

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

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

MONDAY 6/11
Acts 11:21-26; 13:1-3
Matthew 10:7-13

TUESDAY 6/12
First Kings 17:7-16
Matthew 5:13-16

WEDNESDAY 6/13
First Kings 18:20-39
Matthew 5:17-19

THURSDAY 6/14
First Kings 18:41-46
Matthew 5:20-26

FRIDAY 6/15
Hosea 11:1-9; Eph 3:8-19
John 19:31-37

SATURDAY 6/16
First Kings 19:19-21
Matthew 5:33-37

Feasts, Solemnities, and Memorials This Week:

Monday, Barnabas; Wednesday, Anthony of Padua; Friday, Sacred Heart of Jesus; Saturday, Immaculate Heart of Mary

June 10, 2012

The Body and Blood of Christ

COLLECTION FOR CATHOLIC CHARITIES

In our Diocese of Stockton, over 160,000 people live at or below the poverty level. Sixty-four thousand are children. Statewide, San Joaquin ranks 54th out of 58 counties for hunger and food insecurity. The March unemployment rate in Stockton was 16.7. Last year **Catholic Charities** served the needs of 27,000 people in the diocese, 8,000 of whom were children and 7,500 were seniors. Catholic Charities is largely funded by the annual **Collection for Catholic Charities** taken up in all the parishes of the diocese. This weekend we will take up a special collection after communion in support of the work of Catholic Charities in our diocese.

DIocese OF STOCKTON: FIFTY YEARS

This weekend our Diocese of Stockton celebrates its golden jubilee, fifty years of service to the people of God in the counties of Stanislaus, San Joaquin, Calaveras, Alpine, Tuolumne, and Mono. Formed from the dioceses of San Francisco and Sacramento, the Stockton diocese was a child of the Second Vatican Council, which convened the same year in 1962.

Our bishop Stephen Blaire writes, "The history of a diocese is the story of a people living out their faith in the midst of the world. We carry on the work of Christ in solidarity with the human family. Our ultimate goal is to come to the fullness of glory in the kingdom of God. The way we travel there is by living our lives well, transformed by the grace of God and committed to making the world a place suited to the dignity of every human person in accord with God's plan of salvation." Happy Birthday, Diocese of Stockton.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, Diane Evans, Raquel Rodriguez, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreir, Julie Rogers, Antonio Salinas, Josefina Flores, Jim Rothe, John Wallis, Sue Ann Logar, and for the repose of the soul of William Zehner, Sr.

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.



While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many."

Mark 14:22-24

SAINT JOSEPH PARISH OF MONO COUNTY, CALIFORNIA
P.O. Box 372, Mammoth Lakes, CA 93546, 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

Mono County Catholic June 10, 2012

FIRST READING: Exodus 24:3–8

Taking the book of the covenant, Moses read it aloud to the people, who answered, "All that the Lord has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the Lord has made with you."

The ancient commentators seem to have come to the conclusion that blood was pretty important to God. Blood is "the seat of life" observed Leviticus 17:11. That would have been evident to anyone who watched a living thing bleed to death. Combine that observation with the disturbing experience of coming down with a fatal disease after contact with blood (no Latex gloves back then) and primitive theologians were sure that God didn't want anybody messing with the stuff. So, whether it deserved it or not, blood became a symbol of life.

The solemn blood ritual included in the sealing covenant between God and the people made an unforgettable statement: God and humanity are joined in the law. Since God had made it clear, at least to Moses, how he wanted his newly chosen people to live, and the people agreed to abide by the precepts, then blood, the symbol of life, was splashed half on the altar, representing God, and half on the people. From that point on the people would walk with God according to God's commandments and God would remain with the people, protecting them and providing for them according to the divine promise—a pretty good deal.

Also described as a "peace offering" in verse 5, the sacrifice was symbolically "shared" with God in a meal, like two Arab sheiks sitting down to table fellowship. It symbolized a kind of non-aggression pact with God, whom the people understandably feared.

SECOND READING: Hebrews 9:11–15

When Christ came as high priest ... he entered once for all into the sanctuary, not with the blood of goats and calves but with his own

that the law was good only for life in the world, womb to tomb. So the blood offered in atonement was from a mortal animal and covered mortal life.

Jesus, however, was a high priest of a different stripe. He conquered death by his resurrection from the dead, thereby making his blood the seal of an everlasting covenant, and the redemption he won was eternal. His sacrifice was made once for all and never again has to be repeated. It reached back all the way to the beginning of creation, which is

GOSPEL: Mark 14:12–16, 22–26

Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many."


The Lord's action in this meal set apart his offering from any other. In all the rituals of the original covenant, all the animal sacrifices and blood rites, although the

meat of the sacrifice was shared by the community, the blood belonged to God. Never was the blood consumed by any human being, not even the priests. In fact, drinking blood was expressly forbidden (Leviticus 7:26–27), a proscription that endured even into the precepts of the early church. (Acts 15:28–29)

The Lord's was obviously no ordinary sacrifice. Hard against the kingdom of God, so close you could touch it, the eternal paradox was at work. Just as in the kingdom the last are first, the blind see, and the virgin conceives, so is it that God makes the offering and the blood is given to the people to drink. And because the life

in his blood was poured out for all and then taken up again in the resurrection, the blood of his sacrifice gives eternal life to all who drink it. (John 6:54) "And I will raise you up on the last day."

To be redeemed in the biblical sense is to be rescued from slavery by one who pays the price. Jesus ransomed all humanity from its slavery to sin and death. From the beginning of time till its end, Christ's victory over sin and death is for all who would receive his life and make it their own.



La Nueva Alianza en Cristo

Tradicionalmente conocida como Corpus Christi, esta fiesta es nuestra alianza con Dios, quien nos abraza por toda la eternidad (en la entrega de Cristo). Nosotros renovamos este don de amor y vida al participar en la alianza establecida con nuestros ancestros. Cuando celebramos al Dios que nos fortalece en Jesús, nuestro pan de vida, evocamos la memoria de la primera ofrenda relatada en el Éxodo y caminamos hacia el futuro con la continua promesa de vida nueva en Cristo.

No muy seguido nos detenemos para meditar sobre el significado de la Sangre de Cristo. La lectura del Éxodo hoy habla de la sangre de novillos que señalaba la alianza entre Dios y el pueblo de Israel. Cristo le pidió a su Padre en el huerto de Getsemaní que alejara de Él la copa de su propio sufrimiento y muerte. Cuando compartimos la Sangre de Cristo en la Comunión, decimos ¡Amén! a la Nueva Alianza en Cristo. ¿Estamos ya dispuestos para abrazar la pasión y la muerte del Señor en nuestra vida cotidiana, de cumplir no con nuestra propia voluntad, sino de morir a nosotros mismos y ceder a la voluntad de Dios?

blood, thus obtaining eternal redemption.

Each year the high priest was to enter the temple to make atonement for the sins of all the people. (Exodus 30:10) He made a blood offering that covered the great consequence of sin: death. The covenant of law was life-giving. Even Jesus told the scribe testing him regarding the law in Luke 10:25–28: "Do this and you will live." Therefore, breaking the law required the payment of a life, so the blood, which contained the life, was offered as atonement. Keep in mind, however,

why we say in the Apostles' Creed that he descended into hell, there to "free the just who had gone before him" (*Catechism* #633) and awaited the coming of the Christ. This everlasting atonement for sin also reaches into the future all the way to the end of time, making available eternal life and the forgiveness of sins to all who would accept it in faith.

The sacrifice of Jesus Christ must, therefore, be always understood in the light of the resurrection. This was not our offering to God; this was God's offering for us.