

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

<b>MONDAY 11/7</b> Wisdom 1:1-7 Luke 17:1-6	<b>TUESDAY 11/8</b> Wisdom 2:23--3:9 Luke 17:7-10	<b>WEDNESDAY 11/9</b> Gen 28:11-18; 1Cor 3:9-17 Luke 19:1-10
<b>THURSDAY 11/10</b> Wisdom 7:22--8:1 Luke 17:20-25	<b>FRIDAY 11/11</b> Wisdom 13:1-9 Luke 17:26-37	<b>SATURDAY 11/12</b> Wisdom 18:14-16; 19:6-9 Luke 18:1-8

**Feasts, Solemnities, and Memorials This Week:**

Wednesday, Dedication of the Basilica of St. John Lateran in Rome; Thursday, Leo the Great; Friday, Martin of Tours; Saturday, Josaphat

**ANNUAL BISHOP'S MINISTRY APPEAL**

Here's an update from Stockton on our parish participation in the Annual Bishop's Ministry Appeal: There were 37 participants from our parish out of 260 members. The total amount we pledged to the appeal was \$13,877. The work of the church among the very poor of the Central Valley is crucial. Our bishop Stephen Blaire depends on every parish to help with the \$2,000,000 he needs to fund the various ministries in the diocese. Fr. Paul promised Bishop Blaire that we would supply \$20,000 to the appeal. Before the year is out, we need the 223 remaining members of the parish to find it in their hearts to respond to the church's need for \$6,123. It would be hard to imagine that we can't do that. The fact is that we can; we just haven't done it yet. If six people offered a thousand dollars, we'd be there. If twelve members pledged \$500, we'd make it. If 60 parishioners contributed just a hundred dollars each, we'd fulfill the promise. If everybody ignores this plea, we'll come up short. Please. Ask God to open your heart to the need of people less fortunate than you. If you don't help, who will? If you can't trust God in this small matter, how will you trust God in bigger things? Please get a pledge envelope from Fr. Paul today after mass and put your trust in God.

**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, 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 6, 2011**

**Thirty-second Sunday in Ordinary Time**



*"The kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' . . . And those who were ready went into the wedding feast with him.*

Matthew 25:1-13

**SAINT JOSEPH PARISH,  
 MONO COUNTY, CALIFORNIA  
 P.O. Box 372,  
 Mammoth Lakes, CA 93546  
 Phone: 760-934-6276**

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: Wisdom 6:12–16**

*Whoever watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of wisdom is the perfection of prudence, and whoever for her sake keeps vigil shall quickly be free from care; because she makes her own rounds, seeking those worthy of her . . .*

**W**e live in an era of fast food, ATM service, and instant messaging. When we want something, we want it now, and we groan in deep frustration when traffic congestion, queuing, or a visit to a doctor's office compels us to cool our heels and wait. How likely is it, then, that we might become candidates for an encounter with wisdom? Not very – unless we are willing to be transformed at a fundamental level: at the ground floor of patience and stillness.

To engage God's gift of wisdom, we must keep vigil. We must clear an hour here and there for nothing, which is nearly a mortal sin in a culture dedicated to busyness. We must learn how to be quiet, how to empty ourselves of our own agenda that beats madly in us, day in and day out. We have to open our hands and be prepared not to do anything, but to simply receive. We have to dabble in humility and smallness, not controlling or defining or anticipating what will come. Keeping vigil is a matter of practicing hope, of trusting in the silent presence within us, and surrendering to the quiet reality of that presence. Type A personalities will find themselves fuming at the idea of such a "waste of time."

Years ago I had a formation director in seminary who insisted that we spend three hours a day "wasting time with God." He was a nutcase, of course; a do-nothing kind of a guy. Or maybe he was a holy man. Either way, he

was in charge of our spiritual development and we were the learners, so we spent three hours a day in liturgy, prayer, meditation, journaling or just napping in the chapel. It was a colossal waste of human resources in a community that was trying to cover the demands of a 4-year, postgraduate resident degree program. Study, reading, research, papers, tests, class, training, preparation, all demanded a great deal of time. Three hours a day doing nothing was preposterous! Yet the work managed to get done all the same; and in the meantime a group of men were, as a whole, transformed.

