

## St. Joseph the Worker Catholic Church

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252-257-5605  
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Email Address: [stjoseph@embarqmail.com](mailto:stjoseph@embarqmail.com)  
Web Site: [www.st-joseph-church.com](http://www.st-joseph-church.com)

May 26, 2019

Sixth Sunday of Easter

“O God, let all the nations praise 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.

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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

**MASS INTENTION**

May 26, 2019: Cassie Tolbert Bottoms  
Offered By: Jason, Candice, Zoey and Allie Riggan

**FIRST SUNDAY OF THE MONTH**

Next Sunday is the first Sunday of the month. This will be our regular monthly **Mortgage Reduction** Collection. Thank you for your continued generosity.

**BAA—WE DID IT!**

We have met our goal! Our goal was \$8,336 and we are at \$8,390, which is 100.6% of goal. **THANK YOU** to everyone who contributed to the BAA in the name of St. Joseph the Worker, both parishioners and non-parishioners. What is next? Contributions will be accepted through the end of 2019, and credited towards our 2019 goal. Any contributions made over and above our goal will be returned to us, with 5% of those dollars being placed in an endowment for later use by the Parish and approved by Fr. Rafael. Thank you for your generosity!

**BRUNCH SUNDAY**

Reminder: We will not have Brunch Sunday in June. It will resume in September on September 8. This will be the second Sunday due to the Labor Day Holiday.

**LITURGICAL MINISTERS**

Have you ever wondered how you could help St. Joseph the Worker in some way. We are looking for Ushers, Lectors, Eucharistic Ministers, Collection Counters., Sacristans. The time commitment is minimal, usually only one Sunday per month. Training will be provided. Please contact the office at 252-257-5605 if interested.

**SCRIP PROGRAM**

Ron and Holly have just ordered some additional Scrip cards. Please be sure to stop by their table after Mass on Sunday and purchase cards. A great last minute graduation gift, Father's Day gift, or just routine shopping.

**HAPPY BIRTHDAY**

05/26 – Jason Riggan

**HAPPY ANNIVERSARY**

05/28/1966 - Tom & Sue Peterson

**LITURGICAL MINISTER SCHEDULE**

**HOSPITALITY**

05/26 R. WHITT, W. ALLEN  
06/02 J. RIGGAN, W. ALLEN

**LECTOR**

05/26 T. LENFESTEY III  
06/02 H. HOGAN

**EUCCHARISTIC MINISTER**

05/26 J. RIGGAN, A. WHITING,  
A. VANDEGRIFT  
06/02 D. VANDEGRIFT, M. KLINE,  
A. WHITING

**COLLECTION**

05/26 N. RIGGAN  
06/02 N. RIGGAN

**ALTAR SERVERS**

05/26 T. LENFESTEY IV, M. ENSOR  
06/02 J. RIGGAN

**JUNE LINENS:** H. WHITT

**JUNE CLEANING:** R. HOPKINS, S. MOFFETT

**JUNE SACRISTAN:** S. MOFFETT

**CHURCH CLEANING**

We continue to look for Church members to clean the Church each month. The time commitment is minimal. The sign up sheet is in the Narthex.

**RECTORY PROJECT—HENDERSON**

Fr. Rafael is requesting old bricks to be used to redo the rectory driveway at St. James. If you would like to donate used bricks, please drop them off at the rectory, or call the office to make arrangements for pick-up.

OFFERTORY: -- 05/19/19	\$ 529	BUILDING FUND PHASE 2 05/19/19	\$ 100
OFFERTORY YTD:	\$ 50,235	PHASE 2 COLLECTION YTD:	\$ 15,232
WEEKLY GOAL	\$ 1,000	GOAL:	\$100,000
SHARE YTD :	\$ 2,711		
SHARE ANNUAL GOAL	\$ 2,000		

**CALENDAR OF EVENTS**

**MAY**

27 Office Closed—Memorial Day

**JUNE**

- 2 NO Brunch Sunday
- 4 Finance Council Meetin
- 9 Parish Council Meeting

**PEOPLE TO KNOW**

Pastor: Rev. Rafael Leon 910-228-1858  
 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 252-257-1151  
 Co-Chair: Sue Peterson 252-257-3209  
 Grounds & Maintenance: Rob Love 252-2574446  
 Faith Development: Heidi Hogan 252-586-6828  
 Parish Office Manager Linda Dean 252-257-5605  
 (Office Hours: Monday thru Friday 9:00AM to 1:00PM, unless otherwise stated in the bulletin)

**ANNOUNCEMENTS FOR THE BULLETIN**

Any announcements for the bulletin need to be submitted to the Parish House by the close of business Wednesday of each week.

**SPECIAL PRAYER REQUEST**

We received an email from Heidi Moore requesting prayers for her two-year-old great grandson, Andrew Puskas and his grandmother, Beth Urskin, who were involved in a very horrible car accident.. Please pray for them.

**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](http://www.saintvincentarchabbey.org).  
 Father Robert Barron is a seminary professor - [www.wordonfire.org](http://www.wordonfire.org)  
 Creighton University (also has daily reflections)  
 Creighton University Daily Reflections - [OnlineMinistries](http://OnlineMinistries)  
 St. Louis University Center for Liturgy - [to link for Sunday](#)

**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 this is a priest emergency, you may contact Fr. Rafael direct at 910/228-1858.

Please keep the following in your prayers:

Cassie Bottoms, Jordan Butler, Margie Farley, Lisa Fitchett, N. Joseph Foit, Jr., Bill Frenzel, Ashley Miller, Veronica Mullins, Brianna Moore, Andrew Puskas, Harold Salmon, C. S. Scott IV, William Scott, Kathy Sheck, Ron Skow, Faye Snyder, Clayton Taylor, Mary Lib Taylor, Beth Urskin, Phillip Vandegrift  
 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](mailto:stjoseph@embarqmail.com).

