

**St. Mary's
&
Holy Name of Jesus
Catholic Churches**



**Diocese of Amarillo
Most Rev. Patrick J. Zurek, Bishop
Rev. Grant Spinhirne, Administrator**

**St. Mary's
22830 Pondaseta Road
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Umbarger, TX 79091
(806) 499-3531**

**Holy Name of Jesus
317 W. Main
P.O. Box 128
Happy, TX 79042
(806) 558-2871**

WWW.STMARYSUMBARGER.COM

Mass Schedule			
		Umbarger	Happy
Mon, Mar 18	St. Cyril of Jerusalem	No Mass	No Mass
Tue, Mar 19	St. Joseph, Spouse of the Blessed Virgin Mary	7 PM - Christian Mothers	No Mass
Wed, Mar 20		8 AM - Patsy Huseman	No Mass
Thu, Mar 21		8 AM - Knights of Columbus	7 PM -
Fri, Mar 22		8 AM - Gaylord Malecha	No Mass
Sat, Mar 23		No Mass	5:30 PM - Parish Family
Sun, Mar 24	3rd Sunday of Lent	9:00 AM - Parish Family	No Mass

ST. MARY'S

Date	Lector	Servers	Eucharistic Ministers	Usher
March 24, 2019	Jacie Guerrero	Natalee Finke Tatum Keller Tanner Robinson	Heath Henderson Brandon Finke Kristi Powell	Kyle Guerrero

Divine Mercy Chaplet: 1st Sunday at 10:30 AM

Anointing of the Sick: By Request

CYO 4th Sunday 6:00 pm. at the Hall

CCD: Sundays at 10:15-11:30

Lenten Penance Service: Tuesday, March 26th at 7PM

Saturday, March 30th at 8:30 am: Everyone is invited to help deep clean the church before Easter.

Christian Mothers: Next Meeting Tuesday, March 19th after Mass.

Easter Flowers: Christian Mothers will take a collection for Easter flowers on April 7 after Mass.

Parish Cookbook: Deadline for recipes to be placed in the new cookbook has passed. Give recipes to LeaAnn or email laurieartho@gmail.com ASAP to have your recipes included in the cookbook.

St Mary's Prayer Blanket Ministry: If you or a loved one suffers from a serious illness and would like a blanket, please contact Laurie Wegman or Fr Grant.

Bible Study with Bill and Frances Dorsey will resume March 10th.

Fruhlingsfest Tickets are available to sell. Contact Suzy Hicks to pick-up tickets to sell.

Parish Secretary: We are still looking for an new parish secretary. If you are interested please talk to Fr Grant.

What was Lent like in the early Church?

By Philip Kosloski

Lent as we know it today took many centuries to develop.

Was the season of Lent always 40 days long? Were the apostles the ones responsible for establishing it? If not them, who did?

During the first few centuries of the Church, Christians were often persecuted and it was difficult for the bishops of the Church to create an all encompassing liturgical calendar. In general, bishops were entrusted with a local church and it was up to them to lead the Christian people in the worship of

God. This resulted in an early disparity in how Christians celebrated Lent.

St. Irenaeus, during the 2nd century, wrote a letter to the pope at the time about the variety of fasts before Easter.

For the controversy is not only concerning the day [of Easter], but also concerning the very manner of the fast. For some think that they should fast one day, others two, yet others more; some, moreover, count their day as consisting of forty hours day and night.

And this variety in its observance has not originated in our time; but long before in that of our ancestors. It is likely that they did not hold to strict accuracy, and thus formed a custom for their posterity according to their own simplicity and peculiar mode. Yet all of these lived none the less in peace, and we also live in peace with one another; and the disagreement in regard to the fast confirms the agreement in the faith.

Early Christians were in agreement that a fast should precede the feast of Easter, but a duration of 40 days was not set in stone.

At the same time, scholars have discovered that some Christians in the Egyptian desert held a Post-Theophany fast for 40 days. The feast of the Theophany commemorated the baptism of Jesus and was traditionally held on January 6. Therefore, these Christians began a fast on the day after the Theophany in imitation of Jesus, who went into the wilderness to fast for 40 days immediately after his own baptism.

