



St. John Baptiste de LaSalle Catholic Church

275 C.C. Wright School Road
North Wilkesboro NC 28659-9103
(336)838-5562
Email: Info@StJohnNC.org
Website: www.StJohnNC.org



St. Stephen Catholic Church

101 Hawthorne Road
Elkin NC 28521-3016
(336) 835-3007
Email: Connect@StStephenNC.org
Website: www.StStephenNC.org

Fr. John D. Hanic, V.F. (704) 763-2475

Rev. Mr. Harold Markle (336) 466-4173

S. Janis McQuade, S.S.J. (336) 835-4542

Fr. Jose Rebaque (203) 954-7134

Mr. Cuauhdemoc (Temoc) Herrejon (828) 773-2353

St. John

Temoc Herrejon Faith Formation
Ann Stone RCIA
Joel Everett Music

St. Stephen

S. Janis McQuade, S.S.J. Faith Formation
Phillip Parrish RCIA
Theresa Martin Music

Mass Schedule

St. John

Saturday 4:00p
Sunday 11:15a English
1:00p en español
Wednesday 11:00a

St. Stephen

Sunday 9:00a
Communion Service
Tuesday, 12:15p
Holy Days 7:00p

Sacrament of Reconciliation

Saturday 3:00 - 3:45p *By appointment*

Welcome, New Parishioners: We are a Stewardship Community, sharing our time, talent, and treasure in life-giving ways.

To register and get more information: go to our website: www.StStephenNC.org

Sacrament Preparation (Baptism, 1st Communion, Reconciliation (Penance), or Matrimony)
Call S. Janis (336) 835-4542

Rite of Christian Initiation of Adults (RCIA)

Offered for adults who desire to explore the Catholic Faith, spirituality, rites, and practices.

Sacrament of Anointing and Pastoral Care

If you or someone you know is desirous of God's healing and would like to receive the sacred anointing, contact S. Janis.

Twenty-fourth Sunday in Ordinary Time

September 15, 2024



TONIGHT

FREE COMMUNITY CONCERT
PRESENTED BY
COMMUNITY CONNECTIONS



JAZZ AND JUSTICE

A PROGRAM OF STORY AND SONG
ABOUT FREEDOM, COMMUNITY
AND BELONGING

A CONCERT BY
CAROLINA SOCIAL MUSIC CLUB

5:00 PM

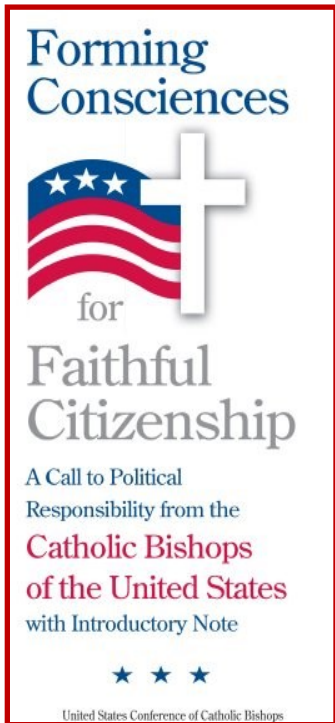
SUNDAY

SEPTEMBER 15, 2024

THE REEVES THEATER

ELKIN NC

Free Concert sponsored by the Ministerial Association
Open seating, first come, first serve. Sign up in the lobby.



September 15, 2024

This statement highlights the role of the Church in the formation of conscience and the corresponding moral responsibility of each Catholic to hear, receive, and act upon the Church's teaching in the lifelong task of forming his or her own conscience. Foremost amongst those teachings are the four basic principles of Catholic social doctrine: the dignity of the human person, the common good, subsidiarity, and solidarity (Compendium of the Social Doctrine of the Church, no. 160). With this foundation, Catholics are better able to evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel and the moral and social teaching of the Church in order to help build a better world.

We seek to do this by addressing four questions:

- 1) Why does the Church teach about issues affecting public policy?
- 2) Who in the Church should participate in political life?
- 3) How does the Church help the Catholic faithful to speak about political and social questions?
- 4) What does the Church say about Catholic social teaching in the public square?

