

THE MONO COUNTY CATHOLIC

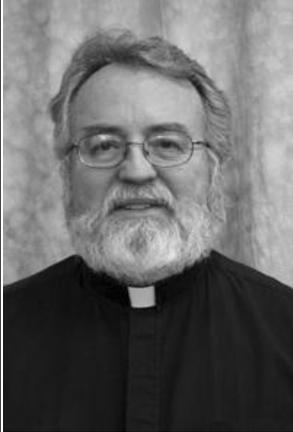


Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God. Psalm 90:2

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

MONDAY 3/19 2Sam 7:4-16; Rom 4:13-22 Matthew 1:16, 18-21, 24	TUESDAY 3/20 Ezekiel 47:1-9, 12 John 5:1-3, 5-16	WEDNESDAY 3/21 Isaiah 49:8-15 John 5:17-30
THURSDAY 3/22 Exodus 32:7-14 John 5:31-47	FRIDAY 3/23 Wisdom 2:1, 12-22 John 7:1-2, 10, 25-30	SATURDAY 3/24 Isa 7:10-14; Heb 10:4-10 Luke 1:26-38

March 18, 2012 **Fourth Sunday of Lent**



St. Joseph Lenten Parish Mission
 Sacraments: The Life of the Church

Weekend Masses, March 17 & 18
Monday and Tuesday, March 19 & 20

Fr. Tim Keppel, C.R., director

Monday 7:00 AM: Lenten Weekday Mass in the Rectory
 Monday 7:00 PM: Mass & Mission, St. Joseph Church
 Tuesday, 7:00 AM: Lenten Weekday Mass in the Rectory
 Tuesday, 7:00 PM: Mission Penance Service, St. Joseph Church

Fr. Tim will hear individual confessions at the Tuesday evening penance service.

Fr. Tim Keppel is a priest of the Congregation of the Resurrection and pastor of Our Lady of the Desert Church in Apple Valley, CA, and St. Paul Church in Lucerne Valley, CA.

SEDER DINNER

Linda & Dave Dore, in cooperation with the Lee Vining Presbyterian congregation, will host a **Seder Dinner** on Tuesday April 3, 2012, at the Lee Vining Community Center beginning at 6pm. Suggested donation of \$10 per person to help defray food costs. RSVP or any questions to Linda and David Dore, 760-647-1055. ALL are invited.

PARISH CENTER MEETING

The St. Joseph **Parish Center** will happen and the project is moving forward. There will be a meeting of all interested parties, anyone with questions or comments, on Tuesday, March 27, beginning at 6:30 PM in the rectory. Presentations will be made on plans and funding.

EASTERN SIERRA COMMUNITY CHOIR CONCERT

The Eastern Sierra Community Choir will present a concert next Saturday, March 24, beginning at 7:30 in St. Joseph Church, featuring Schubert's *Mass in G*, Mozart's *Ave verum corpus*, and other works.

NO FRIDAY DEVOTIONS AT ST. JOSEPH CHURCH THIS WEEK

The church is being used by the Community Choir to rehearse Saturday's performance. Regular Lenten Friday devotions will continue the following Friday, March 30, at 7:00 PM.



And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life." For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

John 3:14-16

**SAINT JOSEPH PARISH,
 MONO COUNTY, CA**

**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:

2 Chronicles 36:14–16, 19–23

They became servants to the king of the Chaldeans while the land made up for its lost sabbaths. All the days that it lay desolate it had rest until seventy years were fulfilled.

God's love is not only for people, but for animals and the land, too. God had Noah build an enormous boat to save the animals from the flood. (Gen 6:5–9:29) God was happy to spare Nineveh from destruction partly because of the animals living there. (Jonah 4:11) And in Num 22:21–35 God gave a donkey the power of speech so that it could protest the harsh treatment it was receiving from its rider.

The commandment to rest and do no work on the seventh day of every week came out of concern for the health and well being of the people. We need only look at contemporary society to see the effect that stress and overwork has on the human system. But the sabbath included the animals (Exodus 20:8) and the land. (Leviticus 25:1–22) So leaving the fields fallow is not only good agriculture, it's the law!

But a fourteen and a half percent increase in yield over a seven-year period is nothing to sneeze at and those who worked their land through the sabbath day and the sabbath year would quickly gain an advantage in the market. The consequence was that the land and the people failed under the stress. Although the Babylonian captivity lasted only 49 years, the symbolic number seventy refers to the Sabbaths the land, the animals, and the people needed to recover.

