

## FOURTEENTH SUNDAY IN ORDINARY TIME

July 6, 2008

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### Adult Education/Educación para adultos

Peg Wuelfing ..... 424-8989

### Bishop Kelly Rep/Representante

Bryan Smith..... 853-0909

### Building Committee/Comité de Reconstrucción

Bill Clayton ..... 250-7547

### Catholic Charities/Caridades Católicas

Bob Parsley ..... 703-2568

### Choir Directors/Directores del Coro

Bob Parsley ..... 703-2568

Juan Moreno..... 378-0415

Benny Garcia ..... 343-8186

### Development and Finance Council/Consejo de Desarrollo y Finanzas

Roy Schiele..... 385-9364

Keith Pettyjohn ..... 336-6456

Don Lieske ..... 383-9065

Doug Siron ..... 229-1955

### Food Bank/Banco de Comida

Isabell Yale..... 850-6818

### Hispanic Community/Comunidad Hispana

Juan Jose Mena ..... 703-4917

### John J. Creegan Foundation/Fundación John J. Creegan

Cliff Yochum ..... 342-5397

### Knights of Columbus/Caballeros de Colón

Bill Teske..... 344-8114

### Liturgy/Liturgia

Catherine Petzak ..... 658-8892

### Magnificat/Revista Magnificat

Joanne Lechner..... 344-2782

### Music Director/Director Musical

Karen Kelsch..... 345-1900

### Parish Events/Eventos Parroquiales

Marci Pape ..... 388-3847

Susan Jones ..... 342-1363

### Parish Nursing/Enfermera Parroquial

### Prayer Network/Cadena de Oración

Lenora Brown ..... 376-5446

### RCIA/Rito de Iniciación Cristiana de adultos

Fr. Arnie Miller ..... 344-2597

### St. Mary's Mothers/Mamás de Sta. María

Trisha Wieber ..... 853-0796

### St. Mary's School Governing Board

Bryan Smith ..... 853-0909

### St. Mary's School P.T.O/ Escuela de Sta. María

Mark Geraty ..... 342-2349

### Small Church Communities/Pequeñas comunidades de base

Mary Johnson ..... 853-8136

### Social Action/Acción Social

Bob Parsley ..... 703-2568

### Stephen Ministry/Ministerio de Esteban

Darcy Amburn ..... 342-2988

Linda Leonard ..... 336-8773

### West Central Deanery Council of Catholic Women Liaison

Susan Thometz..... 938-5780

### PASTORAL COUNCIL/CONSEJO PASTORAL

Chairperson.....	Bob Parsley .....	703-2568
Parish at Large .....	Rita Brilz .....	344-5100
Parish at Large .....	Bob Rainville.....	424-7958
St. Anne.....	Marilyn Tratz .....	342-3480
St. Anthony .....	Christy Chapman ...	345-1558
St. Cecelia .....	Carol Herring .....	342-7476
St. Francis.....	Toni Post.....	378-0446
St. Joan .....	Genie Calkins.....	331-7941
St. Juan Diego .....	Frank Casabonne ...	939-6706
St. Michael .....	Rod Jaszowskiak .....	385-9893
St. Theresa.....	John Kralovec .....	385-7290
St. Sylvester .....	Belva Kerstetter .....	853-0946
St. Winefride .....	Deene Malone .....	375-7412

### HISPANIC COMMITTEE/COMITE HISPANO

<b>Coordinator/Coordinador</b>	
Juan Jose Mena.....	703-4917
<b>Treasury/Tesorero</b>	
Alfredo Garibay .....	371-1612
<b>Secretary/Secretaria</b>	
Tere Hernández.....	841-7490

### Church Remodeling—Phase I Milestones

December 07	January 08	February 08	May 08	June 08
Pour interior on grade slabs; Lay Exterior block bearing walls; Parish sign names on beams.	Erect structural steel and decking	Roofing installation completed	Complete interior sheet rocking and finishes.	<b>Move into Phase II!</b>

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From the Pastor,

This week we continue our discussion about Burundi with a brief overview of its people and its history.

The earliest known inhabitants of Burundi were a pigmy tribe of hunters, the Twa. The agrarian Hutu arrived sometime later, and the two tribes coexisted peacefully for many years. Burundi's latest arrivals, the pastoral Tutsi, established a social hierarchy that led to consistent oppression of the Twa and the Hutu.

An independent kingdom from the 16<sup>th</sup> to the 19<sup>th</sup> century, Burundi was claimed by Germany and incorporated into German East Africa in 1903. After 1919, its administration transferred to Belgium. Burundi once again became an independent country in 1962.

