

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

MONDAY 8/20
Ezekiel 24:15-24
Matthew 19:16-22

TUESDAY 8/21
Ezekiel 28:1-10
Matthew 19:23-30

WEDNESDAY 8/22
Ezekiel 34:1-11
Matthew 20:1-16

THURSDAY 8/23
Ezekiel 36:23-28
Matthew 22:1-14

FRIDAY 8/24
Revelation 21:9-14
John 1:45-51

SATURDAY 8/25
Ezekiel 43:1-7
Matthew 23:1-12

Solemnities, Feasts, & Memorials of the Week

Monday, Bernard; Tuesday, Pius X; Wednesday, Queenship of the Virgin Mary; Thursday, Rose of Lima; Friday, Bartholomew; Saturday, Louis, Joseph Calasanz

DAILY MASS SCHEDULE

This week our regular weekday mass will be celebrated by Corbishop Bill Leser in Lee Vining at Our Savior of the Mountains Mission beginning at 9:30 AM. In Mammoth, a service of the Word and Communion will be conducted Monday through Thursday by our lay ministry team in the rectory beginning at 7:00 AM. On Friday of this week a special Memorial Mass for the repose of the soul of Irene Molloy will be celebrated by Father Paul at St. Joseph Church beginning at 8:00 AM. On Saturday morning of this week our regular weekday mass will be celebrated by Father Paul in the Mammoth rectory beginning at 7:00 AM. The following week, beginning on Monday, August 27, the regular weekday mass will continue in Lee Vining at 9:30 AM and resume in the Mammoth rectory at 7:00 AM.

PARISH PICNIC IN LEE VINING

The third in our summer series of parish picnics will take place NEXT Sunday, August 26, on the grounds of Our Savior of the Mountains Mission in Lee Vining beginning at 2 o'clock in the afternoon. Everyone is invited including any and all of our guests and visitors. We ALWAYS have a good time when we get together.

ELECTION YEAR COMMENTS FROM OUR BISHOP

The relative silence of candidates and their campaigns on the moral imperative to resist and overcome poverty is both ominous and disheartening. Despite unacceptable levels of poverty, few candidates and elected officials speak about pervasive poverty or offer a path to overcome it. We need to hear from those who seek to lead this country about what specific steps they would take to lift people out of poverty. In this election year, Catholics should review and act on what the U.S. bishops said on economic issues in Forming Consciences for Faithful Citizenship. *Placing Work and Workers at the Center of Economic Life* Bishop Stephen E. Blaire of Stockton

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, John Wallis, Sue Ann Logar, Glenn Inouye, and Peter Mariniello.



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 19, 2012

Twentieth Sunday in Ordinary Time

Wisdom has built her house, she has set up her seven columns; She has dressed her meat, mixed her wine, yes, she has spread her table. Let whoever is simple turn in here; to him who lacks understanding, I say, Come, eat of my food, and drink of the wine I have mixed! Forsake foolishness that you may live; advance in the way of understanding.

Proverbs 9:1-6



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Rev. Paul Boudreau, pastor

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

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.

FIRST READING: Proverbs 9:1–6

Let whoever is simple turn in here; to the one who lacks understanding, she says, Come eat of my food, and drink of the wine I have mixed! Forsake foolishness that you may live; advance in the way of understanding.

Wisdom, of which this reading speaks, is the awareness of and compliance with the moral order, which means obedience to the Commandments of the covenant. On the surface it is quite simple: obey the law and God will bless you, break the law and God will punish you. We're not talking about a whole lot of smarts here. A basic self-interest—translate that into "fear of the Lord"—would compel one to conform to the dictates of the law. The promised benefits—the blessings that come with obedience—were health, long life, peace, prosperity and possession of the land, the extended meaning of the word, *shalom*. The law was fair for healthy males at least, and protected the poor.

