The Iowa City Catholic Worker has begun to take charge in the untangling of the issue of homelessness in the local community. Sitting down with co-founder David Goodner, he discussed the various tenants and services that the Catholic Worker provides. Operating as a nonprofit, the organization offers two crucial services: overnight transitional stay and weekend house potlucks - both spearheaded with a spiritual and communal approach.

There being no ethnic, racial, and/or sexual discrimination of admittance - the Catholic Worker receives any and everyone who is in desperate need of a hospitable living space. Once accepted into the house, there exists a set of behavioral guidelines that keep the residents productive - with everyone being held accountable for various household chores. “We do work, day in and day out” says Goodner, who relates the approach to the organization’s motto of putting the “Worker”, in Catholic Worker.

Offering roughly half a dozen beds, with an average stay of 30 to 60 days, an unfortunate inadequacy persists that Goodner, and many other contributing members, are all too aware of. “We understand that we are operating on a very small scale in comparison to the size of the problem”, says Goodner, “but the philosophy of the Catholic Worker believes that small is beautiful and that it’s really about what we, as individuals, as a family, and as a community, can do to help take personal responsibility for the care of our brothers and sisters.” Homelessness, both locally and nationally, is an invisible problem. The Catholic Worker opens its doors for spiritual refuge, with the hopes of establishing a closely knit commune and building the morale in it’s residents.

A weekly potluck also takes place at the house, bringing in roughly between 100 and 150 local homeless, immigrants, and refugees. Often being the busiest of moments for the house, its not uncommon for the operational lines to blur between the guests - blossoming into a dichotomous spiritual connectedness that pervades through the sensibilities of everyone involved. Guests from all different types of socio-economic backgrounds assist with the various duties of the day. Much of what is expected of the residents still reigns true for the guests. Although, the atmosphere tends to become more relaxed during the potlucks, with an emphasis on guests having a peaceful afternoon. Goodner believes the weekend should be devoted to achieving the purest sense of hospitality, “if you check into a hotel at the holiday inn, they aren’t going to ask you to wash the sheets.”

The Catholic Worker, with foundations in agronomy hopes to eventually establish their own vegetable garden, hold weekly bible studies, and buy a second property. Until then, the organization delights in the working within their small means - while constantly in pursuit of changing lives for the better. Anyone with hopes of becoming involved can visit their website at http://iowacitycatholicworker.org/.

From left to right: Catholic Worker House community members David Goodner, Angel Hernandez, Tess Judge-Ellis, Emily Sinnwell, Sarah Thomas, Lee Mickey, and Juan Manuel Ibarra Galvez pose for a picture outside their house of hospitality.

Father Carlos Leveling baptizes Iowa City Catholic Worker member David Goodner in 1981, while his mother Susan Goodner holds him and his father Doug Goodner holds his twin brother Joseph.
NightFever at St. Mary's
A Reflection

About thirteen years ago, a handful of young Catholics in Bonn, Germany, were disheartened at the emptiness of churches around them after World Youth Day ended in 2005. To remedy this, they created Nightfever: an initiative that opened the doors of a Catholic church on a weekend night, so that any passerby, regardless of background, religion, or spiritual need, could come in and experience the true presence of Christ in Eucharistic Adoration. It soon became an international initiative. On Saturday, April 28, 2018, my good friend Mafer Larraga and I were honored to bring Nightfever to Iowa City and to St. Mary's.

Nightfever, unlike Mass, a lecture, or a dinner, incorporates the formal beauty of Mass but continues on into the night in the hopes of making Jesus seem more accessible to those who don’t have a personal relationship with Him. As Catholics, we enjoy the beauty of Daily Mass and the Sacraments. However, our team of mostly college students knew many peers that avoided God or simply didn’t know Him. Nightfever provides a unique opportunity for anyone to enter and experience God’s presence in their own way - through silent prayer, listening to Adoration music, talking to a priest, or going to Confession. Part of each Nightfever team goes into the streets near their parish and invites passersby into the Church, but with no obligation, no fundraising, and no one preaching to them.

