

THE MONO COUNTY CATHOLIC



You must open the interior eyes of your soul on this light, on this heaven within you, a vast horizon stretching far beyond the realm of human activity, an unexplored country to the majority of human beings.
-Saint Vincent Ferrer

SCRIPTURE READINGS FOR THE THIRD WEEK OF LENT
Our commitment to daily prayer using the weekday Mass readings as our guide

MONDAY 3/4 Second Kings 5:1-15 Luke 4:24-30	TUESDAY 3/5 Daniel 3:25, 34-43 Matthew 18:21-35	WEDNESDAY 3/6 Deuteronomy 4:1, 5-9 Matthew 5:17-19
THURSDAY 3/7 Jeremiah 7:23-28 Luke 11:14-23	FRIDAY 3/8 Hosea 14:2-10 Mark 12:28-34	SATURDAY 3/9 Hosea 6:1-6 Luke 18:9-14

Solemnities, Feasts, & Memorials of the Week

Monday, Casimir; Thursday, Perpetua and Felicity; Friday, John of God; Saturday, Frances of Rome

7:00 AM WEEKDAY WORSHIP SERVICES in the MAMMOTH RECTORY					
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mass	Mass	Mass	Service	Service	Mass
Walk right in and come up the stairs. Stay after for coffee and fellowship.					

RITE OF CHRISTIAN INITIATION OF ADULTS

The ordinary means by which new members are initiated into the Catholic Church is the Rite of Christian Initiation of Adults, or **RCIA**. During the liturgical season of Lent, candidates to receive the sacraments of initiation, Baptism, Confirmation, and Eucharist, are introduced to the assembly and enjoy the prayers of the congregation. Starting this Sunday and continuing for three weeks we will meet the candidates for initiation. These candidates are called "catechumens" (ka-tah-KEW-mens) because they are receiving instruction on the beliefs and practices of the Catholic Church. At the end of their instruction, called the "catechumenate", they will be initiated into the church during the Easter Vigil, which will be celebrated Easter Eve in St. Joseph Church, Mammoth, beginning at 8 o'clock in the evening.

THE ANNUAL BISHOP'S MINISTRY APPEAL

This weekend please place your BMA pledge envelopes in the collection basket. If you forget, please mail in your pledge using the pledge envelope, being sure to indicate that you are pledging from "St. Joseph Mammoth". Envelopes are available in the foyer. Or you may pledge online at <http://dioceseofstockton.org/bishops-ministry-appeal-3/ways-to-give/ways-to-give-donate>

LENTEN FRIDAY DEVOTIONS

During the Season of Lent we will celebrate Friday Devotions consisting of Exposition, Adoration and Benediction of the Blessed Sacrament and Stations of the Cross in St. Joseph Church, Mammoth, beginning at 7 o'clock in the evening.

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, Josefina Flores, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aeyon, Brian Venneman, Gary Boyd, John Wallis, Jill Morstad, and for the repose of the soul of Victor Manuel Hernandez.

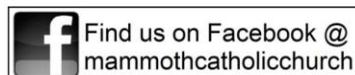
March 3, 2013

Third Sunday of Lent

God called out to him from the bush, "Moses! Moses!" He answered, "Here I am." God said, "Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers," he continued, "the God of Abraham, the God of Isaac, the God of Jacob."
Exodus 3:4-6



ST. JOSEPH PARISH
P.O. Box 372
Mammoth Lakes, CA 93546
760-934-6276
Rev. Paul Boudreau, pastor



www.mammothcatholicchurch.org
email: info@mammothcatholicchurch.org

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

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.

FIRST READING: Exodus 3:1–8a, 13–15

Moses said to God, "But when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?" God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: I AM sent me to you."

