

# Quinquennial Report



Des Moines, Iowa U.S.A.

Region IX

July 1, 2019

*Most Reverend Richard E. Pates  
Ninth Bishop of Des Moines, Iowa*

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## PRELIMINARY OBSERVATIONS

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The governance of the Diocese of Des Moines has been entrusted to Bishop Richard E. Pates, who was appointed ninth Bishop of Des Moines by His Holiness, Pope Benedict XVI, on April 10, 2008 and installed on May 29, 2008.

Since 2011, Bishop Pates has benefited from the pastoral planning of his predecessors and their presbyterates insofar as the status of parishes has remained relatively unchanged. One tiny parish (less than 20 families) was closed but remains a shrine. A K-8 school was opened with a new parish founded in 2010. It is anticipated that any future consolidation will involve the amalgamation of administrative and ministry functions of two or three parishes while retaining each site, which will continue to be served by the one pastor.

Clergy numbers have remained stable. Attention has been directed to the encouragement and recruitment of priesthood vocations with consistent numbers of seminarians the result. In addition to native-born seminarians, foreign-born seminarians and priests have been brought into the Diocese from El Salvador, Colombia, Mexico, Ghana, Nigeria, Kenya, and India. Pastoral ministry has been enhanced and expanded by growing numbers of well-trained permanent deacons and lay ministers. The most recent class of 2018 ordained 17 permanent deacons. A Hispanic Lay Ministry Formation program begun in 2011 has completed three cohorts, with 90 graduates ready to contribute to their parishes.

Throughout his episcopacy, Bishop Pates has focused on five areas of pastoral concern for the 80 parishes and 17 schools of the Diocese:

- Build a culture of vocations and recruit candidates for priesthood and religious life
- Improve pastoral care to the Hispanic community and work to integrate them into established parish communities and schools
- Encourage the faithful to understand, support and engage in evangelization, especially through events leading up to the Centennial in November 2011 and efforts to embrace the Joy of the Gospel
- Develop, expand, and enhance ministry to youth and young adults, particularly millennials
- Attend to and catechize young adults in preparation for marriage and concentrate on strengthening marriages, particularly in their first five years

The financial condition of the Diocese and its parishes and institutions remained stable in the years following the recession and has been steadily enhanced. In 2013, the Diocese initiated a \$30 million capital campaign. Nearing completion, the campaign has been a resounding success, with \$32.5 million collected on \$35.5 million pledged.

In the last eight years, the Diocese of Des Moines has experienced significant challenges. Nonetheless, the blessings we have experienced and the wonderful expressions of God's providence far outweighed these. Thus, this quinquennial report is submitted in a spirit of gratitude.

## I. PASTORAL AND ADMINISTRATIVE ORGANIZATION OF THE DIOCESE ---

### A. Diocesan Ordinary

1. Most Reverend Richard Edmund Pates
2. 288
3. U.S.A.
4. U.S.A.
5. English, Italian, some Spanish and familiarity with German and French
6. Extra-diocesan appointments
  - a. National Advisory Board, Center for the Study of Church Management, Villanova University
  - b. Episcopal Advisory Board for the Cause of Beatification of the Servant of God, Archbishop Fulton J. Sheen
  - c. Board of Regents, Conception Seminary College, Conception, Missouri
  - d. Bread for the World Board
  - e. North American College Board
  - f. National Catholic Rural Life Conference Board
  - g. Liaison of USCCB to Catholic Climate Covenant
  - h. Member, USCCB Subcommittee on Immigration
  - i. USCCB Committee on International Justice and Peace, past Chairman
  - j. Past member of USCCB Committees on Education, Evangelization, Pastoral Practices, Women in Society and in the Church, World Mission

### B. Other Bishops working or residing in the Diocese

1. Most Reverend Joseph Leo Charron, C.P.P.S
2. U.S.A.
3. U.S.A.
4. Office: Bishop Emeritus
5. Diocesan Responsibilities

### C. Vicar General and Episcopal Vicars

#### Vicar General

1. Reverend Michael Amadeo
2. Date of Birth: April 6, 1964
3. Ordained: June 12, 1992
4. Appointed Vicar General: March 21, 2016
5. Vicar General for the Diocese

#### Vicar for Finance

1. Reverend Monsignor Edward J. Hurley
2. Date of Birth: February 11, 1944
3. Ordained: May 30, 1970
4. Appointed Vicar for Finance: August 1, 1988
5. Bishop's liaison for all financial matters in the Diocese

#### Vicars for Retired Priests

1. Reverend Monsignor Lawrence Beeson
2. Date of Birth: January 9, 1934
3. Ordained: June 5, 1960
4. Appointed Vicar for Retired Priests: September 5, 2008
5. Assists the Bishop in the care of retired priests and maintaining communication with them

1. Reverend John Dorton
2. Date of Birth: March 3, 1944
3. Ordained: May 30, 1970
4. Appointed Vicar for Retired Priests: August 24, 2015
5. Assists the Bishop in the care of retired priests and maintaining communication with them

Appointed after reporting period but prior to submission.

1. Reverend Lawrence Hoffmann
2. Date of Birth: July 12, 1945
3. Ordained: May 29, 1971
4. Appointed Vicar for Retired Priests: July 1, 2019
5. Assists the Bishop in the care of retired priests and maintaining communication with them

1. Reverend Kenneth Gross
2. Date of Birth: April 7, 1945
3. Ordained: May 29, 1971
4. Appointed Vicar for Retired Priests: July 1, 2019
5. Assists the Bishop in the care of retired priests and maintaining communication with them

#### Vicar for Newly Ordained Priests

1. Reverend Dan Kirby
2. Date of Birth: February 21, 1966
3. Ordained: June 24, 1994
4. Appointed Vicar for Newly Ordained Priests: July 13, 2017

5. Meets regularly as a group with priests ordained five years or less and provides guidance and encouragement for them

#### Judicial Vicar

1. Reverend Christopher A. Pisut
2. Date of Birth: August 28, 1969
3. Ordained: June 13, 2003
4. Appointed Judicial Vicar: August 24, 2009
5. Serves as the Bishop's delegate in all matrimonial canonical matters

#### Associate Judicial Vicar and Canonical Advisor

1. Reverend Adam Westphal
2. Date of Birth: July 5, 1981
3. Ordained: June 7, 2013
4. Appointed: August 1, 2017
5. With the Judicial Vicar, assists the Bishop on canonical matters

#### Vicar for Diaconate

1. Reverend Ross Parker
2. Date of Birth: March 9, 1983
3. Ordained: June 7, 2013
4. Appointed Vicar for Diaconate: July 13, 2017
5. Oversees the permanent diaconate program from formation through ordination and post-ordination formation

#### Co-Vicars for Religious

1. Reverend Ray Higgins
2. Date of Birth: November 17, 1965
3. Ordained: June 4, 1993
4. Appointed Vicar for Religious: March 25, 2014
5. Provide support and guidance to women religious of the Diocese

1. Sr. Joyce Blum
2. Date of Birth: September 29, 1936
3. Ordained: Not applicable
4. Appointed: March 25, 2014
5. Provide support and guidance to women religious of the Diocese

#### D. Diocesan Synod

The last synod in the Diocese of Des Moines was held June 15, 1923 under the direction of the Most Reverend Thomas G. Drumm.

E. Pastoral-Administrative Offices and Consultative Diocesan Agencies

1. Diocesan Curia (See Addendum I-A)
2. College of Consultors (See Addendum I-B)

The College of Consultors is composed of eight priests appointed by the Bishop. They meet infrequently but as required by the Code of Canon Law.

3. Council of Priests (See also Addendum I-B)

The Presbyteral Council of the Diocese is composed of 11 priests including the Bishop, who is President of the Council. Eight priests are elected from the various pastoral regions (deaneries) of the Diocese, one is elected by the retired priests and one serves *ex officio*, the Vicar General. Each member serves a term of three years. The entire body renews every three years. The Council meets at least quarterly.

The Bishop uses the Presbyteral Council as his chief consultative body in the Diocese for all areas of planning, pastoral ministry, and Diocesan policy. The Council takes an active role in assisting the Bishop in his ministry. A good rapport exists between the Council and the Bishop. The priests of the Diocese are very cooperative with the Council and look to the Council for leadership.

4. Pastoral Council

A Diocesan pastoral council (as described in Canon 511) will be studied and reconstituted to determine how to organize to represent the broad range of lay constituencies in the Diocese. Bishop Pates has relied upon the Bishop's Council, a group of diverse lay people that meets on a quarterly basis to gain insight and provide input on a variety of topics identified by the Bishop.

Other Councils/Boards in the Diocese of Des Moines (See also Addendum I-B)

**Allegation Review Committee:** Consultative body to the Bishop regarding the work of safe environment. Advises the Bishop in his assessment of allegations of sexual abuse of minors and in his determination of a cleric's suitability for ministry. Regularly reviews Diocesan safe environment policies and procedures.

**Catholic Charities Board:** Governing board that oversees the work of Catholic Charities, which includes professional counseling, adoption services, refugee resettlement, homeless family emergency shelter, food pantry and clothing closet, financial assistance for people in need, Hispanic community outreach program, domestic violence shelter, social justice and outreach services to the parishes and community.

Diocesan Catholic Schools Board: Consultative body to the Bishop regarding the work of the Catholic schools of the Diocese. The body is consultative and advisory to the Superintendent of schools and the Catholic Schools Office.

Diaconate Council: Works with the programs of preparation for permanent diaconate candidates and serves as the liaison with the Bishop for the ministry and ongoing formation of deacons in the Diocese.

Diocesan Building Commission: Assists parishes and institutions in the Diocese with the planning and implementation of new construction and renovation projects.

Diocesan Finance Council: Consultative body to the Bishop reviews and makes recommendations regarding the financial status of the Diocese, the annual budget, and investments.

Diocesan Hispanic Pastoral Commission: Consultative body to the Bishop provides pastoral direction to the Diocese's outreach to and engagement of Hispanic community.

Diocesan Worship Commission: Consultative body to the worship director studies and recommends policy and practice in liturgical matters in the Diocese.

Priests' Personnel Board: Assists the Bishop with formation and ongoing needs of priests.

Technology Advisory Committee: Assists Technology Manager to implement best practices in technology infrastructure and security.

## 5. Diocesan Tribunal

The Diocese of Des Moines has its own properly constituted Tribunal of First Instance. We also serve as the Second Instance Tribunal for the Archdiocese of Dubuque. Tribunal fees were eliminated in December 2015.

Currently, officials of the Tribunal are:

Judicial Vicar:	Reverend Christopher Pisut, J.C.L.
Promoter of Justice:	Reverend Lawrence Hoffmann, M.A. Theology (Indult)
Judges:	Reverend Daniel Krettek, J.C.L. Monsignor Stephen Orr, M.S. Theology; M.Ch.A. Church Administration (Indult) Reverend Christopher Hartshorn, J.C.L.
Defenders:	Reverend Lawrence Hoffmann, M.A. Theology (Indult) Reverend Mr. Robert L. Howe (Indult) Reverend Daniel Krettek, J.C.L.



Reverend David Polich, M.A. Theology (Indult)

Advocates: Reverend John Dorton, B.A.  
Reverend John Ludwig, M.A.  
Reverend Mr. Dennis Luft  
Mrs. Sarah Luft

Notaries: Mrs. Cathy Gearhart

Activity during the Quinquennium

<u>Year</u>	<u>Cases Concluded</u>	<u>Cases Pending</u>
2011	154	62
2012	160	48
2013	95	71
2014	98	74
2015	143	81
2016	111	81
2017	100	67
2018	96	49

F. The Cathedral of the Diocese

No Cathedral or Collegiate Chapters exist within the Diocese.

G. Division of the Diocese into Deaneries

The Diocese of Des Moines is divided into six pastoral regions, equivalent to deaneries in law.

H. Bishop's Evaluation of Effectiveness and Efficiency of Offices, Agencies, and Tribunal

1. The offices of Communications, Finance, Human Resources, and Marriage and Family Life have remained stable in the course of the past few years; have been pastorally oriented, productive, and efficient; and serve the Catholic community well.

2. In 2013, the Diocese established an Office of Hispanic Ministry, initially utilizing a three-year grant through Catholic Extension to support two positions – Coordinator of Hispanic Ministry and Coordinator of Hispanic Youth and Young Adult Ministry – while permanent funding could be secured. Now fully funded through Diocesan operations, the two lay ministers employed have enhanced lay leadership formation (as described previously), organized biannual Diocesan Encuentro retreats for the community, and led the Diocese through a two-year process for the V National Encuentro.

3. In 2014-2015, the Diocese employed a program from another diocese in the region to provide faith formation and development for the faculty, staff, and administrators of our Catholic schools. Though the program was well received, we determined to internalize it and founded **Faith Journey** for the 2016 school year. The program aims to form the intellectual and spiritual lives of its participants by teaching the foundations of Catholic catechetics, allowing time for personal reflection and prayer, encouraging small-group faith discussions, and inspiring ongoing witness of faithful Christian discipleship in both personal and professional lives. The Faith Journey Office has a Director, a part-time Program Coordinator, and other contract instructors.

In 2017, the Faith Journey Office expanded by offering the Catechetical Institute to provide ongoing formation resources for Catholic adults who wish to deepen their knowledge of the Catholic faith and further their spiritual formation.

Also in 2017, in an effort to “cultivate the soil in which the love of Christ can grow,” the Faith Journey Office initiated “The Catholic Culture Lecture Series,” bringing popular speakers, both local and national, to present on music, art, literature, architecture, and other subjects.

4. Since 2012, through attrition (retirement or change of employment), the following offices have changed leadership and enhanced and focused their respective ministries:

- a. Catholic Schools Office: In 2015, our Diocesan Superintendent of 19 years retired. In hiring his replacement, the selection team focused on finding expertise in planning and change management. In 2018, the Catholic Schools Office of the diocese engaged a strategic planning process with a national consultant. The process identified several proactive strategies in order to strengthen the future of our Catholic schools in areas of recruitment, financing, organization and structure, and Catholic identity. We are moving forward toward implementation of the plan. In April 2019, the current Superintendent announced her resignation for a new assignment, and in June 2019, a new Superintendent was hired.
- b. Chancellor: The position of Chancellor transitioned in 2016. The former Chancellor retained her ministry in administrative services, and the new Chancellor came into the role after seven years of succession preparation and formation as Vice Chancellor and Co-Chancellor.
- c. Clergy Ministry Department: In 2017, we continued to refine our team approach to vocations. Our current team consists of the Bishop, a Clergy Ministry Director, a priest who serves full-time as Director of Vocations and the Vicar for Diaconate, Coordinator of Vocations (full-time lay woman), and deacon leadership positions for formation, curriculum development, and the Deacon Council.
- d. Evangelization and Catechesis Department: In the last two years, a new Director of Youth and Young Adults has been hired. He has been making good progress toward our goals of ministry to millennials.

- e. Stewardship Office: In 2017, the Development Office rebranded as the Stewardship Office, in order to align more closely with the biblical principles of stewardship. In 2018, a new director was hired, who was then replaced when she left to head a local nonprofit. Our current Director of Stewardship has approached our annual collections and final collection on the previously mentioned capital campaign with renewed energy and focus.
- f. Tribunal Office: In 2012, the Director of the Tribunal retired. After examination, the Office restructured and a Coordinator position replaced the Director. The Tribunal Office now uses a third party to write sentences.
- g. Worship Office: In 2015, the Director of Worship transitioned to a laywoman. She remained for three years until taking a new position in the Archdiocese of Milwaukee. We are keeping the position open for the next bishop to make his selection.

5. Catholic Charities of the Diocese of Des Moines is well organized and effective, enjoying a strong base of supporters. At the end of 2017, their Executive Director retired after 30 years with the agency. She had been the Executive Director since 2002. Following an exhaustive search, a new director was hired and began in July 2018.

The Diocese of Des Moines is blessed with a corps of capable, dedicated, and faith-filled staff, which continues to grow in a commitment to pastoral service and a clear focus of the needs of the Church in our time.

## II. IDENTIFICATION AND GENERAL RELIGIOUS SITUATION OF THE DIOCESE .....

### 1. General Statistical Overview of the Diocese:

	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
Area of the Diocese	32,235 km <sup>2</sup>	32,235 km <sup>2</sup>
Total population	816,196	898,915
Catholic population <sup>1</sup>	90,619	109,307
Number of Diocesan priests	86	103
Number of religious priests	8	**6
Number of active priests	-	74
Number of retired priests	-	35
Number of major seminarians	8	**15
Number of minor seminarians	6	**2
Number of non-priest men religious	0	0
Number of women religious	64	48
Number of women religious in active ministry	-	**19
Number of parishes	81	80
Number of Catholic educational institutions	18	18
Number of Catholic charitable institutions	9	7

\*\*As of July 1, 2019.

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<sup>1</sup> A reality in our diocese is that a significant number of Catholics do not register in a parish, for a variety of reasons. Among those less likely to register as parish members is our burgeoning Hispanic population, the majority of which has a Catholic heritage and now participates in parish liturgies and other activities. If all of those non-registered Catholics were included, we estimate that the 2018 Catholic population of the diocese would approach 170,000. A 2016 comprehensive study by V National Encuentro provided the following estimates for the Catholic population in the Diocese of Des Moines: 129,000 Anglo, 30,000 Latino, 2,000 African American, and 4,500 Asian/other.

2. Des Moines, erected as a Diocese in 1911, consists of the 23 counties of the southwest quadrant of the state of Iowa, covering a territory of 32,235 square kilometers. There have been no boundary changes since the founding of the Diocese. Geographically and economically, the Diocese of Des Moines is listed in most journals as rural; this is true geographically, but 75% of its Catholics are located in the metropolitan areas of Des Moines and Council Bluffs. It has a few intermediate-size towns (generally, county seats) and a large number of small towns and villages. The See City, Des Moines, is the largest city in the state of Iowa as well as its capital; it is located in the northeast corner of the Diocese. At the western end of the Diocese lies the second largest, and the only other city of sizeable proportion, Council Bluffs. These two major cities are connected by the east-west Interstate 80. There are two interstates running north and south of Des Moines and Council Bluffs. The farthest point in the diocese from the See City is Hamburg, a distance of 167 miles, requiring approximately a three-hour drive.

The climate of Iowa ranges from below zero temperatures celcius with snow in the winter to 32-35 degree celcius temperatures and humidity in the summer. Between these two extremes, Iowa experiences a moderate climate that, coupled with the rich soil deposited by glaciers of the past, makes it ideally suited for growing major crops on which the entire nation (indeed, the whole world) depends. Its principal crops are corn, soybeans, and alfalfa. Its huge harvests support the nation's richest livestock industry. Iowa is a leading producer of corn for the nation, which, besides food for human consumption and animal feed, is also extensively used in the ethanol (fuel) industry. It ranks first in the production of corn, soybeans, chickens, and hogs and seventh in the number of cattle. Because the economy of Iowa links so closely with the land and its produce, much of its prosperity depends upon the weather. When the weather is favorable, bumper crops are produced. When the weather fails and crops fall short of expectations, the state and the nation as a whole feel the impact.

While Iowa is recognized around the world for its vast agricultural output, it also has seen significant progress in some areas of manufacturing, most recently in areas related to alternative energy sources. It is a leader in the ethanol industry and second in the nation in the production of wind energy. The Diocese also is home to many insurance companies, banks, and investment brokers. The city of Des Moines is often called the "Hartford of the West," referring to that Connecticut city's leadership in the insurance industry.

Iowa is statistically the seventh-least diverse state in the United States, with its approximate 3,150,000 population being 87% Caucasian, though this is down from 93% since 2011. Large numbers of immigrants, especially Latinos, have come to the Des Moines region, working primarily in agriculture, agriculture-related industries, and service occupations. Iowa's population continues to decline significantly in the rural areas. Iowa has a significant population of "seniors" (those over 65), accounting for 15.79% of the population.

A return of economic prosperity following the 2008-09 global recession has increasingly benefited the See City, Des Moines, a metropolitan area with 650,000 residents. In recent years, the city has been named a Top 10 Best City for Quality of Life (2017), #7 Best Place for Business and Careers (2018), #4 Best Place to Live (2018), and Top 7 Most Recession-Proof Cities in the U.S. (2019).

