



St. Clare, Clarinda



Sacred Heart, Bedford



St. Joseph, Villisca

Catholic Parishes

ST. CLARE, CLARINDA

300 E Lincoln Street, Clarinda, IA 51632

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Fr. Eze's Phone: 660-215-0757

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Mass Times:

Saturday 4:00 p.m.

Sunday 10:30 a.m.

Tuesday 5 p.m.

Wednesday 9 a.m.

Eucharistic Adoration: First

Wednesday of the Month: 6:30p.m.-7:30p.m.

Reconciliation:

Saturdays 3:00-3:40 p.m. or

by appointment

Religious Education: Emily Akers/
Mark B.

Office Hours: 9:00a.m.-1:00p.m. M-F
(If stopping best to call first)

SACRED HEART, BEDFORD

707 Main Street, Bedford, IA 50833

Mass Time: Saturday 6:00 p.m.

Reconciliation:

1st Saturdays after Mass or

by appointment

Religious Education: James Rogers/
Theresa Rowan

Bookkeeper: Glenda Stockwell

ST. JOSEPH, VILLISCA

131 W High Street, Villisca, IA 50864

Email: stclareclarinda@mchsi.com

Mass Time: Sunday 8:30 a.m.

Reconciliation:

1st Sundays after Mass or

by appointment

Bookkeeper: Gary Poen

Rev. Fr. Eze Venantius Umunnakwe, C.S.Sp., Pastor



5TH SUNDAY OF LENT

Jesus told her, "I am the resurrection and the life;
whoever believes in me, even if he dies, will live."
- Jn 11:25

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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**March 28th/29th, 2020— Fifth Sunday of Lent— Cycle
A— 895**

Readings:

Ez 37:12-14

Ps 130:1-2, 3-4, 5-6, 7-8 [7]

Rom 8:8-11

Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45

Part one of two:

What Is the Meaning of “The Church”?

Richard P. McBrien, in his *Catholicism* (1994:723), defines “The Church” as “the whole body, or congregation, of persons who are called by God the Father to acknowledge the Lordship of Jesus, the Son, in work, in sacrament, in witness, and in service, and, through the power of the Holy Spirit, to collaborate with Jesus’ historic mission for the sake of the Kingdom of God.” This definition, as one can see, embraces all Christians: Catholics (Roman and non-Roman alike), Orthodox, Anglicans, Protestants, and separated non-Orthodox Oriental Christians.

The definition also reminds us that the Church has different facets. It is, first of all, a community or a people. Second, it is an institution, because it needs the organizational and structural means to fulfill its demanding mission. Third, insofar as it collaborates with Jesus’ own mission on behalf of the Kingdom, or Reign, or God, the Church is also a change-agent, servant, or liberating force in society, and, is history itself. Some have called these facets “models.” There are, of course, many different models one might employ to describe the multi-faceted nature of the Church. The Jesuit theologian, Avery Cardinal Dulles, has presented six models in the expanded edition of his well-known book, *Models of the Church* (Garden City, NY: Doubleday, 1987): institution, mystical communion, sacrament, herald, servant, and community of disciples.

No one model fully captures the nature and mission of the Church. However, some models, like, the community of disciples, or, the sacraments, are more fully expressive of the nature and the mission of the Church than are others, for example, institution or herald.

Before all else, of course, *the Church is a mystery*. It is, in the words of the late Pope Paul VI, given at the opening of the second session of the Second Vatican Council in 1963, “a reality imbued with the hidden presence of God.” Unlike every other human organization or community, the Church is an object of faith. In the Nicene-Constantinopolitan Creed, recited each Sunday at Mass, we confess our belief in the Church. But, it is not the Church as an organization, nor, even, as a people. God alone is worthy of our faith. When we say, “I believe in the Church,” what we are really saying is, “I believe in the God who is present in the Church.”

In its simplest terms, the Church is the Body of Christ. It is the community of those who believe in Jesus Christ as Lord and Savior. A person becomes a member of the Church by Baptism and sustains that membership by participating actively in the Church’s worship and sacramental life, and, to the extent possible, in its broader ministerial endeavors on behalf of the young, the elderly, the sick, the dying, the poor, the displaced, the oppressed, and anyone else in need. This means, therefore, that **every** baptized Christian is a member of the Church, and, that

the Church” is the **whole** body of Christians throughout the world, without regard for denominational differences.

