SCRIPTURE READINGS FOR THE WEEK AFTER EPIPHANY
Our commitment to daily prayer using the weekday Mass readings as our guide

MONDAY 1/7
First John 3:22-4:6
Matthew 4:12-17, 23-25

TUESDAY 1/8
First John 4:7-10
Mark 6:34-44

WEDNESDAY 1/9
First John 4:11-18
Mark 6:45-52

THURSDAY 1/10
First John 4:19-5:4
Luke 4:14-22

FRIDAY 1/11
First John 5:5-13
Luke 5:12-16

SATURDAY 1/12
First John 5:14-21
John 3:22-30

Solemnities, Feasts, & Memorials of the Week

Monday, Raymond of Penyafort

FIRST FRIDAY DEVOTIONS
As is our custom on every First Friday of the month, we celebrate First Friday devotions, Holy Mass followed by Exposition, Adoration and Benediction of the Blessed Sacrament in St. Joseph Church, Mammoth, beginning at 7 o'clock PM.

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, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Brian Venneman, Gary Boyd, and for the repose of the soul of Jeanne Standley.

7:00 AM WEEKDAY WORSHIP SERVICES in the MAMMOTH RECTORY

Monday Tuesday Wednesday Thursday Friday Saturday
Mass Mass Service Service Mass Mass
Walk right in and come up the stairs. Stay after for coffee and fellowship.

THE CHRISTMAS SEASON AND BEYOND
The liturgical season of Christmas begins on Christmas Eve and extends through the octave and Sundays following: Holy Family, Epiphany, and the Baptism of the Lord. So this year we begin Ordinary Time on Monday, January 14. But the following Sunday, January 20, is actually the Second Sunday in Ordinary Time because the Baptism of the Lord is also considered the first Sunday in Ordinary Time. Got that? Then the season changes once again on Ash Wednesday, February 13. Lent begins and we ride that for six weeks to Easter on Sunday, March 31. After a Lent of forty days, the Easter Season is celebrated for FIFTY days to Pentecost Sunday, May 19. After that we cruise through the rest of Ordinary Time to Advent, beginning on December 1, and the whole annual liturgical cycle starts over again. Learn this because it's on the test.

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.

January 6, 2013
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

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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

SUNDAY MASS SCHEDULE
Mammoth Lakes: St. Joseph Church – Saturday Vigil: 6:00 PM
Sunday Mass: 8:00 AM
La Misa en Español: 5:00 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 60:1–5

Raise your eyes and look about; they all gather and come to you: your sons come from afar, and your daughters in the arms of their nurses. Then you shall be radiant at what you see, your heart shall throb and overflow.

Epiphany is the celebration of great surprise, when God reveals the divine presence to people nobody would have suspected and in ways no one would have dreamed possible. And God, who was and is and is to come, will again be Epiphany for the children who are far off. We just need to raise our eyes.

SECOND READING:

La estrella, los magos, la revelación, el poder y la gloria de Dios, todos son elementos esenciales de esta solemnidad. De todos ellos la Revelación es el más importante. Dios quiso revelarse Él mismo a través de Su Hijo, Jesús, y no sólo a un pueblo determinado, sino a todas las naciones.

Isaías, en la primera lectura, nos invita a levantarnos con entusiasmo para contemplar la revelación de la gloria de Dios, y San Pablo, en su carta a los Efesios, nos invita a reflexionar con atención sobre el mensaje de la revelación.

GOSPEL: Matthew 2:1–12

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.

You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation . . . that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus.

In the 24th chapter of the Book of Joshua, the great successor to Moses leaves his legacy to the people he's served for a generation. Very old and near death, he assembles the tribes and delivers his parting counsel. He reminds the people that they are to maintain absolute racial, political, religious, and social purity, "not intermarrying or intermingling with" the Gentiles in any way. If they do, the Gentiles will become "a snare and a trap for you, a scourge for your sides and thorns for your eyes, until you perish from this good land which the LORD, your God, has given you." This was a foundational tradition handed down through the generations.

It was into this tradition that Jesus came, curing Gentiles along with Jews, welcoming them as his disciples, going among them, eating with them, obliging their religious beliefs, and generally trampling the dividing lines that had been maintained scrupulously for over a thousand years.

You can understand, then, why Jesus might have met with a little resistance from the devout of his day. Imagine, too, the reception that Saint Paul's proclamation received, that the Gentiles were now "coheirs, members of the same body, and copartners in the promise in Christ Jesus." And what group of forbidden outsiders will be welcomed next?