



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

E-Mail: eponvu@yahoo.com

Bulletin: <http://parishesonline.com/find/st-clare-church-clarinda>

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)

Office Manager: Jackie Schmitt

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

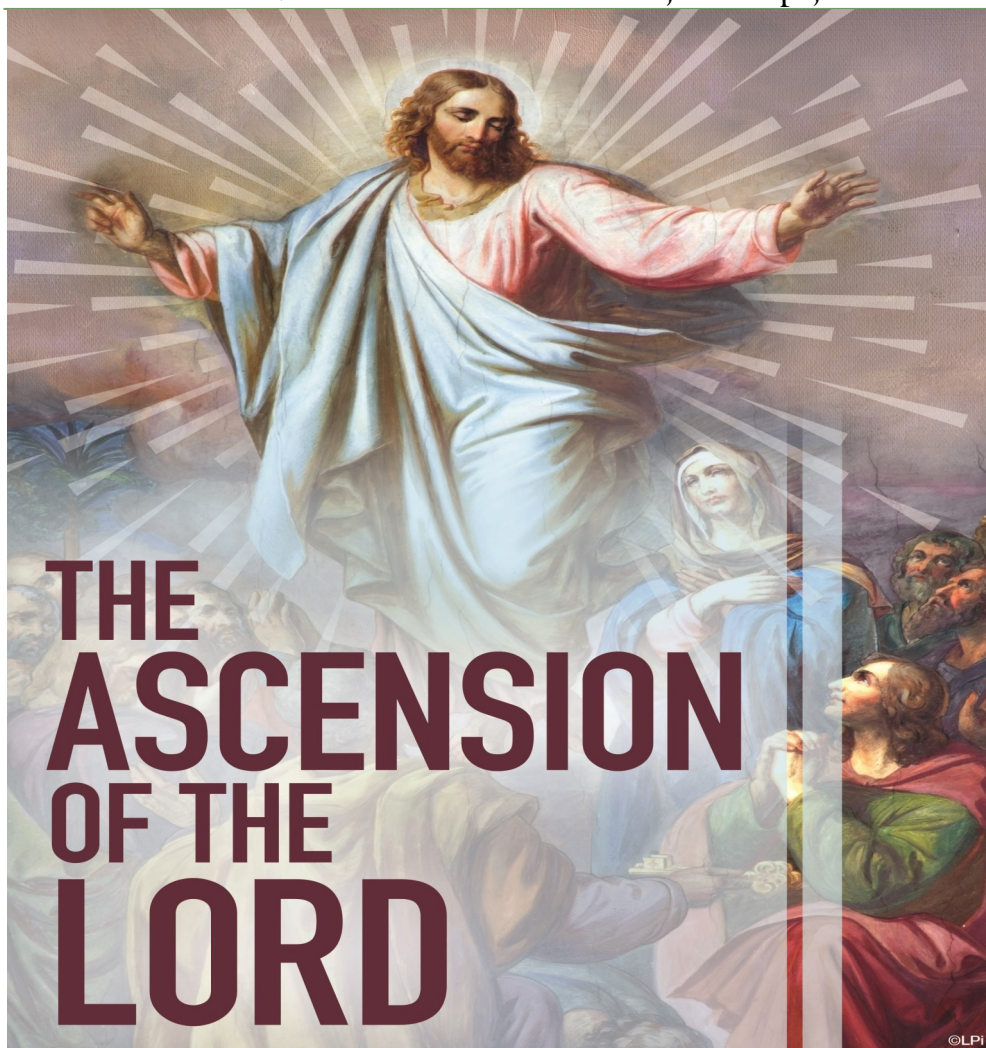
Mass Time: Sunday 8:30 a.m.

Reconciliation:

1st Sundays after Mass or
by appointment

Bookkeeper: Gary Poen

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



May 23rd/24th, 2020—The Ascension of The Lord —
Cycle A 916

Readings: Acts 1:1-11
Ps 47:2-3, 6-7, 8-9 [6]
Eph 1:17-23
Mt 28:16-20

What do the Roman Catholics Celebrate on the Solemnity of Ascension?

Meaning and Historical Developments:

This is the Solemnity which celebrates and memorializes the elevation of Christ into heaven by His own power at the presence of His disciples the fortieth day after His Resurrection. It is narrated in Mark 16:19, Luke 24:51, and in the first chapter of the Acts of the Apostles.

