



The Annunciation

Bringing news of great joy from the parish

Parish Family,

In July I sent the following letter noted here in part to our bishop, Bishop, Thomas R. Zinkula, Bishop of Davenport:

Bishop, Thomas,

I believe it is for me to share with you the following medical treatment that I am now to undergo. In doing so I will share with you how I have come to seek this treatment.

During the late winter and spring of 2016 I began to experience significant pain at my hips and down my legs. Previously I had come to experience a loss of range of motion; especially stooping to pick-up an object from the floor; to say nothing of retrieving my golf ball from the hole on the green. (Here I should have said my rosary from the sanctuary floor and not my golf ball from the hole.) In 2013 (?) when pastor of St. Mary, Iowa City I sought assistance by means of a range of motion physical therapy regiment from the physical therapy clinic that served Mercy Hospital, Iowa City. This proved to be only marginally helpful.

Given the pain factor I came on April 26, 2016 to be evaluated by Dr. Clark of the University of Iowa Hospital and Clinics (UIHC) Orthopedics Department. He diagnosed me to be suffering from an arthritic hip condition in both of my hip joints and I was prescribed an anti-inflammatory medication, which immediately alleviated my pain.

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At an early August follow-up appointment, Dr. Clark stated that he felt I should consider hip replacement surgery as he felt in time my range of motion would continue to decrease and increased pain would again present. Given that my experience of pain had greatly decreased he and I agreed not to proceed with total hip replacement at that time. As the months went by I came not only to find retrieving a golf ball from the hole (Here again I should have referenced picking up a dropped breviary and said nothing about a golf ball) nearly impossible but also the teeing up and placement of a ball on a tee was now something of a challenge; especially if I was teeing the ball at ground level. In early spring and into late spring of 2017 my pain had returned at something of its previous level. I sought and received an appointment with Dr. Clark on July 11. At that appointment I stated that I was now wanting to proceed with the total hip replacement of my right hip. As both hips are in an arthritic condition worthy of replacement and that the pain factor can be greater in one and then in the other, we are in common discussion at this time as to which hip is to be replaced in this forth coming surgery and whether and when the other hip might also be replaced.

I accepted to under go a Total Hip Replacement Surgery on Monday 23 October. I am told to expect a 6 week post surgical recovery period with the first two weeks being most restrictive. I will be able to inquire in the next weeks about the full nature of this restriction. I know that I should seek parish and weekend coverage form Monday 23 October through at least November 6 and possibly further into November.

I will now begin to seek possible coverage at St. Mary, Oskaloosa through my brother Fr. Tom and at St. Mary, Pella through Fr. Bill Wiegand for the time period of October 23 to November 6. I will be pleased also to report back to you, what coverage they are able to provide for the parish as well as for Saturday and Sunday and Holy Day Mass schedules. Is there anything as to coverage of SMO/SMP as regards this surgery and recovery period about which I should now be in discussion with you or a discussion, which you would want to have with me. Know I welcome whatever of advice and counsel you would have to share with me as well as your prayer.

Thank you for your attention to this notice of my future and somewhat imminent forthcoming surgical procedure. I have not at this time, shared this with parish lay directors nor parish staff nor Parish Council officers. I look to do so in the weeks ahead.

Since this letter was written Fr. Tom and Fr. Bill have accepted to provide Medical Leave coverage from 23 Oct. - 4 Dec. The SMO and SMP weekday Mass schedule will be modified during this leave time and Deacons Don and Lowell will also be providing assistance. More specific information on the SMO/SMP modified schedule will soon be forth coming. May we continue to hold one another in prayer.

Fr. John

Mary Kate Norberg
daughter of
Clayton and Laura
Norberg
July 23, 2017

Welcomed into
St. Mary Parish
through Baptism

Charlie Robinson
daughter of
Todd & Heather
Robinson
August 20, 2017

We said Good Bye to
Donna DeJoode
And wished her Good Luck
In her new position
Thank You, Donna, for all you
did for us at
St. Mary Oskaloosa



Information on the Dalmatic Why the Deacons Dress Differently

Perhaps you've noticed that our deacons are wearing an outer garment, similar to and of the same color as the priest's chasuble. It is called a dalmatic. The word itself refers to where this vestment first came from: Dalmatia (part of what is Croatia today). The main difference between a chasuble and a dalmatic is that the dalmatic has sleeves (looks like a big T-shirt) while the chasuble does not (looks like a poncho).

As is the case for all our vestments (alb, stole, and chasuble included), the dalmatic traces its origins back to clothing worn in the Roman Empire. It was first used in the 2nd century, and over time became popular with the senatorial class. Emperor Constantine granted the honor of wearing the dalmatic to major Christian bishops.

Pope Sylvester (314-335) began conferring the dalmatics on papal deacons as well. By the time of Gregory the Great (590-604), the pope—and bishops that he granted permission to—could wear the dalmatic under the chasuble. Only papal deacons wore the dalmatic as an outer garment. Over time, the practice was extended to deacons of other churches as well, becoming widespread between the 8th and 11th centuries.

