

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

**MONDAY 10/10**  
Romans 1:1-7  
Luke 11:29-32

**TUESDAY 10/11**  
Romans 1:16-25  
Luke 11:37-41

**WEDNESDAY 10/12**  
Romans 2:1-11  
Luke 11:42-46

**THURSDAY 10/13**  
Romans 3:21-29  
Luke 11:47-54

**FRIDAY 10/14**  
Romans 4:1-8  
Luke 12:1-7

**SATURDAY 10/15**  
Romans 4:13, 16-18  
Luke 12:8-12

**Feasts, Solemnities, and Memorials This Week:**  
Friday, Callistus; Saturday, Teresa of Avila

**RECTORY ROOF REPAIR**

Repair of the rectory deck which doubles as the roof over the garage in Mammoth Lakes is proceeding. As is the norm with such projects, the deeper we dig, the more problems we find. But there's nothing we can't fix with time, effort, money, and God's grace. We are profoundly grateful for the gracious efforts of parishioners Greg Jennison and Willy Bauer for their tireless work for us.

**THE EARLY SNOW**

Last week's snow caught us a little unprepared and we faced snow-covered walkways and steps to the church in Mammoth Lakes on Friday with First Friday mass and devotions that night and Baptisms and a Quinceañera coming up on Saturday. Parishioners Helen Shepherd, Bill Curtis, Emilio Gonzalez, and Natalie Mather to the rescue! Snow shoveled.

**BISHOP'S MINISTRY APPEAL**

Our fulfillment of the \$20,000 we need to do our part to fund our church's ministry to our brothers and sisters in the Central Valley is still a distant goal. We need parishioners and visitors to step up. Please see Father Paul to make a pledge of support. Thanks.

**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 every First Friday of the month beginning at 7:00 PM at St. Joseph Church in Mammoth Lakes.

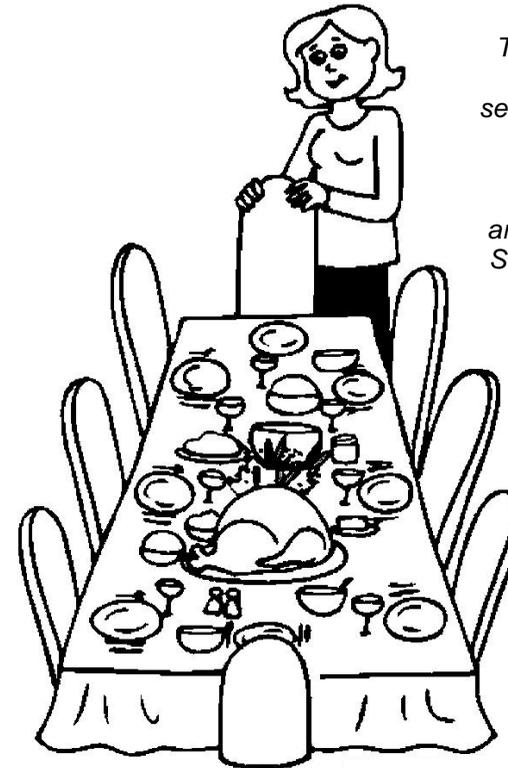


**THE MONO  
COUNTY CATHOLIC**

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

**October 9, 2011**

**Twenty-eighth Sunday in Ordinary Time**



*The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business.*

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 25:6-10a**

*On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines.*

No celebration is complete without a festive meal. Birthdays, weddings, holidays, and special achievements are capped with a shared table and often a toast honoring the person or the occasion. It is no wonder that prophetic voices from Isaiah to Jesus invoke the image of the feast to express the joy that awaits God's people in the final hour. Here Isaiah speaks of a victory so great as to defeat not simply a human enemy, but the enemy of all life: death itself. This "veil that veils all peoples," the web that hangs dreadfully over every nation, will be destroyed when God's saving power is revealed in full.

As usual, Isaiah's vision is larger than his society might anticipate or wish. He repeats that "all peoples" will share the feast and be released from the threat of death. "Every face" will be wiped clean of tears, and "the whole earth" will lose its reproach. Even in our day, do we really want this kind of salvation? The kind that includes our personal enemies, our government's enemies, and all the people we are tempted to exclude from our charity?

