

**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
P.O. Box 105
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, Jun 24 | The Nativity of St. John the Baptist | No Mass | No Mass |
| Tue, Jun 25 | | 7 PM - Christian Mothers | No Mass |
| Wed, Jun 26 | | 8 AM - Knights of Columbus | No Mass |
| Thu, Jun 27 | St. Cyril of Alexandria | 8 AM - Isidro Dacula | 7 PM - |
| Fri, Jun 28 | The Most Sacred Heart of Jesus | 8 AM - Joy Nceto | No Mass |
| Sat, Jun 29 | Sts. Peter & Paul | No Mass | 5:30 PM - Parish Family |
| Sun, Jun 30 | 13th Sunday of Ordinary Time | 9:00 AM - Parish Family | No Mass |

ST. MARY'S

| Date | Lector | Servers | Eucharistic Ministers | Usher | Gifts |
|------------------|----------------|--|--|--|---------------------|
| June 30, 2019 | Robert Friemel | Braylee Crockett Sonora Garrett Johnna Finke | Denise Schenk Kevin Schenk Kristi Batenhorst | Roger Batenhorst & K of C Usher | Henderson Family |

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

The K-C Cook out and 80 year anniversary party will be held **July 5th at the K-C hall at 5:30 pm.** The parish and community are invited. We will have horseshoe, train ride, and fireworks. We will be cooking hamburgers and hot dogs. Please bring a side dish and or desert. Donations will be accepted. Thank you Council 2808

New Parish Cookbooks are in. \$15 per book. Please contact Debbie Batenhorst to get extra copies to sell to others.

Needed: Co-Chair for the Sausage Festival. Please contact Fr. Grant or Denise Schenk if you are willing to serve in this capacity.

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.

Totus Tuus: July 15th - 19th. Registration is now open. Please register your children so we know how many kids to plan for. Registration forms and a sample daily schedule are online at: <https://stmarysumbarger.com/faith-formation>. Please fill out the form and return to Heidi Dorman or Fr. Grant.

Words of Wisdom: *"Today's Solemnity reminds us that in our fragmented lives, the Lord comes to meet us with a loving 'fragility,' which is the Eucharist. In the Bread of Life, the Lord comes to us, making himself a humble meal that lovingly heals our memory, wounded by life's frantic pace. The Eucharist is the memorial of God's love."*—Pope Francis

This Sunday's feast gives us a moment to contemplate just how thoroughly Christ gives himself to us

By Brother Silas Henderson, SDS

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." —Mark 14:22

The Church's annual celebration of Corpus Christi—the Solemnity of the Most Holy Body and Blood of Christ—is a uniquely Catholic celebration. Inspired by the devotion of St. Julian of Cornillon and Blessed Eva of Liège, this feast was added to the Church's calendar in 1264.

We could say that, in a sense, every celebration of the Mass is a celebration of Corpus Christi, but on this day we are invited to reflect on the gift of Christ's abiding presence in the Eucharist in a particular way. And, in the readings assigned to this feast this year, the Church asks us to pause and consider the sacrifice and self-gift that are embodied in the Eucharist.

The images of sacrifice that are included in the First and Second Readings for this feast help us understand how significant the offering and sharing of Jesus' Body and Blood really is.

In the Eucharist, we have both sacrifice and gift as his handing over of his body and blood—all that he is—at the Last Supper was an anticipation of the total offering of himself that took place on that Good Friday.

Jesus loves us so much that he holds nothing back from us. He gives all of himself to us. His love becomes the source of our life. And, just as mothers give of their very selves to nourish their children, Jesus does the same for us.

As we adore and give thanks for the gift of the Eucharist on this Corpus Christi, we are also invited to consider how we are using the gift we have received. Are we open to the life—his life—that Jesus offers us in the sacrament of his Body and Blood and are we willing to offer the gift of ourselves for the sake of others in remembrance of him?

How have you experienced Christ's saving love in the Eucharist? Who has made sacrifices and given of themselves for you? How is Jesus inviting you to give of yourself for the sake of others?

HOLY NAME OF JESUS

Explaining the strange symbolism of the Sacred Heart

By Stephen Beale

The Sacred Heart is among the most familiar and moving of Catholic devotional images. But its symbolism can also be strange. As we mark the Feast of the Sacred Heart early this month, here is a look at the explanation behind some of the features of the Sacred Heart.

The flames. The Sacred Heart most obviously brings to mind the Passion of Christ on the cross. There is the crown of thorns, the cross, usually atop the heart, and the wound from the spear that pierced His side. But why is the Sacred Heart always shown as if it's on fire? That certainly did not happen at the crucifixion.

There are three reasons behind this. First, we have to remember that Christ's self-offering on the cross was the one-time perfect consummation of all the sacrifices of the Old Testament. This necessarily includes burnt offerings, which were the highest form of sacrifices in ancient Israel, according to *The Jewish Encyclopedia*. An early form of such sacrifices was what Abraham set out to do with Isaac, hence the wood he had his son collect beforehand.

Second, fire is always associated with the essence of divinity in the Old Testament. Think back to the burning bush that spoke to Moses, the cloud of fire that settled on Sinai, and the flames from above that consumed the sacrifice of Elijah. This explanation fits with the gospel account of the crucifixion, in which the piercing of Christ's side revealed His heart at the same time that the curtain of the temple was torn, unveiling the holy of holies where God was present.