Therefore, the dalmatic has, at least for the second millennium of the Church's history, been the proper vestment for the deacon. It is interesting to note that in artwork, angels—God's servants and messengers—are typically depicted as vested in a dalmatic, as deacons. Over time, the diaconate stopped being a ministry in itself and instead became only a stepping stone towards priestly ordination. Therefore, many parishes never experienced a deacon at Mass. When the "permanent" diaconate was restored after Vatican II, it was common to see deacons vested only in an alb and stole (worn at an angle, from the left shoulder to the waist at the right). It may very well have been that most parishes simply did not have access to dalmatics, so their use became less common.

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More recently, the Church has reminded us that this should not be the case. As the General Instruction of the Roman Missal states, “The vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity” (#338). The Instruction, *Redemptio sacramentum*, adds: “In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic” (#125). So, deacons should typically wear a dalmatic at Mass—particularly on Sundays and feast days. Today, we speak of the alb being the common vestment for all ministers; it signifies that one is baptized. The stole signifies that one is ordained (though priests/bishops and deacons wear their stoles differently). It is primarily the outer garment that signifies if one is a deacon (dalmatic), priest (chasuble), or bishop (who can still wear a dalmatic under the chasuble if desired).

Over time, various spiritual meanings came to be associated with the dalmatic. For example, when the arms are stretched it presents the figure of a cross. The wide (generous) sleeves are said to typify charity. Traditionally, dalmatics had two vertical stripes (which were originally purple); these were supposed to symbolize the blood of Christ shed for Jews and Gentiles alike.

More importantly, however, the dalmatic is the vestment that the bishop and the deacon share in common. When a priest is ordained, the bishop—and all the priests present—lay hands in him. Not so at a diaconal ordination; only the bishop lays his hands on a new deacon. So both the ritual of ordination, and the use of the dalmatic, point to the fact that the deacon has a unique relationship with the bishop. In the words of the Apostolic Constitutions (written around 375-380), the deacon is called to be the “ear, eye, mouth, heart and soul of the bishop” (2.44) as the latter cares for his diocese. When we see the deacon in a dalmatic, we are reminded that we are part of a diocese, connected to our bishop.

Deacon Francis L. Agnoli, OFS, MD, DMin
Director of Liturgy and Director of Deacon Formation
Diocese of Davenport



Congratulations

Deacon Lowell

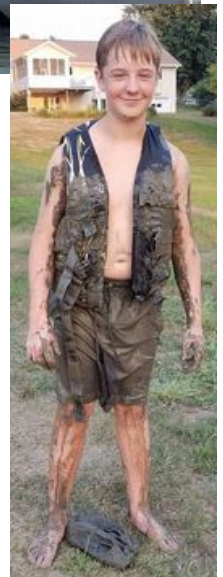
Lowell Van Wyk was ordained a Deacon in July. We had a congratulations reception for him on July 30th. Shown are Lowell and his wife, Denise, with the cake from his reception.



Youth Trip to Adventureland



Middle School
and High School
Canoe Trip





N. Ingamells, K. Masek (Pella), C. Abrahamson and J. Krejci with Donna De Joode at One Bread One Cup.

Dates to Save

December 4 - Advent by Candlelight for the women of our parish

March 3, 2018 - Guess Who Is Coming to Dinner - meals shared with other parish members.

More information to come regarding both events.

September

- 1 – Tristan Alexander
- 5 – Brock Beerbower
 - Jazmin Chavez
 - Samuel Nelson
 - Cylee Smith
- 7 – Callen Lynch
 - Ireland McGraw
- 8 – Aiden Feist
- 11 – Samuel Carmichael
 - Vincent Ramirez
- 13 – Tony Jr. Chavez
- 24 – Aaron Blom
- 25 – Shawn Sytsma
- 27 – Abigail Hite
- 29 – Alexa Ramirez
- 30 – Francisco Jr. Ramirez

Birthdays

October

- 7 – Jacob Sherburne
 - Fatima Lopez
- 10 – Alexander McCombs
 - Adalein Morrison
 - Genesis Ramirez
- 11 – Lucas Phillips
- 12 – Brett Ingamells
- 13 – Katelyn Smith
- 15 – Marissa Katko
- 16 – John Krejci
 - Jaxon Peiffer
- 17 – Mathew Phillips
- 18 – Mason McCombs
- 23 – Autumn DeRonde
- 25 – Max Roach
- 26 – Lindsay Akers
 - Andrew Nockel

birthdays are of our younger parishioners

Happy Anniversary

September

October

- 5 - Curtis & Cindy Paulsen - 24
Steve & Mary Job - 47
- 6 - Larry & Rebecca Ingamells - 20
Dick & Mary Barnard - 42
- 7 - Mark & Dorothy Mich - 43
- 9 - Neal & Marcia Hadden - 39
- 10 - Tom & Reba Gaughan - 51
- 11 - Pau & Becky Falck - 15
John & Jeanne Porter - 67
- 12 - Calvin & Jessica Smith - 8
Scott & Tiffany Snakenberg - 19
- 14 - Roger & AnnaMae Wolver - 62
- 15 - Robert & Stephanie Hauptert - 33
- 17 - Tom & Michele Manternach - 20
- 18 - Ryan & Michelle Purdum - 18
- 21 - Andy & Amber Denburger - 4
- 23 - Justin & Melissa Septer - 17
- 24 - Doug & Sue Witt - 35
- 25 - David & Melissa Bower - 7
- 28 - Justin & Heather Smith - 21
John & Margaret Plate - 58
- 30 - Gerald & Virginia Sullivan - 67