Generally speaking, nations want what's best for their own people, and so do religions, social classes, and families. It's hard to enlarge our vision to consider what's best for everyone across political boundary lines, creeds, and ethnic or racial groups. Often we don't see beyond the walls of our own households.

How common is this popular confession of loyalties from those to whom we pay attention: I put God first; then comes my family; then comes my country.

If we really put God first, then second would come everybody else, regardless of the family to which they belong or the country from which they came. The lines dividing family, tribe, and nation are not drawn by God. "In Christ," the apostle writes, "there is no longer Jew or Greek, slave or free, male or female."

Are we willing to lift our eyes to consider what is right for the world's children, and not only our own? Until the feast is prepared for everyone, as the prophecy implies, it cannot be enjoyed by anyone.

**SECOND READING:  
Philippians 4:12-14, 19-20**

*I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need.*

"I've been rich and I've been poor," so the popular saying goes: "Rich is better." Or, more honestly, it SEEMS better. Rich is something you can hold in your hand or record in your bankbook or wrap around your shoulders when it's cold outside. Riches present the tangible illusion of security and well-being--at least until the economy takes a dive, the kids drop out of school, your spouse leaves, or illness comes into your domain. It's not a matter of "if" trouble will come in the variety that riches cannot make go away; it's a matter of "when." Then soon it becomes tragically clear that relying on abundance as a survival strategy is one sure way to be extremely disappointed.

So what are we supposed to count on, if not wealth? Poverty is no better means of getting by, as any poor person will tell you. Here's where Saint Paul's secret--the wisdom

of reliance on the strength of God--comes in. Paul learned the hard way--through persecution, humiliation, beatings, rejection, imprisonment and all--that relying on people or goods or personal prowess wouldn't get him through most days. There were the wonderful hours of success and support like those he enjoyed in Philippi, but there were plenty of other times when surviving the attack of an angry mob was the only blessing he could count. His absolute faith in what God supplies made him serene in abundant hours because he knew the hard times were coming. And he could face the difficult hours because he knew better times lay ahead. The apostle knew that what really counted could neither be gained through human effort, nor lost or taken away through human malevolence or misfortune.

**GOSPEL: Matthew 22:1-14**

*But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, "My friend, how is it that you came in here without a wedding garment?" But he was reduced to silence. Then the king said to his attendants, "Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth."*

The dishes are hot, as one scholar puts it. God's banquet is prepared and the food won't wait. The end-time urgency is everywhere in this story.

The interpolation of the king's murderous rage against the city (vs. 7) is Matthew's nod to the contemporary destruction of Jerusalem. Beyond that an even greater destruction is imminent for those who decline this invitation.

But wait: Matthew takes another turn at the close of the parable in vs. 11-14. Unlike

Luke's version, which ends the story with a hall full of delightfully unexpected guests, Matthew goes darker with what some suggest is a separate parable grafted onto the first.

In this segment, attendance at the feast is not sufficient. One must be prepared, even though the invitation comes as a surprise.

Isaiah used the banquet image as a gracious open invitation to all. But Matthew narrows the gates in two distinct ways: first, one must come when summoned, and secondly, one must come with something to show for it, i.e. wearing the proper attire.

In all the New Testament, the "garment" necessary for acceptance is the life lived in conformity with Christian faith. It is customarily interpreted as the "good works" of the believer. When one accepts Christian faith and assumes the identity of Christian and proclaims membership in the church, one's life must reflect that choice in very real ways. Communion with Christ means conforming one's life to Christ just as Christ conforms his life to the one who accepts him.

In other words, if Christ gave himself for us, then we must also give ourselves for others. If Jesus fed the poor, then we feed the poor. If Jesus accepted the stranger and the foreigner, then we must do the same. If Jesus forgave his persecutors and loved his enemies, then the same challenge awaits our decisions.

The punch line of the parable -- "Many are called, few are chosen" -- is more sobering when one considers being cast into outer darkness for not being among the few.

We feel the double-sided coin of the kingdom parables keenly here. Yes, the news is incredibly good: God's invitation to ultimate fulfillment is wider and broader and grander than anything we could ever imagine. But the real challenge is that time forecloses; and even during this incredible window of opportunity, the cost of acceptance may be more than we bargained for.