

THE MONO COUNTY CATHOLIC



You must open the interior eyes of your soul on this light, on this heaven within you, a vast horizon stretching far beyond the realm of human activity, an unexplored country to the majority of human beings.
-Saint Vincent Ferrer

SCRIPTURE READINGS FOR THE THIRTY-THIRD WEEK IN ORDINARY TIME

Our commitment to daily prayer using the weekday Mass readings as our guide

MONDAY 11/19 Revelation 1:1-4; 2:1-5 Luke 18:35-43	TUESDAY 11/20 Revelation 3:1-6, 14-22 Luke 19:1-10	WEDNESDAY 11/21 Revelation 4:1-11 Luke 19:11-28
THURSDAY 11/22 Sir 50:22-24 + 1Cor 1:3-9 Luke 17:11-19	FRIDAY 11/23 Revelation 10:8-11 Luke 19:45-48	SATURDAY 11/24 Revelation 11:4-12 Luke 20:27-40

Solemnities, Feasts, & Memorials of the Week

Wednesday, Presentation of the Virgin Mary; Thursday, Thanksgiving;
Friday, Miguel Agustín Pro, Clement I, Columban; Saturday, Andrew Dung-Lac & Companions

ALL SOULS CELEBRATION

The traditional table, or *altar de los muertos*, displaying photos of the departed, along with favorite foods, toys, and various memorabilia, images of skulls and skeletons, marigolds, and *Pan de Muerto* (Bread of the Dead) will remain on display for the month of November in commemoration of the souls of all our departed loved ones.

CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT

For over 43.6 million Americans, there is a thin line between eviction and home, between hunger and health, between unemployment and work, between anxiety and security. The Catholic Campaign for Human Development is dedicated to breaking the cycle of poverty by funding community programs that encourage independence. This weekend after Holy Communion we will take up the church's annual collection for the Catholic Campaign for Human Development. Please be sure to make your checks payable to St. Joseph Church.

IMMACULATE CONCEPTION HOLY DAY

Saturday, December 8, is the Solemnity of the Immaculate Conception, a holy day of obligation. Because the holy day commemorates our national patroness, the obligation to participate remains despite it occurring on a Saturday. We will observe a vigil mass at 7:00 PM Friday, December 7, but the 6:00 PM mass on Saturday will anticipate Sunday and not "count" for the holy day.

WEEKDAY MASS

Weekday mass is celebrated in the Mammoth rectory on Monday, Tuesday, Wednesday, Friday, and Saturday mornings at 7 o'clock. Thursday morning there is a service of the Word with Holy Communion conducted by our lay ministry team beginning at 7:00 AM.

Walk right in and come up the stairs. Stay after for coffee and fellowship.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, Raquel Rodriguez, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreir, Julie Rogers, Josefina Flores, Jim Rothe, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Brian Venneman, Gary Boyd, and the Blackburn Family.

November 18, 2012

Thirty-third Sunday in Ordinary Time



*I give thanks to my God
always on your account.*
1 Corinthians 1:3

THANKSGIVING DAY MASS

9:00 AM

St. Joseph Church
Mammoth Lakes

SAINT JOSEPH PARISH OF MONO COUNTY

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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 available in the confession room.

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: Daniel 12:1-3

At that time there shall arise Michael, the great prince, guardian of your people; it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book.

The history of ancient Israel and Judah, like the history of all great civilizations including probably our own someday, can be divided into two distinct periods: the rise and the fall. The rise begins with Moses and reaches its zenith with David. Then, starting with Solomon, it takes a freefall into cultural oblivion. Along the slope of the

decline there are brief recoveries, like the return from captivity in Babylon and the rebuilding of the temple celebrated in last Sunday's first reading from Ezekiel. But the nation never fully recovered from the disastrous defeats of the 6th century BC, and suffered under a series of imperial takeovers, culminating with the oppressive rule of the Seleucid emperor Antiochus IV, which prompted the writing of the prophetic book of Daniel.

In other words, it couldn't get any worse. Therefore it was probably felt at the time that the conventional expressions of faith in God's power to once again save the people, just didn't have enough oomph to get the job done. So the literary genre of apocalyptic came into being to ratchet up the images of divine rescue in the face of social and religious disasters of, well, biblical proportions.

El final de los tiempos

El tiempo se mueve con rapidez ante nuestros ojos. Las Sagradas Escrituras de hoy nos indican el final de los tiempos cuando el Señor vendrá con su justicia para eliminar la injusticia y la desigualdad entre todos los seres humanos. Aunque muchos quieran reconocer esa segunda venida de Jesús en los desastres naturales que se han presenciado en los últimos tiempos, nosotros —como Iglesia— necesitamos reconocer su presencia en la transformación de nuestros corazones y el corazón de los que le buscan. Lo importante no es lo que sucede "allá afuera" en la naturaleza o en la sociedad, sino qué hemos contribuido nosotros para que suceda o no suceda. Algunos creen que los católicos somos mediocres. Los católicos no somos mediocres, pero a veces nos "dormimos en nuestros laureles".



Enter Michael, the guardian angel of Israel. A champion was needed with powers beyond the scope of earthly saviors like Ezekiel's "son of man." This was clearly a job for some kind of super angel.

SECOND READING: Hebrews 10:11-14

This [priest] offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated.

Hebrews compares the sacrifices offered by the priest of the temple with the sacrifice of Jesus, the eternal high priest. The first must be offered "daily" and "frequently" in order to keep up with ongoing human sinfulness. (v. 11) But the sacrifice of Jesus was made "once and for all," (Heb 10:10) so that those "consecrated" to Christ are "made perfect forever." (v. 14) For Catholics the distinction is crucial.

Because we have finite minds, it is difficult for us to consider the infinite realities of God. So, for us, heaven becomes a "place," God becomes an older male with abundant gray hair, and the dimension of eternity or "forever" becomes a continuum that progresses in a linear fashion much like time does here on earth. But time is part of the created order. When eternity breaks in, time ceases. "Forever" does not involve time.

The forgiveness won for us by Jesus Christ is forever. While the events of his sacrifice are therefore part of the temporal order, our salvation is eternal. The Eucharist is not a re-sacrifice of Jesus; it is a memorial celebration that makes real in time the eternal offering of Christ. The same is true for the sacrament of penance. While our forgiveness

is eternal, we celebrate that forgiveness and make it real in the sacrament. At no time are we ever "not" forgiven. We need only to obtain what is already ours.

GOSPEL: Mark 13:24-32

Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates.

Jesus reduces the horror of the Apocalypse down to the sweet and gentle image of a sprouting fig tree. But it doesn't change the import of what this end-time prophecy is all about. The image is salvation, rescue from disaster of the worst possible kind. Just when it looks like all is lost, God's everlasting kindness and mercy kicks in and we're saved, just like in the movies. But don't let the magnitude of the events or the linear progression of their unfolding fool you. God's power to save is infinite and God's love is everlasting. Therefore, what is true for the great and terrible end of time is true also for tomorrow, next week, next year, and what's going on in your life right now. And what happens on the grand cosmic scale also happens in the little, seemingly inconsequential things of your life. After all, you can't parcel out what is infinite any more than you can divide up what is eternal.

The God who is eternal is never too busy to help in the smallest ways. God will always supply exactly the grace needed to accomplish what must be done. When all else fails to get the kids to return to church, God will bring them back in some way. God will find your lost glasses eventually. God will make it all come to pass in this life or the next, so don't live in fear. Trust in the Lord.