Although plans have not been set for the future, God willing, we will be hosting another Nightfever in the coming year. Our team was heartened by some of the messages people left for us when leaving St. Mary’s that night, which included how some visitors had felt distant from God for a long time, but after Nightfever, they felt that faith in God was possible again.

As this is being published, I would like to take this opportunity to thank Fr. Steve and Patti McTaggart for their help and for sharing St. Mary’s and all of its resources; without you, this event would not have come close to fruition. We’re also grateful to everyone at St. Mary’s – thank you for sharing your parish with us, for praying for our team and all our visitors, and for attending if you were able to stop in. I would also like to thank the International Nightfever team that trained us, as well as each member of our team here in town! Lastly, we are incredibly glad to have had the service of several priests from the area to help the visitors with everything from conversation to apologetics to Confession. Before coming to college, I didn’t know many young Catholics on fire for their faith. Nightfever proved that Christ is alive and well in the hearts of so many of our youth, and I hope we may continue to use our love for God to bring others closer to Him.
Feast of The Assumption of Mary
Celebrating the resurrection of the mother of our faith.

The Feast of the Assumption is a tricky topic to tackle,” said Fr. Steve Witt, a challenge I was all too willing to take on. Upon further research, Fr. Steve’s statement became evident.

The Feast of the Assumption, also called The Assumption, Feast of Saint Mary the Virgin, Mother of our Lord Jesus Christ, and the Falling Asleep of the Blessed Virgin Mary, is a holy day of obligation celebrated August 15th. This feast coincides with the end of summer, when the fruits of the harvest are ripe in the field, which calls us to bring to mind Mary, the most precious fruit of our faith, who yielded for us the bearer of eternal life. The Feast of the Assumption celebrates just that, the Virgin Mary’s bodily assumption into heaven at the end of her earthly life.

There are texts describing the narrative of the assumption of Mary dating as far back as the 3rd and 6th centuries. Some Syriac fragments go so far as to detail Mary’s tour of the heavens upon her resurrection. St. John of Damascus recorded that when the Bishop of Jerusalem, St. Juvenal, was asked by the Roman Emperor, Marcian, to present the body of Mary in the 5th century, he stated, “Mary died in the presence of all the Apostles, but that her tomb, when opened upon the request of St. Thomas, was found empty; where-from the Apostles concluded that the body was taken up to heaven.”

Although the Assumption of Mary was celebrated informally for centuries beforehand, the assumption of Mary was only defined as dogma within the past century, in part because it is never directly stated in the Bible, though it is alluded to in certain passages, including:

Ps. 132:8 “Arise, Lord, come to your resting place, you and your mighty ark.”

Ps. 45:10-14 “Daughters of kings are your lovely wives; a princess arrayed in Ophir’s gold comes to stand at your right hand. Listen, my daughter, and understand; pay me careful heed. Forget your people and your father’s house, that the king might desire your beauty. He is your lord; honor him, daughter of Tyre. Then the riches of the people will seek your favor and gifts. All glorious is the king’s daughter as she enters, her raiment threaded with gold.”

Song 3:6 “Who is this coming up from the desert, like columns of smoke Perfumed with myrrh and frankincense, with all kinds of exotic powders.”

Rev 12:1-2 “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth.”

Luke 1:28 “Hail favored one! The Lord is with you.”

These passages along with the Syriac fragments and the ancient Palm narratives lead Pope Pius XII to define the dogma of the Assumption on November 1st 1950 as “The immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heaven.”

Whether Mary’s life on earth ended in death remains a topic of debate, nevertheless it is her resurrection we celebrate.

For more information visit:
• https://cruxnow.com/global-church/2017/08/15/history-assumption-holy-day-obligation/
• https://www.ewtn.com/faith/Teachings/marya5.htm
• https://www.catholic.com/magazine/online-edition/the-

Article By: Jeanette Roush-Krafka
Assumption of the Virgin Mary Painted by Paul Rubens as an altarpiece for the high altar of the Cathedral of Our Lady, Antwerp, completed in 1626.

