



St. Joseph Catholic Church

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JULY 8, 2018, FOURTEENTH SUNDAY IN ORDINARY TIME

HOLY MASS SCHEDULE

**Monday-Thursday - 5:40pm - Rosary
 6:00pm - Mass**

Friday - 3:00pm - Mass at QCC

**Saturday - 4:30pm - 5:00pm-Confessions
 5:00pm - 5:30pm -Rosary
 5:30pm - Mass**

Sunday – 10:30 am – Mass

READERS AND EM'S FOR JULY

Saturday July 7 Tom Moran
 Sunday July 8 Jennifer Fast
 EMHC Volunteer Needed

Saturday July 14
 5:30 Lector Janeen Sullivan
 Sunday July 15
 10:30 Lector Sylvia Paniataaq
 EMHC Megan Mackiernan/Kitty Scott

Saturday July 21
 5:30 Lector Tom Moran
 Sunday July 22
 10:30 Lector Gretchen Froehle
 EMHC Jennifer Fast/Bernie Alvanna-
 Stimpfle

Saturday July 28
 5:30 Lector Elsa Bronson
 Sunday July 29
 10:30 Lector Julie Farley
 EMHC Kitty Scott

READERS AND EM'S FOR AUGUST

Saturday August 4
 5:30 Lector Janeen Sullivan
 Sunday August 5
 10:30 Lector Gretchen Froehle
 EMHC Kitty Scott / Sylvia Paniataaq

Saturday August 11
 5:30 Lector Elsa Bronson
 Sunday August 12
 10:30 Lector Kitty Scott
 EMHC Jennifer Fast/Gretchen Froehle

Saturday August 18
 5:30 Lector Tom Moran
 Sunday August 19
 10:30 Lector Sylvia Paniataaq
 EMHC Gretchen Froehle

Saturday August 25
 5:30 Lector Elsa Bronson
 Sunday August 26
 10:30 Lector Julie Farley
 EMHC Kitty Scott / Jennifer Fast

What is Faith?

**Now Faith is the assurance of things
 hoped for, the conviction of things
 not seen. Hebrews.11:1**

Family CONNECTION to the Gospel

In this Gospel, we learn some interesting details about Jesus and his early life. Jesus' kinfolk know him to be a carpenter, an artisan who works in wood, stone, and metal. He probably learned this trade from his father. Family members of Jesus are also named. Mark describes Jesus as the son of Mary, which is an unusual designation. Adult males were more typically identified with the name of their fathers. It is unclear why Mark deviates from this custom.

Brothers and sisters of Jesus are also named. Scholars are divided on how to interpret this. As Catholics, we believe that Mary was and remained always a virgin, thus we do not believe that this Gospel refers to other children of Mary. Some have suggested that these family members might be Joseph's children from a previous marriage, but there is little evidence to support this. Others explain this reference by noting that the words *brother* and *sister* were often used to refer to other types of relatives, including cousins, nieces, and nephews.

This Gospel tells us that Jesus is hampered from performing miracles in Nazareth because of the people's lack of faith. Jesus is said to be surprised by this. He did not predict or foresee this rejection. In this detail we find a description of the very human side of Jesus.

This passage unfolds a continuing theme of Mark's Gospel: Who is Jesus? His kinfolk in Nazareth might know the carpenter, the son of Mary, but they do not know Jesus, the Son of God. Mark is foreshadowing Jesus' rejection by his own people, the people of Israel. He is also reflecting on and trying to explain the situation of the community for which he wrote. While many of the first Christians were Jewish, Christianity took hold and flourished in the Gentile community. Mark's community was mostly a Gentile community, who may have been experiencing persecution. By showing that Jesus himself was rejected, Mark consoles and reassures his first readers. He also prepares us to accept this possible consequence of Christian discipleship.

SAINT STORIES, ST. THOMAS

We feel great kinship for the apostle Thomas because, like him, most of us curiously combine faith and doubt. We sometimes share the enthusiasm St. Thomas expressed when upon Lazarus's death Jesus decided to go to Bethany. "Let's go too," Thomas said to the other disciples, "that we may die with him" (see John 11:16). But also like him we sometimes wonder where Jesus is headed and where he is taking us (see John 14:5). However, we are most like Thomas because doubts occasionally rattle our brains and cloud our souls. So we all relate to the story of doubting Thomas (see John 20:25–29). Thomas was absent the first time Jesus appeared after his resurrection. The apostle swore he would not believe, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails and place my hand in his side" (v. 25RSV). Eight days later Jesus appeared again and told Thomas to touch his wounds. "My Lord, and my God," Thomas exclaimed, recovering his faith (v. 28). Some early Christian writers criticized Thomas's faithless behavior. But others praised him for helping us cure our doubts, as Gregory the Great does in this homily: . . . For the faithlessness of Thomas aids us in our belief more than does the faith of the disciples who believed. . . . When he is brought to believe by feeling with his own hand, every doubt having been removed, our own mind is confirmed in faith. . . . The divinity cannot be seen by any mortal man. So Thomas saw man and confessed him to be God, saying, "My Lord, and my God." On seeing, then, he believed, and proclaimed him to be God whom he could not see. Then Jesus spoke these words that give us much joy: "Blessed are they who have not seen and yet have believed" (see John 20:29). This sentence undoubtedly signifies to us who hold in our minds him whom we have not seen in the flesh. But we are signified only if we follow up our faith by works. For he really believes who carries out in deed what he believes. We do not know for sure where Thomas conducted his missionary activity after Pentecost. Some claim he evangelized among the Parthians. But a stronger tradition says he carried the gospel to India. He is supposed to have recruited the Christians of Malabar and died a martyr by the spear at Mylapore, near Madras. An ancient stone cross there marks the place where his remains lay buried until they were removed to Edessa in 394.