**SECOND READING:**

**1 Thessalonians 4:13–18**

*For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air.*

**T**his short passage describes what has come to be known among Biblical fundamentalists as "The Rapture". It has caused more hysteria in the name of religion than anything short of Harold Camping's prediction of the end of the world. The *Left Behind* series (the book franchise and the even more remarkable videos), plus the merchandising tie-in of purses, tee shirts, and Bible slipcovers bearing these verses, are evidence of the power of rapture theology. What compels Christians to want to be "beamed up" away from life as we know it, "saved" from the trouble that will consume their less-convicted friends and family members? The bedrock definition of Christianity as a religion for those who suffer has gone right out the window and up into the clouds at the sound of a trumpet blast. We are a nation of spiritual

pleasure-seekers, preferring the New Age promises of health, happiness, and freedom from nagging guilt and distressing self-doubt. The cross, with its stark depiction of human anguish, is too close to home, and makes us too mindful of the cancers, failures, loneliness, vulnerability, and eventual death that are part of our condition. Our modern definition of redemption is to be rescued in advance of suffering, not from the heart of it. Hence the appeal of rapture theology with its sure-bet confession and guarantee.

Saint Paul was of course addressing a different concern two thousand years ago. Recent deaths within the community of Thessalonica had brought anxiety to the new Christians: had their loved ones missed out on the return of Jesus? Paul reminds them in his letter that neither death nor life holds power over the saving action of the one who is Lord of the living and the dead. The image of the coming of the Lord drawing all the faithful, both living and dead, to himself clarified the situation for the distressed believers.

Catholics are not Biblical fundamentalists. We recognize and accept the images used in the Bible to help us understand great mysteries that are beyond our understanding. To be "caught up in the clouds" is an experience we'll all have one of these days. Perhaps even today!

**GOSPEL: Matthew 25:1–13**

*"Behold, the bridegroom! Come out to meet him!"*

**F**or the first generation of believers, belief in the imminent return of Jesus was very strong. They expected Jesus to come again in glory within their own lifetime. That he did not show up to satisfy the expectation was a great cause for concern. In the 50's and 60's of that first century, Saint

Paul addressed the matter in his first letter to the Thessalonians, our second reading today. Twenty years later, Matthew was stringing together parables that cast some light on the responsibility of the disciples who felt abandoned by the no-show Second Coming. As is customary, these parables are twinned, male and female, to be sure there is no ambiguity about to whom it is addressed.

The first parable is about the servants who are judged by how well they care for their master's household while the master is away (24:45–50). The second, which is this Sunday's gospel, tells the same story from the perspective of ten virgins, or "bridesmaids", who will be admitted to the wedding based on their preparedness in the bridegroom's unexpected delay. In both stories, there is never a doubt that the master/bridegroom is coming, but there is considerable uncertainty as to when he is going to show up. Ascertaining the time is not an issue; the behavior of the servant/virgin in the meantime most definitely is. In the very early church, apprehension about Jesus' long absence shook the faith of the community, and the response was unflinchingly to focus back on one's own responsibilities, and leave the time of the Second Coming to God.

This is the final word on the when and the where of the Second Coming. Christ will certainly come again in glory with salvation for his people. As for the when and the where, Jesus himself said he didn't know; nobody knows except the Father. (Mat 24:36) And he ain't tellin'.

One thing he did say: "Wherever the corpse is, there the vultures will gather." (Mat 24:28) In other words, the buzzards always know where the road-kill is. If God keeps them in the loop, how much more will God make sure our waiting in joyful hope won't be in vain. Christ will come again in glory in the here and the now. Today is the day of encounter. Be watchful; it won't be long. FP