In this statement, we bishops do not intend to tell Catholics for whom or against whom to vote. Our purpose is to help Catholics form their consciences in accordance with God's truth. We recognize that the responsibility to make choices in political life rests with each individual in light of a properly formed conscience, and that participation goes well beyond casting a vote in a particular election.

During election years, there may be many handouts and voter guides that are produced and distributed. We encourage Catholics to seek those resources authorized by their own bishops, their state Catholic conferences, and the United States Conference of Catholic Bishops. This statement is intended to reflect and complement, not substitute for, the ongoing teaching of bishops in our own dioceses and states. When using this document, it is important to remember that Church teaching is coherent and rests on a comprehensive vision of the dignity of the human person, a dignity that St. John Paul II described as "manifested in all its radiance when the person's origin and destiny are considered: created by God in his image and likeness as well as redeemed by the most precious blood of Christ, the person is called to be a 'child in the Son' and a living temple of the Spirit, destined for the eternal life of blessed communion with God" (Christifideles Laici, no. 37). Thus, the particular judgments of the document may fall at various points along the political spectrum, but the foundational principles that guide these teachings should not be ignored in any case nor used selectively in order to serve partisan interests. In light of these reflections and those of local bishops, we encourage Catholics throughout the United States to be active in the political process, particularly in these challenging times.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's teachings concerning contingent situations are subject to new and further developments and can be open to discussion, yet we cannot help but be concrete—without presuming to enter into details—lest the great social principles remain mere generalities which challenge no one. . . . The Church's pastors, taking into account the contributions of the different sciences, have the right to offer opinions in all that affects people's lives, since the task of evangelization implies and demands the integral promotion of each human being. (Pope Francis, *Evangelii Gaudium*, no. 182)

We must consider not only candidates' positions on these issues,
but their character and integrity as well.

(Excerpt from *Forming Consciences for Faithful Citizenship*, U.S. Catholic Conference of Bishops)

Who does Christ say you are? Who do you say Christ is?

Morning, Church!

Let's face it. Those who tell the truth, those who resist evil, violence, or darkness in all its forms, suffer. As the cliché goes, "There's no such thing as a free lunch" and if someone offers you a deal that is too good to be true. It *is* too good to be true! Isaiah, *The Suffering Servant*, in this familiar Lenten text, knows how high the cost of true discipleship is.

Following God's call to be God's prophetic witness cost Isaiah his reputation and eventually, his life. He called for a conversion to four kings of Israel ~ and the fifth one killed him. Seems hard to believe that Isaiah's witness didn't even dimple either the hearts of five corrupt leaders or the Nation who continued their rebellion against their Covenant with God. Then we look at our own aversion to conversion. We *are* our Ancestors in Faith!

As we continue the Letter of James, we have a second reminder that following Christ is costly! The visual of a Crucifix in our worship space serves as a reminder of just *how costly* it is to follow Jesus. James says it means *practicing* our beliefs: feed the hungry, offer a drink to the thirsty, clothe the naked, forgive injuries, bear wrongs patiently, shelter the homeless, and visit the sick, etc. Do the *Corporal and Spiritual Works of Mercy*. Do the *gospel* as well as *live the gospel*. Plain and simple and hard for the Jewish Christians then and for us today.

Answering Christ's question, "*Who do you say I am?*" demands an act of faith and the keen awareness that our act of faith will lead us to the same death penalty, The Cross. Self-denial and the ultimate sacrifice of one's life for Jesus, are an integral part of Christian spirituality.

Our fear of losing control, our willfulness vs. our willingness, and our prideful ego are human cushions that will prevent us from making *any* sacrifices or our inevitable *surrender to The Cross*. The only way to push past our ego-force is to *refocus* our life on Christ and away from our excessive wants, undue self-interest, and relationships that derail or disrupt our faithjourney.

Surrender is a profound act of faith. It requires our willingness to abandon our very selves to Christ at the foot of the Cross. It requires we put behind us any relationships and things that prevent our ultimate sacrifice to become a prophetic, Suffering Servant. Plain and simple and hard. Who do you say *Christ* is? Who does Christ say *you* are?

In CommUNITY,



Reflecting on the Word

Name the hardest thing you've ever done for Jesus. Reflect back on what it cost you.

What is the hardest thing Jesus is asking of you now?

Pray about it and listen to what Jesus says to you about what you're being asked.