Fr. Bill Roush of Riverside reminds us that, "Of all the relics of all the saints in the world that have been found, Mary's are not among them, with perchance the exception of some of her hair. Mary was chosen from the beginning as the initial bearer of good news. It is only logical that if anyone other than Jesus were to be assumed, of course it would be Mary." On the day which we celebrate Mary's assumption, it is only fitting that we should be obliged to receive the Eucharist in remembrance of the fruit of all she sacrificed. Because of her faith and inclination to do God's will, she bore for us the son of God, who in turn granted us eternal life. Our faith as we know it stems from the root that is our loving mother, Mary Most Virgin.

THE MAIN POINT OF THE EXPERIENCE IS TO BUILD A CHRISTIAN COMMUNITY WHERE PEOPLE OF ALL FAITHS AND BACKGROUNDS CAN COME TOGETHER.
Renewing and Living Our Christian Stewardship

Each year, St. Mary’s Church asks each family in the parish to renew their commitment to being Christian stewards. We are called to be stewards of all our gifts from God. The first letter from Peter tells us, “As each one has received a gift, use it to serve one another as good stewards of God’s varied grace” (1 Pt 4:10). As Christian stewards, we receive God’s gifts gratefully, develop them responsibly, share them with others in a loving manner, and return them with increase to our Lord. The U.S. Council of Catholic Bishops states, “Once one chooses to become a disciple of Jesus Christ, stewardship is not an option.” This means that once we commit to Jesus, we should live a life of stewardship.

To live as Christian stewards, we should recognize the gifts that God has given us. He has a plan for each of us, blessing us so we are able to walk that path. For each of us stewardship is about discerning, accepting and living out the commitments, responsibilities and roles to which God has called us. St. Paul states that each of us receives different gifts from the same Spirit (1 Cor 12:1-31), and that we are to use them for the benefit of all.

One accepted model of Christian stewardship says that we should address three components as we live our stewardship: 1) spending time with God, 2) using our talents for others, and 3) sharing our treasure. We can grow in stewardship by viewing it as a vocation in which we return our greatest achievements as a testament to gifts that God has given us. A life of Christian stewardship models the life of Jesus, which is simultaneously challenging and rewarding.

Jesus spent much of His time praying to the Father. Similarly, as Christian stewards we should spend time with God in prayer. If we recognize that each day is a gift from God, it is easier to spend some of each day with Him, through prayer, Mass, scripture reading, meditation, and just quiet time.

Praying for others is a fruitful way to spend time with God. Quiet time spent listening to God can be a great way to discern His path for us.

Jesus showed us how to use our talents for others. He regularly ministered to the sick and poor, bringing them healing, mercy and peace. God has blessed each of us with abilities that we can use to do His work. We are called to participate in the Church, by serving each other in our parish and community. Jesus wants us to use our talents to serve those in need – both bodily and spiritually.

The third part of living as a Christian steward is sharing our treasure. Throughout the gospels, Jesus challenged us to give as it has been given to us. Our financial resources have been given to us by God, to be shared with others. We can be stewards of such gifts by giving to our parish, diocese and to charities. Being generous and charitable is a virtue that should be part of our stewardship.

This fall, St. Mary’s Parish will give out Stewardship Renewal cards at Mass. Each family will be asked to prayerfully discern to what stewardship activities they wish to commit for the upcoming year. They will be able to mark down their intentions for spending time with God, using their talents for others and sharing their treasure. The completed cards will be collected later in the fall. Writing down our stewardship commitments can help us stick to them as life gets busy or challenging. We look forward to all of us renewing and extending our life of Christian stewardship.
The history of St. Mary's Church has been built on a strong faith foundation, formed by strong leaders.

