

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

MONDAY 10/3
Jonah 1:1--2:1, 11
Luke 10:25-37

TUESDAY 10/4
Jonah 3:1-10
Luke 10:38-42

WEDNESDAY 10/5
Jonah 4:1-11
Luke 11:1-4

THURSDAY 10/6
Malachi 3:13-20
Luke 11:5-13

FRIDAY 10/7
Joel 1:13-15; 2:1-2
Luke 11:15-26

SATURDAY 10/8
Joel 4:12-21
Luke 11:27-28

Feasts, Solemnities, and Memorials This Week:

Tuesday, Francis of Assisi; Thursday, Marie Rose Durocher & Bruno;
Friday, Our Lady of the Rosary

WE NEED HELP

There are some serious issues in the parish that need our attention. One is the stone grotto outside Our Savior of the Mountains mission in Lee Vining, AKA **Mary's Wall**. The roots of a large poplar tree have pushed up and tipped the grotto precariously. The tree has to come down and the grotto has to be repaired, two things that will cost a lot of money. We need people to pitch in. Another is the **parking lot** at Infant of Prague mission in Bridgeport. It is crumbling and needs to be fixed. That also will cost a lot of money. Everybody in the parish, which is all of Mono County, needs to chip in. We ask our visitors to help out, too.

OUR GREATEST NEED

By far our greatest need is to begin to support the annual **Bishop's Ministry Appeal**. There are people with families living in the Central Valley who look to the Catholic Church for the support they need to get by. Without our participation in the BMA, we fall short. All our good bishop is asking from us is \$20,000, our fair share. PLEASE ask Fr. Paul for a pledge envelope today and begin making your sacrificial support of the Bishop's Ministry Appeal.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Barbara Head, Mark Kirkner, Pat Glynn, Bobbie Engstrom, Ed Power, Diane Evans, Raquel Rodriguez, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreira, Julie Rogers, and Josefina Flores.

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.
Please stay after for coffee and fellowship.

FIRST FRIDAY DEVOTIONS

Mass is celebrated followed by Eucharistic adoration and benediction this Friday and every First Friday of the month beginning at 7:00 PM at St. Joseph Church in Mammoth Lakes.



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

October 2, 2011

Twenty-seventh Sunday in Ordinary Time



When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way.

Matthew 21:34-36

SAINT JOSEPH PARISH, MONO COUNTY

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Rev. Paul Boudreau, Pastor

CONFESSIONS

The Sacrament of Reconciliation is celebrated at St. Joseph Church from 5:30 to 5:45 PM on Saturdays, 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 and Infant of Prague missions.

**Mammoth Lakes: St. Joseph Church –
Mass: Sat 6:00 PM, Sun 8:00 AM
La Misa en Español: Dom 5:30 PM**

**Lee Vining:
Our Savior of the Mountains Mission -
Mass: Sun 10 AM
Bridgeport: Infant of Prague Mission -
Mass: Sun 12 Noon**

FIRST READING: Isaiah 5:1-7

Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; he spaded it, cleared it of stones, and planted the choicest vines; within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes.

Here is God's singing telegram to the house of Israel, and the news, as usual, isn't good.

The song of the vineyard reminds us of so many other biblical uses of vineyard imagery: in the Song of Songs, the beloved is the vineyard; in today's Psalm 80 the transplanted vine is the people rescued from Egypt; the vine and the branches is the metaphor Jesus uses in the Gospel of John for the essential relationship between himself and his disciples; and in today's gospel parable, the vineyard is all of creation that God has prepared and entrusted into the care of Israel.

The vineyard is a crucial image for Israel because it is the kind of endeavor that is years in the making. A nomad people cannot grow a vineyard: it takes rootedness to a land and the luxury of time to establish a vineyard. Unlike many crops that spring up in one season and yield a harvest, the relationship between a vine grower and the vine is an ongoing one.

The image captures the tenderness of parenting, the unequal bond that is all work and nurturing with little to show for it unless you are prepared to accept the perspective of the long haul.

