

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

**MONDAY 11/12**

Titus 1:1-9  
Luke 17:1-6

**TUESDAY 11/13**

Titus 2:1-8, 11-14  
Luke 17:7-10

**WEDNESDAY 11/14**

Titus 3:1-7  
Luke 17:11-19

**THURSDAY 11/15**

Philemon 1:7-20  
Luke 17:20-25

**FRIDAY 11/16**

Second John 1:4-9  
Luke 17:26-37

**SATURDAY 11/17**

Third John 1:5-8  
Luke 18:1-8

**Solemnities, Feasts, & Memorials of the Week**

Monday, Josaphat; Tuesday, Frances Xavier Cabrini; Thursday, Albert the Great;  
Friday, Margaret of Scotland, Gertrude; Saturday, Elizabeth of Hungary

**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.

**COLLECTION FOR VICTIMS OF SUPERSTORM SANDY**

Catholic Charities USA and local catholic churches have been working tirelessly to aid victims of Hurricane Sandy on the East Coast. Additionally, Catholic Relief Services has been in Haiti, Jamaica, Cuba and other Caribbean nations helping those hardest hit by the storm. This weekend we will take up a special collection to help fund this relief effort. Please make your checks payable to St. Joseph Church.

**CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT**

For over 43.6 million Americans, there is a thin line between eviction and home, between hunger and health, between unemployment and work, between anxiety and stability. The Catholic Campaign for Human Development is dedicated to breaking the cycle of poverty by funding community programs that encourage independence. Next weekend we will take up our annual collection for the Catholic Campaign for Human Development.

**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, and Gary Boyd.



**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 11, 2012**

**Thirty-second Sunday in Ordinary Time**

*Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury."*

Mark 12:41-43

**SAINT JOSEPH PARISH  
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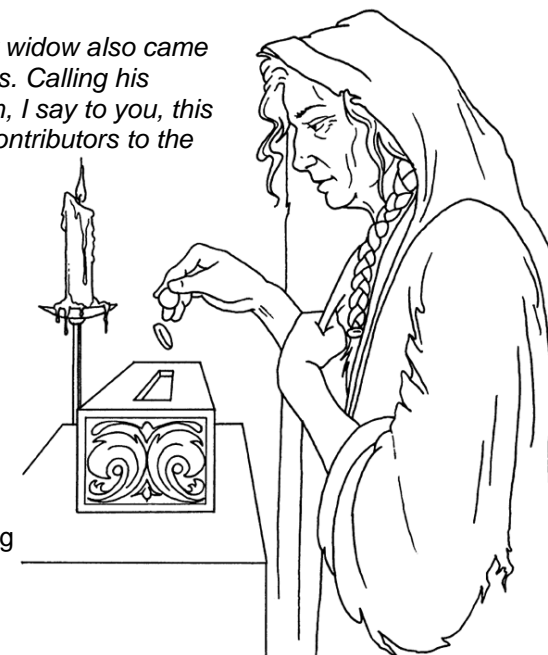
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Rev. Paul Boudreau, pastor



**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: 1 Kings 17:10-16**

*"The jar of flour shall not go empty, nor the jug of oil run dry."*

Elijah the prophet lived during a time when religion in Israel was at a crossroads. The people had been led by God, whom they called Yahweh, who had rescued them from slavery in Egypt, defeated the army of Pharaoh at the Red Sea, and sustained the people for forty years in the desert.

But now that they were settled in the land of Canaan, things were different. No longer were they slaves in Egypt; no longer were they wandering nomads in the desert, essentially hunter-gatherers living off quail and manna, a bread-like substance they scraped from the desert floor. Now they were farmers.

The Israelites didn't know anything about farming. They had to learn from the local inhabitants of the land, the Canaanites. It wasn't hard. The locals taught them to plow the field, plant the seed, fertilize and cultivate; oh yeah, and make an offering to Baal, the local fertility god, to send the rain and make the crops grow.

The Israelites weren't dumb. Yahweh got them this far, but the Canaanites obviously knew what they were talking about. They didn't call Canaan the "Land of Milk and Honey" for nothing. So they hedged their bets; they set up temples to Baal and his consort goddess Astarte just to be on the safe side. After all, one bad year could wipe out the entire population.

