

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

MONDAY 11/14

1 Maccabees 1:10-63
Luke 18:35-43

TUESDAY 11/15

2 Maccabees 6:18-31
Luke 19:1-10

WEDNESDAY 11/16

2 Maccabees 7:1, 20-31
Luke 19:11-28

THURSDAY 11/17

1 Maccabees 2:15-29
Luke 9:41-44

FRIDAY 11/18

1 Maccabees 4:36-59
Luke 19:45-48

SATURDAY 11/19

1 Maccabees 6:1-13
Luke 20:27-40

Feasts, Solemnities, and Memorials This Week:

Tuesday, Albert the Great; Wednesday, Margaret of Scotland, & Gertrude;
Thursday, Elizabeth of Hungary; Friday, Rose Philippine Duchesne,
& Dedication of the Basilicas of St. Peter and St. Paul in Rome

THANKS FOR THE OFFERING OF TIME & ENERGY

Thanks to parishioners Joe Hawkins and Emilio Gonzalez who offered their time and energy to shovel the snow off the Mammoth church steps and the roof of the rectory garage.

LIFE AND DIGNITY SUNDAY

In their 2008 watershed teaching document *Faithful Citizenship*, the bishops of the United States write these challenging words. "In the Catholic Tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation." (#13) In response to this challenge, the Bishops of California have established a state-wide legislative network of Catholics who are being asked to become more engaged in the political process. Every archdiocese and diocese in the state will celebrate "Life and Dignity Registration" this Sunday. During each Mass, the network will be explained and parishioners will be invited to register for the Network. Registration cards will be forwarded to the California Catholic Conference for inclusion in the state-wide data base.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, 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, Antonio Salinas, 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.
Everyone is welcome to stay after for coffee and fellowship.

FIRST FRIDAY DEVOTIONS

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

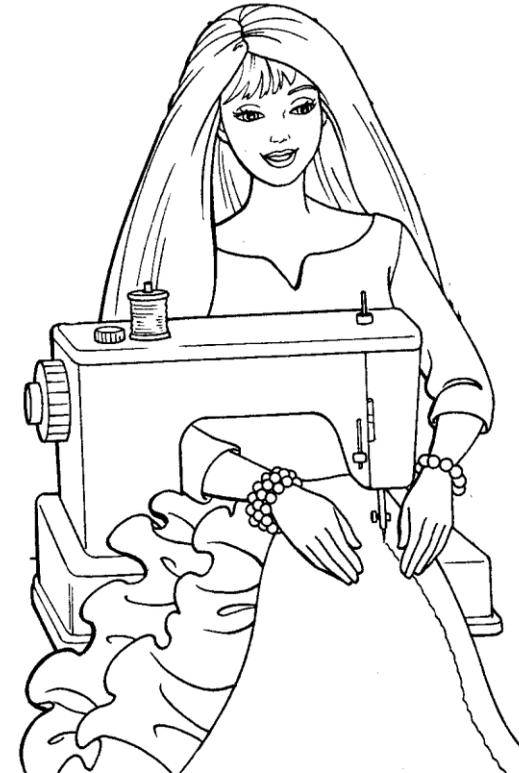


**THE MONO
COUNTY CATHOLIC**

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

November 13, 2011

Thirty-third Sunday in Ordinary Time



*When one finds a worthy wife, her
value is far beyond pearls. Her
husband, entrusting his heart to her,
has an unfailing prize. She brings him
good, and not evil, all the days of her
life. She obtains wool and flax and
makes cloth with skillful hands. She
puts her hands to the distaff, and her
fingers ply the spindle. She reaches
out her hands to the poor, and
extends her arms to the needy.*

Proverbs 31:10-20

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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:

Proverbs 31:10–13, 19–20, 30–31

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and makes cloth with skillful hands. She puts her hands to the distaff, and her fingers ply the spindle. She reaches out her hands to the poor, and extends her arms to the needy.

Whenever I read this passage, I think that many a 21st Century woman would love to find a *husband* with the same qualities. You have to read the unabridged version in chapter 31 of the Book of Proverbs to get the full effect, but this woman is buying and selling, making her own clothes, planting a field and cooking for her family, caring for the poor and somehow finding time to give "kindly counsel." It's an amazing resume, but one that could easily be matched in contemporary terms by a modern soccer mom.

