the retired pope was especially praised for his theological contributions, beginning as a young priest-professor teaching at German universities and adviser at the Second Vatican Council; then 23 years as prefect of the Congregation (now Dicastery) for the Doctrine of the Faith; and finally as pope, an office to which he was elected following the death of his longtime collaborator St. John Paul II.

Even in death, Pope Benedict invited the world into worship and ritual. Dioceses around the world memorialized the retired pope with special Masses. On Jan. 2, his body was brought on a stretcher via a van from his residence to St. Peter’s Basilica, where it lay in state through Jan. 4.

According to the Vatican, some 195,000 people visited his body in those three days. Special accommodations were made for cardinals, bishops and dignitaries, including Italian President Sergio Mattarella, Italian Prime Minister Giorgia Meloni and Hungary’s Prime Minister Viktor Orbán, who visited Pope Benedict’s body.

Popes are typically buried in red, and Pope Benedict’s body had been dressed in the red vestments he wore in Sydney at World Youth Day in 2008 -- a nod, some observers noted, to his esteem for World Youth Day gatherings. After the viewing ended Jan. 4, his body was placed in a cypress casket along with a text describing his life and contributions known as a "rogito.”

Because Pope Benedict had retired from the papal office, preparations for the Jan. 5 funeral liturgy did not include all elements typical of a pope’s funeral Mass. There were no official protocols in place for the death of a retired pope, and some of the rituals associated with a pope’s death, such as the ringing of St. Peter’s bells or the destruction of his papal ring, had taken place at the time of Pope Benedict’s retirement in 2013.

Pope Benedict had requested that his funeral Mass be simple. Following the funeral, Pope Benedict’s body was buried in a triple coffin -- the first cypress, the second of zinc and the third of oak -- and interred in the same crypt where St. John Paul was initially buried, and prior to him, St. John XXIII. The crypt opened to visitors Jan. 8.
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Wade Bormann
Field Agent
712-652-7086
wade.bormann@kofc.org

Austin Dolan
Field Agent
573-216-1714
austin.dolan@kofc.org

Barry McNutty
Field Agent
215-671-1674
barry.mcnutty@kofc.org

Walker Bormann
Assistant General Agent
825 216-5000
walker.bormann@kofc.org

Jim Rinehart
Field Agent
641-225-9230
jim.rinehart@kofc.org

Justin Wade
Field Agent
619-715-2986
justin.wade@kofc.org

Mike Bormann
General Agent
563-609-5091
mike.bormann@kofc.org

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