

SACRED HEART CHURCH

627 12th Street, Alva, OK 73717 Office: 580-327-0339
www.sacredheartalva.org Fax: 580-327-0710
In case of medical or other emergencies: 580-327-8223

Our Mother of Mercy Church, Waynoka

St. Cornelius Church, Cherokee

Pastor: Rev. Fr. Cory D. Stanley

fr.cory.stanley@gmail.com

Deacon: Mr. Gary C. Means

Deacon: Mr. Roy Callison—918-822-3255

deaconcallison@sacredheartalva.org

DRE: Mrs. Sara Cook

scook@sacredheartalva.org

Secretary: Mrs. Susan Callison

office@sacredheartalva.org

Ministers - February 8, 2015

Alva

Lector: Jeff Levetzow

Coffee & Donuts: NWOSU Students

Servers: Jeffrey N., Trey B., Emily B.

Usher: Lenette Shelite

Gifts: Fred & Wendy Jungman

Cherokee:

Lector: John Austin

Usher: Ken Koppenaar

Gifts: The Sims Family

Waynoka:

Lector: Ron Bouziden

Usher: Jordan Taylor

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.**

Intra-City Women's Salad Supper

All women are invited to an entertaining evening of fun and fellowship at the Presbyterian Church located at 628 Church Street on Monday, February 2. Please bring a salad and a friend.

Submitted by Wendy Jungman

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.

Altar Society Meeting

Sunday, February 8 at 6:00 PM

Second Sunday of the Month



Monday, February 2

5:45 PM— Sacrament of Confession

6:30 PM — Blessing of Candles *

6:35 PM — Holy Mass

**7:00 PM — Blessing of Throats
through the intercession of St. Blaise**

** There will be a table upon which you can place any candles to be used devotionally to be blessed.*

Liturgical Schedule

The Fourth Week in Ordinary Time

Saturday, January 31

3:30 pm: Sacrament of Confession

4:00 pm: Mass, Waynoka for +Frank & +Anna Podest

Sunday, February 1

8:15 am: Sacrament of Confession

9:00 am: Mass, Alva

11:20 am: Sacrament of Confession, Cherokee

12:00 noon: Mass, Cherokee for +Frank & +Anna Podest

Monday, February 2

5:45 pm: Sacrament of Confession

6:30 pm: Mass, Alva - Blessing of Candles at the beginning of Mass, Blessing of Throats to follow

Tuesday, February 3

No Mass or Confessions

Wednesday, February 4

12:00 noon: Mass, Alva for +Kim Pribble

6:30 pm: Holy Hour with Benediction, Cherokee

Thursday, February 5

8:00 am: Mass, Alva for +Kim Pribble

Friday, February 6

8:00 am: Mass, Alva for The Bittle Family

The Fifth Week in Ordinary Time

Saturday, February 7

8:00 am: Mass, Alva for +Kim Pribble

Sunday, February 8

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 +Rob 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:

Michael Arebalo, Maria Morris, 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	\$1,457.80	\$260.800	\$187.95
Over/Under	+\$197.80	-\$80.00	-\$73.00
Good Samaritan		\$9.81	
Building Fund	\$147.16		



Scripture Challenge

Prepare for next Sunday's Holy Mass by reading:

Mark 1:29-39.

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

The Pastor's Column

From at least the time of Blessed Pope Paul VI, each Holy Father has had the custom of addressing and teaching the crowds on Wednesdays. From May 2006 through February 2007 the words at almost each "General Wednesday Audience" of His Holiness Pope Benedict XVI were spoken to help us better encounter either an individual Apostle or another figure of the New Testament. These reflections, more than simply being informational, are clearly the fruit of a lifetime of reflection and prayer.

I was blessed to be in Rome as a student during almost every year of Pope Benedict's pontificate. Over the five years I spent in that city, almost weekly I prayed with him along with the crowds, listened to him, or in some other way encountered his words. I consider him my most influential professor and guide. Even today, I can hardly go a month without having at least some recourse to his wisdom and insight.

