

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

MONDAY 10/15

Galatians 4:22--5:1
Luke 11:29-32

TUESDAY 10/16

Galatians 5:1-6
Luke 11:37-41

WEDNESDAY 10/17

Galatians 5:18-25
Luke 11:42-46

THURSDAY 10/18

Second Timothy 4:9-17
Luke 10:1-9

FRIDAY 10/19

Ephesians 1:11-14
Luke 12:1-7

SATURDAY 10/20

Ephesians 1:15-23
Luke 12:8-12

Solemnities, Feasts, & Memorials of the Week

Monday, Teresa of Avila; Tuesday, Hedwig, Margaret Mary Alacoque; Wednesday, Ignatius of Antioch; Thursday, Luke; Friday, Isaac Jogues and John de Brébeuf; Saturday, Paul of the Cross

OUR BISHOP STEPHEN BLAIRE

This weekend our bishop, the Most Rev. Stephen Blaire, Bishop of Stockton, will be with us to celebrate the Sacrament of Confirmation with about a eighty of our young people and will preside at all the weekend masses in Mammoth, Lee Vining, and Bridgeport. Welcome Bishop Blaire.

CATHOLIC VOTING GUIDE

In answer to parishioners' inquiries concerning the options permitted to Catholic voters, the following excerpt from a 2004 letter from Cardinal Joseph Ratzinger to Cardinal Theodore McCarrick may be helpful: "A Catholic would be guilty of formal cooperation in evil . . . if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion When a Catholic does not share a candidate's stand in favour of abortion . . . but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons."

Additionally, the California bishops support Proposition 34 to End the Use of the Death Penalty, and Proposition 35, the Human Trafficking Initiative. Catholics are urged to vote "YES" on these most important issues.

For a complete guide to the coming election and the moral responsibilities of Catholic voters, visit the California Catholic Conference website (www.cacatholic.org). It is the ONLY official source of guidance for Catholic voters in the State of California.

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, Sue Ann Logar, Glenn Inouye, Peter Mariniello, and Consuelo Mendoza Aéyon.



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

October 14, 2012

Twenty-eighth Sunday in Ordinary Time

How hard it is for those who have wealth to enter the kingdom of God! . . . It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God.

Mark 10:23-25

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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 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: Wisdom 7:7-11

I preferred wisdom to scepter and throne, and deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire.

At first blush we might think that the pre-Christian writer of Wisdom is on to something. After all, wealth and power seem to have been a mainstay motivation of the ancient people of the Old Testament. It was the goal of law, the Mosaic code, what we call *The Commandments*: "It is the Lord, your God, who gives you the power to acquire wealth by fulfilling the covenant which he swore to your fathers." (Deuteronomy 8:17)

But the Book of Wisdom represents a major shift in Old Testament theology. There is a progression of thought moving from Job through Ecclesiastes, climaxing in Wisdom, and continuing in the books of the Maccabees. It is the dawn of an emerging belief in life beyond death, a resurrection from the grave, an awareness that life may somehow be eternal. Therefore, the Book of Wisdom is the game-changer. In this new theology, which of course comes to full stature in the gospels, it is no longer sufficient to live for the sake of the passing world. If the emerging belief in life after death is true, then eternal life trumps the time-bound; what human existence will be in the next life is more important than what it is in the present life. If the souls of the just really are in the hands of God and their hope is full of immortality (see Wisdom 3:1-5) then the goal of life needs to change; to be more than simply acquiring wealth, gaining the most turf, and gathering the most toys. Wisdom, at this point,

becomes the realization that there is more to life than meets the eye.

SECOND READING: Hebrews 4:12-13

The word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.

Healthy people do not need a doctor, but the sick do," Jesus said in Luke 5:31-32. "I have not come to call the righteous to repentance but sinners." That's us! We're the called of Jesus. If we weren't sinners, we wouldn't need salvation. Therefore, we freely acknowledge our sinfulness. We are, for instance, greedy. And because of this we covet and, given half a chance, we cheat and steal. We are, generally, cheap with the poor and cheap with the church. Over and against this very real and clear experience of our sinfulness, the living word of God compels us to give away our money and to opt for poverty.

And that word is mighty effective. For two thousand years men and women of faith have turned their lives around, abandoning the yellow brick road of worldly wealth and getting on the fast track to the kingdom. People like Francis of Assisi and Teresa of Calcutta have led the way.

But people don't stop being sinners just because they're saints. Neither do they stop being greedy and suddenly become generous. Real Christians who do good, who produce the spiritual fruit of generosity, are simply people who have come to truly believe in the gospel of the Kingdom of God and have decided to live according to that belief. They believe that the world is passing away -- at least the world of their own lives; but the kingdom is coming. They believe too that the last in the passing

world are the first in the coming kingdom, that the poor are filled with good things and the rich are sent away empty. In short, they are smart people who choose what's best for themselves.

GOSPEL: Mark 10:17-30

How hard it is for those who have wealth to enter the kingdom of God! . . . It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God.

It's easy for the poor to enter the kingdom. All they have to do is walk in; the door is always open for them because it belongs to them. And it's very inviting. In the kingdom, the hungry will be fed, the sorrowing will be consoled, the prisoner will be set free, the lowly will be lifted up, and the meek will inherit the land. Not a bad deal.

It's quite a bit more difficult for those who possess wealth, like most of us. Oh, the doors of the kingdom are open for us, too, and

we're always welcome to enter. However, there's a catch. Jesus said in Matthew 6:24 that nobody can serve two masters. You'll "hate one and love the other, or be devoted to one and despise the other." Nor can anybody serve God and at the same time be invested in acquiring wealth. (See Luke 16:13) The bottom line is that, in order to experience the kingdom, one must shift allegiance from the gaining and protection of possessions to the give-away values of God's kingdom. Easy if you're poor, thirsty, persecuted, and oppressed; not so easy if everything is going your way. Why give up a good thing for something that you can't even see and for all you know may not even exist?

I'll give you this much: The wise man who has acquired wealth knows what to do with the wealth he's acquired. Jesus "loved" the rich man in Mark 10:17-31 and told him what to do.

What it comes down to, then, is faith. What do you believe? If you believe that the present world is all there is, then you must choose the world. If you believe in the coming Kingdom of God, then you choose that. Either way, you get what you choose. *FP*



Vaciar cajones y closets

Nunca te podrán quitar lo que posees dentro de ti: la fe, el amor, la sabiduría. Éstas son las riquezas por las que debemos luchar. Jesús nos llama a desprendernos de las cosas materiales de este mundo —el dinero, la fama, las relaciones, el hogar, la nación— para ganar la vida eterna. Si la liturgia nos conduce de nuevo a la vida en el mundo, durante las próximas semanas podríamos vaciar cajones y closets en casa o en el trabajo, para encontrar cosas que sean útiles a otras personas; dar nuestras posesiones a las instituciones de caridad da alegría y permite llenar los espacios con los dones espirituales.