

# 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. Roy Callison—918-822-3255**

deaconcallison@sacredheartalva.org

**DRE: Mrs. Sara Cook**

scook@sacredheartalva.org

**Secretary: Mrs. Susan Callison**

office@sacredheartalva.org

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

## Sacrament of Confession

During Lent  
Confessions will be heard  
at Sacred Heart in Alva  
from 5:45 PM (until about 6:20 PM)  
on BOTH Tuesdays and Fridays.

## Ladies' Bible Study

If you would like to join an upcoming Bible Study, or to find out more information, please call Melinda Barton at 580-430-1572 or email her at [mbarton@cneconnect.com](mailto:mbarton@cneconnect.com).

## Tuba Recital

*Parishioner Dr. Ken Drobnak accompanied by  
Dr. Lawana Newell will perform at  
First Presbyterian Church at 628 Church Street (Alva) on  
Saturday, February 28 @ 7:30 PM. Admission is free.*

*Works to be performed will include:  
J.S. Bach - Unaccompanied Cello Suite No. 1  
Alec Wilder - Suite No. 2 (Jesse Suite)  
Guido Papini - Saltarella (Souvenir de Sorrento)  
Barbara York - How Beautiful (Isaiah 52:7)  
also works by  
Rimsky-Korsakov and Giacomo Puccini*

## *Ministers - March 1, 2015*

### Alva:

Rosary: Tim Ohm

Lector: Jeff Levetzow

Coffee & Donuts: Fred & Wendy Jungman

Servers: Jeffrey N., Trey B., Ronald V.

Usher: Lenette Shelite

Gifts: Fred & Wendy Jungman

### Cherokee:

Lector: Manuelo Castro

Usher: Betty Dunsworth

Gifts: Maggie & Ken Koppenaal

### Waynoka:

Lector: Ron Bouziden

Usher: Kama Nixon

## Lenten Stations of the Cross

Beginning this Friday and on all Fridays of Lent we will meet at Sacred Heart in Alva for Stations of the Cross at 6:30 PM in the Church (weather and daylight permitting, we will move to the outdoor Stations). Confessions available at 5:45 PM.

At Saint Cornelius in Cherokee, Stations of the Cross will also take place on Friday evenings at 6:30 PM.

## RCIA Classes

For those already enrolled, our next RCIA Meeting is this Tuesday, February 22 @ 5:00 PM in the Coffee & Donuts Room.

## Sacred Heart Pastoral Council

Our next meeting date is Thursday, March 5 @ 6:00 PM in the Coffee and Donuts Room. Please note, this meeting is one week earlier than normal. Meetings are always open to all parishioners, but please let Fr. Stanley know in advance if you would like to attend, so he can ensure that the meeting space is properly arranged.

## Scripture Challenge

God was faithful to Noah,  
despite his imperfections:

**Genesis 9:1-29.**

## *Liturgical Schedule*

### **The First Week of Lent**

#### ***Saturday, February 21***

3:30 pm: Sacrament of Confession, Waynoka

4:00 pm: Mass, Waynoka for the People

#### ***Sunday, February 22***

8:15 am: Sacrament of Confession, Alva

9:00 am: Mass, Alva for +Evan Rood

11:20 am: Sacrament of Confession, Cherokee

12:00 noon: Mass, Cherokee for +Lena Setter

#### ***Monday, February 23***

No Mass

#### ***Tuesday, February 24***

5:45 pm: Sacrament of Confession, Alva

6:30 pm: Mass, Alva for +Jackson Hallmark

#### ***Wednesday, February 25***

12:00 noon: Mass, Alva for Blahut Family

6:30 pm: Eucharistic Adoration, Cherokee

#### ***Thursday February 26***

8:00 am: Mass, Alva for Bittle Family

#### ***Friday, February 27***

8:00 am: Mass, Alva for Ashton Fortune

5:45 pm: Sacrament of Confession, Alva

6:30 pm: Stations of the Cross, Alva & Cherokee

### **The Second Week of Lent**

#### ***Saturday, February 28***

4:00 pm: Mass, Waynoka +Jackson Hallmark

#### ***Sunday, March 1***

8:15 am: Sacrament of Confession, Alva

9:00 am: Mass, Alva for Family & Friends of Diana Hunt

11:20 am: Sacrament of Reconciliation, Cherokee

12:00 noon : Mass, Cherokee "For the People"

*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:**

Bea Valencia, 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: February 7/8**

	Sacred Heart	St. Cornelius	Our Mother of Mercy
Weekly Budget	\$1,260.00	\$340.00	\$260.00
Collection	\$2,155.00	\$493.00	\$187.00
Over/Under	+\$895.00	+\$153.00	-\$73.00
Good Samaritan	\$243.96		
Building Fund			

