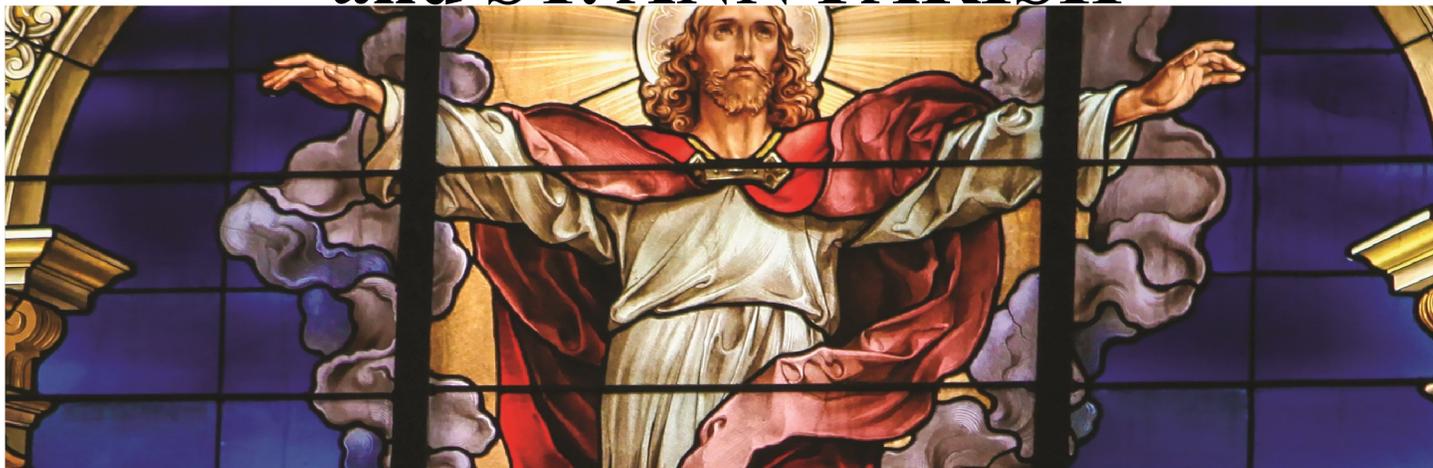


HOLY GHOST CATHOLIC CHURCH and ST. ANN PARISH



AS HE BLESSED THEM
HE PARTED FROM THEM
AND WAS TAKEN UP TO HEAVEN.

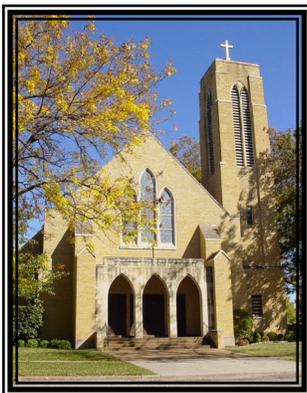
LUKE 24:51

THE ASCENSION OF THE LORD

MAY 29, 2022

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HOLY GHOST, VINITA



120 W. Sequoyah Avenue
Mass: Sunday 10:00 am
Wednesday 6:00 pm

PARISH STAFF

FATHER MICHAEL E. CASHEN

918.256.2281

DEACON ANTHONY HICKS

918.559.9076

STEPHEN MILLER

COORD. of RELIGIOUS EDUCATION

918.791.5733

E-mail: holyghostcre@gmail.com

CINDY ALLEN

ADMINISTRATIVE ASSISTANT

918.256.2281

ST. ANN, WELCH



450 S. Jefferson Street
1 blk. S of Hwy 10 on Jefferson St.
Mass: Sunday 8:00 am

PARISH OFFICE HOURS: Tuesday and Thursday 10:00 am - 4:30 pm

PHONE: 918.256.2281

E-MAIL: holyghostvinita@gmail.com

WEBSITE: holyghostvinita.org

HOLY GHOST
CATHOLIC CHURCH
& ST. ANN PARISH

COFFEE & DONUTS



TEMPORARILY
SUSPENDED

MINISTRIES FOR
NEXT WEEK

All ministries temporarily
suspended due to
coronavirus pandemic.



If you, a family
member, or a
friend is
interested in
learning more
about the Catholic faith,
please speak with Fr. Cashen.

SACRAMENTS

CONFESSION: By appointment
only during pandemic. Call Father
Cashen at 918.256.2281.

