

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

<b>MONDAY 2/13</b> James 1:1-11 Mark 8:11-13	<b>TUESDAY 2/14</b> James 1:12-18 Mark 8:14-21	<b>WEDNESDAY 2/15</b> James 1:19-27 Mark 8:22-26
<b>THURSDAY 2/16</b> James 2:1-9 Mark 8:27-33	<b>FRIDAY 2/17</b> James 2:14-24, 26 Mark 8:34--9:1	<b>SATURDAY 2/18</b> James 3:1-10 Mark 9:2-13

**Feasts, Solemnities, and Memorials This Week:**

Tuesday, Cyril & Methodius; Friday, Seven Founders of the Order of Servites;

<b>HOW MUCH SHOULD I PLEDGE?</b> The Annual Bishop's Appeal is our opportunity to participate in the ongoing ministry of the Catholic Church in the six counties of the Diocese of Stockton. So our pledges too should be ongoing. Spread out over eight installments, a pledge of less than a dollar a day can make a significant difference in the lives of people living on the edge of poverty and have no one to turn to except their church. Catholics make sacrifices because Christ made a sacrifice for us. How much we should pledge to the BMA depends on how much we're willing to sacrifice and how much we trust God to fill the cup we're about to empty.	<b>SUGGESTED GIVING PLANS</b>		
	<b>CAN YOU SACRIFICE</b>	<b>TOTAL PLEDGE</b>	<b>8 MONTHLY PAYMENTS</b>
	\$16.67 a day?	\$4,000	\$500
	\$8.33 a day?	\$2,000	\$250
	\$6.67 a day?	\$1,600	\$200
	\$5.00 a day?	\$1,200	\$150
	\$4.17 a day?	\$1,000	\$125
	\$3.33 a day?	\$800	\$100
	\$2.50 a day?	\$600	\$75
	\$1.67 a day?	\$400	\$50
	\$1.17 a day?	\$280	\$35
	\$0.83 a day?	\$200	\$25
	\$0.67 a day?	\$160	\$20

**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 Jack Sable.

**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.

**FIRST FRIDAY MASS & EUCHARISTIC DEVOTION**

Every First Friday of the month beginning at 7:00 PM in St. Joseph Church, Mammoth Lakes.



**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

**February 12, 2012**

**Sixth Sunday in Ordinary Time**

*A leper came to him (and kneeling down) begged him and said, "If you wish, you can make me clean." Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." The leprosy left him immediately, and he was made clean.*

Mark 1:40-42

**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: Leviticus 13:1–2, 44–46**

*As long as the sore of leprosy is on someone, he shall cry out, "Unclean, unclean!" and declare himself unclean. He shall dwell apart, making his abode outside the camp.*

What God reveals, humanity discovers. The Mosaic law, spelled out in tedious detail in the book of Leviticus, seems to tend toward an obsession with cleanliness. But the priestly tradition was simply expressing what the ancients found to be a connection between various diseases and suspected sources of contagion. So Leviticus prescribes elaborate sanctions and rituals for people who contact blood and other bodily fluids or touch dead things. (See Lv 15:2–33) The levitical law also forbids sex between males (20:13) and tattoos (19:28). It also gives thumbs down on eating pork (11:7) and shellfish (11:12), two things that would make one mighty sick if improperly cooked or dug up in the wrong place. There are lots of hand-washings prescribed in Leviticus, and scrupulous hygiene in the food preparation process. And they have a real problem with open sores.

Although the discovery of germs was still thousands of years away, they were on to something. After all, how many times must people get sick and die before those concerned with the health and well-being of the tribe figure it out? God reveals everything, but it takes humanity a while to get things straight.

Of course anything beyond understanding gets attributed to God. And in ancient times, practically everything was beyond understanding. So if the ground shook, it was God who was shaking it. If a flood came, it was God who sent it. And if poor ol' Abdul

got sick and died after eating a clam, it was God who killed him.

