

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

MONDAY 11/26 Revelation 14:1-3, 4-5 Luke 21:1-4	TUESDAY 11/27 Revelation 14:14-19 Luke 21:5-11	WEDNESDAY 11/28 Revelation 15:1-4 Luke 21:12-19
THURSDAY 11/29 Revelation 18:1--19: 9 Luke 17:11-19	FRIDAY 11/30 Romans 10:9-18 Matthew 4:18-22	SATURDAY 12/1 Revelation 22:1-7 Luke 21:34-36

Solemnities, Feasts, & Memorials of the Week
 Friday, Andrew

ALL SOULS CELEBRATION

The traditional table, or *altar de los muertos*, displaying photos of the departed, along with favorite foods, toys, and various memorabilia, images of skulls and skeletons, marigolds, and *Pan de Muerto* (Bread of the Dead) will remain on display for the month of November in commemoration of the souls of all our departed loved ones.

IMMACULATE CONCEPTION HOLY DAY

Saturday, December 8, is the Solemnity of the Immaculate Conception, a holy day of obligation. Because the holy day commemorates our national patroness, the obligation to participate remains despite it occurring on a Saturday. We will observe a vigil mass at 7:00 PM Friday, December 7, but the 6:00 PM mass on Saturday will anticipate Sunday and not "count" for the holy day.

SEASON OF ADVENT

Next Sunday we begin the Season of Advent and a new liturgical year. We recall the First Sunday of Advent last year when we began to use the new translation of the Roman Missal. It was a difficult time for all of us, both priest and pewster, as we struggled to master the new words of the mass. But now we seem to be getting it right just about all the time. The results have been a real sense of investment into the liturgy, a full, active, and conscious participation in the central act of our faith. This is a good thing and all of us do well to continue in this way.

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, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Brian Venneman, Gary Boyd, and the Blackburn Family.



THE MONO COUNTY CATHOLIC

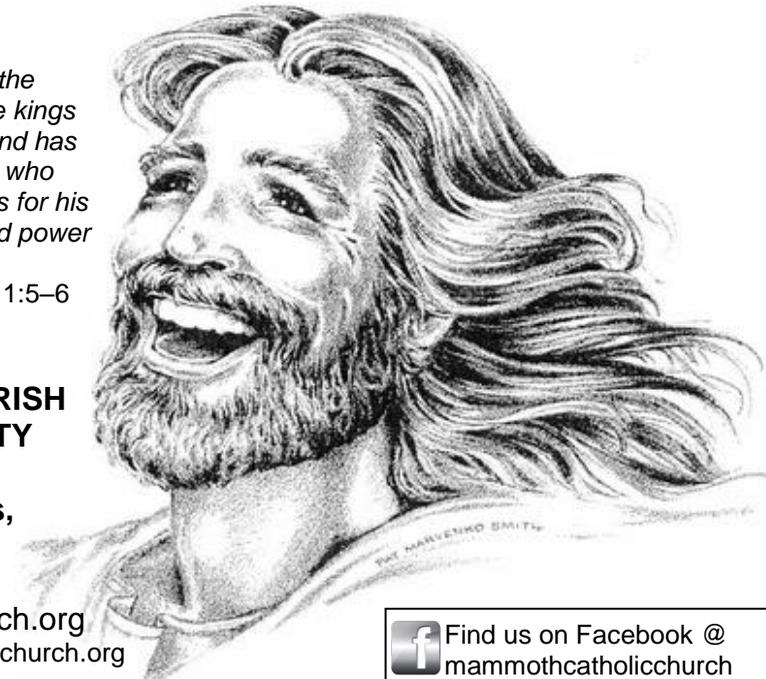
You must open the interior eyes of your soul on this light, on this heaven within you, a vast horizon stretching far beyond the realm of human activity, an unexplored country to the majority of human beings.
 -Saint Vincent Ferrer

November 25, 2012

Christ the King

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen.

Revelation 1:5-6



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Rev. Paul Boudreau, pastor

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

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.

FIRST READING: Daniel 7:13-14

As the visions during the night continued, I saw one like a Son of man coming, on the clouds of heaven; when he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship.

