



# St. Joseph Catholic Church

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**JULY 15, 2018, FIFTEENTH 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 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 JenniferFast/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

## PARISH STAFF

Tom Moran - Parish Council President 443-6601

Megan Mackiernan – Vice President 443-4501

Rebecca Callahan – Member 443-7158

Patrick Callahan – Member 443-1236

Angie Gorn – Member 443-3286

Caroline Proulx – 434-6010 Religious Education Director

Mo Koezuna – 304-1492 Volunteer Book Keeper

## Family CONNECTION to the Gospel

This week's Gospel and the one for next week describe how Jesus sent the disciples to minister in his name and the disciples' return to Jesus afterward. These two passages, however, are not presented together in Mark's Gospel. Inserted between the two is the report of Herod's fears that Jesus is John the Baptist back from the dead. In Mark's Gospel, Jesus' ministry is presented in connection with the teaching of John the Baptist. Jesus' public ministry begins after John is arrested. John the Baptist prepared the way for Jesus, who preached the fulfillment of the Kingdom of God. While we do not read these details about John the Baptist in our Gospel this week or next week, our Lectionary sequence stays consistent with Mark's theme. Recall that last week we heard how Jesus was rejected in his hometown of Nazareth. The insertion of the reminder about John the Baptist's ministry and his death at the hands of Herod in Mark's Gospel makes a similar point. Mark reminds his readers about this dangerous context for Jesus' ministry and that of his disciples. Preaching repentance and the Kingdom of God is dangerous business for Jesus and for his disciples. Mark wants his readers to remember that we, too, may find resistance as we choose to be disciples of Jesus. Mark's Gospel tells us that Jesus sent out the Twelve. These twelve were selected from among Jesus' disciples and named by Mark in chapter 3. Mark notes that these twelve are also called "apostles." The word *apostle* means "one who is sent." The number twelve is also a symbolic number, representing the twelve tribes of Israel. By naming twelve apostles, Jesus shows his mission to be in continuity with the mission of God's people, Israel. Jesus' instructions to the apostles are very specific. He repeats the mission that they are sent to preach and to share his authority to heal and to drive out demons. Jesus sends them in pairs, establishing his mission as a communal endeavor. Jesus also instructs them to travel lightly, without the customary food, money, and extra set of clothes. These instructions mean that the Twelve will be dependent on the hospitality of others, just as Jesus depended on others to provide for his needs. Jesus continues to send us into the world as his disciples. But like the first disciples, we are not sent alone. Jesus has given us the community of the Church, which strengthens our life of discipleship. The Christian message can only authentically be proclaimed in and through the community of faith that is the Church. In our work with others, we build this community of faith and can invite others to share in it.

## SAINT STORIES

**Kateri Tekakwitha** is called the Lily of the Mohawks. Her name Tekakwitha means "putting things in order." She put her life in order in a short time.

Kateri was a Mohawk Indian born in what is now Auriesville, New York, ten years after Isaac Jogues and his companions were martyred there. Her mother was a Christian Algonquin Indian, and her father was a pagan Mohawk chief. Her parents and a brother died of smallpox when she was only four. Kateri recovered from the disease, but it left her eyes weak and her face scarred.

Anastasia, a friend of Kateri's mother, took care of her and told her stories about the Christian God. When Anastasia left for Canada to join other Christians there, Kateri's uncle, a Mohawk chief, took Kateri as his daughter.

When Kateri's uncle and aunts wanted her to marry, she refused. She felt that the Great Spirit was the only one she could love. This angered her uncle.

Kateri learned more about God from a missionary and asked to be baptized. She was baptized on Easter Sunday. It was hard for Kateri to live as a Christian. Her people expected her to work in the fields on Sunday, the Lord's Day. Sometimes they didn't feed her. Children made fun of her and threw stones at her. Kateri endured this for two years.

Finally a priest advised Kateri to go to Canada where she would be with other Christians. One day when her uncle was not home, she left for Canada with a Christian named Hot Ashes. When Kateri's uncle found out she was missing, he followed her but did not catch her.

Kateri brought with her a note from the missionary priest to a Canadian priest that said, "I send you a treasure, Katherine Tekakwitha. Guard her well." Kateri lived an outstanding Christian life. She went to Mass daily, made frequent visits to the Blessed Sacrament, and prayed the rosary often. She cared for the sick and the old and taught the children. She did much penance.

Kateri suffered from bad headaches. She was not strong and could eat very little. When she died at the age of twenty-four, the scars on her face disappeared and she was beautiful. Kateri's last words were, "Jesus, I love you."

