

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

**MONDAY 7/23**

Micah 6:1-4, 6-8  
 Matthew 12:38-42

**TUESDAY 7/24**

Micah 7:14-15, 18-20  
 Matthew 12:46-50

**WEDNESDAY 7/25**

Second Corinthians 4:7-15  
 Matthew 20:20-28

**THURSDAY 7/26**

Sirach 44:1, 10-15  
 Matthew 13:16-17

**FRIDAY 7/27**

Jeremiah 3:14-17  
 Matthew 13:18-23

**SATURDAY 7/28**

Jeremiah 7:1-11  
 Matthew 13:24-30

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

Monday, Bridget of Sweden; Wednesday, James; Thursday, Joachim and Ann

**CATHOLIC FAQs**

**Does the Catholic Church allow for divorce?** Yes. While the Catholic Church does not recognize civil divorce, the rules do allow a Catholic to "sever conjugal living" in the case of adultery or "grave mental or physical danger" or when common life becomes "too difficult" or when a spouse gives the other a "legitimate cause." (Canon 1153) In the event of such a separation, Canon 1154 stipulates that "adequate support and education of the children must always be suitably provided." In the United States, this requirement is legally fulfilled in the juridical process of divorce. Since civil divorce is not recognized by the Church, the individual Catholic violates no rules and incurs no penalty. However, any marriage between two baptized Christians remains valid and in force until challenged and proven otherwise in the process called annulment. Before a divorced Catholic can be married in the church, he or she must obtain an annulment. This process can take a year or more and may involve legal fees of several hundred dollars. Any priest will help you obtain an annulment. In the event you can't afford it, the parish will assist you financially.

**THE TREADWELL PICNIC**

Elaine & Pete Treadwell are hosting their annual picnic for parishioners on Monday afternoon, July 30, beginning at 5 o'clock. The Treadwells live two miles up Swauger Creek Road, which is off 395 to the right, ten miles north of Bridgeport. Bring a dessert.

**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, Peter Mariniello, and for the repose of the souls of April Garnica, Ellie Randol, Millie Jennings, Irene Molloy, and Skip Harvey.

**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 22, 2012**

**Sixteenth Sunday in Ordinary Time**



*I myself will gather the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multiply. I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble; and none shall be missing, says the LORD.*

Jeremiah 23:3-4

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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**

**FIRST READING: Jeremiah 23:1-6**

*Thus says the Lord, the God of Israel, against the shepherds who shepherded my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds.*

**A**t a talk given a few years ago at the annual Religious Education Congress in Los Angeles, Chicago pastor Patrick Brennan observed that the bishops had, in their systematic cover-up of the priest sex abuse scandal, completely underestimated the love of parents for their children. Commenting on his talk, a Congress attendee added, "and we totally underestimated the bishops' love for their own esteem."

The first reading's chilling prophecy cannot help but bring to mind the horrid failure of the shepherds to care for their flocks. Driven by the same self-concern as the religious leaders of Jeremiah's day, our shepherds themselves were victims of a pervading clerical culture that maintained a cloak of secrecy over what it perceived as a far more threatening sin: scandal. The unbridled clerical pride and mindless self-preservation of this culture produced a kind of "reverse Caiaphas principle"—a parody of John 18:14—in which "it is better that the people die rather than one man." So compelling is this culture that, as a priest observed at a recent meeting of diocesan clergy, "most of us, if we were bishops back then, would've done the same thing."

The first step toward healing is to acknowledge the truth. Concern for the flock compels the reader to draw clear and unambiguous lines connecting today's first

reading to the scandal. It's better if we do this in an open and honest way, or else it becomes the elephant in the room, widening the gap of mistrust and deepening the wound of betrayal.

**SECOND READING: Ephesians 2:13-18**

*He is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims . . . and might reconcile both with God, in one body, through the cross.*

**I**f we are to grow in our understanding of reconciliation, we need to think beyond the celebration of the sacrament in confession.



### Nuestras vocaciones en la sociedad

En la liturgia de hoy aparece una de las imágenes más populares de las Sagradas Escrituras: el Pastor. Tanto el profeta Jeremías como el salmista anuncian que los creyentes podemos escoger. Podemos ser buenos o malos pastores. El pastor desviado de su misión dispersa a sus ovejas y no las cuida; el que sigue el modelo del salmo (y por supuesto de Jesús) no sólo cuida de sus ovejas, sino que da la vida por ellas. Cada uno de nosotros está llamado a ser fiel a su vocación en la sociedad y a no desviarnos de ella. En la medida que somos felices cumpliendo el llamado del Señor en nuestra vida, podremos proclamar su Reino y ser testigos de su presencia entre nosotros y en el mundo.

"God was reconciling the world to himself in Christ," St. Paul writes in 2 Corinthians 5:19, "not counting their trespasses against them and entrusting to us the message of reconciliation." The model of such ministry can be found in the gospel stories. Jesus did not demand that people have their moral act together or their religious ducks in a row to gain entrance into the kingdom. The woman caught in adultery (John 8:3-11) did not come to Jesus voluntarily, nor did she confess her guilt. She displayed no faith in Jesus whatsoever, yet he

reconciled her. The wasteful younger sibling in the popular parable of the prodigal son (Luke 15:1-32) was motivated only by the hope of a free meal and wasn't even given the chance to recite his confession and contrition; he was reconciled by the sheer joy of the father.

"So we are ambassadors for Christ," Paul continues in the above citation (verse 20), "since God is making his appeal through us." There are surely commandments and legal claims on those who, for whatever reason, have been separated from church or from going to Holy Communion. But there is also the cross. If relationships are to be healed, marriages saved and families reconciled, then the church must lead the way

of reconciliation. If we cannot find a way, then we are failing to take up the cross of Christ.

**GOSPEL: Mark 6:30-34**

*People were coming and going in great numbers, and they had no opportunity even to eat. So they went off in the boat by themselves . . . When he disembarked and saw the vast crowd, his heart was moved with pity . . . and he began to teach them many things.*

**W**hen NASCAR driver Dale Earnhardt, Jr., began his racing career, he expressed great admiration for his famous father, seven-time NASCAR champion Dale Earnhardt, Sr. "He taught me everything I know," said Junior. "But," he added slyly, referring to their on-track rivalry that existed at the time, "he didn't teach me everything *he* knows."

Religious leaders, like priests and bishops, can sometimes take the same approach to the teaching ministry. We can teach people the things we think they should know, or need to know, and save the real "keys of knowledge" for ourselves. How else can we explain the numbers of people who display such ignorance of our religion? For instance, people come to the sacrament of reconciliation all the time confessing that they missed mass on Sunday because of illness, inclement weather, or being away from home. Growing up they learned only that missing mass was a mortal sin with no appeal to mitigating circumstances. No one ever explained to them the principle of Church law that when there is no opportunity, there is no obligation.

Or imagine the help and encouragement a person struggling with a difficult or dangerous marriage would receive knowing the prescriptions of canons 1151-1153 of the Code of Canon Law, which allows the separation of spouses in such situations, or even canon 1154, which provides for the possibility of a civil divorce. How can people be led by informed consciences unless the shepherds share with them the information they need? Teaching, whether we are pastors or parents, is not just a matter of convenience or control, but of teaching "many things" like Jesus did, even when doing so may not suit our own purposes.