

St. Joseph the Worker Catholic Church

842 US Highway 158 W Business
P.O. Box 934
Warrenton, NC 27589
252-257-5605
Fax Number: 252-257-5588
Email Address: stjoseph@embarqmail.com
Web Site: www.st-joseph-church.com

October 21, 2018

Twenty-ninth Sunday in Ordinary Time

“Lord, let your mercy be on us, as we place our trust in you.”



Mission Statement of Saint Joseph the Worker Parish

We seek to provide opportunities for personal and communal worship and prayer; encourage spiritual growth and faith development; build our Catholic faith community through evangelization; reach out to the materially and spiritually poor and needy in our parish and community.

A Welcoming Faith Community

We are led in our faith by Bishop Luis Rafael Zarama

Saint Joseph the Worker Catholic Church

Pastor: Rev. Rafael A. Leon-Valencia
St. James Parish: 252-438-3124
Web Site: www.st-joseph-church.com

Organist: Sallye Duncan
Cantor: Bridget Marlin

SCRIP PROGRAM

Don't forget to purchase your Scrip Cards from Ron or Holly Whitt after Mass. St. Joseph the Worker receives a small percentage of the cost of the card. This is a good way to get some of your holiday shopping done early.

On November 4, Ron Whitt will be making a brief presentation on the Scrip Program and there will also be an updated list of participating vendors included in the bulletin.

FLOWERS FOR THE ALTAR

We are in need of flowers for the altar for the month of November. There is a sign-up sheet on the table in the Narthex. Thank you.

HOLY DAYS FOR THE REMAINDER OF 2018

The following are the Mass times for the remaining Holy Days of Obligation for 2018. These apply to St. Joseph the Worker only:

November 1—All Saints Day: 5:00PM Mass

December 8—Feast of the Immaculate Conception—will be celebrated at the week-end Mass

December 25—Christmas Day: 8:00AM Mass

ST. JAMES ANNUAL YARD SALE

The Altar Society of St. James in Henderson is sponsoring their annual yard sale on Saturday, November 3 from 7:00AM to 12:00Noon

PRAYERS FOR THE SICK

Please take a few minutes to review the section on the third page of this bulletin where we ask for prayers for those that are sick. If there are any to be added or removed, please send an email to the office at stjoseph@embarqmail.com. Thank you.

HAPPY BIRTHDAY

10/25 - Sue Peterson
10/26 - Betsy Mason
10/26 - Norma Schultz
10/29- James Vaughan

HAPPY BIRTHDAY!!

LITURGICAL MINISTER SCHEDULE

HOSPITALITY

10/21 C. DEAN, J. RIGGAN
10/28 J. SABO, W. ALLEN
11/01 J. RIGGAN

LECTOR

10//21 F. TOWNS
10/28 B. MCWHINNEY
11/01 J. HOGAN

EUCCHARISTIC MINISTERS

10/21 H. HOGAN, D. VANDEGRIFT,
R. WHITT
10/28 S. PETERSON, J. RIGGAN,
P. MCWHINNEY
11/01 H. HOGAN, M. KLINE,
F. TOWNS

COLLECTION

10/21 D. VANDEGRIFT
10/28 N. RIGGAN
11/01 R. HOPKINS

ALTAR SERVERS

10/21 M. ENSOR
10/28 B. MASON
11/01 B. MASON

OCTOBER LINENS: M. WILKERSON
NOVEMBER LINENS: P. MCWHINNEY

OCTOBER CLEANING: VANDEFGRIFT'S,
K. PRINCE

NOV CLEANING: B & P. MCWHINNEY

OCTOBER SACRISTAN: B. MASON

HAPPY ANNIVERSARY

10/27/1962 - Don & Anne Vandegrift

HAPPY ANNIVERSARY!!