Because of the circumstances of history, however, this one Church of Christ has undergone many changes, including, divisions, wrought by theological controversies and political conflicts. Unfortunately, many Catholics tend to take a purely Western view of the Church. Non-Catholics are lumped together as Protestants, even, though, Anglicans (known as Episcopalians in the United States) do not regard themselves as Protestant. The only real division in the Church for such Catholics was the division created during the Protestant Reformation of the sixteenth century. Thus, we have Lutherans, Presbyterians, Baptists, Methodists, Disciples of Christ, Assemblies of God, the Dutch Reformed Church, and so forth. The East, meanwhile, remains shrouded in mystery, or, neglected, entirely.

But, the division between East and West antedated the Protestant Reformation by at least five centuries. The Orthodox churches (Greek and Russian) split off from Rome at various stages, but, the year, 1054, is usually given as the climactic point of disruption. There are millions of Orthodox Christians spread all over the world, and, particularly, in Russia, Greece, the Middle East, Central and Eastern Europe, North Africa, as well as, in North America. The other separated non-Orthodox Oriental churches (the Assyrian, the Armenian, the Coptic, the Ethiopian, the Syrian, and the Syrian Church of India) broke from the Catholic Church as early as the fifth century, when they rejected the teachings either of the Council of *Ephesus* in 431 or of the Council of *Chalcedon* in 451. The former council taught that in Jesus Christ, there is only one divine person, not two, as the *Nestorians* held. The latter council taught that in Jesus Christ, there are two natures, one human and one divine, and, not only a divine nature, as the *Monophysites* held.

Within the Catholic Church itself, that is, within the community of churches that are in communion with the Bishop of Rome, there are several different liturgical rites: Armenian, Byzantine, Coptic, Ethiopian, East Syrian (Chaldean), West Syrian, and Maronite. Each of these rites is used in a Catholic Church in communion with Rome (for example, Ukrainian, Melkite, Ruthenian, Russian, Romanian), but, none of these is a *Roman* Catholic Church. The Roman Catholic Church is one rite, also, known as the *Latin*, within the world-wide communion of Catholic churches. The Catholic Church, therefore, is neither narrowly Roman, nor, narrowly Western. It is universal in the fullest sense of the word.

Why The One Church and The Many Catholic Churches?

First, it is because there are different denominations within the Church, as we have already indicated above, in the first answer. But, there is another reason as well. Even, in the New Testament, there are references to “the Church” and, then, to individual “churches.” The distinction here is between the *universal* Church and the *local* churches. The one Church is divided, therefore, not only on the basis of denominations and liturgical rites, but, also, on the basis of localities and regions. St. Paul, for example, recognized this fact by the way in which he began some of his letters. He addressed the Corinthians as “the church of God that is in Corinth: (1 Cor 1:2; 2 Cor 1:1), the Galatians as “the churches of Galatia” (Gal 1:2), and the Thessalonians as “the church of the Thessalonians” (1 Thess 1:1; 2 Thess 1:1). Otherwise, he used a synonym for church, such as, “God’s beloved in Rome, who are called to be saints” (Rom 1:7), or “the saints, who are in Ephesus” (Eph 1:1), or “the saints and faithful brothers and sisters in Christ in Colossae” (Col 1:2), or “the saints in Christ Jesus who are in Philippi” (Phil 1:1).

The universal Church, that is, the world-wide Body of Christ, is composed, not only of every baptized Christian, but, also, of every individual community or denomination of Christians. The universal Church, therefore, is really a communion or college of many local churches scattered all over the globe. In Catholic theology and doctrine, each of these local churches is the Body of Christ in a particular place (*Dogmatic Constitution on the Church*, n. 26). The local church is not simply an administrative subdivision of the one Church, parallel to a local franchise of a fast-food chain. In every local church, there is a community united by faith and Baptism. In every local church, the community gathers around a Eucharistic table to hear and respond to the Word of God, and, to eat and drink the Body and the Blood of Christ until the Lord returns at history’s end. This brings us to the four marks of “The Church” and what they actually mean and say. (Continued on page 4)

Sources:

Avery Dulles. *Models of the Church* (Garden City, NY: Doubleday, 1987)

Catechism of the Catholic Church (1994) 1997

Richard P. McBrien. *Responses to 101 Questions on the Church* (1996)

----- *Catholicism* (1994)

Donald Senior (General Editor), *The Catholic Bible: Personal Study Edition*, 2011.