From this point on you'd think that Moses would get some mileage out of knowing God's name. But throughout the rest of the story no one ever asks Moses the question he seemed to be anticipating. So the name "I AM" gets left in this episode and does not

come up again in the Bible until John makes liberal use of it in his story of Jesus. There Jesus combines the "I AM" of God with the christological images of bread, shepherd, vine, resurrection, and the way, truth, and life. It is finally used as a standalone in the arrest scene in the garden. (John 18:5)

Out of great reverence for the name, the ancient Hebrew apparently didn't use it at all, but rather substituted "my Lord" (*adonai*) and "God" (*eloheim*) for the sacred handle. Those two hallowed monikers, combined with what we call the *tetragrammaton*—the four Hebrew letters, YHWH, that initial "I am who am"—showed up shuffled together in some text and gave rise to the commonly used "Yahweh." The name "Jehovah," used by the people who ring your doorbell, comes from the same evolution,

but according to most scholarly traditions is in error.

But the point of the name, beyond who gets it right, is the expression of pure existence. God simply exists beyond any human attempt to define or confine him.

SECOND READING:

1Corinthians 10:1–6, 10–12

These things happened as examples for us, so that we might not desire evil things, as they did. Do not grumble as some of them did, and suffered death by the destroyer. These things . . . have been written down as a warning to us, upon whom the end of the ages has come.

While God is everywhere, there are some places God is that you don't want to be. Saint Paul speaks of "the destroyer" in reference to the *saraphs* that God sent among the people in Numbers 2:16 to bite the grumblers. That ancient word *saraph* can be translated as either "fiery serpent," a reference not to flames but the burning bite of a venomous snake, or "majestic beings", the six-winged angels that guard God's throne and who, evidently, handle the fire. It was one of the seraphim that held the burning coal used to purify the prophet Isaiah's unclean lips. (See Isaiah 6:1–7) It was part of Paul's pharisaic Jewish tradition that these angels were the "destroyers" who did God's dirty work.

It is the mistake of contemporary religion that we sometimes understand God as a bit of a Teddy bear; the warm, fuzzy God who wouldn't think of doing anything "bad", at least by our definition of the word. The truth is, God is simply God, as God is named in the first reading, and is not bound to our definitions of what God should be. The God you meet on the deserted beach is the same

God you'll meet stepping out in front of a speeding dump truck. There are some places God is that you don't want to go.

GOSPEL: Luke 13:1–9

Do you think that . . . those eighteen people who were killed when the tower at Siloam fell on them—do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!"

Obviously, the people Jesus describes, victims of the falling tower or the pogroms of Pilate, were simply in the wrong place at the wrong time. There may have been some for whom the wheel of karma had turned, and what went around came around, and who got what was coming to them. For others, what happened to them may have been chalked up as a credit against whatever they would have experienced in the next life, a kind of hell on earth or Purgatory Now. After all, if the Church can erase the cosmic penalties owed in justice with a plenary indulgence, then God can clean the slate with a summary judgment. Jesus, in this reading, disconnects their guilt with the misfortunes of their circumstances.

But if we're looking for a cause and effect relationship between how we conduct our affairs and what we can expect when called to account, Jesus is clear: keep on the way you're going and there'll be hell to pay. It's a simple formula: The world and everything in it is passing away. Those who cling to the world and the things that provide worldly rewards will pass away with it, and there will be nothing left. But the Kingdom of God is coming and it will endure forever. Those who divest themselves of this world and invest themselves in the kingdom will have a lasting treasure and an eternal reward. So take your pick. *FP*

La Mujer Samaritana



En estos domingos de Cuaresma, nosotros descubrimos a un Padre compasivo y misericordioso que cuida de nosotros porque nos quiere salvar. Así como Moisés vivió esta revelación en el libro del Éxodo, nosotros la vivimos en Jesús, quien nos muestra cómo es el Padre para todos. Los catecúmenos que se preparan para la iniciación en los misterios de Dios deben conocer a Dios cada día más para que lo puedan amar profundamente. Junto con ellos, esa es también nuestra tarea a pesar de que ya lo conocemos. Si se utiliza el ciclo A en la liturgia del día, se palpa el mismo tema por el encuentro de Jesús con la mujer samaritana.