

Weekend of November 10 & 11, 2018
Thirty-second Sunday in Ordinary Time

High school Confirmation class, Wed. at 6:30 p.m.

Mass Schedule
<p>Barona: Mass: Wednesday through Friday. Rosary at 7:45 AM, Mass at 8:00 AM. Weekends: Saturday, 5:00 PM, Sunday 8:00 AM. Confessions: Saturday, 3:30 – 4:30 PM Adoration: 1st Thurs. of the month (6:00 PM) and 1st Fri. of the month (8:00 AM). Viejas: Weekends: Sunday, 10:00 AM. Confessions: By appointment. Sycuan: Weekends: Sunday, Noon. Confessions: By appointment</p>

If we dare to trust God with our lives, great things happen. Give God your total self.

**DIVINE WORD MISSIONARIES and SISTER
 SERVANTS OF THE HOLY SPIRIT**
 1-800-553-3321

UPCOMING EVENTS

<p>Thursday, November 15 – 5:00 PM Bible Study, The Healing Power Within, Brother Ed office</p>
<p>Thursday, November 22 – Thanksgiving Day mass, 8:00 AM in Barona</p>
<p>Sunday, December 2 – Children’s Mass</p>



Gilbert Rodriguez, Tom Hyde, Carol Lane, Anita Curo, Sue Kierig, Martha Boone, A. J. Samot, Angelo Samot, Donna Berardi, Secora Nelson, Daniel Vicaldo, Kash Osuna-Sutton, Gabe Dowell, Diana Pico, Clayton Curo, Dolly Albano, Ray Mayor, Mike Montes, Bobbie Turner, Mary Whitespear, Frank LaChappa, Steve and Vera Tucker, Helen Cadiente, William and Berniece Marrujo, Mae Guerrero, Susanna Gotell, Stephen Nolan
Please check prayer list and add names as desired.



“God of peace, we pray for those who have served our nation and have laid down their lives to protect and defend our freedom. We pray for those who have fought, whose spirits and bodies are scarred by war, whose nights are haunted by memories too painful for the light of day. We pray for those who serve us now, especially for those in harm’s way. Shield them from danger and bring them home. Turn the hearts and minds of our leaders and our enemies to the work of justice and a harvest of peace. Spare the poor, Lord, spare the poor!”

Mass Intentions – November 11, 2018	
Weekend Masses:	
Sunday, 8:00 AM	Charlie and Gene Curo
Sunday, 10:00 AM	Community of Viejas
Sunday, Noon	Community of Sycuan

**RELIGIOUS EDUCATION
 SCHEDULE**

Barona : Grades K-8: Class meets on Thursday, 2:45 pm and 4:00 pm
High School: – Wednesday, 6:30 pm

Sycuan: Grades K-8, Class meet at 10:30 a.m. before Sunday Mass

*May the peace you left us, the peace you gave us,
be the peace that sustains,
the peace that saves us.*

Christ Jesus, hear us!

Lord Jesus, hear our prayer!

Amen.

Collection for National Needs

November 17-18, 2018

This collection supports the Conference of Catholic Bishops, Catholic Communication Campaign, Catholic University of America and Catholic Home Missions Envelopes will be in the back of the church. Your generosity is appreciated.

FROM THE PASTOR'S DESK A LESSON that we can learn from an EXPLOITED AND HELPLESS WIDOW

Reflection on the 32nd Sunday in Ordinary Time

Bishop Desmond Tutu of South Africa is very fond of this joke: "When the missionaries came to Africa, we had the land and they had the Bible. Then they said, 'Let us pray ...,' and asked us to close our eyes. By the time the prayer was over, they now had the land and we had the Bible." And he usually ends the joke by adding, "And I think we got the better deal." In this joke we have a substantiation of Karl Marx's criticism of the Christianity of his day as the "opiate of the people," – that which puts people to sleep while the ground under their feet is taken away from them. In today's gospel Jesus warns his followers against religious leaders who propagate this kind of anesthetic religiosity. **"Beware of the scribes, who ... devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation"** (Mark 12:38-40). In the second half of the gospel reading, the story of the Widow's Mite, we see a tragic example of the product of this kind of religiosity. Jesus commends the victim but condemns the victimizer.

Last week we read about the scribe who asked Jesus about the first of the commandments. In the end Jesus gave him his word of encouragement and commendation: **"You are not far from the kingdom**

of God" (Mark 12:34). Soon after that, in today's reading, Jesus warns his followers against the scribes who were going to receive a great condemnation. What is the crucial difference between the Good Scribe who was commended last week and the generality of scribes who are condemned this week? The Good Scribe earned Jesus' approval when he agreed with Jesus that practical love of God and neighbor **"is much more important than all whole burnt offerings and sacrifices"** (Mark 12:33). In other words, the generality of the scribes believed in "Temple before people" but the Good Scribe, by listening to Jesus, was able to arrive at the Gospel position of "people before Temple." This is the position of those on the way to the kingdom of God. The needs of flesh-and-blood children, women, and men come before the need to maintain the sacrificial regimen of the Temple.

Traditionally we have read the Widow's Mite story as a story about boundless generosity and self-sacrifice. But we should first read it in the context in which Mark wrote it, as a tragic evidence of the religious exploitation for which Jesus condemned the Temple religious establishment. Before reading the story as a model to encourage generosity to organized religion we need to read it first as a condemnation of the use of religion to exploit simple, suffering and powerless humanity. Jesus is teaching in the Temple. He has just condemned the unscrupulous scribes who devour widows' property under the pretext of religious fervor. Then he looks up and sees this widow putting **"everything she had, her whole living"** into the treasury and he points to her and says, "See what I mean?" The scribes never literally robbed widows' houses. But by their teaching they exploited widows by persuading them in their privation to give up even the very little they had.

It's like what happened at the World's Fair in San Francisco in 1939. One of the attractions was a pile of money said to total \$1,000,000. For 25 cents, visitors were allowed to touch the money. Poor people spent their last quarter to have a momentary brush with affluence. But did that make them any richer? No, only 25 cents poorer? False ideas nourishing false hopes can rob the poor even of the little they have.

Jesus commends the exploited widow. Why? Does Jesus approve of the process that has reduced her to the state of indigence? No. Jesus praises her for her sincere and total trust in God, not for the sorry fact that the religious establishment was taking advantage of it. In the final analysis, in the kingdom of God,

between the victimizer and the victimized, it is always the victimized who gets the better deal, as Desmond Tutu rightly remarked.

In the male-dominated society of New Testament Palestine, the widow would symbolize all who have no voice, no means and no power. Who would such people be today? Do we as individuals and as a church reach out to such people to help them improve their lot? Or do we only tell them to pray harder and everything would be all right, knowing quite well that it takes more than prayer to revive their fortunes? Is Christianity a powerless gospel that opiates the people and maintains the status quo or is it the good news that liberates and transforms personal and social life? We know the answer in theory. Let us show it in practice

Fr Munachi E. Ezeogu, cssp