Oscar Lukefahr, C.M. “We Believe ...”: *A Survey of the Catholic Faith (Revised and cross-Referenced to the Catechism of the Catholic Church)*, 1995

Taken and adapted by: Rev. Fr. Eze V. Umunnakwe, C.S.Sp. (03/10/2020).

The family of Merna King recently sent a lovely Thank you card with a check. Ms. Virginia Hinton writes, "Sorry it took me too long to send you this card. This month was my sister's 1st death anniversary. We had a get together with my cousins and friend. We also had a prayer for her. I can't thank you enough and the people who helped us during the receptions....Please, give our thanks to them! Maybe someday we could come and visit! God Bless all of Us!!"



Thank You to everyone who turned in their pledge cards for the Annual Diocesan Appeal thus far. Our parish goal is 100% participation so please prayerfully consider the amount you can contribute to reach our goal. Every gift, regardless of the size, is vital to the success of the appeal. A one time gift or a pledge to pay within a certain number of months can be made using the pledge card you may have received or visit www.dmdiocese.org/giving/annual-diocesan-appeal



DIOCESE OF DES MOINES

Lets Learn about the Saints:

St. Joan of Arc (1412-1431)—a peasant girl living in medieval France, believed that God had chosen her to lead France to victory in its long-running war with England. With no military training, Joan convinced the embattled crown prince Charles of Valois to allow her to lead a French army to the besieged city of Orléans, where it achieved a momentous victory over the English and their French allies, the Burgundians. After seeing the prince crowned King Charles VII, Joan was captured by Anglo-Burgundian forces, tried for witchcraft and heresy and burned at the stake in 1431, at the age of 19. Her fame only increased after her death, however, and 20 years later a new trial ordered by Charles VII cleared her name. Long before Pope Benedict XV canonized her in 1920, Joan of Arc had attained mythic stature, inspiring numerous works of art and literature over the centuries and becoming the patron saint of France. In 1909 Joan of Arc was beatified in the famous Notre Dame cathedral in Paris by Pope Pius X. Feast day is May 30.



St. George—was killed for his Christian faith in the year 303. While he was being tortured, he was encouraged by a vision of Jesus. St. George is called upon to pray for us against diseases of the skin. Feast day is April 23.

BIRTHDAYS



3-23 Courtney Lock

3-24 James Dowling

4-1 Alexandra Eischeid

4-4 Frances Furst

4-5 Kathleen Briggs

Mass Intentions @ St. Joseph, Villisca:

March 26: Jim & Mary Lou Schimeroski and Bob & Linda Schiltz from St. Joseph's Parish, Earling

March 29: Jim & Mary Lou Schimeroski and Bob & Linda Schiltz from St. Joseph's Parish, Earling

April 2: Mark & Helen Langenfeld from St. Joseph's Parish, Earling

Mass Intentions @ St. Clare, Clarinda:

March 24: Joe & Irene Leuschen and Betty Langenfeld from St. Joseph's Parish, Earling

March 25: Alfred & Leonetta Kenkel and Silverius & Mariann Muenchrath from St. Joseph's Parish, Earling

March 27: Andy & Mildred Bruck & Leo & Marie Dresen from St. Joseph's Parish, Earling

March 28: Mary Feser and Ambrose Muenchrath from St. Joseph's Parish, Earling

March 29: Betty Langenfeld and Joe & Irene Leuschen from St. Joseph's Parish, Earling

Mass Intentions @ Sacred Heart, Bedford:

March 28: Gene & Lois Sibenaller and Gussie Malony from St. Joseph's Parish, Earling



Let us Pray for the Sick of our Parishes:

Sandy Liner, Nancy Fahey, Dollie Nowakowski, Gustavo Rodriguez, James Dowling, Sally Davison, Gene Fahey, Louvada McAlpin, Kathy Holmes, Lou Ludington, Wade Schuetz, Midge Stanley, Connie Gage, Fr. Paul Koch, Father Tom Coenen, Ivan & Barbara Friend, Kelly Tobin, Dr. Tonia Baldwin, Sue Schaub, Gerald Long, Yan & Russell Shum, Alice Varley, Beth Kline, Jerry and Jean Schweitzer, Pat Kasha, Keith Holderfield, & Renee Rogers.



