

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

MONDAY 7/16

Isaiah 1:10-17
 Matthew 10:34--11:1

TUESDAY 7/17

Isaiah 7:1-9
 Matthew 11:20-24

WEDNESDAY 7/18

Isaiah 10:5-7, 13-16
 Matthew 11:25-27

THURSDAY 7/19

Isaiah 26:7-9, 12, 16-19
 Matthew 11:28-30

FRIDAY 7/20

Isaiah 38:1-6, 21-22, 7-8
 Matthew 12:1-8

SATURDAY 7/21

Micah 2:1-5
 Matthew 12:14-21

Feasts, Solemnities, and Memorials This Week:

Monday, Our Lady of Mount Carmel; Saturday, Lawrence of Brindisi

CATHOLIC FAQs

Why does the priest perform the lavabo at mass, the washing of the hands before the offertory prayer? The offering, what we commonly call the collection, is taken up from the people as a sign of the people's solidarity with the sacrifice of Christ for charitable works, the support of the priest, and the upkeep of the facility. In ancient times, people offered the produce of their farms: fruits, vegetables, and livestock. After receiving such an offering, the priest really needed to wash his hands. Today the gesture has evolved to symbolize the priest's own sinfulness and his need for the cleansing power of forgiveness.

Why do we light candles at the altar for mass? This one is not hard to figure: Up until a little over a hundred years ago, it was how we turned on the lights. Candles by the altar and the ambo (the lectern) provided light for the priests and the readers to see the texts. The church doesn't give up almost two thousand years of tradition very easily. Today we rely on electric lights, but we still light those candles.

Why does the priest wear vestments at mass? The long, white *alb*, the thin *stole*, and the large over-garment called the *chasuble*, are simply the business suit of ancient Rome. Men who would preside over public assemblies would wear such a suit. Although today these garments have evolved to become the shirt, tie, and jacket of the modern western business suit, the *Roman* church preserves the ancient tradition.

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, Antonio Salinas, Josefina Flores, Jim Rothe, John Wallis, Sue Ann Logar, Glenn Inouye, Peter Mariniello, and for the reposed of the souls of Abril Garnica and Irene Molloy.

DAILY MASS

Weekday services are celebrated daily at 7:00 AM, Monday through Saturday, in St. Joseph rectory adjacent to the church in Mammoth Lakes. Walk right in; stay after for coffee and fellowship.



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

July 15, 2012

Fifteenth Sunday in Ordinary Time

To Amos, Amaziah (the priest) said: "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple."

Amos 7:12-13



SAINT JOSEPH PARISH OF MONO COUNTY

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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

Mono County Catholic July 15, 2012

FIRST READING: Amos 7:12–15

The priest of Bethel said to Amos, "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple."

Amos probably wasn't the only person in the northern kingdom of Israel to see where the domestic and foreign policies of its leadership were taking the country. At home, economic injustice and social oppression were weakening the population. Meanwhile, questionable international coalitions and dangerous military gambits were putting the nation in peril. It was the 8th century B.C. and Israel's politics were becoming a familiar recipe for disaster.

It was from this milieu that God rose up the prophet Amos to condemn the arrogance of King Jeroboam II and the folly of his foreign and domestic policies. Unfortunately for Amos—and ultimately for Israel—the temple in Bethel was run by the state government and those who supported the temple likewise supported the state, so Amos was labeled unpatriotic and thrown out.

There is wisdom to the separation of church and state that goes beyond the debate over school prayers, the Pledge of Allegiance, flags in the sanctuary and the HHS birth control mandate. Those who trust in God don't necessarily stand united with those who trust in the state, and vice versa. We're learning the hard way that when the priests of today's temple break the law, they must be held accountable and answer to the state. Likewise the church must call the erring state to task for injustice, oppression and policies both foreign

and domestic that are not in keeping with what is right and good. Thus God continues to call from among us prophets who will raise the cry in the temple and proclaim the word of God to a nation headed for disaster.

SECOND READING: Ephesians 1:3–14

In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

In our baptism we were anointed with sacred Chrism, designated with Christ as "priest, prophet and king." (Rite of Baptism, #224) In our subsequent walk with Christ "we have heard the word of truth" the second reading declares, and are fully prepared to carry out our prophetic mission. But we don't always choose to do so.

Recall the mission of Jonah, another 8th century B.C. prophet of Israel. He also was called by God and given a word of truth to be delivered to the people of Nineveh, the capitol of ancient Assyria. But he refused because he wanted no part of the Lord's plan to save the people of Nineveh, who happened to be Jonah's sworn enemies. So Jonah high-tailed it and the Lord had to send a "great fish" after him to swallow him and bring him back. Even after Jonah's fabulously successful, albeit reluctant, ministry in the city of Nineveh, he was totally at odds with God over the Lord's compassion for Jonah's bitter enemies. The story ends with Jonah and God at loggerheads over the issue of caring for Jonah's enemies.

God's word of truth isn't always in keeping with our own ideas of how life should be. Because the United States is the world's

most powerful nation, bombing our enemies into oblivion can seem to us much more attractive and expedient than loving them into transformation. Or the idea of sharing resources and our money with the poor and needy may be far less attractive to us than using our hard-earned cash to feather our own nests. So, like the prophet Jonah, we have a choice to make.

GOSPEL: Mark 6:7–13

Jesus summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts.

The church's mission and ministry in the world is undertaken in a prophetic spirit. The disciples of Jesus, represented in today's passage from the Gospel of Mark by "the Twelve," is sent out poor and needy themselves so that there will be no misinterpretation of the message. There is nothing in it for them.

Also, in the prophetic spirit, the church is supposed to practice what it preaches. If it is true that the world is passing away and the kingdom of God is coming, and in the kingdom of God the last shall be first and the poor are blessed, then it would benefit believers in this passing world to make themselves a little bit poor for the sake of the coming kingdom. It would be silly to proclaim such a thing if the person proclaiming was financially secure.

And it seems, at least in the case of this gospel story, that there is some connection between the option of poverty and power over evil. Maybe that deliberate choice

for poverty somehow engages the mystical kingdom in such a way that the gospel paradox kicks in and those who divest themselves of worldly power are invested with kingdom power. Cool, eh?

Either way, the 21st century church seems neither invested with power over evil, nor convincing in its call to divest its worldly wealth. Somewhere along the line, probably after the conversion of the Roman Emperor Constantine around the year 313 A.D. when the church went from being illegal and persecuted to being aligned with the state, we got our priorities mixed up. What we have now as a church of believers is a conflict between our goals and the means of achieving them. This is why the first step towards what we call salvation in repentance, a change of heart. *FP*

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Domingo a domingo seguimos celebrando el Misterio pascual de la vida, muerte y resurrección de Cristo, recordando los acontecimientos como comunidad cristiana y dándoles sentido a través del Evangelio de san Marcos. Los evangelios nos hablan de la vida y el ministerio de Jesús y del discipulado. Las lecturas y la vida sacramental nos alimentan y fortalecen, aumentando nuestro compromiso bautismal de ir y dar a conocer la Buena Nueva del Reino de Dios.

¿Han notado cómo han persistido dos imágenes de las Sagradas Escrituras en las últimas semanas? Sobresalen la imagen del profeta y la imagen del discípulo. Ambas imágenes exigen fidelidad a la alianza y entrega por el bien de los demás. ¿En qué se distingue este doble llamado? Cristo, que es el centro de la vida cristiana, nos llama a ser ambos, a denunciar lo malo y a proclamar la verdad y a servir a los más necesitados, como lo hicieron sus apóstoles.