

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

<b>MONDAY 8/27</b> 2 Thessalonians 1:1-12 Matthew 23:13-22	<b>TUESDAY 8/28</b> 2 Thes 2:1-3, 14-16 Matthew 23:23-26	<b>WEDNESDAY 8/29</b> Jeremiah 1:17-19 Mark 6:17-29
<b>THURSDAY 8/30</b> First Corinthians 1:1-9 Matthew 24:42-51	<b>FRIDAY 8/31</b> First Corinthians 1:17-25 Matthew 25:1-13	<b>SATURDAY 9/1</b> First Corinthians 1:26-31 Matthew 25:14-30



# 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 26, 2012** **Twenty-first Sunday in Ordinary Time**

**DAILY MASS SCHEDULE**

With the return of Fr. Paul from vacation, the regular weekday mass schedule resumes in Mammoth Lakes. Daily Mass will be celebrated in the Mammoth rectory beginning at 7:00 AM on Monday, Tuesday, Wednesday, Friday, and Saturday. On Thursdays there will be a service of the Word and Communion conducted in the rectory at 7:00 AM by our lay ministry team. Weekday mass will continue to be celebrated this week in Lee Vining by Corbishop Bill Leser at Our Savior of the Mountains Mission beginning at 9:30 AM.

**PARISH PICNIC IN LEE VINING**

The third in our summer series of parish picnics will take place THIS 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.

**COMMENT ON ELECTION YEAR POLITICS**

(During an election year) politics in our country often can be a contest of powerful interests, partisan attacks, sound bites, and media hype. The Church calls for a different kind of political engagement: one shaped by the moral convictions of well-formed consciences and focused on the dignity of every human being, the pursuit of the common good, and the protection of the weak and the vulnerable. The Catholic call to faithful citizenship affirms the importance of political participation and insists that public service is a worthy vocation. As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group. When necessary, our participation should help transform the party to which we belong; we should not let the party transform us in such a way that we neglect or deny fundamental moral truths. We are called to bring together our principles and our political choices, our values and our votes, to help build a better world.

*USCCB - Forming Consciences for Faithful Citizenship, #14*

**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.



*Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself.*

Ephesians 5:25-28

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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:**

**Joshua 24:1–2a, 15–17, 18b**

*If it does not please you to serve the Lord, decide today whom you will serve, the gods your fathers served beyond the River or the gods of the Amorites in whose country you are now dwelling. As for me and my household, we will serve the Lord.*

**A** mother brings her young son to the priest to report that the child has been unruly and has committed some grievous offence so that now she is making him go to confession. The priest listens intently to her story, sympathizes with her situation, and calms her fears, reminding her that her son's sins are forgiven. Then he gently helps her to understand that the sacraments are given to be celebrated freely out of faith in Jesus Christ and a sincere need arising from the informed conscience of the individual, and that the validity of a sacrament celebrated under duress or coercion would be questionable.

Good parents still sometimes struggle under the notion that we must somehow "make" our children be good Catholics. Even after the kids grow up and are following their own path, which may lead them to another expression of what they believe, some parents, it seems, make a major issue out of trying to get them to "go back to church". The effort often results in hurt feelings and resentment.

The example of the Joshua story is one of leadership. Joshua, the successor of Moses, was not called and gifted to be a pusher, but rather a leader.

In the New Testament, the overwhelming image of Christian leadership is

that of the shepherd. What the shepherd does is establish a benign relationship with the sheep, attracting them to him or herself as one who feeds them, protects them, and cares for them. When the shepherd sets out, the sheep follow because he has demonstrated love for them.

**SECOND READING: Ephesians 5:21–32**

*Wives should be subordinate to their husbands as the Lord. For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything.*

**T**his passage is, of course, made significant by the degree of angst that it can generate when read in the assembly. OMG! Is this what the church teaches? So perhaps it would be a good time to go over how we Catholics deal with such culturally and historically locked themes of the Bible.

It is important for Catholics to remember that we are not, at least since the 1940s, Bible literalists. That is reserved for what we call Christian fundamentalists who don't go beyond the literal sense of the texts. Catholics study the Bible for understanding using a wide range of interpretive tools, not the least of which is a careful examination of the cultural and historical context from which the writing comes.

The social structures of that first century Greco-Roman world in which the New Testament was produced were far different from our 21st century American society. Women took little part in the social, political and religious affairs of the community. Much of the gender exclusive language of the New Testament reflects not just a style of linguistic usage, but also an understanding that the texts

## El amor de los esposos

Podemos amar a los demás porque Dios nos ha amado primero. Las asambleas que se destacan en la primera lectura y en el Evangelio así lo celebran, aunque aparezcan separadas por el tiempo y por el espacio. Unidas por la fe en Aquel que nos ama, estas comunidades nos invitan a celebrar nuestra vida familiar. El amor del esposo y de la esposa no es un amor de su-misión ciega, sino un amor tan íntimo, tan sublime, que, una vez proclamado, no pueden subsistir los esposos sin él. Es el amor de Dios que transforma su vida familiar y la ayuda a crecer.



were written by males, to males, and exclusively for males. This is expressed in the language of the reading. The passage is addressed to husbands and starts with only a reference to wives.

Keep in mind, too, that this instruction was in the context of the Lord's specific inclusion of women in his circle of disciples and Saint Paul's establishment of women in positions of community leadership.

The author of today's reading, (linguistic analysis indicates that it was not necessarily written by Saint Paul) held that a wife, restricted by the custom that she rarely ventured outside the home, needed to recognize her husband's advantaged position in the society and follow his informed lead.

It's hard to imagine that such a prescription would be given today, since American women take a fully educated, active, and equal role in society. Therefore, the *Catechism*, while it cites the part about "husbands love your wives" (#1616), ignores the part about wives being subordinate to

their husbands. Ladies, you're off the hook.

**GOSPEL: John 6:60–69**

*Many of Jesus' disciples who were listening said, "This saying is hard; who can accept it?" As a result of this, many of his disciples returned to their former way of life and no longer accompanied him.*

**W**hat Jesus proposed in his "Bread of Life" discourse would have been completely abhorrent to the devout believers of his day. The law was sacred to them; it was the foundation of their society and their religion; it was their covenant with God. Sure, Jesus played it fast and loose with the law, often taking the occasion of a Sabbath to work a cure or perform some other task that would have been forbidden by the commandments. In that way he attracted the ire of the conservative Pharisees and religious legal experts. His followers, on the other hand, seemed to share his casual approach to the Sabbath codes of rest, probably similar to the way we Christians do.

But there is no indication anywhere that Jesus would have violated any dietary laws like the kosher taboo against eating pork or meat with blood in it. So, the suggestion that his followers eat his own flesh and drink his blood must have knocked them for a loop.

Jesus insisted that his followers had to leave everything behind; their businesses, their wealth, their families and the comforts of their homes. They even had to abandon their dependence on the religion in which they were brought up. The Sabbath laws, the prayer practices, the dietary codes, the customs and rituals of daily life, family loyalties, even their own lives, all had to take a back seat to the Lord's gospel and the kingdom of God. *FP*