Finally, the image of fire associated with heart represents Christ's passionate love for us. One 19th-century French devotional card has these words arched above the Sacred Heart—*Voilà ce Cœur qui a tant aimé les hommes*, which roughly translates to: "Here is the heart that loved men so much." One traditional exclamation is, "Sacred Heart of Jesus, burning with love of us, inflame our hearts with love of Thee." We see this actually happen in the gospels, where the disciples on the road to Emmaus realized that their hearts had been "burning" after their encounter with Jesus. (I've also previously written about the Sacred Heart and fire here.)

The rays of light. Look closer at the image of the Sacred Heart. There is something else framing it besides the flames. They are rays of light. In John 8:12, Christ declares that He is the "light of the world." In Revelation 21:23, we are told that in the new Jerusalem at the end of times there will be no light from the sun or moon because the Lamb of God—that is, Jesus—will be its source of light. Light, like fire, is a symbol of divinity. Think of the Transfiguration and the blinding light that Paul experienced on the road to Damascus. As the light of the world, Christ is also the one who "enlightens" us, revealing God to us. The Sacred Heart

constitutes the climax of divine self-revelation, showing us the depths of God's love for us. (See also this source here, especially for other associations with light.)

The arrows. The crown of thorns and the spear make sense. But sometimes the Sacred Heart is also depicted with arrows. Again, that's not something we find in the gospels. One explanation is that the arrow represents sin. This is reportedly what our Lord Himself said in a private revelation to St. Mary of St. Peter. (See here for more.) The arrow could also draw upon an ancient Roman metaphor for love, which, according to ancient myth, occurred when the god Cupid shot an arrow through the hearts of lovers (as this author points out).

The crown of thorns. Unlike the arrows, the crown of thorns is reported in the gospels. But in traditional images it encircles the Sacred Heart, whereas in Scripture the crown was fixed to Jesus' head. One traditional account offers this interpretation, describing those who are devoted to it: "They saw the crown transferred from His head to His heart; they felt that its sharp points had always pierced there; they understood that the Passion was the crucifixion of a heart" (*The Heart of the Gospel: Traits of the Sacred Heart* by Francis Patrick Donnelly, published in 1911 by the Apostleship of Prayer). In other words, wrapping the crown around the heart emphasizes the fact that Christ felt His wounds to the depths of His heart.

Moreover, after the resurrection, the crown of thorns becomes a crown of victory. Donnelly hints at this as well: "From the weapons of His enemy, from cross and crown and opened Heart, our conquering leader fashioned a trophy which was the best testimony of His love." In ancient gladiatorial contests, the victor was crowned. In the Revelation 19:12, Christ wears "many crowns" and believers who are victorious over sin and Satan will receive the "crown of life" (Revelation 2:10).

Finally, according to St. Margaret Mary Alacoque, the seventeenth French nun who helped start the devotion, the points of the thorns are the many individual sins of people, pricking the heart of Jesus. As she put it in a letter, recounting the personal vision she had received, "I saw this divine Heart as on a throne of flames, more brilliant than the sun and transparent as crystal. It had Its adorable wound and was encircled with a crown of thorns, which signified the pricks our sins caused Him."

The cross. Like the thorns, the cross is both rooted in the gospels but also displayed in a way that does not follow them in every detail. There is almost an inversion of the crucifixion. In the gospels, Christ hung on the cross, His heart correspondingly dwarfed by its beams. But in images of the Sacred Heart, it is now enlarged and the cross has shrunk. Moreover, rather than the heart being nailed to the cross, the cross now seems 'planted' in the heart—as St. Margaret Mary Alacoque put it—if to say to us that the entire reality of the crucifixion derives its meaning from and—cannot be understood apart from—the heart of Jesus. As Donnelly wrote, "The Heart [is] ... forever supporting the weight of a Cross." Truly, it is the heart of Jesus that makes the cross meaningful for us today.

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:

Umberger: 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: Marie Weick, 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: Raul Granados, Matthew Chavez, Janie Ramirez, Betty Gonzales, Juanita of Idaho, 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.

Save the Date:

The 22nd Annual Respect Life Banquet at 5 PM CT on September 15, 2019 in the Amarillo Civic Center. Tim Staples Director of Apologetics and Evangelization for Catholic Answers will be our keynote speaker. For more information, please call the Family Life Office at 806-414-1059.

St. Mary's Cathedral School, Amarillo, seeks a principal who will be a Faith Leader as well as the Academic Leader of a small Catholic parish elementary school. The successful candidate should be a practicing Catholic who has a knowledge and understanding of the Catholic Faith as well as religious education. An applicant should have a minimum of three years teaching experience, preferably in a Catholic school and a master's degree in any field, with a minimum of 18 semester hours of graduate work in administration, supervision and curriculum development. Position effective Monday, July 1, 2019. For an application, please contact Christine Wanjura, Superintendent of Catholic Schools in the Diocese of Amarillo, at P.O. Box 5644, Amarillo, TX 79117-5644 OR (806) 383-2243 OR via email, cwanjura@catholicclubbock.org.