

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

MONDAY 1/30
 2 Sam 15:13-14; 16:5-13
 Mark 5:1-20

TUESDAY 1/31
 2 Sam 18:9--19:3
 Mark 5:21-43

WEDNESDAY 2/1
 Second Samuel 24:2, 9-17
 Mark 6:1-6

THURSDAY 2/2
 Malachi 3:1-4; Heb 2:14-18
 Luke 2:22-40

FRIDAY 2/3
 Sirach 47:2-11
 Mark 6:14-29

SATURDAY 2/4
 First Kings 3:4-13
 Mark 6:30-34

Feasts, Solemnities, and Memorials This Week:

Tuesday, John Bosco; Thursday, Presentation of the Lord; Friday, Blaise, Ansgar

SUICIDE

What does the Catholic Church teach about suicide? We learned from the old Baltimore Catechism (1885) that "It is a mortal sin to . . . commit suicide . . . and persons who willfully and knowingly commit such an act die in a state of mortal sin and are deprived of Christian burial." In the current authoritative edition of the *Catechism of the Catholic Church* (1997) it says, "Everyone is responsible for his life before God . . . We are stewards, not owners, of the life God has entrusted to us." (#2280) Suicide is contrary to the love of self and neighbor "because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations." (#2281) It goes on to say, "Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide." (#2282) In conclusion it says, "**We should not despair of the eternal salvation of persons who have taken their own lives.** By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives." (#2283) Consequently, the Church now offers funeral rites for those who die by suicide, and the American edition of the Catholic ritual includes prayers for this specific situation, one of which is: "O God, lover of souls, you hold dear what you have made and spare all things, for they are yours. Look gently on your servant, and by the blood of the cross forgive his sins and failings. Remember the faith of us who mourn and satisfy our longing for that day when all will be made new again." *FP*

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 Ferreira, Julie Rogers, Antonio Salinas, Josefina Flores, Jim Rothe, John Wallis, James Patrick Hawkins, Beatrice Tomko, David Russell, Ted Wiedemann, Sue Ann Logar and for the repose of the soul of Andrew Bourne.

DAILY MASS

Weekday Mass is celebrated Monday through Saturday in St. Joseph's Rectory in Mammoth Lakes beginning at 7 AM. The door is open; just come in; don't ring the bell. Everyone is welcome to 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

January 29, 2012

Fourth Sunday in Ordinary Time

*Come, let us sing joyfully to the LORD;
 let us acclaim the rock of our salvation.
 Let us come into his presence
 with thanksgiving;
 let us joyfully sing psalms to him.*

Psalm 95:1-2



**SAINT JOSEPH PARISH,
 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 on page 190 of the missalette.

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: Deuteronomy 18:15-20

My prophet shall tell them all that I command.

Thus says the Lord." This announcement holds power for us who believe that God actually speaks to us and that God's word gives life. In the Old Testament, when an oracle begins with "Thus says the Lord", or a proclaimed passage is punctuated with the phrase, we know that a fire has been lit among the people. When a prophet dares to speak in God's name, it is life itself that hangs in the balance. "God's word is ALIVE; it strikes to the heart. It pierces more surely than a two-edged sword." (Hebrews 4:12) God's words, unlike ours, are never uttered in vain and cannot be ignored.

God's word is embedded in creation. It takes on flesh in the coming of Jesus Christ. We too become that word when we participate in the meal that makes us one. Although we sometimes isolate that word as contained within the books of the Bible, we are surrounded by an entire creation which came about as a word spoken by God. It is fair to say that the word of God is, in a real sense, inescapable. Wherever we go, wherever we look, God's word is speaking to us.

Just as we came to know the word of God in the baby born in Bethlehem and wrapped in his mother's arms, so we can see that same word unfolding in every mother and child. Just as we watched that word from God wash the feet of his followers, we learn to hear that word spoken in service to others. Just as

we saw that word suffer and die in loneliness and rejection, so we find that word uttered wherever human beings suffer injustice and death. The two-edged sword of God's word continues to speak, and though it may pierce our hearts at first, its final thrust is toward our immortal souls and the fulfillment of our lives.