**SECOND READING:**

**1st Corinthians 10:13–11:1**

*I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ.*

Just as we thought: Saint Paul would've made a great priest! Why? Because he's a pleaser, although I doubt the hard-nosed,



La lepra no era solamente una enfermedad mortal en el primer siglo de la era cristiana, sino que se consideraba como el resultado de la vida pecadora de los antepasados, un castigo de Dios. Jesucristo sana a un leproso en el Evangelio de hoy, proclamando la nueva era que vino a anunciar. No lo sana solamente de la lepra exterior, sino de la lepra interior que consumía su corazón. Al sanar tan generosamente, Jesús le da fuerza y poder para proclamar su Reino. Tanto la sanación como la nutrición vienen de Dios y se aparecen como temas de importancia en la liturgia de hoy.

sometimes grouchy apostle would have involved himself in the kind of neurotic pleasing we pastors struggle not to practice in our ministries. Paul was trying to minimize, as best he could, people's religious hang-ups with food.

As mentioned above, the dietary restrictions of the Mosaic law were meant to protect people from disease. But like pre-Vatican Catholics (myself among them) who seriously believed that God would send them to hell in a hand basket for chomping a hot dog on a Friday, so did devout Jewish believers of Paul's community fear eating the "food sacrificed to idols" mentioned in 1Cor 8:1ff. Paul recommended that the Greek believers who regularly ate in the pagan temples and the "enlightened" Jewish believers who joined them, not flaunt their freedom and "offend" believers, both Jewish and Greek, who had a scruple against the practice, not just because of ethnic

custom, but of the decree from the Council of Jerusalem (Acts 15:29) that was still on the books and that Paul seemed to have completely forgotten. And in the same way, believers who observed the dietary restrictions were not to condemn the progressives among them whose conscience allowed them to eat in the temples despite Jewish law and decree of council.

In the progression of salvation, mercy and compassion always come first. It is the practice of those virtues, of which Christ is the model and we are the imitators, that draws people to repentance and conversion.

**GOSPEL: Mark 1:40–45**

*Jesus warned the man sternly not to tell anyone, but he began to publicize the whole matter. The report spread so that it was impossible for Jesus to enter a town openly.*

There's a picture I carry around in my mind of Jesus not being able to enter the towns because of the throngs of enthusiastic lepers that would mob him, clamoring for his healing touch. But the first reading says that lepers weren't allowed in the towns, so there was no army of untouchables waiting for him at the gates. The only people looking for him in the towns were probably the religious authorities who wanted to have a word with him on the matter of that exorcism

he performed in the synagogue, on the Sabbath no less. (Mk 1:21–28)

The Lord's futile attempt to keep his healing ministry under wraps, known to biblical scholars as the "Messianic secret," may have been prompted by the realization that these cures flew in the face of commonly accepted religious rationale for disease in the first place: that it was God's punishment for sin. According to this understanding, curing people only succeeded in co-opting God's plan for justice through retribution. Letting them off the hook, which was in effect what Jesus was doing, was not going to help. So they accused him of blasphemy (Mk 2:7) and being in league with the devil (Mk 3:22).

But God's plan for salvation revealed in Jesus Christ was justice through restoration: healing the sick, setting the captives free, and fixing what was broken. Jesus didn't come into the world to condemn the human race. Rather, he came to save it. (Jn 3:17)

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*THERE BE DRAGONS* is the story of a young journalist long ago rejected by his now aged and dying father, who finds himself investigating one of his father's former friends who is a candidate for Catholic sainthood. Uncovering the two men's complicated relationship from childhood through the horrors of the Spanish Civil War unveils a compelling drama filled with passion, betrayal, love and religion. An action packed story set during a murderous time in history that ultimately serves the present by revealing the importance and timeless power of forgiveness. It's a drama that despite the cruel events that portraits opens your heart to hope and puts you on the quest for transcendence. This 2-hour film will be shown Friday evening, Feb 24, beginning at 6:30 in the religious education room off the foyer of the church, sponsored by Communion & Liberation. Contact Gina Lopez 203-464-7799.