



ST. JOSEPH CATHOLIC CHURCH

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THE SOLEMNITY OF OUR LORD JESUS CHRIST THE KING NOVEMBER 25, 2018

PAROCHIAL ADMINISTRATOR: REV. KUMAR PASALA
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HOLY MASS SCHEDULE

Monday
to Wednesday - 5:40pm - Rosary
- 6:00pm - Mass

Thursday - 3:00pm - Mass at AMCC

Friday - 3:00pm - Mass at QCC

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

Sunday - 10:30am - Mass

On Every First Friday of the Month you are invited to join for an hour of Adoration from 5 to 6pm. Holy Mass follows At 6pm.

And
He
Shall
Reign



Christ, our King

Forever
And
Ever

READERS AND EM'S FOR NOVEMBER

Saturday November 24

5:30 Lector Betsy Brennan
EMHC Mo Koezuna

Sunday November 25

10:30 Lector Sylvia Paniataaq
EMHC Bernie Alvanna-Stimpfle
&
Jennifer Fast

Saturday December 1

5:30 Lector Elsa Bronson

Sunday December 2

10:30 Lector Nathan & Kathryn McTigue
EMHC Megan Mackiernan

ANNOUNCEMENTS

1. Religious Education Classes for December are 2nd, 9th and 16th after the 10:30am Mass.
2. This year Cookie Bazaar is on 15th of December. Caroline needs volunteers to help bake the cookies.
3. Lectors Work books for 2019 are on the back table with the Signup Sheet, Please take your copy.
4. Parish Council Meet on 28th Wednesday at 6:30pm
5. Volunteers needed to shovel snow.

SUNDAY CONNECTION

This Sunday is the last Sunday of the Church's liturgical year. On this Sunday we celebrate the Solemnity of Christ the King. Each year we set aside this Sunday to reflect upon this title that we have given to Jesus. In Lectionary Cycle C, we read a portion of the passion from the Gospel of John, which is also part of the Gospel reading proclaimed each year on Good Friday.

In John's Gospel, Pilate is shown in a more favorable light than in the other Gospels. In today's reading, we hear one of two dialogues between Jesus and Pilate that are reported in John's Gospel. Pilate questions Jesus about the charges brought against him. Caiaphas and the high priests have charged Jesus with a political crime, one that would require a punishment of death. Pilate distances himself from the Jewish leaders who accuse Jesus; he is not a Jew, and he seems to want little to do with this Jewish affair.

In his responses to Pilate's questions, Jesus distinguishes his kingdom from the political powers of this world. King and kingdom may be appropriate terms for Jesus' mission and promise, but only by analogy. Jesus is king, but not the kind of king we imagine or expect. He was certainly not the kind of king Pilate feared he might be.

Jesus refers to a kingdom that does not belong to this world. This has been mentioned earlier in John's Gospel. Recall that in his prayer during the Last Supper discourse (see [John 17:6-18](#)), Jesus prayed for his disciples who are in the world but do not belong to the world. Yet like Jesus, they are sent into the world for the world's salvation. In today's reading, we see Jesus identify the final proof that his kingdom is not of this world: If his kingdom were of this world, then there would be people fighting to save him. Again we hear echoes of John's theme—salvation is worked out through a cosmic battle. It is helpful to return to the first chapter of John's Gospel to understand the context for Jesus' words to Pilate. Jesus came into the world, but the world did not know him. In John's language, the world prefers the darkness, and yet the light will not be overcome by the darkness.

Truth has been another important theme in John's Gospel. We see it emphasized in the conclusion of the dialogue between Jesus and Pilate. Those who know the truth will recognize Jesus as king and will know how to interpret this insight. Yet Jesus' kingship was hidden from many of his contemporaries. Only those chosen, those who have the eyes of faith, are able to see. As modern disciples of Jesus, we also struggle at times to recognize Jesus as king. Today's Gospel invites us to see with eyes of faith that we might recognize that Jesus, through his crucifixion and death, is indeed king and Savior of all.

THE SEASON OF ADVENT IN THE CATHOLIC CHURCH

In the Catholic Church, Advent is a period of preparation, extending over four Sundays, before Christmas. The word *Advent* comes from the Latin *advenio*, "to come to," and refers to the coming of Christ. This refers, first of all, to our celebration of Christ's birth at Christmas; but second, to the coming of Christ in our lives through grace and the Sacrament of Holy Communion; and finally, to His second coming at the end of time. Our preparations, therefore, should have all three comings in mind. We need to prepare our souls to receive Christ worthily.

First We Fast, Then We Feast

Traditionally, all great feasts have been preceded by a time of fasting, which makes the feast itself more joyful. Sadly, Advent today has supplanted by "the Christmas shopping season," so that by Christmas Day, many people no longer enjoy the feast.

The Symbols of Advent

In its symbolism, the Church continues to stress the penitential and preparatory nature of Advent. As during Lent, priests wear purple vestments, and the Gloria ("Glory to God") is omitted during Mass. The only exception is on the Third Sunday of Advent, known as Gaudete Sunday when priests can wear rose-colored vestments.

The Advent Wreath

Perhaps the best-known of all Advent symbols is the Advent wreath, a custom which originated among German Lutherans but was soon adopted by Catholics. Consisting of four candles (three purple and one pink) arranged in a circle with evergreen boughs (and often a fifth, white candle in the center), the Advent wreath corresponds to the four Sundays of Advent. The purple candles represent the penitential nature of the season, while the pink candle calls to mind the respite of Gaudete Sunday. (The white candle, when used, represents Christmas.)

PARISH STAFF

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