

**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, October 28	Sts. Simon & Jude	No Mass	No Mass
Tue, October 29		7 PM - Clara Grabber	No Mass
Wed, October 30		8 AM - Christian Mothers	No Mass
Thu, October 31		8 AM - Fr. Robert Busch	7 PM - Hely Aquirre
Fri, November 1	All Saints' Day	8 AM - All Saints	No Mass
Sat, November 2	All Souls' Day	No Mass	5:30 PM - Parish Family
Sun, November 3	31st Sunday of Ordinary Time	9:00 AM - Parish Family	No Mass

ST. MARY'S

Date	Lector	Servers	Eucharistic Ministers	Usher	Gifts
November 3, 2019	Laurie Wegman	Brynleigh Crockett Braylee Crockett Breccan Crockett	Harold Artho Brandon Finke Kristi Batenhorst	Jerry Brorman Dustin Dorman	Volunteers

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

Sign-up for Flocknotes: Text “umbarger” to 84576 or go to <https://stmaryumbarger.flocknote.com/everyone> to register your email.

Umbarger Sausage Festival

Hall Clean-Up: Please come to the parish hall on Sunday, November 3 at 1 PM to clean and prepare for the sausage festival. It'll go much faster with everyone's help!

If you would like to make a donation to defray the cost of the festival, please contact Denise Schenk (806) 681-6757. All donations are appreciated!

Raffle Items & Donations: Jacob & Rachel Batenhorst are collecting donations to raffle off at the festival. Please let them know if you have something for this. Both goods and services are welcome! We can pick things up or arrange a drop off. Call Rachel, (970) 481-1830 or Jacob, (970) 481-1831.

Country Store Items: Please remember your Country Store of the Festival again with canned jellies, hot sauce, pickles and as always baked goods including cinnamon rolls and bread. We usually sell out of bread by 12pm and people appreciate having a chance to by it. Call Jude or Marian Batenhorst @ 806-452-7019 or 806-674-8883 or email to jaydubya89@gmail.co

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.

Halloween Bingo: Come join us for a CYO/PARISH Halloween chili supper, Bingo, and costume party from 5-8 pm on Sunday, October 27th at the parish hall! We will make chili, beans and all the fixings and have prizes for all ages for Bingo! Come dressed as your favorite Saint for the costume contest! Adults are welcome to dress up as well!

Trusting God when life is hard and we fall from grace

By Philip Kosloski

St. Therese of Lisieux encourages us to trust God's mercy, especially when we are not faithful to him.

One of the first things to go when life gets difficult and we fail to remain faithful to God is our trust in him. We look at our lives and think, “Where are you, God?” or “I can't do this.” This is accentuated when our will power is weakened and we succumb to various temptations.

At times like these St. Therese of Lisieux urges us to run like a little child into the arms of our Heavenly Father.

A child who has sinned] throws himself into his father's arms, telling him that he is sorry to have hurt him, that he loves him, and that he will prove it by being good from now on ... Then, if that child asks his father to punish him with a kiss, I don't think the happy father could harden his heart against his child's filial trust, knowing his sincerity and love.

An action such as this requires a profound trust in God, not seeing God as a vindictive father who punishes his children needlessly, but as a loving and merciful Father, ready to receive us and heal our wounds.

St. Therese speaks these words out of experience, as she fully admits to her sister that she is not perfect.

I am afraid I have not said what I should; perhaps you will think I always do what I am saying. Oh, no! I am not always faithful, but I never get discouraged; I abandon myself into the arms of Jesus. The little drop of dew goes deeper into the calyx of the flower of the fields, and there it finds again all it has lost and even much more.

This is image of running to Jesus and allowing him to embrace us is a most beloved illustration of St. Therese. She returns to it frequently in her writings and encourages others to have a similar trust in God.

When times get tough and we fall, or begin to doubt in God's goodness, the best thing to do is run to him. It requires a filial heart, who does not fear God's wrath, but trusts in his mercy.!

HOLY NAME OF JESUS

Por qué agradecer a Dios es mejor que pedir

By Carlos Padilla Esteban

¡Qué importante es la gratitud como actitud de vida! Una parte del Evangelio habla de diez leprosos que son curados por Jesús, pero sólo uno de ellos vuelve lleno de alegría para darle las gracias.

Ese hombre agradecido no puede seguir con su vida sin antes arrodillarse ante Jesús. Es un samaritano. Quizás había sufrido más. Tal vez tenía más que agradecer.

Los demás leprosos volvieron a su vida de antes, cuando estaban sanos, con los suyos. Lo comprendo. Pero este leproso samaritano ya no puede volver a su vida anterior. Ha conocido una mirada distinta, ha tocado con sus manos deshechas el corazón de Jesús. Y eso lo cambia todo.

