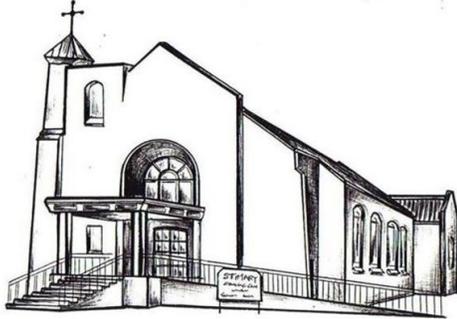


St. Mary's & Holy Name of Jesus Catholic Churches



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, March 8	St. John of God	No Mass	No Mass
Tue, March 9	St. Frances of Rome	7 PM - Helen Kleuskens	No Mass
Wed, March 10		8 AM - Christian Mothers	No Mass
Thu, March 11		8 AM - Clara Grabber	7 PM
Fri, March 12		8 AM - Jim Grabber	No Mass
Sat, March 13		No Mass	5:30 PM - Parish Family
Sun, March 14	The 4th Sunday of Lent	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

Lector Sign-up Sheet: is located in the back of Church. Please sign up!

Stations of the Cross: will be Friday at 6:30 PM.

2nd Collection for Catholic Relief Services: will be next Sunday, March 14!

2nd Collection for Charles Russell: Will be March 28th. Please consider donating to help Charles and his family through the difficult times following his accident.

2020 Contribution Statements: if you would like one, please contact or email Christina Wegman at cwegman696@yahoo.com

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.

St. Mary's Project: Michaela Wegman recently finished her thesis community *The WWII Homefront and POW Art: The St. Mary's Project in Umbarger*, this past December. If anyone is interested in having a physical copy of the research and history behind our church, please contact Laurie Wegman. There is a printing and binding fee of \$25.

Why are the Gloria and Alleluia omitted during Lent?

By Philip Kosloski

Even the liturgy "fasts" in preparation for the glorious season of Easter.

The Lenten season is marked by two very distinct liturgical omissions. Neither the hymn known as the Gloria (Glory to God in the Highest) nor the Alleluia verse sung before the Gospel is permitted during the entire 40 days of Lent (with a few small exceptions).

Why is that?

First of all, the Gloria is a hymn that celebrates the coming of the Lord using words from the angels at Christ's birth. The Church during Lent returns in spirit to a time when the people of God were in exile, waiting for the Messiah to come and save them. It is a similar season of expectation as is Advent, but instead of awaiting Christ's birth from the womb of Mary, the Christian people await Christ's second "birth" from the womb of the sepulcher.

Secondly, following this same spirit of exile, the Church joins Moses and the Israelites as they wander in the desert for 40 years. It is a time of agony and purification, one where the faithful join together in saying, "How shall we sing the Lord's song in a foreign land?" (Psalm 137:4) The word "Alleluia" is rooted in a Hebrew expression that means "praise the Lord" and is thus omitted during Lent.

Mourning, not rejoicing

As a result, our focus in Lent is not in rejoicing, but in mourning our sins, looking at those things that prevent us from an authentic relationship with God. Once these are removed through prayer, fasting, and almsgiving, we are able to rejoice again at Easter, for it is not only Christ's resurrection that we celebrate, but our own rebirth in the spirit.

Similar to a woman experiencing labor pangs before birth, so the Christian people "groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Romans 8:23)

HOLY NAME OF JESUS

This is why the priest kisses the altar at Mass

By Philip Kosloski

The liturgical custom is one of the oldest, dating back to the 4th century.

Before celebrating every Mass the priest (and deacon) approach the altar and kiss it. To some this practice seems rather odd, as altars are material objects of stone or wood and don't seem to warrant any particular reverence.

What is the significance behind this ancient custom?

Kissing holy and sacred objects has been part of various world religions for thousands of years. The practice comes from cultures where the kiss was viewed as a sign of respect or used as a greeting and was naturally applied to objects that represented the divine.

Outside of pagan worship there also grew a tradition in some cultures of kissing the dinner table at special occasions.

As Christians developed the liturgy they adapted customs from their own culture and gave them new significance. Kissing the altar was one of them and was quickly attached to the actions of the priest at Mass.

Consecrated for God

The altar receives its importance in connection with the Holy Sacrifice of the Mass that is celebrated upon it. It has been set apart for this purpose and the bishop consecrates it when it is installed in a new church. The ceremony of consecration mimics in some ways the baptism of a new Christian as the bishop uses holy oils to bless the altar and vests it with a white garment after the prayers have been completed.

Kissing the altar can then be viewed as honoring the special role it has in the liturgy and the consecration it was given by the bishop.

Symbolically the altar is often said to represent Jesus Christ, the "cornerstone" of the Church (cf. Ephesians 2:20). During the history of the liturgy the priest would sometimes kiss the altar before blessing the people, symbolizing how the blessing came from God, not the priest.

Additionally, over time relics of saints were inserted into the altar and when the priest kissed the altar, he would be kissing the relics as well.

So while it is true that altars are material objects, they have been set apart for a specific purpose and kissing the altar recognizes its privileged role and relation to the divine sacrifice of Jesus Christ.

Why do priests wear a chasuble at Mass? And what's a chasuble?

By Philip Kosloski

The Roman casula went out of style ages ago, but the Church held on to it through the centuries.

When attending Mass, you'll always see the priest wearing a distinctive garment unlike anything in modern-day fashion. It typically has some sort of embellishment or symbol on it, and comes in several different colors.

What is it and why do priests still wear them?

Since ancient times, whenever a priest celebrated the sacrifice of the Mass he would put on a large poncho-like garment called a casula (chasuble) that covered his ordinary clothing. This vestment developed from the ordinary Roman attire of a farmer, who wore the large poncho to protect him from the elements. It eventually became associated with Christians in the 3rd century.

As the fashion trends shifted the chasuble ceased to be an ordinary garment but was still used by priests. By the 8th century the chasuble was reserved for clergy members and began to be ornamented in a way that reflected its sacred function.

At first the chasuble was large and bulky, and required the help of other attendants at the liturgy to gather the many folds to better facilitate the movements of the priest. Over time it was cut down in shape, most extreme in the case of the "fiddleback" style chasuble during the last few centuries.

Symbolism of the Chasuble

The symbolism of the chasuble can be found expressed in the traditional prayer that a priest prays before putting it on.

Domine, qui dixisti: Iugum meum suave est, et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen O Lord, who has said, "My yoke is sweet and My burden light," grant that I may so carry it as to merit Thy grace.

The chasuble is seen as the "yoke of Christ" and reminds the priest that he is "another Christ" in the sacrifice of the Mass and to "put on the new man, who according to God is created in justice and holiness of truth" (Ephesians 4:24).

Additionally, the chasuble symbolizes the "seamless garment" worn by Christ when he was led to his crucifixion. This further accentuates the connection between the priest, the Mass, and the sacrifice of Jesus on the cross. A common ornamentation of the chasuble is a large cross on the back or front of the vestment to further cement the symbolism. The color of this vestment is coordinated with the symbolic color of the liturgical season or feast.

For these reasons, the Church holds on to this ancient garment, reminding the priest (and the people) that the Mass is not an ordinary event, but one that is sacred and like nothing else on the face of the earth.

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, Charles Russell

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