

SCRIPTURE READINGS FOR THE FIRST WEEK IN ADVENT

Our commitment to daily prayer using the weekday Mass readings as our guide

MONDAY 11/28

Isaiah 2:1-5
Matthew 8:5-11

TUESDAY 11/29

Isaiah 11:1-10
Luke 10:21-24

WEDNESDAY 11/30

Romans 10:9-18
Matthew 4:18-22

THURSDAY 12/1

Isaiah 26:1-6
Matthew 7:21, 24-27

FRIDAY 12/2

Isaiah 29:17-24
Matthew 9:27-31

SATURDAY 12/3

Isaiah 30:19-21, 23-26
Matthew 9:35--10:1, 6-8

Feasts, Solemnities, and Memorials This Week:

Wednesday, Andrew; Saturday, Francis Xavier



THE ADVENT WREATH

A ring or wheel of evergreens decorated with candles was a symbol in northern Europe long before the arrival of Christianity. The circle symbolized the eternal cycle of the seasons while the evergreens and lighted candles signified the persistence of life in the midst of winter. Some sources suggest the wreath—now reinterpreted as a Christian symbol—was in common use in the Middle Ages, others that it was established in Germany as a Christian custom only in the 16th century.

An 18th century German Protestant pastor is credited with making the first Christian version with 24 candles for children to keep track of the days before Christmas. It evolved into a smaller version with 4 candles and was brought to North America by Lutheran immigrants. By the 1930s, the Advent Wreath had been adopted by Roman Catholics.

The violet color represents penance and the darkening days of the approach of winter. The rose candle represents the joy of anticipating Christmas and the dawn of a new year. Sometimes a 5th white "Christ candle" is added and lit on Christmas Day.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, Diane Evans, Raquel Rodriguez, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreira, Julie Rogers, Antonio Salinas, Josefina Flores, and Jim Rothe.

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 this Friday and 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 27, 2011

First Sunday in Advent



Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: Watch!

Mark 13:33-37

**SAINT JOSEPH PARISH,
MONO COUNTY, CALIFORNIA**

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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 63:16b-17, 19b; 64:2-7

We are the clay and you the potter.

Another season of waiting begins, a new church year, a new translation of the mass texts, and a new cycle of readings. We leave Matthew's enchantment with the Kingdom behind, and take up Mark's excited revelation of the identity of Jesus. At the same time we note the end of fall and the looming darkness of winter. Are all of these beginnings and endings separate voices, or are they in some kind of eternal conversation, if only we would listen?

Isaiah's voice is the first to speak, and he sets a tone of penitence. We are sinful, he admits on our behalf. At the same time we are clay, capable of being refashioned in God's hands into something wonderful.

The penitence of Advent is the celebration that we were created to be much more than the sum of our failings. If we would place ourselves in God's hands, we'd be amazed at what God can do.

SECOND READING:

1 Corinthians 1:3-9

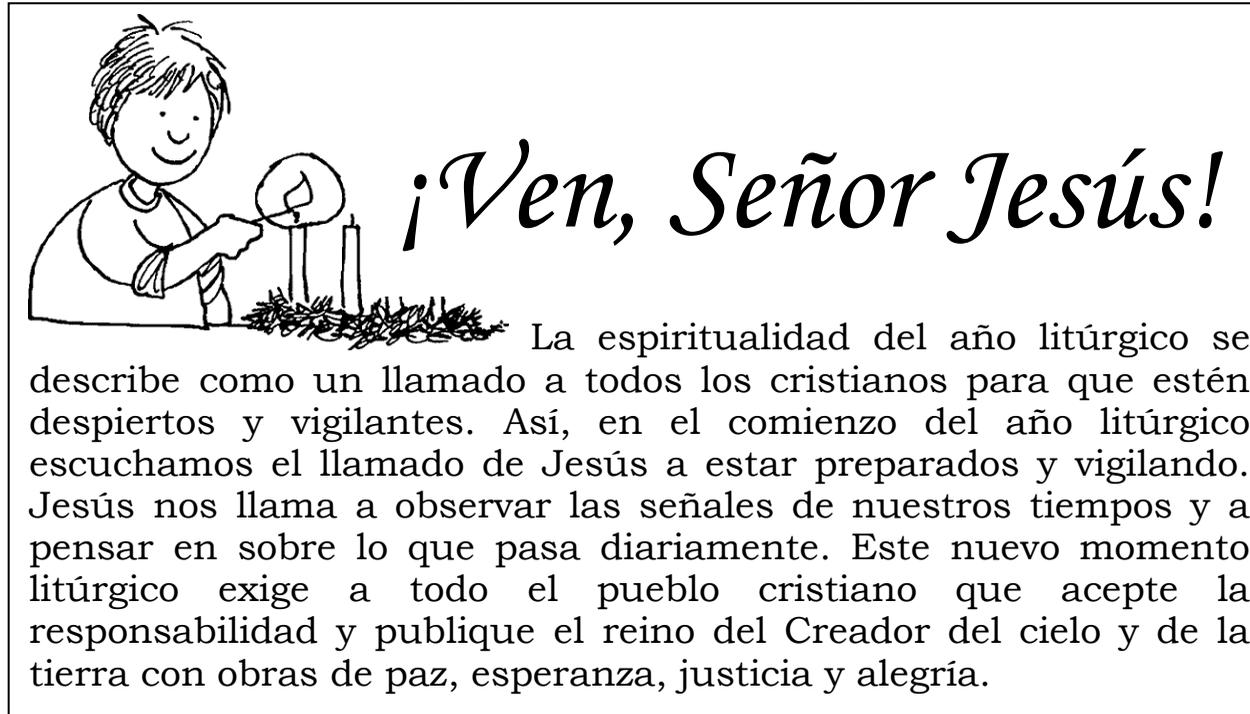
Grace to you and peace from God our Father and the Lord Jesus Christ.