### **WEEKEND COLLECTIONS: February 14/15**

	Sacred Heart	St. Cornelius	Our Mother of Mercy
Weekly Budget	\$1,260.00	\$340.00	\$260.00
Collection	\$1,505.00	\$262.00	\$161.57
Over/Under	+\$245.00	-\$80.00	-\$98.43
Good Samaritan			
Building Fund	\$340.37		

### **The Pastor's Column**

Thank you to all who helped make the Annual Fish Fry such a success! I am grateful for the opportunity we had to come together as a parish. We will surely have many more gatherings like it in the years to come – especially once our parish hall roof problems have been resolved! As in the past, please contact Mr. Jeff Levetzow if you would like to purchase any of the remaining frozen fish.

When a parish enters into Lent each year, I think it is customary to review in some way the Church's laws of fasting and abstinence. Often this is done with a small list of bullet points. Both on Sunday last week and on Ash Wednesday, I spoke of the importance of observing our two days of solemn fasting, Ash Wednesday and Good Friday, but I did not go into any of the finer details.

In this bulletin I am printing a review of those regulations, and to go with them I am including a reflection from Pope Benedict XVI on the spiritual dimension of these practices. The second part of his reflection will be printed in next week's bulletin. In this way, we will look not only at the laws and regulations, but more importantly at the disposition of our hearts.

To be intentionally Catholic means that we should strive to follow these penitential practices in a way that truly stems from the heart. Observing Lent in this way will certainly lead us and our parish to a fruitful and joyful celebration of Easter!

Sincerely in Christ,

Rev. Cory Stanley

# Fasting and Abstaining

There are many penitential practices, but as Catholics these are three with which we should be very familiar:

- 1) Days of Abstinence
- 2) Days of Fasting
- 3) Fasting Before Receiving Holy Communion

Please note that abstinence is different from fasting; they are two separate and specific practices. The following will describe these three practices in more detail.

## 1) Days of Abstinence

When we speak of a Catholic “day of abstinence” this means “eating no meat”.

All Catholics from our 14<sup>th</sup> Birthday onward (until we die) we are required to do some form of penance on Ash Wednesday and on all Fridays of the year; these details are below. We do this in honor of the suffering and death of Our Lord and Savior Jesus Christ.

a) **On Fridays during of Lent and on Ash Wednesday** abstinence from meat is obligatory from our 14<sup>th</sup> birthday onward, and it is sinful to intentionally neglect this discipline without serious reason arising due to sickness, pregnancy, etc.. *If* a liturgical Solemnity falls on a Friday these guidelines do not apply.

b) **On Fridays outside of Lent**, unless the Friday is a liturgical Solemnity, we in the United States from our 14<sup>th</sup> birthday onward must carry out a penitential practice which fulfills one of these **two options**:

- i) Abstain from eating meat;
- ii) Choose another penitential or charitable practice (instead of abstaining from meat).

It is not sinful on Fridays outside of Lent on individual occasions to neglect this form of abstinence. However, since penance is a divine command, a constant refusal to do penance is a ‘grave matter’ which should be confessed.

**For most people the easiest way to consistently fulfill this command is the traditional one, to abstain from meat on all Fridays of the year which are not liturgical Solemnities.** These Solemnities are feast days such as the Annunciation, Assumption, All Saints, etc. (and they are often Holy Days of Obligation). On these particular Fridays, we neither abstain nor fast – because Solemnities are joyful occasions. I heard once “if we fast with the Church, then we should feast with the Church”. Now, let’s transition from a focus on abstinence to fasting.

## 2) Days of Fasting

When we are within the age range described below, **Catholics are required to fast only on Ash Wednesday and Good Friday.** Holy Saturday is a very fitting and traditional day to fast as well, but it is not required.

The law of fasting requires a Catholic to reduce the amount of food

eaten from normal **from their 18th birthday until their 59th birthday** [i.e. this is when one begins their 60th year of life, a year which will be completed on the 60th birthday].

**The Church defines this as one meal a day, and two smaller ‘meals’ which if added together would not exceed the main meal in quantity.**

Eating between meals, and consuming drinks which could be considered food (e.g. milkshakes) would break this fast. Alcoholic beverages technically do not break the fast; however, they seem contrary to the spirit of doing penance.

Who is **excused from fasting (and abstaining)**? Those outside the age limits, those of unsound mind, the sick, the frail, pregnant or nursing women if they need more food or even meat for nourishment, manual laborers according to need, guests at a meal who cannot excuse themselves without giving great offense or causing enmity, and other situations of moral or physical impossibility to observe the penitential discipline.

## 3) Fasting Before Receiving Holy Communion

This time of fasting binds us anytime during the year we come forward to receive Holy Communion at a Mass. We are to fast one hour before we receive Holy Communion (this is not one hour before Mass begins). Before Vatican II this regulation was more intense.