Although, the place of the Ascension is not distinctly stated, it would appear from the Acts that it was Mount Olivet. Since after the Ascension, the disciples are described as returning to Jerusalem from the mount that is called *Olivet*, which is near Jerusalem, as the Scriptures tell us, within a Sabbath day's journey. Tradition has consecrated this site as the Mount of Ascension and Christian piety has memorialized the event by erecting over the site a basilica. St. Helena built the first memorial, which was destroyed by the Persians in 614 AD, rebuilt in the eighth century, to be destroyed again, but rebuilt a second time by the crusaders. This, again, was destroyed by the Moslems, leaving only the octagonal structure which encloses the stone said to bear the imprint of the feet of Christ, which is now used as an oratory.

The Facts:

Not only is the fact of the Ascension related in the passages of Scripture cited above, but it is also elsewhere predicted and spoken of as an established fact. Thus, in John 6:63, Christ asks the Jews: "If then you shall see the son of Man ascend up where He was before?" and 20:17, He says to Mary Magdalen: "Do not touch Me, for I have not yet ascended to My Father, but, go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God." Again, in Ephesians 4:8-10, and, in Timothy 3:16, the Ascension of Christ is spoken of as an accepted fact.

The language used by the Evangelists to describe the Ascension must be interpreted according to usage. To say that He was taken up, or that He ascended, does not necessarily imply that they locate heaven directly above the earth; no more than the words "sits at the right hand of God" mean that this is His actual posture. In disappearing from their view "He was raised up and a cloud received Him out of their sight" (Acts 1:9), and, entering into glory, He dwells with the Father in the honor and power denoted by the scripture phrase.

The Solemnity of the Ascension:

The fortieth day after Easter Sunday, commemorating the Ascension of Christ into heaven, according to Mark 16:19, Luke 24:51, and Acts 1:2. In the Eastern Church, this feast was known as *analepsis*, the taking up, and, also, as the *episozone*, the salvation - denoting that by ascending into His glory, Christ completed the work of our redemption. The terms used in the West, *ascensio* and, occasionally, *ascensa*, signify that Christ was raised up by His own powers. Tradition designates Mount Olivet near Bethany, as we saw above, as the place where Christ left the earth. The feast falls on a Thursday. It is one of the Ecumenical feasts, ranking with the feasts of the Passion, of Easter, and, of Pentecost, among the most solemn in the calendar, has a vigil and, since the fifteenth century, an octave, which is set apart for a novena of preparation for Pentecost, in accordance with the directions of Pope Leo XIII.

History:

The observance of this feast is of great antiquity. Although, no documentary evidence of it exists prior to the beginning of the fifth century, St. Augustine says that it is of Apostolic origin, and he speaks of it in a way that shows that it was the universal observance of the Church long before his time. Frequent mention of it is made in the writings of St. John Chrysostom, St. Gregory of Nyssa, and in the Constitution of the Apostles. The Pilgrimage of Sylvia (*Peregrinatio Etheriae*) speaks of the vigil of this feast and of the feast itself, as they were kept in the church built over the grotto in Bethlehem in which Christ was born (Duchesne, *Christian Worship*, 491-515). It may be that prior to the fifth century, the fact narrated in the Gospels was commemorated in conjunction with the feast of Easter or Pentecost. Some believe that the much-disputed forty-third decree of the Council of Elvira (c. 300) condemning the practice of observing a feast on the fortieth day after Easter and neglecting to keep Pentecost on the fiftieth day, implies that the proper usage of the time was to commemorate the Ascension along with Pentecost. Representations of the mystery are found in diptychs and frescoes dating as early as the fifth century.

Customs:

Certain customs were connected with the liturgy of this feast, such as, the blessing of beans and grapes, after the Commemoration of the Dead in the Canon of the Mass, the blessing of first fruits, afterwards done on Rogation Days, the blessing of a candle, the wearing of mitres by deacons and sub-deacons, the extinction of the paschal candle, and triumphal processions with torches and banners outside the churches to commemorate the entry of Christ into heaven. Rock records the English custom of carrying at the head of the procession the banner bearing the device of the lion, and, at the foot, the banner of the dragon, to symbolize the triumph of Christ in His ascension over the evil one. In some churches, the scene of the Ascension was vividly reproduced by elevating the figure of Christ above the altar through an opening in the roof of the church. In others, while the figure of Christ was made to ascend, that of the devil was made to descend.

In the liturgies, generally, the day is meant to celebrate the completion of the work of our salvation, the pledge of our glorification with Christ, and His entry into heaven with our human nature glorified.

