

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

MONDAY 9/24
 Proverbs 3:27-34
 Luke 8:16-18

TUESDAY 9/25
 Proverbs 21:1-6, 10-13
 Luke 8:19-21

WEDNESDAY 9/26
 Proverbs 30:5-9
 Luke 9:1-6

THURSDAY 9/27
 Ecclesiastes 1:2-11
 Luke 9:7-9

FRIDAY 9/28
 Ecclesiastes 3:1-11
 Luke 9:18-22

SATURDAY 9/29
 Revelation 12:7-12
 John 1:47-51

Solemnities, Feasts, & Memorials of the Week

Wednesday, Cosmas and Damian; Thursday, Vincent de Paul;
 Friday, Wenceslaus, Lawrence Ruiz; Saturday, Michael, Gabriel, and Raphael

CATHOLIC UNIVERSITY OF AMERICA

If we are to produce Americans with a truly Catholic sensibility, then we must provide a Catholic education for Americans. **Catholic University of America** in Washington, D.C., is a pontifical university that is supported in part by a collection taken up in every U.S. parish annually. **This weekend** we will take up our annual collection in support of the Catholic University of America. Please make your checks out to St. Joseph Church.

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, Sue Ann Logar, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Joseph Hawkins, and for the repose of the soul of Mel McCoy.

PARISH PASTORAL COUNCIL (Vote for 3)

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| <input type="checkbox"/> América Hernandez | <input type="checkbox"/> Jodie Sage | <input type="checkbox"/> Sonja bush |
| <input type="checkbox"/> Byron Sansom | <input type="checkbox"/> Linda Dore | <input type="checkbox"/> Susy Fontana |
| <input type="checkbox"/> Carrie Taylor | <input type="checkbox"/> Mary Jo Bauer | <input type="checkbox"/> Thomas Clark |
| <input type="checkbox"/> David Dore | <input type="checkbox"/> Maureena Rojas | <input type="checkbox"/> Tim Taylor |
| <input type="checkbox"/> Emilio Gonzalez | <input type="checkbox"/> Michael Morse | <input type="checkbox"/> Wendy Alvarado |
| <input type="checkbox"/> Frederick Heacock | <input type="checkbox"/> Mike Martin | <input type="checkbox"/> Zachary Ergish |
| <input type="checkbox"/> Jan Powers | <input type="checkbox"/> Pat Smoogen | |



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 23, 2012

Twenty-fifth Sunday in Ordinary Time



Wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.

James 3:17-18

SAINT JOSEPH PARISH OF MONO COUNTY
 P.O. Box 372
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 Phone: 760-934-6276

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: Wisdom 2:12, 17–20

With revilement and torture let us put the just one to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him.

It is clear from the New Testament evidence (see Mark 12:18, Acts 23:6–8) that belief in a resurrection from the dead was a well established, albeit controversial tenant of Jewish theology some time before Jesus came on the scene. We can trace its development through the Old Testament books of Job, Ecclesiastes, Wisdom, and 2Maccabees.

Job first called into question God's apparent lack of justice, observing that great misfortune sometimes falls upon the most righteous people. Ecclesiastes chalked up the injustice to the way things were; that trying to figure it out was a waste of time, and that people should just "eat, drink, and be merry" before death catches up. It was the Book of Wisdom, written in Greek about a hundred years before Christ, that first posits in Scripture a life after death where God's justice is worked out. Written around the same time, 2Maccabees motivates its heroes with a profound hope in the afterlife (chapter 7) and encourages prayers for the souls of the deceased (12:39–46).

So today's reading from Wisdom reflects the understanding that the plotting of the wicked fails to take into account the justice of God which reaches beyond death to reward the just and punish the wicked. Some commentators identify the victim as the prophet Jeremiah, who shows up in 2Maccabees safe in heaven and interceding for

the Jews on earth. (2Maccabees 15:11–16)

SECOND READING: James 3:16–4:3

You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions.

A vision of life limited to this world only embraces the philosophy of Qoheleth, the sage of the Book of Ecclesiastes, who advised that we invest ourselves totally in the short span of life we have, gathering all we can, indulging our appetites and enjoying the pleasures of the world, for too soon we die and, as another great sage, B.B. King, observed, "When you're dead, you're done."

Of course such an approach to life puts one in conflict with everybody else who shares the doctrine since all are grabbing everything they can. Now throw God into the mix. Imagine trying to answer everybody's prayers when they're all praying for everything. What's a God to do?

As it is, a finite world offers only finite resources. There's enough to go around, but only if everybody shares. If one guy gathers twice as much as he needs, somebody else is going to come up short. But some may be socially, politically, and economically positioned to control more than others: to one, five; to another, two; and to a third, one (see Matthew 24:15). It then becomes the responsibility of the haves to care for the have-nots. The payoff is in the next life when those who have been faithful with a little are given more (Matthew 25:21), enjoy the lasting treasure they've stored in heaven (Luke 18:22), and friendships they've made with "dishonest wealth" (Luke 16:9).

GOSPEL: Mark 9:30–37

He was teaching his disciples, "The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise." But they did not understand. They had been discussing among themselves who was the greatest.

We hold these Truths to be self-evident," we proclaim in the Declaration of Independence, "that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

We Americans love our rights. Because we live in a free economy, we have the right to compete, to work hard and to excel. We can strive for greatness and enjoy the fruits of our efforts.

Trabajar por la paz

La sabiduría de Dios y el servicio de los discípulos surgen de las lecturas de hoy para afrontar nuestra tendencia a la fama, el deseo de controlar a los demás y la competencia entre los miembros de la comunidad. En Cristo todos podemos trabajar unidos por el Reino; lejos del Señor se presentan otras opciones que nos dividen como está dividida la sociedad en que vivimos. La Iglesia no puede imitar exclusivamente a la sociedad que la rodea; más bien debe esforzarse por transformarla con un testimonio de vida diferente: donde hay resentimiento, debe renacer el perdón y la comprensión; donde surja la competencia, debe prevalecer la colaboración entre todos los que comparten una misma fe y un mismo Señor.

La tendencia del ser humano es dejarse absorber por sus propios problemas. Pero, cuando comparamos nuestra situación con la de otras personas, descubrimos que nuestra realidad tal vez no sea tan difícil como creíamos. Jesús dice a sus discípulos que lo van a matar, y los discípulos discuten entre sí sobre quién de ellos es el más importante. Jesús les recuerda —y a nosotros también— lo que significa ser una criatura sencilla. Ese mismo ejemplo nos sirve en todos los ministerios, especialmente cuando luchamos por eliminar los celos, la ambición personal, el chisme, el desorden y otras tendencias humanas. Si deseamos vivir en paz, tenemos que aprender a cultivar la paz. Trabajar con mansedumbre y paciencia, con constancia, sinceridad y misericordia es trabajar por la paz.