3. Iowa is fortunate to have strong middle-class values and religious traditions. Nationally, Iowa is recognized as a good place to live, raise children, and enjoy a high standard of living. Yet, there is no doubt that we live in a very secular society. Issues such as immigration, abortion, gay marriage, health care, and the care of the homeless and disadvantaged need the strong voice of the Church in order to influence public morality and policy. Our Iowa Catholic Conference, representing the four dioceses of Iowa, assists us in representing the teachings of the Church in the legislative agenda of the State.

Policies of civil authorities in this secular, pluralistic society are bound to the American tradition of separation of Church and State. Under the 1<sup>st</sup> Amendment, the Church generally enjoys freedom of religion and worship, and is protected from State interference. In recent years, especially at the federal level, there has been a growing movement to limit the application of religious principles in the public square, at times coming into conflict. For instance, federal laws around health care and especially the “contraceptive mandate” have pressured some religious institutions to offer contraceptives and other objectionable health care to church workers. Discrimination laws that protect and legitimize homosexual relationships also have pressured Catholic organizations to either give up adoption services or conform to state expectations to consider placing children in homes of homosexual partners.

Concerning education, our Catholic schools receive growing assistance from the State for non-religious education programs and instructional materials. In 2006, the Educational Opportunities Act provided a 65% Iowa tax credit to donors who contribute to a school tuition organization representing non-public schools. A minimum of 90% of the funding received is distributed to families with established financial need for tuition assistance. Since inception in 2006, the Catholic Tuition Organization of the Diocese of Des Moines has steadily increased distribution to support tuition assistance, providing \$3 million annually to support the ongoing operation of Diocesan schools. The Church continues to lobby legislators for Education Savings Accounts, which would fulfill the State’s responsibility to provide education and allow choice for parents to use resources in the school of their choosing. To date, efforts to enact such legislation have been unsuccessful, due primarily to strong pushback from those who seek to protect the interests of public schools.

### III. THE MINISTRY OF THE DIOCESAN BISHOP

1. In the period covered by this quinquennial report, the Diocese of Des Moines has experienced growth-oriented leadership under Bishop Pates.

Bishop Pates was appointed Bishop of Des Moines in April 2008 and installed on May 29, 2008. Previously, Bishop Pates served for seven years as Auxiliary Bishop to Archbishop Harry J. Flynn, Archbishop of St. Paul and Minneapolis.

As required by canon law, Bishop Pates submitted his retirement request to Pope Francis on his 75<sup>th</sup> birthday, February 12, 2018.

The Diocese also has in residence Emeritus Bishop Joseph L. Charron, C.P.P.S., who completed 13 years as Diocesan Bishop prior to his retirement for health reasons in April 2007. In retirement, Bishop Charron continued a reduced schedule of retreat ministry among various groups and occasionally conferred the sacrament of confirmation in the diocese. He is no longer active in sacramental ministry in the diocese.

From conversations and discussions that occurred in Bishop Pates' first year of pastoral visits to all parishes and schools, five principal needs emerged as priorities in his ministry and vision of the Diocese.

- Establishment of a religious vocation culture, with immediate attention to the recruitment of priesthood candidates
- Attention to Hispanic ministry, with particular emphasis placed on providing for the pastoral needs of this newly arrived population
- Encouragement of the faithful to understand, support, and engage in evangelization, especially through activities in celebration of the Diocesan Centennial in 2010-11 and most recently through a vision called "The New Moment," inspired by Pope Francis' *The Joy of the Gospel* and national conversations held in a 2017 Convocation of Church Leaders
- Development of youth and young adult programs, especially geared toward millennials, to improve catechetical ministry that engages this sector in the life of the church in a secular and materialistic culture
- Strengthening of marriage and family life, with emphasis on marriage preparation, enhancing programs for the first five years of marriage, and renewing focus on family life as the domestic church, again, faces a secularism that lacks classical values

In 2011, the diocese celebrated its centennial year. During the 18 months leading up to our anniversary date of August 11, 2011, we engaged an evangelization initiative, "A Journey Together, Celebrating Evangelization: Past, Present, and Future." This initiative included focus areas that laid the foundation for parish and school expansion, a future Diocesan capital campaign, the study of housing for seniors, and the writing of a Diocesan history. On the parish level, over 10,000 people participated in small faith-sharing groups, parish groups and individuals visited cultural and artistic exhibits, and ultimately 6,000 people gathered for our major celebration on November 6, 2011. The celebration included a kids fest, youth rally,

and adult conference, which featured keynote speaker Archbishop Emeritus Harry J. Flynn of St. Paul and Minneapolis.

Over the past two years, the Diocese has engaged in an evangelization conversation called The New Moment. Inspired by the witness and word of Pope Francis, particularly in his Apostolic Exhortation *Evangelii Gaudium*, The New Moment focuses on the centrality of Jesus in all church activity, missionary discipleship as our response, and a pivot to millennials to better engage and serve a generation more disconnected than the past from the life of faith and church. Representative leadership from across the Diocese formed this vision, which is now systematically being introduced parish by parish in a series of pastoral conversations with local leadership.

As a teacher of the faith, Bishop Pates has established communicating the Gospel message as a top priority. The first expression of this is the ongoing and active visitations to parishes, schools, groups, and civic gatherings in the Diocesan community. Particular communication initiatives are:

- A monthly column, “In the Heartland with Bishop Pates,” in the Diocesan newspaper in English and Spanish directed toward teaching and encouragement in the faith.
- A weekly half-hour long program on Iowa Catholic Radio, based in Des Moines and broadcast as well on Omaha’s Catholic Radio Station KVSS (which covers the western portion of the Diocese). Titled the same as his newspaper column, “In the Heartland with Bishop Pates” has been heard every week since 2009. The Bishop seeks to cover current issues from a Catholic perspective and has welcomed notable Catholic prelates such as Blase Cardinal Cupich, Peter Cardinal Turkson, Archbishop Charles J. Chaput, and Bishop Robert Barron, along with Iowa Governor Kim Reynolds and a variety of national, state, and local personalities discussing issues of the day from the perspective of faith.
- Communicating through the secular press and media, Bishop Pates is an occasional guest on WHO 1040 AM, which has the largest listening audience in Iowa, and submits editorial and opinion pieces to the local secular newspaper, *The Des Moines Register*. (See Addendum I-C)
- The Diocese has also introduced a second major revamping of its website under Bishop Pates, which includes easier functionality from smartphones, in order to keep current and relevant. The Diocese has a YouTube channel and utilizes other social media platforms such as Facebook. This medium is vital in contemporary communication.

2. Throughout his episcopacy, Bishop Pates has traveled throughout the Diocese visiting for pastoral reasons, especially confirmations, installations of pastors, and other events. These efforts allowed him to experience the significant variety of parish settings; the dedicated ministry of priests, deacons and laity; and the opportunity to keep his “finger on the pulse” of the Diocese. He has come to know the communities well and attends to the teaching and protection of the faith as well as encouraging spiritual growth and evangelization.



3. The relationship between Bishop Pates and his clergy is strong. He has instituted additional formation days for priests to gather, such as prior to ordinations and Chrism Mass. He invests in prominent and expert speakers and retreat leaders for the annual Priest Retreat and Workshop. Bishop has also taken to inviting groups of priests to his residence for dinner, invites foreign-born priests to join him to celebrate the American holiday of Thanksgiving, and hosts Christmas parties for the priests. His priests know he has an open-door policy and will listen and offer support in times of need.

4. Bishop Pates is highly respected, in the Diocese and beyond, for his pastoral care and attentiveness to all. He has been a leader among American prelates on issues of international justice and peace, rights of migrants and immigrants, climate change, and gun violence. He is known for being approachable and is supportive of and accessible to groups such as the Knights of Columbus, Knights and Ladies of the Holy Sepulchre, Diocesan Council of Catholic Women, and Serra Club. He enjoys positive rapport with religious communities throughout the world – there are none headquartered in the Diocese – and over the past decade, religious women from Kenya, Nigeria, and Mexico have exercised ministry here.

5. Not applicable

6. Bishop Pates routinely gathers state and local Catholic politicians to discuss faith and the public square. He is active in the Iowa Catholic Conference, the lobbying arm of the Iowa Bishops, and meets regularly with local, state, and national elected officials on a variety of issues important to the faith and the common good.

7. Not applicable

8. Bishop Pates enjoys a good working relationship with leaders of other Christian and non-Christian traditions. Among the ecumenical services of prayer and worship hosted by Bishop Pates was Peter Cardinal Turkson's visit for the World Food Prize in 2013.

9. The Bishops of the State of Iowa enjoy an effective rapport and working relationship. The Bishops strive to maintain a consistent and common vision for the entire State when developing policies that may affect the people of the State.

Bishop Pates is also active in the United States Conference of Catholic Bishops, serving on a variety of committees, such as Education, Evangelization, Pastoral Practices, Women in Society and in the Church, and World Mission. He also chaired the USCCB Committee on International Justice and Peace from 2011 to 2014. He served as liaison between the USCCB and the Catholic Climate Covenant and is currently a member of the Sub-Committee on Hispanic Affairs.

10. The Bishop is away from the Diocese for his annual retreat, meetings related to the Episcopal Conference, conferences dealing with issues pertinent to his ministry, boards for which he is a member and for his annual vacation. The Vicar General is available in his absence to attend to any needs that may arise and is always aware of how to reach the Bishop when necessary.

## IV. LITURGICAL AND SACRAMENTAL LIFE, THE CULT OF THE SAINTS ---

### A. Statistics

<b><u>1 Jan. 2011</u></b>		<b><u>31 Dec. 2018</u></b>	
1. Infant baptisms	1,754	1. Infant baptisms	1,430
2. Adult baptisms	356	2. Adult baptisms	144
3. First Holy Communions	1,914	3. First Holy Communions	1,790
4. Confirmations	1,623	4. Confirmations	1,492
5. CF Tribunal Report	See Addendum I-D	5. CF Tribunal Report	See Addendum I-D
6. Sacrament of the Sick	Not kept	6. Sacrament of the Sick	Not kept
7. Sunday Mass Attendance	31%	7. Sunday Mass Attendance	31%

### B. Description

1. Overall, participation of the faithful in the liturgical life of the Diocese of Des Moines has slowly declined in a pattern consistent with national averages, although the participation of those who do attend liturgies is deepening. Many people in the Diocese – laity, religious, and clergy – are implementing the reforms of the Second Vatican Council and form the faithful in the proper celebration of the liturgy. The Office of Worship assists the people of the Diocese with this task. A director and a part-time administrative secretary staff the office. The office assists parishes in their planning of liturgy, conducts and arranges workshops and seminars on the liturgy, assists the clergy in directing the liturgical life of the parishes, advises those involved in the Rite of Christian Initiation of Adults, and plans and coordinates Diocesan liturgical celebrations.

The initial liturgical formation of the clergy takes place in seminaries, which are charged with their overall formation. The continued formation of priests in the celebration of the Liturgy is primarily accomplished through their individual participation in conferences, seminars, and forums on the local, regional, and national levels. Annual study days and workshops for priests have in the years 2011-2018 focused on various aspects of the pastoral mission in southwest Iowa. The permanent deacons of the Diocese continue their formation primarily in the same way but also through their annual Diocesan gathering as well as formation opportunities specific to those newly ordained in areas such as homiletics. The Office for Worship is responsible for communicating to the pastors, as well as all the clergy, information concerning liturgical changes, etc., received from Rome or the USCCB, and does so via email, blog, or printed letters.

The priests and deacons of the Diocese observe the valid form and matter of the sacraments. Form C of the sacrament of reconciliation is not currently permitted, nor has it been for at

least a decade, yet the participation by the faithful in the other two forms of the sacrament of reconciliation remains less than desirable. Participation is improving considerably with our young people through intentional opportunities during the preparation for the sacrament of confirmation, retreats, and special prayer services. Catechesis on the sacrament of reconciliation is emphasized in religious education processes, Catholic schools, and youth ministry. Only oils blessed by the Bishop at the annual Chrism Mass are used in the celebration of the sacraments. The permission to have cremains present at a funeral liturgy was implemented in the Diocese with the necessary catechesis.

A number of parishes in the Diocese have liturgy committees that promote the liturgy and assist the pastor in the spiritual and liturgical development of the people. Participation by the laity in liturgical ministries open to them is consistently high. Continued formation of these liturgical ministers is a constant endeavor of the Office for Worship in cooperation with pastors and parish staff members. The development of liturgical music continues with attempts to broaden the musical repertoire of parish communities. Parishes are encouraged to use all types of liturgical music (i.e., hymnody, chant, and contemporary compositions). The Easter Vigil is celebrated in every parish except where a pastor may have responsibility for more than one parish. In these cases, the components of the Sacred Paschal Triduum are celebrated at different churches each year. Ongoing catechesis among parishioners, clergy, and parish staff regarding the aspects of the Sacred Paschal Triduum is offered through newsletters and The Catholic Mirror.

Parishes continue to provide sufficient opportunities to attend Mass on holy days of obligation; however, parishioner attendance could be improved. On the other hand, daily Mass participation is widespread.

Devotions remain a significant part of the spiritual life of the people of the Diocese. Devotion to the saints, particularly the Blessed Virgin Mary, is very prevalent. A devotion to the Blessed Sacrament is ever-present among the people and is experiencing growth among youth, college students, and young adults, as well as parishioners at large. Three parishes have perpetual adoration. Several parishes (usually on a regional basis) conduct Corpus Christi processions, and participation is large. A number of parishes hold regular holy hours as well as extended periods of exposition and adoration of the Blessed Sacrament.

Several church buildings have undergone renovation, and several parishes are in the process of renovating their worship spaces in keeping with current liturgical directives and norms. The Diocese has two newly constructed churches. The Diocesan Building Commission oversees each newly constructed church or renovation project. The Director of the Office for Worship serves on that commission.

The Diocese of Des Moines has a culturally diverse community in Des Moines and in other areas of the Diocese. The Spanish-speaking population continues to grow in southwest Iowa. Twelve to 14 Spanish-language Masses are celebrated on Sundays and holy days throughout the Diocese. An annual procession on the feast day of Our Lady of Guadalupe is held, with Mass celebrated by the Bishop. The people gather at Our Lady of the Americas Parish, the primary Spanish-speaking parish in Des Moines, and process to the cathedral. One

Vietnamese parish celebrates liturgy on a regular basis in that language. The Sudanese community has a Sudanese priest and a deacon who can respond to the sacramental needs of the members of that community.

## 2. Individual Sacraments

- a. Eucharist: Participation by the faithful in the liturgy remains consistent. Some parishes are examining and accommodating schedules of liturgies in light of clergy resources and numbers attending liturgy. Participation in liturgy and community are being incorporated in these decisions. A few of the priests of the Diocese practice trination as they are the only priest ministering in a particular parish or parishes.

Since 1991, the Office for Worship has conducted a census of Mass attendance known as the "October Count." This census is intended to help the parishes and Diocese meet the needs of the faithful and to monitor changes in attendance. The census has received the utmost cooperation of the clergy and has been helpful to many. The figures reported for 2018 indicate that 31% of the registered Catholics of the Diocese attend Sunday Mass on a regular basis, a consistent number over the duration of this report.

Liturgies with children are celebrated with great regularity not only in the Catholic schools but also in connection with many religious education programs. Para-liturgical experiences are also provided in these settings. A growing number of parishes are conducting Children's Liturgies of the Word at Sunday Eucharist, which is received well by parents. Instruction for the reception of First Eucharist is consistent and strong in our Diocese. The normative period of first reception is in second grade, ages 7-8. Catechesis and involvement of parents both support them in their mission as primary religious educators of their children and invite them to ongoing relationship with the worshipping body into which their child is being further initiated. New models of catechesis such as lectionary-based or intergenerational catechesis have been explored by some parishes, as well as the Montessori-based Good Shepherd Catechesis. Particular attention is necessary so appropriate sacramental and liturgical formation continues.

Extraordinary ministers of the Eucharist are employed by nearly every parish according to approved norms due to the shortage of clergy. Care is taken that the role of ordinary ministers of the sacraments is not diminished or preempted. Nearly every parish regularly offers Holy Communion under both forms on Sunday, and most parishes offer Holy Communion under both forms at daily Masses. This is done according to the current norms. Parish staff, clergy, and Diocesan staff are committed to a celebration of Holy Communion that is faithful to the current norms of the Church.

Homilies are given at all Masses on Sundays and Holy Days, and at most daily Masses. Clergy continue to seek ongoing formation in homiletics in order that they might offer homilies of high quality and rich content. Workshops and opportunities

for continuing education are provided to the clergy for their continued formation and assistance in this regard.

Use of the *Missale Romanum* of 1962 according to the Motu Proprio, Summorum Pontificum, occurs at the centrally located parish of St. Anthony of Padua in Des Moines. Approximately 165 people attend this celebration on a weekly basis. The provision is also implemented on major feasts and occasions as funerals, weddings, etc. Younger priests are trained to celebrate the Extraordinary Rite in a reverent and competent manner.

- b. Christian Initiation: A majority of parishes in the Diocese have implemented the Rite of Christian Initiation of Adults. The smaller rural parishes have difficulty from time to time as the low numbers of persons seeking initiation precludes a frequent celebration of these rites. Some of the smaller rural parishes have joined in order to implement this rite. The Diocese continues to welcome many to the Catholic faith each year. The Rite of Election is celebrated in conjunction with the Call to Continuing Conversion, for baptized Christians who are coming into the full Communion of the Church. Our Diocesan celebration of the Rite of Election is held twice at the Cathedral and once at a location in the western part of the Diocese, and it continues to grow yearly. Over 150 adults are fully initiated into the Church at Easter time annually, and 300 adults are welcomed into the full communion of the Church at Easter or at another time as deemed appropriate.

Baptism of infants is widely practiced throughout the Diocese, taking place within the early weeks and months of an infant's life. While some parishes continue to encourage parents to celebrate this rite occasionally or even frequently within the celebration of the Sunday liturgy, the majority of baptisms take place outside of the Eucharistic celebration. Parents are required to undergo some form of instruction prior to the baptism of their children. The form of this varies from a session with the pastor to a series of classes. The determining factors in the design of the program appear to be the size of the parish and the frequency of infant baptisms.

The sacrament of confirmation is celebrated during the 10<sup>th</sup> or 11<sup>th</sup> grade in high school. Most parishes celebrate the sacrament every year. Some smaller rural parishes celebrate the sacrament every other year due to the smaller number of candidates. According to the Rite of Christian Initiation of Adults, adults who are baptized as Catholics and who would like to be confirmed are encouraged to participate in some catechetical sessions or a modified form of the Rite of Christian Initiation of Adults. They are confirmed either at the Easter Vigil after permission has been granted by the Bishop, or at another appropriate time.

- c. Penance: The Rite of Reconciliation remains a concern in the Diocese. Parishes continue to offer many opportunities for the celebration of the sacrament individually. These opportunities are usually prior to liturgy on Saturdays and Sundays and at communal celebrations (with individual confession) during the seasons of Advent and Lent. Continuing catechesis and preaching on the value of this sacrament are oriented

toward increasing participation. Schoolchildren and those involved in parish religious education programs are provided with regular opportunities to celebrate this sacrament. Instruction and reception of reconciliation for children occurs prior to instruction and reception for First Eucharist in our Diocese. This practice was established through the policy adopted in 1992 when new guidelines were issued on the first reception of this sacrament.

- d. Holy Orders: The celebration of ordinations to the priesthood and diaconate, along with the Chrism Mass, are the major Diocesan liturgies of the year. Priests renew their commitment to the sacrament annually at the Chrism Mass.
- e. Marriage: All couples planning marriage are required to complete a marriage preparation process. In this process, communication skills are emphasized as well as the understanding of marriage as a sacrament. A major portion of the process looks at the influence of the family of origin on the person and how this is brought into the marriage by means of values and attitudes, communication patterns, and interests. The formation of a new family being brought into existence is stressed, acknowledging this will result from a melding of each person's background into the new relationship the marriage brings into existence. Several types of programs are available and utilized. Diocesan staff offers daylong workshops and a series of evening seminars. A variety of parish and Diocesan programs/retreats coordinating with parish-based sponsor couple marriage preparation has flourished. All of the programs involve specially trained married couples sharing their experience of marriage. Meetings with the priest or deacon who will preside at the marriage complete the process.