BAPTISM: Contact Father several
weeks in advance if you have a
child or a relative to be baptized.

MARRIAGE: Contact Father six
(6) months prior to the wedding.
Do not schedule a wedding date
prior to talking to Father.

EMERGENCY CONTACTS

Deacon Anthony Hicks 918.559.9076
Cindy Allen 918.244.5707

Fr. Valentine Ndebilie 918.825.4186
St. Mark, Pryor

Fr. Samuel Perez 918.542.5281
Sacred Heart, Miami

Fr. Valerian Gonsalves 918.786.9312
St. Elizabeth, Grove

Fr. Leonard Higgins 918.534.3420
St. Catherine, Nowata

Schedule of Masses

Sunday, May 29	8:00 am	St. Ann	Ascension of the Lord
Sunday, May 29	10:00 am	Vinita	Ascension of the Lord
Wednesday, June 1	6:00 pm	Vinita	Ascension of the Lord
Sunday, June 5	8:00 am	St. Ann	Pentecost Sunday
Sunday, June 5	10:00 am	Vinita	Pentecost Sunday
Sunday, June 5	After Mass	Vinita	Parish Luncheon
Wednesday, June 8	6:00 pm	Vinita	Pentecost Sunday

Wednesday night Mass is a socially-distanced Sunday Mass alternative

Today's Readings

First Reading — Jesus tells the disciples that they will be witnesses to the ends of the earth (Acts 1:1-11).

Psalm — God mounts his throne to shouts of joy: A blare of trumpets for the Lord (Psalm 47).

Second Reading — God seated Jesus at his right hand in the heavens (Ephesians 1:17-23) or Hebrews 9:24-28; 10:19-23.

Gospel — As Jesus blessed his disciples he parted from them and was taken up to heaven (Luke 24:46-53).

St. Luke wrote the Acts of the Apostles and his Gospel. In passages from both today, Jesus calls upon his disciples to be witnesses on his behalf all over the earth. But he does not leave them. He will remain with them through the power of the Holy Spirit, who will come upon them before they depart from Jerusalem. Let us be conscious of the fact that we have been baptized with the Holy Spirit and called to be witnesses as well.

- Pastoral Patterns



- Socially distanced seating options:
 1. **10 am Sunday:** Front section to the left of the center aisle (the pews in front of the ambo) is reserved for social distancing.
 2. **6 pm Wednesday:** All socially-distanced seating.
- Holy Ghost Masses: Enter through west door; exit at both doors.
- Sanitizing procedures in Church occur before each Mass. Hand sanitizing stations are located in each entrance.
- The wearing of masks is encouraged, but not mandatory.
- Bulletins and other handouts will not be used.
- The collection basket will remain near the entrance, or donations may be mailed to: 120 W. Sequoyah Ave., Vinita, OK 74301.
- Take home any prayer aids, and please do not leave items in pews.
- Rosary, choir, religious education and lay ministries remain suspended at this time.

Thank you for your cooperation!

TREASURES FROM OUR TRADITIONS

The mystery of the Ascension has to do with a sense of God's nearness, along with the burden caused by signs of absence. The risen Jesus says to Mary Magdalene, "Do not cling to me," pointing out to her that his physical presence to the disciples was time-bound and temporary. It was a gift for their transformation, and after 40 days, he vanished from their sight, though never out of their consciousness. They do not mourn at his going this time: There is no trace of the disciples who hid in fear at his crucifixion, no sense of the women who wept softly at the tomb. Instead, the scriptural accounts show them full of joy, comforted by his promise to be with them forever, and open to the Spirit's power. They are joyful, aware, and united with one another in love. They seem to grasp that if the mission to the whole world was a serious one, then the presence of the Risen Christ could not be pinned down to any one place or time, but had to be always and everywhere completely available. All peoples, all times, all cultures were opened to receive him in this moment of the Ascension. The energy of this feast is drawn not from absence, but renewed and deeper presence.

—James Field, Copyright © J. S. Paluch Co.