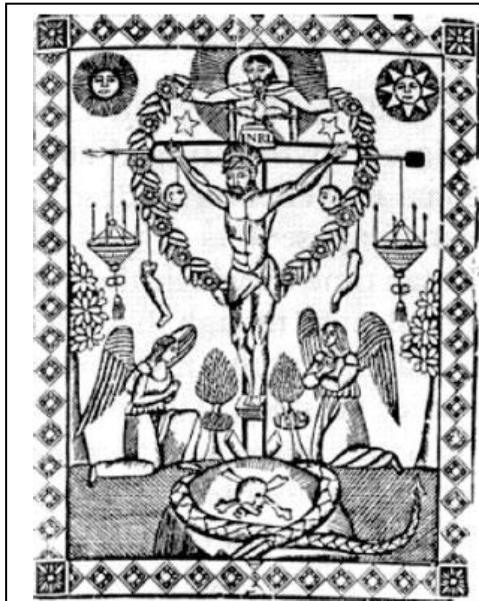
SECOND READING: Ephesians 2:4–10

God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive

together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places.

So what's Saint Paul's letter to the Ephesians have to do with the Babylonian captivity? Plenty. The whole pattern of salvation, what scholars sometimes call the "deuteronomic cycle," reached its fullest Old Testament expression in the captivity story. It's actually a story of God functioning from outside the religion.

The Book of Judges is a collection of stories about how God gets Israel out of trouble through the action of the judges, those men and



women who rose up to get the job done. Each story begins during a time of tranquil prosperity when Israel becomes lax, breaks the covenant, and falls into the clutches of a foreign oppressor. The people then call out to God and God sends a hero or heroine, one of the judges, to rescue the nation and restore the people to the proper covenant relationship with God. This pattern of complacency, disobedience, disaster, supplication, action and deliverance is the deuteronomic cycle, named after the literary

tradition of the Book of Judges.

The strength of the captivity story is that the destruction of Jerusalem and the temple completely eliminated any chance of reestablishing covenant relationship with God through acts worship, since there was only one temple and it had been destroyed. Deliverance was initiated by God alone apart from any religious action by the people. The hero of the story in today's first reading wasn't even Jewish!

The cornerstone of Saint Paul's understanding of the saving action of Jesus, expressed in this second reading, is the deuteronomic cycle: In

Transformar Nuestro Mundo

Nos hemos salvado de la muerte eterna por la gracia, la misericordia y el amor de Dios. Éste es un gran don. No lo merecemos, ni lo hemos ganado. Nuestras buenas obras son una respuesta al amor de Dios. De esa manera trabajamos para transformar nuestras comunidades, nuestra nación, nuestro mundo, actuando verdaderamente para acabar con la infidelidad, la injusticia y la guerra. A Dios todo honor y toda gloria.

La Iglesia nos invita a contemplar la salvación desde el principio: con la historia de un pueblo que experimentó la misericordia de Dios. Un nuevo pueblo surgió de las tinieblas para seguir experimentando dicha misericordia. Así, nosotros, como Iglesia, anunciamos la salvación de varias maneras: con nuestras vidas, con nuestra atención a la Palabra y con el signo de la cruz.

Christ we are saved by grace apart from anything we do.

GOSPEL: John 3:14–21

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Jesus is our ultimate hero! Apart from anything we could ever do to gain God's grace, it is given to us out of infinite love. Despite our sins, and the sins of all people everywhere and for all time, God sent his Son Jesus to save us, to raise us from death, and to invite all people to experience his heavenly kingdom regardless of their religion, degree of virtue, level of righteousness or lack thereof. Salvation is a pure gift from God.

That is why the foundation of authentic gospel preaching must always be the announcement of the kingdom and the invitation to enter and participate in this extraordinary experience of grace. Any dependence on obedience to the law, what we commonly refer to as the Ten Commandments, is ruled out. If we claim righteousness based on the commandments, then we will be judged by the same law.

History has shown a tendency of the religious institution to slip back into a theology of righteousness, the understanding that people can somehow affect or disaffect the love of God through their own actions. (Read Saint Paul's letter to the Galatians for a response to this.) The great danger of this approach is that it leads those who maintain virtue, obey religious precepts and attend to religious devotions to think that they are somehow deserving of God's grace. And, conversely, those who don't do all that stuff somehow aren't deserving of God's love and cannot achieve salvation. Consequently, sinners are excluded and the self-righteous are compelled to maintain a superficiality that is in denial of the truth about themselves. Such an attitude corrupts and negates the power of faith to completely transform a human life into an entirely new creation that is devoted to God.

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The mission of every true Catholic is to be a sign of God's saving love for all people. We are to treat others as God treats us: with forgiveness and charity. Lent is a time when we more willingly change our thoughts, words, and actions to reflect this life-long ministry. *FP*