It was into this milieu that Elijah came, or rather was sent. He challenged the power of Baal with signs and wonders in the name of Yahweh. To drive home the point that it was Yahweh who commanded the rain, Elijah

declared a drought and instantly famine fell upon the land.

But Yahweh was not just God of power and might, but also a deity of gentleness and compassion. At a word from the great prophet, Yahweh takes care of the poor widow, making sure she has enough to get her and her family through the famine.

The story, however, stresses the connecting point, the simple act of charity and hospitality that put the woman in touch with the charity and hospitality of God. "The measure with which you measure will in return be measured out to you," Jesus says in Luke 6:38. The smartest thing one can do in time of need is to give.

**SECOND READING: Hebrews 9:24-28**

*Christ has appeared at the end of the ages to take away sin by his sacrifice.*

Sacrifice and religion go hand in hand. The religion of ancient Israel involved sacrifice, the people's offering to God made in order to cement the covenant, the relationship between God and the people. In return, God gave them what they needed: health, prosperity, children and protection from their enemies.

Sacrifice expressed a profound trust in God. For instance, a man would make an offering from his flock. He would choose a lamb, but not just any lamb. He would choose the BEST lamb, a male that was strong and perfect, without any sign weakness. A male lamb showing every sign of genetic strength could breed a superior strain of sheep, thus ensuring a robust future for the flock and for the sheep herder and his family.

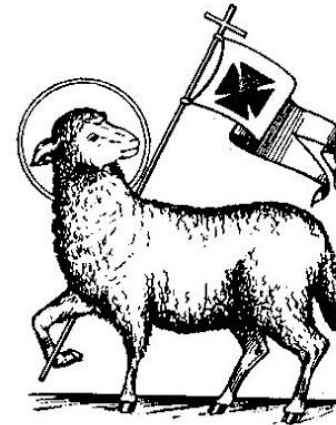
So a real sacrifice, a "pure" sacrifice as the Bible calls it, comes at great personal cost and risk. One has to really believe in the source

of life and prosperity, the promise of protection and hope, to give up the best of the flock.

In the ritual of the sacrifice, the lamb was killed and its blood was spilled upon the altar of sacrifice in the temple. The ancient, pre-scientific people associated the blood with life; when the blood went out of a living creature, the life went with it. So the blood was the life given by God and returned to God. The flesh of the lamb was cooked and eaten by the family that made the sacrifice and represents the sustenance given by God in the covenant, a fair exchange.

The exchange of the New Covenant is a mirror of the old. A lamb is sacrificed, but it is not the lamb of the people; it is a lamb offered by God, the Lamb of God. It is not a sacrifice offered each year and each season, but rather an *eternal* sacrifice offered once for all time and for all places and for all people. It is not a sacrifice that takes away the fears and doubts of a people, but rather a sacrifice that takes away the sins of the world. It does not express the people's profound trust in God, but God's profound trust in people and the power of the sacrifice to make people holy.

Just as the people ate the ancient sacrifice as a sign of communion with the lamb, so too the people of the New Covenant



eat the sacrifice of the Lamb of God as a sign of communion with the Lamb. This sacred joining of humanity and divinity in a sacrificial meal and all that is associated with it is called the Paschal Mystery.

**GOSPEL: Mark 12:38-44**

*"She, from her poverty, has contributed all she had."*

Not everybody coming to the temple to make a sacrificial offering had a lamb. Urban dwellers and merchants, pilgrims traveling abroad, and the poor were lamb-less. That's why there were businessmen selling animals in the temple and bankers exchanging foreign currency for local cash, practices that Jesus didn't particularly care for. "Stop making my Father's house a marketplace," he cried while driving out the merchants and wrecking their stalls in John 6:16. He didn't like the idea of a quid pro quo relationship with God: a big, expensive sacrifice returns a big favor; a little sacrifice gets only a little favor.

It is the quality of the sacrifice that connects the person making the offering with the God who receives the offering. As an example, someone might make an offering of a thousand dollars; impressive until you realize that the person has millions. Then someone might make an offering of fifty dollars, not so hot until you realize that the person lives from paycheck to paycheck.

The widow's offering in the gospel story was the purest of sacrifices. As she gives, so shall she receive.

God became flesh and blood for our sake so that God could share our lives totally by totally giving himself. We connect to God in this new and eternal covenant to the degree that we, in return, give of ourselves. FP