A Diocesan Common Policy for Pastoral Marriage Preparation was implemented in 1978. In 2014, a Diocesan marriage preparation policies and procedures manual was created and is followed today. In addition to requiring the marriage preparation detailed above, it also requires special attention be paid to those couples who are under the age of 20 or where a pregnancy is involved. Statistically, these situations are at high risk for failure. Another group has been added to those requiring special attention in the past 10 years – those couples in which one or both have been previously married. Diocesan marriage ministry staff members work with couples in these three categories, in conjunction with the priest or deacon who will preside at their marriages, to assess the readiness of these couples to enter a marriage covenant.

The rite of marriage outside of Mass is the norm for mixed marriages, particularly when a large number of non-Catholics would be present at the ceremony. Since numerous marriages are mixed marriages, special attention is given to how the couple will practice their respective faiths following their marriage and as well as respecting church norms regarding baptism and education of children in the faith.

The canonical celebration of marriage has full civil effect in the United States. The one area where a canonical celebration of marriage may follow a civil celebration occurs with a couple in which one or both are seeking an ecclesiastical annulment or

dissolution of marriage to allow remarriage in the Church and decide to marry civilly. In those instances, a canonical celebration is sought following the civil marriage. This practice continues even as the Tribunal advises couples otherwise when they present their cases. For couples seeking a canonical celebration of their civil marriages, some form of marriage preparation specifically addressing marriage as a sacrament is required per Diocesan policy.

By Supreme Court ruling of the State of Iowa, gay couples are legally allowed to be “married” in the state. This proscription does not apply to the Catholic Church. Catechesis clearly teaching that such unions are not matrimony as well as lobbying for a state constitutional amendment defining marriage as between a man and woman only are ongoing.

- f. Anointing of the Sick: This sacrament grows more popular as understanding of its nature grows. It has become the sacrament of the sick rather than only that of the dying. This sacrament has come to be celebrated more often, especially among the elderly of the Diocese. Some parishes offer the sacrament monthly, others biennially in the spring and the fall. It is celebrated regularly both individually and communally in hospitals and homes for the elderly. At the same time, it is the consistent practice of Diocesan priests to faithfully administer the sacrament to individuals in immediate danger of death.

## V. CATHOLIC EDUCATION

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### A. Statistics

	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
1. Major seminaries in the Diocese	0	0
2. Minor seminaries in the Diocese	0	0
3. Catholic Universities in the Diocese	1	1
Students enrolled	806	758
4. State and Secular Institutions	10	9
a. Des Moines Area Community College	24,658 students	35,488 students
b. Drake University	5,616 students	4,904 students
c. Simpson College	2,015 students	1,479 students
d. Des Moines University	1,821 students	1,585 students
e. Grand View University	2,108 students	1,836 students
f. American Institute of Business	909 students	Closed in 2016
g. Faith Baptist Bible College	324 students	348 students
h. Kaplan University/Purdue Global	860 students	760 students
i. Iowa Western Community College	6,798 students	6,080 students
j. Southwestern Community College	1,753 students	1,574 students
5. Ecclesiastical Faculties	0	0
6. Other Catholic Institutions of Higher Learning	0	0
7. Number of Schools		
a. Catholic Schools	17	17
Pre-kindergarten to grade 8	15	15
High Schools (grades 9-12)	2	2
b. non-Catholic state/secular	not gathered	300
c. other	not gathered	15
8. Number of those enrolled in schools		
a. Students Enrolled in Catholic Schools		



Pre-kindergarten to grade 8	4,831	4,652
High Schools (grades 9-12)	1,587	1,570
b. non-Catholic state/secular	not gathered	110,000
c. other	not gathered	6,000
9. Teachers in Catholic Schools		
Pre-kindergarten to grade 8		
a. Female religious	8	0
b. Laity	335	371
c. Religious men or priests	0	0
High Schools (grades 9-12)		
a. Female religious	0	0
b. Laity	105	117
c. Religious priests	2	2
d. Religious men	0	2
10. Special Catholic Schools	0	1
11. Percentage of Catholic children attending non-Catholic schools receiving religious instruction	no data	no data
12. Number of priests, religious, laity teaching religion in		
Elementary School	131	158
High School	14	15
Priests, religious, laity teaching Theology or Canon Law in an Ecclesiastical Faculty, etc.	0	0

## B. Description

### 1. Diocesan Initiatives for Promotion of Vocations

The Diocese of Des Moines is very active in inviting and supporting those, especially in their high school, college, and young adult years, who might have a religious vocation to the priesthood, diaconate, or vowed life. The responsibility of promoting religious vocations resides with the whole community. Taking the primary initiative for vocation ministry, the Bishop relies upon the members of the presbyterate, consecrated men and women, and the lay faithful, especially mothers and fathers, to assist him in this effort.

The Diocesan vocations team consists of the Bishop, the Director of Vocations, and a Vocations Coordinator who also functions as the office secretary. Their responsibilities are:

Bishop: Leading and coordinating the vocations program

Director of Vocations (full-time): A priest who promotes vocations, organizes vocations programs, and shepherds candidates through the application process until the particular candidate is accepted at a seminary. He is also the liaison between the Bishop and the Diocese and each seminarian. He is in monthly contact with each seminarian. He visits each seminary instructing Diocesan seminarians twice a year. He serves as a liaison with the seminaries and represents the Diocese in evaluations and ongoing formation issues. He also organizes programs for the seminarians apart from the seminaries, such as during the summer.

Vocations Coordinator (full-time): A layperson who is responsible for coordinating office activities, providing logistical support of the seminary program, and providing administrative support for the other members of the team.

The vocations team meets once a month. The meeting includes a review of potential candidates, seminarians, and new and ongoing programs. All members of the team extend themselves in encouragement and support of both candidates and seminarians.

Once a possible candidate is identified, he works with the Director of Vocations, pastor, and Bishop in discerning a possible vocation. A spiritual director and retreat opportunities are recommended. Candidates are regularly taken to seminaries in order that they might experience seminary life and programs firsthand.

Summary of current vocations programs:

- Andrew Dinners in each of the regions for pastors and young men
- Annual vocations discernment retreat for potential candidates, led by Bishop
- A vocations website: [www.vocationsonline.com](http://www.vocationsonline.com)
- Thinking about Priesthood days on college campuses
- Bishop and Director of Vocations visit and celebrate Mass on principal university/college campuses in Iowa
- Seminarian posters each year
- Preaching at parishes by Director of Vocations

The Diocese is blessed with Serra Clubs in Des Moines and Council Bluffs. These lay groups are highly active in prayer, vocation recruitment, and seminarian and priest/religious support.

Application and Acceptance Process for Diocesan Seminary Candidates:

*Initial Interview:* Prospective candidates have an initial interview with the Director of Vocations to assess his general eligibility for application.

*Preliminary application form and materials:* After the initial interview, each suitable candidate is given a written application form from the Diocese that asks a variety of general information questions. They include personal biographical information; family background;

education and work history; level of vocational interest; letters of recommendation from their pastor, other priests and professionals; medical/physical examination; sacramental records; and background checks.

*Psychological testing:* After the application materials have been received, reviewed, and accepted, the prospective candidate undergoes a series of objective psychological tests from a licensed psychologist. The tests include The Minnesota Multiphasic Personality Inventory II, The Wais-R, Raven Progressive Matrices-Standard, Rorschach, Thematic Apperception Test, and the 16PF.

After the interviews, an interview team consisting of priests and laity meets with each candidate. The team shares its findings and makes recommendations regarding the acceptance.

*Recommendation of acceptance to the Bishop:* After the interview team has made its recommendations and the Bishop has met the candidate, the Bishop makes the final decision whether to accept the candidate as a seminarian for the diocese.

## 2. Major Seminaries

### a. General Characteristics:

The Diocese of Des Moines does not operate any major seminary formation programs. All the seminarian students enroll in seminaries outside the Diocese for the majority of their formation and training. The Director of Vocations makes seminary visits to each seminary twice a year in order to evaluate the overall progress of each seminarian in the areas of spiritual, academic, human/personal, and pastoral formation. In addition to the seminarian evaluation, they assess the quality and effectiveness of the seminary formation program. The Director of Vocations is in frequent contact with the Bishop. The Bishop also visits the seminarians once a year.

During the summer months, seminarians are involved in a variety of activities and programs to aid them in their formation for the Diocese, such as: Clinical Pastoral Education Program at an authorized and certified hospital; parish and Diocesan ministerial opportunities; Institute for Priestly Formation, a 10-week spirituality program at Creighton University; and foreign language classes.

The Diocese of Des Moines currently utilizes the following major seminaries for the formation and training of its seminarians.

1. St. Paul Seminary, St. Paul, Minnesota
2. St. Mary of the Lake Seminary, Mundelein, Illinois
3. Pontifical North American College, Rome, Italy

### b. Seminary Formation: Not applicable

### 3. Formation of candidates for the Permanent Diaconate

The first step in the formation of candidates for the Permanent Diaconate is participation in the Catechetical Institute. Discussed in further detail in section Va, the Catechetical Institute is a four-module-based program that uses the Catechism of the Catholic Church as a roadmap for the journey of faith. Weekly meetings and formation days twice per module make up the program, which is for all adults in the Diocese who wish to deepen their knowledge of the Catholic faith and further their spiritual formation.

Once completed, the candidate is eligible for admission in the Permanent Diaconate program for the Diocese. The Diocese partners with Conception Seminary College at Conception Abbey, Missouri, in a four-year formation program for the Permanent Diaconate. The abbey's resources, especially in theology and spirituality, have been particularly advantageous in the formation and education of the deacons. The program includes sessions at the abbey typically one weekend per month, with additional sessions in the Diocese. This relationship has existed for decades and has enjoyed positive reviews from participants, the Diocese, and the seminary.

In addition, the Diocese provides three-year post-ordination training as outlined in our policy, "Life and Ministry of Deacons," for recently ordained. The Deacon Council of the Diocese provides ongoing continuing education for the deacon community, with a structure of education days and an annual Diocesan retreat opportunity for all deacons.

### 4. Minor Seminaries

Like major seminaries, the Diocese of Des Moines does not operate any minor seminary formation programs. All the seminarian students enroll in seminaries outside the Diocese for the majority of their formation and training. The Director of Vocations makes seminary visits to each seminary twice a year in order to evaluate the overall progress of each seminarian in the areas of spiritual, academic, human/personal, and pastoral formation. In addition to the seminarian evaluation, they assess the quality and effectiveness of the seminary formation programs. The Director of Vocations is in frequent contact with the Bishop. The Bishop also visits the seminarians once a year.

During the summer months, seminarians are involved in a variety of activities and programs, with emphasis on secular work or education as needed.

The Diocese of Des Moines currently utilizes the following college seminaries for the formation and training of its seminarians:

- a. Conception Seminary College, Conception, Missouri
- b. St. John Vianney Seminary, St. Paul, Minnesota
- c. St. Pope Pius X Seminary, Loras College, Dubuque, Iowa

5. Formation of Candidates for the priesthood who are of a mature age

The Diocese of Des Moines has no official age limit for candidates applying to be seminarians for the Diocese. Evaluation is made of each prospective candidate on his own merits and abilities for ministry. During the application procedure, life experience and background of each prospective seminarian receives special attention, especially in the areas of personal relationships, parish involvement and background, work history, and general physical and emotional health.

6. Ecclesiastical Faculties: Not Applicable

7. Catholic Universities and other Catholic Centers of Higher Learning

Mercy College of Health Sciences is located in downtown Des Moines, just a few blocks from the cathedral. It provides state accredited degree programs for health care specialists. Founded in 1945, Mercy College is affiliated with the MercyOne Health Care System of Des Moines.

Given the rapidly growing senior population state and nationwide, there is an urgent need for health care workers. Current administrative leadership is strong, having a broad vision and guiding the college well. It continues to concentrate on its Catholic identity and is faithful to the directives of church teaching. The college enjoys good relations with the Diocese and the Bishop, and in recent years a position has been created that provides courses in pastoral and health care grounded in Catholic theology. Many of the students also participate in young adult ministry events sponsored by the Diocese and held downtown at the cathedral and area locations.

Recently, Mercy College extended its Catholic identity, mission, values, and vision through the development of a new strategic plan, *Advancing the Legacy*. This was further demonstrated in the formation of a new collaboration, the Iowa Catholic Collegiate Association. For the first time since their founding, Iowa's six private Catholic colleges joined together to create the association to foster collaboration in areas related to mission, Catholic identity, and defined collegiate services. This innovative model was established to broaden the viability of the Catholic colleges in Iowa, as well as engage on shared mission and academic initiatives. In particular, Catholic identity and Catholic intellectual tradition provide ongoing dialogue in identifying ways to increase the Catholic faith in these educational institutions.

During this report period, Mercy College created a commencement tradition for its graduates called Blessing of the Hands, which is a special ceremony for graduating students entering health care professions. The ceremony provided each graduate an opportunity to come onstage to have their hands blessed with oils by the Bishop. The focus on healing hands and health care provides a sacred memory for graduates in their future work as nurses, technologists, or other health-related professionals. This practice is extended to faculty, staff, and health care professionals at the annual college convocation, held at the beginning of each new academic year in the fall.

A new faith initiative offered by Mercy College was implemented in 2014, the Faith and Healing Speaker Series. Each year, the college invites four national health care and health policy experts to present at a lecture series. Sessions are open to campus members and students, the local community, and health organizations. Presentation topics focused on faith, healing, and wellness, highlighting Catholic theology, Catholic social justice tradition, and related faith practices.

A new Catholic Identity Statement was implemented in 2017 to engage the academic community and to help guide the employment of administrators and faculty members at the college. Documents created in support of this statement included: Hiring for Mission and Identity Affirmation, Questions for Applicants, and Frequently Asked Questions. The president of the Association of Catholic Colleges & Universities (ACCU) was invited to meet with the college’s board in introducing this new initiative.

The college’s president served on ACCU’s executive committee and board of directors located in Washington, D.C. During 2017-18, she served as the chair of the ACCU’s Hispanic Initiatives Team.

#### 8. Pastoral Care in Universities

The Diocese is home to nine primary institutions of higher education upon which we have chosen to focus our efforts. We have four traditional colleges, a medical school, a Catholic nursing school, and three community colleges. Four schools are located in Des Moines, two are located near Des Moines (within 10-20 miles), and three are located at distances of 75, 80, and 130 miles away.

The Diocese has had an extensive history of ministry (60+ years) with one of the traditional universities, Drake, which serves as home to the St. Catherine of Siena Catholic Student Center and Church. St. Catherine is a spiritual "home away from home" for Des Moines area college and university students, providing them with community and a dedicated place of worship, prayer, study, and service.

In accordance with the USCCB guidance on campus ministry, we appropriate the faith, support personal development, train leaders, form conscience, educate for peace and justice, and build community.

The estimated population of Catholic students attending these schools is over 10,000, including:

	<u>Catholic Students</u>	<u>Type of School</u>
Drake University:	1,022 (out of 3,098) 33% (undergrad)	Private
	542 (out of 1,806) 30% (graduate)	

Simpson College:	300 (out of 1,500) 20%	Methodist
Graceland University:	105 (out of 867) 12%	Community of Christ
Grand View University:	536 (out of 1,788) 30%	Lutheran (ELCA)
Mercy College of Health Sciences:	200 (out of 750) 27%	Catholic
Des Moines University(medical school):	450 (out of 1,850) 24%	Private
Des Moines Area Community College:	5,042 (out of 20,167) 25%	Public
Iowa Western Community College:	2,058 (out of 6,861) 30%	Public
Southwestern Community College:	197 (out of 1,513) 13%	Public

In 2009, the Diocese began an intentional effort to cultivate ministry at each school. A Diocesan office of Campus Ministry was established; its director has the responsibility of paying attention to each school in the Diocese. At that time, the Diocese invited a national peer ministry program, the Fellowship of Catholic University Students (FOCUS), to increase outreach and evangelization on campus. Over the years, the director and office of campus ministry have provided ministry support to the schools.

Campus ministry at Drake University has grown. With the help of the FOCUS peer missionaries, student attendance at weekend liturgies has grown from 100 to 250, or approximately 25% of the Catholics on campus. That is far above the national average of 10%. In addition, we know there are some students who attend a nearby parish, including a significant number of students (approximately 30%) are from the Des Moines area and are more likely to attend mass with their parents.

The headquarters for the Director of Campus Ministry is located at St. Catherine. Nearly 600 students have voluntarily registered as members of St. Catherine. On average, 275 students participate in at least one Mass weekly. The fellowship meal following Sunday evening Mass consistently draws more than 75 students, and an average of 40 students participate in a mid-week Candlelight Mass. There is also steady attendance by students at daily Mass. Plus, St. Catherine added a late Mass on Sunday evenings (8:30 p.m.) to make sure that students participating in Greek life or athletic programs who often have additional weekend commitments with their clubs and teams can still get to Mass.

St. Catherine, in collaboration with FOCUS, offers robust small-group weekly Bible studies. Nearly 100 students actively engaged in a Catholic Bible study at St. Catherine or on campus this past academic year. Many of these students are also involved in service opportunities, serving as lectors, Eucharistic ministers and musicians and/or volunteering in social justice efforts.

This year, campus ministry programming provided by St. Catherine included a screening and discussion about The Dating Project, an interactive educational mental health workshop about adolescent and young adult depression and suicide, and an Advent Breakfast featuring a military leader who is Catholic sharing his testimony regarding his journey of spiritual growth. St. Catherine also provides regular opportunities to volunteer through the Catholic Charities Outreach Center. St. Catherine also hosted a Law Networking Night to introduce Drake Law students to professionals in the legal field who actively practice their Catholic faith. St. Catherine also hosted a weekly Bible study for law students, and the student leader participated in our Catholic student organization's student ministry team.

St. Catherine hosted an Andrew Dinner and additional programs to promote vocations and assist students in discerning their call to religious life. Three recent Drake graduates who were actively engaged at St. Catherine are now training to serve as FOCUS missionaries. Others are discerning the potential to become priests or sisters.

Other initiatives include an annual Newman Lecture to bring something of the Catholic intellectual heritage to the campus, including inviting notable speakers to discuss a variety of pertinent issues.

We have had good cooperation with three schools affiliated with other Christian denominations. In two of those schools, Catholics are the largest religious group on campus; in the third school, Catholics are the second-largest group behind the sponsoring church. One school employs a student to prepare Catholic programming. At another school, the FOCUS missionaries have been working one day a week to develop a community. Those efforts have led to a growing response on the part of students.

As part of its intentional efforts to further develop and reflect its Catholic identity, Mercy College of Health Sciences (MCHS, sponsored by MercyOne) has its own campus ministry. MCHS offers Mass on its campus weekly, a Busy Students Retreat opportunity, and additional programming. Due to its proximity to St. Catherine, MCHS students also participate in Mass and other campus ministry activities there. MCHS hosts a Faith & Healing Lecture Series that brings in Catholic speakers who are accomplished health care professionals to speak to issues that relate the intersection of faith and the complex field of health care.

Des Moines University, (DMU – Osteopathic Medical School) is located near St. Augustin Parish and not far from St. Catherine, so many students take advantage of the opportunities to attend Mass at St. Augustin or St. Catherine. There is a weekly Catholic Bible study on campus, and DMU students enjoy service and fellowship opportunities at St. Catherine.



Mass is offered twice a month on campus at Grand View University. Grand View also has a Catholic Student Organization and hosts a weekly Catholic Bible study (one for males and one for females). Grand View students participate in St. Catherine Masses and programs as well, and there is a Grand View student on the St. Catherine Student Ministry Team. There are also opportunities to collaborate on programs with the Lutheran campus ministry, as Grand View's roots are with the Evangelical Lutheran Church of America.

Simpson College offers Mass each Sunday evening on its campus followed by a fellowship meal. The pastor at the nearby parish serves as a chaplain on campus. Simpson employs a student intern each year to coordinate Catholic campus ministry. Students have also participated in our spring retreat and other national conferences.

Graceland College students benefit through visiting clergy including a deacon who celebrates Liturgy of the Word with them on a weekly basis. The Director of Campus Ministry also visits the campus for Mass, spiritual direction, and confessions twice a month as the weather permits.

