

SACRED HEART CHURCH

627 12th Street, Alva, OK 73717 Office: 580-327-0339
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Our Mother of Mercy Church, Waynoka

St. Cornelius Church, Cherokee

Pastor: Rev. Fr. Cory D. Stanley

fr.cory.stanley@gmail.com

Deacon: Mr. Roy Callison—918-822-3255

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DRE: Mrs. Sara Cook

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For bulletin entries please e-mail Mrs. Susan Callison at
office@sacredheartalva.org
or leave a message at the parish office.
Bulletin deadline Tuesdays at 9:00 a.m.

Potluck Dinner at St. Cornelius

February 15

**After 12:00 Noon Mass
Everyone is invited!**



Potluck Dinner at Our Mother of Mercy

February 14

**After 4:00 PM Mass
Everyone is invited!**

In Two Weeks:

Ash Wednesday

February 18th

7:30 AM, Holy Mass with Ashes, Cherokee

12:00 Noon, Service of Ashes, Waynoka

5:30 PM, Service of Ashes, Alva

Ministers - February 15, 2015

Alva

Rosary: Tom Devery

Lector: Charlotte Selfridge

Coffee & Donuts: Mr. & Mrs. Owen

Servers: Ronald V., Hannah O., Kelton O.

Usher: Tim Ohm

Gifts: Fred & Wendy Jungman

Cherokee:

Lector: Mary Austin

Usher: John Austin & Betty Dunsworth

Gifts: The Castro Family

Waynoka:

Lector: Ron Bouziden

Usher: Bob Glass

Altar Society Meeting

Sunday, February 8 at 6:00 PM

Second Sunday of the Month

Guest Confessor

Fr. Hamilton will be available this week for Confessions at Sacred Heart Church on Tuesday, February 10th from 5:45 PM until just before the 6:30 PM Mass.

RCIA Classes

For those already enrolled, our next RCIA Meeting is this Tuesday, February 10th @ 5:00 PM in the Coffee & Donuts Room.

Sacred Heart Pastoral Council

Thursday, February 12th @ 6:00 PM in the Coffee and Donuts Room

Women of The Church

Please make desserts for the Fish Fry. Deliver them to the Alva Middle School by 4:30 pm, February 18th.

Knights of Columbus Fish Fry

February 18th at Alva Middle School from 5:00 pm until 7:30 pm. Please use main doors on south or doors on east by the Alva's Market parking lot.

Liturgical Schedule

The Fifth Week in Ordinary Time

Saturday, February 7

4:00 pm: Mass, Waynoka for +Kim Pribble

Sunday, February 8

8:15 am: Sacrament of Confession, Alva

9:00 am: Mass, Alva for Abel Rhodes Reinart

11:20 am: Sacrament of Confession, Cherokee

12:00 noon: Mass, Cherokee for +Rob Austin

Monday, February 9

NO MASS

Tuesday, February 10

5:45 pm: Sacrament of Confession, Alva

Fr. Hamilton, Guest Confessor

6:30 pm: Mass, Alva for +Evan Rood

Wednesday, February 11

12:00 noon: Mass Alva for +Kim Pribble

Thursday, February 12

8:00 am: Mass, Alva for +Lena Setter

Friday, February 13

8:00 am: Mass, Alva for Kyle Russell Stanley

The Sixth Week in Ordinary Time

Saturday, February 14

4:00 pm: Mass, Waynoka for the People

Sunday, February 15

8:15 am: Sacrament of Confession, Alva

9:00 am: Mass, Alva

11:20 am: Sacrament of Confession, Cherokee

12:00 noon: Mass, Cherokee for Kim Austin

The Holy Rosary is prayed before Mass on the first and third Sundays of the month in Alva and every Sunday before Mass in Cherokee.

Please pray for:

John Hendrix, Michael Arebalo, Kathy Pierce, Tracy Lundy, Kyle Hadwiger, Alfreda White, John Selfridge, Tammy Brown, Gary Kilian, Mary Ellen Turner, Glenn Schlarb, Deacon Gary Means, Louise Ewing, Mike Ewing, Kim Pribble, Deloris Kilian, Donovan Reichenberger, LaUna Levings, Ruby Kaczor, Wesley Mervine, Fred Isenbart, Sr., Frank Lavery, Rev. Lawrence & his parishioners.

WEEKEND COLLECTIONS

	Sacred Heart	St. Cornelius	Our Mother of Mercy
Weekly Budget	\$1,260.00	\$340.00	\$260.00
Collection	\$3,092.00	\$147.00	\$219.50
Over/Under	+\$1,832.00	-\$193.00	-\$40.50
Good Samaritan	\$74.26		
Building Fund			



Scripture Challenge

Prepare for next Sunday's Holy Mass and for Lent by praying with:

Psalm 32.