Prayer LIST

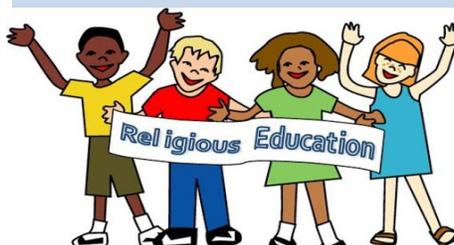
Ann Geyer, Jim Burckhalter, Sherry & Dewayne Cornwall, Jeanette Crowell, Gail Curley, Desiree & Noah Curry, Mae Davis & family, Nancy Keene, Donna & Micah Koon, Alice Nolen-Walston, Debbie Page, Kevin Pemberton, Jimmie Sooter, Jimmy Sweeney, Steve Willy

HEARTSWORTH ASSISTED LIVING

Ramona Thornton

HEARTSWORTH NURSING CENTER

Donna Hebda



CCD postponed at this time.

Stephen Miller, CRE



Weekly Mass at Heartsworth Nursing Center remains suspended due to the coronavirus.

PRAY FOR OUR MILITARY

Navy

Jason Williams, Reserve, Mayport Naval Station, Jacksonville, FL

Air Force

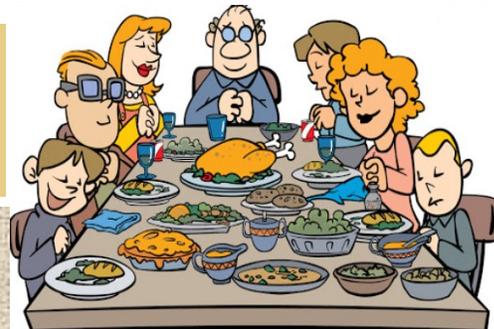
Zerek Alvarez, Tiffany Calabasa, Sgt. Adam Crane, Cale Schumacher
Michael Ecterhoff, Afghanistan
Eric Wilks, Reserve, Tinker, OK

Marines

Lance Cpl. Gage Gardner, South Korea



Monday, May 30



ALL ARE INVITED TO OUR PARISH SUMMER LUNCHEON !!!

PENTECOST SUNDAY, JUNE 5

Holy Ghost Parish Hall
After 10:00 am Mass

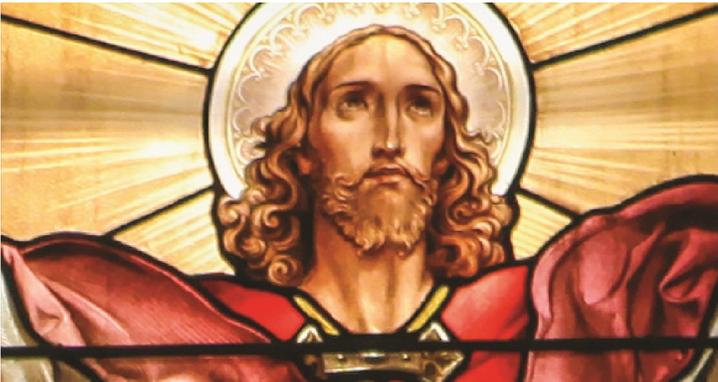
- Shout & Sack will cater lunch!
- **Everything will be provided** - just enjoy the time spent together.
- Please use sign-up sheet so we'll know how much food to order.

READINGS FOR THE WEEK AHEAD

- Monday:** Acts 19:1-8; Ps 68:2-3ab, 4-5acd, 6-7ab; Jn 16:29-33
Tuesday: Zep 3:14-18a or Rom 12:9-16; Is 12:2-3, 4bcd, 5-6; Lk 1:39-56
Wednesday: Acts 20:28-38; Ps 68:29-30, 33-36ab; Jn 17:11b-19
Thursday: Acts 22:30; 23:6-11; Ps 16:1-2a, 5, 7-11; Jn 17:20-26
Friday: Acts 25:13b-21; Ps 103:1-2, 11-12, 19-20ab; Jn 21:15-19
Saturday: Acts 28:16-20, 30-31; Ps 11:4, 5, 7; Jn 21:20-25

SAINTS & SPECIAL OBSERVANCES

- Monday:** Memorial Day
Tuesday: The Visitation of the Blessed Virgin Mary
Wednesday: St. Justin
Thursday: Ss. Marcellinus and Peter
Friday: St. Charles Lwanga and Companions; First Friday
Saturday: 1st Saturday; Shavuot (Jewish observance) begins



AS HE BLESSED THEM
HE PARTED FROM THEM
AND WAS TAKEN
UP TO HEAVEN.

