

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

MONDAY 6/25 2 Kings 17:5-8, 13-15, 18 Matthew 7:1-5	TUESDAY 6/26 2 Kings 19:9-21, 31-35, 36 Matthew 7:6, 12-14	WEDNESDAY 6/27 2 Kings 22:8-13; 23:1-3 Matthew 7:15-20
THURSDAY 6/28 2 Kings 24:8-17 Matthew 7:21-29	FRIDAY 6/29 Acts 12:1-11; 2 Tim 4:6-18 Matthew 16:13-19	SATURDAY 6/30 Lam 2:2, 10-14, 18-19 Matthew 8:5-17

Feasts, Solemnities, and Memorials This Week:
Wednesday, Cyril of Alexandria; Thursday, Irenaeus;
Friday, Peter & Paul; Saturday, First Martyrs of the Church of Rome

COLLECTION FOR CATHOLIC RELIEF SERVICES

Sahel Food Crisis: The people of Niger need our help

It is half-way into the rainy season in Niger and yet not a drop of rain has fallen in most parts of the country. The land is as dry as ever. Niger is one of the largest countries in the West African region of the Sahel, the swath across Africa bordering the Sahara desert, where currently millions of people are threatened by drought and famine.

In such harsh and unfavorable weather conditions, it doesn't matter how hard you wish to work, you can only do so much without rain. "Without rain," one farmer says, "earlier rising and going to bed late is useless". Strikingly, the people of Niger are so grateful for what they have and hardly complain about their lacks. They radiate joy and hope in the midst of severe hunger.

Catholic Relief Services is in Niger, bringing the love of Catholics from all over the world to bear on this destitute place so that these poor people will have a chance to survive. But CRS needs our help. CRS always needs our help to help those in need. We fret and worry about many things in life, but we never go hungry. Many people, many children in Niger will starve and be reduced by malnourishment if we don't help.

THIS weekend we will take up our **annual collection for Catholic Relief Services**. Each year we make a special sacrifice for the sake of those who need what we have. CRS is the heart of the Catholic Church reaching out to the poor of the world.

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.

June 24, 2012

Nativity of John the Baptist

When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed.

Luke 1:59-63

**SAINT JOSEPH PARISH
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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 June 24, 2012

FIRST READING: Isaiah 49:1-6

I will make you a light to the nations, that my salvation may reach to the ends of the earth.

Prophecy is a dubious and often unlucky profession. Hebrew prophets come to it from all walks of life, and are called in a variety of spectacular ways to minister the word of the Lord to a reluctant people. There are prophets like Amos, a shepherd summoned away from his flocks to preach in cities far removed from his familiar countryside. Hosea is called from the depths of a disappointing marriage, to proclaim God's deep disappointment in an equally unsatisfying covenant with Israel. Isaiah is a rare prophet who receives his call in church! Or, more accurately, in the temple, where we expect spiritual movements to originate. Ezekiel is drafted while in exile in Babylon, the first prophet to be called outside of the Holy Land. We can assume there is no time or place more suited to God's plan than the time and place we happen to be.

It became traditional, however, to view the call to prophecy as one preordained by God: "The Lord called me from birth, from my mother's womb God gave me my name." Though Samuel did not hear the voice of God until he was a young boy, his mother had brokered a deal with God about him before he was conceived. And Jeremiah reports his call coming when he was still a young man, yet God assured him, "Before I formed you in the womb, I knew you. Before you were born I dedicated you, a prophet to the nations I appointed you." (Jeremiah 1:5)

It is no surprise to us, then, that John

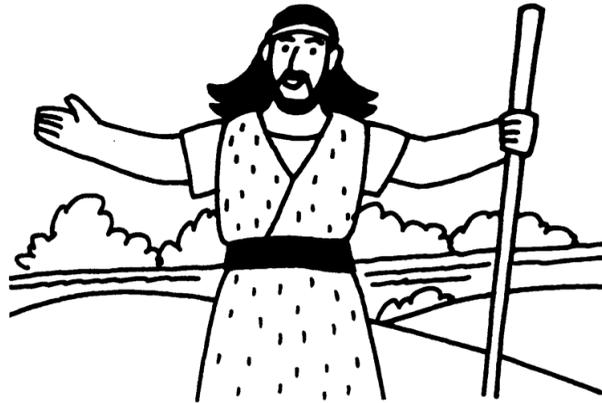
the Baptist, the last great Hebrew prophet as well as the first great Christian one, is predestined before he is conceived for the role he is to play in salvation history's most extraordinary act.

