

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

MONDAY 4/8 Is 7:10-14; Heb 10:4-10 Luke 1:26-38	TUESDAY 4/9 Acts 4:32-37 John 3:7-15	WEDNESDAY 4/10 Acts 5:17-26 John 3:16-21
THURSDAY 4/11 Acts 5:27-33 John 3:31-36	FRIDAY 4/12 Acts 5:34-42 John 6:1-15	SATURDAY 4/13 Acts 6:1-7 John 6:16-21

Solemnities, Feasts, & Memorials of the Week
 Monday, Annunciation; Thursday, Stanislaus; Saturday, Martin I

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

WORLDWIDE MARRIAGE ENCOUNTER

The next weekend dates are May 17 - 19 in Reno, and June 7 - 9 in Sacramento. Early registration is highly recommended. For more information visit our website at: <http://www.sacramentowwme.org> or contact Barry & Julia Reynolds at applications@sacramentowwme.org or 866-825-2046.

PARISH FINANCE COUNCIL MEETING

The Saint Joseph Parish Finance Council will meet in the Mammoth Lakes rectory this Tuesday evening at 6:30. Items on the agenda include the regular parish financial reports, the progress of the parish capital campaign, and most importantly, a report on the projected annual costs for the maintenance and operation of the planned Parish Center. This report will determine whether or not we have revenue sufficient to sustain the planned facility.

IMACA - SALVATION ARMY FOOD PANTRY HELP

We are looking for backup people to distribute food at Salvation Army food pantry in Mammoth on Monday and Wednesday from 2-4 pm.

Please contact Carolyn at 760 924 8712 if you can help.

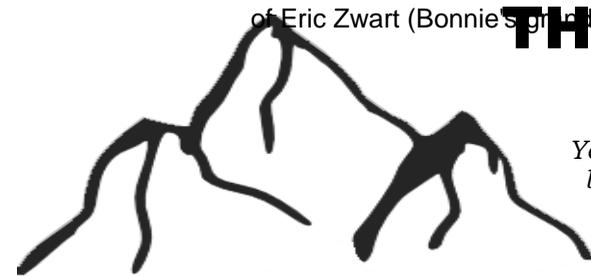
We appreciate your food and money donations to help stock the IMACA and Salvation Army food pantries in town; the need will increase soon going into the shoulder season so please keep your contributions coming.

PRAYERS

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Pat Glynn, Bobbie Engstrom, Raquel Rodriguez, 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 souls

of Eric Zwart (Bonnie's grandchild) and Ted's sons from (Ted & Bobbie's son).

THE MONO COUNTY CATHOLIC



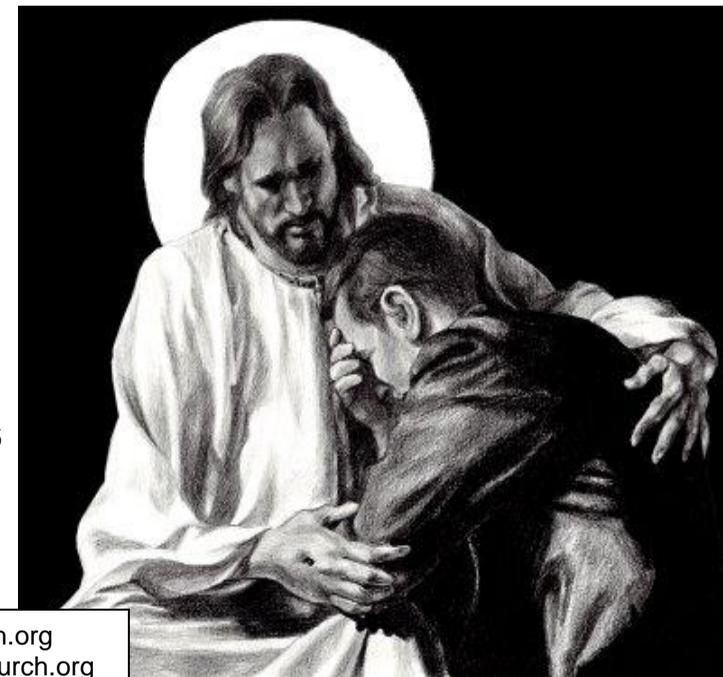
You must open the interior eyes of your soul on this light, on this heaven within you, a vast horizon stretching far beyond the realm of human activity, an unexplored country to the majority of human beings.
 -Saint Vincent Ferrer

April 7, 2013

Divine Mercy Sunday

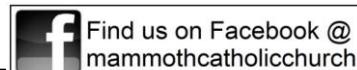
He touched me with his right hand and said, "Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld.

Revelation 1:17-18



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Rev. Paul Boudreau, pastor



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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: Acts 5:12–16

Many signs and wonders were done among the people at the hands of the apostles. . . . None of the others dared to join them, but the people esteemed them (and) great numbers of men and women were added to them.