Available online: <http://goo.gl/w8zFTW>



Please return your completed ADF "Archbishop's Appeal" envelope and place it into the regular collection next week.



Help Needed: Snacks & Dinners

If you could help our Parish by providing a heavy snack (or light dinner) for the 40-50 students who attend our Wednesday evening classes, please sign up by calling Melinda Barton at 580-430-1572 or emailing her at mbarton@cneconnect.com.

Suggested food items include: sandwiches, nachos, corn dogs, etc.. If you are unable to cook, the donations of groceries which we would then prepare, as well as monetary donations, would also be kindly accepted.

The Pastor's Column

At around the time I began my placement here in Alva, Waynoka, and Cherokee, Deacon Gary Means was assigned by Archbishop Coakley to serve in this area alongside me and Deacon Roy Callison.

I write to inform you that in the last months Deacon Gary and his wife Sheila have completed their move to Moore so they can live closer to both their children and grandchildren. They now are members at the local parish there, St. Andrew Catholic Church.

As some of you may know, Deacon Gary has also been undergoing cancer treatments for quite some time. At the moment he tells me his prognosis good.

Please continue to keep him and his family in your prayers since his treatments are ongoing. He assures us that we are in his prayers as well.

Sincerely in Christ,

Rev. Cory Stanley

“Andrew, the Protoclete”

HIS HOLINESS POPE BENEDICT XVI

General Wednesday Audience

Wednesday, 14 June 2006

[... Today] we shall speak of Simon Peter's brother, St Andrew, who was also one of the Twelve. The first striking characteristic of Andrew is his name: it is not Hebrew, as might have been expected, but Greek, indicative of a certain cultural openness in his family that cannot be ignored. We are in Galilee, where the Greek language and culture are quite present. Andrew comes second in the list of the Twelve, as in Matthew (10: 1-4) and in Luke (6: 13-16); or fourth, as in Mark (3: 13-18) and in the Acts (1: 13-14). In any case, he certainly enjoyed great prestige within the early Christian communities.

The kinship between Peter and Andrew, as well as the joint call that Jesus addressed to them, are explicitly mentioned in the Gospels. We read: "As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men" (Mt

4: 18-19; Mk 1: 16-17).

From the Fourth Gospel we know another important detail: Andrew had previously been a disciple of John the Baptist: and this shows us that he was a man who was searching, who shared in Israel's hope, who wanted to know better the word of the Lord, the presence of the Lord.

He was truly a man of faith and hope; and one day he heard John the Baptist proclaiming Jesus as: "the Lamb of God" (Jn 1: 36); so he was stirred, and with another unnamed disciple followed Jesus, the one whom John had called "the Lamb of God". The Evangelist says that "they saw where he was staying; and they stayed with him that day..." (Jn 1: 37-39).

Thus, Andrew enjoyed precious moments of intimacy with Jesus. The account continues with one important annotation: "One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah' (which means Christ). He brought him to Jesus" (Jn 1: 40-43), straightaway showing an unusual apostolic spirit.

Andrew, then, was the first of the Apostles to be called to follow Jesus. Exactly for this reason the liturgy of the Byzantine Church honours him with the nickname: "Protokletos", [protoclete] which means, precisely, "the first called". And it is certain that it is partly because of the family tie between Peter and Andrew that the Church of Rome and the Church of Constantinople feel one another in a special way to be Sister Churches. To emphasize this relationship, my Predecessor Pope Paul VI, in 1964, returned the important relic of St Andrew, which until then had been kept in the Vatican Basilica, to the Orthodox Metropolitan Bishop of the city of Patras in Greece, where tradition has it that the Apostle was crucified.

The Gospel traditions mention Andrew's name in particular on another three occasions that tell us something more about this man. The first is that of the multiplication of the loaves in Galilee. On that occasion, it was Andrew who pointed out to Jesus the presence of a young boy who had with him five barley loaves and two fish: not much, he remarked, for the multitudes who had gathered in that place (cf. Jn 6: 8-9). In this case, it is worth highlighting Andrew's realism. He noticed the boy, that is, he had already asked the question: "but what good is that for so many?" (ibid.), and recognized the insufficiency of his minimal resources. Jesus, however, knew how to make them sufficient for the multitude of people who had come to hear him.