Continued on p. 4

Today's Homily: Christ, Seated at God's Right Hand (Eph:15-23)

That power is like the working of His mighty strength, which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms. (Ephesians 1:19-20)

In front of the St. Louis Art Museum is a statue of the city's namesake: King Louis IX, leader of the Seventh Crusade. It has been the victim of vandals: the seven-foot sword, a symbol of his power, held by the king has been stolen three times.

A living king, not just a stone king, can also be stripped of his power symbolically. But there is one King who will never be robbed of His power. He is Jesus Christ, to whom is given all power in heaven and on earth.

While He was on earth, the Son of God laid aside His divine majesty. He came as the Servant, to serve and to give His life as a ransom for all mankind. "Being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross" (Philippians 2:8).

When our Lord fulfilled His mission, the Father raised Him from the dead, seating Him at His right hand in heaven. God exalted Him "far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come" (Ephesians 1:21). On the Last Day, the King of kings will return to judge the living and the dead.

The power of Christ is complete and permanent. It covers earth and heave, time and eternity. His sword and crown, in a spiritual sense, are His permanent possessions. We share in everything that is Christ's. He tells us "Who there My cross has shared, Finds here a crown prepared." Taken from *Every Day with the Savior* by Rudolph F. Norden



The grass is green—it's time to mow!!

If you are able to help in mowing the lawn around the church and rectory, and since we really don't have access to a sign up sheet, please contact MaryLou Wolhoy at 712-303-0100.

It costs \$45/mowing to have someone do it and saving on yard care would be great! Please consider making a donation if you are unable to volunteer time and equipment. Any amount would be helpful and can also be sent/given to MaryLou.

A banner with the word "BIRTHDAYS" in large, colorful, block letters. To the right of the text are several colorful balloons in shades of green, orange, pink, blue, and purple.

5-24 Lucy Morrison
5-24 Michael Mayer
5-25 Madison Lihs
5-25 Kenley Irvin
5-27 Kate Musich
5-28 Pat McAndrews

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 occasion, 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 you Masses through: 1) the Parish offices 2) Parish E-mails 3) by surface mail addresses of our Parishes 4) Phone, via our respective Parish 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 intention to our good, gracious, listening, caring, and benevolent Father all your round. May His peace, love and Blessings be with us, both now and for all eternity. Amen.
Fr. Eze Venantius Umunakwe, C.S.Sp.

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, Ivan & Barbara Friend, Kelly Tobin, Dr. Tonia Baldwin, Sue Schaub, Gerald Long, Yan & Russell Shum, Beth Kline, Jerry and Jean Schweitzer, Pat Kasha, Keith Holderfield, & Renee Rogers.



Teachings from the *Catechism of the Catholic Church*: ARTICLE 6:**"HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER"**

659 "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God."⁵³² Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys.⁵³³ But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity.⁵³⁴ Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand.⁵³⁵ Only in a wholly exceptional and unique way would Jesus show himself to Paul "as to one untimely born", in a last apparition that established him as an apostle.⁵³⁶

660 The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: "I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God."⁵³⁷ This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father's right hand, a transition marked by the historical and transcendent event of the Ascension.

661 This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation. Only the one who "came from the Father" can return to the Father: Christ Jesus.⁵³⁸ "No one has ascended into heaven but he who descended from heaven, the Son of man."⁵³⁹ Left to its own natural powers humanity does not have access to the "Father's house", to God's life and happiness.⁵⁴⁰ Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.⁵⁴¹

662 "And I, when I am lifted up from the earth, will draw all men to myself."⁵⁴² The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands. . . but into heaven itself, now to appear in the presence of God on our behalf."⁵⁴³ There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him".⁵⁴⁴ As "high priest of the good things to come" he is the center and the principal actor of the liturgy that honors the Father in heaven.⁵⁴⁵

663 Henceforth Christ is *seated at the right hand of the Father*: By 'the Father's right hand' we understand the glory and honor of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified."⁵⁴⁶

664 Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfillment of the prophet Daniel's vision concerning the Son of man: "To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."⁵⁴⁷ After this event the apostles became witnesses of the "kingdom [that] will have no end".⁵⁴⁸

IN BRIEF

665 Christ's Ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again (cf. *Acts* 1:11); this humanity in the meantime hides him from the eyes of men (cf. *Col* 3:3).

666 Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.

667 Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.

⁵³² *Mk* 16:19.

⁵³³ Cf. *Lk* 24:31; *Jn* 20:19,26.

⁵³⁴ Cf. *Acts* 1:3; 10:41; *Mk* 16:12; *Lk* 24:15; *Jn* 20:14-15; 21:4.

