

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 EIGHTH WEEK IN ORDINARY TIME
Our commitment to daily prayer using the weekday Mass readings as our guide

MONDAY 5/28
First Peter 1:3-9
Mark 10:17-27

TUESDAY 5/29
First Peter 1:10-16
Mark 10:28-31

WEDNESDAY 5/30
First Peter 1:18-25
Mark 10:32-45

THURSDAY 5/31
Romans 12:9-16
Luke 1:39-56

FRIDAY 6/1
First Peter 4:7-13
Mark 11:11-26

SATURDAY 6/2
Jude 1:17, 20-25
Mark 11:27-33

Feasts, Solemnities, and Memorials This Week:

Thursday, The Visitation; Friday, Justin; Saturday, Marcellinus and Peter

May 27, 2012

Pentecost

EL CONSULADO DE SACRAMENTO EN MAMMOTH

El Consulado de Sacramento llevara a cabo un consulado móvil en Mammoth Lakes el 9 de Junio del 2012 en el Village Lodge, Mammoth Mountain Ski Area, 1111 Forest Trail. ES NECESARIO HACER UNA CITA EN MEXITEL 1-877-MEXI-TEL o sea 1-877-639-4835 www.consulmex.sre.gob.mx/sacramento/

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SERVICIO DE COPIAS

La biblioteca pública de Mammoth Lakes es la más barata de la área cobran 10 centavos por copia y si usted es miembro de la biblioteca cobran 5 centavos.

THE CATHOLIC COMMUNICATION CAMPAIGN

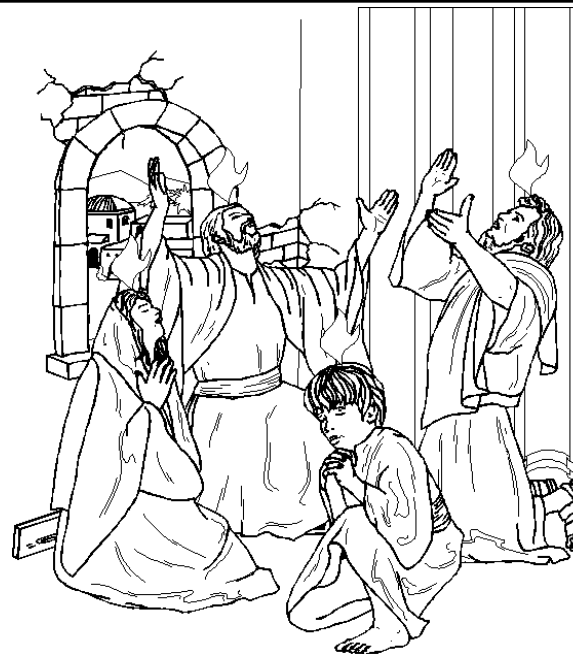
It's how the Good News gets around. **Pope Benedict XVI**, in his 43rd message for World Communication Day, said that technologies like television, radio, billboards, DVDs, podcasts, and the Internet are "truly a gift to humanity and we must endeavor to ensure that the benefits they offer are put at the service of all human individuals and communities." This week we will take up a special collection to benefit the Catholic Communication Campaign.

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 Refukio Zamaripa.

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.



When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Acts 2:1-4

SAINT JOSEPH PARISH OF MONO COUNTY, CALIFORNIA
P.O. Box 372,
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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 on page 194 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

Mono County Catholic May 27, 2012

FIRST READING:

Genesis 11:1–9; Acts 2:1–11

The Lord confused the speech of all the world (and) scattered them all over the earth. (Vigil) They began to speak in different tongues. The crowd was confused because each one heard them speaking in his own language.

Pentecost is the flip side of the Tower of Babel, and therein we can mine some meaning. In the Genesis story, because the people of the world all spoke one language, they discovered the technology and cooperation they needed to build a city. This seems to have disturbed the Godhead, perhaps because it ran counter to the agrarian direction of creation. What will they think of next? God seems to lament in Genesis 11:6. In later stories, God would show reluctance about providing a king (1 Samuel 8:5–7), and a preference for living in a tent (2 Sam 7:5–7). God probably liked oldies-but-goodies, too!