¿Quién dice Cristo que eres? ¿Quién dices que es Cristo?

¡Buenos días, Iglesia! *Espero* que esta traducción de Google sea comprensible para usted.

Seamos realistas. Quienes dicen la verdad, quienes resisten el mal, la violencia o la oscuridad en todas sus formas, sufren. Como dice el cliché, "No existe el almuerzo gratis" y si alguien te ofrece una oferta, es demasiado buena para ser verdad. ¡Es demasiado bueno para ser verdad! Isaías, el siervo sufriente, en este conocido texto de Cuaresma, sabe cuán alto es el costo del verdadero discipulado.

Seguir el llamado de Dios a ser su testigo profético le costó a Isaías su reputación y, finalmente, su vida. Llamó a la conversión a cuatro reyes de Israel ~ y el quinto lo mató. Parece difícil creer que el testimonio de Isaías ni siquiera afectó los corazones de cinco líderes corruptos ni de la Nación que continuó su rebelión contra su Pacto con Dios. Luego analizamos nuestra propia aversión a la conversión. ¡Somos nuestros Ancestros en la Fe!

Al continuar con la Carta de Santiago, tenemos un segundo recordatorio de que seguir a Cristo es costoso. La imagen de un Crucifijo en nuestro espacio de adoración sirve como recordatorio de lo costoso que es seguir a Jesús. Santiago dice que significa practicar nuestras creencias: alimentar al hambriento, ofrecer de beber al sediento, vestir al desnudo, perdonar las heridas, soportar los agravios con paciencia, albergar a los desamparados, visitar a los enfermos, etc. Hacer las obras de misericordia corporales y espirituales. Hacer el evangelio y vivir el evangelio. Simple y llanamente y difícil para los cristianos judíos de entonces y para nosotros hoy.

Respondiendo a la pregunta de Cristo: "¿Quién decís que soy?" exige un acto de fe y la viva conciencia de que nuestro acto de fe nos llevará a la misma pena de muerte, La Cruz. La abnegación y el máximo sacrificio de la vida por Jesús son parte integral de la espiritualidad cristiana.

Nuestro miedo a perder el control, nuestra obstinación versus nuestra voluntad y nuestro ego orgulloso son cojines humanos que nos impedirán hacer sacrificios o nuestra inevitable rendición a La Cruz. La única manera de superar la fuerza de nuestro ego es reenfocar nuestra vida en Cristo y alejarla de nuestros deseos excesivos, intereses personales indebidos y relaciones que descarrilan o interrumpen nuestro viaje de fe.

La rendición es un profundo acto de fe. Requiere nuestra voluntad de abandonarnos a Cristo al pie de la Cruz. Requiere que dejemos atrás cualquier relación y cosas que impidan nuestro sacrificio final para convertirnos en un Siervo profético y sufriente. Simple y llanamente y duro. ¿Quién dices que es Cristo? ¿Quién dice Cristo que eres?

En ComUNIDAD,




















♥ Reflexionando sobre la Palabra

Nombra lo más difícil que hayas hecho por Jesús. Reflexiona sobre lo que te costó.

¿Qué es lo más difícil que Jesús te pide ahora?

Ora por ello y escucha lo que Jesús te dice sobre lo que te piden.

| SEPTEMBER | |
|--|--|
| 01 | 22nd Sun OT |
| 03 | Communion Service, 12:15p |
|  04 | RCIA, 6:30p; Choir, 7p  |
|  8 | 23rd Sun OT Faith Formation ~ Parents & Youth, After Mass, FLC |
|  09 | Ladies Guild |
| 10 | Communion Service, 12:15p |
|  11 | RCIA, 6:30p; Choir, 7p  |
|  15 | 24th Sun OT Faith Formation ~ Parents & Youth, After Mass, FLC |
| 16 | Give Blood, 1st Baptist Ch, Elkin 1:00-6:00p  |
| 17 | Communion Service, 12:15p |
|  18 | RCIA, 6:30p; Choir, 7p  |
| 19 | Wise Ones Little Italy Restaurant Dobson Host: Ramona & Jim, 1p  |
| 21 | Men's Breakfast, Cracker Barrel, 8:30a  |
|  22 | 25th Sun OT Faith Formation ~ Parents & Youth, After Mass, FLC |
| 24 | Communion Service, 12:15p |
|  25 | RCIA, 6:30p; Choir, 7p  |
| 28 | YV Pumpkin Festival, 9a-4p  |
|  29 | 26th Sun OT Faith Formation ~ Parents & Youth, After Mass, FLC |