Did you know that one of the early priests of St. Mary's Church was also one of the founding fathers of St. Ambrose Preparatory Seminary, now known as St. Ambrose University in Davenport, Iowa? This priest's first assignment was as an assistant at St. Marguerite's Cathedral in Davenport. While at St. Marguerite's, he was appointed to open St. Ambrose Preparatory Seminary, which shared the two rooms of St. Marguerite's School. He taught for 3 years, and in 1894, a new building was erected on Lucas Street, but in 1897, high school grades were added. The very same priest made sure that the State University of Iowa accredited St. Mary's School. It was the first Catholic High School in the state to receive such accreditation. An auditorium and cafeteria were added in 1911, and a new convent was built in 1926 for the sisters who taught at the school.

Who was the priest who, in 1908, began renovations to the Church structure including 16 buttresses to strengthen the building, adding a new cross and spire, excavating a basement below the church, and redecorating the interior? The answer to all of these questions is the Reverend AJ Schulte.

Aloysius Joseph (AJ) Schulte was born in Ft. Madison, Iowa on September 17, 1858 to H. Joseph and Maria H. Schulte who settled in Ft. Madison from Missouri. At the age of 12, AJ was sent to St. Francis Seminary in Milwaukee, WI where he remained for 4 years. He later studied at St. John's University in Collegeville, MN where he became familiar with the Benedictine Fathers. He finished his theological studies in Dubuque and was directed to be transferred to the newly formed Davenport Diocese where he was ordained a priest by Bishop John McMullen, on December 28, 1881. Fr. Schulte was the first priest to be ordained in the Davenport diocese. He went on to preside as pastor over St. Mary's Church for nearly 50 years.

Bishop Henry Rohlman nominated Schulte for papal honors twice. In 1927 Pope Pius XI named Schulte a Domestic Prelate (having permanent honorary membership in the papal household), and in 1931 named him a Protonotary Apostolic (a member of the Roman Catholic college of prelates who register papal acts and direct the canonization of saints.) Both honors allowed Schulte the use of the title Right Reverend Monsignor. Msgr. Schulte died while still pastor at St. Mary's on January 17, 1940, and was buried in St. Joseph's Cemetery in Iowa City.
Pastor’s Letter

Let us pass on our legacy of belief to all who follow after us.

To the community of believers at St. Mary of the Visitation. The peace of the Lord Jesus Christ be with you and all your household. I always wanted to start a letter like St. Paul began his teaching letters. The subject of the teaching letters of St. Paul, were many and often dealt with the internal struggles of the various communities to whom he wrote. The one thing that was consistent was the fact that even though at times he chastised his audience for a particular failing he was constantly encouraging the members to be hopeful and to trust in God.

Bishop Zinkula, who in celebrating his first year as our faith leader has called us as a church to a certain sense of renewal, in a way, as Paul did to the communities of faith that he founded. In that spirit of new beginnings, he has called us to join in focusing our vision; to trust in the Holy Spirit; to allow God to work in our hearts so that we help guide the course of our local church for the coming future. That requires us to do some things that we may have neglected or have let slide in the past. One of those most important things is our responsibility as parents and godparents and even grandparents to make sure that we pass on the faith that we have received from those who went before us. Think about the promises that we have made at our own baptisms, at the baptisms of our children or the baptisms of any who have joined the community. We have all said publicly the we will support and pray for all those who have joined us. We also pledged to be good examples of the gifts that we have received in the love of our God. My friends, now is the time to examine ourselves as individuals as well as our community. Are we providing our children with the opportunity that they need to learn about their relationship with God through Jesus Christ? Are we taking the time to enroll them in the courses they need to come to a fuller understanding of that relationship? Are they or are we spending the necessary time on our relationship with God. Religious education is a must and is the responsibility of all us. Formal education starts at home and is supplemented in addition.

Let us take on the Bishop’s call to be joyful members of the community of faith into which we have been baptized. Let us all give every effort to trust in the Spirit and to pass on our legacy of belief to all who follow after us.

