

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

MONDAY 7/9

Hosea 2:16, 17-18, 21-22
Matthew 9:18-26

TUESDAY 7/10

Hosea 8:4-7, 11-13
Matthew 9:32-38

WEDNESDAY 7/11

Hosea 10:1-3, 7-8, 12
Matthew 10:1-7

THURSDAY 7/12

Hosea 11:1, 3-4, 8-9
Matthew 10:7-15

FRIDAY 7/13

Hosea 14:2-10
Matthew 10:16-23

SATURDAY 7/14

Isaiah 6:1-8
Matthew 10:24-33

Feasts, Solemnities, and Memorials This Week:

Wednesday, Benedict; Friday, Henry; Saturday, Kateri Tekakwitha

PETER'S PENCE

Last year, Pope Benedict XVI shared that "it is necessary above all that every person be motivated by the authentic spirit of peace, to be implored ever anew in prayer and to be lived in daily relations in every environment" (Homily, Vatican Basilica, January 1, 2011). The **Peter's Pence** Collection gives us a chance to unite in solidarity with the Holy Father and the faithful worldwide. **This weekend** we will take up our annual special collection for the world-wide ministry of our Holy Father, Pope Benedict XVI. The pope uses proceeds from this collection to provide emergency assistance and aid to the most disadvantaged around the world. Please be generous in the Collection and help cast the peace of Christ upon the world. And PLEASE remember to make your check payable to St. Joseph Church. The bank is picky.



La Colecta **Peter's Pence** nos brinda a oportunidad de unirnos en solidaridad con el Santo Padre y con todos los fieles del mundo. El papa utiliza lo recaudado en la Colecta para socorrer y dar ayuda de emergencia a las personas más necesitadas alrededor del mundo. Donen generosamente y así estaremos esparciendo el amor de Cristo por el mundo.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, 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, Peter Mariniello, and for the repose of the soul of Diane Evans.

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 8, 2012

Fourteenth Sunday in Ordinary Time



I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong.

2 Corinthians 12:9-10

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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**

FIRST READING: Ezekiel 2:2–5

I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their ancestors have revolted against me to this very day.

Same old story: The squeaky wheel gets the grease. As long as things are going well, nobody pays much attention. But when things go wrong, the action starts. It's like the ribald old story about the bridge builder named Pierre. Although he built many wonderful bridges, was he ever known as "Pierre the Bridge Builder?" No! But he made one mistake and was forever known by his misdeed. Or, in the case of relationships, when your spouse (or your bishop) wants to talk with you, the first thing you think is that you've done something wrong.

Such was the case with God and the people. As long as things were going well and the people were following the commands of the Lord, God let them be and they enjoyed the many blessings they would discover in the way of divine guidance. But when they faltered and began to wander from the path in search of something better for themselves—usually at the expense of others—God would have to stick the divine nose into their business in the form of a prophet.

But in order for prophets to be effective, they had to distinguish themselves as one of the people who lived by God's law and who correctly pointed to the consequences of the erroneous actions of the people. Ezekiel was definitely an otherworldly person who

could see clearly where the people were headed and wasn't afraid to tell them.

**SECOND READING:
2 Corinthians 12:7–10**

So that I might not become too elated, because of the abundance of the revelations, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated.

It's not clear exactly what Paul's "thorn in the flesh" was, although many things have been proposed. Perhaps it was trouble with his eyesight, as evidenced by his "large" signature in Galatians 6:11. Or maybe it was trouble with an ex-spouse that led him to choose the unmarried state (See 1 Corinthians

healing and relief, he was given only the revelation that God's grace contained in the profound offering of forgiveness, the assurance that God accepted him just as he was in his weakness and was present even in his human weaknesses, as is true for all humanity.

Paul's experience led him to understand things about God that he worked into his own theology. In keeping with Christ's parabolic teachings about the relationship between the world and the kingdom, Paul realized that God's strength was working through his human weakness. So just as, in Christ, the blind see and the lame walk, so are the weak strong. The humiliating consequences of Paul's human shortcomings were a source of grace and

GOSPEL: Mark 6:1–6

Many who heard him were astonished. They said, "Where did this man get all of this? Is he not the carpenter, the son of Mary?" They took offense at him . . . so he was not able to perform any mighty deeds there.

What distinguished Jesus as a prophet was his great power to heal and to perform miracles. But that power curiously fizzled in a setting where faith was lacking. On the other hand, in what might be considered a kind of companion story in Luke 8:43–46, which we read at Sunday mass last week, a woman with faith sneaks up behind Jesus and touches him without him even knowing it and power goes out of him to heal.

These two stories make a strong case for the necessity of faith when on the receiving end of God's grace.

Jesus was too regular, too normal, too much one of them for them to believe in him. In the first reading, the prophet Ezekiel answered to the name "Son of Man," which identified him as an ordinary person, a regular guy no different from the rest. The title made it clear that the mighty words and powerful deeds that came through him were from God. Jesus also claimed the title. He was certainly "Son of Mary" just as the townsfolk said. Though Son of God too, his purpose was to awaken faith in the power that would reside within the human person; that

others would "do greater works than these, because I am going to the Father." (John 14:12) John 1:12 served to clarify the thrust of the gospel message: "To those who did accept him he gave power to become children of God." *FP*

Una paradoja cristiana



A un profeta se le otorga honor, pero no en su casa ni en su propia ciudad o entre sus parientes. Con frecuencia vamos a nuestras comunidades, parroquias, familias o lugares de trabajo llevando un mensaje de cambio o de enseñanza. A veces notamos no sólo un rechazo al cambio o la enseñanza, sino a nosotros mismos. Se ponen en duda nuestras credenciales y hasta la fuente de autoridad de Cristo mismo. En estos casos, se puede buscar fuerza en la humildad. Por medio de la oración podemos dominar nuestras propias debilidades y Cristo llenará lo que haga falta en nosotros. Podremos ser insultados, criticados y hasta perseguidos; pero todo lo podemos sobrellevar por Cristo, cuyo poder trabaja por medio de nosotros.

¿Quiénes son los más fuertes en nuestra sociedad? ¿Los que acumulan dinero o triunfan en la vida materialmente, los que tienen propiedades o se dan lujos que muchos no pueden imaginarse? Nosotros vemos con ojos humanos, no con los ojos de Dios. Las lecturas de hoy, sobre todo la carta de san Pablo, nos ayudan a comprender que la fortaleza está en el reconocimiento de nuestra debilidad. Sin Dios todos somos muy débiles; con Él somos muy fuertes. Este tema es una paradoja cristiana, una encrucijada: tenemos que triunfar y tenemos que avanzar en la vida, pero no al costo de olvidarnos de Aquel que es nuestra verdadera riqueza y fortaleza.

7:8). The second chapter of Romans challenges those who would judge and condemn homosexuals. Could it be that Paul struggled with those same issues himself? No matter, Saint Paul clearly experienced something that left him humbled. And although he begged for

divine power for him. As a prophet of Christ, inspired by his encounter with the risen Savior, he needed this grace to sustain him against persecution when he proclaimed, "where sin increased, grace abounded all the more." (Romans 5:20)