

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

**MONDAY 10/22**  
Ephesians 2:1-10  
Luke 12:13-21

**TUESDAY 10/23**  
Ephesians 2:12-22  
Luke 12:35-38

**WEDNESDAY 10/24**  
Ephesians 3:2-12  
Luke 12:39-48

**THURSDAY 10/25**  
Ephesians 3:14-21  
Luke 12:49-53

**FRIDAY 10/26**  
Ephesians 4:1-6  
Luke 12:54-59

**SATURDAY 10/27**  
Ephesians 4:7-16  
Luke 13:1-9

**Solemnities, Feasts, & Memorials of the Week**

Tuesday, John of Capistrano; Wednesday, Anthony Mary Claret

**CATHOLIC VOTING GUIDE**

It was mentioned in this series last week that a Catholic voting for a candidate who favors abortion "can be permitted in the presence of **proportionate reasons**." What would constitute "proportionate reasons"? An example might be, in a case where one candidate for election presents himself or herself as "pro-life" and the other candidate presents himself or herself as "pro-choice", a Catholic voter may examine the evidence of the 39 years since the 1973 Supreme Court decision *Roe v. Wade* legalizing abortion. The voter might find that during that time administrations from both the pro-life and pro-choice camps have occupied the Executive Office for multiple terms, and discover that little has changed; abortion is still legal in the United States. The Catholic voter might then determine from this evidence that "pro-life" and "pro-choice" are empty labels that may reflect the candidate's ideology, but lack significant political force; that "pro-life" leaders have not ended abortion and "pro-choice" leaders have not advanced abortion; and that the issue remains in the hands of the Supreme Court, which, despite a majority membership appointed by various administrations, has been unmoved regarding *Roe v. Wade*. In such a case a Catholic voter, after careful study of the bishops' pastoral *Faithful Citizenship*, may decide that other reasons will determine his or her vote; reasons such as a candidate's stand on the life issues of war, immigration, poverty, human rights, and healthcare--positions that, in the voter's mind, would tend to move the society toward a time when abortion could be reexamined and once again addressed by a more humane and morally attuned Supreme Court.

In forming and acting upon conscience, people of good will deliberate, consult, ponder, reflect, and adjust their thinking in the light of sound reasoning and church teaching. As a result "there stands one's own conscience which must be obeyed before all else, even if necessary against the requirement of church authority." (Cardinal Joseph Ratzinger)

For a complete guide to the coming election and the moral responsibilities of Catholic voters, visit the California Catholic Conference website ([www.cacatholic.org](http://www.cacatholic.org)). It is the **ONLY** authoritative source of guidance for Catholic voters in California.

**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, 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

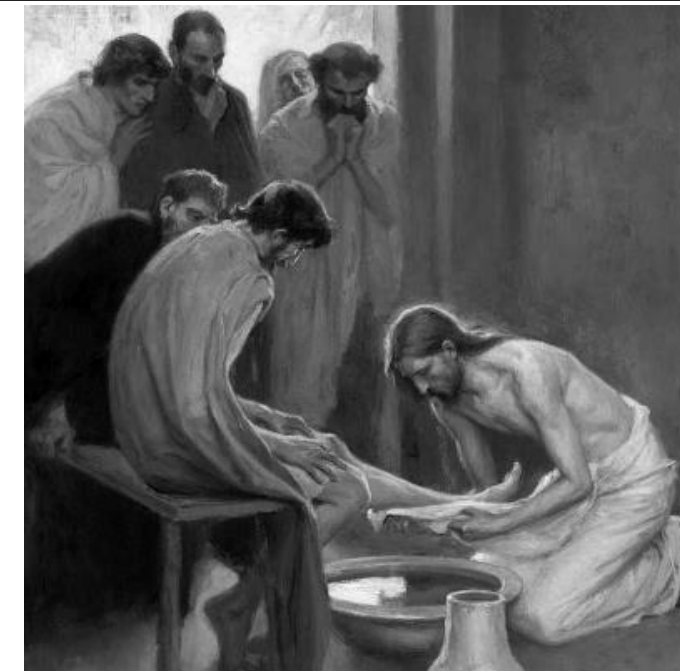
**October 21, 2012**

**Twenty-ninth Sunday in Ordinary Time**

*Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."*

Mark 10:23-25

**SAINT JOSEPH PARISH  
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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: Isaiah 53:10–11**

*If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. . . . Through his suffering, my servant shall justify many, and their guilt he shall bear.*

Isaiah's "suffering servant" hymns, so much a part of Lent, are thought in some scholarly circles to be expressions of a second generation of Isaiah's followers who looked back on the prophet's life and saw a believer who held faith through great trial and tribulation, maintained a joyful expectation, and lived to be very old. From this came a theology of God's justice that rewarded suffering and oppression at the hands of evildoers with long life and abundant offspring, two major values of the ancient world. Total trust in this divine "karma" would preclude any kind of revenge or even resistance. The victim seems to have gone so far as to forgive his tormentors, a rare practice among the ancient tribes of the Middle East, and thereby gained a very powerful infusion of grace that would establish a kind of credit account upon which the guilty could draw justification. The later identification with Christ, of course, is obvious.