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## FIRST IMPRESSIONS

## SIXTH SUNDAY OF EASTER

## JUDE SICILIANO, OP

We are beginning to hear more explicit mention of the Holy Spirit as we prepare for the vigil and feast of Pentecost. Once we enter the regular sequence of Sundays after Pentecost, known as "Ordinary Time", we will hear less explicit mention of the Spirit in our readings. What a shame, for it is the Spirit who gives life, conviction and passion to our Christian lives. It is clear from our readings today that the Christian community is indebted to the Spirit for its very existence and well-being. It is the Spirit who stirs up the waters of our baptism in us (as the spiritual says, "troubles the waters") at crucial stages of our lives. The Spirit is the animator of our prayers, not just encouraging us to pray, but groaning in prayer within us. The Spirit is not staid and sedate. While he/she creates, strengthens and preserves the church, there is no limiting, or enclosing the Spirit in any one creed or church. Karl Rahner says the Spirit is also to be found in, "a mysticism of everyday life outside a verbalized and institutionalized Christianity...."

As one preacher puts it, the Spirit is more verb than noun. God does not merely observe what creation is doing, but is both Creator and Participant in the very process of the universe. It is also the Holy Spirit who shakes us awake into awareness of injustice and sin. The Spirit causes us to get involved in the less-than-orderly task of making things right for the disadvantaged and abused of our world. And because this work of justice seems never to be done, it is the Spirit who nourishes us in prayer and keeps us committed to the task of being a co-creator with the Spirit of a new creation. To repeat: the Spirit is more verb than noun.

The first reading has its roots in a controversy in the early church. The earliest converts were from Judaism and Jesus himself couched his message in Jewish imagery and language. But Christianity spread rapidly beyond its Jewish origins and so controversy arose about whether, or not, to continue observing the Mosaic law. Two contrary points of view crystallized: (1) New members were to observe the Mosaic practices (the view of the "Judaizers") (2) Christianity was freed from such observances and they were not crucial to belief in Jesus.

These conflicting views emerge in the reading as the "Judaizers" come from Judea to the new community in Antioch to preach observance of the Mosaic code. The issue is settled by the community back in Jerusalem and their response is bold in its presumption: "It is the decision of the Holy Spirit and ours too, not to lay on you any burden beyond that which is strictly necessary...." The church leaders changed the custom of centuries in a sweeping move that expresses confidence in the Spirit's active and ongoing presence with them. The guidelines they give are brief and exhibit trust in the ability of the new community in Antioch to come to its own specifics on how to live out the teaching of Jesus. In other words, the apostles and elders have confidence, that what Jesus promised them (in today's Gospel), has truly happened: the Spirit, the Paraclete, was in their midst, "to instruct you in everything and remind you of all that I told you."

We too have the confidence of not having been left orphans devoid of Jesus' guiding presence. There are many signs of this presence in our church that the preacher might use for illustrations, but one way his presence and guidance is available to us is in the lives of his faith-filled witnesses. They concretely show us that Jesus' life is possible in our age. These witnesses also fulfill what Jesus promised in today's Gospel; that the promised Spirit (Paraclete) would "remind" us of all that Jesus told us. The preacher should be concrete and give an example of such witnesses – those people who are sure signs that the Spirit continues to animate and inspire us with the life of Christ. Such witnesses also "instruct" us by their lives, how to live Jesus' message in our day. It might be best when giving such examples to draw them from everyday life so that the ordinary Christian can feel Spirit-life is within our grasp.

Thus, in anticipation of Pentecost, the preacher might choose to focus on the coming and the role of the Spirit in the church. The community to whom this Gospel was written (circa 90) was at a crucial stage. The apostles and eye witnesses to Jesus were dead and still he had not returned. They were a persecuted community and needed his presence desperately. Thus, they would be encouraged by signs that his Spirit was still with him. Here is another example of the graciousness of God, for the disciples do not have to earn the Spirit. The Spirit is crucial for the living faith of the church and so God will give the Spirit. We learn from Jesus today that this Spirit will be sent "in Jesus'" name, and so will link us with the life of Jesus. The Spirit will also teach what we need to more fully incorporate the life of Christ in our daily lives. With these activities of the Spirit in our midst there will be ample signs of Jesus' continued presence in the life of the church and the public witness of its members.

Another preaching focus might be the gift of peace that Jesus leaves with his disciples. This word ("shalom") has rich meaning in the Jewish community. It was used in greetings and partings – a wish for a life of harmony in God's community; a life lacking nothing; a life of complete fullness. This life would be instituted with the arrival of the Messiah. Jesus brings his "peace" and all that it implies to his followers. The peace he gives us also stirs up in us a desire that such a peace be experienced by all and so the disciple is spurred to make this peace a reality in the world. Rather than being a source of contention or division, the disciple at home and in the market place works to create a healthy and life-sustaining harmony in the community.

And sometimes, to create a truly caring and healthy community, a community of shalom, the disciple may even have to disturb an unhealthy and superficial harmony so as to create one that is true for all members. For example, a group working to change unhealthy working conditions in sweat shops in the inner city, or a developing country might seem troublesome to those who gain from such oppressive labor practices. They might be accused of disturbing the peace. But the reality may be, that the disciple of Christ is really working so that all might enjoy his "shalom," all might live and enjoy fullness of life. Thus, if we experience the peace and assurance of Jesus at this eucharistic celebration today, what will we do to make such a peace available to others? How can we help them experience a more complete life? What do the lives of those around us still lack so that they too can experience the peace Jesus offers us today?