Instability fueled by the conflicts between its Hutu and Tutsi factions has plagued the country since its independence. The Tutsis, while only a small percentage of the population, dominated positions of influence and power in the military, the economy, and the civil service. The antagonism between the majority Hutus, who do nearly all the manual labor, and the ruling Tutsis has resulted in sporadic violence and the massacre of thousands of people at various times in Burundi's history. In 1972, for instance, Tutsi extremists killed tens of thousands of Hutus.

The violent conflict between Burundi's Tutsis and Hutus has claimed hundreds of thousands of lives over the years, but the violence has never approached the level that occurred in neighboring Rwanda where the same ethnic mix exploded into genocide in 1994. While Burundi escaped the fate of Rwanda, the incident that triggered the genocide in Rwanda started a civil war in Burundi that claimed an estimated 200,000 lives.

Finally, in 2005, a new constitution was written and subsequent democratic elections placed a majority Hutu government in power. The new president, Pierre Nkurunziza, assisted by South Africa, negotiated a cease-fire with Burundi's last rebel group in September 2006. Unfortunately, however, the years of conflict and violence have ravaged Burundi and its people, and as a result, Burundi is one of the poorest nations in the world.

Burundi's history portrays a vivid picture of political and social disarray, oppression, violence, and poverty – a picture that gives us a glimpse of what it would be like to live there.

In the weeks to come, our refugees will share some of their personal experiences to help us understand how it actually feels to experience life in Burundi, leave this life behind, and embark on a journey to a distant country with a completely different language and culture. Our refugees, however, have one constant that helps connect their past to their future: their membership in a universal church that met and welcomed them when they arrived.

Peace, Father Tom Faucher, Pastor

Del Pastor,

Esta semana continuamos nuestra plática sobre Burundi, con una breve semblanza de su gente y su historia.

Los habitantes más antiguos de Burundi fueron una tribu pigmea de cazadores, los Twa. Los Hutu, agricultores, llegaron algún tiempo después y las dos tribus coexistieron pacíficamente por muchos años. Los últimos en llegar a Burundi, los Tutsi, establecieron una jerarquía social que llevó a la opresión constante de los Twa y los Hutu.

Del siglo XVI al XIX, Burundi fué declarado un reino independiente hasta que fué incorporado al África del Este Alemana en 1903. Después de 1919, pasó a ser colonia belga hasta 1962 en que Burundi volvió a ser un país independiente.

### Church Remodeling—Phase II Milestones

July 08	August 08	September 08	October 08	December 08	January 09
Demolition—Center Section of existing Church	New Masonry—wall on 26th Street Side	Erect Structural Steel & Framing Install roofing	Reconstruct Floor System	Interior Sheet rocking & Finishes; Install Audio/Visual System; Remove Temporary wall between Phase I and II; tie finishes together.	<b>Install Furnishings and move in!</b>

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La inestabilidad alimentada por los conflictos entre las fracciones hutu y tutsi ha plagado al país desde su independencia. Los tutsis, aunque son una pequeña parte de la población, dominaron posiciones de influencia y poder en la milicia, la economía y el servicio civil. El antagonismo entre la mayoría hutu quienes hacen prácticamente toda las labores manuales, y los regentes Tutsi, ha resultado en violencia esporádica y en la masacre de miles de gentes en diferentes épocas de la historia burundesa. En 1972, por ejemplo, los extremistas Tutsi mataron decenas de miles de hutus.

El conflicto violento entre los burundeses tutsis y hutus ha costado cientos de miles de vidas a lo largo de los años, pero la violencia nunca ha llegado al nivel en que ocurrió en el vecino Ruanda donde la misma mezcla étnica explotó en genocidio en 1994. Mientras que Burundi escapó a la suerte de Ruanda, el incidente que generó el genocidio en Ruanda empezó una Guerra civil en Burundi que se ha llevado alrededor de 200,000 vidas.

Finalmente, en el 2005, se escribió una constitución y hubo elecciones democráticas que colocaron a una mayoría Hutu en el gobierno en el poder. El nuevo presidente, Pierre Nkurunziza, asistido por Sudáfrica, negoció un cese al fuego con el último grupo rebelde burundés en septiembre del 2006. Desafortunadamente, los años de conflicto y violencia han desgastado a Burundi y su gente, y como resultado, Burundi es una de las naciones más pobres en el mundo.

La historia de Burundi encarna una foto viva de un desarreglo social y político, opresión violencia y pobreza; una foto que nos da una idea de lo que sería vivir ahí.