LUKE 24:51

CONTINUING JESUS' MINISTRY

The celebration of the Ascension of our Lord occurs distinctively this year, when the two most detailed descriptions of the event, both written by Luke the evangelist, are brought together in today's readings. We hear both the concluding verses from Luke's Gospel, the first volume of his work, and the first verses of Acts, his second volume. For Luke, the Ascension is the hinge of his two-volume work. The evangelist apparently thought the story of the Ascension was important enough to tell twice. While his first telling emphasizes the meaning of Jesus' earthly ministry, the second telling shifts to how the community of his followers are commissioned to continue this same ministry. Now the apostles, and by implication all who follow Jesus, will bring healing and hope to a world that desperately needs them. Luke reminds us that we the Church are also summoned by Jesus to participate in his work.

ABSENCE AND PRESENCE

Appreciating the Ascension within the larger story of Jesus can be difficult. This is partly because of the mystical features of Luke's two descriptions, and also the lack of description in the other Gospels. The Ascension describes both the absence and the presence of Jesus. Why did Jesus have to leave? As Jesus told his disciples, his departure makes possible his continuing presence in a new way, through the work of the Spirit beginning at Pentecost.

The Ascension is more than a departure, for it describes how the bodily, human Jesus is now "at the right hand of God," and that the Father exalts Jesus as Lord of heaven and earth. We need to hold these two together: that Jesus knows our human trials and joys and walks compassionately with us; and Jesus also is our Lord, who pushes us out of our comfort zones toward Christian maturity, and holds us accountable.

WITNESSES

In the descriptions of the Ascension in today's readings, Jesus tells the disciples "You are witnesses" or "you will be my witnesses." The image of witness evokes a legal proceeding, where a person affirms the truth of an event. Sometimes physical evidence, such as a DNA test, serves as witness to the truth. This same word is used again and again in Acts, as the apostles witnessed to the Resurrection, or to the whole story of Jesus. We are called to witness the truth of the Gospel.

We might witness in at least three ways. In dialogue with others, we can speak the witness, by explicitly sharing the biblical story and what it means for us. We can do the witness, by aligning our actions and lifestyle so as to share love for others. We can be the witness, in our fundamental openness and faithful response to God, and in our grace-filled personal presence with others. We are the best evidence of the truths of our faith.

TODAY'S READINGS

Acts 1:1-11
Psalm 47:2-3, 6-7, 8-9
Ephesians 1:17-23 or
Hebrews 9:24-28
Luke 24:46-53

THE ASCENSION OF THE LORD

MAY 29, 2022

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Food for Thought for the 7th Sunday of Easter, Cycle C, 2022.

What is it about the 7th Sunday of Easter, that we might wish some clarification on how it transitions the Feast of Ascension to Pentecost? First off, we have to read those readings and Gospel before we can do anything else. Then we can pursue the next step...

Use some of the following investigative questions and statements to begin the process, while we ponder what it is we really think we want in this world, and how it either helps or hinders our pilgrimage to our eternal home.

1. What does it mean for me to really long for the living God? Will I take that to Pentecost?
2. Have I invited God into my life when I pray? What would happen if I did?
3. Will I accept the gifts from God and step out in my longing for Christ as St. Stephen did in the Gospel today, this 7th Sunday of Easter? Stephen's proclamation also becomes the occasion for his martyrdom. How is God the Father seen in this? **Hint:** OT Law & Prophets, = NT Angels & Saints.
4. What did he say that was so offensive to those who killed him? Was it his giving testimony to the risen Lord, as is necessary for those who call themselves Christians? For some it will cost everything, but it will cost something for each who are His.
5. Let's imagine a monologue of Saul speaking before his conversion as he stands before the crowd and orchestrates the death of Stephen. Then look at how Saul, as Paul in light of his transformation, picks up the story of salvation; not only for himself but for all whom he meets.

To acquire a better perspective, let us investigate St. Stephen a bit to gain some clarity of this Sunday's readings and a fulfillment of the Gospel.

The martyr, Stephen, stands at a turning point in the development of the early church. The conflicts that roared around him helped to push the new faith outside the orbit of Palestinian Judaism, and into the wider Roman Empire, and eventually into the entire Gentile world.

