

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



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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, February 24		No Mass	No Mass
Tue, February 25		7 PM - Sylvester Batenhorst	No Mass
Wed, February 26	Ash Wednesday	8 AM - 6 PM-	No Mass
Thu, February 27	Thursday after Ash Wednesday	8 AM - Knights of Columbus	7 PM -
Fri, February 28	Friday after Ash Wednesday	8 AM - Jim Grabber	No Mass
Sat, February 29	Saturday after Ash Wednesday	No Mass	5:30 PM - Parish Family
Sun, March 1	The 1st Sunday of Lent	9:00 AM - Parish Family	No Mass

ST. MARY'S

Date	Lector	Servers	Eucharistic Ministers	Usher	Gifts
Ash Wednesday February 26	Rick Auckerman	Tanner Robinson Raynee Robinson Kaytlyn Garrett	Robert Friemel Roger Batenhorst Kevin Schenk	Tim Steffens & KC Usher	Volunteers
March 1, 2020	Tim Steffens	Lilee Finke Natalee Finke Johnna Finke	Kristi Batenhorst Roger Batenhorst Danny Hicks	Brandon Finke & 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

JOIN US FOR A SHROVE TUESDAY SPAGHETTI SUPPER fundraiser to help 7 CYO members go to a Steubenville Conference in July 2020! Donations accepted. February 25th from 5 pm - 8 pm while supplies last!

KC Breakfast: Join the KC Council 2808 on next Sunday, March 1 for breakfast casseroles, fun and fellowship.

Fruhlingsfest Pre-Planning: If anyone is interested in helping in the kitchen, with live auction items or in any way for our fundraiser, please contact Debbie Batenhorst (806)499-3543.

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.

2019 Contribution Statements: If you would like this statement, please contact Christina Wegman (806)236-8730.

Chirstian Mothers "FunRaiser": Sunday, March 8th. We will serve super nachos at 5pm and play bingo at 6pm. There will be no charge but you can bring bingo prizes if you wish. Come and share our joy.

The Parish is continuing to collect non-perishable food for the Buff-A Food Pantry.

***Did You Know?** The building fund pays for major improvements to the Church and Hall. The current project is changing all our electric bulbs to LED. The saving to the Church for electricity will be significant and the project will pay for itself in about three years.*

A fruitful Lent begins in the heart

By Philip Kosloski

Lent is a beautiful season in the Church, but it can be tempting to only do external things, such as fasting, without looking at our own heart to see where we need to grow. While we shouldn't neglect such praiseworthy actions, anything we do during Lent should be informed by a contrite heart.

As the Psalmist writes, "My sacrifice, O God, is a contrite spirit; a contrite, humbled heart, O God, you will not scorn" (Psalm 51:19).

St. Claude de la Colombière similarly exhorted his followers in a series of homilies to begin Lent by looking inside ourselves.

Let us then take advantage of this Lent to reflect upon our sins. In addition to the motives for sorrow that Jesus had, we have the very sorrow and sufferings of Jesus Christ, and surely these ought to inspire us with compunction.

It's important to think regularly about our sins and failures. This helps us keep a proper perspective on life as well as to work zealously in our efforts to practice virtue instead of vice.

Colombière reflects, "My sin is always before me.' What right have I to expect that men should honor me, I who dishonor God, I who have disgraced myself? It is just to give to every one that which is due to him; have I observed this rule with regard to God?"

At the same time, we shouldn't let our sins cripple us into scrupulosity. We need to strike a healthy balance between self-knowledge and a firm belief in God's mercy. He can wipe away all our sins and help us start again. This is done most powerfully through the sacrament of confession.

One effective way to remind ourselves of our sins and to encourage us to repent of them, is to reflect daily on the sufferings of Jesus Christ. He took upon the cross for our sakes and bore the weight of our sins. His love for us should be motivation enough to change our ways and follow him.

As a final exhortation, Colombière urges us on in our efforts of interior renewal.

Come then, my soul, let us endeavour this Lent to excite in ourselves the true sentiments of penitence. Let us continually keep before our eyes what Jesus suffered for our sins, and the sins for which He suffered.

HOLY NAME OF JESUS

Why does Mass begin with a procession?

By Philip Kosloski

The entrance procession is highly symbolic, reminding us that our life is a pilgrimage to the heights of Heaven.

In the Roman Rite of the Catholic Church, Mass typically starts with a procession, whether it starts from the entrance of the church or the sacristy. While it may appear to be a practical consideration, the procession does have a spiritual aspect to it.

During the first few centuries after Christianity was legalized in Rome, the pope would frequently gather with his little flock at various points in the city and then process to a different “stational” church. The Catholic Encyclopedia offers a brief description of this early version of the procession.