REMEMBER
in your prayers

The Four Marks of the Church and What They Really Mean: One, Holy, Catholic, and Apostolic Church (C 811-70):

From New Testament times to the present, through all the ups and the downs of history, the Church has described itself as “one, holy, catholic, and apostolic.” These words were used by the Councils of Nicaea and Constantinople in the 4th century A.D., and they are used by Catholics today when we pray the Nicene Creed at Mass. What do they mean?

The Church is *one*. We believe that the Catholic Church is built on the rock, Peter, who proclaimed Christ as the Son of God (Matthew 16:18), and, that it is united under Peter’s successor, the pope. We do not say that other churches have no relationship to Christ. But, we believe that Christ wants all his followers to be united in Him. He prayed “that they may all be one” (John 17:21). Vatican II taught that while divisions exist, we should see the good in other churches, and work and pray for unity.

The Church is *holy*. “You are....a holy nation” (1 Peter 2:9). Christ died to make us holy. This does not mean that we are sinless (as it is obvious from our history), but, that we are given a share in the holiness of God through baptism and are called to reject sin and live in union with Christ (Philippians 1:4-11).

The Church is *catholic*. This word, first used in reference to Christians by Saint Ignatius of Antioch, around A.D. 100, means “universal”, and, refers to Christ’s Church throughout the world. When divisions arose among believers, *catholic* also became a proper word, like, a first name. Thus, Saint Augustine spoke of himself as a “Catholic Christian.” We are proud to be Catholic, and we believe in our union with other followers of Christ all over the earth. Together, we are “Christ’s Body” (1 Corinthians 12:27).

The Church is *apostolic*. This means that the Church traces its authority back to Jesus through the apostles: Jesus commissioned the apostles (Acts 1:8; 9-15), who commissioned others (2 Timothy 1:6), who, then, did the same through the centuries, up to the pope and the bishops today. The Church is *apostolic* because it faithfully proclaims the teaching of the apostles and ministers to others as they did. The Church is *apostolic* in the sense that it is missionary: an apostle is “one who is sent,” and, the whole Church is sent by Christ to preach the gospel to the world. Our church, then, is “built upon the foundation of the apostles” (Ephesians 2:20).

Below is a suggested prayer of spiritual Communion.

Jesus, really present in the Most Holy Sacrament of the altar, since I cannot now receive thee under the sacramental veil, I beseech thee, with a heart full of love and longing, to come spiritually into my soul through the Immaculate Heart of thy most Holy Mother, and to abide with me, thou in me, and I in thee, in time and in eternity. Amen.



A Prayer for the Sick

God our Father
we come to You in our need
to ask Your protection against the coronavirus
that has claimed lives
and has affected many.

We pray for Your grace
for the people tasked with studying the nature
and cause
of this virus and its disease
and of stemming the tide of its transmission.
Guide the hands and minds of medical experts
that they may minister to the sick
with competence and compassion
and of those governments and private agencies
that must find a cure and solution to this
epidemic.

We pray for those afflicted.
May they be restored to health soon.

Grant us the grace
to work for the good of all
and to help those in need.

Grant this through our Lord Jesus Christ, Your
Son who lives and reigns with You, in the unity
of the Holy Spirit, God forever and ever. Amen.

Holy Virgin of Guadalupe,
Queen of the Angels and Mother of the Americas.
We fly to you today as your beloved children.
We ask you to intercede for us with your Son,
as you did at the wedding in Cana.

Pray for us, loving Mother,
and gain for our nation and world,
and for all our families and loved ones,
the protection of your holy angels,
that we may be spared the worst of this illness.

For those already afflicted,
we ask you to obtain the grace of healing and deliverance.
Hear the cries of those who are vulnerable and fearful,
wipe away their tears and help them to trust.

In this time of trial and testing,
teach all of us in the Church to love one another and to be
patient and kind.
Help us to bring the peace of Jesus to our land and to
our hearts.

We come to you with confidence,
knowing that you truly are our compassionate mother,
health of the sick and cause of our joy.

Shelter us under the mantle of your protection,
keep us in the embrace of your arms,
help us always to know the love of your Son, Jesus.
Amen.



