

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

**MONDAY 8/15**  
 Rev 12:1-10; 1Cor 15:20-26  
 Matthew 17:22-27

**TUESDAY 8/16**  
 Judges 6:11-24  
 Matthew 19:23-30

**WEDNESDAY 8/17**  
 Judges 9:6-15  
 Matthew 20:1-16

**THURSDAY 8/18**  
 Judges 11:29-39  
 Matthew 22:1-14

**FRIDAY 8/19**  
 Ruth 1:1, 3-6, 14-16, 22  
 Matthew 22:34-40

**SATURDAY 8/20**  
 Ruth 2:1-3, 8-11; 4:13-17  
 Matthew 23:1-12

**Feasts, Solemnities, and Memorials This Week:**

Monday, Assumption; Tuesday, Stephen of Hungary; Thursday, Jane Frances de Chantal;  
 Friday, John Eudes; Saturday, Bernard

**PARISH PICNIC**

The annual St. Joseph Parish Picnic will be held on Sunday afternoon, August 21, at Our Savior of the Mountains mission in Lee Vining beginning at 2 o'clock. If you're coming, bring enough food for eight people so that we can serve our guests and visitors. Linda and Dave Dore are handling the arrangements. Let's all get on board and help out. Soft drinks will be served. BYOB.

**HOLY DAY OF OBLIGATION--NOT!**

Monday of this week, August 15, is the Solemnity of the Assumption of the Blessed Virgin Mary, normally a holy day of obligation. But in the United States when this holy day falls on a Monday or a Saturday, Catholics are not required to participate at mass; the obligation is abrogated. So Monday is a holy day, but the obligation has been removed. However, if you're NOT going to be in the United States, check with the local church to find out if the obligation remains. It might.

**PRAYERS**

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Barbara Head, Mark Kirkner, Pat Glynn, Bobbie Engstrom, Ed Power, Diane Evans, Raquel Rodriguez, Dann Corona, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Johnee Weddle, John Mazurski, Mary Jo Ferreira, Julie Rogers, Josefina Flores, Margo Goldman, and for the repose of the soul of Paul Desert.

**DAILY MASS**

With Fr. Paul on vacation this week, daily mass will be celebrated by our celebrated August guest, Fr. Bill Leser, at Our Savior of the Mountains mission in Lee Vining at 9:00 AM.  
 A Service of the Word with Holy Communion will be celebrated daily by our lay community at St. Joseph rectory at 7:00 AM.

**FIRST FRIDAY OF THE MONTH**

Mass & Benediction is celebrated at St. Joseph's Church every First Friday beginning at 7:00 PM



**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*

**August 14, 2011**

**Twentieth Sunday in Ordinary Time**

*A Canaanite woman came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." Jesus said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And the woman's daughter was healed from that hour.*

Matthew 15:21-28



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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**

## Mono County Catholic Aug 14, 2011

### FIRST READING: Isaiah 56:1, 6–7

*The foreigners who join themselves to the LORD, ministering to him, loving the name of the LORD, and becoming his servants - all who keep the sabbath free from profanation and hold to my covenant, them I will bring to my holy mountain and make joyful in my house of prayer.*

This reading, taken from the 56th chapter of Isaiah, is the product of a third generation of prophetic writers in the tradition of Isaiah.

By this point in history, sometime in the latter half of the 6th century B.C., the people had developed a rather strong dislike for foreigners and anybody, really, who didn't share their race, language, religion, or nationality.

The irony of it all is that they had just been sprung from 50 years of slavery in the hands of the all-conquering Assyrians, a period known as the Babylonian Captivity. The rescue had been accomplished by King Cyrus, a Persian, who was racially, ethnically, linguistically, and religiously nowhere near the attributes of the tribe of Judah.

By the time the people had returned to Judea and rebuilt Jerusalem and its temple, a project financed by the Persian king, they had begun to lash out against foreigners. They blamed all their troubles on foreigners, especially those foreign women the Israelites had taken for wives, including Canaanite women. They even made a law that required all Jewish men to expel their foreign wives from their houses, along with any children they might have born. Read all about it in the Book of Ezra, chapters 10 and 11.