The pontiff, the clergy, and the people assembled in the appointed church, where the clergy vested and the office was begun...As the procession moved along to the stational church where the Mass was to be offered the Kyrie Eleison and the litanies were sung, from which the procession itself was often called litania.

It was often called a “penitential procession,” and was used as a way to prepare the hearts of those who were to participate in Mass. The physical act of moving from one place to another gave the faithful a chance to get away from the world and enter into something very solemn and moving.

While this action was shortened over the centuries, Mass was always preceded by a smaller procession within the church building. It still retained many of the same features and also became a symbolic gesture that reminded the faithful of their procession or “pilgrimage” to Heaven.

The Catechism of the Catholic Church explains the spiritual symbolism of a pilgrimage.

Pilgrimages evoke our earthly journey toward heaven and are traditionally very special occasions for renewal in prayer. (CCC 2691)

The sanctuary of the church is naturally a place that symbolize heaven, with the presence of Jesus in the Eucharist.

Furthermore, often the sanctuary is elevated by a number of steps. This too has symbolism, lifting up our eyes (and hearts) to God, but also reminding us of Jesus’ ascent to Mount Calvary. The priest assumes this role and ascends to a “mystical” Mount Calvary to offer the sacrifice of the Mass, participating in the one sacrifice of Jesus on the cross.

The next time you attend Mass, try to internalize the entrance procession and use it as an opportunity to prepare your heart for what is about to happen, transporting yourself from this world into the mystical “Supper of the Lamb,” where we hope to be fully united with God for all eternity.

¿Cuál es el origen del Miércoles de Ceniza?

By Félix María Arocena

Una práctica que hunde sus raíces en la Biblia y que se desarrolló en la Edad Media

El Miércoles de Ceniza, llamado en la tradición litúrgica de la Iglesia “miércoles al inicio del ayuno”, comienza con el austero rito de la imposición de la ceniza, y, de este modo, inaugura la Cuaresma. La Cuaresma es una preparación para celebrar el misterio de la Pasión, muerte y resurrección de Cristo.

El Miércoles de Ceniza está muy unido con la penitencia, que se expresaba entre los hebreos cubriéndose la cabeza de ceniza y vistiéndose de aquel áspero paño llamado cilicio.

En la Biblia, Judit, antes de emprender la ardua empresa de liberar Betulia, “entró en su oratorio y, vestida con el cilicio, cubrió de cenizas su cabeza y, postrándose delante de Dios, oró” (Jud 9, 1).

Jesús mismo, deplorando la impenitencia de las ciudades de Corozán y de Betsaida, dice que merecerán el mismo fin que Tiro y Sidón, si no hacen penitencia con ceniza y cilicio (Mt 11, 21).

He aquí por qué Tertuliano, san Cipriano, san Ambrosio, san Jerónimo y otros Padres y escritores cristianos antiguos aluden frecuentemente a la penitencia in cinere et cilicio.

Y la Iglesia, cuando en los siglos V y VI organizó la “penitencia pública”, escogió la ceniza y el saco para señalar el castigo de aquellos que habían cometido pecados graves y notorios.

El período de esa penitencia canónica comenzaba precisamente en este día y duraba hasta el Jueves Santo.

En la Roma del siglo VII, los penitentes se presentaban a los presbíteros, hacían la confesión de sus culpas y, si era del caso, recibían un vestido de cilicio impregnado de ceniza, quedando excluidos de la iglesia, con la prescripción de retirarse a alguna abadía para cumplir la penitencia impuesta en aquella Cuaresma.

En otras partes, los penitentes públicos cumplían su pena privadamente, es decir, en su propia casa.

Era general la costumbre de comenzar la Cuaresma con la confesión, no sólo para purificar el alma, sino también para recibir más frecuentemente la Comunión.

La confesión de los propios pecados estaba siempre orientada a tener “comunión con el altar”, es decir, a poder acceder al sacramento eucarístico, pues la Iglesia vive de la Eucaristía.

El primer formulario de bendición de cenizas data del siglo XI. El rito de imponer cenizas sobre la cabeza de los penitentes, gesto de gran carga simbólica, se extendió rápidamente por Europa.

Las cenizas, que provienen de la combustión de los ramos de olivo del Domingo de Ramos del año anterior, se depositaban sobre la cabeza de los varones. A las mujeres se les hacía una cruz sobre la frente.

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: Marcella Brandt, Jeremy Koch, Shirley Skarke Richardson, Marie Wieck

Holy Name of Jesus: Lucy Armendariz, Ricardo Brionez Sr., Ricardo Brionez Jr., Joe Frausto, Susana Garza, Martina Mendez, Martin Montoya, Mario Quzada, Felix Silva, Pedra Soto, Betty Sosa, Leonel Sosa, Mary Ann Sosa, Paula Sosa

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

Sharyn Delgado
Victim Assistance Coordinator
719 South Austin
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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: **February 27- March 1, 2020**
Men'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