But the law had its limitations. It reflected a very primitive, pre-scientific understanding of women. Wives were listed with a man's possessions in the Exodus version of the Ten Commandments (Exodus 20:17) after his house but before his ox and his ass. Possession of women was passed from father to husband, a practice still symbolized in the modern marriage ceremony. There was, understandably, no knowledge of the female's genetic contribution to reproduction.

The law also set the bar of acceptance above a certain level human weakness. Lepers, for instance, were out of luck, as were those lacking a minimum amount of native

intelligence. The law was a system that, with some exceptions, meant survival of the fittest, not a bad means to attain the goal of the law, *shalom*, but well short of any hope for a system of support that included everybody.

SECOND READING: Ephesians 5:15–20

Watch carefully how you live, not as foolish persons but as wise, making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord.

The understanding of the gift of wisdom, and its opposite value, which would be foolishness, takes a bit of a twist in the New Covenant. The law, the guiding factor of the Old Covenant, demanded the wisdom to understand that obedience led to the blessings of *shalom*: security, health, prosperity, and a long life. The best the commandments of the law could do was provide the obedient people with a temporal experience of "the land"; in other words, the geographical boundaries of the Promised Land. But when you reached the end of your life, it was over. Like B.B. King says: When you're dead, you're done. Plus, if you lost the land, as the kingdoms of Israel and Judah did in the climactic wars against the Babylonians, you were up the creek. Although the Jews returned to the land a generation after their defeat and captivity, they never recovered. Under the successive imperial rule of the Greek and then the Roman empires, the best they could hope for was a return to the old monarchy under the rule of an anointed king, a son of David, a *Messiah*.

The New Covenant offered a whole different deal. First off, there was no promise of land and prosperity. Followers of Jesus were expected to give up their wealth and their land. And long life? Forget it. The first requirement for entrance into the kingdom of God was that you "die" in baptism. Forget about peace, too, but you could probably make an argument for health until they threw you to the lions. For all intents and purposes, the wisdom of the Old Covenant was down the drain. Or, as Saint Paul would write, "God has made the wisdom of the world into foolishness." (1 Corinthians 1:20)

world is considered loss in the kingdom. St. Paul went so far as to write, "I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord." (Philippians 3:8)

All we really "get" out of the New Covenant is Jesus Christ. Like the manna that sustained Israel in the generation of journey through the wilderness to the Promised Land, so the Body and Blood of Christ sustains us in a lifetime journey through the wilderness of the world to the promised land of heaven.

But life in Christ is more than just celebrating the sacrament. We need to make

the Body of Christ real in the world, to live the life we're given. "Let the same mind be in you that was in Christ Jesus," Saint Paul writes in Philippians 2:5. To eat and drink Christ and then live



Dejamos atrás la ignorancia

La primera lectura nos presenta la imagen de la Sabiduría como una mujer que sirve un banquete de carnes y vinos. Invita al ignorante a comer y beber y a crecer en conocimiento. En el Evangelio, esta carne y vino se convierten en el Cuerpo y la Sangre de Cristo. Éste es el banquete al cual hemos sido invitados. Si participamos en él, la sabiduría aumentará en nosotros. Pero el banquete no se come solo, sino que está unido a la proclamación de la Palabra de Dios. Por medio de la Palabra, aumenta nuestra sabiduría. Dejamos atrás la ignorancia y comprendemos la voluntad del Señor.

GOSPEL: John 6:51–58

My flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

So the wisdom of the world is foolishness in the kingdom of God, and vice versa. Whatever you gain in the

by the values of the passing world is more than foolishness, it is death because it puts us in conflict with the source of life within us. "Your eye is the lamp of your body," Jesus says in Luke 11:34. "But if that lamp is dark, your body is full of darkness." If our prize is the world and everything in it that we can gain, then we seek after death. True wisdom comes from discovering the kingdom of God that is within us and being able to observe life through eyes of faith. It teaches us how to live in this passing world with our hearts set on a real Promised Land that will never end. *FP*