The prophetic tradition of Isaiah, of course, went the other way. Rather than join

the social persecution of foreigners, Isaiah's vision gave them a stake in the salvation being accomplished in the return from exile and the rebuilding of the temple. Over and against the prejudicial and discriminatory mind of the people and their political and religious leaders, Isaiah's prophetic vision attempted to integrate and incorporate the foreigners into a new and inclusive Israel.

This gracious message to foreigners did not leave out the Canaanite women who had married into the clan during the time of the Babylonian Captivity. God was, as it were, gathering up the fragments of human history so that nothing would be wasted.

Of course the people and their leaders were horrified by this. It went against everything they were taught to believe. In their minds God hated foreigners, so they should too. The vision of Isaiah was totally rejected, fulfilling Isaiah's understanding of his own prophetic career: "Listen carefully, but you shall not understand! Look intently, but you shall know nothing!" (Isa 6:9)

### SECOND READING: Romans 11:13–15, 29–32

*Just as you (Gentiles) once disobeyed God but have now received mercy because of their (the Jews') disobedience, so they have now disobeyed in order that, by virtue of the mercy shown to you, they too may now receive mercy. For God delivered all to disobedience, that he might have mercy upon all.*

Salvation for both Jew and Gentile alike is not something over which the average Catholic loses sleep. But for Paul it was a vexing problem and a potential tragedy if he could not discover some kind of a theological solution. In his day, people were compelled to make a choice: remain in the synagogue and forswear Jesus, or profess Christ and leave the

synagogue behind forever. Either you cast your hopes of salvation on the law or on the cross. You could not straddle the fence. For Paul, devout Jew and fervent Christian, in love with the destiny of two separated peoples, the heartbreak was real.

His insight was to see the rejection of Jesus by the Jewish community to be the "in" the Gentiles of the world needed to be grafted, so to speak, onto the tree of life. This was not to make more of the Gentiles than of his own race, the Jews, however. Paul is almost casual in saying his entire ministry as apostle to the Gentiles is more for the sake of saving his own people by their jealousy, if nothing else. Paul holds the conviction that when the Jewish community is grafted back into the promise, the ramifications for the whole world will be extraordinary.

Since then, theologians have argued whether this means that the Jewish community will one day accept Jesus as their personal savior, or simply that God's mercy will permit two unique streams of salvation to flow for Christians and for Jews. Paul certainly held no "two-stream" theory. Whether he anticipated his people would accept Christ in the fullness of time, or at the hour of the Second Coming, or "Parousia" as it is called, Paul believed that the revelation of Jesus would be the salvation of both Jews and Gentiles alike.

### GOSPEL: Matthew 15:21–28

*A Canaanite woman came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But Jesus did not say a word in answer to her. Jesus' disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did Jesus homage, saying, "Lord,*

*help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs."*

Jesus seems to be an equal opportunity insulter. So far he's called the religious leaders of Judea "blind guides", "snakes", "fools", "wolves" and "hypocrites". Now he's calling the Canaanites "dogs", an offence of the highest order.

At least in this latter slander he is keeping with his tribal traditions. The hatred that Jews held for the Canaanites went way back. The Commandments, the Law of Moses, prescribed not only hatred, but extermination as well. It was a pious Jew's duty to "annihilate" the Canaanites.

So, Jesus starts off on a traditional track with the Canaanite woman, encouraged by his disciples. But what's up with the turn-around? Some commentators suggest he was "testing" his disciples, an exam they obviously flunked. Others say this was a developmental arc of self-understanding on the part of Jesus in keeping with Luke 2:40, that Jesus "grew and became strong, filled with wisdom".

Most certainly Jesus identified with Isaiah's "Suffering Servant" who proposes the counter-cultural ideals that God had in mind and is judged, found wanting, and rejected by the cultural ideals of the world.

Keep in mind also that the Canaanite woman was treading on thin ice herself. She also crosses ancient cultural boundaries in approaching Jesus for a cure for her daughter. Even though the story places Jesus and the boys on Canaanite turf, men and women didn't mix in the Arab world then, anymore than they do now. Jesus broke down the barriers separating people by race, religion, nationality, gender, and any other designations you can think of. In Christ, all are children of God, even the ones we think we're supposed to exclude. In reality, they are welcome as we are welcome. FP