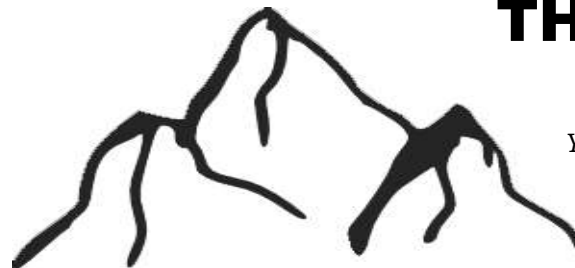


THE MONO COUNTY CATHOLIC



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

SCRIPTURE READINGS FOR THE WEEK AFTER EPIPHANY

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

MONDAY 1/7
First John 3:22--4:6
Matthew 4:12-17, 23-25

TUESDAY 1/8
First John 4:7-10
Mark 6:34-44

WEDNESDAY 1/9
First John 4:11-18
Mark 6:45-52

THURSDAY 1/10
First John 4:19--5:4
Luke 4:14-22

FRIDAY 1/11
First John 5:5-13
Luke 5:12-16

SATURDAY 1/12
First John 5:14-21
John 3:22-30

Solemnities, Feasts, & Memorials of the Week

Monday, Raymond of Penyafort

7:00 AM WEEKDAY WORSHIP SERVICES in the MAMMOTH RECTORY					
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mass	Mass	Service	Service	Mass	Mass
Walk right in and come up the stairs. Stay after for coffee and fellowship.					

THE CHRISTMAS SEASON AND BEYOND



The liturgical season of Christmas begins on Christmas Eve and extends through the octave and Sundays following: Holy Family, Epiphany, and the Baptism of the Lord. So this year we begin Ordinary Time on Monday, January 14. But the following Sunday, January 20, is actually the Second Sunday in Ordinary Time because the Baptism of the Lord is also considered the first Sunday in Ordinary Time. Got that? Then the season changes once again on Ash Wednesday, February 13. Lent begins and we ride that for six weeks to Easter on Sunday, March 31. After a Lent of forty days, the Easter Season is celebrated for FIFTY days to Pentecost Sunday, May 19. After that we cruise through the rest of Ordinary Time to Advent, beginning on December 1, and the whole annual liturgical cycle starts over again. Learn this because it's on the test.

FIRST FRIDAY DEVOTIONS

As is our custom on every First Friday of the month, we celebrate First Friday devotions, Holy Mass followed by Exposition, Adoration and Benediction of the Blessed Sacrament in St. Joseph Church, Mammoth, beginning at 7 o'clock PM.

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, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Brian Venneman, Gary Boyd, and for the repose of the soul of Jeanne Standley.

January 6, 2013

Epiphany of the Lord

And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.

Matthew 2:9-11



Find us on Facebook @ mammothcatholicchurch

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

www.mammothcatholicchurch.org
email: info@mammothcatholicchurch.org
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: Isaiah 60:1-5

Raise your eyes and look about; they all gather and come to you: your sons come from afar, and your daughters in the arms of their nurses. Then you shall be radiant at what you see, your heart shall throb and overflow.

A heavy weight carried by many Catholics is the knowledge that their children or their grandchildren are no longer practicing the religion in which they were raised. These good Catholics have for the most part been brought up in the forties and fifties when it was instilled in them that they must go to church on Sundays or face dire consequences, and that parents in some way are held responsible for the sins of the children; if the kids stop going to church, even after they're grown up, it's because of some flaw in

their upbringing. Catholics of that era know what *mea culpa* means and often carry big guilt bombs with short fuses. Their fear is their suffering and their greatest desire is to see their children come back to church.

The prophet Isaiah has good news for them in today's first reading. God made a promise long ago when the chances of seeing the next generation return were equally bleak. The prophet foresaw a day when the sons and daughters of a suffering nation would return, making them radiant with joy, their hearts overflowing with gratitude.

Epiphany is the celebration of great surprise, when God reveals the divine presence to people nobody would have suspected and in ways no one would have dreamed possible. And God, who was and is and is to come, will again be Epiphany for the children who are far off. We just need to raise our eyes.

SECOND READING:

Ephesians 3:2-3a, 5-6

You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation . . . that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus.

In the 24th chapter of the Book of Joshua, the great successor to Moses leaves his legacy to the people he's served for a generation. Very old and near death, he assembles the tribes and delivers his parting thoughts, the customary final testimony, the *noblesse oblige* for the people of God. In the speech, he forcefully drives home the point that the people are to maintain absolute racial, political, religious, and social purity, "not intermarrying or intermingling with" the Gentiles in any way. If they do, the Gentiles will become "a snare and a trap for you, a scourge for your sides and thorns for your eyes, until you perish from this good land which the LORD, your God, has given you." This was a foundational tradition handed down through the generations.

It was into this tradition that Jesus came, curing Gentiles along with Jews, welcoming them as his disciples, going among them, eating with them, obliging their religious beliefs, and generally trampling the dividing lines that had been maintained scrupulously for over a thousand years.

You can understand, then, why Jesus might have met with a little resistance from the devout of his day. Imagine, too, the reception that Saint Paul's proclamation received, that the Gentiles were now "coheirs, members of the same body, and copartners in the promise in Christ Jesus." And what group of forbidden outsiders will be welcomed next?

GOSPEL: Matthew 2:1-12

The star that they had seen at its rising preceded them until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother.

The Greek word *magos*, which is translated "magi" in the Lectionary, was the generic name given to the sages, priests, shamans, witches, magicians, sorcerers, necromancers, soothsayers and astrologers who advised the royal courts of the Medes and Persians to the east. Their religion was an ancient form of Zoroastrianism, a metaphysical discipline that understood the underpinnings of existence as a universal struggle between the forces of light and darkness. (Perhaps the magi were "overjoyed at seeing the star" because, in their minds at least, the light wins!) The Jews, of course, considered the whole thing anathema.

The only other instance of the name *magos* in the Bible is the story of the magician named Bar-Jesus in Acts 13:6-12. He was confronted by Paul and condemned as "an imposter, a thoroughgoing fraud, a son of Satan, and an enemy of all that is right." Then the apostle struck him blind with a "mighty darkness." (There goes the light!)

When the angels announced the glory of God, it was the poorest and lowliest of the people, the shepherds tending their flocks at night, who heard and responded. And when the stars proclaimed the birth of the Messiah, it was the most rejected and condemned who came and worshiped him. "Everything that the Father gives me will come to me," Jesus said in John 6:37, "and I will not reject anyone who comes to me." Epiphany is God's salvation revealed to everybody, even those we judge condemned.

Epifanía

La estrella, los magos, la revelación, el poder y la gloria de Dios, todos son elementos esenciales de esta solemnidad. De todos ellos la Revelación es el más importante. Dios quiso revelarse Él mismo a través de Su Hijo, Jesús, y no sólo a un pueblo determinado, sino a todas las naciones.

Isaías, en la primera lectura, nos invita a levantarnos con entusiasmo para contemplar la revelación de la gloria de Dios, y San Pablo, en su carta a los Efesios, nos invita a reflexionar con atención sobre el mensaje de la revelación.