After the labor of many seasons, the yield of the vineyard Israel is a bitter disappointment. The nation is simply

burdening the earth and cannot justify any further effort on the part of the vine grower.

What yield does God anticipate from the people so lavishly cared for? Nothing less than justice and right judgment. God's harvest is social, the simple reciprocation of kindness for kindness. Simply put: God provides for us in our need. Everything we have is from God. We in turn are expected to provide for others who are in need. It is not a complicated formula, yet it must be repeated over and over again because we pay so little attention to it.

The song's refrain, the hook line of the rap echoes throughout all of Bible prophecy. In the season of harvest, the vine grower looks for the sweet grapes of a cultivated vine, but continues to find only the bitter disappointment of wild grapes.

SECOND READING: Philippians 4:6-9

Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.

What sort of a world would we live in, if we focused on the praiseworthy instead of the newsworthy? For one thing, the supermarket tabloids and celebrity magazines would all go out of business! But maybe real heroes would come back into vogue. Children might have virtuous role models to emulate in place of the usual assortment of the fast, the notorious, and the provocative. People might develop more positive attitudes instead of wallowing in cynicism and jealousy. We might become a more inventive nation, addressing the problems of society with real solutions, as opposed to the political merry-go-round that only attempts to gain more wealth for the rich while driving the poor deeper into poverty.

If we kept our minds on what is true, honorable, just, pure, lovely and gracious, as the apostle suggests, what kind of a people would we evolve into from where we are now?

We know who we have become as a result of taking the opposite route: greedy, disheartened, and suspicious. In an economy that has been seriously wounded by the unbridled pursuit of wealth and the arrogance of power, we keep trying to find material solutions to problems that are essentially spiritual.

We look to what is false: much of what passes for social interaction is dictated by what we see on television or in the movies. We seek the dishonorable: we value might over what is right and good. We tolerate injustice: even as our economy edges closer to complete disintegration, people in power refuse the let go of their sources of wealth and instead cut the strings of welfare that have kept the poor from falling away altogether.

We are attracted to the impure: we use others--even children!--for our own perverse pleasures instead of cherishing the sacred dignity of human life reflected in who they are. We encase ourselves with ugliness, building a synthetic world of products and style at the expense of the natural one God provides for us. We resist the gracious, preferring to appear clever, cool, or dominant. We are reluctant to risk humility.

Saint Paul outlines an easy, simple vision for living in the Kingdom of God, but we remain comfortable and complacent in the familiar world that is passing away.

GOSPEL: Matthew 21:33-43

Jesus said to them, "Did you never read in the Scriptures: The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful

in our eyes? Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit."

It is troublesome when Jesus aims his parables so squarely at the religious leaders and those who count themselves as religious people. In the immortal words of Walt Kelly's Pogo: "We have met the enemy and he is us."

Given a choice we'd rather read the message as an indictment against its historical audience. But then it becomes potentially anti-Semitic. We rarely see it as a criticism of our own religious leaders. After all, who is in charge of producing the official, authoritative interpretation? We can temper the meaning and say, "We are all at fault here," but that is a very loose interpretation because Jesus took Isaiah's original parable, which WAS intended for the whole people, and specifically removed the blame from the vine itself and placed it entirely on those wicked tenants of the landowner. They were put in charge of the vineyard, and they refused to surrender the yield, choosing remarkable violence against the servants of the owner, even to the point of murdering his son.

Of course, the murder of the son would seem to be an obvious reference to the crucifixion of Jesus. But Jesus himself is the icon of all those who are rejected and condemned by the world. The story speaks of the blood guilt all of humanity shares for killing the prophets in every age, or the way we ourselves are responsible for the deaths of so many children of God who suffer and die because of our unwillingness to share the harvest when it is required of us. Our record of respect for the sacred dignity of human life in this country is atrocious.

Any way we dare to proclaim this parable, the warning is the same. We risk losing the kingdom when we fail to produce its fruit in due season.