Pope-Emeritus Benedict is a wonderful teacher, and a very soft-spoken man. When I read these reflections, I feel as if he is personally helping me to break into the Scriptures and to know the personalities present there.

Last week at Holy Mass we heard the Evangelist Mark recount moments when our Lord called Peter, Andrew, James, and John. Following Jesus, they abandoned their nets and became "fishers of men" (Mk 1:17f). Next week we will encounter three of these Apostles as our Lord heals the mother-in-law of the fourth, Simon Peter (Mk 1:29ff).

Today included in this bulletin is a reflection of Pope Benedict entitled "Peter, The Fisherman". As the 264th Successor of Saint Peter, I pray that his words help us each to both genuinely meet and get to know the Apostle Peter, our first Pope.

Through the intercession of the Holy Apostles, and by the grace of God, may we become even stronger fishers of men, always striving to reel-in the world to Christ.

Sincerely,

Rev. Cory Stanley

"If today you hear his voice, harden not your hearts."

- Psalm 95:8

May our hearts always be swept clean of sin to receive the great gift of the Eucharist!

"Peter, the fisherman"

HIS HOLINESS POPE BENEDICT XVI
General Wednesday Audience
Wednesday, 17 May 2006

[...] After Jesus, Peter is the figure best known and most frequently cited in the New Testament writings: he is mentioned 154 times with the nickname of *Pétros*, "rock", which is the Greek translation of the Aramaic name Jesus gave him directly: *Cephas*, attested to nine times, especially in Paul's Letters; then the frequently occurring name *Simon* (75 times) must be added; this is a hellenization of his original Hebrew name "Symeon" (twice: Acts 15: 14; II Pt 1: 1).

Son of John (cf. Jn 1: 42) or, in the Aramaic form, "Bar-Jona, son of Jona" (cf. Mt 16: 17), Simon was from Bethsaida (cf. Jn 1: 44), a little town to the east of the Sea of Galilee, from which Philip also came and of course, Andrew, the brother of Simon.

He spoke with a Galilean accent. Like his brother, he too was a fisherman: with the family of Zebedee, the father of James and John, he ran a small fishing business on the Lake of Gennesaret (cf. Lk 5: 10). Thus, he must have been reasonably well-off and was motivated by a sincere interest in religion, by a desire for God - he wanted God to intervene in the world - a desire that impelled him to go with his brother as far as Judea to hear the preaching of John the Baptist (Jn 1: 35-42).

He was a believing and practicing Jew who trusted in the active presence of God in his people's history and grieved not to see God's powerful action in the events he was witnessing at that time. He was married and his mother-in-law, whom Jesus was one day to heal, lived in the city of Capernaum, in the house where Simon also stayed when he was in that town (cf. Mt 8: 14ff.; Mk 1: 29ff.; Lk 4: 38ff.)

Recent archaeological excavations have brought to light, beneath the octagonal mosaic paving of a small Byzantine church, the remains of a more ancient church built in that house, as the graffiti with invocations to Peter testify.

The Gospels tell us that Peter was one of the first four disciples of the Nazarene (cf. Lk 5: 1-11), to whom a fifth was added, complying with the custom of every Rabbi to have five disciples

(cf. Lk 5: 27: called Levi). When Jesus went from five disciples to 12 (cf. Lk 9: 1-6), the newness of his mission became evident: he was not one of the numerous rabbis but had come to gather together the eschatological Israel, symbolized by the number 12, the number of the tribes of Israel.

Simon appears in the Gospels with a determined and impulsive character: he is ready to assert his own opinions even with force (remember him using the sword in the Garden of Olives: cf. Jn 18: 10ff.). At the same time he is also ingenuous and fearful, yet he is honest, to the point of the most sincere repentance (cf. Mt 26: 75).

The Gospels enable us to follow Peter step by step on his spiritual journey. The starting point was Jesus' call. It happened on an ordinary day while Peter was busy with his fisherman's tasks. Jesus was at the Lake of Gennesaret and crowds had gathered around him to listen to him. The size of his audience created a certain discomfort. The Teacher saw two boats moored by the shore; the fishermen had disembarked and were washing their nets. He then asked permission to board the boat, which was Simon's, and requested him to put out a little from the land. Sitting on that improvised seat, he began to teach the crowds from the boat (cf. Lk 5: 1-3). Thus, the boat of Peter becomes the chair of Jesus.