Consider how many times Saint Paul uses the name of Christ in this brief excerpt from his letter. The name of the Lord Jesus

Christ has power for Paul, and when we intone it, reading from our Bibles to our children and our grandchildren, we should repeat it the way Paul does, mantra-like, summoning the power of the Holy Name.

Now compare Paul's use of the name with the occasions we hear someone using the name of God during the course of the average day. What sort of power is

taking the Lord's name in vain, we have many opportunities to take it up in earnest, remembering that invoking the name of Jesus was enough to send demons flying, and eradicate disease and disability on the spot. Every knee must bend, Paul tells us elsewhere, in the heavens and under them, when the Holy Name is proclaimed. Has our theology



¡Ven, Señor Jesús!

La espiritualidad del año litúrgico se describe como un llamado a todos los cristianos para que estén despiertos y vigilantes. Así, en el comienzo del año litúrgico escuchamos el llamado de Jesús a estar preparados y vigilando. Jesús nos llama a observar las señales de nuestros tiempos y a pensar en sobre lo que pasa diariamente. Este nuevo momento litúrgico exige a todo el pueblo cristiano que acepte la responsabilidad y publique el reino del Creador del cielo y de la tierra con obras de paz, esperanza, justicia y alegría.

being appealed to? What do we mean to invoke when we summon the power of the name?

The second commandment doesn't get a whole lot of press, being outshone by the drama of some of the others. But when we pay attention to Paul's declaration of the name - as a blessing, a summoning of ultimate authority, a testimony of faith, an act of praise - we get a sense of the flip side of the commandment. Rather than

become too sophisticated, perhaps, to admit such a mystical idea?

GOSPEL: Mark 13:33-37

Watch, therefore; you do not know when the lord of the house is coming . . . May he not come suddenly and find you sleeping. What I say to you, I say to all: "Watch!"

Here is a cry more urgent than our liturgical refrain that we are "waiting in joyful hope for the coming of our Savior Jesus Christ."

Waiting sounds more passive than the vigilance required by the servant while the lord of the house is away. Rather than sitting with hands clasped till Jesus comes again, we are in charge of the house, each to our own task, preparing for a day and an hour which could arrive in a heartbeat, or the lack one. Woe to the servant who is merely waiting, or who has long ago abandoned his or her post.

It's Advent, the season of purposeful anticipation. Like the pregnant woman at the center of the season, what we are awaiting is already in our midst, tangible as flesh, as much in need of our care and responsibility now as in the realized life of the future. A woman becomes a mother before the child is born, just as we are the bearers of Christ-life even before the reign of God is fully revealed. How we harbor that life now has ramifications for eternity. This is the meaning of Advent: that what we await with joy and hope is rooted in this hour.

So there's no point in waiting for New Year's Eve, or the next birthday, or when winter is over to make changes or promises or plans for the future. We are slipping into the future every moment of every day of our lives, and our commission is already in our hands. An appropriate Advent meditation might be: what are the responsibilities that have been placed into my hands? And, Does my stewardship of these tasks prepare me for the return of the Lord to this house?