**SECOND READING:
1 Corinthians 7:32-35**

I should like you to be free of anxieties.

Meet Saint Paul, frustrated spiritual director of early Christianity. It's not enough for him to be a missionary, evangelist, and teacher. He also wants to

and simplicity to be a valuable part of how I serve. But I also see the tremendous beauty and grace that is possible within marriage and nurtured within strong families. I am the product of such a family, so I know that whatever anxiety my parents felt to please one another, they also managed to serve God in the love and protection they gave to me and my brother. Marriage doesn't have to be a distraction from vocation; it can be in fact its fulfillment, if our sacraments speak truthfully.

In the same way, we who are single or celibate must confess that the single state contains a world of distractions all its own. Selfishness, right off the top. Introspection or self-involvement which is unhealthy, and can

"He commands even the unclean spirits and they obey him."

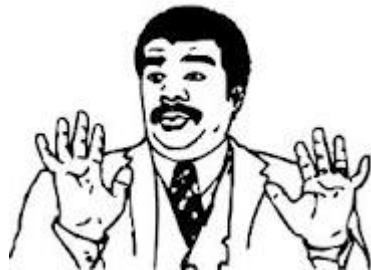
God's word brings forth reality. Saint Paul's pastoral teachings aim lower, "not to impose a restraint upon you, but for the sake of propriety." (1 Cor. 7:35) When Jesus speaks, his words are both commanding and authoritative. Even demons are double-quick to respond with obedience.

This is what the onlookers mean when they gasp in awe that Jesus speaks with authority. It's not that he sounds impressive, the way a president does with microphone at hand and a good suit on before the cameras. The kids today might say that Jesus rules. He creates reality; so when he says to the demons, Get Lost, they do.

Mark's gospel is all about revealing the identity of Jesus as God's Son. Jesus' relationship to the all-creating word of God is our first clue to making that identification. Just as God once said, "Let It Be", and it came to be, Jesus can transform reality with a word, create order from chaos, or calm from a storm. No earthly authority can demonstrate that power, as Pilate would come to understand. The most an earthly authority can do is kill.

The authority given to the church to speak in Jesus' name should mirror this same creative urgency. In Jesus' name, we wield the power to heal and forgive, reconcile what's divided, bring peace into torment, order back into chaos. Best of all, we bring the message of life that transforms the painful realities of suffering and death, and provides hope where despair once ruled. At the name of Jesus, unclean spirits don't stand a chance.

Los oyentes quedaron asombrados de sus palabras



La actividad de Jesús en el Evangelio conlleva una profesión de fe en aquellos que se encuentran con Él. La urgencia de las lecturas de hoy es evidente. ¿Seguimos perdiendo tiempo, excusando nuestra responsabilidad como cristianos, o nos dedicamos a ser mayordomos de la Iglesia? Esto es importante para las asambleas en esta época del año litúrgico. La comunidad debe asumir responsabilidad por la predicación y el mantenimiento de la Palabra y de los Sacramentos en la Iglesia. Del 'tiempo', el 'talento' y el 'tesoro', parece que el 'tiempo' es lo más difícil para nuestras asambleas. Cuesta mucho que miembros se responsabilicen por los ministerios porque nosotros a menudo nos dispensamos, diciendo que nosotros no tenemos tiempo. Se puede explorar este tema en todos los textos de la liturgia de hoy, desde los comentarios iniciales hasta las preces. La asamblea necesita escuchar el desafío que los traslade de la mediocridad de las excusas a la fe hecha compromiso y vida entre sus miembros.

micro-manage the little parishes he leaves behind. Happily for Paul, God called him to the charism of mobility, not stability. Paul as a missionary was unsurpassable. As a pastor, he'd have driven his community to desperate acts.

For Paul, a traveling man, family ties would have interfered with the mission. As a celibate myself, I find the freedom of mobility

encourage addictive behaviors. Emotional underdevelopment which fosters inadequate relational skills. And by no means last or least, self-pity. Freedom from anxiety and distraction in our service is a worthy goal and Saint Paul is right to recommend it. Universal celibacy, however, is not the answer.

GOSPEL: Mark 1:21-28