This fast did not end on Easter, but it did end with a baptismal ceremony, initiating new members into the Christian faith.

Some scholars believe that the tradition of the Post-Theophany fast was later merged with other traditions to create the Lenten season as we know it today. It wasn't until after the Council of Nicea in the year 325 that Lent was widely established as a 40-day fast. The legalization of Christianity allowed for a more public celebration of fasting and the bishops were finally able to begin the process of uniting under the Bishop of Rome in all things, including liturgical disciplines.

While Lent has changed since the beginning of the Church, the roots of Lent go deep and the widespread fast for 40 days has ancient origins.

HOLY NAME OF JESUS

Parish Finances March 3, 2019

Regular Collection: \$265.00

Por esto los católicos no comen carne en Cuaresma

By Philip Kosloski

¿Por qué carne no y pescado sí? ¿No son todos animales? En otras palabras, ¿es coherente hacer abstinencia disfrutando de una lujosa langosta pero no comerse un humilde muslo de pollo?

Uno sabe que está en una ciudad católica cuando, solo durante la Cuaresma, los restaurantes anuncian un artículo en su menú: ¡pescado! Incluso he notado cómo las principales cadenas de comida rápida señalan en sus menús la fecha del Miércoles de Ceniza. De repente todos se preocupan por los tiempos litúrgicos de la Iglesia.

Entonces, ¿por qué la Iglesia instruye a los católicos a abstenerse de comer carne los viernes (así como el Miércoles de Ceniza y el Viernes Santo), pero acepta que coman pescado? ¡No tiene sentido en los tiempos actuales!

Primero, hagámonos una pregunta, “¿por qué el viernes?” Los obispos norteamericanos lo explican así: Los pueblos católicos desde tiempos inmemoriales han apartado el viernes para una observancia especial penitencial, por la cual voluntariamente sufren con Cristo para que algún día puedan ser glorificados con él. Este es el corazón de la tradición de abstinencia de la carne el viernes, y esa tradición se ha observado en la santa Iglesia católica.

Dado que Jesucristo sufrió y murió en la cruz un viernes, los cristianos desde el principio han dedicado ese día para unir sus sufrimientos a Jesús.

Esto llevó a la Iglesia a reconocer cada viernes como un “Viernes Santo” en el que los cristianos pueden recordar la pasión de Cristo al ofrecer un tipo específico de penitencia.

Durante gran parte de la historia de la Iglesia, la carne se consideraba como un sacrificio digno, debido a su asociación con fiestas y celebraciones.

En la mayoría de las culturas antiguas, la carne se consideraba un manjar y el “ternero engordado” no se sacrificaba a menos que hubiera algo que celebrar.

Dado que los viernes se pensaban como un día de penitencia y mortificación, comer carne un viernes para “celebrar” la muerte de Cristo no parecía correcto.

Pero ¿por qué el pescado no se considera “carne”?

Las leyes de la Iglesia han siempre hablado de la abstinencia de los “animales terrestres”.

Las leyes de abstinencia consideran que la carne solo proviene de animales como gallinas, vacas, ovejas o cerdos, todos los cuales viven en la tierra. Las aves también se consideran carne.

Los peces, por otro lado, no están en esa clasificación. Se permiten especies de sal y agua dulce de peces, anfibios, reptiles (animales de sangre fría) y mariscos.

En latín, la palabra que se usa para describir qué tipo de “carne” no está permitida los viernes es *carnis*, y se relaciona específicamente con “carne animal” y nunca incluyó pescado como parte de la definición. Además, el pescado en estas culturas no se consideraba una comida “de celebración” y comerlo era una penitencia.

Nuestra cultura actual es muy diferente, ya que la carne generalmente se considera la opción más barata en el menú y ya no tiene la conexión cultural con las celebraciones. Es por esto que muchas personas están confundidas acerca de estas normas, especialmente aquellos a los que les encanta comer pescado y no lo consideran una penitencia.

Al final, la intención de la Iglesia es animar a los fieles a ofrecer un sacrificio a Dios que viene del corazón y que une el sufrimiento de uno al de Cristo en la cruz.