SECOND READING:

Acts of the Apostles 13:22-26

"What do you suppose that I am? I am not he. Behold, one is coming after me...."

Among the many remarkable qualities displayed by John the Baptist – his fiery speech, his fearless denunciation of powerful people, his charisma in attracting



the repentance of multitudes both great and poor – perhaps his humility is the most memorable. At first it seems out of character that this expert showman would exhibit self-effacement. After all, in dress and flourish he was someone who attracted attention. Yet his humility was not an act, but rather an extension of his direct and no-nonsense approach to truth-speaking. He was the Ed McMahon to the Lord's Johnny Carson; he was the one who introduced the act to come, but he was not the star of the show and he knew it. To dismiss any

misconceptions, he put the matter baldly, "I am not he." Humility born of self-knowledge, yes; but also an awareness of his mission so precise as to admit no ambiguity.

John was to Jesus as Samuel was to David, which is to say, he was a kingmaker. Like Samuel, John was a miracle baby, given to a childless couple in order to further God's plan for salvation. Both prophets moved with inescapable grace, Samuel in anointing first Saul and then David as King of Israel; then John first in baptizing and then in directing the attention of the crowds to Jesus. Both men had the wisdom to withdraw when their work was done, to "decrease" so the anointed one (the literal translation of the Greek word

Nuestra propia vocación

Una vez más descubrimos en Juan el Bautista nuestra propia vocación como profetas. En las lecturas de hoy, Isaías experimenta el llamado a ser profeta y en el Evangelio son los padres de Juan, Isabel y Zacarías, los que la experimentan. En la segunda lectura, san Pablo nos recuerda la misión del profeta Juan y, en cierto modo, nos desafía a todos a realizarla en nuestra era. La comunidad latino hoy celebra uno de sus personajes religiosos más conocidos. Con alegría nos comprometemos a alabar a Dios cumpliendo con san Juan la misión profética a la que todos estamos llamados desde el bautismo.

Christos) would "increase," as John put it in John 3:30. Prophets had to be ready to step into the limelight on demand, and then vanish as swiftly as they had come. Not an occupation for the weak of ego, nor for someone dearly attached to his or her own life.

GOSPEL: Luke 1:57-66, 80

"What, then, will this child be?" For surely the hand of the Lord was with him.

What would this child become? More than simply a prophet, John was in the words of Jesus, a human being unsurpassed in greatness by any "born of woman." (See Matthew 11:11) Like other prophets before him, John dared to say that being of the lineage of Abraham wasn't a free ticket to salvation: repentance from sin was required. How he went about embodying that idea was something else again. Ignoring rather than negating circumcision as a sign of inclusion, he demanded baptism as act of acceptance of the new spirit he preached. Here was an act in which women as well as men could partake in order to show their allegiance to God's will. And John was inclusive in other ways as well. He dispensed advice to tax collectors and Roman soldiers, despised and excluded by the religious authorities, and included them in his message of repentance. Though he is often compared with the mystical Essenes of that period, whose message was exclusive and secretive, John's proclamation was public and sweeping. And the crowds responded wildly.

Like Jeremiah before him, John was born into the priestly family, yet his ministry took him far afield from the security and relative comfort of his father's profession. In opposition to contemporary values, John found himself at odds with civic and religious figures alike. Can such courage and honesty be found today, within the church or out of it? Can we point to a figure willing to be prophetically inclusive, publicly critical, outrageously bold in preparing the way of the Lord as was John the Baptist? Would such a person be called a saint, or a heretic - or both, as John was?