

**SCRIPTURE READINGS FOR THE FIRST WEEK IN ORDINARY TIME**  
Our commitment to daily prayer using the weekday Mass readings as our guide

<b>MONDAY 1/9</b> Isa 42:1-7; Acts 10:34-38 Mark 1:7-11	<b>TUESDAY 1/10</b> First Samuel 1:9-20 Mark 1:21-28	<b>WEDNESDAY 1/11</b> First Samuel 3:1-10, 19-20 Mark 1:29-39
<b>THURSDAY 1/12</b> First Samuel 4:1-11 Mark 1:40-45	<b>FRIDAY 1/13</b> First Samuel 8:4-7, 10-22 Mark 2:1-12	<b>SATURDAY 1/14</b> 1 Samuel 9:1-4, 17-19; 10:1 Mark 2:13-17

**Feasts, Solemnities, and Memorials This Week:**  
Monday, Baptism of the Lord; Friday, Hilary

**ATTENTION GUM CHEWERS AND PARENTS OF GUM CHEWERS**

It has been brought to the pastor's attention that there is concern among gum-chewers and parents of gum-chewers that chewing gum in church during mass is sinful and an offence against God. The pastor has therefore consulted with the Deity and has determined that gum-chewing in church during mass is NOT sinful, as long as the gum-chewer removes the gum from his or her mouth before receiving Holy Communion and maintains possession of the gum to resume chewing after the host has been thoroughly consumed. What IS sinful is spitting the gum out onto the deck of the entryway before entering the church under the erroneous assumption that gum-chewing in church is sinful. Additionally, the gum-chewer incurs the penalty of MORTAL SIN if the gum-chewer decides to solve the gum/communion problem by spitting the gum onto the carpet inside the church before receiving Holy Communion, thus not only committing a mortal sin, but then receiving Holy Communion in the state of unconfessed mortal sin, and you know what THAT means. Parents who insist their gum-chewing offspring cease chewing before mass are requested to instruct the little chewers to enter the appropriate restroom, place the gum in tissue readily available by the roll therein, and deposit the tissue-wrapped gum in the trash receptacle. Thank you.

**FIRST FRIDAY MASS & EUCHARISTIC DEVOTION**

Every First Friday of the month beginning at 7:00 PM in St. Joseph Church, Mammoth Lakes.

**PRAYERS**

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, Diane Evans, Raquel Rodriguez, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreira, Julie Rogers, Antonio Salinas, Josefina Flores, Jim Rothe, John Wallis, James Patrick Hawkins, Beatrice Tomko, and for the repose of the soul of Don Weldon

**DAILY MASS**

Weekday Mass is celebrated Monday through Saturday in St. Joseph's Rectory in Mammoth Lakes beginning at 7 AM. The door is open; just come in; don't ring the bell. Everyone is welcome to stay after for coffee and fellowship.

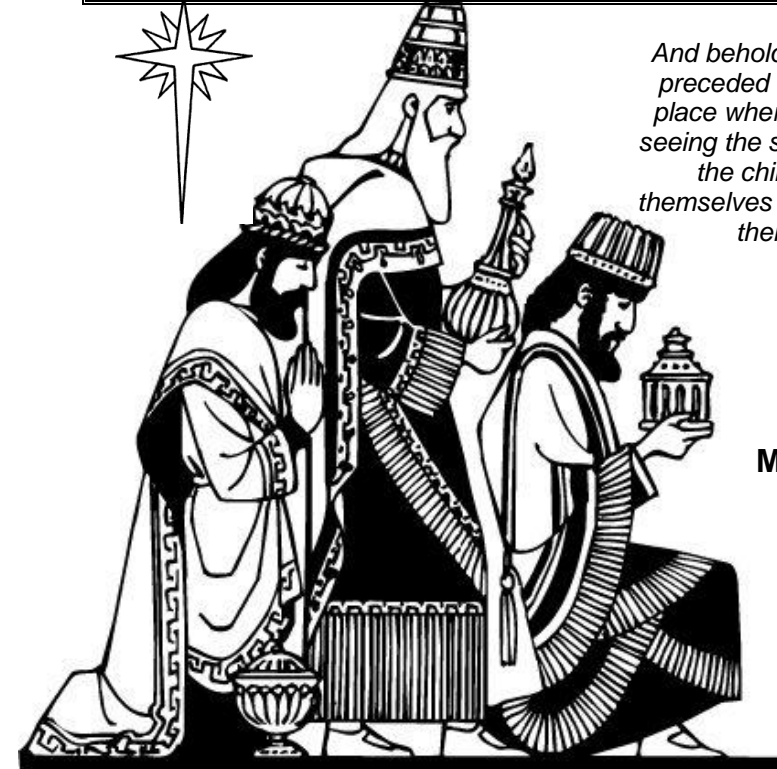
# THE MONO COUNTY CATHOLIC

*Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God.* Psalm 90:2



**January 8, 2012**

**Epiphany of the Lord**



*And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.*

Matthew 2:9-11

**SAINT JOSEPH PARISH,  
MONO COUNTY, CALIFORNIA**

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Rev. Paul Boudreau, pastor

**CONFESSIONS**

The Sacrament of Reconciliation is celebrated at St. Joseph Church in Mammoth Lakes from 5:30 to 5:45 on Saturday afternoons, 7:30 to 7:45 on Sunday mornings, y en español a las tardes del domingo de 5:00 a 5:15; and upon request before mass at Our Savior of the Mountains mission in Lee Vining and Infant of Prague mission in Bridgeport. The "Act of Contrition" is on page 190 of the missalette.