| SEPT MASS INTENTIONS | |
|----------------------|---|
| 01 | +Linda Cirone |
| 08 | Fr. Ed Sheridan +Cecelia Jones +Kathleen Hyer |
| 15 | Linda & Frank Hart +Pat Black, SSJ |
| 22 | St. S Parishioners +Cmdr. Henry Lane Hubbard |
| 29 | Faith Formation Families |

Birthdays & Anniversary



| | |
|--------------------------|--------------------------|
| 01 Oscar Hernandez | 16 Jet Martinez |
| 03 Salomon Mata | Yareli Nava |
| 05 Rianna Hernandez | 18 Eric Garcia |
| Bryan Wagoner | 19 Andrea Faw |
| 06 Carlos Trejo | 22 Aracely Hernandez |
| 09 Thi Vo | 25 Theresa Martin |
| 10 Sonia DeJesus | 17 Sergio Hernandez |
| 13 Erika Ramirez | 29 Minnie Espino |
| 15 Peggy Reikowsky | |
| 07 Hanh & Toan Nguyen | 29 Julia & Diego Carreon |
| 07 Thi Nguyen & Thanh Vo | |



Tri-C Christian Crisis Ministries

SEPT

Shampoo

¡MUCHAS GRACIAS!

...a las mamás y familias de formación de fe: Anayeli Bustos; Eligia, Fredy, & Ana Karen Carmona, Lupe, Luz, Liam, Hernandez; Marta & America Lopez; Margarita & Memo Lara, Alan & Alex; Ofelia, Yaneli, Yareli, & Jesus Nava; Maria Mata; and Veronica & Natalie Trinidad...
...que limpiaron el sótano de la iglesia y el Centro de vida familiar en preparación para las reuniones parroquiales, cenas, etc. de este año... ¡Las bendiciones de Dios!

Pope Francis ~ Walking the Word

Christians are called to be active participants in political life, to be a force against the worldwide decline of democracy. The crisis of democracy cuts across different realities and nations.

We need to develop an attitude of responsibility toward *social transformation*.

Beware of "seductive" ideologies and cultivate a sense of solidarity.

To combat indifference and heal the heart of democracy requires widespread participation in political life, creativity and the Holy Spirit to strengthen our sense of community.

Political participation requires courage to go beyond ourselves and our issues and to give priority to the common good.

Christians cannot be content with a *private faith*. We bring our faith to the *public debate* and have the courage to speak for justice and peace.

We have something to say ~ and it's not defending any privileges. It's about serving as a voice for the voiceless.

We must develop politics of love and to move beyond polarization.

Engage people with hope.

Without hope, we do not build the future.

Without hope, we would be balancers of the present, and not prophets and builders of the future.

~ From the July conference *At the Heart of Democracy*

Show that You Believe in Jesus!

James 2:14-18

THANKS FOR
HELPING ME
TIDY THE BED!



In today's second reading, Saint James tells us that we can't just say that we have faith. We need to show it by what we do.

Being a follower of Jesus means believing in Him, and also doing what He wants us to do.

Do you know what God want you to do? God wants you to live like Jesus, love like Jesus, and serve like Jesus. God wants you to listen to your parents, teachers, and coaches; respect others' feelings and things; and be kind to others, especially your family.

HERE, YOU CAN
PLAY WITH
MY CARS
TOO!



It's not enough to say you believe in Jesus. You need to show your faith in Jesus by doing loving, good works: speaking kind words, greeting others with a welcoming smile, and being nice to people, especially those closest to you ~ your classmates and family.



