

**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, December 2		No Mass	No Mass
Tue, December 3	St. Francis Xavier	7 PM - Fr. Robert Busch	No Mass
Wed, December 4	St. John Damascene	8 AM - Clara Grabber	No Mass
Thu, December 5		9 AM - Isabel Spiriti	7 PM -
Fri, December 6	St. Nicholas	8 AM - Knights of Columbus	No Mass
Sat, December 7	St. Ambrose	No Mass	5:30 PM - Parish Family
Sun, December 8	2nd Sunday of Advent	9:00 AM - Parish Family	No Mass

ST. MARY'S

Date	Lector	Servers	Eucharistic Ministers	Usher	Gifts
December 8, 2019	Frances Dorsey	April Artho Sonora Garrett Kaytlyn Garrett	Suzy Hicks Denise Schenk Lesann Hartman	Debbie Batenhorst & KC Usher	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

Christmas Pageant: December 8th and will begin at 5 PM in the parish hall. Please come and support the kids!

CCD classes will meet in the parish hall that morning for practice.

December 15th: All Chairmen & Co-Chairmen of the Festival meet at the parish hall at 11:30 for a follow-up meeting. Please have your books ready to turn over.

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.

Before Mass pray this short prayer of preparation

By Philip Kosloski

A little preparation can go a long way the next time you attend Mass.

It's often said that, "You only get out of Mass what you put into it." In other words, if you don't prepare your heart for Mass, you will likely not be able to receive the many graces God wants to give to you.

This is why various saints have suggested arriving early to Mass and offering a few short prayers of love. Prayers of preparation became such an ingrained tradition that many people would take their place in the pew and instantly kneel down for a minute or two to say these prayers before every Mass.

There are many different options, some of them long, others short. Here is an excerpt from a longer prayer written by St. Thomas Aquinas. It highlights the spiritual disposition we should have when we attend Mass and prepares our hearts to receive God's grace.

Our Lord Jesus Christ, I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth.

Lord, in your great generosity, heal my sickness ... May I receive the bread of angels, the King of kings and Lord of lords ... with the purity and faith ... that will help to bring me to salvation. Amen.

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: Severo Gomez, Jeremy Koch, Marie Wieck

Holy Name of Jesus:

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: **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**

Nazareth Christmas Pageant:

Sunday, December 22 & Monday, December 23
7:30 PM - Free Admission

Holy Family Catholic Church - Nazareth
A live production of the Christmas Story of the Birth of Jesus, presented by members of the Holy Family Parish