

**St. Joseph Catholic Church**  
**Nome, AK 99762**  
**Pastor: Rev. Tom Kuffel**  
**Email: [tkuffel@cbna.org](mailto:tkuffel@cbna.org)**  
**Parish: 907-443-5527; Cell: 907-434-6117**  
**29<sup>th</sup> Sunday Year C 10.16.2016**

	St. Joseph	St Francis	St. Anne
Sunday	\$.00	\$	\$0.00

**Proclaim the Word;**  
**Be persistent whether**  
**it is convenient or inconvenient;**  
**convince, reprimand, encourage**  
**through it all be patient and teach.**



"DO YOU REALLY BELIEVE, GERALD?"

**People come to church and plop down, prayer, and then feel like they have to pay.**

**TAPCON**

Prayer is a mystery to most. It feels like self-talk. Praying to an unknown God, for unknown reasons, asking for unknown things. But true prayer knows Who you are talking to; why you are talking to that person, and knows exactly what you are saying. But most importantly, it is how you talk to that Person.

Many do not know how to communicate to God because they do not know how to communicate with their neighbor. If you cannot have an adult conversation with your spouse, or children, or neighbor whom you can see, how do you expect to pray to God whom you cannot see?

The Little Way, from Mother Teresa, teaches us to do little things with great love. Having a friendly and ultimately intimate conversation with someone is the little way. We converse with great love, appreciation, respect, and then once we have established a relationship with that person we can easily chat, ask, and obey. This is prayer.

Prayer develops a relationship with an unknown God Whom I want to get to know. Our question, "Who is God?" is answered ultimately as the Person Who created me to love. He created me out of love and created me for love.

Love is Who this person is and my prayer connects me with that unknown Person Whom I realize is Love Itself and answers the deepest and most intimate questions in my life. That is the why of prayer.

He answers all the Why Me? questions that I have. Those why questions give me the meaning and purpose of my life. They give me inspiration and aspiration.

"Why am I loved?" is the hardest question to answer, because there is no answer. Love is a mystery and prayer engages us to experience the mystery. That is why so many people fail to love for they want proof of love. But proof of love does not come from any other source other than a gift of oneself to another: Jesus' gift of his life for ours.

Pray allows us to experience the gift of Jesus Who gives me Himself on the cross so that I not only have freedom from sin, but freedom to love. This answers the what of prayer. What I pray for is not solutions to all my problems, but that I may love despite my problems. How you pray then is easy.

First we give THANKS, the T of TAPCON. To give thanks for the Person Who loves me unconditionally. For the Person Who blessed me with life itself. For the Person Who grants me the blessings in my life. Daily we are to give thanks to God; daily we ought to experience the Eucharist in some way for the Eucharist means Thanksgiving.

The A of TAPCON is ADORATION (INSPIRATION). My life is inspired by a God Who adores me and inspires me to live his life – not my own. He is the one who lifted me up from the pit and healed me. He healed me by giving me his life; that is his divine life. No longer am I mortal; I am immortal. What else is there in life to live for, than to be immortal?

The P of TAPCON is PETITION. I ask from my Father Whom I now know and love for He has revealed his love to me and given me dignity beyond my humanity. He has given me His life and asks me for my life. I petition that I may not disgrace this divine dignity that I have, but that I keep it pure and undefiled.

Finally, the CON of TAPCON is CONFESSION. I admit my times of failure and ask for humility to break free from my faults and flaws. I admit my sinfulness not only to myself which is absolutely necessary which becomes known only in prayer, but I freely admit them to my loved ones when I do fail. I no longer fear my faults, but expose them so that I may be free of them.

Prayer is not a mystery. It unveils the mystery from which I hide. In prayer I come to know myself – not as I know myself, but I come to know myself as God knows me – as my Father in heaven knows and loves me. When I experience this love in my prayer, I will want nothing less than what He wants for me.

**Announcements**

Fr Tom will be in Kodiak from Oct 11 – 24  
 Oct 24 Fr. Tom meets with KIC concerning the sale of St. Francis Church to KIC

**Oct 30<sup>th</sup> Holy Hour** from 12 to 1:00 PM to pray.

**Nov 6:** Religious Ed 11:30 – 2:30 PM.

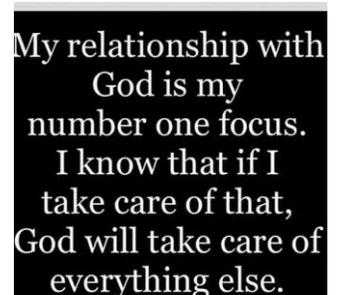
**Nov 6 Youth Group** 6:00 PM – 8:00 PM



**Will not God then secure the rights of his chosen ones who call out to him day and night?**



**Remain faithful to what you have learned and believed, because you know from whom you learned it**



## Weekly Schedule:

Date	MassTime	Place	Feast Day	Lector/Minister	Intention	Activity
Mon Oct 17	No Mass				Ruhl Family	
Tue Oct 18	No Mass				Vocations	6:00 PM Bible Study
Wed Oct 19	No Mass				Geiger Family	6:00 PM Rosary
Thur Oct 20	No Mass				Dumpert Family	
Fri Oct 21	No Mass				Priest of Fnks	
Sat Oct 22	5:30 PM	Nome	30 <sup>th</sup> Sunday	Elsa Bronson	B. Chad Intention	
Sun Oct 23	10:30 AM	Nome	30 <sup>th</sup> Sunday	S. Paniataaq	St. Joseph	

**But when the Son of Man comes,  
will He find faith on earth?"  
What size is your Faith?**

**Faithless is he who says  
farewell  
when the road darkens**

### Prayer Illuminates

Prayer illumines faith. "Prayer sheds light on the Christian people's hope of victory in the many struggles that accompany man's earthly pilgrimage" (John Paul II, Homily Oct 22, 1995 # 4).