- 1 - Robert & Tina Schnaffner - 23
- 3 - Duane & Theresa McClure - 9
Bernard & Virginia Janssen - 25
- 4 - Chase & Kaallie Weber - 3
Walter & Judy DeSelm - 42
- 5 - Tony & Kathy Sedrel - 43
- 8 - Jack & Julie Newport - 35
- 9 - Stephen & Cecilia VanGorp - 48
- 11 - Scott & Heidi Stefanc - 20
- 12 - Joel & Vincenz Lobberecht - 4
David & Connie Groet - 26
- 15 - Brandon & Morgan Stone - 6
Jay & Michelle Blom - 23
- 17 - Tom & Kathy Donohue - 36
- 18 - Brett & Wendy Bares - 9
Brent & Hillary Svenby - 14
- 19 - James & Diane Sutton - 54
- 20 - Jason & Brenda Schutz - 16
- 21 - Kurt & Susan Kollasch - 28
- 29 - Steven & Jacqueline Walters - 51



Welcome Samantha Ridder

We have made the hire of **Samantha Ridder** as SMO's Director of Faith Formation and Youth Ministry. She will be starting at SMO September 15, 2017. Samantha holds a B.A. Degree in Communications for the Elliot School of Communications at Wichita State University, Wichita, KS (2012); an A.A. Degree in Liberal Arts with an emphasis in Communications from Hutchinson Community College, Hutchinson, KS (2010). She has this experience within volunteer Faith Formation Ministry: Our Lady of Guadalupe Youth Ministry, South Hutchinson, KS Volunteer; Theology on Tap, Hutchinson, KS, Coordinator; Tri-Parish School of Religious Education, Teacher; Prison Fellowship Angel Tree, Hutchinson, KS, Volunteer; Alternative Christmas Market, Hutchinson, KS, Chair; Birthright International, Hutchinson, KS, Treasurer.

Eucharistic Exposition Adoration and Benediction

St. Mary, Oskaloosa (SMO) and Pella (SMP) offer opportunities for Devotional Eucharistic Exposition and Adoration on various schedules. At SMO Eucharistic Exposition and Adoration with Benediction takes place on the First Friday of the Month from 5:00 p.m. to 6:00 p.m. for individual prayer with Benediction at 5:30 p.m. and Spanish language common devotions are held from 6:00 p.m. to 7:00 p.m. At SMP Eucharistic Exposition and Adoration follows the 8:30 a.m. First Friday of the Month Mass and closes with Benediction at 9:30 a.m.

On all other Fridays of the month at SMO Eucharistic Exposition and Adoration takes place from 5:00 p.m. to 6:00 p.m. On all Mondays at SMP Eucharistic Exposition and Adoration is offered from 5:00 p.m. to 9:00 p.m. All are welcome to share in these Eucharistic Devotions as ever one is able.

On Monday 18 September at SMP Msgr. Frank Chiodo will share a presentation on the good of such Eucharistic Devotion and the value of making it part of one's own prayer life. On September 18 Eucharistic Exposition and Adoration will begin at its normal 5:00 p.m. time. At 7:00 p.m. a special service of Evening Prayer will be prayed in which Msgr. Chiodo will share his message to encourage our valuing and sharing in a personal time of Eucharistic Adoration. Following the close of Evening Prayer near the 8:00 p.m. hour Exposition will close and all in attendance are welcome to share in a time of refreshment and fellowship with one another and with Msgr. Frank Chiodo. All of SMO and SMP are welcome to this special 7:00 p.m. Monday 18 September Evening Prayer at SMP.

Biography for Msgr. Chiodo

Monsignor Frank Chiodo born and reared in St. Anthony's Parish in Des Moines, Iowa. He attended Conception Seminary in Missouri and graduated with a Master's Degree in Moral Theology from St. Thomas Seminary in Denver, Colorado. Ordained in 1976, he was named a Prelate of Honor with the title of Monsignor by Saint John Paul II in 1990. He just celebrated his 40th year to the priesthood.

Monsignor served as Pastor of the Basilica of St. John in Des Moines for 15 years and founded a new monastic community there. He also served as parish priest at St. Thomas More in Omaha, Nebraska from 2001-2005. Monsignor Chiodo came back to Des Moines, Iowa and served at Holy Trinity Church from 2005-2007. He is currently the pastor of St. Anthony Parish in Des Moines, Iowa. He is the Religious Editor of the Catholic Leader magazine and has authored three books.

Monsignor Chiodo had a healing, radio and television ministry in Des Moines and has C.D.'s available which contain a variety of meditations on The Coming of Christ, The Power of the Cross, The Presence of Christ, The Power of the Eucharist and The Power of Faith.