The second occasion was at Jerusalem. As he left the city, a disciple drew Jesus' attention to the sight of the massive walls that supported the Temple. The Teacher's response was surprising: he said that of those walls not one stone would be left upon another. Then Andrew, together with Peter, James and John, questioned him: "Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" (Mk 13: 1-4). In answer to this question Jesus gave an important discourse on the destruction of Jerusalem and on the end of the world, in which he asked his disciples to be wise in interpreting the signs of the times and to be constantly on their guard. From this event we can deduce that we should not be afraid to ask Jesus questions but at the same time that we must be ready to accept even the surprising and difficult teachings that he offers us.

Lastly, a third initiative of Andrew is recorded in the Gospels: the scene is still Jerusalem, shortly before the Passion. For the Feast of the Passover, John recounts, some Greeks had come to the city, probably proselytes or God-fearing men who had come up to worship the God of Israel at the Passover Feast. Andrew and Philip, the two Apostles with Greek names, served as interpreters and mediators of this small group of Greeks with Jesus.

The Lord's answer to their question - as so often in John's Gospel - appears enigmatic, but precisely in this way proves full of meaning. Jesus said to the two disciples and, through them, to the Greek world: "The hour has come for the Son of man to be glorified. I solemnly assure you, unless a grain of wheat falls to the earth and dies, it remains just a grain of wheat; but if it dies, it produces much fruit" (12: 23-24). Jesus wants to say: Yes, my meeting with the Greeks will take place, but not as a simple, brief conversation between myself and a few others, motivated above all by curiosity. The hour of my glorification will come with my death, which can be compared with the falling into the earth of a grain of wheat. My death on the Cross will bring forth great fruitfulness: in the Resurrection the "dead grain of wheat" - a symbol of myself crucified - will become the bread of life for the world; it will be a light for the peoples and cultures.

Yes, the encounter with the Greek soul, with the Greek world, will be achieved in that profundity to which the grain of wheat refers, which attracts to itself the forces of heaven and earth and becomes bread. In other words, Jesus was prophesying about the Church of the Greeks, the Church of the pagans, the Church of the world, as a fruit of his Pasch.

Some very ancient traditions not only see Andrew, who communicated these words to the Greeks, as the interpreter of some Greeks at the meeting with Jesus

recalled here, but consider him the Apostle to the Greeks in the years subsequent to Pentecost. They enable us to know that for the rest of his life he was the preacher and interpreter of Jesus for the Greek world.

Peter, his brother, travelled from Jerusalem through Antioch and reached Rome to exercise his universal mission; Andrew, instead, was the Apostle of the Greek world. So it is that in life and in death they appear as true brothers - a brotherhood that is symbolically expressed in the special reciprocal relations of the See of Rome and of Constantinople, which are truly Sister Churches. A later tradition, as has been mentioned, tells of Andrew's death at Patras, where he too suffered the torture of crucifixion. At that supreme moment, however, like his brother Peter, he asked to be nailed to a cross different from the Cross of Jesus. In his case it was a diagonal or X-shaped cross, which has thus come to be known as "St Andrew's cross".

This is what the Apostle is claimed to have said on that occasion, according to an ancient story (which dates back to the beginning of the sixth century), entitled The Passion of Andrew:

"Hail, O Cross, inaugurated by the Body of Christ and adorned with his limbs as though they were precious pearls. Before the Lord mounted you, you inspired an earthly fear. Now, instead, endowed with heavenly love, you are accepted as a gift.. Believers know of the great joy that you possess, and of the multitude of gifts you have prepared. I come to you, therefore, confident and joyful, so that you too may receive me exultant as a disciple of the One who was hung upon you.... O blessed Cross, clothed in the majesty and beauty of the Lord's limbs!... Take me, carry me far from men, and restore me to my Teacher, so that, through you, the one who redeemed me by you, may receive me. Hail, O Cross; yes, hail indeed!" Here, as can be seen, is a very profound Christian spirituality. It does not view the Cross as an instrument of torture but rather as the incomparable means for perfect configuration to the Redeemer, to the grain of wheat that fell into the earth.

Here we have a very important lesson to learn: our own crosses acquire value if we consider them and accept them as a part of the Cross of Christ, if a reflection of his light illuminates them. **It is by that Cross alone that our sufferings too are ennobled and acquire their true meaning.**

The Apostle Andrew, therefore, teaches us to follow Jesus with promptness (cf. Mt 4: 20; Mk 1: 18), to speak enthusiastically about him to those we meet, and especially, to cultivate a relationship of true familiarity with him, acutely aware that in him alone can we find the ultimate meaning of our life and death.