⁵³⁵ Cf. *Acts* 1:9; 2:33; 7:56; *Lk* 9:34-35; 24:51; *Ex* 13:22; *Mk* 16:19; *Ps* 110:1.

⁵³⁶ *1 Cor* 15:8; cf. 9:1; *Gal* 1:16.

⁵³⁷ *Jn* 20:17.

⁵³⁸ Cf. *Jn* 16:28.

⁵³⁹ *Jn* 3:13; cf. *Eph* 4:8-10.

⁵⁴⁰ *Jn* 14:2.

⁵⁴¹ *Roman Missal*, Preface of the Ascension: *sed ut illuc confideremus, sua membra, nos subsequi quo ipse, caput nostrum principiumque, praecessit.*"

⁵⁴² *Jn* 12:32.

⁵⁴³ *Heb* 9:24.

⁵⁴⁴ *Heb* 7:25.

⁵⁴⁵ *Heb* 9:11; cf. *Rev* 4:6-11.

⁵⁴⁶ St. John Damascene, *Defide orth.* 4,2:PG 94,1104C.

⁵⁴⁷ *Dan* 7:14.

⁵⁴⁸ Nicene Creed.



Your Gifts for God's Work	May 10-17, 2020
The Weeks Offering	\$395.00
Weekly Goal	\$1,562.50
Over/(Below)	(1,167.50)
Monthly Goal	\$6,250.00
Total for Month of May	\$395.00

CALENDAR OF EVENTS

May 23	St. Clare, Clarinda: Holy Mass at 4 PM Sacred Heart, Bedford: Holy Mass at 6 PM
May 24	St. Joseph, Villisca: Holy Mass at 8:30 AM St. Clare, Clarinda: Holy Mass at 10:30 AM
May 26	St. Clare, Clarinda: Holy Mass at 5PM
May 27	St. Clare Holy Mass at 9AM
May 30	St. Clare, Clarinda: Holy Mass at 4PM Sacred Heart, Bedford: Holy Mass at 6PM
May 31	St. Joseph, Villisca: Holy Mass at 8:30AM St. Clare, Clarinda: Mass at 10:30AM

Mass Intentions @ St. Joseph, Villisca:

May 24: Jim & MaryLou Schimeroski from St. Joseph's Parish, Earling
May 28: Mark & Helen Langenfeld from St. Joseph's Parish, Earling

Mass Intentions @ St. Clare, Clarinda:

May 22: Silverius & Mariann Muenchrath and Ambrose Muenchrath from St. Joseph's Parish, Earling
May 23: Andy & Mildred Bruck from St. Joseph's Parish, Earling
May 24: Leo & Marie Dresen and Mary Feser from St. Joseph's Parish, Earling
May 26: Joe & Irene Leuschen and Betty Langenfeld from St. Joseph's Parish, Earling
May 27: Alfred & Leonetta Kenkel from St. Joseph's Parish, Earling
May 29: Silverius & Mariann Muenchrath from St. Joseph's Parish, Earling

Mass Intentions @ Sacred Heart, Bedford:

May 23: Joe & Mary Reischl and Gene & Lois Sibnaller from St. Joseph's Parish, Earling

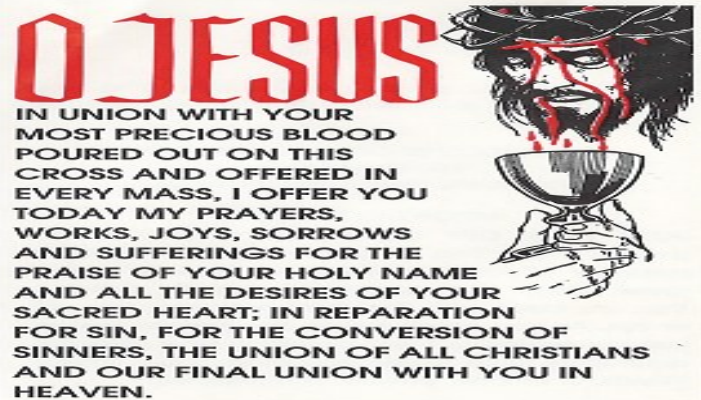


Thank You to everyone who turned in their pledge cards for the Annual Diocesan Appeal thus far. Our parish goal is 100% participation so please prayerfully consider the amount you can contribute to reach our goal. Every gift, regardless of the size, is vital to the success of the appeal. A one time gift 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

As of May 18th, St. Clare has had 17 donors respond with pledges and gifts of \$7,895 to bring the remaining balance to \$8,619 from the initial \$16,514 that we have been assessed. Thank you!



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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