Due to rising cost of higher education, it is increasingly common for students to begin their studies at two-year schools (community colleges), then transfer to complete their four-year degrees. Nationally, nearly 50% of this nation's undergraduates are attending community college prior to four-year traditional university or college programs. We continue to make efforts to establish ministries at all of our community colleges. At the largest community college in the Diocese, Des Moines Area Community College (DMACC), a faculty member who is also a permanent deacon was assigned by the Bishop to promote campus ministry at that school.

DMACC has four campuses in the Des Moines metropolitan area (Ankeny, Urban, West, and Southridge). While it has a large population, it is particularly challenging to cultivate Catholic campus ministry at DMACC because the majority of its students are commuters who take classes part-time while balancing work and family commitments. In addition, many of the courses are fully online.

Iowa Western Community College benefits from its closeness to St. Patrick Church in Council Bluffs, which recently constructed space to be able to host gatherings for Catholic college students. In the past, we have had a volunteer staff and priest assist with campus ministry.

Following the retirement of a highly engaged faculty member and the loss of a couple who had assisted with campus ministry, Southwestern Community College in Creston has not yet rebuilt its Catholic campus ministry efforts.

Looking to the future, the Office of Campus Ministry for the Diocese is heading into a transition year. Our outgoing director has served this ministry for more than seven years and is returning to his home country of Ghana to teach at a Catholic university there. St. Catherine will welcome a new pastor who will bring fresh energy and ideas to the ministry. As director, he will lead the Office of Campus Ministry and collaborate with an established

FOCUS missionary team and St. Catherine staff that includes a Coordinator of Campus Ministry, deacon, and student interns. There is a need to expand our presence into schools where there is currently limited ministry. We need to reach more students, and we need to reach them at a deeper level. There is also a need to recruit more people into this ministry. Campus ministry will also benefit from the St. Catherine Student Ministry Team, a Catholic student organization on campus, and a growing chapter of the College Knights of Columbus (student council). We have also successfully recruited a practicing Catholic member of the Drake faculty to further support our evangelization efforts and to engage additional faculty members in supporting our ministry.

## 9. Catholic Schools

Catholic schools are an important and vital ministry of the Diocese. Diocesan administration is supportive and strongly encourages enrollment through employment of marketing and recruitment, establishing in-roads in the growing Latino community, the creation of a new school, and renovation of school facilities.

The Diocese of Des Moines operates 17 schools. There are 15 elementary schools and two high schools with a total enrollment of 6,301. There are 5,225 students enrolled in 12 schools in the metro Des Moines area. Outside the metro, there are 1,076 students enrolled. Dowling Catholic is the only Catholic high school in the metro Des Moines area; the other high school is St. Albert in Council Bluffs. The St. Albert Catholic School system operates an early childhood center and an elementary and high school program. Over the past six years, nine schools have a trend of enrollment loss, three are gaining, and four are relatively stable. Over this time, one school closed and one school opened. St. Luke the Evangelist is in year four, currently operating a K-6 program with seventh grade scheduled for the 2019-20 school year. The overall loss in enrollment is 203 students, or a 3% enrollment decline.

The demographics require that we look at several different areas:

In central Iowa:

- In 2018, the Des Moines metro area consisting of Polk, Dallas, and Warren counties had 625,071 residents.
- Approximately 8.2% of these residents are Latino.
- The median income in Polk County is \$71,914, in Warren County is \$80,026, and in Dallas County is \$106,090.

In Pottawattamie County where St. Albert Schools is located, the population is 93,772:

- The Latino population consists of 8% of the residents.
- The school-age population is declining even though there is some population growth. The school can look to the Omaha area for additional students, but there is also greater competition from Catholic schools in Omaha.
- The median county income is \$62,271.

In Shelby County where Shelby County Catholic School is located, the population is 11,694:

- Only 3.7% of those residents are Latino.

- There is a shrinking population of students.
- The median income is \$63,472.

In Union County, where St. Malachy School (Creston) is located:

- Students come from a 20-mile radius, and the population in those counties is 22,580.
- The Latino population is 4.7%, and the school has 5.5% of the market share.
- The current student body is 38% non-Catholic.
- The median salary in Union County is \$49,872.

St. Patrick is located in Perry, Iowa (northwest Dallas County):

- Perry has 9,929 residents.
- The town is 34.8% Latino, and the school has 8.2% of the market share of school-age children. Half of St. Patrick School students are Latino.

Across all Diocesan schools in 2017-18, approximately 18% of students were free/reduced lunch recipients.

The elementary schools all follow a parish school model and are Pre-Kindergarten through eighth-grade programs. The majority of Diocesan Pre-Kindergarten programs are community partners in the statewide universal program. Our schools therefore receive a per-pupil amount for students to attend our program. There are restrictions on religious instruction during the mandated program hours, but many of our programs have a longer day so that they can include religious instruction. Parents, however, do not pay tuition for Pre-Kindergarten, and the retention rates have been significantly lower than expected concerning kindergarten matriculation. Our parishes are contributing between 25% and 77% of general tithing to help support school operations.

Rapport with civil authorities is very good, as all educational professionals are licensed and certified by the State Board of Educational Examiners and the schools are fully accredited by the state of Iowa on the same basis as accreditation for government schools. Diocesan officials take this responsibility very seriously and work with the schools to maintain and even surpass the accreditation standards. Parents are able to request a small amount of financial support from the state for textbooks, and the state provides some transportation funding to parents and to schools that operate their own buses. Families continue to benefit from the Catholic Tuition Organization, a school tax-credit program that assists needy families in sending their children to our schools. We continue to lobby the state for the establishment of Education Savings Accounts, which would allow parents to direct state dollars to the education of their choosing, thus fulfilling the state's obligation to educate all its children.

The need to generate funds to assist parishes in support of their schools is always a challenge. Most schools have established an educational endowment to assist in this regard. All schools make funds available to assist families with limited resources in order that their children might be able to enroll in Catholic schools. The Diocese conducts a fund drive in all parishes encouraging parishioners to contribute to a fund that provides grants to parents who require tuition assistance for their children and are experiencing short-term unusual circumstances.

The parishes in the Diocese are extraordinary in providing outright subsidies to both grade and high schools. This requires a high-level commitment by the priests and people and very prudent management of parish resources. However, it has become evident the level of parish support is not sustainable, so we are examining alternative funding models.

The state of Iowa has created a program whereby individuals who donate to a student tuition organization of their choice will receive a state tax credit valued at 65% of the donation. This program provides much-needed tuition assistance to families who qualify. We anticipate the Catholic Tuition Organization in the Diocese will grant \$2.8 million in tuition scholarships in 2019. The state of Iowa also offers a free preschool education to all 4-year-old children whose parents wish to participate in the program; Catholic school Pre-Kindergarten programs qualify to provide this opportunity.

All schools work diligently to be an integral part of the life of the parish as an extension of the parish and its mission. Diocesan Catholic Schools Office staff and local school administrators emphasize the importance of this relationship. The relationship to the supporting parishes is frequently expressed through service projects as well as inclusion of students in the liturgical life of the parish and their involvement in other parish activities.

While there are challenges, the outlook for the Catholic schools is positive and a concerted effort is currently under way to plan for future needs. The Diocese retained Meitler Consulting in February 2018 to lead us in a system-wide strategic planning process. All 17 school locations were visited, and various stakeholders were asked for input. Large quantities of qualitative and quantitative data were collected. In June 2018, key findings were presented and our Blue Ribbon Task Force began to work to write a strategic plan with goals and strategies that align with the four areas of the National Catholic Standards and Benchmarks.

The goals, strategies, and recommendations of the strategic plan flow from the following vision:

#### Discipleship

1. Catholic schools in the Diocese will function in close collaboration with all the parishes and as a ministry of the parishes for the evangelization of students and their families and for the building of faith communities who are disciples of Christ.

2. Through Catholic schools in the Diocese, parents will be invited and challenged to grow in their faith, and to actively support the development of their children in faith and academics.

#### Academics

3. Catholic schools in the Diocese will distinguish themselves with exemplary teachers and staff who are well qualified and faith-filled, always striving to be the best through a culture of personal discipleship and continued improvement based on the best teaching practices.

4. Catholic schools in the Diocese will develop and inspire learning for life by providing the best in academic excellence embedded in a Catholic environment where students encounter the living God and the Catholic Church, are formed to be lifelong disciples of Christ, and actively engage in the Eucharist and sacraments. The quality of education will be very high across all schools.

#### Enrollment

5. Catholic schools in the Diocese will attract students from new and growing constituencies, in particular the Latino community and the many diverse populations of the Diocese.

6. The Diocese will respond to new demands for Catholic education and recognize shifts in population by planning for new schools or expansion of schools as needed.

7. Catholic schools in the Diocese will operate efficiently with full enrollment, meaning enrollment is 90% or more of capacity based on staffing and the type of educational program.

8. New models and structures will be explored for delivering the best Catholic education with effectiveness and efficiency, so the talents and financial resources of the parishes and dioceses are used with wise stewardship.

#### Funding and Governance

9. Compensation for teachers and administrators will attract and retain the best personnel with talent and passion for the mission.

10. Catholic schools in the Diocese will benefit from strong partnerships among all parishes, a high level of ownership among all stakeholders, and a clear understanding of roles among pastors, administrators, teachers, parents, students, school board members, and the Diocese.

11. Catholic schools in the Diocese will operate with processes and procedures that are well-defined and based in best practice. Accountability for good operating practices will be the norm.

12. Catholic school leaders in the Diocese will be guided by strategic planning.

13. Catholic schools in the Diocese will function with a financial model that can fully fund the vision and be able to grow revenue. Schools will be accountable for good fiscal planning that ensures they will be financially strong and viable.

The foundational beliefs and vision for the future provide clear and compelling direction for school programs and student expectations at all levels. While beyond the scope of this report, the strategic plan was presented to the community in early 2019, and the Diocese has begun to take first steps toward implementation.

The faith permeates the daily life of each school community, with various forms and means of prayer throughout the day, celebration of the sacraments, regular religion classes based on a Diocesan religion curriculum, celebrations of the Church year's seasons and saints, and the incorporation of the faith perspective in classroom and school life.

Faith Journey, a faith-formation program instituted in the fall of 2015 for all Diocesan administration, faculty, and staff, will be discussed in greater detail in section Va.

The importance of Catholic identity and religious instruction and formation of Catholic school students is a high priority for the Bishop, the Catholic Schools Office, priests, and the administrators at our schools. This is being addressed in a variety of ways, including:

- the curricula with infusion of Gospel values throughout;
- insistence upon use of sound orthodox texts and materials approved by the USCCB Committee on the Use of the Catechism;
- adherence to stipulations of both the elementary and secondary Doctrinal Elements Framework established by the USCCB;
- supervision and visitation of schools and classrooms;
- an annual administrator retreat directed by the Bishop;
- special liturgical and para-liturgical ceremonies on a regular basis as well as those emphasizing significant church seasons;
- giving priority to exemplary and dedicated Catholics in the hiring process;
- retreats, days of recollection, etc., especially for junior high and high school students.

Our Catholic schools teach students to serve those in need in their families, their communities, and the world. Most of the schools require a minimum amount of service hours, so students spend time serving their churches, visiting the elderly, or helping those with special needs. Each year, a group of 15-20 students works to pour oils at the Chrism Mass. We also make service a priority during the school year through a variety of activities such as making warm fleece blankets for kids with cancer, packing thousands of lunches with Meals from the Heartland, preparing Advent baskets, providing gifts for inner-city students at Christmas and teaching social justice during Catholic Schools Week. As a result, there are over 50,000 service hours logged across the Diocese. Catholic schools and parish religious education programs support Building the Kingdom, a project that provides funds to Holy Ghost Juniorate, a junior seminary in Nigeria. Three of our priests attended Holy Ghost. During the last five years, students have raised about \$120,000 for the cost of building renovations for the 500 students at the seminary.

The total person formation in school programs includes clear expectations for excellence in the various codes of conduct. All schools use PBIS (Positive Behavior Interventions and Supports) in order to create positive social culture needed for students to be successful. Several schools have also implemented Leader In Me or a modified leadership program. School counselors provide lessons on character development by visiting classrooms and hosting small-group discussion sessions. The schools have a strong tradition of excellence in co-curricular activities, clubs, and other organizations. These additional activities help to build the school culture and create strong bonds within the school community. Many current and alumni families speak fondly of the vibrant “family” atmosphere within the school communities.

Auxiliary programs, such as before- and after-school care programs and wrap-around programs for our Pre-Kindergarten, enable the system to further its mission, meet family needs, and invite new families to consider our Catholic schools.

During this time, numerous schools have won national recognition. Both Pat Hogan, a now-retired St. Augustin middle school language arts teacher, and Jerry Deegan, now-retired president of Dowling Catholic High School, received the NCEA “Lead. Learn. Proclaim.” Award in 2017. In 2018, Msgr. Frank Bognanno received the award for a lifetime commitment to Catholic education. During this time, we also had two schools recognized by Today’s Catholic Teacher magazine as Innovators in Catholic Education. Dowling Catholic High School and Holy Family were recognized as ICE (Institute for Credentialing Excellence) winners in 2016. St. Theresa School has received numerous STEM (Science, Technology, Engineering, and Mathematics) grants and its science teacher, Ronda McCarthy, was selected to attend NASA’s Space Academy for Educators in 2016. Additionally, this year St. Theresa’s STEM program was recognized as a Best STEM Program by the Iowa STEM Council.

We are proud of the achievements of all of our schools; we have also identified areas for improvement and focus moving forward. We look forward to the future of the schools in the Diocese of Des Moines.

#### 10. Religious Instruction in non-Catholic Schools

Religious instruction in non-Catholic schools is not allowed in the United States. Religious instruction for Catholics attending non-Catholic schools is most often conducted on a once-per-week basis during the regular academic year (September-May). These instruction periods are generally held after school on a weekday/night with some parishes offering them before or after Sunday liturgy for a period of 60 minutes.

#### 11. Not applicable

## VA. FAITH JOURNEY & CATECHETICAL INSTITUTE

Faith Journey, a faith-formation program for all Diocesan school administration, faculty, and staff, was instituted in the fall of 2015. Faith Journey helps our faculty members grow in their faithful living of the Gospel by engaging in three specific areas: catechesis (intellectual formation), prayer (spiritual formation), and building community through small-group faith sharing (formation for building community). School administration, faculty, and staff provide volunteer service to the local nonprofit organizations as part of providing Christian witness.

Faith Journey consists of two gatherings each year for all of our faculty and administrators, where they celebrate Mass together, engage a catechetics presentation, and have small-group discussions. Each session lasts approximately three hours. Once during the school year, the faculty and staff participate in a service day in the community, and once each month they receive a video presentation with small-group discussion questions for completion at one of their monthly faculty meetings.

Founded in 2017, the Catechetical Institute is an ongoing formation resource for Catholic adults of the Diocese of Des Moines who wish to deepen their knowledge of the Catholic faith and further their spiritual formation. Through the Catechetical Institute, the catechism is treated as the road map for the journey in faith, with each module of the four-module program focusing on one of the four pillars of the catechism:

Creed: The Story in Miniature

Sacraments: The Blessing Revealed and Communicated

The Moral Life: Fulfillment in Beatitude

Prayer: The Blessing Given and Received

Participants meet for two hours each week during an evening for study sessions, and two formative sessions take place at St. Augustin on Saturday morning during each module. The class of Pier Giorgio Frassati completed the first cohort in May 2019.



## VI. CATECHESIS

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### A. Statistics:

#### 1. Number of Catechists

**January 1, 2011**  
1,837

**December 31, 2018**  
2,253

2. The Catechetical Leadership Association for the Diocese of Des Moines (CLADD) works within the field of catechesis within our Diocese. CLADD is a support community for those who work within the ministry of catechesis. CLADD provides opportunities for faith formation and professional growth in the following ways:

- sharing resources, programming, and information;
- forum for input, study, and response to significant catechetical issues affecting parish ministry;
- providing an annual retreat;
- and through affiliation with the National Conference for Catechetical Leadership, the National Federation for Catholic Youth Ministry, the Federation for Catechesis with Hispanics, and the National Catholic Partnership on Disability.

### B. Description

1. The adequate, systematic, and sound religious education/faith formation of all members of the faith community is a prime goal of the Bishop. He has indicated to all that the texts used for the faith formation of children and teens must meet the requirements of those Church documents and commissions that are involved in these matters, e.g., the United States Bishops' Conformity Committee on the Use of the Catechism. All catechists must be practicing Catholics. The Diocese has renewed a process for initial certification of catechists in which all are to be involved. The ongoing formation process also includes the Catechetical Institute. This resource offers ongoing formation for Catholic adults in the Diocese who wish to deepen their knowledge of the Catholic faith and further their spiritual formation. Adolescent catechesis, young adult ministry, and campus ministry are priorities of the Bishop and the Department of Evangelization and Catechesis.

The Diocese responded to Pope Francis Apostolic Exhortation *The Joy of the Gospel* and the USCCB Convocation of Catholic Leaders' *The Joy of the Gospel in America* with an evangelization process titled The New Moment. Convocation participants visit parishes to lead communities through facilitated discussions on three movements: centrality of Jesus, focus on discipleship and mission, and a pivot to the millennials.

The Diocese continues to revise the scope of its catechetical efforts by means of the following:

- a. leaning into best practices to shepherd teens to an encounter with Jesus leading them to an engagement in a ministry with their local parish;

- b. being inclusive of faith formation for adults through evangelization, adult faith formation that helps us recruit future catechists and leadership (including the lay leadership formation process of the Catechetical Institute);
- c. providing local retreats and workshops to catechetical leaders, catechists, RCIA teams, young adults, and teens through the efforts of the Diocese and her agencies;
- d. conducting a mentoring process for those new to catechetical leadership. The process includes working with an established catechetical leader, individually and in large-group settings, around the following key areas: policy reviews, overview of the *General Directory for Catechesis* and the *National Directory for Catechesis*, developing communication skills and community building, recruitment and retention of volunteer catechists, budgeting, record keeping, and ongoing formation toward certification;
- e. continually revising the Diocese of Des Moines Parish Faith Formation Policies/Regulations Handbook;
- f. maintaining and growing an active pastoral presence in young adult ministry and campus ministry;
- g. providing formation to all summer staff for Catholic Youth Camp;
- h. being diligent in safe environment training and requiring background checks for all adults working with youth age 18 and under.

2. Personnel and educational materials:

- a. Catechists: There are no catechetical institutions located within the Diocese. However, there are two centers of learning that catechists utilize to improve their skills as catechists: the St. Joseph Educational Center located in the Des Moines metro area and Creighton University, located in Nebraska, within a two-hour drive for most of our catechists. The Diocese offers catechist formation sessions, retreats, and an opportunity to grow deeper in their faith with the Catechetical Institute.

Although our number of catechists increased by about 23%, there is always a need for more catechists, especially with our Latino population. Currently there is an adequate number to accomplish the responsibility of handing on the Catholic faith to the next generation. The local pastor and parish catechetical leader have the responsibility of recruiting catechists. Discernment processes through personal invitation, referral, ministry fairs, catechist apprenticeships, and bulletin announcements most often do this.

Doctrinal and spiritual formation of catechists is conducted in a variety of ways both on a Diocesan level and at the local setting:

- The requirement that all catechists work toward catechist certification has been in existence for more than 40 years. The process was suspended for a few years because of lack of interest.
- Diocesan staff facilitate individual and/or joint parish presentations on doctrine and faith formation topics and issues.
- Ministry resource days are offered on an annual basis.

- b. Catechetical materials: The Diocese makes extensive use of the following documents for catechetical materials and/or to judge the suitability of materials that are used:

- *The Catechism of the Catholic Church*

- *The General Directory for Catechesis*
- *The National Directory for Catechesis* (USCCB)
- *Our Hearts Were Burning Within Us: The United States Catholic Bishops' document on adult faith formation* (USCCB)
- *The United States Catholic Catechism for Adults* (USCCB)
- *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* (USCCB)
- *Renewing the Vision: A Framework for Comprehensive Youth Ministry* (USCCB)
- *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (and parish adaption)* (USCCB)
- *Co-Workers in the Vineyard of the Lord* (USCCB)
- *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication* (USCCB)

3. Forms of evangelization and of catechesis:

a. Pastors and parochial vicars are all involved by selecting those that are catechetical leaders and youth ministers, helping train those involved in catechetical ministry, and in assisting with the catechetical programs in their parishes.

b. Catechesis for those receiving first Holy Communion and first reconciliation is done in a classroom setting for the time of preparation. Some parishes use a Montessori Method called Catechesis of the Good Shepherd. Parent participation in a day of retreat is included in formation with the children. Confirmation formation continues to use a variety of settings including traditional classroom, multiple opportunities for reconciliation and other liturgical experiences, prayer opportunities, service opportunities, and days of retreat.