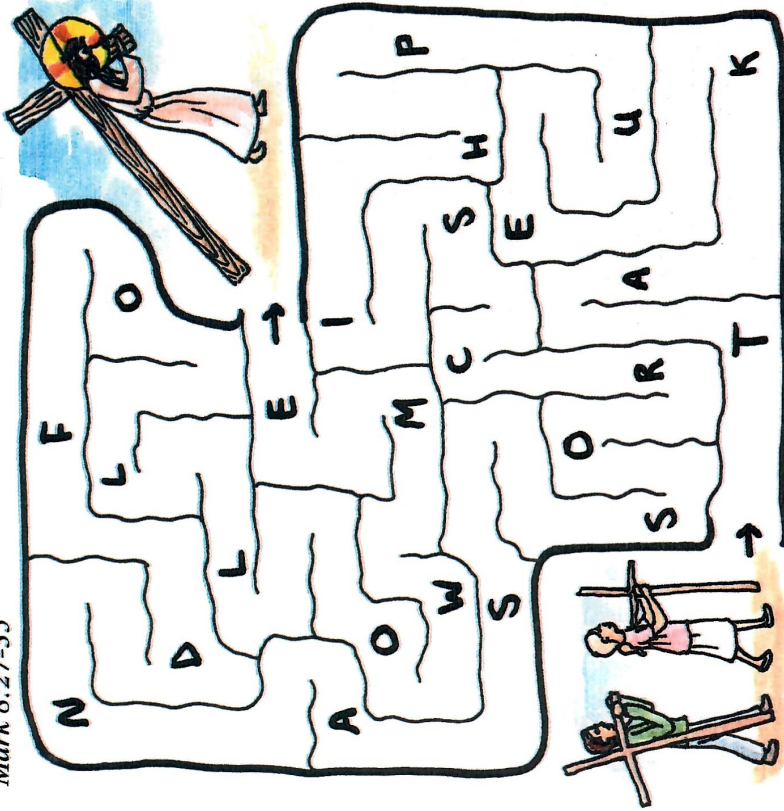
Answer to front page: take up his cross and follow Me.
Answer to inside puzzle: disciples, said, John, Elijah, prophets, Peter, CHRIST

The Kids' Bulletin

24th Sunday in Ordinary Time

September 15, 2024

Mark 8:27-35



Use the letters that you pass going through the maze to fill in the blanks:

In today's Gospel reading, Jesus tells the apostles, "If any man would come after me, let him deny himself and

Saint Joseph of Cupertino

September 16

JOSEPH WAS BORN TO A POOR ITALIAN FAMILY IN 1603. HE WAS ABSENT-MINDED AND ANGRY. HIS MOTHER TREATED HIM HARSHLY.

JOSEPH COULDN'T DO ANYTHING WELL. HE TRIED TO JOIN MONASTERIES, BUT WAS SENT AWAY.

FINALLY HIS MOTHER GOT HIM TO BECOME A SERVANT AT A FRANCISCAN MONASTERY. *You are only fit to be a servant!*

JOSEPH BECAME HAPPY AS HE LOOKED AFTER THE DONKEY. *Look how happy the donkey is!*

HE WAS ALLOWED TO BECOME A MONK, AND THEN A PRIEST, EVEN THOUGH HE COULD HARDLY STUDY. *I can't even read this!*

JOSEPH WOULD BECOME SO ABSORBED IN GOD THAT HE WOULD FORGET EVERYTHING ELSE. SOMETIMES HE WOULD EVEN RISE IN THE AIR! *When! Look at Father Joseph!*

HE ALSO BEGAN TO DO MIRACLES. HE BECAME SO DISRUPTIVE TO THE MONASTERY THAT HE WAS EVENTUALLY SENT TO A SMALL PLACE BY HIMSELF. *He only had a crust of bread!*

JOSEPH KNEW THAT HE WAS NOT VERY GOOD AT ANYTHING. HE WAS HUMBLE AND ACCEPTED HIS POSITION. BECAUSE OF THIS GOD COULD WORK MIRACLES THROUGH HIM. HE ALWAYS KNEW THAT IT WAS GOD WORKING AND NOT HIMSELF. WE SHOULD REALIZE THAT EVERY GOOD THING WE DO COMES FROM GOD.

Who do You Think Jesus is?

Use these words to fill in the blanks and use the letters in boxes to fill in the blanks at the end.

Elijah prophets said
Peter disciples John

Jesus asked the ¹

"Who do people say that I am?"

They ⁵ in reply,

" ² the Baptist,

others ⁴

still others, one of the ³."

And He asked them,

"But who do you say that I am?"

⁶ said to Him in reply,

You are the ¹ ² ³ ⁴ ⁵ ⁶ !