Most scholars assume, however, that this poem is not about the perfect wife so much as it is an allegory of the relationship between the seeker and Lady Wisdom, who was the subject of last Sunday's first reading from the Book of Wisdom.

To "marry" oneself to wisdom is to get quite a lot. Her industry and profitability are noteworthy. But remember, the wisdom tradition of the Bible equated the wise person with the materially blessed in a kind of *Prayer-of-Jabez* sort of way.

To the Christian seeker, espousing wisdom is not just about getting the goods of this world, but also sharing one's blessings with the less fortunate. Peace activists might

argue that sharing the blessing is not simply compassionate but also shrewd, since the person in need is more likely to steal from you or take up arms against your city. Justice as diplomatic policy has not yet been explored thoroughly in modern government, but the timing could not be better.

"Charm is deceptive, and beauty fleeting," and the wise person naturally looks beyond appearances to the inner values. The marriage of wisdom and the seeker is a smart match. Wealth, power, and fame may be more alluring from the outside, but real wisdom is the only real bargain.

SECOND READING: 1 Thessalonians 5:1–6

For you yourselves know very well that the day of the Lord will come like a thief at night. When people are saying, "Peace and security," then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape. But you, brothers, are not in darkness, for that day to overtake you like a thief.

Very little stands alone in Saint Paul's writing. Consider this reading a theological pair with the rapture passage from last Sunday's second reading, 1Thes 4:13-18. In that passage, Paul consoles the community about the fate of the faithful departed in the last days. In this section, he reminds the faithful remaining about their obligations in that same time period. The day of the Lord is coming, with ramifications for the dead and the living alike.

The day of the Lord is an old Hebrew term, which Paul has modified to mean the day of the Lord Jesus, as he makes clear in Philipians 1:6. But for the prophets who originally coined the term, the "day" represented the time of God's justice made manifest when all the karmic debts are paid up. It implied a day of destruction for some, victory

for others. You wanted to be on the bright side of God's "day" when it finally dawned! It's a day for a "slaughter feast" (Zephaniah 1:7), "exceedingly terrible" (Joel 2:11), like being bitten by a snake in your own house (Amos 5:18-19). Although many prayed for that great and terrible day, the prophets often warned that God's enemies might not be who we think they are.

And that's why Saint Paul prescribes vigilance for that day, and not lazy complacency. You've got to earn your keep to call yourself a true disciple of Jesus, an idea not unlike what we learned as kids growing up in Catechism. Heaven is not a done deal until you're there. Or as Saint Paul says elsewhere, those who do not work should not eat. How many of us would be "waiting in joyful hope for the coming of our Savior" if we took that seriously?

GOSPEL: Matthew 25:14–30

It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one--to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master's money.

The parable of the talents instantly summons up for us the word "stewardship." We go on autopilot from there: God wants us to use our natural abilities for the good of others. Or God wants us to devote our time to helping those who are less fortunate. Or God wants us to put our money in the collection basket. For that matter, *Fr. Paul* wants you to put your money

in the collection basket! But what if God wants something from the church as a whole? What might it be?

The answer may lie in what we call "tradition." Three times in this story, the master gives money to his servants. The original Greek word translated as "give", παραδίδωμι or *paradidomi*, means literally "to hand over". The word was a technical term for handing on the tradition. Some scholars speculate that the parable might be an indictment against the Sadducees, who inherited the religious tradition of their forebears only to sit on it.

The evolution of the Bible attests that every generation adds something missing in the previous one. Our own Catholic *magisterium* is an acknowledgment that learning and understanding is not static in the church, but that teaching must be developed in each new age.

Fundamentalism is an attempt to say: Truth is known; what the Bible teaches is static. But in a sense, Saint Paul's epistles are a commentary on the gospel he received from the apostles, just as the church fathers wrote letters expounding on Saint Paul, bishops and popes write pastoral letters and encyclicals, and every Sunday homily is a continuation of that same process of handing on the tradition.

God reveals completely, but humanity discovers that revelation gradually, age by age, generation by generation. The church of the present generation needs to take what has been "handed over" to us and cultivate it so that there is more to hand over to the church yet to come.

We are the church that is still becoming the church. We build on the foundation of the Apostles and what they received from Christ. "But each one must be careful how he builds. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will be revealed with fire, and the fire (itself) will test the quality of each one's work." (1Cor 3:12–13)