But in the New Testament story, God capitulates again, coming to terms with the desires of the people he created. Just like God granted the people a king and agreed to building a temple, God also gives back the oneness of language. It means that the city that reaches to the heavens (Gen 11:4) can finally be built. But this city won't be a worldly city, because the world was passing away. This will be a heavenly city, not built by human hands.

The final scene of the Bible, the dramatic descent of the New Jerusalem, "coming down out of heaven from God," (Rev 21:2) closes the circle. The desire of humanity, a creature who is not God, to be one with God is fulfilled. The Spirit of God is now available to all.

SECOND READING:

Romans 8:22–27;
1 Corinthians 12:3b–7, 12–13

The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit intercedes with inexpressible groanings. (Vigil) To each individual the manifestation of the Spirit is given for some benefit.

There has been some debate over the last few years, quite understandably, about how the bishops can run the church responsibly if they're given to such egregious lapses of judgment, bordering on the criminal, that enabled, expanded and perpetuated the

charism of infallibility. Great, but does that mean we can continue to trust the bishops even after some have proved to be so conspicuously untrustworthy?

Happily, the same Holy Spirit who guides the bishops also guides the people. In fact, it has and continues to be the sense of the people's faith, the *sensus fidei*, through which the guidance of the Holy Spirit is manifested to the bishops. (See the Catechism, #92) When the People of God groan inwardly, it is the Holy Spirit inexpressibly interceding for the church. And it works!

This is good news for people who may find their parochial experiences unacceptable and struggle to maintain their places in the pews and active roles in the

GOSPEL: John 7:37–39; John 20:19–23

Let anyone who thirsts come to me and drink. As Scripture says: Rivers of living water will flow from within him who believes in me. (Vigil) Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.

The hallmark of the Lord's ministry was his healing. No other activity of Jesus was more dramatic, more exciting and more attractive to the people who followed than his healing. It was, too, the principle sign of the coming kingdom: the blind see, the lame walk, and the deaf hear. It was his healing ministry, most often, it seems, performed in the context of Sabbath observance, that directly challenged and even contradicted the religion to which he addressed his message.

The "living water" Jesus announced to the crowd in Jerusalem in today's gospel he also promised to the woman of Samaria he met at the well in John 4:1–42. That "living water" would bring healing to her and mend the tear in her personal life evidenced by her multiple broken marriages.

In the sacraments of our worship we "confess one baptism for the forgiveness of sins" (the Creed), proclaim that God "sent the Holy Spirit among us for the forgiveness of sins" (Penance), drink from the cup of Christ's blood poured out "so that sins may be forgiven" (Eucharist), and with laying on of hands and anointing call upon "the grace of the Holy Spirit." (Anointing) The healing power of God is at work whenever anyone offers forgiveness, formally in the celebration of the sacraments, but also universally when we, the people of faith, recognize the gift given to us freely, and in turn offer it freely to others. *FP*



El amor unificador de Dios

Pentecostés nos hace pensar en gente hablando en muchos idiomas o lenguas. Quizá no le deberíamos de llamar fiesta de lenguas, sino fiesta de oídos y de corazones. Ésta es la fiesta de la sinceridad, de falta de prejuicios. Ésta es la fiesta de expresiones multiculturales. La meta para nosotros como cristianos es asegurarnos de que esta verdad no dure solamente un día, sino que sea un cambio que penetre nuestra vida cotidiana.

El Espíritu Santo se nos dio para que nosotros, como comunidad de fieles, podamos continuar y completar la obra de Dios, compartir el amor unificador de Dios y revivir la esperanza para toda la creación. Esta fiesta no es un recuerdo histórico: el primer Pentecostés tiene mucho que ver con el presente.

horror of the sexual abuse of children by priests. Of course we have the promise of Jesus that the gates of hell would not prevail against the church. And we've built the doctrinal tradition that the church's *magisterium* is guided by the Holy Spirit and enjoys the

parish. Their gifts have been recognized and their priests have been instructed to "uncover with a sense of faith, acknowledge with joy and foster with diligence the various humble and exalted gifts of the laity." (Decree on the Ministry and Life of Priests, #9)