In some manner not described **STEPHEN** (stee' vuhn) GREEK: STEPHANOS "*crown*". Since the name Stephen is Greek, he was evidently one of many Greek-speaking Jews from the Diaspora, who are described in the book of Acts as "Hellenists" to distinguish them from the Aramaic-speaking Palestinian Jews, who are called "Hebrews" (Acts 6: 1).

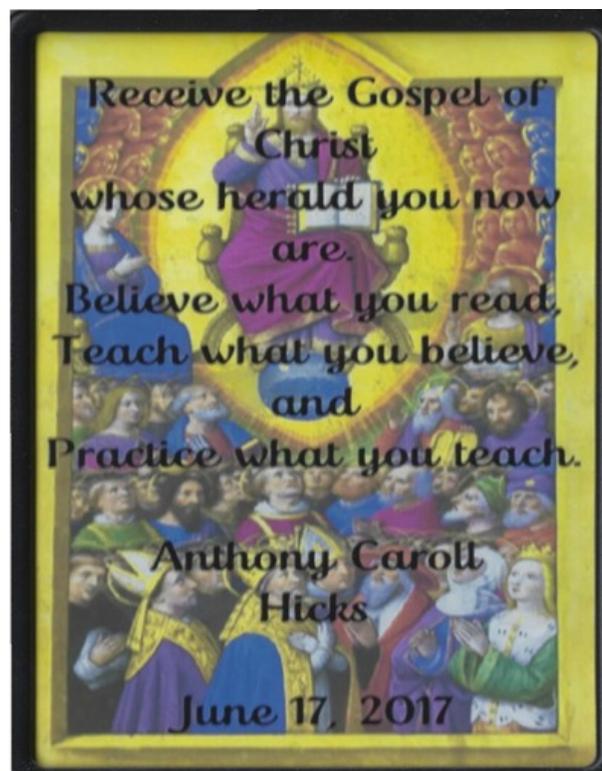
First-century Jerusalem was a cosmopolitan city, populated by Jews who had emigrated from many lands. The attitudes and beliefs of such Jews were diverse. Some wanted to find points of unity between Judaism and the best of Greek culture. Others emphasized the distinct ways of Mosaic Law and temple worship. Whatever their attitude, Hellenistic Jews could not hide from the cultural differences of the Aramaic-speaking Jews of Palestine.



Jews from both the Hebrews and the Hellenists joined the disciples of Jesus, and Stephen was evidently one of the early converts among the Hellenists. He may even have known Jesus and have been among the 120 disciples who were present at Pentecost, for he is introduced in Acts as "a man full of faith and of the Holy Spirit" (Acts 6:5). The catalyst that propelled Stephen forward as a leader of the Jerusalem church was the first substantial conflict among Christians recorded in Acts.

From the beginning, the rapidly growing church cared for its poor, including widows and orphans, through a daily distribution of food and other goods. In Acts, the split between Diaspora Jews and Palestinian Jews led to Hellenist widows being neglected in the distribution. When the Hellenists began to complain about this situation, "the twelve" who were all Hebrews from Galilee, saw the need to face the situation squarely. Through an assembly of the church, seven men were chosen, "men of good repute, full of the Spirit and of wisdom" (Acts 6:2, 3), who were to make sure the distribution was fair to all. All seven had distinctly Greek names, which probably indicates that the church chose to put seven leaders of the Hellenists in charge of the matter so that there could be no doubt about fairness.

These leaders came to be called simply "the seven" (Acts 21:8), corresponding to the twelve. Although they are popularly referred to as the first deacons of the church, Acts does not refer to them as such. The work of only two of them, **Stephen** and the evangelist **Philip**, is described in Acts, revealing that they were primarily active in preaching and teaching. These are the primary duties today that a deacon is charged with by the Bishop at his ordination during the laying on of hands. It leaves little doubt as to a deacon's role to serve.





Stephen was immediately embroiled in a debate concerning the new faith with Jews from the Greek-speaking synagogues of Jerusalem. He was one of the first to see that Jesus' message could be a direct challenge to many of the most distinctive characteristics of Judaism that separated it from Gentile culture.

The debates are not recorded in Acts, but the impact of Stephen's arguments can be seen in the charges that were eventually made against him. Stephen evidently argued that the gospel of Jesus removed the need for temple worship, and all sacrifices and other rites required by Mosaic Law. To his opponents who, like Saul (Paul) of Tarsus, were zealous for the Law, Stephen seemed to "speak blasphemous words against Moses and God" (Acts 6:11). His power as a preacher and debater led Stephen's opponents to try silencing him.