Catechesis for the disabled is improving. During this period, we launched a task force for people with disabilities and will hire a coordinator soon. Our deaf ministry is well-established with programming for children, teens, and adults. The Diocese is working with parishes to cluster special-needs student support by providing resource personnel, materials, and workshops for catechists who work with people with disabilities.

The baptismal catechumenate (Rite of Christian Initiation for Adults) has been in place in the Diocese for many years.

c. The Diocese has initiated and/or nurtured the following ministry opportunities following confirmation:

- 1) adolescent catechesis/comprehensive youth ministry in parish communities;
- 2) campus ministry currently on three campuses within the Diocese;
- 3) young adult ministry that continues to grow, including participation in World Youth Days;
- 4) adult faith formation focused on small-group faith sharing, retreats, and social justice formation.

d. Pastors and associate pastors are committed to the ongoing renewal of the faithful through effective homilies, parish missions, seasonal prayer opportunities such as Stations of the Cross during Lent, and a variety of other formational outreach opportunities.

## VII. LIFE AND MINISTRY OF THE CLERGY

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### A. Statistics

	<u>1 Jan. 2011</u>	<u>31, Dec. 2018</u>
1.		
Total priests, active and retired, in the Diocese*	-	109
Incardinated priests active	56	52
Incardinated priests retired	-	35
Religious priests working in the Diocese	8	7
Extern priests in Diocese	6	14
Former religious accepted	0	1
Diocesan priests working outside the Diocese	2	1
Priests with STL, STD, JCL, JCD	8	7
Median age of all priests	54	61
Median age of active priests	-	53
Median age of retired priests	76	77
Ratio of priests to faithful	1:1,295	1:1,273
2.		
Total number of incardinated permanent deacons	89	105
Number of retired permanent deacons	-	47
Extern permanent deacons*	2	1
Celibate permanent deacons	1	0
Married permanent deacons	71	99
Widowed permanent deacons	Not recorded	9
Median age of deacons	58	70

3.			
Total number of parishes	82		80
Avg. number of faithful per parish	1,524		1,750
Single parishes	52		31
Parishes grouped to a single pastor	30		49
Parishes entrusted to Diocesan clergy	78		74
Parishes entrusted to religious clergy	4		5
Parishes entrusted to several priests jointly under the moderation of one priest	0		0
Total priests who care “ <i>in solidum</i> ” for parishes	0		0
Parishes without a pastor entrusted to a priest who care “ <i>in solidum</i> ” for parishes	0		0
Parishes without pastor entrusted to a priest who directs the pastoral care with help of deacons or non-ordained faithful	0		1
Ecclesiastical offices besides parishes that attend to the <i>cura animarum</i>	0		0
Priests working full-time in offices outside of parochial ministry entrusted with the <i>cura animarum</i>	not recorded		12
Number of pastors with an appointment <i>ad tempus indefinitum</i>	Not recorded		0
Number of parochial administrators	Not recorded		3

\*Numbers as of June 30, 2019

4. Associations of clergy present in the Diocese: The Presbyteral Council is the only organization of the clergy in the Diocese. There are many priest support groups, which are intended for prayer, reflection, and fraternal support.

5. Basic Communities: None present in the Diocese.

## II. January 1, 2011 through December 31, 2018:

Diocesan priests ordained:	10
Diocesan priests who have died:	11
Diocesan priests who retired:	18
Diocesan priests who left ministry:	2

### B. Description

1. Most priests of the Diocese are assigned to parish ministry. Even those who have Diocesan administrative positions or are assigned to schools or hospitals work in parishes assisting with liturgy and sacraments. A Personnel Board assists the Bishop in the assignment of priests. We do have canonical norms for terms. Pastors are appointed for a six-year term. During the sixth year of the assignment, the appointment is reviewed and can be extended for a second six-year term. Parochial vicar appointments are made for two years and reviewed during the second year of the appointment. There is a strong level of collaboration between priests and laity in most parishes. The encouragement for this cooperative ministry comes from the priests themselves. They realize that the vast amount of work in a parish requires the assistance of many people. Only priests and deacons have permission to preach at the liturgy. Pastoral and finance councils exist in all parishes. The pastoral council is an especially important partner for the pastor in the ministry of the parish. Priests regard the pastoral councils as an expression of the ecclesiology of the Church, which recognizes the baptismal call of all to find their proper ways to assist in the work of the Church.

Most of the priests who retire do so around the age of 70. The retired priests are very actively involved in assisting in pastoral ministry as their health and age allow.

2. As of December 31, 2018, 14 international priests were serving in the Diocese. They originate from the countries of South Sudan, Kenya, India, El Salvador, Nigeria, and Ghana.

The international priests are initially given a three-year assignment; an extension can be granted with the agreement of the Bishop or religious superior for two to three years.

Orientation given to international priests: Upon arrival in our Diocese, the international priests spend two or three days with the Chancery staff, who explain the Diocesan policies. Upon arrival in the parish, a team of five to seven parishioners welcomes the international priest. Subsequently, the team of parishioners meets weekly with the international priest to learn the customs of his homeland. Likewise, the parishioners share with the international priest the customs and traditions of the local parish. Priests in the region gather for a meal with the international priest within a week or two after his arrival in the parish.

3. The Diocese consistently considers how it can make the best use of the priests currently in service. With an increasing number of retirements that will exceed or slightly outnumber ordinations over the coming years, the Diocese will continue to seek new ways for an equitable distribution of clergy that will both provide for the spiritual needs of the people and be fair to the workload of the priests. Collaborative ministry efforts on the part of priests and laity will also help to respond to these changing circumstances. Where one priest has been assigned as pastor for several parishes (three parishes is the current maximum), the size of the communities and the distance between them have been the determining factors. We currently have no parishes assigned to several priests “*in solidum*.”

4. The Diocese is fortunate to have a very hard-working, dedicated group of priests. At times, concern is expressed over the amount of work some priests are expected to do and the isolation they may experience in some of the rural areas of the Diocese. Relatively easy access to population centers and the cooperative spirit in the regions mitigate this, however. Parish life today is very active and very busy. Many of our larger parishes also have a parochial school, which adds a level of administrative responsibility to the priests of the parish. Several larger parishes have hired staff to care for the financial, personnel, and maintenance needs of the parish. The smaller parishes have a few staff members to assist with parish life.

There appears to be a pride among our priests with regard to their priestly identity. Clerical dress is observed appropriately. Most of the priests of the Diocese belong to small prayer/support groups with other priests. This fraternal support is very important to them. It is an expectation for the priests serving in the Diocese to meet with a spiritual director on a regular basis. The priests are very faithful to their liturgical and sacramental responsibilities, in addition to praying the Divine Office. There is ongoing strong encouragement to the priests in praying the Liturgy of the Hours. During gatherings of priests, the prayer follows the Liturgy of the Hours appropriate to that day and hour. Many priests seem to enjoy the Liturgy of the Hours when it is possible to pray in common.

To the best of our knowledge, priests are faithful to their promise of clerical celibacy. Whenever the Bishop becomes aware of a priest who is struggling in this area, immediate professional and spiritual help is sought for the priest. The various support groups among priests provide a good place for fraternal help for those who are struggling. Regular meetings with the Vicar for Newly Ordained Priests as well as a mentoring program for priests ordained five years or less has been established by the Bishop to assist him in meeting the spiritual, emotional, and physical health needs of the younger priests as they transition from seminary lifestyle to priesthood.

Each priest is expected to make an annual retreat. The Diocese provides a retreat for priests; they also have opportunities for other retreats, such as an eight-day or 30-day silent retreat, or a preached retreat. There is an educational workshop for all priests each year as well as study days throughout the year. Priests are encouraged to take part in other spiritual growth and continuing education opportunities. A generous stipend of \$2,800 is provided to each priest to facilitate opportunities for retreat and continuing education.

## 5. Permanent Diaconate

The diaconate has been an integral part of the Diocese for nearly 40 years. During this time, it has become a vital, yet still developing, ministry in the Diocese. The scope of diaconal ministry in the Diocese is grounded in the three-fold ministry of the deacon: in Word, in Sacrament, and in Service. Deacons are active in all of these ministries. Often their wives assist them in carrying out their duties. The support and encouragement of the wives of deacons is very much evident. The Bishop assigns deacons to a parish for liturgical and diaconal ministry. The deacon prepares a four-year ministry plan, which the Bishop approves. In addition to the parish assignment, the Bishop has asked the deacons to select a ministry of service not directly connected to the parish of assignment, such as prison ministry, homeless shelters, food pantry, etc. The majority of deacons have full-time secular jobs but still devote an average of 15 hours a week to ministry. Most parishes appreciate and respect their deacon(s).

At the Diocesan level, permanent deacons fill the following roles:

- 1) Diaconate Director for the Diocese of Des Moines
- 2) Director of Diaconate Formation
- 3) Defender of the Bond, Diocesan Tribunal

Revisions made in the program for formation based on the *Directory for the Life and Ministry of Deacons* have been warmly accepted and fully implemented. The Diocese has engaged Conception Seminary College in Conception, Missouri, as a partner in the four-year formation program. Their resources, especially in theology and spirituality, have been particularly advantageous in the formation and education of the deacons.

The rapport between the permanent deacons and the priests and laity is very positive. Most of our priests and deacons are able to work well together in a variety of ministries in the Diocese.

The Diocese maintains a relationship with the diaconate directors of other dioceses and is a member of the National Association of Diaconate Directors and the USCCB Committee on Clergy.

The Diocese provides no salary for deacons unless a specific role employs them. The Diocese has a policy of reimbursement for out-of-pocket ministry expenses for deacons, usually \$500-\$1,000 per year.

The Diocese provides post-ordination training as outlined in the *Directory for the Life and Ministry of Deacons* for the recently ordained for a period of three years. In addition, the Deacon Council of the Diocese provides continuing education for the deacon community, with a structure of education days and an annual Diocesan retreat opportunity for all deacons.



## VIII. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

### A. Statistics

#### Religious Institutes of Men Represented in the Diocese of Des Moines

##### **1 Jan. 2011**

Holy Ghost Fathers (Nigeria) C.S.Sp.

Society of Jesus – Wisconsin Province S.J.

Society of the Precious Blood C.P.P.S.

Third Order Regular TOR

Total religious men: 9

##### **31 Dec. 2018**

Holy Ghost Fathers (Nigeria) C.S.Sp.

USA Midwest Province Jesuits

Total religious men: 7

Two religious, including the Bishop Emeritus, have retired in the Diocese. One of the Jesuit priests works with the Creighton University Retreat Center; the other four religious men are involved in parish work.

#### Religious Institutes of Women Represented in the Diocese of Des Moines

##### **1 Jan. 2011**

Sisters of Charity of the Blessed Virgin Mary, B.V.M.

Franciscan Sisters of Perpetual Adoration, F.S.P.A.

Servants of Mary, O.S.M.

Sisters of Mercy of the Americas, R.S.M.

Sisters of the Presentation of the Blessed Virgin Mary, P.B.V.M.

Sisters of St. Francis of the Holy Family, O.S.F.

Congregation of the Humility of Mary, C.H.M.

##### **31 Dec. 2018**

Sisters of Charity of the Blessed Virgin Mary, B.V.M.

Franciscan Sisters of Perpetual Adoration, F.S.P.A.

Servants of Mary, O.S.M.

Sisters of Mercy of the Americas, R.S.M.

Sisters of the Presentation of the Blessed Virgin Mary, P.B.V.M.

Sisters of St. Francis of the Holy Family, O.S.F.

Congregation of the Humility of Mary, C.H.M.

Lovers of the Holy Cross of Hue

Benedictine Sisters of Pontifical  
Jurisdiction, O.S.B.

Sisters of St. Francis of  
Clinton, Iowa, O.S.F.

The Sisters of St. Francis of  
Assisi, O.S.F.

Total religious women: 78

Lovers of the Holy Cross of Hue

Missionary Catechists of the Sacred  
Hearts Jesus and Mary

Nazareth Sisters of the  
Anunciation, N.S.A.

Sisters of the Immaculate Heart  
of Mary, I.H.M.

Little Missionaries of the Sacred  
Heart, L.M.S.H.

Sisters of the Holy Cross, O.S.C.

Total religious women: 48

The women religious in the Diocese are involved in health care ministry, ministry to the poor and aged, parish work, addiction rehabilitation, and Diocesan service. The majority of women religious in the Diocese are retired and offer a variety of forms of volunteer services.

There are no monasteries of contemplative life in the Diocese.

There are no societies of apostolic life in the Diocese.

There are no secular institutes working in the Diocese.

There are no known consecrated virgins or hermits living in the Diocese.

There is one association of the faithful formally recognized by the Diocese, with two members currently.

There are no houses of formation for institutes of consecrated life within the Diocese.

## B. Description

The witness of men and women religious in the Diocese continues to be very valuable. The number of active women religious continues to decline, and they are in roles less visible to our young people. However, those involved in a variety of ministries in the Diocese are very generous, and their commitment to the Church is a source of inspiration for many. The priests from religious orders serving in the diocese also bring a unique charism to the work of the Church in southwest Iowa.

The Diocesan Vocations office shares information about religious communities when asked, but relies primarily on referral of those inquiring to one or more of the orders represented in

the Diocese. Occasionally, trips to motherhouses beyond the state of Iowa are planned for interested young women.

A Sisters Council representing the women religious had been in existence for 50 years and provided opportunities for dialogue with the Bishop. It was a resource for strengthening the bonds uniting the various congregations present in the Diocese. Participation had declined significantly in recent years, and the Council dissolved in late 2018.

The bishops of Iowa and major superiors of all congregations headquartered in the state meet annually for the purpose of strengthening relationships and pursuing discussion around topics of mutual interest. This practice has been in place for many years and is valued by those who participate each year.

## IX. MISSIONARY COOPERATION

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### A. Statistics

1. Number of priests and laity from the Diocese who serve in the missions:

**1 Jan. 2011**

**31 Dec. 2018**

0

0

2. Number of religious of institutes of pontifical right, originally from the Diocese who serve in Mission countries, specifying the institute to which they belong:

**1 Jan. 2011**

**31 Dec. 2018**

1 - Divine Word Society

0

3. Number of priests from the missions received into the Diocese as a form of assistance to the missions.

**1 Jan. 2011**

**31 Dec. 2018**

4 Holy Ghost Fathers from Nigeria  
2 priests from India  
2 priests from El Salvador

4 Holy Ghost Fathers from Nigeria  
3 priests from India  
4 priests from Ghana

International priests serving in the Diocese gain pastoral experience in a setting somewhat different from their prior experience and provide significant assistance to the Diocese in meeting the needs of the faithful. The priests from El Salvador provide an important pastoral presence to our Spanish-speaking parishioners, whose numbers are burgeoning in the Diocese.

4. Amount of annual financial contributions and collections taken up for the missions:

**1 Jan. 2011**

**31 Dec. 2018**

\$109,413

\$148,896

### B. Description

1. Beginning with our Catholic school students and those in parish religious education programs, instruction is provided on the role of the missions in the Universal Church. Students often participate in projects to raise funds for a variety of missions at home and throughout the world. A particular focus of these efforts in recent years has been projects to support the construction of a new seminary in Nigeria. Many parishes seek out mission projects for financial aid as well as material needs. Several of our parishes have established

sister parish relationships with poor parishes in other countries (e.g., Togo, El Salvador, Tanzania). These unique relationships provide needed financial resources, support for construction for school or church, and the opportunity for parishioners to travel to the sister parish to assist with various service projects. Both of our Catholic high schools sponsor trips to mission areas for projects, which also serve as valuable learning experiences regarding challenges faced by our less fortunate brothers and sisters.

2. The Diocese promotes assistance to the missions through annual collections for Mission Sunday, Catholic Home Missions, and Operation Rice Bowl of Catholic Relief Services. Through a structured Missionary Cooperative Program, we honor requests from missionary groups to solicit funds in our parishes. It is Bishop's expectation that each parish participate in the Missionary Cooperative program unless they have an ongoing relationship with a foreign mission (such as a sister parish). Mission representatives are assigned to each parish and arrangements made for presentations to be made on behalf of their mission. In addition to the regular annual collections, the majority of our parishes have additional appeals in response to contacts made directly with the parish.

## X. THE LAITY

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### A. Statistics

Statistical information is lacking on the various programs in which the laity are involved. Among the groups present at the beginning and close of this report period in the Diocese are:

- Catholic Adult Singles Together
- Catholic Daughters of the Americas – lay women’s movement
- Catholic Order of Foresters – fraternal benefit society
- Catholic Women’s League – lay women’s movement
- Charismatic Renewal – spiritual movement
- Christian Family Movement – national movement of parish small groups of Catholics
- Couple to Couple League – organization dedicated to teaching and promoting Natural Family Planning
- Diocesan Council of Catholic Women – women’s movement emphasizing spirituality, leadership, and service
- JustFaith Ministries – awareness and advocacy for justice
- Knights and Ladies of the Holy Sepulchre – Order of knighthood under the protection of the Holy See
- Knights of Columbus – World’s largest Catholic fraternal service organization
- Legatus – Association of Catholic business leaders
- Legion of Mary – lay Apostolic Association under Mary’s mantle
- Marriage Encounter/Engaged Encounter – Weekend retreats for married and engaged couples
- Movimiento Familiar Cristiano Catolico – Hispanic chapter of Christian Family Movement
- Serra Club – lay organization of men and women dedicated to praying and promoting vocations
- St. Vincent de Paul Society – international voluntary organization dedicated to the poor
- Teams of Our Lady – movement of “married spirituality”
- Young Catholics of Des Moines – millennial-age young adult group

During this reporting period, the following lay-led movements have begun:

- Catholic Men’s Conference – annual gathering of lay men
- Catholic Women’s Conference – annual gathering of lay women
- Hope in Loss DSM – A ministry for those grieving the loss of a pregnancy, infant, or child in the womb
- Man-Up Des Moines – lay ministry to empower men to be better leaders in their family, parish, and community
- The Well: An Encounter for Women – regular gathering of lay women for faith, fellowship, and fun

St. Joseph Educational Center in West Des Moines offers adult education programs to assist laity in the Des Moines region with the various ministries in which they are involved at the parish level. Parishes and regions, with assistance from the Diocese, offer preparation and training for those who serve as lectors and extraordinary ministers of the Eucharist.

During the period covered by this report, the following retreats and pilgrimages have been offered for our high school and college-age youth to enhance their faith and spiritual lives:

For Dowling Catholic High School students:

- Freshman day-long retreat
- Metanoia – a weekend retreat for freshman
- Quest – a weekend retreat for sophomores
- Kairos – a four-day retreat for juniors
- Senior Day of Reflection

For Council Bluffs St. Albert High School students:

- Kairos

For all youth and young adults and organized by Diocesan Youth & Young Adult Ministry:

- Radix – a weekend retreat for seniors
- Boldly Sent – a weekend youth rally
- Fanning the Flame – day-long, multigenerational retreat on discernment of spiritual gifts
- Participation in Diocesan and national youth rallies, pro-life marches, and World Youth Day

The St. Thomas More Center for All Seasons has hosted many of these retreats. The Center also provides Catholic Youth Camp, a summer camp for children in grades 4-12 that serves approximately 1,400 children and youth each season.

## B. Description

1. There is continued growth in the desire for laity to be more informed regarding their Catholic faith and in their willingness to become involved in various ministries and services on the parish level. The programs described in sections IV, Va, and VI of this report on Liturgical Life, Cult of Saints, Faith Journey and Catechetical Institute and Catechesis evidence this. Additionally, there is a wide variety of prayer groups, catechetical resources, and retreat experiences (e.g., Christ Renews His Parish, Christian Experience Weekend) that support parishioners as they renew themselves in faith and offer their service at the parish level. On occasion, the Diocese has provided Advent and Lenten resources for distribution throughout the Diocese.