La abstinencia de carne es un signo externo, pero lo importante es la intención con la que se hizo la norma de la abstinencia. Por ejemplo, no tiene sentido cenar langosta todos los viernes de Cuaresma. El objetivo principal es hacer un sacrificio que acerque a una persona a Cristo, quien por amor a nosotros hizo el sacrificio máximo que una persona puede hacer.

Why do priests wear violet during Lent?

By Philip Kosloski

During the penitential season of Lent, it has become a custom for priests of the Roman Rite to wear vestments of the color violet. This is a tradition that was gradually adopted, as initially priests only wore the color white.

In the ancient world the color violet (often called “purple” in the English language) was associated with royalty. As History.com explains, to make the color purple, “dye-makers had to crack open the snail’s shell, extract a purple-producing mucus and expose it to sunlight for a precise amount of time. It took as many as 250,000 mollusks to yield just one ounce of usable dye, but the result was a vibrant and long-lasting shade of purple.” This resulted in kings, such as the Roman emperors, as well as the Persian king Cyrus, choosing the color purple to be their primary color of clothing.

When the Roman soldiers mocked Jesus before his crucifixion, they “clothed him in a purple cloak, and plaiting a crown of thorns they put it on him” (Mark 15:17). Then Pilate showed Jesus to the crowd, saying, “what shall I do with the man whom you call the King of the Jews?” (Mark 15:12).

From this horrific scene, purple became associated with Jesus’ Passion and death. Christians then saw purple as a reminder of Jesus’ Passion, with the color itself a call to repentance for sin.

Over many centuries the color lost its connection to royalty and then became gradually more and more symbolic of penance and sorrow for sin.

Violet thus became a perfect color for the Lenten season, calling to mind Jesus’ passion, our call to repentance, and even the reality that Jesus is the true “King of kings” who rules over our hearts.

NEWS FROM AROUND THE DIOCESE

FOR BULLETIN NOTICES – Bulletin

Deadline: Thursday @ noon. Please Contact Fr. Grant by email: frgrantspinhirne@gmail.com or by phone: (806)499-3531.

Baptism or Wedding Please contact Fr. Grant at least 1 month in advance for baptisms and 6 months advance for weddings.

Sacrament of Reconciliation:

Umbarger: Sundays at 8:30 am or by appointment. **Happy:** Saturdays at 5 p.m. and Thursday at 6:30 p.m. or by appointment.

To use or rent the church or parish hall, please contact Fr. Grant or Debbie Batenhorst at least 3 months before the event.

FOR MASS INTENTIONS please talk to Fr. Grant or leave the intention in the collection basket. There are envelopes available in the back of Church.

Please pray for all the sick in our parishes

ST. MARY'S: Anita Adams, Sawyer Lane, Jeanie Bartley, Dianna Donathon, Jeremy Koch, Bill Stocker, John Grabber, April Artho, Mary Kolac, Gene Schenk, John Wilson, Kyle Henderson, Jose Sanchez, Ashlee Trevino, Audree Rose Gomez, Mike Smith, Oscar Olvera, Collier Friemel, Marcella Brandt, Tuffy Schenk, Lusi Ortiz, John Kreighauser, Sean Schenk, Misty Blevins, Chris Adams

Holy Name of Jesus: Silvia Silva, Rosa Villa, Astrid Perez, Santos Perez, Gloria Rodin, Larry Simons, Mario Soto, Pedra Soto, Louis Castellon, Lionel Sosa, Maryann Sosa, Martina Martin.

The Office of the Victim's assistance Coordinator for the Diocese of Amarillo

Sharyn Delgado
Victim Assistance Coordinator
719 South Austin
Amarillo, Tx 79106
Phone: 806-671-4830
Fax: 806-373-4662
Email: skdelgado@aol.com

Natural Family Planning (NFP). Learn NFP at home and at your own pace with the **Home Study Course** from NFP International, www.nfpandmore.org. Includes Ecological Breastfeeding (it really *can* space babies), a double-check system of fertility awareness, and Catholic teaching that's easy to understand. Work with a live instructor by email. Completion certificate. Only \$70.

Would you Like to attend an ACTS Retreat Weekend?

Next Retreat: **June 6-9, 2019**
Women's Retreat

There is more information about the ACTS Retreat online. If you or someone you know would like to attend you can register online at:
ACTSamarillo.org