Por eso desanda el camino recorrido y vuelve a Jesús siendo ya libre. Ya no suplica, ni exige, ni pide. Sólo se arrodilla para darle las gracias a Jesús, tocar su manto y ponerse a sus pies.

Y entonces Jesús le dice que su fe lo ha salvado. No sólo el cuerpo está ahora sano, también su alma. Ha sido salvado más allá de su carne.

El milagro va más allá de estar sano o enfermo. Ha sido un milagro más profundo. Su alma se ha llenado de un amor antes desconocido.

Él es el único que, antes de volver con su familia, con sus amigos, a su casa, necesita postrarse ante Jesús. Su corazón, no sólo su cuerpo, ha sido tocado.

A veces yo le pido un milagro a Jesús, para seguir con mi vida. Veo a Dios a lo lejos y le suplico que cumpla con lo que necesito. Pero no me acerco, Dios sigue lejos.

Sólo le pido que cumpla mi deseo y luego sigo mi camino. Quiero que Jesús actúe como yo deseo. Sólo pienso en mis planes. Y si no salen me enfado con Dios.

Me gustaría tener la mirada de las personas agradecidas. Quejarme menos, agradecer más. Quiero acercarme a Jesús. Quiero postrarme cada atardecer ante él, agradecido. Quiero mirar conmovido todo lo que me ha regalado en este día.

Jesús me ama tal como soy y me mira hasta el fondo. Él conoce mi dolor y mi alegría. Lo mío le importa y lo hace suyo. Pasa por mi lugar sea cual sea. Y me mira con compasión como nunca nadie me ha mirado.

Quizás este leproso lo siguió por el camino a partir de ese día. No lo sé. Lo que sí sé es que Jesús le limpió el cuerpo y el alma. Jesús siempre da más de lo que le pido.

Este hombre recibió algo mucho más grande de lo que se atrevía a pedir. Recibió el don de Dios. Su alegría y

su agradecimiento es mayor que el de los otros nueve. Conoció la compasión y la gratuidad del corazón de Jesús y sólo pudo agradecer conmovido.

What is an “apocryphal” book of the Bible?

By Philip Kosloski

Among Protestants and Catholics the words “apocrypha” or “apocryphal” are frequently used when talking about particular books of the Bible. The word is even used in various editions of the Bible, explaining that this Bible has the “apocrypha” included.

What does it mean? According to the Catholic Encyclopedia, the word has had varying definitions over the years.

Etymologically, the derivation of Apocrypha is very simple, being from the Greek apokryphos, hidden, and corresponding to the neuter plural of the adjective...When we would attempt to seize the literary sense attaching to the word, the task is not so easy. It has been employed in various ways by early patristic writers, who have sometimes entirely lost sight of the etymology. Thus it has the connotation “uncanonical” with some of them. St. Jerome evidently applied the term to all quasi-scriptural books which in his estimation lay outside the canon of the Bible, and the Protestant Reformers, following Jerome’s catalogue of Old Testament Scriptures...applied the title Apocrypha to the excess of the Catholic canon of the Old Testament over that of the Jews.

Protestants principally use the word to identify those books that are not included in their versions of the Bible. This is based on the fact most Protestants use a list of books of the Old Testament that were approved by Hebrew scholars at a later date. Catholics, on the other hand, use the Greek Septuagint as the primary basis for the Old Testament.

This means that Protestant Bibles have only 39 books in the Old Testament, while Catholic Bibles have 46. The seven additional books included in Catholic Bibles are Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach, and Baruch. The Catholic canon also includes sections of the Books of Esther and Daniel that are not found in Protestant Bibles.

Protestants call these books “apocrypha,” while Catholics traditionally call them “deuterocanonical.” This word is translated as “second canon” and has a more positive connotation, since those books are not deemed non-canonical in the Catholic Church.

Catholics typically refer to other early Christian writings as “apocryphal.” These include such writings as the Shepherd of Hermas, the Epistle of Barnabas, the Didache (Teaching) of the Twelve Apostles, and the Apostolic Canons and Constitutions, which were nearly bundled together with the New Testament. . As a result, the word holds different meaning depending on the group of Christians that use it.

NEWS FROM AROUND THE DIOCESE

FOR BULLETIN NOTICES – Bulletin

Deadline: Thursday @ noon. Please Contact Fr. Grant by email: frgrantspinhirne@gmail.com or Christina Wegman by email: cwegman696@yahoo.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: Marie Wieck, 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, Severo Gomez

Holy Name of Jesus: Jesse Armeda, Joaquin Saenz, 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
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Amarillo, Tx 79106
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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: **December 26-29, 2019**
Teen'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