

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

MONDAY 7/2
 Amos 2:6-10, 13-16
 Matthew 8:18-22

TUESDAY 7/3
 Ephesians 2:19-22
 John 20:24-29

WEDNESDAY 7/4
 Amos 5:14-15, 21-24
 Matthew 8:28-34

THURSDAY 7/5
 Amos 7:10-17
 Matthew 9:1-8

FRIDAY 7/6
 Amos 8:4-6, 9-12
 Matthew 9:9-13

SATURDAY 7/7
 Amos 9:11-15
 Matthew 9:14-17

Feasts, Solemnities, and Memorials This Week:
 Tuesday, Thomas; Wednesday, Elizabeth of Portugal;
 Thursday, Anthony Mary Zaccaria; Friday, Maria Goretti

PETER'S PENCE

Last year Pope Benedict XVI traveled to Croatia, San Marino, Spain, Germany and Benin. This year the 85-year-old pontiff journeyed to Mexico and Cuba, and plans to go to Lebanon later in the year. Next year he may be in Brazil, Columbia, and possibly here in the United States. These missionary trips are funded by private donations and yearly offerings made by faithful Catholics in every church all over the world. Next week we will take up our annual special collection for the world-wide ministry of our Holy Father, Pope Benedict XVI. PLEASE remember to make your check payable to St. Joseph Church. The bank is picky.



FIRST FRIDAY MASS AND EUCHARISTIC ADORATION

This Friday, July 6, is the first Friday of the month. As is our custom, we will gather at 7 o'clock PM in St. Joseph Church in Mammoth Lakes to celebrate Mass and the rite of Exposition, Adoration, and Benediction of the Blessed Sacrament.

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, Glenn Inouye, and Peter Mariniello.

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.

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

July 1, 2012

Thirteenth Sunday in Ordinary Time



The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

Mark 5:33-34

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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 July 1, 2012

FIRST READING:

Wisdom 1:13-15; 2:23-24

Because God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome.

No one who lives in the real world can escape the question: Why did God let this happen? It can come in the tears of a devastated person whose spouse has just left for good. It can be in the face of a parent who has just lost a child, or from a friend who has just learned of a terminal illness. Loss comes crashing into our lives and we feel powerless standing among its ruins. We turn to the all-powerful God with our recriminations and reproaches. Why does God allow suffering, disease, death into our lives? Is it because of "something we've done, or failed to do?"

Every school of theology worth its weight in paper seeks to resolve or at least shed light on the mystery of human suffering. The Hebrew wisdom tradition represented in today's first reading disavows death as an instrument of God's making. The God we worship is a God of life, creator and source of all being. It would be antithetical for God to will the death of divinely wrought creatures.

Blaming suffering and death on the devil - the original tempter who invited the first people to embrace sin and reject God - predates the wisdom tradition, of course. But the contribution of wisdom literature to theology is this inkling of the afterlife: that death does NOT claim the just, even though just souls must pass through its grasp. When

we are freshly caught in the experience of loss, it may do us no good to be assured that it was never God's intent that we should suffer. But the theology of God's promise of life and joy unending can provide the rope ladder we need

fearful of the time of need. It takes a secure psyche, confident of the time of plenty, to give something away.

Christians, more so than others, should be marked by the spirit of generosity.

"¿Quién me ha tocado?"



¿Por qué a veces perdemos la esperanza ante la muerte? La mujer enferma y la niña muerta reviven al sólo tacto de Jesús. Aquí contemplamos cómo la fe de mujer en Cristo Jesús, Hijo de Dios, conquista a la enfermedad y la muerte. Hoy buscamos la fe de la Iglesia para que nos ayude a vencer la muerte y el pecado. La Desposada de Dios, la Iglesia, busca el alivio y la salvación en la generosidad de Dios. En la Eucaristía, Jesús pregunta de nuevo: "¿Quién me ha tocado?" ¡Nosotros, Señor! ¡Ayúdanos! ¡Sálvanos!

De nuevo Pedro, Santiago y Juan acompañan a Jesús a la "gloria". Los apóstoles van a sentir la Transfiguración de una manera concreta, en la transformación de la hija de Jairo. "La niña vive, no está muerta": Jesús invoca al Padre para que su presencia vivificante comunique la vida a la que todos creían perdida y desaparecida. Jesús también nos invita a nosotros a vivir y sentir su Transfiguración. Él quiere transformarnos y sanarnos desde adentro para que le ayudemos a transformar a otros en su amor.

when we are prepared to make our ascent from grief.

SECOND READING:

2 Corinthians 8:7, 9, 13-15

For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich not that others should have relief while you are burdened, but that as a matter of equality your surplus at the present time should supply their needs.

In the field of psychology, a spirit of generosity is generally regarded as a sign of mental wellness. Mentally unwell people tend to hoard, hide, and deny their surplus,

We have God's promise of an unending supply of grace, blessing, and security. We are serenely held in the palm of God's hand. We are loved, and know the hope of eternal abundance in the kingdom coming. Perfect love should cast out every fear, so that we can break our loaf to share with others. If we are holding back, it is because we are "of little faith" after all.

Those who are truly generous learn the secret revealed to the Corinthians and found in the teachings of Jesus: the more you give, the more is given to you. If we share in times of excess, we will not know the time of want. Poor children know that an orange split and shared among friends tastes sweeter. When the rich become as wise, the kingdom will be closer for all of us.

GOSPEL: Mark 5:21-43

She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?"

Jairus comes to Jesus, entreating him for the touch of his hands on his sick child. Meanwhile, a woman chronically ill lays hands on Jesus and seizes the healing she so desperately seeks. Both stories are about touching, and the stakes are high for each of these seekers. Jesus honors both: the one who asks, and the one who takes.

The gospel stories are full of those who sought miracles from Jesus. Some stood respectfully at a distance and called out to him, mindful of their shame. Some begged him with tears and lamentation, appealed to his sense of authority and justice, or simply asked for his pity. One group of friends demolished a neighbor's roof to get at Jesus. Others screamed and tore their flesh and hair; and a Canaanite woman practically called him a hypocrite to get his attention. Jesus doesn't seem to mind from which direction people approach him. He responds to all comers with the same gift of life.

We may be stuck in a "religious" approach to the Lord, marked by formal prayers and getting down on our knees. We may not trust him enough, or trust our relationship with him sufficiently, or worry too much about our own sins to risk offending him with our need. But Jesus is bigger than our need, and less delicate about our supplication than we may think. He's heard it all before, and had healing power seized from him by those who wanted it enough and knew how to get it.