En las semanas siguientes, nuestros refugiados compartirán algunas de sus experiencias personales que nos ayudaran a entender que se siente vivir en Burundi, dejar esta vida atrás y embarcarse en un viaje a un país distante con idioma y cultura completamente diferentes. Nuestros refugiados, sin embargo, tienen una constante que ayuda a conectar su pasado con su futuro: su filiación a una iglesia universal que los conoció y recibió cuando llegaron.

Paz, Padre Tom Faucher, Párroco

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Ahora que ya estamos celebrando con gran alegría los sagrados misterios de nuestra fe – principalmente la Eucaristía- en el nuevo espacio de lo que dentro de poco será nuestra nueva iglesia, quiero invitarlos a una breve reflexión sobre la importancia de percibir y practicar el sentido de lo sagrado. La devoción a lo sagrado es una dimensión esencial de la espiritualidad cristiana. En la Iglesia, la humanidad de Jesucristo es el sagrado absoluto: Dios se inclina y nos muestra su rostro en lo sagrado. Y en medio del mundo, la Iglesia es sagrada porque es "el sacramento admirable", el "sacramento universal de salvación" (*Lumen Gentium* 48; *Gaudium et Spes* 45; *Ad Gentes* 1). Y en Cristo, en su Cuerpo que es la Iglesia, son sagradas aquellas criaturas –personas, cosas, lugares, tiempos- que han sido especialmente elegidas por Dios para obrar la santificación. La Iglesia tiene el derecho y el deber de configurar lo sagrado, estableciendo usos o aprobando costumbres; por eso ha de velar por la configuración concreta de lo sagrado – imágenes, templos, cantos, ritos (*Sacrosantum Concilium* 22). Y hay en los fieles una obligación correspondiente de obedecer las normas litúrgicas. La pérdida o debilitamiento del sentido de lo sagrado es, sin duda, una enfermedad que tiene importantes consecuencias en la vida espiritual cristiana. Puede ser falta de fe: a quien nada le dice Dios, nada le dicen los signos sagrados; o puede ser también ignorancia del lenguaje simbólico. Los santos y santas han mostrado siempre un amor humilde y conmovedor a lo sagrado. Recordemos el amor de san Francisco de Asís por las iglesias, las campanas, los objetos de culto, los sacerdotes, la sagrada Eucaristía, la Biblia. En san Juan de la Cruz hallamos la misma devoción y amor: "La causa por que Dios escoge estos lugares más que otros para ser alabado, El lo sabe. Lo que a nosotros nos conviene saber es que todo es para nuestro provecho y para oír nuestras oraciones en ellos y donde quiera que con entera fe le rogáremos; aunque en los que están dedicados a su servicio hay *mucha más* ocasión de ser oídos en ellos, por tenerlos la Iglesia señalados y dedicados para esto" (3 *Subida* 42,6). Por eso el diseño de la nueva iglesia incluye un espacio para los saludos y el diálogo antes de entrar y a la salida del templo. Lo podemos llamar nartex, vestíbulo o pasillo de entrada. Una vez cumplida la parte de las relaciones interpersonales apagamos celulares y aparatos electrónicos, etc., tomamos agua bendita para ser conscientes de nuestra identidad de bautizados y de que entramos al espacio sagrado, donde todo el centro de atención es nuestro Dios y Señor. A El vamos a escuchar, a El vamos a alabar, a El vamos a dar gracias. Mostramos reverencia al altar y a los objetos del culto, etc. etc. Invito a todos ustedes, mis hermanos y hermanas, a que mostremos el debido respeto que merece la "Casa de Dios"; así podremos experimentar la manifestación visible del Dios invisible.

Su amigo y servidor, Padre Jesús Camacho

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Now that we are celebrating the sacred mysteries of our faith with great joy –mainly the Eucharist– in the new place that will soon become our new church, I want to invite you to briefly reflect on the importance of what is sacred.

The devotion to what is sacred is an essential dimension of our Christian spirituality. In the Church, Jesus' humanity is absolute sacredness: God bows to show us His face through the sacred. Among the world, the Church is sacred because it's "the admirable sacrament", the "universal sacrament of salvation" (*Lumen Gentium* 48; *Gaudium et Spes* 45; *Ad Gentes* 1). All creatures – people, things, places, time – have been specifically chosen by God to perform the sanctification of all that is Sacred in Christ and through his body which is the Church.