As the laity come to an ever-greater appreciation of their role in the Church, they have embraced and become more active in the life of our parishes. They have demonstrated great generosity in offering their talent and experience. Many professional men and women serve our parishes and institutions as lay ecclesial ministers and in other aspects of employment.

Through degree and certificate programs, webinars, professional associations and conferences, and Diocesan-sponsored training, effort is made to assure that our lay people are well-trained and formed both in their professional responsibilities and in the faith. Three worth mentioning here and detailed at various other points in this report are the Diocesan-sponsored Hispanic Lay Leadership program, Faith Journey program, and Catechetical Institute.

2. Catholic laity participate in and lead all aspects of local life, including politics, business, the arts, and academia. For instance, many prominent business leaders in communities across the Diocese are prominent Catholics. Some are quite active in building up the common good and advancing programs consistent with Catholic teaching. As the capital city, Des Moines offers the Bishop a unique opportunity to engage with state and local politicians. He regularly meets with politicians individually, and quarterly gathers a group of 12-20 for discussions on issues of public life. Knowledge and application of the Social Doctrine of the Church on the part of laity and associations of lay faithful are mixed. Many lay people appreciate and uphold Catholic social teaching in all regards, while others may be consistent in some areas but not others. This is especially true in our hyper-partisan times, in which political persuasion supersedes a truly Catholic sensibility. For instance, some may be supportive of pro-life causes but not as sympathetic to the poor or issues of climate change, and vice versa.

3. The Bishop and pastors are supportive of lay movements and associations of the faithful. Since 2011, Man-Up has met monthly to empower and inspire men to be better leaders in their homes, parishes, and communities. This led to the annual Catholic Men's Conference and then a sister event, the Catholic Women's Conference. Additionally, The Well, a combination of faith witness talks, fun, and fellowship, meets throughout the year. The Latino community gathers 500-700 people biannually for Encuentro, a weekend of family-friendly programming of speakers, discussion groups, and worship. The most well-known and well-attended event is the biannual regional conference Christ Our Life, which draws upward of 5,000 people for a weekend of speakers, sacraments, and praise and worship music. All of these initiatives are lay-led but enjoy the support and encouragement of the Bishop and pastors.

4. The laity not only are willing to collaborate with their pastors in parish and Diocesan organizations, but also are often eager for their support and encouragement; they wish to be empowered to lead. There are no ministries and roles permanently entrusted to the laity. However, by necessity, roles such as Catholic schoolteacher and catechist have become almost exclusively lay-led given the shortage of priests. Pastors primarily have the responsibility for guaranteeing their ministers are properly formed, and they rely upon the lay leadership programs and opportunities already detailed.

5. Diocesan seminarians receive good formation in the role and their relationship to the laity. They are encouraged to respect their baptismal roles and to make good use of their expertise to assist them in the pastoral care of the people of the parish.



## XI. ECUMENISM

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### A. Statistics

We have been unable to locate updated census data specifically regarding numbers of individual Christian denominations in our Diocese. Based on past reporting, we believe the following Christian Communities to be most prominent in our Diocese during this reporting period, with the estimated numbers of each. Ordered from estimated largest to smallest.

United Methodist Church ~65,000

ELCA (Evangelical Lutheran Church of America) ~ 50,000

Christian Church (Disciples) ~23,000

Lutheran – Missouri Synod ~23,000

Presbyterian Church – USA ~15,000

Assemblies of God ~13,000

United Church of Christ ~10,000

American Baptist USA ~7,000

Southern Baptist ~4,000

Episcopal Church ~3,500

### B. Description

1. In general, the Catholic Church is held in high esteem by non-Catholic Christians in southwest Iowa. The Bishop is well respected in the ecumenical community. Even during the sexual abuse crisis of recent years, the Bishop and priests have received strong support from non-Catholics.

When difficulties arise, they often revolve around disagreements on issues in the public sphere, such as abortion and same-sex “marriage.” Occasionally, some non-Catholic Christians disagree with the right of the Catholic Church to speak on issues of public concern.

The majority religion within our Diocese is Protestant, with a significant part of the population unchurched or without any religious affiliation. The number of people with no religious affiliation has grown over the past several years and is now estimated to include more than half of the population of the Diocese.

2. Most ecumenical activity takes place within local communities. A priest of the Diocese currently serves as Ecumenical Officer. Other pastors have particular interest in ecumenical efforts.

3. Regarding the proper observance of the norms concerning intercommunion and mixed marriages, Catholic Church teaching on these matters is disseminated to pastors through the Diocesan Office of Worship and the Office of Marriage and Family Life, which assist in marriage preparation. The norms on Eucharistic inter-communion are made clear and are observed.

4. There are a number of examples of ecumenical collaboration in the Diocese.

Examples of ecumenical activity include:

- Annual state gathering of the four Catholic bishops with the leaders of the major denominations
- Membership of several Des Moines parishes in the Des Moines Area Religious Council
- Membership of most pastors of our smaller parishes in their cities' ministerial associations and their observance of the Church Unity Octave in January of each year
- Meeting of Roman Catholic and Lutheran clergy sponsored by Grand View University (Lutheran) and attended by the bishops of both denominations

## **XII. OTHER RELIGIONS**

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### **A. Statistics**

We have been unable to locate updated census data specifically regarding numbers of religious groups in our Diocese. Based on past reporting, we believe the following to a fair estimate:

Jewish ~2,500

Muslim ~12,000

### **B. Description**

1. A good relationship exists between the Diocese and the Jewish communities of southwest Iowa. The teaching about Judaism in the Catholic schools of the Diocese is in keeping with *Nostra Aetate*. Anti-Semitism does exist to a very limited extent in the Diocese and has occasionally been manifested by vandalism of synagogues as well as anti-Semitic speech.

2. There is a relatively small number of Mormons in Iowa. Apart from some joint legislative initiatives, relations with the Catholic Church are practically nonexistent on an institutional level.

The Islamic community in the Des Moines area is growing. They are accepted as a voice in the community. On a number of occasions, there has been an opportunity to hold joint prayer services with followers of Islam and the Jewish community.

3. Inter-religious dialogue groups are usually formed in response to a particular issue or need in the community.

4. Masonic Lodges do exist but seem to have little practical impact on the Catholic Church.

### XIII. PASTORAL CARE OF THE FAMILY

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#### A. Statistics

1. Abortion is legal in the state of Iowa, though recent efforts by one party in the Iowa Legislature led in 2018 to a law banning abortion after detection of a fetal heartbeat. This law was found unconstitutional in 2019. Statistics available regarding abortions in the state of Iowa, of which our Diocese covers less than one quarter, found that 2,849 abortions were provided in 2018, the lowest number since 2003. This continues a trend of 12 consecutive years of annual declines. Private doctors, clinics (in particular, Planned Parenthood), and hospitals (other than Catholic) routinely perform legal abortions. It is still a major concern for the Church.

In-vitro fertilization is practiced in the area. No statistical information is available. Education of Catholics on the issues of medical ethics remains a significant challenge to be addressed through clergy and lay ministry education.

Although euthanasia is not currently legal in the state of Iowa, annual efforts to legalize some forms of “assisted suicide” appear in the state legislature. The Catholic community needs more education on the risk of becoming a “culture of death” as is related to assisted suicide, abortion, capital punishment, and other pro-life issues.

With regard to attacks on family within the Diocese, we have no firm statistics on instances of cohabitation, though anecdotally, our experience is consistent with national trends of high instances, with upward of 50% of couples living together before marriage.

Likewise, single-parent families are increasingly common, with highest rates among minorities and the poor. The 2010 census found approximately 26% of all children are raised in single-parent homes. Divorce is all too common in our culture, though rates have been generally on the decline since 1990. The latest available statistics for 2017 show 2.0 per 1,000 total population, down from 3.9 at the beginning of the 1990s.

Same-sex “marriage” was legalized in Iowa in 2009. In 2013, same-sex “marriages” accounted for 15% of the total for that year. The high proportion of the overall number of marriages is due to a high degree of traffic of visitors, given that many states at that time had not legalized the union. By June 2015, when the U.S. Supreme Court legalized same-sex “marriage” nationwide, approximately 11,000 same-sex couples had wed in Iowa. During this same period, nationwide polls suggest an increased attitude of permissiveness of these unions, consistent with the sentiment in our Diocese.

2. Statistical information is not readily available or necessarily accurate in regard to separations, divorces, and civil marriages. As stated, our current cultural atmosphere, even among Catholics, is accepting of divorce. There is a “throwaway” mentality in regard to marriage: “If it doesn’t work out, you can always get a divorce.” The lack of willingness to stick with marriage during difficult times is common. The emphasis on marriage is a top Diocesan priority in the Office of Marriage and Family Life, particularly through regularly

offered marriage preparation retreats and trained sponsor couples who work closely with engaged couples to mentor them in their preparation for the sacramentality of the marriage bond. Additionally, a new initiative launched during this period called “The Third Option,” a marriage enrichment ministry for couples, meets twice per month. For those who experience the loss of marriage through death, separation, or divorce, the diocese offers Beginning Experience, a weekend retreat, and The Catholic Divorce Survival Guide, a 12-week program.

3. Pro-life activities are coordinated through the Social Justice Consortium representing both the Diocese and Catholic Charities staff. Legislative matters in this area are coordinated through the Iowa Catholic Conference, which represents the four dioceses of Iowa. Many parishes have Respect Life committees, which work to keep before the people all the moral issues regarding the dignity of life from conception to natural death.

4. Artificial contraception is common in our culture and is present among our Catholic people. Local statistical data is not kept, but according to national data from 2015-17, 64.9% of women aged 15-49 were using contraception. The Diocese, through its Office of Marriage and Family Life and Catholic Schools Office, is devoting resources to Natural Family Planning education, which is having a growing positive impact in the married life of couples.

## B. Description

1. The prevailing popular culture places little emphasis on the permanence of the marriage commitment. That issue remains a concern for the Diocese. With the legalization of same-sex “marriage,” first in the state and then nationwide, additional stress is on the understanding of marriage as a commitment between one man and one woman. The Iowa Catholic Conference and the bishops actively address the morality and inappropriate character of same-sex “marriages.” They also support an amendment to the Iowa Constitution banning same-sex “marriage.” They are persistent in their efforts but have been thwarted by political leaders of one of the state’s main political parties.

2. The Diocese supports marriage encounter weekends and continues to disseminate information on World Marriage Day for use of our parishes. Diocesan marriage retreats and sponsor couples ministry enrich the lives of those engaged and those who serve in these ministries. The Bishop celebrates with married couples an annual Mass to honor the sacrament and recognize those who have achieved significant milestones. Teams of Our Lady, an international movement to enrich conjugal spirituality, is growing in the Diocese.

Office of Marriage and Family Life staff continues to be very much aware of the problems relating to separation, divorce, and remarriage. Their strong relationship with the Tribunal is an asset as the staff works with couples preparing for second marriages. One of the priorities established by the Bishop is emphasis on the importance of marriage and support for couples, particularly those in the first years of their marriage, as they live out the commitment of their marriage vows.

3. The bishops of the United States published a call to political responsibility titled “Forming Consciences for Faithful Citizenship.” This document has been a rich resource throughout the Diocese in summarizing Catholic teaching and applying it to major issues in the areas of human life, family life, social justice, and global solidarity. This information served as the foundation of many discussions with political candidates during the national election process.

4. There are two major pro-life organizations in the state of Iowa, Iowans for Life and Iowa Right to Life, which offer significant leadership in support of the life of unborn children. Although the Diocese does not sponsor either organization, both are supportive of the Church’s position on abortion.

There are two private clinics (Des Moines and Council Bluffs) staffed by strong Catholics who through ultrasound imaging are able to dissuade mothers and oftentimes the father from an abortion.

Many parishes in the Diocese have a Respect Life committee associated with their pastoral councils. These groups engage in a wide variety of activities, ranging from engaging in political activity as needed to providing support for single mothers and their infants.

The Diocese has, in the person of our resident Bishop Emeritus, a rich resource because of his background in moral theology and medical ethics. In addition, a permanent deacon has been appointed to provide leadership in the area of bioethics. The current Bishop also takes an active role in “public education” on these issues.

## XIV. EVANGELIZATION OF CULTURE

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### A. Statistical Note

There are no associations or organizations in the Diocese of Des Moines with the direct purpose of evangelizing culture. However, two hopeful movements have begun in the Diocese with this goal. Laity have begun a Catholic Culture Lecture Series, which hosts presentations on topics such as literature, architecture, music, art, and the Catholic tradition. The group attracts about 40 people per month. In recent years, lay organizations of Catholic book clubs focusing on reading great literature draw about 100 women and 20 men each month. There may be other such groups that are unknown to the Diocese. Many programs and services in the Diocese seek to influence culture by the promotion of Catholic values in the day-to-day lived experience of our people. On a statewide basis, the Iowa Catholic Conference works with the legislative agenda of the state to promote Catholic values and moral principles in the civic life of the community.

Parishes of greater Des Moines affiliate with AMOS (A Metropolitan Organizing Strategy), an ecumenical organization committed to improving the quality of life for all people, especially the poor. Through these efforts, the hope is to assist the poor to find a voice by which they can influence public life in the assurance of meeting basic human needs for all citizens. The Catholic Church has a strong moral voice to bring to those discussions. The Diocese has been particularly attentive to the lives of refugees. As the political climate has become more hostile to refugees and immigrants, especially in one political party, the Bishop has spoken more directly and forcefully on the issue.

### B. Description

1. Civil authorities, including some Catholic legislators, especially some belonging to one political party but not exclusively so, are not strong in the areas of pro-life legislation, including abortion, the death penalty, euthanasia, and same-sex “marriage.” The Diocese, in cooperation with the other dioceses of the state, continues to work for a comprehensive program of respect for all life. The reduction in services to the poor by the state increases the responsibility of the Church to provide these services, a task made difficult by limited financial resources.

2. Although it is difficult to evaluate the extent to which theoretical or practical atheism is present in the Diocese, there remains the need to help our Catholic people infuse their day-to-day living with their religious values. For the most part, the daily lives of Catholics in the Diocese look identical to the lives of nonbelievers. In our culture, there is probably a greater degree of agnosticism than atheism, though there is a rising trend especially among millennials of no religious belief or affiliation (the so-called “nones”). Many profess belief in God but have a difficult time balancing that belief with daily experience. Some seem to be unsure how God is present to them each day. Some Catholics profess belief in God and claim to be “spiritual” but struggle in their belief in the institutional Church. American society promotes an attitude that equates happiness with material possessions and feeds a “throwaway culture.” Seminarians and priests are educated to regard culture as a means of

apostolic activity and to instill an appreciation for the good, the true, and the beautiful. Particularly through homilies, priests challenge the faithful to evaluate the role of material possessions in their lives, to live authentic and joyful Christian lives in all spheres of human activity, and to resist the “culture of death” mentality so prevalent in culture and all its institutions.

3. The Diocese works through the parishes and our offices for the promotion of an appropriate culture and climate among all people and, in particular, among the poor and underprivileged. For instance, the Diocese promotes among the Latino community patronage of Our Lady of Guadalupe, particularly on her feast. Diocesan liturgy, particularly during the Chrism Mass, involves music and liturgical dance from Sudanese and other refugee communities. Service on behalf of the poor is an integral part of Diocesan work, especially through Catholic Charities. There is a high priority placed on ministry among the burgeoning Latino community; of special note is the presence of native Spanish-speaking priests from El Salvador, Mexico, and Colombia who have been warmly welcomed.

4. Multiple Diocesan offices collaborate to sponsor periodic concerts, dramatic presentations, and art displays along with lectures on topics related to artistic and musical life. These events are both well attended and appreciated by the wider community. In this way, the Diocese evangelizes culture and promotes mutual respect among diverse cultural groups.

5. As referenced in response to question three, the Diocese encourages and promotes Our Lady of Guadalupe on her feast through procession, devotions, and a well-attended Mass. Additionally, several parishes in the Diocese hold public Eucharistic processions for the Feast of Corpus Christi and on occasion host traveling exhibits of relics and other religious artifacts.



## XV. SOCIAL COMMUNICATIONS

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### A. Statistics

	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
1. Catholic publishers	0	0
2. Catholic bookstores	1	1
3. Diocesan monthly newspaper		Diocesan monthly newspaper
Diocesan website		Diocesan website
Diocesan monthly e-newsletter		Diocesan monthly e-newsletter
Diocesan weekly blog		Diocesan weekly blog
Diocesan Facebook page		Diocesan Facebook page
		Diocesan Twitter page
		Diocesan YouTube channel
		Diocesan Instagram page

The Diocesan newspaper, The Catholic Mirror, is published monthly. The current circulation is about 35,000 copies each issue.

The website is a permanent, though frequently updated, information depot of the Diocese.

Nearly every parish has a weekly bulletin, which is available to all members. Circulation is approximately 34,000.

The Diocese produces a monthly electronic newsletter called In the Diocesan Loop sent to about 3,000 e-mail addresses of parish and Catholic school leadership. It contains vital information on Diocesan activities and the work of its offices.

On social media, the Diocese publishes a blog, a Facebook page, a Twitter page, an Instagram page, and a YouTube channel. New content is shared weekly.

4. Catholic Radio Station	1	1
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The Diocese is served by an independent Catholic radio station, Iowa Catholic Radio. Call letters are KWKY, and it can be found at 1150AM/88.5FM/94.5FM. A nonprofit group called St. Gabriel Communications operates Iowa Catholic Radio. EWTN is available on cable and satellite systems. Independent Catholic radio station KVSS, based in Omaha, Nebraska, reaches the western part of the Diocese.

5. There are no formation centers in the Diocese in the field of communications.

6. The most widely circulated newspapers of general interest in the Diocese are *The Des Moines Register* and the *Omaha World-Herald*. Numerous small-town newspapers are published weekly.

## B. Description

1. *The Des Moines Register's* editorial stance opposes the Church on issues such as birth control and abortion. It is closer to that of the Church on issues related to caring for the poor. The radio stations and television stations generally do not take an editorial position on issues. The Church is present in the general-interest media through occasional opinion columns submitted to *The Des Moines Register* by the Bishop and radio ads purchased at Christmas and Easter times on the highest-rated radio station and multiple rural radio stations in the Diocese.

The Diocese has an Office of Communications and a spokesperson designated to work with news media. Relations between the news media and the Diocese are positive in that the media representatives know they can get a statement from the Diocese. Responsibility for social communications falls under the Office of Communications.

2. The Bishop, who serves as publisher, assures the doctrinal orthodoxy of the Diocesan newspaper. The newspaper is financially stable in that it receives funding via three sources: a voluntary subscription campaign, advertising, and support from the Diocese. It is mailed to every registered Catholic household in the Diocese. The newspaper has influence on public opinion in that it is received by Catholic legislators who live in the Diocese.

3. Diocesan planning in the area of communications is initiated through the Office of Communications with input of Catholic media professionals, parishes, and Diocesan staff. When Catholic morality is challenged in the public arena, the Bishop consults with the Office of Communications on a response and which communications tools should be used to share the response. The Bishop has been responsive to answering questions of reporters, developing a reputation for being accessible.

4. There are no formation centers in social communications associated with the Church in the Diocese. Parishes that are interested in using social communication are invited to review Diocesan policy, created after reviewing policies of other dioceses and the United States Conference of Catholic Bishops. Formation of seminarians in communications media is done through the curriculum at their seminary. The Diocese uses cross-marketing to promote its newspaper, Bishop's radio show, and online communication tools. Diocesan schools have stressed proper use of technology both to improve communication with students and their parents and to incorporate the use of technology into the learning and instruction of all subjects. Many parishes visit with youth and parents about practices that are helpful in creating a safe online experience for youth. The requirements of Canon 831 are being observed by the priests of the Diocese.

## **XVI. SOCIAL JUSTICE AND THE SOCIAL TEACHING OF THE CHURCH** .....

### A. Statistics

1 Jan. 2011 – 31 Dec. 2018

Ecclesial Associations and Organizations for the promotion of social justice and for the diffusion of Social Teaching of the Church. This section addresses the Associations and Organizations throughout this reporting period.