OFFERTORY: -- 10/14/18	\$ 3,238	BUILDING FUND PHASE 2—10/14/18	\$ 1,000
OFFERTORY YTD:	\$ 20,800	PHASE 2 COLLECTION YTD:	\$ 6,923
WEEKLY GOAL	\$ 1,000	GOAL:	\$100,000
SHARE YTD :	\$ 736		
SHARE ANNUAL GOAL	\$ 2,000		

<u>CALENDAR OF EVENTS</u>		
OCTOBER		
21	Youth Faith Formation	9:00AM
28	Youth Faith Formation	9:00AM
NOVEMBER		
1	All Saints Day Mass	5:00PM
4	Brunch Sunday	
	Youth Faith Formation	9:00AM
DECEMBER		
9	Immaculate Conception	
	Mass	8:00AM
25	Christmas Day6 Mass	8:00AM

<u>PEOPLE TO KNOW</u>		
Pastor:	Rev. Rafael Leon	438-3124
Pastoral Council Chair:	Mark Ensor	919/673-4361
Finance Council Chair:	Alicia Whiting	804/360-4521
Liturgy Committee Chair:	Bridget Marlin	252/879-0029
Morning Star Ministry Co-Chair:	Peg McWhinney	257-1151
	Co-Chair: Sue Peterson	257-3209
Grounds & Maintenance:	Rob Love	257-4446
Faith Development:	Heidi Hogan	586-6828
Parish Office Manager	Linda Dean	257-5605
(Office Hours: Monday, Wednesday & Friday 9:00AM to Noon, unless otherwise stated in the bulletin)		

Spiritual Resources for Homilies

The following are excellent resources to preview each Sunday gospel. These Catholic websites often provide the homily on the Wednesday prior to coming to Church on Sunday. By previewing the gospel and different approaches to homilies, you can deepen your understanding of the Word of God.

Saint Vincent Arch Abbey is a Benedictine Monastery in Pennsylvania - www.saintvincentarchabbey.org.

Father Robert Barron is a seminary professor - www.wordonfire.org

Creighton University (also has daily reflections)

Creighton University Daily Reflections - OnlineMinistries

St. Louis University Center for Liturgy - [to link for Sunday](#)

Please keep the following in your prayers:

Sue Appel, Donna Apple, Jordan Butler, Casey Carrick, Steven Cayton, Tommy Costello, Sarah Daniel, Margie Farley, Lisa Fitchett, N. Joseph Foit, Jr., Bill Frenzel, Mary Ann Gasko, Ethan Glass, Kim Harris, Will Hawkins, Lexi Jarman, Francis Kelley, Kurt Kreider, Kathleen LaMonica, Doris Landgraf, Steve Maliszewski, Tammy Mannon, Vinnie Martinez, Donna Melson, William Melson, Ashley Miller, Michele Miller, Joan Moffett, Brianna Moore, Sue Moret, Margie Mukavitz, John Pitchford, Greg Pullen, Danny Ransford, Tony Reekie, Mary Rowlands, Harold Salmon, Lynne Scharf, William Scott, Charles & Judy Siter, . Skow, George Snediker, Martha Squier, Bernadette Standowsky, Mary Lib Taylor, Chris Thomas, Savanna Tortorella, Phillip Vandegrift, and Christopher Young.

NOTE: If you have additions or deletions to this list, please contact Linda, the office manager, at 252-257-5605 or send an email to stjoseph@embarqmail.com.

BAPTISM: Parents or guardians should contact the Parish House at least one month in advance to schedule preparation classes.

RECONCILIATION: Communal reconciliation is scheduled during Advent and Lent. For other times, please contact Father Rafael at St. James 252-438-3124.

MARRIAGE: Registered parishioners should make an appointment with the Pastor 6 months prior to the scheduled date.

ANointing OF THE SICK: Anyone seriously ill, anticipating surgery or weakened due to illness or age is encouraged to receive the Anointing of the Sick. Please call the Parish House or St. James 252-438-3124.



If nothing else, the disciples were persistent. A few Sundays ago, when Jesus asked, they admitted to him that they had been arguing on the road about, "who was the greatest" among them. Jesus corrected and reminded them that among his own, greatness would be measured by a willingness to be "servant of all" (Mark 9: 30-37). These Sundays we have been on the road with Jesus and his disciples. In recent weeks Jesus' focus has shifted away from the crowds and he has been spending his energies teaching his disciples. He is preparing them for what will happen when they get to Jerusalem and he is handed over to be put to death.