The Church has the right and the responsibility to set what is sacred by defining uses or by approving traditions; for this reason, the Church observes the sacred concrete settings – images, temples, hymns, rites (*Sacrosanctum Concilium* 22). And there is also a matching obligation from the faithful to obey the liturgical norms. The lost or weak sense of what is sacred is without a doubt, an unhealthy condition that has important consequences in the Christian spiritual life. It can be due to a lack of faith: those who don't hear God speak to them, the sacred symbols don't mean anything to them. It could also be due to not understanding the meaning of the symbolic language. Holy men and women have always shown a humble and touching love to what is sacred. We remember Saint Francis of Assisi's love for the churches, the bells, ritual objects, priests, the Holy Eucharist, the Bible. We find the same devotion and love in Saint John of the Cross: "Why He chose these places to worship, only God knows. What is convenient for us to know is that it is all for our own good and for our prayers to be heard and with complete faith we pray to Him; though there is a bigger opportunity to be heard through those who are devoted to His service because the Church has appointed them for that" (3 *Subida* 42,6). That is the reason the new Church building includes a place dedicated to greet and chat with one another before and after Mass. We can call it the narthex, vestibule or entrance hall. Once we have honored the interpersonal part or relationship building, we turn off cell phones, other electric equipment, etc., we then use holy water to remind us of our identity received through the Sacrament of Baptism and that we enter a sacred place where all our attention is devoted to our Lord and God. It is He whom we will hear, whom we will worship, whom we will give thanks to. We show reverence to the altar and ritual symbols, etc. I invite you my dear brothers and sisters to show the appropriate respect to the "house of God"; so we can experience the visible manifestation of the invisible God.

Your friend and servant, Fr. Jesús Camacho



### Scripture Readings

July 6—July 12

<b>SUN.</b>	Zec 9:9-10; Ps 145:1-2, 8-9, 10-11, 13-14; Rom 8:9, 11-13; Mt. 11:25-30
<b>MON.</b>	Hos 2:16, 17c-18, 21-22; Mt 9:18-26
<b>TUES.</b>	Hos 8:4-7, 11-13; Mt 9:32-38
<b>WED.</b>	Hos 10:1-3, 7-8, 12; Mt 10:1-7
<b>THURS.</b>	Hos 11:1-4, 8e-9; Mt 10:7-15
<b>FRI.</b>	Hos 14:2-10; Mt 10:16-23
<b>SAT.</b>	Is 6:1-8; Mt 10:24-33

### CALENDAR – CALENDARIO

Tues., July 8	<ul style="list-style-type: none"> <li>• 7 pm. Estudio Bíblico (Salón D)</li> </ul>
Wed., July 9	<ul style="list-style-type: none"> <li>• 7 p.m., Liturgy Committee (Rm. E)</li> <li>• 7:45 p.m., Christian Meditation (Rm. A)</li> </ul>
Fri., July 11	<ul style="list-style-type: none"> <li>• 12 p.m., Centering Prayer (Rm. E)</li> <li>• 4 p.m., Boda—Araceli y Juan Carlos (Iglesia)</li> </ul>
Sat., July 12	<ul style="list-style-type: none"> <li>• 11 a.m., Quinceañera, Mayra Gonzalez (Iglesia)</li> </ul>
Sun., July 13	<ul style="list-style-type: none"> <li>• 4 p.m., Small Church Community Potluck (Gym)</li> </ul>



**Please consider** sending your government check for the *Stimulus Package* to the Church Building Fund.

**Advertiser of the Week—Dawn Knipe, Associated Insurance Services, LLC.!**

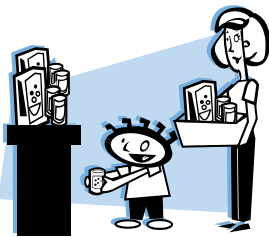
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St. Mark's Parish's **Terrific Rummage Sale** will be held July 11th: 8 am-7 pm, & July 12th: 8 am-3 pm. Great bargains! 7960 Northview Ave., Boise. Questions? Call Dee at 375-9131.



The Food Bank needs the following items: Jelly, Chili, Cereal, Rice, Oatmeal. If you can help, please bring the food to Mass and leave it at the back of the church or deliver it to the Food Bank. Thank you!



The Small Church Communities of St. Mary's are sponsoring a "Meet & Greet" potluck on Sunday July 13th, 4:00 PM – 6:00 PM in the school gym. Non-members who want to learn about Small Church Communities should call Genie Calkins, 331-7941 or Mary Johnson 853 – 8132.

**Old St. Mary's Picture Book Keepsake** - Proceeds to go toward the new church's stain glass.

- **Small version with DVD - \$20 donation\***
- Large version with DVD - \$35 donation
- Contact: Carol Herring at [cherring@stmarys-boise.org](mailto:cherring@stmarys-boise.org) or stop by the table after mass.