The Jews brought Stephen before a judicial council on the charge of speaking "words against this holy place and the law" and of saying that "Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us" (Acts 6: 13, 14). Stephen's opponents saw the very existence of their faith endangered.

Stephen was given an opportunity to answer the charges, but he made no attempt to assuage his opponents or to defend himself by convincing the council that their charges were untrue. Rather, he used the occasion to make a forceful attack on his opponents.

Following an ancient scriptural tradition, he reviewed the history of his people, highlighting their repeated rebellions against Moses and other prophets sent by God. Stephen challenged the very idea that God should have a fixed temple built for him.

Finally, he used the phraseology of the Scriptures to mount a blistering denunciation of his hearers: "**You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute?**" (Acts 7:51-52). This ancient attitude, now realized in the present, Stephen charged, had led to the betrayal and murder of "the Righteous One" (Acts 7:52), whose coming the prophets had foretold.

The speech turned the judicial council into an enraged mob while Stephen, realizing what was about to happen, saw a vision of Heaven with "the Son of man [Jesus] standing at the right hand of God" (Acts 7:56). (Referring back to Daniel as he bore witness to Jesus at the right hand of God receiving the kingdom (Dan 7; 13-14). *Note: A king in the ancient world stood when passing judgment or sentence, and all that Stephen spoke of is now being committed again by the leaders against him. (No servant is greater than his master.)*

The throng rushed at Stephen, took him outside Jerusalem, and stoned him to death. Just as Jesus had prayed "Father, forgive them" and "Father, into thy hands I commit my spirit" (Lk. 23:34, 46), so Stephen prayed, "Lord Jesus, receive my spirit" and "Lord, do not hold this sin against them" (Acts 7:59, 60).



The death of Stephen marked the beginning of an onslaught of persecution directed primarily against Hellenist believers. It was a mob that was led by Saul, who was a consenting witness to Stephen's execution. (Unless a grain of wheat fall to the earth and die it remains but a grain of wheat, but if it dies it will produce much fruit!)

In man's eyes it's a moment filled with supreme irony as, a few years later, the seeds planted by Stephen's phraseology of Scriptures that resulted in his death are used by God as they've ripened, and God calls Saul to become an apostle of the new faith and bring the work of Stephen to fulfillment. (That's a Diaconal moment of fulfillment!)

And so it is that we have a bit more clarity in reflecting upon the opening instructions we received, that we may better understand Jesus' thanks to the Father for the gift of His disciples to witness His glory. Jesus' promise for Pentecost comes when He asks that where He is, they also may be.

Growth in true holiness depends on having a proper companionship with the Spirit of Jesus, as it is within the Father, the Son and the Holy Spirit.

Yours in Christ,

Deacon Hicks

P.S. Can you see the "[Role of the Angels](#)" in the Easter Season?

References from: *The Martyr Stephen*, by Ghirlandaio (1449-1494), and the Holy Scriptures.

WE HAVE A NEW NAME!

The Diocese of Tulsa Youth Office Presents



CAMP ROTHER

REGISTRATION IS NOW OPEN!

GRADES

4 & 5	JR. CAMPER MINI- WEEK	JUNE 30-JULY 2
6-8	MIDDLE SCHOOL WEEK 1	JULY 11-15
6-8	MIDDLE SCHOOL WEEK 2	JULY 18-22
9-12	TEEN WEEK	JULY 25-29

REGISTER AT

WWW.DIOCESEOFTULSAYOUTH.COM/CAMP-ROTHER

*formerly known as
The Diocese of Tulsa Catholic Summer Camp*



UPCOMING EVENTS



DIOCESE *of* TULSA
and Eastern Oklahoma
TOGETHER, OUR FAITH GOES FURTHER.

Beginning January 2: Summer Camp Rother Registration Open!

The Diocese of Tulsa Catholic Summer Camp Rother will be hosted at Sequoyah State Park and Lake Wister group camps. We are excited to now offer more weeks of camp for more ages (grades 4-12). Registration details online at: <https://dioceseoftulsayouth.org/camp-rother>.