The theology traces the parabolic arch of the gospel Beatitudes and the Lord's preaching of the kingdom. The suffering servant puts his complete trust in the will of God to bring about justice. But the prophet's justice takes a new twist. The justice on which he counts is not just the standard compensatory or retributive justice that requires an eye for an eye and a tooth for a tooth, but it is refined to include a restorative component. Isaiah's vision of God allows for forgiveness and reconciliation.

**SECOND READING: Hebrews 4:14–16**

*For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace.*

No one who comes to me will I ever reject," Jesus says in John 6:37–38, "because I didn't come down from heaven to do my own will, but to do the will of



El Evangelio de hoy presenta a todos los ministros de la Iglesia, ordenados o laicos, una oportunidad para reflexionar. A veces caemos en la trampa de querer brillar más que los demás; esperamos que alguien se fije en nosotros por nuestra habilidad o disponibilidad, mientras buscamos en secreto una felicitación. A veces, los encargados empiezan a dar órdenes a los que están bajo su dirección. Jesús les dice a sus discípulos que ellos no deben ser así. Siendo también discípulos, nosotros tenemos el reto de servir con dedicación, con humildad, en silencio, pensando sólo en el servicio. Si empezamos en nuestro ministerio con una postura de soberbia, como lo hicieron Santiago y Juan, seremos rebajados.

the one who sent me." It is possible, therefore, to conclude that Jesus would have rejected plenty of people who came to him. Take, for instance, the Canaanite woman of Matthew 15:22–28, a person traditionally rejected by ancient Jews. The story indicates that Jesus at

first gave her no hearing—and was supported in this by his disciples—until the Father informed his conscience otherwise through the clever argument of the woman.

Who else would Jesus reject, given his own will? Maybe you; maybe me; maybe all of us. The Lord could have avoided a whole lot of hassle and discomfort—to say nothing of death, burial, and descent into hell—if he had just rejected the project of forgiveness altogether and forgot about reconciling humanity. After all, to a truly righteous person practiced in virtue, sinners

## Servir con humildad

¿Cómo nos podemos identificar con los que sufren en el mundo? Hoy, la sagrada Escritura nos dice cómo: identificándonos con Jesús, el Siervo que sufre, acercándonos a su trono de gloria. Nos identificamos con los pobres del mundo cuando, en términos teológicos, aceptamos morir y resucitar con Jesucristo cada día. Los hijos de Zebedeo, quienes aparecen en el Evangelio de hoy, no lo entendieron así. Pensaron que era mejor sentarse a la derecha o a la izquierda del Maestro—como si fuese un político de la época—para experimentar Su gloria. Solamente en el servicio al prójimo descubrimos nuestra gloria en Jesús.

are really yucky. But that wasn't the plan. The Father sent Jesus to reconcile and restore because God's infinite love is greater than sin, greater even than death.

So, when Christians are tempted to abandon the plan, which we are, oh, maybe a

thousand times a day, we have recourse to the one who shares our feelings and has the power to overcome them for a higher calling.

**GOSPEL: Mark 10:35–45**

*You know how the rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But . . . whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all.*

Surrender is a practice. It involves subjugating the will of the self to the will of the other over and over again each time the will of the other comes into conflict with the will of the self. It is a decision the self must make each time because the human person is naturally predisposed to exert the will of the self, a kind of hard-wired survival strategy.

For people placed in positions of authority, this is a serious challenge because the models of authority we grow up with are mostly, well, authoritarian. Besides, exerting our own wills is fun, profitable and deeply satisfying. Unfortunately, what we gain from it is worldly and therefore transient. When our lives pass away, all the fun goes out the window and once again we're left with nothing.

In the kingdom of God, however, it's a different story. In the kingdom, what is given away in this passing world is gained eternally in the world to come, and that's nothing to sneeze at. Just think of all the cool stuff we could have forever if we just handed it over now.

Of course our inner tyrant objects: If we're always surrendering to the will of the other, our lives will fall apart at the seams. And that is true; the road will get very bumpy for us. But for that we have Jesus as our model. He suffered, died and was buried. The road doesn't get any bumpier than that. *FP*