BISHOP ZINKULA HAS CALLED US AS A CHURCH TO A CERTAIN SENSE OF RENEWAL. TO ALLOW GOD TO WORK IN OUR HEARS SO THAT WE HELP GUIDE THE COURSE OF OUR LOCAL CHURCH FOR THE COMING FUTURE

For those of you interested in signing up for religious education at Regina, registration forms can be found at http://regina.org/forms/ under Religious Education Forms and Information. Classes begin with an open house/ice cream social September 19th.

Blessings to you and may God, who loves you, bring you joy and happiness,

Fr. Steve
ONE IN FIVE ADULTS LIVE WITH SOME FORM OF MENTAL ILLNESS

NAMI is a family-oriented and member-run organization with the mission of improving the quality of life for people with mental illness and their families through support, education, and advocacy. NAMI provides support for people with mental illness and their families by providing programs that can bring them together with other people going through similar challenges of mental illness. This local support can occur through events, such as weekly dinners, or through other social support. For example, Johnson County NAMI in Iowa City has a Connection Support Group for people living with mental illness, which provides confidential support where individuals can share their concerns freely and gain needed support from others in the group. Similarly, a Family Support Group meets regularly, and a NAMI Family Breakfast is held monthly to provide additional support.

NAMI offers a variety of classes taught by trained family members or people with mental illness. NAMI Basics is a class for parents and other family caregivers of children and adolescents who have either been diagnosed with a mental health condition or who are experiencing symptoms but have not yet been diagnosed. NAMI Family-to-Family is a class for families, partners and friends of individuals with mental illness designed to facilitate a better understanding of mental illness, increase coping skills and empower participants to become advocates for their family members. NAMI Peer-to-Peer is a recovery education course open to anyone experiencing a mental health challenge. The course is designed to encourage growth, healing and recovery among participants.

NAMI advocates for a comprehensive mental health system that provides effective and timely services for those with mental illness. Their members also advocate at the county, state and national levels for non-discriminatory access to quality healthcare, housing, education and employment for people with mental illness. If you are interested in joining them as an advocate, NAMI Iowa has an Advocacy Toolkit available on their website (namiiowa.org).

If you or a loved one has an urgent need for assistance with mental health, you can access the Crisis Center of Johnson County 24-Hour Crisis Line at 319-351-0140. This resource can provide a listening ear and advice on any number of situations. Other crisis resources are listed on the Johnson County NAMI website at namijc.org.

Mental illness is an affliction too often undermined, sequestered and overlooked. It is the unseen plight of far too many. Your support of and involvement in NAMI can be of great service, done by volunteering or donating through their website. Or, you can participate in one of their support programs. Finally, your prayers can help bring healing and peace to those with mental illness and their loved ones.
Augustine's life as a young man was characterized by loose living and a search for answers to life's basic questions. His mother, Saint Monica prayed fervently for his conversion. When Augustine was teaching rhetoric in Milan he went to hear the preaching of Saint Ambrose, the Bishop of Milan. At first he went only to hear Ambrose's eloquent style of speaking. But the Bishop's preaching led Augustine to a new understanding of the Bible and the Christian Faith. Sometime in the year 386, while outdoors, Augustine heard the voice of a child singing a song, the words of which were, “Tolle lege: Take and read.” Realizing that this song might be a command from God to read the Scriptures, he opened a Bible and read the first passage he saw. It was from the Letter of Paul to the Romans. Augustine read:

Not in carousing and drunkenness, not in sexual excess and lust, not in quarreling and jealousy. Rather, put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

--Romans 13: 13-14

Reading this scripture, Augustine felt as if his heart were flooded with light. He turned totally from his life of sin. Later, reflecting on this experience, Augustine wrote his famous prayer: You have made us for yourself, Lord, and our hearts are restless until they rest in you. 1

Augustine was canonized by popular acclaim, and later recognized as a Doctor of the Church in 1298 by Pope Boniface VIII. His feast day is 28 August, the day on which he died. He is considered the patron saint of brewers, printers, theologians, sore eyes, and a number of cities and dioceses. 2

1 https://www.midwestaugustinians.org/conversion-of-st-augustine/