**\* New Price!**

During the months of July and August, we will be having a second collection at all of the English language masses for the purpose of buying new songbooks and obtaining more money for our music programs. I think it is obvious that we need new songbooks. We will have bookracks in our new pews to go with our new songbooks. This is not a budgeted item, and a second collection is the only way to obtain the money.



**Contributions\*:**  
 June 28 & 29: \$6,597.00  
 Last Year: \$7,198.50

**\*Building Fund not included.**

**Las pláticas prebautismales** para el mes de julio son el 14, 16 y 21 de julio a las 8 PM en el centro parroquial. Los bautizos de julio serán el sábado 26 de julio.

Hablen a la oficina parroquial para hacer una cita con el Padre Jesús para pedir el bautizo. Los requisitos son los siguientes.

### REQUISITOS PARA BAUTIZAR:

1. Que los papas llamen para hacer una cita con el Padre Jesús la primera semana del mes.
2. Asistir a dos pláticas durante el mes (en grupo), a las 8 p.m. Fechas arriba.
3. Traer el acta de nacimiento de la criatura y acta de matrimonio por la iglesia de los papas y los padrinos.
4. Los Bautizos se llevan acabo el último sábado del mes en dos grupos: uno a las 10 de la mañana y otro dentro de la Misa de 7p.m.

**St. Augustine's Catholic Center** at University of Idaho would like to welcome and send information regarding the center to incoming freshman or new students to the University of Idaho this fall. If you or your child are planning to attend the University of Idaho this fall and would like to receive this information please contact Meg Lawless at the parish office.

St. Mary's Parish wishes to recognize the men and women, sons and daughters, of our parish who are serving in the Armed Forces. **Please pray for these people in the armed services who are protecting us.**

Gy. Sgt. Jason Anton	Marine Corps
Staff Sgt. John G. Carmonne Jr.	Marine Corps
Staff Sgt. Cameron Carpenter	Air Force Nat'l Guard
Major Grant S. Fawcett	U.S. Army
Capt. James Corrigan	U.S. Air Force
Captain John R. Fawcett	U.S. Army
Major Marne Suttan Fawcett	U.S. Army
PFC Andrew E. Friton	U.S. Army
Staff Sgt. Amber Hansen	U. S. Army
Captain Tom Hitt	Air Force Nat'l Guard
Sgt. Benjamin Lee	U.S. Army
FC6 Christopher Mais	U.S. Navy
Lt. Col. William McQuade	U.S. Army
PV2 Ashley Peachey	U.S. Army
Lt. Col. Gregory W. Smith	U.S. Army
PFC Adam Schumacher	Army Nat'l Guard
Spec. James Schumacher	Army Nat'l Guard
Corporal Jake Thacker	Marine Corps
Lt. Bernadette Tavelli	U.S. Air Force
Sgt. Shawn Michael White	U. S. Army

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July, 2008	5:00 PM	8:30 AM	11:00 AM
Lector 1	Darlyne Pape	Gene Fadness	Marina Edwards
Lector 2	Ray Hoobing	Roger Vega	Julie Weston
Priest Host 1			
Alt. Eucharistic M - Host 1	Jason Jaszkwiaak	Marilyn Tratz	Toni Post
Head Eucharistic M - Host 2	MaryAnn Hogg	Kathy Carney	Tom Ditter
Eucharistic Minister - Host 3	Larry Winner	Pat Edwards	Nicole Casabonne
Eucharistic Minister - Host 4	Jan Winner	Cathy Stephenson	Margo Mojica
Deacon - Alternate - Cup 1	Virginia Medek	Bill Teske	Carolyn Crooks
Eucharistic Minister - Cup2	Eileen Hoobing	Kathy Vawter	Isabelle Yale
Eucharistic Minister - Cup 3	Liz Lister	Jim Kelsch	Janet Casabonne
Eucharistic Minister - Cup 4	Rod Jaszkwiaak	Merikay Jost	Francois Casabonne
Hospitality Captain	Miriam Adams	Gerard Family	Don/Sharon Lieske
<b>July 5 - 6 12 - 13</b>			
Altar Server Cross Bearer	Parker Jones	Michaela Gerard	Roman Campanella
Altar Server Candle Bearer	Gabby Basterrechea	Andrew Pfeiffer	Trevor Meyer
Altar Server Candle Bearer	Hanna Keaton	Alison Pettyjohn	Sean O'Toole
<b>July 19 -20 26 -27</b>			
Altar Server Cross Bearer	Gunnar Hardy	Troy Garcia	Kelsey Wilson
Altar Server Candle Bearer	Maria Baca	Alison Pettyjohn	Heather Neace
Altar Server Candle Bearer	Callie Falash	Matt Burke	Joy Ann Young