#### The Social Justice Consortium

The Social Justice Consortium was established to promote the social justice mission of the Catholic Church through a coordinated effort to work toward a comprehensive and consistent ministry of life for the pursuit of the common good.

The consortium is under the direction of the Executive Director of Catholic Charities. It consists of: Respect Life, Pro-Life Chair – Iowa Catholic Conference; Biomedical Ethics, Deacon Representative; Catholic Campaign for Human Development, Executive Director – Catholic Charities; Catholic Relief Services, Parish Outreach Liaison – Catholic Charities; Center for Social Ministry, Volunteer Coordinator – Center for Social Ministry; Domestic Violence & Sexual Assault, Phoenix House Program Coordinator – Catholic Charities; Emergency & Disaster Response, Public Relations – Catholic Charities; Executive Director – Iowa Catholic Conference; Justice for Newcomers, Director Poverty Reduction Services – Catholic Charities; Poverty Campaign, Associate Director – Catholic Charities; and Rural Life, Deacon Representative. Each member of the consortium devotes one day a week to a specific area of competency. The consortium meets quarterly with the Bishop. Activity information in each area is shared, and priority action in the near and long term is established. Catholic Charities also educates widely in the election cycle based on the USCCB document “Forming Consciences for Faithful Citizenship.”

The Social Justice Consortium is a vital ministry focused on the shared vision and mission of the Catholic Church to foster and sustain the common good. During this period, the Consortium has actively engaged with multiple and diverse organizations and partners to seek creative solutions in serving the poor and vulnerable. This multifaceted yet collaborative approach has manifested measurable outcomes that have promoted new alliances in seeking long-term solutions in addressing poverty and social justice initiatives.

The consortium is in the process of reorganizing under a new Catholic Charities executive director with support from a full-time Community Relations staff member. In working together, the consortium continues to strengthen its focus and relationships on Respect Life; Catholic Campaign for Human Development; Catholic Relief Services; Poverty Awareness; Center for Social Ministry; Domestic Violence/Sexual Abuse Advocacy; Justice for Newcomers; Rural Life; Emergency/Disaster Preparedness and Response; Iowa Catholic Conference; and Biomedical Ethics. Several of these partnerships are described below in advancing the work of the consortium’s collaborative work in social justice and advocacy.

### Iowa Catholic Conference (ICC)

Based in this Diocese, with Des Moines being the state capital, ICC is the legislative advocacy effort of the Catholic bishops of Iowa. A 28-person board of directors that includes the archbishop and bishops of the state's four dioceses, as well as several priests, religious, laity, and ICC's executive director guides it. ICC has many active committees, including Education, Social Concerns, Rural Life, Immigration/Refugees, and Respect Life, which help shape and lobby in regard to a Catholic legislative agenda.

Throughout this reporting period, the ICC has provided a strong and collective voice in advocating on legislative matters important to the Catholic Church. Under the leadership of the archbishop and bishops of the state's four dioceses, the ICC Board, as represented by priests, religious, and laity, engage in ongoing dialogue in response to legislative priorities. ICC committees, including Human Life & Dignity and Education, help shape a Catholic legislative agenda. With this interactive process, the ICC executive director has effectively worked with the leadership, staff, and committees to lobby during legislative sessions. Current lobbying principles include parental choice for education, human life and dignity, care of creation, economic concern for poor and vulnerable, immigration, support of marriage and family, individual and systemic racism, and restorative justice.

### Catholic Campaign for Human Development (CCHD)

The Diocese raises awareness of U.S. social justice issues and gathers and distributes funds to better the lives of those in need through the CCHD. Parishes in the Diocese use CCHD materials to diffuse Catholic Social Teaching as it applies to domestic needs.

During 2010, the annual collection raised \$25,046.

During 2018, the annual collection raised \$25,386. CCHD's efforts in the Diocese are coordinated through the offices of the Bishop, Administrative Services, and the parish liaison office of Catholic Charities.

### Catholic Relief Services (CRS)

The Diocese raises awareness of international social justice issues, gathers, and distributes funds to improve the lives of those in need through CRS. Parishes in the Diocese use CRS "Operation Rice Bowl" materials to diffuse Catholic Social Teaching as it applies to global needs. The Catholic Charities parish liaison office disseminates Rice Bowl educational and promotional information and monitors distribution of local funds through a grant process.

The Global Advocacy Team, a partner with CRS and a local grassroots collective, Catholic Voice, supports initiatives identified by CRS overseas to address the root causes of conflict, hunger, and disease. This group is informed of federal legislation affecting these issues, then exercises citizen contact with legislators encouraging appropriate action. The Catholic Charities parish liaison coordinates meetings with the team and respective legislators.

### A Mid-Iowa Organizing Strategy (AMOS)

The Diocese was a leader in the development of AMOS, a congregation-based community organizing effort. AMOS involves 20 churches in the Des Moines area. Its goal is to

empower and activate people of faith for advocacy toward social justice in their community. During this reporting period, the Diocese ceased its active involvement with AMOS, though several Des Moines area parishes remain engaged.

## B. Description

1. Poverty remains a critical concern in southwest Iowa, especially in rural communities. Farm areas continue to experience dramatic shifts in the economy due to a variety of factors, including emerging large agricultural entities moving into the state, affecting smaller farm operations; changes in weather patterns resulting in flooding and depressed farmland; a political environment affecting pricing and commodities; and overall expense in purchasing farm infrastructure needs. In the past few years, southwest Iowa cities and rural areas have experienced significant flooding that has had long-term implications for resources and related needs.

During this period, pay disparities continue to affect residents in southwest Iowa. Recruitment and retention of available unskilled and skilled workers and professionals continue to be a significant concern. While the refugee population helps to fill selected positions, employers continue to need additional staffing to meet their business needs. A living wage remains a major concern for many individuals and families. The minimum wage is too low to adequately provide for essential needs. The Diocese has implemented and continues to monitor progress in its “Just Compensation” initiative with an aspirational goal of a minimum wage of \$15 an hour, in an effort to model the dignity of the human person. The Diocese has met this standard with its own employees.

Major changes in refugee and immigration processes and new arrivals have occurred in recent years. Decreased numbers of refugees arriving in the United States have been reported. Increased arrests, deportations, and detention centers have affected immigrants. The Social Justice Consortium through its work with Justice for Newcomers, Catholic Charities Refugee Resettlement office, and the many local refugee and immigrant ministries are working together to respond to the multiple and diverse needs affecting these populations. This remains a critical moral issue for our society and for southwest Iowa communities.

2. Catholic Charities in the Diocese is now the only agency in Iowa to welcome and assist new refugees as they arrive from their native land to find housing and employment and to become acclimated to this new culture. Through a strong partnership with USCCB, the Bishop has strongly supported and encouraged Catholic Charities to provide this critical service. While recent politics have slowed the rate of refugee resettlement nationwide, Catholic Charities continues to receive new refugee families. This is primarily due to “family ties,” as evidenced from earlier refugee populations settling in Iowa communities. This continuity and sustainability of refugee families provides a more favorable opportunity for initial and ongoing settlement. The diocese offers pastoral ministry and outreach services specifically for the growing Latino population, with two native-born Mexican-Americans employed full-time by the Diocese.

Catholic Charities offers one of the busiest food pantries in Des Moines. An average of 350-400 clients come to the pantry each day. The pantry has a strong partnership with local food banks that provide access to healthy food choices and diverse food supplies. This cooperative partnership strengthens the ability to provide an increase of nutritional food to clients and to promote healthy lifestyles. This, coupled with the agency's emergency family shelter and mental health counseling programs, provides more accessible and integrated client services.

3. With the increased presence of social media and technology, the social justice teachings are available through various platforms to parishes, priests, and laity. In addition, there has been an increase in the number of education sessions and presentations to parishes, and other Church organizations on pro-life, rural life, poverty simulations, immigration, and related social justice issues. Parish ambassadors have been instrumental in seeking information for distribution at churches and schools and in working with members of the Social Consortium to extend outreach and education.

The Iowa Catholic Conference, composed of the four Iowa dioceses, offers workshops for the laity on social justice and involvement in the political process.

In this Diocese, the USCCB document "Forming Consciences for Faithful Citizenship" has been a rich resource for the teaching effort among our people. It serves to provide a foundation on which persons of faith could make important choices for future leadership of the country.

4. The Diocese remains vigilant in working with ecclesial communities on issues of poverty, rural life, and immigration to promote social justice in the state legislature. These relationships strengthen the ability to advocate with a common voice and purpose on these issues. During this reporting period, there has been a heightened need for collective action through various Catholic and ecclesial groups.

## XVII. CHRISTIAN CHARITY AND HUMAN DEVELOPMENT

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### A. Statistics

1.	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
Median household income for Iowa	\$49,177	\$58,570 (2017)
Poverty rate for Iowa	10.1%	12%
Illiteracy rate for Iowa	not collected	7%
Number of homeless in Iowa	not collected	2,749
2. Catholic Charities in the Diocese		
Total number served	20,000	30,000
Catholic Charities volunteers	500	667
Number of volunteer hours	10,000+	15,516
People given shelter	288	328
Adults	-	135
Children	-	193
Families	-	103
Nights of shelter	7,654	5,247
Refugees resettled	179	139
Number of counseling clients	1,066	530
Hours of professional counseling provided	-	2,547
Poverty reduction efforts		
Number of families receiving monthly emergency food box	570	2,192
Total individuals served through food boxes	-	12,612
Households receiving boxes, infant formula/diapers/baby wipes, personal hygiene items	-	5,707
Babies placed into adoptive families	3	-

Domestic violence and sexual assault		
Number of students involved in preventive programs	-	6,500
Number of professional and community leaders involved in preventive programs	-	1,500

B. Description

1. Catholic Council for Social Concern, Inc. (a.k.a. Catholic Charities) is a 501(c)3, nonprofit social service organization that serves people of all faiths in central and southwest Iowa. Catholic Charities was established in 1924.

The mission of Catholic Charities is to empower individuals and strengthen families by providing family-centered services. Services include assistance in counseling, domestic violence and sexual assault, poverty reduction (through the Emergency Family Shelter and Outreach Center), Refugee Resettlement, and Adoption Search Services. The mission is rooted and demonstrated in the principles of the Catholic Social Teaching, values, and vision of Catholic Charities.

The agency has evolved with the times, offering programs, services and support in a professional, dignified, and respectful atmosphere. Catholic Charities is devoted to offering a helping hand and to challenging those assumptions and systems that make it difficult for individuals to improve their lives.

The Social Justice Consortium, in partnership with the Bishop and Diocese of Des Moines, promotes a coordinated effort to work toward a comprehensive and consistent ethic of life for the pursuit of the common good. Through this mission, international, national, and state relationships, parishes, and ministries work together to advance the varied initiatives of the consortium. A further description of the Social Justice Consortium is found in section XVI.

Catholic Charities has a governing board with 16-20 directors. The board of directors leads Catholic Charities through its mission, Catholic identity, and strategic plan, representing itself to the Diocese. As president of the corporation and chair of the board, the Bishop serves and provides direction and counsel to the Executive Board Committee and all board members. The board has formed committees whose purpose is to provide assistance with strategic direction in the areas of development, programs, communications and events, financial operations, and executive oversight.

The Executive Director provides leadership, direction, and service to Catholic Charities in partnership with the Bishop and Diocese. The board is responsible for the recruitment, evaluation, and compensation decisions related to the director. The board assures the director is meeting the stated policies, accreditation standards, and Catholic imperatives as established by the Bishop and board of directors.

With regard to catechesis and spiritual attention for workers, the Bishop has widely shared, including with prominent business leaders, “Vocation of the Business Leader: A Reflection”



by Cardinal Peter K.A. Turkson. Additionally, inspired by the memory of a local priest, the Diocese has been studying for the past year just practices in compensation and will release in 2019 guidelines for parishes and other Catholic institutions, including an “aspirational goal” of a minimum wage of \$15 an hour. The Bishop is also individually supportive of Catholic business leaders and associations such as Legatus and the Catholic Medical Association.

2. Regarding assistance for the poor and the phenomenon of poverty, we find a multitude of causes and dynamics. There exists multigenerational poverty, particularly among some minority groups and rural Iowans, where there are fewer opportunities for upward mobility. There is a significant group of “working poor,” or those that work multiple jobs in order to make a living. There is a tension in our system between the need for and proper role of the government to provide a social safety net to people, and the question of sustainability of such institutions over the long term, prompting the need to move people up and out of poverty.

In our Diocese, there is a stark difference between the resources and wealth of urban centers, especially Des Moines, and small towns and rural areas. Catholic Charities has program sites in Des Moines and Council Bluffs. Service programs offered by Catholic Charities include:

- Individual, marital, and family counseling services (Des Moines and Council Bluffs locations)
- Poverty reduction programs;
  - Emergency Family Shelter
  - Outreach Center (distribution of free emergency food boxes, free food counter, and diaper and infant formula)
  - Refugee resettlement
- Domestic violence shelter and sexual abuse program (Council Bluffs)
- Social Justice Consortium

In addition to services provided through Catholic Charities, three organizations within the Diocese are particularly devoted to serving the needs of the poor:

- St. Vincent de Paul Society
- Micah House in Council Bluffs
- Catholic Worker residences in Des Moines

Affordable housing, particularly in the greater Des Moines and greater Council Bluffs areas, continues to be scarce. Safe and affordable housing in both purchasing and apartment rental is problematic for low-income people. Some local parishes operate apartments, which provide safe and comfortable housing for a period of up to two years for homeless families.

Catholic Charities has program sites and facilities in Des Moines and Council Bluffs and surrounding communities. The domestic violence shelter and sexual assault program is located in Council Bluffs and rural communities. The shelter and offices provide sufficient space for families and staff to work in a secure and comfortable environment.

All other programs are located in Des Moines, serving central Iowa. The counseling office is in the Pastoral Center of the Diocese and offers private counseling offices to ensure

confidentiality for its clients. The Refugee Resettlement office is in the Pastoral Center of the Diocese and also has a warehouse to retain all donated supplies and furniture for new refugee arrivals. The Emergency Family Shelter (formerly known as St. Joseph Emergency Family Shelter) is located in a separate Des Moines residence that houses up to 10 families. The Outreach Center (formerly known as St. Mary's Family Center) is located in a separate facility with a freezer and shelving for food supplies and a large room for education and training.

Volunteers provide essential services and assistance to Catholic Charities and its programs. The number of volunteers varies by program, with approximately 250 who regularly serve in a variety of capacities to prepare and serve food, assist with donations, provide education and literacy services, support clients, contribute in-kind and financial donations, and offer related program services. Another 1,500 volunteers help with one-time events, totaling more than 4,500 hours. Each year, volunteers and organizations are honored through a volunteer recognition event to celebrate the many accomplishments and donated time extended through volunteering in service to Catholic Charities.

In addition, the volunteer members from the board, its committees, the consortium team members, and other groups contribute to favorable outcomes and sustained performance by Catholic Charities programs and staff.

3. Catholic Charities provides a solid foundation of funding through its partnerships and multiple relationships. For example, a portion of funds from national collections, such as the Catholic Relief Services Operation Rice Bowl and the Catholic Campaign for Human Development, are used locally for hunger relief, and poverty-reduction grants are submitted and awarded for these local funds on an annual basis.

Funds are also raised through private, corporate, community, and foundation donations, as well as from grants and fundraising events. These varied funding sources are received through national, state, and local funders and donors. Annual and targeted fundraising events provide Catholic Charities an opportunity to reinvest in program activities and needs.

The Diocese, through the Bishop and parishes, provides opportunities for special collections, food drives, and volunteer activities, which respond to the needs of the poor and related program needs.

4. The Diocese also works to see that the needs of the poor are met by legislation on the state level. Through the Iowa Catholic Conference, the four dioceses in the state of Iowa employs a full-time lobbyist who advocates for issues important to the Church, especially those impacting the poor and marginalized. Many local parishes participate in food drives, special collections, and volunteer activities that address the needs of the poor.

Partnerships are critical to the effective and efficient operations of Catholic Charities. These relationships provide significant networking, funding, education, and related assistance in advancing mutual interests and initiatives in support of the mission of Catholic Charities to empower individuals and strengthen families. Examples include: Catholic Charities USA;

United States Conference of Catholic Bishops; Iowa Catholic Conference; and national and local advocacy and community groups, including Catholic Relief Services, Catholic Campaign for Human Development, legal and public safety officials, United Way, state and local funders, and a host of other dedicated and committed groups and individuals.

## **SPECIFIC DESCRIPTION PROGRAMS OF CATHOLIC CHARITIES**

The Council on Accreditation, an international, nonprofit, human service accrediting organization, focused on best practices, quality and performance improvement, and evidence-based practices, accredits Catholic Charities.

### **Counseling Offices & Sites**

Mission: Respect the dignity of each client in his or her emotional, behavior, and wellness needs. Therapists assist clients to find healthy ways of coping/managing emotions and provide support and guidance toward improved functioning in life and relationships. Licensed, professional therapists meet with clients. A bilingual counselor serves Spanish-speaking clients. Services are provided at two centers (Des Moines and Council Bluffs), at five school-based facilities including a Catholic high school and elementary schools, and at parish locations.

Counseling provided for families, couples, and individual clients in seeking assistance with some of the following areas of need:

- marital conflict, separation and divorce
- relationships and single parenthood
- trauma and abuse
- child behavior, school academic and relationship issues
- eating disorders, physical disabilities, health problems
- depression, anxiety, job stress
- criminal behavior, substance abuse and dependency
- chronic mental health matters
- life transitions and related concerns

### **Emergency Family Shelter**

Mission: Honor the humanity of each person by acknowledging the emotional and financial crisis involved when a family finds itself without housing or funds. The primary purpose is to provide a safe, clean environment for families to live while they seek permanent housing, along with providing employment, childcare, and education services during their shelter.

The shelter was established in 1991; renovations in 2010 doubled the space and provided handicap accessibility. The shelter is the largest family homeless shelter in the area and is staffed 24 hours per day, seven days a week.

The shelter provides:

- a private room for each family, with three meals and two snacks daily
- free laundry facilities, personal care items, and transportation assistance

- case management to assist guests in returning to self-sufficiency by providing community resources and referral services

### **Outreach Center**

**Mission:** Every person deserves vital daily provisions, such as food, personal hygiene items, and related support. The facility serves the immediate neighborhood area and other people and families needing service. The facility is open Monday-Friday at defined times. Many volunteers help staff members to serve clients who visit the pantry and outreach center. The facility is viewed as an important and accessible location that provides needed food and related services for the residents and community at-large. Healthy food, food box distribution, and expanded food options are available. Specialized items such as personal care items and baby products are provided. The pantry works with community food banks and other groups to provide a variety of nutritional and food options.

### **Domestic Violence Shelter & Sexual Assault Services**

**Mission:** 1) Provide safe, confidential, and attractive housing for women and their children who experience domestic violence in the Council Bluffs area. 2) Respond and provide immediate services to victims of sexual assault, as well as provide education on sexual assault to the community. The shelter was built in 2001. The 24-hour crisis line is available for emergency assistance. Group and individual support is available to individuals and families who experience domestic violence and sexual assault. Advocacy and education initiatives with the courts, community agencies, schools, and other groups help manage crisis circumstances and focus on preventive measures. The shelter and services provide essential information and needs to Council Bluffs and other rural communities. It is important that operations are accessible in response to the increased incidents of domestic violence and sexual assault. Through grants and partnerships, these services have expanded since its inception.

### **Refugee Resettlement**

**Mission:** Assist refugee clients in achieving self-sufficiency to succeed in their new surroundings, and reunite families that reside in the community. Since 1975, Catholic Charities, in partnership with the Bishop and Diocese, has assisted in the resettlement of refugees fleeing to the United States from war or other dangers, under the protective supervision of the United States Conference of Catholic Bishops. Initial resettlement services during the first 90 days (and beyond in some cases) include:

- Locating safe, affordable apartments and furnishing them with donated and purchased furniture and household goods before clients arrive
- Providing education, training, and services on home safety, cultural orientation, school enrollment, English classes, transportation, and other needs
- Assisting clients to apply for Social Security, public benefits, and related services
- Providing job readiness and job assistance

These and other services are provided through a network of community partners and volunteers. Donations are a vital need to sustain refugee needs.