A good rule for a family would be this: When a family leaves home to come to Mass, **if one is to receive Holy Communion**, he or she should no longer be partaking of any food (or candies including bubblegum) or drinks other than water, unless something else is necessary for taking medicine. Cough drops and lozenges are permitted, if truly needed.

If young children (not receiving Holy Communion) need to consume some small amount of food (not bubblegum) or drink during Mass, this is okay. And of course, babies may always be fed during the Mass, whenever needed.

It is proper etiquette to refrain from chewing bubblegum during Mass. The Mass is a wondrous and sublime encounter with our Lord and Savior Jesus Christ where He feeds us at a Divine Banquet. We certainly would not chew bubblegum at a formal dinner or meeting with the Pope. Anyone who is old enough to receive Holy Communion should abide by this etiquette when they enter a Catholic Church – even if they are a non-Catholic guest.

Furthermore, if one were to receive Holy Communion with bubblegum in his or her mouth, when they spit the gum out (or throw it away), there will be Particles of Holy Communion within the discarded gum. If this is done **with full knowledge and freedom**, this could be the sin of sacrilege and should certainly be confessed.

May this time of Lent be a time when all of us draw close to the Lord in our fasting, abstaining, and by being prepared to receive Holy Communion.

**Message of His Holiness**  
**BENEDICT XVI**  
**for Lent 2009**

*He fasted for forty days and forty nights, and afterwards he was hungry'(Mt 4,1-2)*

*Dear Brothers and Sisters!*

**At the beginning of Lent**, which constitutes an itinerary of more intense spiritual training, **the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition – prayer, almsgiving, fasting – to prepare us to better celebrate Easter** and thus experience God’s power that, as we shall hear in the Paschal Vigil, “dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride” (*Paschal Præconium*). For this year’s Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, **Lent recalls the forty days of our Lord’s fasting in the desert**, which He undertook before entering into His public ministry. We read in the Gospel: “Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry” (*Mt 4,1-2*). **Like Moses, who fasted** before receiving the tablets of the Law (cf. *Ex 34,28*) **and Elijah’s fast** before meeting the Lord on Mount Horeb (cf. *1 Kings 19,8*), **Jesus, too, through prayer and fasting, prepared Himself for the mission that lay before Him**, marked at the start by a serious battle with the tempter.

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. **The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it.** For this reason, the history of salvation is replete with occasions that invite fasting.

In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (*Gn 2, 16-17*). Commenting on the divine injunction, Saint Basil observes that “fasting was ordained in Paradise,” and “the first commandment in this sense was delivered to **Adam**.” He thus concludes: “ ‘You shall not eat’ is a law of fasting and abstinence” (cf. *Sermo de jejuni*: PG 31, 163, 98).

Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God. Such was the case with **Ezra**, who, in preparation for the journey from exile back to the Promised Land, calls upon the assembled people to fast so that “we might humble ourselves before our God” (8,21). The Almighty heard their prayer and assured them of His favor and protection. In the same way, the people of Nineveh, responding to **Jonah’s** call to repentance, proclaimed a fast, as a sign of their sincerity, saying: “Who knows, God may yet repent and turn from his fierce anger, so that we perish not?” (3,9). In this instance, too, God saw their works and spared them.

In the New Testament, Jesus brings to light the profound motive for fasting, condemning the attitude of the Pharisees, who scrupulously observed the prescriptions of the law, but whose hearts were far from God. **True fasting, as the divine Master repeats elsewhere, is rather to do the will of the Heavenly Father, who “sees in secret, and will reward you” (Mt 6,18).** He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that “man shall not live by bread alone, but by every word that proceeds from the mouth of God” (*Mt 4,4*). **The true fast is thus directed to eating the “true food,” which is to do the Father’s will (cf. Jn 4,34).** If, therefore, Adam disobeyed the Lord’s command “of the tree of the knowledge of good and evil you shall not eat,” the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

The practice of fasting is very present in the first Christian community (cf. *Acts 13,3; 14,22; 27,21; 2 Cor 6,5*). The Church Fathers, too, speak of the force of fasting to bridle sin, especially the lusts of the “old Adam,” and open in the heart of the believer a path to God. Moreover, fasting is a practice that is encountered frequently and recommended by the saints of every age. **Saint Peter Chrysologus writes: “Fasting is the soul of prayer, mercy is the lifeblood of fasting. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God’s ear to yourself” (Sermo 43: PL 52, 320. 322).**

*[The final section of this Lenten Exhortation will be found in next Sunday’s bulletin.]*

*From the Vatican, 11 December 2008.*

**BENEDICTUS PP. XVI**