

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

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Holy Name of Jesus
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WWW.STMARYSUMBARGER.COM

Mass Schedule			
		Umbarger	Happy
Mon, January 11	First Week in Ordinary Time	No Mass	No Mass
Tue, January 12		7 PM - Jim Grabber	No Mass
Wed, January 13	St. Hilary, Bishop	8 AM - Clara Grabber	No Mass
Thu, January 14		8 AM - Knights of Columbus	7 PM
Fri, January 15		9 AM - Jim Grabber	No Mass
Sat, January 16		No Mass	5:30 PM - Parish Family
Sun, January 17	The 2nd Sunday in Ordinary Time	9:00 AM - Parish Family	No Mass

ST. MARY'S

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

CCD: resumes today, January 10.

Live Mass Streaming: We will continue to live-stream mass for the time being. To access, follow our Facebook Page: StMarys Umbarger.

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

Why popular depictions of Heaven always fall short

By Philip Kosloski

Heaven is not a place "in the clouds," but an eternal and intimate relationship with God.

Heaven is often depicted in paintings or popular culture as a physical place, such as a location "in the clouds." Yet, this and other illustrations of Heaven fall short and don't encourage us to run the race to reach our final home.

St. John Paul II reflected on our various images of Heaven in a general audience he gave in 1999. He explains that Heaven is not a place in the clouds, but is more of an intimate relationship with God.

In the context of Revelation, we know that the "heaven" or "happiness" in which we will find ourselves is neither an abstraction nor a physical place in the clouds, but a living, personal relationship with the Holy Trinity. It is our meeting with the Father which takes place in the risen Christ through the communion of the Holy Spirit. It is always necessary to maintain a certain restraint in describing these "ultimate realities" since their depiction is always unsatisfactory. Today, personalist language is better suited to describing the state of happiness and peace we will enjoy in our definitive communion with God.

This is difficult to describe in words, as it does not match our expectations of what a physical Heaven would be like. However, this personal relationship with God is what we truly desire in life, and it will fulfill all of our deepest longings.

When the form of this world has passed away, those who have welcomed God into their lives and have sincerely opened themselves to his love, at least at the moment of death, will enjoy that fullness of communion with God which is the goal of human life. As the Catechism of the Catholic Church teaches, "this perfect life with the Most Holy Trinity — this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed — is called 'heaven'. Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness" (n. 1024).

We should be glad that Heaven isn't a cloudy palace but a real and intimate place where we will be in perfect union with God and all those in union with him.

It is a "place" of ultimate happiness, as we rest quietly in the heart of our loving God. Even though we may not fully understand it, we can be confident that it will be a place of light, happiness and peace.

HOLY NAME OF JESUS

What is the liturgical year and where did it come from?

By Philip Kosloski

In many ways the Church's year follows the changing of the seasons and enters into a rhythm that speaks to the soul.

The natural world around us experiences a continual changing of seasons, from Spring and Summer, to Fall and Winter. It is a marvelous sight to behold and gives enough variety to our soul that we do not become bored with the monotony of an unchanging environment.

It is not surprising that a similar occurrence is experienced in the liturgical year of the Catholic Church.

Early on, Christians followed the Jewish calendar, but it quickly became evident that they needed to set themselves apart. They did this first by choosing Sunday as their "sabbath" and then by annually commemorating the Passion, death and resurrection of Jesus Christ. This was the most important time of the year for Christians and all other feasts were instituted in relation to the paschal events.

Pentecost and the coming of the Holy Spirit was likely instituted next, as it coincided with other Jewish feasts. Then Jesus' birth received its own celebration. Connected to these feasts were periods of preparation before and extended days of feasting afterwards. This slowly developed over time and varied according to local traditions.

What we have now in the Roman Rite of the Catholic Church is the culmination of roughly 2,000 years of development, punctuating the year with the life of Jesus Christ.

The USCCB breaks down the current liturgical year as experienced in the Ordinary Form of the Roman Rite:

The liturgical year is made up of six seasons: Advent – four weeks of preparation before the celebration of Jesus' birth Christmas – recalling the Nativity of Jesus Christ and his manifestation to the peoples of the world Lent – a six-week period of penance before Easter Sacred Paschal Triduum – the holiest "Three Days" of the Church's year, where the Christian people recall the suffering, death, and resurrection of Jesus Easter – 50 days of joyful celebration of the Lord's resurrection from the dead and his sending forth of the Holy Spirit Ordinary Time – divided into two sections (one span of 4-8 weeks after Christmas Time and another lasting about six months after Easter Time), wherein the faithful consider the fullness of Jesus' teachings and works among his people The mystery of

Christ, unfolded through the cycle of the year, calls us to live his mystery in our own lives.

This liturgical calendar varies according to the particular rite of the Catholic Church. For example, Eastern Catholics do not follow the exact calendar, though their year is still focused on Jesus' birth and resurrection. What Roman Catholics call "Ordinary Time," many Eastern Catholics call "Time after Pentecost." Furthermore, their liturgical year often begins on September 1, while Roman Catholics don't begin their year until the end of November.

In the end, no matter the rite, Catholics can experience an annual spiritual renewal similar to how the earth is renewed according to the seasons. This is not a coincidence and corresponds to an interior desire left by God himself that is designed to lead us closer to him. We need variation, both in the natural world and in the spiritual world. Through this liturgical year, we are immersed into the life of Christ and are renewed.

Una hermosa oración para rezar en Adviento

By Anna Ashkova

Durante las 4 semanas de Adviento, pide a la Madre de Dios que te ayude a prepararte para la Navidad y a recibir a Jesús

¿Quién mejor que la Virgen María puede guiarnos en el camino hacia la Navidad?

Ella vivió en su carne la expectativa y la aceptación de Jesús. Nos muestra el camino de la entrega a la voluntad de Dios, el camino de la humildad, de la obediencia, del servicio, del desinterés por los bienes de este mundo...

En este período de Adviento, podemos comenzar cada día con esta breve pero hermosa oración:

Santa Madre de Dios,
que en silencio y paz,
has llevado
y traído al mundo
al que lo soporta todo:
sé nuestra guía en el camino hacia la Navidad,
para que al celebrar el nacimiento de tu hijo,
Jesucristo, nuestro Salvador,
nuestros corazones se carguen de alegría
y Esperanza.
Amén

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: Servero Gomez, Jeremy Koch, MaryBeth Sayers

Holy Name of Jesus: Lucy Armendariz, Ricardo Brionez Sr., Ricardo Brionez Jr., Joe Frausto, Susana Garza, Betty Gonzales, Martina Mendez, Martin Montoya, Santos Perez, 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
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?

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

**Walk For Life
January 23**

Start with mass at St. Mary's Cathedral and will proceed to walk at 11:30 to Sanborn Park, praying the rosary and celebrating life. Everyone is invited!