

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

MONDAY 6/4
2 Peter 1:2-7
Mark 12:1-12

TUESDAY 6/5
2 Peter 3:12-15, 17-18
Mark 12:13-17

WEDNESDAY 6/6
2 Timothy 1:1-3, 6-12
Mark 12:18-27

THURSDAY 6/7
2 Timothy 2:8-15
Mark 12:28-34

FRIDAY 6/8
2 Timothy 3:10-17
Mark 12:35-37

SATURDAY 6/9
2 Timothy 4:1-8
Mark 12:38-44

Feasts, Solemnities, and Memorials This Week:
Tuesday, Boniface; Wednesday, Norbert; Saturday, Ephrem

June 3, 2012

The Holy Trinity

COLLECTION FOR CATHOLIC CHARITIES

In our Diocese of Stockton, over 160,000 people live at or below the poverty level. Sixty-four thousand are children. Statewide, San Joaquin ranks 54th out of 58 counties for hunger and food insecurity. The March unemployment rate in Stockton was 16.7. Last year **Catholic Charities** served the needs of 27,000 people in the diocese, 8,000 of whom were children and 7,500 were seniors. Catholic Charities is largely funded by the annual **Collection for Catholic Charities** taken up in all the parishes of the diocese. Next weekend we will take up a special collection in support of the work of Catholic Charities in our diocese.

EL CONSULADO DE SACRAMENTO EL PRÓXIMO SÁBADO

El Consulado de Sacramento llevara a cabo un consulado móvil en Mammoth Lakes el 9 de Junio el próximo sábado 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/

SERVICIO DE FOTOGRAFIA

El estudio Bluebird Imaging estará cobrando solo \$5 por las fotos de pasaporte por persona. Mammoth Luxury Outlet Mall, 3399 Main St. (760)924-0316, www.bluebirdimaging.com

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.

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 Lawrence Selka.

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.



For those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

Romans 8:14-17

SAINT JOSEPH PARISH OF 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 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 June 3, 2012

FIRST READING:

Deuteronomy 4:32–34, 39–40

Did anything so great ever happen before? Was it ever heard of? Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live?

The enslaved tribes of Jacob living in Egypt believed in God, their ancestral Deity who led their progenitors, Abraham and Sarah, to the Promised Land. But God hadn't done much for them lately other than grant them a noticeable fecundity that resulted in more trouble than they had already. (See Exodus 1:7–11) In the Egyptian world of a god for every occasion, the God of Abraham must have seemed to them a piker, a real lightweight that was good for little more than cranking out kids.

So it was show time for God. "Let's roll!" he might have said, launching the Exodus. At its climax in the shadow of Mount Sinai, no doubt a convenient volcano from which sufficiently dramatic pyrotechnics and accompanying sound effects provided a kind of sacramental matrix for the "voice of God speaking from the midst of fire," Moses had the hard evidence he needed to shape the covenant of law. It was the birth of a nation.

But keep in mind: this covenant, as good as it was, only provided coverage from womb to tomb. Keep the law and you will "prosper" and "have a long life on the land." It's force extended down through the generations to "your children after you," but an individual was bound to the covenant only as long as he lived. Beyond that—well, at the time there was no "beyond that." Life was life and death was a kind of shady, insubstantial

underworld existence called "Sheol." The contemporary understanding of an afterlife was still a thousand years away!

SECOND READING: Romans 8:14–17

The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

We are both children of God, sisters and brothers with Christ, but also heirs who stand to inherit the kingdom. Not only are our ties with God by

the original one remains in effect.

The best model of this covenant relationship with God, in which we are named "children of God" and "joint heirs with Christ," is described in the Lord's parable of the Prodigal Son in Luke 15:11–32. In it the ne'er-do-well son, once his life falls into ruins, throws himself on the mercy of his father. The father, owing to great love, rejoices at the son's return and throws a party for him. The older brother, who has legal right to inheritance, resents the father's celebration of his profligate younger brother and refuses to participate in the party.

Possession of the kingdom is ours by right of inheritance. It's God's will—literally!

GOSPEL: Matthew 28:16–20

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.

The mountain to which Jesus called the eleven disciples in Matthew's gospel is unnamed, but has an obvious literary relationship to the mountain of the first reading where God delivered the commandments to Moses and the people. In both instances the divine imperative was that of witness. Moses and the children of Israel were to stand before the nations as witnesses to the one true God, an attractive force that would demonstrate God's power and favor by the many blessings of political, cultural and economic success. The Christian witness would likewise be one of demonstration. The command to baptize in the name of the three Persons of the Blessed Trinity was not at first considered to be formulaic; later accounts in the Acts of the Apostles (2:38, 8:16, 10:48, 19:5) indicated that only the name of Jesus was used. But the command was also to teach.

Jesus was a great teacher and much of his ministry as reported in the gospels was devoted to lengthy monologue. Even Saint Paul kept them up all night (Acts 20:7–9). But the impact of the Lord's ministry wasn't so much what he said as what he did. The message can never be effectively transmitted by indoctrination alone; it must be followed up by demonstration. For this reason Jesus twice teaches in Luke (8:21 & 11:28) that his true family are those who hear the word and act on it, and condemns those who preach but do not practice. (Matthew 23:3)

Una comunión trinitaria de amor



Las solemnidades del Señor durante el tiempo ordinario comienzan con el domingo de la Santísima Trinidad y terminan con la celebración de Cristo Rey. Cada una de estas solemnidades nos invita a reflexionar sobre el significado espiritual del discipulado, y en la comunión y ministerio que compartimos con Dios.

A veces, la comunicación entre padres e hijos es un gran reto o una locura. Uno le dice al otro: "No te quiero escuchar; no los estoy escuchando". Con esta gran solemnidad, hoy celebramos la comunicación incondicional de Dios con sus hijos. Escuchémosle: Él se nos revela como una "comunión trinitaria de amor", para que nosotros nos comuniquemos en el mundo con ese mismo amor. Él nos envía a compartir su amor con los demás, incluso cuando nos hemos desviado de Él. ¿Nuestra comunidad se distingue por reflejar el amor Trinitario de Dios, por el que todos le podemos llamar "Abba"? Si no es así, ¿qué elementos impiden que lo sea? ¿Cómo podemos comunicar el amor de Dios a nuestros hermanos y hermanas? ¿Cómo podemos descubrir a Dios en nuestras asambleas de fe?

flesh and blood and the emotional bond that goes with it, but there are also binding legal obligations. Ours is a covenant with God in which there is a last will and testament. And unless we are written out by God—in other words, a *new* New Testament is established—

The only way we can lose it is if we ourselves reject it. God will not reject us. (John 6:37) But our claim on the kingdom means suffering, as it did for Jesus. Just by loving our enemies, as Jesus did, and refusing to fight, we stand to suffer plenty.