In Daniel's apocalyptic vision, he sees the coming of a new age. The old values, the old dreams, and the old expectations just don't fit any more. Nor does the old religion have the power it once held to overcome the enemies of Judea. A series of invasions starting with the Assyrians, then the Babylonians, then

the Persians, and then the Hellenists under Alexander the Great had ground the defenses of Palestine to powder and destroyed any hope of a resurgent Jewish kingdom. Now the Seleucids, the "fourth beast" of Daniel's vision (7:7-8), under Antiochus Epiphanes were threatening to annihilate whatever remained. So Daniel rightly foresees the old order passing away. But what would replace it? The prophet sees something new just beyond the horizon.

Daniel's "son of man" is the godly antithesis of the ungodly beast-rulers of his vision. Unlike the angelic champion Michael, who would appear later in the story, the son of man appears as a human savior who would usher in the new age and the new kingdom. He is given "dominion, glory, and kingship," words most often reserved for God alone. It is this

El Rey de nuestras vidas

Cuando Pilato le preguntó a Jesús si Él era el Rey de los judíos, Jesús respondió: "¿Eso lo preguntas por tu cuenta o te lo han dicho otros?" Por medio de los ministerios de la catequesis, la predicación, la proclamación de la Palabra de Dios y el cuidado de la familia, otras personas nos han hablado de las maravillas del Señor. Como adultos, nos atañe a nosotros proclamar que Cristo es el Rey de nuestras vidas. El Reino de Dios es inminente. Ya existe, vivimos en él. Sin embargo, todavía está por llegar a su plenitud al final de los tiempos. Cristo es "el que es, el que era y el que ha de venir".

Las lecturas de hoy señalan a Jesús como Rey del Universo, a quien todo honor y gloria se le deben rendir. Este Reino de Jesús está mejor expresado por la segunda lectura, el libro del Apocalipsis. Jesús es el Alfa y la Omega, el principio y el fin de todo lo creado.



combination of the divine and the human, a kind of a god-man, that sets Daniel's son of man apart from others. Jesus would adopt the title "son of man" for himself, thereby taking on the identity of Daniel's savior.

SECOND READING: Revelation 1:5-8

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood . . . to him be glory and power forever and ever.

Jump forward a couple of centuries and now Judea is ruled by a new empire, the Roman one. The author of Revelation can't miss the similarities between the Hellenist oppression of Judea and the contemporary situation under Roman rule, so he adopts the apocalyptic style of Daniel, only in this case the beasts are the Roman emperors and the "son of man" is Jesus.

But there's a difference. While Daniel's vision looks to a new age of Jewish temple worship, Revelation sees the coming kingdom as people. The temple is gone, destroyed by the Romans in 70 AD. The Jews are dispersed. Saint Paul has converted thousands to the way of Christ and the Jewish law is no longer observed. The religion as Daniel knew it is for all intents and purposes gone as well. And the blood offering of Jesus, which is drunk by the faithful in the ritual meal of bread and wine, clearly breaks from Jewish observance.

Something else is new. The prophets of old made it clear that Judea's political disasters were the result of their own sinfulness. But in the new age of Christ, the sins of the people are forgiven. From now on God's wrath would be reserved, not for his sinful people, but for the bad guys who

messed with the people God loved. The new kingdom would be a kingdom of love.

GOSPEL: John 18:33b-37

Pilate said to Jesus, "Are you the king of the Jews?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over . . . But as it is, my kingdom is not here."

Emperor Nero, the 666 guy of Revelation fame, and his contemporaries were notorious for their persecution of the Christians. But God seemed to be letting them get away with it. Yes, Babylon would fall (Revelation 18:2), but not before the beast took out a lot of the people who made up the kingdom of Jesus. So, what was with this kingdom? Why wasn't God intervening to save the people he loved?

The answer was that the kingdom wasn't here; it was not of this world. The kingdom of God was not at all like the kingdom of the world. The world, for instance, was passing away and the kingdom was coming. The least in the world would be the greatest in the kingdom--and vice versa. The blind of the world see in the kingdom, the lame walk and the deaf hear. Even the virgin becomes the mother! And while the nightmare of God's chosen ones being thrown to the lions and burned at the stake continued, there was a party going on in heaven and new guests were arriving all the time!

This gives extraordinary power to all those who accept Jesus Christ as Lord and believe in his kingdom. Entrance is obtained not by fighting, not by striving to gain power or dominion or victory in this world. Rather God's holy kingdom is entered through the incredible act of surrender. *FP*