Today we learn that, while they may be further along the road, the disciples have not advanced very much in their apprenticeship, because they still reveal their ambition for power and priority. Jesus had just made his third prediction of the passion, but his disciples still don't understand. Today's gospel confirms that. James and John envision a triumphant entrance with Jesus into Jerusalem and, before they get there, they want to secure high places for themselves. They presume Jesus' enterprise will end in worldly glory and they want to be up close to him to get a large share of the pie.

But if they had really been listening to what Jesus had been teaching them, they would have known that to be close to Jesus in his glory means to be close to him in his humiliation, suffering and death. Jesus had been speaking about his kingdom and James and John want to be there with Jesus when he claims it. But when the time comes for Jesus to be raised on the cross and proclaimed as king on the cross, the disciples' disillusionment is complete. They missed the lesson Jesus had been teaching them on the road about discipleship. In a way you can't blame the ambitious two, after all, on their travels Jesus had been performing miracles and attracting crowds. They had just presumed things would keep building and, once in Jerusalem, Jesus would be proclaimed king.

When we plan for our future we look to how we can achieve our goals and fulfill our ambitions. We put failure out of our minds as we forge on. How could the disciples, at this high point in Jesus' and their popularity, ever imagine the reversal that was ahead of them? The two sons of Zebedee would share in Jesus' glory: as his disciples they too would come to know suffering and dying in his name. They had envisioned the glories of David's kingdom; but Jesus' kingdom would be quite different. They had envisioned sitting with the powerful and triumphant in the halls of power, they certainly weren't imagining the powers overcoming Jesus and putting him to death.

James and John's request and the indignation of the other ten, who probably wished they had put the request to Jesus first, provide an opportunity for Jesus to once again spell out what membership in his kingdom means – service. He even takes the opportunity to state it more strongly: anyone wishing to follow him, must be "slave to all." That's enough to shake them to their roots!

James and John are not the only persistent disciples of the Lord. Mark, the evangelist, is also persistent. He is insistent throughout his gospel that the Twelve just don't understand who Jesus is and what discipleship entails. Mark is writing for an early church being persecuted because they are Christ's followers. They are having to "drink the cup" that Jesus drank and that he said his disciples would also drink. Mark paints a picture of the Twelve's misunderstanding of discipleship as a way of reminding his own community that they must not forget what Jesus taught about service and suffering in his name. Mark's church is having trouble accepting their suffering and is disillusioned about the Lord's long delay in returning to bring to completion the reign of God he initiated.

Mark reminds the church, then and now, that Christianity can't be measured by the usual signs of institutional success: the size of church buildings; the numbers of adherents; acceptance and esteem in the world; influence in the halls of power; acceptance by world media; achievements of individual members; invitations to sit at prominent places at political banquets, etc. The evangelist stresses Jesus' rejection of worldly approval and his insistence that his disciples must be found in the least likely places: on the wrong side of the tracks and of popular opinion; among the neglected and rejected; supporting just causes; protecting the environment against "progress," etc.

Mark has proposed to his readers that in the eyes of the world and maybe even to some Christians, Jesus' followers look like failures and are the least significant. But then, what else would they look like, if they were following their Master who came, as he said, not "to be served, but to serve and give his life as a ransom for many."

I don't know what to do with the first reading from Isaiah. It is short and terribly off-putting. In addition, it seems to confirm people's worse fears about God, especially the One some facetiously call, "The God of the Old Testament." God sounds cruel and even sadistic in this brief reading: "The Lord was pleased to crush him in infirmity." I am sure some people suffering disease or recent loss will hear a very discouraging message in the Isaiah reading. They, who may already be feeling alone, may be made to feel even more bereft since not even God seems to be on their side in their pain. Does it really "please" God to "crush" someone with infirmity – especially a servant of God? If that is so, who would want to serve, or get close to this God? How could a just God punish a faithful servant? Wouldn't we expect, instead, that God comes to rescue the just one from suffering or, at least, to strengthen a good person through his/her trials?

As a preacher I find this all-too-brief selection in the Sunday lectionary very unfortunate. Perhaps the one who suffers sets an example to others by patiently bearing the agony and not turning away from God. If so, some good may come from the suffering, but all in all, I would vote for another reading that would get this message across with less "baggage." Am I alone in thinking this way, or do other preachers find this reading an unfortunate selection this Sunday?