

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

MONDAY 9/3 First Corinthians 2:1-5 Luke 4:16-30	TUESDAY 9/4 First Corinthians 2:10-16 Luke 4:31-37	WEDNESDAY 9/5 First Corinthians 3:1-9 Luke 4:38-44
THURSDAY 9/6 First Corinthians 3:18-23 Luke 5:1-11	FRIDAY 9/7 First Corinthians 4:1-5 Luke 5:33-39	SATURDAY 9/8 Micah 5:1-4 Matthew 1:1-23

Solemnities, Feasts, & Memorials of the Week
 Monday, Gregory the Great; Saturday, Birth of the Virgin Mary

CATHOLIC LABOR DAY STATEMENT

The lack of jobs for millions of Americans and an inability to meet basic needs represent "a serious economic and moral failure for our nation" and yet "the moral imperative to resist and overcome poverty" is not part of our national conversation, said the U.S. bishops in their annual Labor Day statement.

"The sad fact is that over 46 million people live in poverty and, most disturbingly, over 16 million children grow up poor in our nation. The link between joblessness and poverty is undeniable," said our Stockton Bishop Stephen E. Blaire, author of this year's Labor Day statement and chairman of the bishops' Committee on Domestic Justice and Human Development.

Bishop Blaire wrote, "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."

"The Catholic bishops of the United States recognize the serious deficits our country faces, and we acknowledge that Congress must make difficult decisions about how to allocate burdens and sacrifices and balance resources and needs. However, deficit reduction and fiscal responsibility efforts must protect and not undermine the needs of poor and vulnerable people," Bishop Blaire wrote.

The unemployment rate in the Diocese of Stockton, which includes Mono County, is 13.6%.

WEEKDAY MASS

Weekday mass is celebrated at 7:00 AM in the Mammoth rectory on Mondays, Tuesdays, Wednesdays, Fridays and Saturdays. A service of the word and Communion is celebrated on Thursdays conducted by our lay ministry team. Just walk in the door and come up the stairs. Stay after for coffee and fellowship.

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

September 2, 2012

Twenty-second Sunday in Ordinary Time

Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations.

Deuteronomy 4:1-6

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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:

Deuteronomy 4:1–2, 6–8

Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the Lord, the God of your fathers, is giving you.

The covenant given through Moses, what we call the "Old" Covenant, was like a modern business agreement. The two parties of the agreement, in this case God and Israel, gave a little something and got a little something. God gave the rules, the body of law containing 613 commandments including the Top Ten, which would shape and form the people into a nation that would be the envy of all other nations. God also promised them their own land, although they would have to fight for it. But God promised to be with them and win the battles for them just like he did against the Egyptians.

Additionally, the covenant guaranteed the individual members of the tribe health, prosperity, long life, and lots of children.

In return, the people promised to obey the commandments and follow all the prescriptions of the law. This would make them a strong and united people, their nation built on solid family and community relationships. Truth, justice, fairness—at least for the men—right living, good hygiene and smart agriculture would insure the domestic peace, well-being and economic strength they would need to compete on an international scale.

So the people got the land and God got the people, which seemed to be God's purpose from the beginning. The plan was for the

people to make God known through the success their nation would enjoy. In this way, everyone in the world would want to know, love, and serve God, and God, in turn, would get all the people. That would be a blessing for God and it seemed like a pretty good deal.

SECOND READING:

**James 1:17–18,
21b–22, 27**

Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

How many good Catholics would express a different understanding of what constitutes "pure and undefiled" religion? There is ample evidence that the so-called "Priestly" source of the Pentateuch, the first five books of the Bible that comprise the "law" or the "commandments", had the dominant influence on the picture of religion transmitted from ancient times through the Old Testament. This was probably because the priests were educated in reading and writing, kept the books, and may have been the final editors (or "redactors") of the completed texts



Busquemos siempre la verdad

¿Qué leyes debemos observar? ¿Son auténticas nuestras acciones? Santiago nos ordena actuar la Palabra, no solamente escucharla, pues esto sería lo mismo que honrar a Dios sólo con los labios, con corazones hipócritas, como dijo Jesús a los Fariseos. Debemos trabajar por la justicia en nuestro mundo para poder vivir en la presencia del Señor. Busquemos siempre la verdad en toda ley y en toda acción. Nuestra fe no es sólo una serie de conocimientos, sino una fe viva. Si no la ponemos en práctica, nos engañamos a nosotros mismos.

rituals.

Two thousand years later, after centuries of clerical leadership and liturgical development, the common understanding of "pure and undefiled" religion has changed radically. It's far more likely that modern Christians, especially Catholics, would equate religion with sacraments and rituals of prayer and worship than with caring for poor and needy people, the modern day equivalent of widows and orphans. Perhaps that has something to do with why women and children fare the worst in modern society.

GOSPEL: Mark 7:1–8, 14–15, 21–23

of the ancient Scripture. This may account for the Pentateuch's preoccupation with and extraordinary attention to the details of liturgy and religious observance.

Today's second reading from the Letter of James, along with the entire New Testament, was written before the development of much Christian ritual or liturgy. Plus there were as yet no priests. People were baptized, there was a laying on of hands to receive the Holy Spirit, and there was the regular gathering for the breaking of the bread, or Lord's Supper. This letter also calls for an anointing of the sick. The church's earliest liturgical text, the first century *Didache*, had very little to say about

This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts. You disregard God's commandment but cling to human tradition.

Because it is not included in the Sunday readings, the bizarre story of Ananias and Sapphira (Acts 5:1–11) is largely unknown to Catholic audiences. Yet it teaches a chilling lesson of how lip service to God can end in disaster. Ananias and his wife Sapphira pledge the proceeds of the sale of some property to the church, but they hold back a portion for themselves. Caught in their deception, they both are struck dead.

Apart from the endless possibilities of using this story for fundraisers ☺, we can draw from it some understanding of the expectations that went along with membership in the first century church. "They held all things in common," the story goes, and "they would sell their possessions and goods and distribute the proceeds to all, as any had need." (Acts 2:44–45) The story of Ananias and Sapphira serves simply to point out how seriously the early church took this responsibility. Caring for the needy, especially widows and orphans, the sick, and the foreigners among them preoccupied their time and energy, and obviously put a major demand on their resources. So much was the wealth of the community spent on this ministry to the poor that in time Paul was taking up collections in the Greek churches to help the church in Jerusalem. (See First Corinthians 16:1–3)

Yet today, compared with all other religions and Christian denominations, Catholics give the smallest portion of their income to charity. Such is *our* commitment to the poor.