

SCRIPTURE READINGS FOR THE TWENTY-SEVENTH WEEK IN ORDINARY TIME

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

MONDAY 10/8

Galatians 1:6-12
Luke 10:25-37

TUESDAY 10/9

Galatians 1:13-24
Luke 10:38-42

WEDNESDAY 10/10

Galatians 2:1-2, 7-14
Luke 11:1-4

THURSDAY 10/11

Galatians 3:1-5
Luke 11:5-13

FRIDAY 10/12

Galatians 3:7-14
Luke 11:15-26

SATURDAY 10/13

Job 42:1-3, 5-6, 12-16
Luke 10:17-24

Solemnities, Feasts, & Memorials of the Week

Tuesday, Denis, John Leonardi

THE SACRAMENT OF CONFIRMATION

Next Friday and Saturday our bishop, the Most Rev. Stephen Blaire, will be with us to celebrate the Sacrament of Confirmation with about a hundred of our young people. We will gather on Friday at Infant of Prague mission in Bridgeport for the liturgy beginning at 6:00 PM, and again at St. Joseph church in Mammoth on Saturday at 2:00 PM. Additionally, Bishop Blaire will preside at all the weekend masses in Mammoth, Lee Vining, and Bridgeport. Please pray that our bishop Stephen enjoy a safe journey through the mountains to our Eastern Sierra paradise.

CATHOLIC VOTING GUIDE

As the presidential election approaches, all Catholics are reminded of their moral obligation to participate in our democratic government process. Voting is not an option for Catholics, but Catholics must vote from a well-informed conscience. To that end the bishops of the United States have produced a voting guide called *Forming Consciences for Faithful Citizenship*. (www.usccb.org/faithfulcitizenship) It is the ONLY authentic voting guide for Catholics. That means *Voter's Guide for Serious Catholics*, the *Test of Fire* video, and anything from CatholicVote.org, Catholic.com, EWTN, Catholics in Alliance for the Common Good, or any other private organization is not the official authoritative voting guide for Catholics.

WEEKDAY MASS

This week Fr. Paul will be away celebrating mass for two Marine Corps battalions conducting field exercises at the U.S. Marine Corps Mountain Warfare Training Center in the Sierras near Sonora Pass and also attending an important meeting in Stockton. Therefore the regular 7:00 AM weekday liturgy in the Mammoth rectory will be a service of the word and Communion, Monday through Thursday, conducted by our lay ministry team. Just walk in the door and come up the stairs. Stay after for coffee and fellowship. Fr. Paul will return and mass will be celebrated this Friday and Saturday mornings.

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, Sue Ann Logar, 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 7, 2012

Twenty-seventh Sunday in Ordinary Time

Whoever does not accept the kingdom of God like a child will not enter it.

Mark 10:15

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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: Genesis 2:18–24

So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man.

In the friendly social patter arising from what we commonly call "the battle of the sexes", many jokes emerge, some amusing, some downright sexist, based on this Genesis story. Most of them playfully proclaim either one gender or the other as superior because (A) the man was made first, or (B) God finally got it right on the second try. But a careful look at the reading may give us an understanding of the message that is a little more developed than one which simply determines which one is better, the guys or the gals.

The word that gets the most play in the story is "rib". The Hebrew word *tsela* appears 41 times in the Old Testament and only here is it translated into the English word "rib". The other 40 times of its use in the OT it is translated into the English word "side", which is the primary meaning of the Hebrew word.

If we used "side" instead of "rib" in the story, we might derive a whole different meaning. Couples who celebrate the sacrament of marriage in their lives would instantly perceive their experiences of recognition in the encounter with their mates: "bone of my bones and flesh of my flesh!" (Genesis 2:23) The mystery of attraction can be summed up in the image of two people being made from the same person. Created in the image and likeness of the Trinity, two are the expression of one. "And the two shall become one flesh. So they are no longer two but one flesh." (Mark 10:8)

So the point of the story is not which

gender is better, but that both genders are the same. The meaning of the story could be expanded to present the possibility of all opposites coming together in harmony to celebrate their sameness, their "other sides," and their joining to become one.

SECOND READING: Hebrews 2:9–11

It was fitting that he . . . should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers."

Whoa! Bad theology alert: The Creed says that Jesus was "begotten, not made" while this reading says that God was pleased to "make" him perfect through suffering. But that's okay. We'll let the author of Hebrews get away with it this time.

The Greek word *teleioo* (here we go again) is an action word that means, "to make perfect". But our translation inserts the object, "the leader to their salvation," thereby not only contradicting the Creed, but also splitting an infinitive! Horrors!

Anyway, this teaching about Jesus is pointed toward the Lord getting the job done, completing the task, and accomplishing the goal. It is not about being without defect or lacking anything intrinsic to divinity, a devotional idea that we commonly associate with "perfection" when we talk about the Lord.

So, to accomplish the task and reconcile humanity with divinity, God had to enter into humanity because it sure wasn't going to get done the other way around. And entering humanity always means being conceived, being born, living, suffering and dying. That's what all humanity does. There's no getting around it. So Jesus did all that. Humanity also sins, but since sin always involves a choice, Jesus didn't

do that. He did, however, suffer the consequences of human sinfulness, all of it: he was condemned, punished, put to death, and descended into hell. Although he was without sin, he paid the price for the sins of the world and therefore completed the work of salvation. He reconciled the oppositeness that separates God from humanity by being God and becoming human. So now all who become one with Christ are reconciled to God since Christ is one with God and one with humanity.

GOSPEL: Mark 10:2–16

Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery . . . Whoever does not accept the kingdom of God like a child will not enter it.

As if to highlight the theme of reconciliation, today's gospel passage has a seedy side and an innocent side, or else the little episode of Jesus and the children is merely an escape hatch for those who don't want to talk about divorce and adultery. But the common word "whoever" may link the two, so perhaps we can explore a connection.



Niños de Dios

Los niños son la esperanza del futuro. "Por eso dejará el hombre a su padre y a su madre y se unirá a su esposa y serán los dos una sola cosa". En nuestros tiempos es cada vez más difícil enfrentar el futuro juntos como familia. ¿Cómo podemos acercarnos a la vida de Dios si no sentimos la diferencia entre ser niño y ser como un niño? Ser como niño es acercarse a la santidad. Jesús nos mostró cómo ser niños de Dios. ¡Dichosos somos!

FP