When he had finished speaking he said to Simon: "Put out into the deep and let down your nets for a catch". And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets" (Lk 5: 4-5). Jesus, a carpenter, was not a skilled fisherman: yet Simon the fisherman trusted this Rabbi, who did not give him answers but required him to trust him.

His reaction to the miraculous catch showed his amazement and fear: "Depart from me, for I am a sinful man, O Lord" (Lk 5: 8). Jesus replied by inviting him to trust and to be open to a project that would surpass all his expectations. "Do not be afraid; henceforth, you will be catching men" (Lk 5: 10). Peter could not yet imagine that one day he would arrive in Rome and that here he would be a "fisher of men" for the Lord. He accepted this surprising call, he let himself be involved in this great adventure: he was generous; he recognized his limits but believed in the one who was calling him and followed the dream of his heart. He said "yes", a courageous and generous "yes", and became a disciple of Jesus.

Peter was to live another important moment of his spiritual journey near Caesarea Philippi when Jesus asked the disciples a precise question: "Who do men say that I am?" (Mk 8: 27). But for Jesus hearsay did not suffice. He wanted from those who had agreed to be personally involved with him a personal statement of their position. Consequently, he insisted: "But who do you say that I am?" (Mk 8: 29).

It was Peter who answered on behalf of the others: "You are the Christ" (*ibid.*), that is, the Messiah. Peter's answer, which was not revealed to him by "flesh and blood" but was given to him by the Father who is in heaven (cf. Mt 16: 17), contains as in a seed the future confession of faith of the Church. However, Peter had not yet understood the profound content of Jesus' Messianic mission, the new meaning of this word: Messiah.

He demonstrates this a little later, inferring that the Messiah whom he is following in his dreams is very different from God's

true plan. He was shocked by the Lord's announcement of the Passion and protested, prompting a lively reaction from Jesus (cf. Mk 8: 32-33).

Peter wanted as Messiah a "divine man" who would fulfill the expectations of the people by imposing his power upon them all: we would also like the Lord to impose his power and transform the world instantly. Jesus presented himself as a "human God", the Servant of God, who turned the crowd's expectations upside-down by taking a path of humility and suffering.

This is the great alternative that we must learn over and over again: to give priority to our own expectations, rejecting Jesus, or to accept Jesus in the truth of his mission and set aside all too human expectations.

Peter, impulsive as he was, did not hesitate to take Jesus aside and rebuke him. Jesus' answer demolished all his false expectations, calling him to conversion and to follow him: "Get behind me, Satan! For you are not on the side of God, but of men" (Mk 8: 33). It is not for you to show me the way; I take my own way and you should follow me.

Peter thus learned what following Jesus truly means. It was his second call, similar to Abraham's in Genesis 22, after that in Genesis 12: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it" (Mk 8: 34-35). This is the demanding rule of the following of Christ: one must be able, if necessary, to give up the whole world to save the true values, to save the soul, to save the presence of God in the world (cf. Mk 8: 36-37). And though with difficulty, Peter accepted the invitation and continued his life in the Master's footsteps.

And it seems to me that these conversions of St Peter on different occasions, and his whole figure, are a great consolation and a great lesson for us. We too have a desire for God, we too want to be generous, but we too expect God to be strong in the world and to transform the world on the spot, according to our ideas and the needs that we perceive.

God chooses a different way. God chooses the way of the transformation of hearts in suffering and in humility. And we, like Peter, must convert, over and over again. We must follow Jesus and not go before him: it is he who shows us the way.

So it is that Peter tells us: You think you have the recipe and that it is up to you to transform Christianity, but it is the Lord who knows the way. It is the Lord who says to me, who says to you: follow me! And we must have the courage and humility to follow Jesus, because he is the Way, the Truth and the Life.