**SUNDAY MASS SCHEDULE**

**Mammoth Lakes: St. Joseph Church –  
Saturday Vigil 6:00 PM  
Sunday Mass: 8:00 AM  
La Misa en Español: 5:30 PM**

**Lee Vining:**

**Our Savior of the Mountains Mission -  
Sunday Mass 10:00 AM  
Bridgeport: Infant of Prague Mission -  
Sunday Mass 12:00 Noon**

**FIRST READING: Isaiah 60:1–6**

*Rise up in splendor! Your light has come, the glory of the Lord shines upon you . . . For the riches of the sea shall be emptied out before you, the wealth of nations shall be brought to you . . . All from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the LORD.*

**D**awn and dusk are unknown in the part of the world this prophet inhabits. The sun pops up, and at once the day is brilliant with light. The sun sets, and the land is plunged into darkness. A sudden reversal of conditions, therefore, is more in tune with the natural world than in a society used to gradual beginnings and wanings. Rise! Glow! The prophet urges the people. Transformation is possible, in the blink of an eye.

This passage was connected to the feast of Epiphany from the earliest liturgies of the church. The fortune of the nation is forecast to change rapidly. From being a small and beleaguered people, Israel will become a light to all the other nations of the earth. The wealth of the world will be laid at her door. The days of poverty, misery, and humiliation are dismissed for good. All nations will bow down before Jerusalem.

This vision is as old as Israel itself. Remember Joseph, dreaming that his older, stronger brothers would one day serve him? The hope of the most vulnerable is always that they will one day rise and be empowered. Those who have been shamed dream of the restoration of dignity. The prisoner yearns to be free; the broken want only to be healed.

It is no wonder that Matthew, the gospel writer, recognized this vision as fertile material for his Magi story. Kings walk by the shining radiance of the star. They come from

afar, to bow before the king of the Jews. They bring gold and frankincense (Matthew adds myrrh, both for its value and its prediction of the noble death to come.) Wealth, power, and glory have come at last to the little one, as all the dreamers and sages of old foretold.

**SECOND READING:  
Ephesians 3:2–3a, 5–6**

*The mystery was not made known to people in other generations as it has now been revealed.*

**M**ore material for dreaming: Israel is not alone in God's plans and promises. The Gentiles (that's us!) are included, and not merely included: they are


before now. But once the mystery is revealed reality changes. Forget exclusivity. God has made everybody daughters and sons, and stewards of divine grace too.

Turn the page, Saint Paul insists. Think outside the old box. For many of his contemporaries, this was impossible to do, and blasphemous to conceive. Before we judge them harshly for being narrow and fundamentalist, consider our own "fundamentalism": who is clearly "outside the box" of salvation in our contemporary mind? People who don't go to church? People who murder, cause harm to children, terrorists, ruthless dictators? A lot of us were happy to see Osama Bin Laden killed, or Saddam Hussein, or Moammar Gadhafi,

*had seen at its rising preceded them, until it came and stopped over the place where the child was. They opened their treasures and offered him gifts of gold, frankincense, and myrrh.*

**T**he story of the Magi is so powerfully connected to the Christmas season that it flows seamlessly from the Nativity narrative. Every crèche scene includes a set of three kings as a matter of course! We even names for these fellows that you won't find in the Bible: Caspar, Balthazar, and Melchior. But it could as easily have been José, Omar, and Wong because they represent every race, religion, and ethnicity. We assign meanings to their gifts: gold for the sovereignty of Christ, incense for his divinity, and myrrh to foreshadow his suffering. (Some say virtue, prayer, and suffering are the three gifts we may offer to Jesus.) Legends have arisen around these men concerning where they came from, whether they are astrologers, priests, or actual kings. Books have even been written about where they went after that fateful night when they found the infant they were seeking. Matthew tells us only where they didn't go: back to Herod.

The characters of the Magi arise from Matthew's intention to present Jesus as the fulfillment of ancient prophecy. But perhaps our fascination with the wise men of Epiphany has to do with our own desire to respond to the blessings of Christmas by a show of gifts in return. An "epiphany" has occurred. God has been made known to us. God has chosen to be among us and within us. How do we reply to that manifestation of divine presence and love? What thing of value can we surrender? Honestly, it doesn't really matter who the Magi were or what they brought. What do WE bring to Christ this day? We might carve a little figure of ourselves for next year's manger set, and dream.



## En Cristo todo es iguala

Jesús vino para el mundo entero, pero el mundo no lo ha acogido como al Hijo de Dios, como Salvador. Los Magos han sido símbolo de las muchas razas y culturas del mundo. Cristo llegó para hacernos a todos iguales. En la segunda lectura, san Pablo indica que Dios no tiene favoritos entre las personas, aceptando a todos los que lo honran y actúan justamente, sin fijarse en sus raíces étnicas.

"coheirs, members of the same body, partners in the promise" through the gospel of Jesus. Is this good news? Only if you're a Gentile; just as Isaiah's vision of nations prostrate before Jerusalem is only good news for Israel. Israel had long enjoyed the identity of being God's chosen people. In this one small way, Israel knew herself to be superior to all the peoples of the world. Now, in the blink of an eye, we might say, a new day had dawned. Saint Paul announces a new revelation that flattens the old way of thinking about who's who. Since it is a revelation, it could not have been known

despite the moral implications surrounding the manner of their deaths. It is easy to deny the possibility of salvation to someone. It is challenging to make room for the Gentiles.

**GOSPEL: Matthew 2:1–12**

*When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage . . . And behold, the star that they*