**Adoption Search Services:** A service for those adopted through Catholic Charities or Christ Child Home is available. Catholic Charities maintains the records of all those placed for adoption throughout its history.

## XVIII. HEALTH CARE

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### A. Statistics

1.	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
Catholic hospitals (sponsored by Catholic Health Care Federation, a Pontifical Public Juridic Person and operated by Catholic Health Initiatives)	4	4
Number served annually (includes all patients served through multiple clinics affiliated with the hospitals)	1,372,552	1,824,791
Homes for the aged	1	1
Number assisted annually	259	128
Home for homeless mothers and children	1	1
Homeless family shelter	1	1
Domestic abuse shelter	1	1
College of health sciences	1	1
4. Number of priests exercising full-time health care ministry	2	6
Number of deacons exercising full-time health care ministry	1	1
5. Catholic or Christian associations of Doctors, pharmacists, nurses, midwives Number of members is unknown	0	1
6. Institutes of health care studies; faculties of medicine, surgery, pharmacy, obstetrics and nursing schools within the Diocese	4	4

## B. Description

1. The Bishop of the Diocese meets as needed with the administrators of the hospitals, is kept aware of policies and procedures, and enjoys a positive working relationship with hospital administration. The Bishop is kept informed of the adherence of the hospitals and care facilities to the Ethical and Religious Directives and other documents outlining Catholic policy for health care practices.

2. Not applicable

3. Providing priest chaplains for health care institutions has been an area of growth under the leadership of the Bishop. Religious, extern, and Diocesan priests are dedicated full-time to hospital ministry in both Des Moines and Council Bluffs. Additionally, local pastors are on call and some priests have volunteered to be scheduled part-time. The largest hospital employs a permanent deacon as director of pastoral care. That hospital, as well as the second-largest hospital in the Diocese, also has a number of lay men and women and some ministers of other faiths who have been trained as hospital chaplains. In addition, a number of volunteers assist at the larger hospitals to distribute Holy Communion to Catholic patients. All such are trained and certified as extraordinary ministers of communion. Care is taken to provide the anointing of the sick for critical and terminal patients by our priests.

Pastoral care for health care professionals and the families of those who are ill primarily occurs through the efforts of local pastors and parish communities.

4. MercyOne Des Moines Medical Centers have provided significant outreach beyond their service in the hospitals and clinics that are part of their network. The partnership of the medical center with Catholic Charities in sponsorship of various activities as well as with four Des Moines area Catholic schools that received the services of a counselor and school nurse are examples of this support. In addition, the medical center also collaborated with a Des Moines parish in the establishment of a free medical clinic.

MercyOne also supports Mercy College of Health Sciences, which trains medical personnel in a variety of specializations. The administration, staff, and students enjoy a positive relationship with the Bishop and the Diocese. As has been noted earlier in this report, Mercy College continues to highlight its Catholic character through a developing chaplaincy and the inclusion of theology and medical moral ethics in its curriculum.

Through a partnership with Dowling Catholic High School and MercyOne, Mercy College created Maroons in Health Sciences, an initiative to connect the Diocesan Catholic high school to health care and a health sciences college. Initially, this program was funded through a four-year grant awarded to Mercy College by Catholic Health Initiatives, the parent organization of MercyOne.

This unique yearlong opportunity brought together Dowling Catholic High School students who had an interest in exploring and/or pursuing health care in their academic studies and future careers. There were distinct learning tracks based on the student grade level and

extent of science background. An application process, teacher recommendation form, reflection paper, and other responsibilities were communicated to the students in advance of submitting their application.

At defined times during the school year, students would engage in a variety of health-related activities. They included observations, tours, simulations, and meeting with medical experts at Mercy Medical Center, Mercy College, and other associated organizations. During the four-year grant period, students provided positive feedback about their experiences, expressing appreciation for the additional insight and knowledge regarding the delivery of health care in the United States.

After the grant concluded, Mercy College continued to offer the program in a revised format, working with Dowling Catholic High School and MercyOne. Throughout its collaboration and programming, all partners have remained focused on some of the following student outcomes:

- Learning that instills curiosity and respect of life at all stages
- Learning aimed at real-life issues important to humanity
- Learning that is connected to the community and serving others
- Learning that addresses evidence-based practice, values, and critical thinking skills
- Learning that excites students to seek careers in Catholic health care professions and leadership

5. Questions that arise in regard to teaching of the Church on life, suffering, and death are primarily addressed by the priest and lay chaplains and other health care professionals active in hospitals, senior care facilities, and hospice. There are resources available at almost any parish, and the accessibility of information on the internet assists in the dissemination of Catholic teaching. The Diocese has provided support and participation in the past for ethics committees of health care institutions.



## **XIX. PASTORAL CARE OF MIGRANTS AND ITINERANTS**

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### A. Statistics

	<u><b>1 Jan. 2011</b></u>	<u><b>31 Dec. 2018</b></u>
1. Refugees arriving through Catholic Charities	179	139

There are no available statistics on arrivals for immigrants, refugees, seasonal laborers, seafarers and nomads within our Diocese.

2. This information is not collected.

3. Our Diocese is not a major tourist destination, but there are several annual events that draw people into and through our Diocese. One is an annual bicycle ride across Iowa, whose route typically runs through at least some of the Diocese. Another is the Iowa State Fair in August, which draws over 1 million people to Des Moines. A third example is the annual high school state sports tournaments and occasional collegiate tournament. There are also musical acts, professional sports, and culture events that draw some tourists to the Diocese, mostly from other areas of the state or region. Influxes of tourism for most of the events described above can be absorbed by local parishes. Priests of the Diocese do provide opportunities for Mass and confession during the fair, and the Diocesan deacons recently began to attend the fair in order to answer questions about the faith. Iowa Catholic Radio is also present at the fair in order to witness and provide live broadcasting.

### B. Description

1. Catholic Charities actively engages with the United States Conference of Catholic Bishops through its Migration and Refugee Services office and the U.S. Department of State to resettle refugees from throughout the world. In partnership with the Bishop and the Diocese, the refugee program was established in 1975. Since that time, thousands of refugees have been resettled. Initially, the focus of the program was to resettle refugees from Southeast Asia. From this humble beginning, the refugee program and services have expanded to other countries as represented below. The diversity of the outreach services that are being provided to these new Iowans is testament to the Bishop and the Catholic Charities Resettlement office through an expression of justice, love of neighbor, and care of those in need.

This chart represents refugee arrivals to Catholic Charities Resettlement (from the following countries and cultural regions) from 2012 to 2018.

Cultural Regions	Countries of Origin
Africa	Somalia, Ethiopia, Burundi, Eritrea, Sudan, Togo, Central African Republic, Democratic Republic of Congo, Rwanda, Liberia
East Asia	Burma, Vietnam
Latin America	El Salvador, Cuba
Near East/South Asia	Bhutan, Iraq, Pakistan, Afghanistan, India

In its scope and expansion of resettlement services, the following activities, as performed by staff and volunteers from Catholic Charities, are provided to refugees during their first 90 days in the United States:

- Case management
- Work readiness and training
- Housing and transportation assistance
- Cultural orientation training and graduation outcomes
- Introduction to integrated community services, including health care, social services, citizenship, government and legal responsibilities, English as a Second Language, financial literacy, interpretation, job placement, mental health counseling, and other services.

While services may be expanded beyond the initial 90 days, this requires prior USCCB approval, oversight, and reporting, which has occurred based on individual refugee needs and circumstances.

Through its extended partnership with the Diocesan parishes and central Iowa community providers, the Catholic Charities Resettlement office provides essential life-sustaining services to introduce new refugees to their new surroundings. The purpose and outcome in offering these many and varied services are for refugees to achieve self-sufficiency and a stable home in their community.

In response to dramatic national changes in the arrivals of refugees, and as reflected in recent presidential determinations to decrease refugee admissions and funding, the Bishop, USCCB, Catholic Charities USA, and Catholic Charities – Des Moines will continue to advocate and communicate on behalf of this critical and important humanitarian need.

Latino ministry in the Diocese continues to grow. It is estimated that 50,000 Latino Catholics live in the Diocese, with the greatest concentration in the city of Des Moines but

also with a significant presence in Council Bluffs (the second-largest city in the Diocese) and several rural communities. In order to address this burgeoning population, seminarians and priests from El Salvador, Colombia, and Mexico have been brought in to serve the people. The Bishop and Diocesan Vocations office are also recruiting and training seminarians who are bilingual and bicultural to serve the Diocese.

2. Not applicable.

3. In addition to the description above on tourists, there are very few efforts in regard to pastoral care in airports and railway stations, in part because our airports are small and one does not have to spend much time waiting, and we have few railroad stations and no seaports.

Parish-run Vacation Bible School, Diocesan-organized Catholic Youth Camp, and other parish and Diocesan youth ministry initiatives target the formation of youth during periods of summer vacation.

There are no pilgrim sites and places of pilgrimage within the Diocese. The Diocese did organize and resource pilgrimages in the Diocese to the cathedral and other holy sites during the Centennial Year in 2011 and to the cathedral and other Holy Door sites during the Year of Mercy in 2016.

4. Recent political realities have led to the forced deportation of undocumented workers, often separating families and causing chaos in local communities. The Diocese has sponsored “know your rights” workshops and has distributed other resources for immigrants caught in this situation. Parishes and lay leadership assist in support of families victimized by this separation. The Iowa Catholic Conference strongly lobbies for the family to be kept intact and for sensible immigration reform that does not unduly penalize undocumented persons.

## XX. ARTISTIC AND HISTORICAL PATRIMONY OF THE CHURCH

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### A. Statistics

The Diocese of Des Moines has limited artistic and historical patrimony. The Diocese has one recognized minor basilica, St. John, near downtown Des Moines. There are many beautiful churches scattered throughout the Diocese, often in small rural communities. These structures are testaments to the faith and dedication to the people of their time, often poor immigrants willing to sacrifice toward something beautiful for God. The churches of Shelby County in the north and center-west part of the Diocese are particularly striking. A few churches in the Diocese are listed on the National Register of Historic Places, such as the entire St. Ambrose Cathedral campus and the parish church in Imogene. Also on the Register, and the most internationally acclaimed building in the Diocese, is the current Catholic Pastoral Center, where the chancery and administrative offices are located. The Catholic Pastoral Center was designed and built by architect Mies van der Rohe, one of the founders of the Modernist movement. Completed in 1962, it was passed to the Diocese through donation in the early 1990s and recently received a \$9 million restoration. There are no prominent Catholic museums, libraries, or archives, though several parishes have constructed beautiful grottos and other shrines for devotion.

### B. Description

A layperson serves on a limited basis as Archivist for the Diocese. A comprehensive catalogue of all records for the Diocese, parishes, and institutions is in place. A historical file for all clergy who have served in the Diocese also exists.

The Diocesan Building Commission works with parishes and institutions in an effort to assure quality new construction and renovation projects. An ongoing challenge is provision of sufficient support and oversight to parishes as they provide for long-term maintenance of current parish facilities. As plans are made to update facilities to meet the demands of current liturgical and pastoral norms, the Diocesan Director of Worship is a valuable resource to parishes.

Care is given to the preservation of historical buildings. A particular focus in recent years was the renovation of the Catholic Pastoral Center, which is included in the National Register of Historic Places. The renovation was completed while maintaining the historic character of the facility. Civil authorities are cooperative in the naming of churches to the National Historic Register.

The Diocese has one minor basilica, which was established on October 4, 1989, the 10th anniversary of the pastoral visit of His Holiness Pope John Paul II to the Diocese. The liturgical items created for use during the papal visit are properly displayed in the Catholic Pastoral Center of the Diocese or used in the chapel of St. Ambrose Cathedral. October 2019 marks the 40th anniversary of the papal visit and will be commemorated in collaboration with Living History Farms, where the Holy Father celebrated Mass with 350,000 people.

An academic history of the Diocese was commissioned in conjunction with the celebration of our Centennial. That history was completed within the past year by Reverend Steven Avella and has now been published, widely distributed, and well received with numerous awards.

## XXI. FINANCIAL STATE OF THE DIOCESE

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### The Roman Catholic Diocese of Des Moines Comparison of Selected Financial Data

#### A. Statistics:

1. The general economic situation of the Diocese is strong. Currently, funds received from ordinary resources are sufficient to meet the needs of the Diocese. Directly following is a comparison of selected financial data for fiscal years ending June 30, 2010 and June 30, 2018.

<b><u>*Statement of Financial Position</u></b>	<b><u>1 Jan. 2011</u></b>	<b><u>31 Dec. 2018</u></b>
Assets	11,285,610	28,708,529
Liabilities	7,623,067	10,151,554
Fund Balance	<u>3,662,543</u>	<u>18,556,975</u>
Total Liabilities and Fund Balance	11,285,610	28,708,529

#### **Statement of Activities**

Support and Revenue	8,987,242	11,094,583
Expenses	<u>9,253,994</u>	<u>9,325,663</u>
Net Surplus/(Deficit)	(266,752)	1,768,920

\*Note: Includes audited financial numbers provided for FY 2018 as well as assets for the self-funded health insurance plan that covers Church employees throughout the Diocese.

7. In 1979, the Diocese instituted the Annual Diocesan Appeal (ADA) as the method for raising funds for Diocesan offices and programs. During the eight years listed above, the ADA was increased by an average of 2.6% annually while the aggregate income at the parishes grew by 3.3%. The ADA provides over 65% of the funds for operating Diocesan offices and programs and provides a portion of the revenues included in the Catholic Charities budget. Other resources for the operation of the Diocese are generated through fees charged for services, specific fundraising efforts, and distributions from six endowments.

Donations from capital campaigns created six endowment funds: Diocesan Ministry Fund, Faith Journey and Catechetical Institute Fund, Catholic Charities Fund, Hispanic Ministries Fund, Priests Medical Fund, and Seminarian Fund. These funds are owned and managed by the Catholic Foundation of Southwest Iowa and represent designated funding by the donors. The Catholic Foundation also independently offers professional investment services that follow Catholic Socially Responsible principles to the 80 parishes in the Diocese. In 2010,

the Catholic Tuition Organization formed to raise funds through tax credits granted by the state of Iowa for tuition assistance for low-income families to attend Catholic schools.

8. The Diocese has not lent any funds to, nor has it received any funds from, other dioceses or regions. In 1997, the Diocese began contributing toward the needs of the Apostolic See in accordance with Canon 1271. These contributions continue on an annual basis. During 2017-19, the Diocese updated its 50-year-old chancery building through dedicated donations and remains debt-free.

**Catholic Institution  
within the Diocese of Des Moines  
Incorporated as distinct and separate from the Roman Catholic Diocese of Des Moines**

<u>Statement of Financial Position</u>	<u>Priest Pension Fund</u>	
	<u>1 Jan. 2011</u>	<u>31 Dec. 2018</u>
Assets	8,064,474	12,284,291
Liabilities	-	-
Fund Balance	<u>8,064,474</u>	<u>12,284,291</u>
Total Liabilities and Fund Balance	8,064,474	12,284,291
 <b>Statement of Activities</b>		
Support and Revenue	1,409,876	1,021,741
Expenses	<u>639,063</u>	<u>728,333</u>
Net Surplus/(Deficit)	770,813	293,408

**B. Description**

1. The Bishop as president of the Diocesan Corporation conducts the civil and business administration of the Diocese. There is a Finance Office for the Diocese with a lay person serving as the Finance Officer. A Finance Council composed of the Bishop, Chancellor, Vicar of Finance, two other priests, and a number of highly competent lay persons supports this function.

The priests of the Diocese receive compensation directly from the parish or other institution in which they minister. The compensation currently ranges from \$3,119 to \$3,329 per month, based upon years of ordination. In addition to the salary, each priest receives a technology allowance, continuing education/retreat allowance, and an employer match for the priest's contribution to the Diocesan retirement plan.

2. Priests are provided with medical insurance administered by Wellmark-Blue Cross/Blue Shield during their active years. In retirement, they participate in the Medicare program and the Diocese provides them a supplemental health insurance plan to cover any gaps in coverage. Retirement funding comes from the government Social Security program, the Priest Pension Plan, and a 403(b) account into which parishes and priests contribute. There is no system of benefices.

3. The Iowa Non-Profit Corporation Act provides for the safeguarding of Church temporalities. The Diocese, all parishes, high schools, hospitals, and other institutions in the Diocese are constituted in civil law as legal and moral entities. The Articles of Incorporation of each parish corporation designate the Bishop as president of the corporation, the Vicar General as vice president, and the pastor and two lay trustees as directors. The pastor usually serves as secretary-treasurer of the corporation. No debt or financial obligation may be legally incurred without the written approval of the Bishop. No property may be legally sold, transferred, or otherwise alienated without the signatures of the Bishop and the secretary-treasurer on the deed of conveyance.



## XXII. GENERAL ASSESSMENT AND OUTLOOK FOR THE FUTURE

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During the past eight years, the Diocese of Des Moines has remained institutionally strong. It has experienced stability through faithful and devoted priests, permanent deacons, religious and lay ministers and the laity. The Diocese enjoys an engaged membership, active parishes and schools, effective hospitals, adequate financial resources, and remarkably generous outreach through Catholic Charities among other attributes. The core ministries have not only survived challenging times, but from many perspectives they thrive.

Challenges continue to exist. Ongoing pastoral planning, particularly with the next bishop, will be essential to continue the progress made on priorities of the recent past and embrace the future and the Diocese's second century. They are:

1. Encouragement and recruitment of religious and priestly vocations
2. Expansion of the pastoral care of the large immigrant Hispanic population and their eventual integration into our existing parishes and schools
3. In the spirit of the Joy of the Gospel, the penetration of the entire Diocese with the spirit of The New Moment in order to fall more deeply in love with Jesus, respond to His call of missionary discipleship, and engage the young church in the millennial and next generations.
4. Persistent, deliberate, and organized outreach to the young Church – youth and young adults who have been enthusiastic and responsive to initiatives undertaken thus far
5. Development of renewed appreciation of sacramental marriage and strengthening the institution among already married couples fueled by the witness of many, many beautifully committed young couples

Through the prudential work of the past two Bishops and their staffs, our financial status is on solid ground. At the same time, there are ongoing infrastructure needs in various parishes and Diocesan ministries, and the Catholic school system is in need of additional patronage. Thus, the Diocese will continue to rely upon the generosity of donors, and work toward growing and stretching for new benefactors. The Catholic Foundation of Southwest Iowa will continue to grow into maturity in order to provide independent, professionally capable and socially responsible investing options for Diocesan and parish institutions.

While the Diocese of Des Moines is in the Midwest, the “Heartland of America” where virtue and good sense are espoused, it nonetheless is infected with the viruses infiltrating Western culture. Secularism, relativism, materialism, and their remaining “ism” cousins are alive and unfortunately growing. We experience outcomes in the moral and political order – in legalized abortion and same-sex “marriage,” attitudes concerning “safe” sex and gender ideology such as “transgenderism,” contributing to the rapid erosion of the institution of marriage and family. The temptation continues to exist toward rampant individualism, instead of concern and care for the common good. The political and social order has witnessed increasing polarities leading to inordinate suffering for the poor and disadvantaged and abandonment of the common good. Pessimism has spawned addictive behaviors to drugs, alcohol, pornography, and suicide.

In the face of these discouraging realities, the Church of Des Moines, with Christ's Church everywhere, is retrieving the mission for which the Church exists: evangelization. Internally, we are called to evangelize ourselves anew with the heart of the Gospel – awakening to, following and living in, and witnessing to Jesus. Our ministries, our worship, our marriages and families, our institutions – schools, health care, and Catholic Charities are called to return to the Spirit of the early Church and be completely infused with the life of Jesus.

From internal energy, the Church is then called to discipleship and then to be servants of culture as missionaries of the faith – evangelizing by being exactly who we are, beloved sons and daughters of our God. The laity are called to be Church in the world. The mission as the people of God is to bring the Gospel to life in the 21<sup>st</sup> century, evangelizing as best we can in the media, public and civic institutions, business and industry, education, health care and social institutions, sports, and entertainment.

This is no merely human task. We will need the constant, unfailing presence of the Spirit to ground our hope in pursuing this mission of evangelization both in the Church community and in the world.