May 25 - June 4: Totus Tuus Missionary Training (in Okmulgee)

The Youth Office is hiring missionaries to accommodate the many parish requests. Totus Tuus missionaries will be traveling throughout the states of Oklahoma and Texas to share The Luminous Mysteries and the Our Father with children and youth in grades 1 through 12. Qualified candidates are practicing the Catholic faith and have a heart to proclaim the Gospel! For more details, see <https://dioceseoftulsayouth.org/missionary-details>.

May 27-29: Rachel's Vineyard Retreat (in Spanish); or

June 3-5: Rachel's Vineyard Retreat (in English)

Rachel's Vineyard weekend retreats (5 pm on Friday thru 3 pm on Sunday) provide an opportunity for any person who has struggled with the emotional or spiritual pain of an abortion. This weekend is designed to help bring support, healing and hope and includes discussion, the Sacrament of Reconciliation, a memorial service and a Mass of Resurrection. Participation is strictly confidential and offers a beautiful opportunity to experience God's love, forgiveness and compassion. For more information about this retreat for women and men, go to <http://rachelvineyard.org/>; call (918) 508-7142; or email: rachel@cceok.org.

June 2-5 and June 23-26: Catechesis of the Good Shepherd - Level 1, Part 2

These formation classes are for adults desiring to share the faith to children 3-6 years old. Registration fee is \$300 for new enrollees, and the classes will be held at Marquette School Atrium. For more information, contact Joan Boyne at goodshepherdneok@gmail.com.

June 10-12: Catholic Family Camp-Out

Registration is open! The Catholic Family Camp-Out weekend will be at Robber's Cave State Park with opportunities to grow in faith, fellowship and fun. Registration and details are found at <https://www.dioceseoftulsa.org/catholic-family-weekend>. Deadline to register is June 1, 2022.

UPCOMING EVENTS



DIOCESE of TULSA

and Eastern Oklahoma

TOGETHER, OUR FAITH GOES FURTHER.

June 25: **St. Gregory's Abbey Day of Reflection**

Register today for "***Blessed are the Meek and the Courageous Christian***" on June 25, 2022 presented by Deacon Br. Peter Shults, OSB at St. Gregory's Abbey. This Day of Reflection will focus on Christ's third Beatitude in Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." Cost is \$30 and includes lunch; pre-registration is required. Register and pay at www.monksok.org/Events/Days of Reflection; call 405.878.5656; or e-mail: retreats@monksok.org. The day begins with 8:30 a.m. Mass and ends after 3:00 p.m. adoration.

June 26: **Marriage Anniversary Mass at the Cathedral**

All who are celebrating their milestone wedding anniversaries are invited to the Marriage Anniversary Mass with Bishop at Holy Family Cathedral on Sunday, June 26 at 2:30 p.m. If you or someone you know has celebrated their 25th, 40th, 50th or more than 50 years of marital bliss, please email: religiousformation@dioceseoftulsa.org with their names, anniversary date, and contact information by June 1, 2022.

August 25-September 5: **12-Day Pilgrimage with Fr. John O'Neill**

Fr. John O'Neill is leading a 12-day pilgrimage August 25-September 5, 2022 to Germany, Poland and Prague with the Passion Play in Oberammergau, Divine Mercy, Footsteps of St. John Paul II, the Black Madonna in Czestochowa, and the tragedy of Auschwitz. Round trip from Tulsa is \$4,599. Contact Gail at 918-760-3742 or catholictraveltoday@gmail.com.

August 27: **Faith Formation Conference**

Save the date for this year's Faith Formation Conference at the Renaissance Hotel. Details to be released in May at <https://www.dioceseoftulsa.org/faith-formation-conference>.

September 5-16: **12-Day Pilgrimage with Fr. Emmanuel Nduka**

John Fr. Emmanuel Nduka as he Loves Jesus Through Mary in a 12-day pilgrimage, September 5-16, 2022 to the Marian shrines of Fatima, Lourdes, Montserrat, Avila, Santiago de Compostela, Loyola, Zaragoza, and Santarem. Round trip air from Tulsa is \$3,850. Contact Catholic Travel Today at 918-237-5373 or catholictraveltoday@gmail.com.

Summer 2023: **World Youth Day Lisbon Registration Now Open!**

The Diocese of Tulsa will be leading a group of young adults (ages 18-35 years by July 2023) for an unforgettable experience and encounter with the universal Church July 25-August 7, 2023. Email: hannah.truetken@dioceseoftulsa.org for details and registration forms.

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