Your Gifts for God's Work	March 14th/15th, 2020
The Weeks Offering	\$473.00
Weekly Goal	\$1,562.50
Over/(Below)	\$1,089.50
Monthly Goal	\$6,250.00
Total for Month of March	\$1,503.00

PLANNED GIVING: WILLS, BEQUESTS, BENEFICIARY DESIGNATIONS, RETIREMENT PLANS, AND LIFE INSURANCE:
TO: ST. CLARE, CLARINDA; SACRED HEART, BEDFORD; AND, ST. JOSEPH, VILLISCA:

The legacy we leave lies in the acts of charity, support and moments of kindness we provide to people we touch along the way. As Catholics, we are called to give in any way we can.

The mission of the Catholic Foundation of Southwest Iowa is to promote a legacy of giving and support within the parishes, schools, and Catholic organizations within the Diocese of Des Moines. Planned Giving through wills and estate bequests along with beneficiary designations of IRA, retirement plans, and life insurance plans are avenues that allow an individual to share their gifts with their parish. The Catholic Foundation can also facilitate gifts of real estate, stock, and gifts of grain to your parish, school, or Catholic organization/ministry that you feel a connection to and want to support.

The Catholic Foundation of Southwest Iowa is here to support your wishes and look forward to having the opportunity to work with you. Please contact, Brooke Pulliam at 515-237-5080 or bpulliam@catholicfoundationiowa.org to answer any question or set up an appointment today. You may also contact your parish office to get more information.

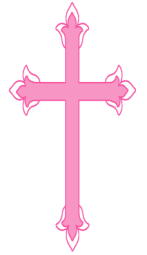
"As each one has received a gift, use it to serve one another as good stewards of God's varied grace." 1 Peter 4:10

Our sincere condolences and prayers:

To Cindy Morgan and her family for the recent loss of her mother.

To Judy Haas and her family for the recent loss of her niece.

To Judy Casey and her family for the recent loss of her mother.



JOB OPENING:

The Diocese of Des Moines has an exciting opportunity for an experienced payroll clerk. For more information on the duties and expectations for this position, please visit our website.

Qualified candidates can send their cover letter and resume by April 1, 2020 to: Hr@dmdioocese.org



Just a reminder, Anne Marie continues to gather together wonderful resources to aid us spiritually through this time. Bishop Joensen's pastoral messages and videos, prayer resources, and information on streaming Mass options and more are available to you here: <https://www.dmdioocese.org/resources/worship/coronavirus>

A CALL FOR MASS INTENTIONS AND INFORMATION ABOUT IT:

Dear Parishioners, I have observed, since my arrival, that we always have very few Mass Intentions and Stipends (offerings) in all our three parishes. Masses can be booked for various reasons and occasions, such as, anniversaries, (such as, death, weddings, graduations, etc.), birthdays, funerals, memorials, graduations, travel mercies, success in exams and projects, thanksgivings, job interviews, opportunities, and promotions, for the sick (healing, recovery, etc.), fruits of the womb, marriages, Baptisms, First Holy Communion, Confirmation, vocations, seminarians, the Religious, Priests, Bishops, the Pope, families, Local, State, and Federal Governments and leaders, peace, reconciliation, name-feasts/Patron Saints, for our Parishes/Churches, unity, God's blessings and protection, etc. For Mass Stipends, the Catholic Diocese of Des Moines recommends a minimum donation of \$5 for an intention. However, one can donate more than \$5 for an intention in a Mass. You can book your Masses through: 1) the Parish offices 2) Parish E-mails 3) by surface mail addresses of our Parishes 4) Phone, via our respective Parish phones 5) by dropping them into the offertory collection baskets in sealed envelopes at Masses. You may indicate the particular days you may like to have the Masses said or celebrated in the Church. If the donor of the Mass Intention/s will be physically present at the chosen day, that will be wonderful. If not, the Mass Intention can still be celebrated. The Intentions will be published in our Parish Bulletin, indicating the names of the donor and the beneficiaries. There are many openings in our Mass Intention Books now. All the Mass Stipends belong to the Parishes where they are donated and where the Masses will be celebrated. Please, let us always pray for one another and for any other intentions to our good, gracious, listening, caring, and benevolent Father all year round. May His peace, love and blessings be with us, both now and forever. Amen.

Fr. Eze Venantius Umunnakwe, C.S.Sp.