Pray is our expression of faith. In prayer, we validate our faith so we can live our faith. It is in prayer that we communion with God. We prepare for the coming of the new kingdom. Only pray gives us the insightful wisdom of God to think and act as God expects. Otherwise our faith will take on a human tone and ultimately be a faith without God.

As salt that loses its savor, so our faith without prayer will lose it strength. In prayer, we "do not accept the divorce between faith and culture (John Paul II Homily Sept 9, 1984, # 6). In the sharp contrasts to the ideologies of technology, industry, science, and a host of new advancements, we cannot separate our faith from our life.

Faith lives through individuals who express their faith in their human advancement. Only through prayer, will our faith embolden us to confront the faithless ideologies and imbue our culture with the presence of God.

**"In this changing society, your faith, dear brothers and sisters, must learn to speak out and to be lived"(John Paul).**

God's presence is not physical but personal. He relates to us as Father, so we can be his sons and daughters. This relationship only comes to individuals who open themselves to God through prayer. Yet, those same individuals are called to live their faith so others can experience the Father's presence. "Prayer time is always God's time, and he never fails to raise up what his Church needs when she remains docile, courageous and prayerful. You must remember your past, the boldness and loyalty of your predecessors, so as to bring the Gospel message in your turn to new situations. You must promote a new culture; integrate the modernity of America without denying its deep humanity coming no doubt from the fact that your culture has been inspired by Christianity" (John Paul II Homily Sept 9, 1984, # 6).

Too often we deny our faith and distrust the power of God, only to feel the malice of sin. Sin is a result of faithlessness. Sin teaches us to trust more in ourselves: our technology, science, and human knowledge, than in God. In this attitude we deceive ourselves and become defeated. Hence Jesus asks, "*will he find faith on earth*" (Luke 18: 8). Without faith, "*there will be terrifying times in the last days. People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretense of religion but deny its power*"(2 Tim 3: 1 – 5).

Our personal lives reflect our faith. In faith, we use Scripture "*for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work*" (2 Tim 3: 16 – 17).

Faith experiences God. It knows God for it sees his hands working endlessly in our world to bring healing, hope, and happiness to our lives. Not the superficial happiness of

amusement and entertainment, but a happiness that rests in the presence of the Divine.

No longer do we question our abilities, nor think we are beaten, for we have divine capabilities that transpose the simplest tasks into acts of faith. This transference of mundane acts into expressions of divine accomplishments builds the future of faith because it reaches into the depths of God's omnipotence and omnipresence.

**It is the Little Way: To do small things with great love.**

We are at peace with ourselves and our world for in faith we behold the image of God as Father. We see in others the presence and existence of God and so fulfill the great command: Love your Neighbor.

Faith is knowledge which prompts us to act upon that knowledge. It is the insight into what we should do and this transference of knowledge emboldens us to enliven those thoughts. This is the great mystery of the human mind. We can know God, experience God, but never act upon those experiences. Charity completes faith for it is through charity that we activate our faith. Our faith comes alive through charity for we want to please God by loving our neighbor.

Faith is changeless even among the changing times. Faith gives us a future that connects the divine to our human outlook. "Accordingly, develop your culture in a lively and dynamic way in hope, without fear of difficult questions or new challenges; without for all that allowing yourself to be blinded by the glare of novelty, and without allowing a vacuum, a break to come between the past and the future; in other words, with prudence and discernment..." (John Paul II Homily Sept 9, 1984, # 7).

Faith does not concentrate on what we have, or what we own, but who we are – God's children. It looks into the depth of our soul and asks the question: What is my purpose? He answers our deepest desires with life everlasting. Our purpose is not to amass human knowledge and earthly advancements, but to relate personally to God as Father knowing we are the family of Jesus. Through our love for others, that includes our ability to forgive others, even God when we blame Him for the mess we made of our lives, we express our family bonds.

Only through a covenant can we reach total union for through a covenant we exchange our human hearts for a divine heart. No longer are we able to remain hard of heart, for we experience the gift of another's life, Jesus, in exchange for our own. In the Eucharist, we understand the significance our lives.

We experienced God's faithfulness for us through the exchange of his Son's death for our life, so now we exchange our lives for live with Him.

We do that by loving the broken and beaten, the blind and the lame, the feeble and the frail. We offer to them what Jesus offered to us, a faithful life forever in God. So "*remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus* (2 Tim 3: 14 – 15).