In the aftermath of Pentecost, the setting for the first readings of the Easter Season from the Acts of the Apostles, there seems to be some sort of division between those who gather as the followers of Jesus, and those who don't. It's not just a division of belief. The "others" mentioned in today's reading were among the disciples of Jesus. They "believed" that Jesus existed because they knew him. They may have believed that he rose from the dead, and

some might have been among those five hundred to whom Jesus appeared after his resurrection. (1 Corinthians 15:6) They may even have been present when the Holy Spirit came upon the Pentecost gathering. But for these "others," the price of discipleship was just too dear.

You'd think, though, that the miracles and the healings mentioned in the reading would have counted for something. And they did, at least among those who were being healed. The reluctance to join came from those who were in good shape, who didn't need healing, who held respectable positions in the community, who, like Nicodemus, "a ruler of the Jews," came to Jesus under cover of darkness because of fear (John 3:1–2); or like Joseph of Arimathea, a "rich man" (Matthew 27:57) and a "distinguished member of the council" whom the gospel stories defend as courageous (see Mark 15:43) but who John says was "secretly" a disciple because he too was

afraid. (John 19:38)

SECOND READING:

Revelation 1:9–11a, 12–13, 17–19

Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld. Write down, therefore, what you have seen, and what is happening, and what will happen afterwards."

Along with the social ostracism that comes from identifying with a movement that caters to the poor, the disenfranchised, the sick, the social outcast, the mentally ill, and the criminal element, there are other reasons to be afraid. One is the prevailing sense that God is out to get you.

Religion grew up in an area of the world known for its seismic activity. Earthquakes, floods and volcanic eruptions provided primitive people with an eerie suspicion that whoever runs the show has a propensity for outbursts of rage. God's blazing wrath is a familiar biblical image. Add to that all the other punishing activities associated with God--war, famine, pestilence, boils, hemorrhoids (1 Samuel 5:6) and the dreaded itch (Deuteronomy 28:27)--and you've got a God that should make you very afraid. Because no matter how much a man may profess righteousness, deep down inside he knows that he's a sinner, so when God shows up, the passage from Scripture is fulfilled: "At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!'" (Luke 23:30)

But our savior is Jesus Christ. He is the true revelation of God. He forgave everyone, even those who crucified him. He welcomes all and heals our brokenness. When he appears, the unbelievers will run away in

fear, but believers will go out to meet him with joy.

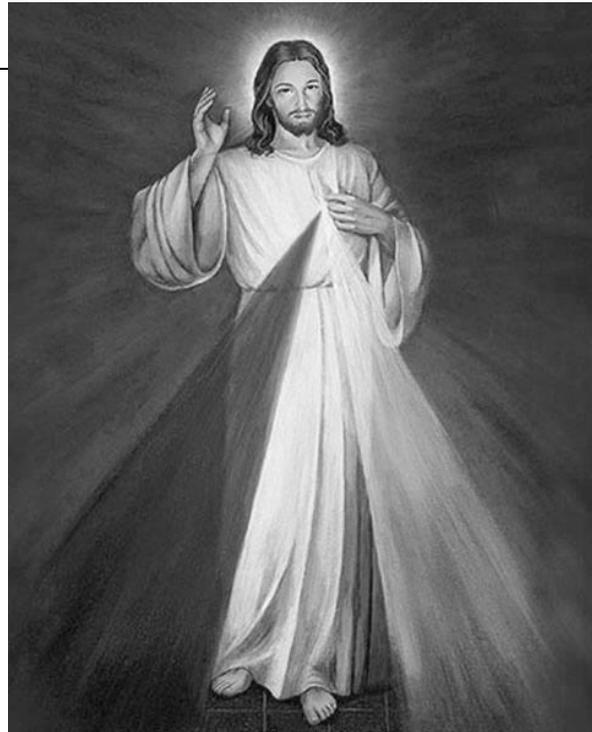
GOSPEL: John 20:19–31

Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

The first century Jewish mindset believed that all the calamities that befell Israel and Judah—from the defeat by the Babylonians and the ensuing captivity, to the oppressive occupations by first the Greek and then the Roman empires—were the results of a corporate failure of the people to obey the commandments. As the prophet writes it: "You will relinquish your hold on your heritage which I have given you. I will enslave you to your enemies in a land that you know not: For a fire has been kindled by my wrath that will burn forever." (Jeremiah 17:4)

So when Jesus came along, everybody had a choice: they could see something good or something bad. After all, if Judea's trouble arose from violations of the law, and Jesus played it fast and loose with the law, then he was trouble. And didn't all those healings kind of short-circuit divine retribution? Those people got sick because God was punishing them. How can letting them off the hook solve the problem? And the claim that Jesus was the Christ, the Messiah-king--which meant he was going to run the Romans out of town--was just going to stir up even more trouble.

But if he is the Son of God, then all power and authority is passed to him, God really is offering a new covenant, and all those who live by it will have the life they're looking for.



El Domingo de la Misericordia Divina

¿Eres una persona incrédula? ¿Tienes que tener prueba concreta para todo antes de creer en algo? A los que no creen en lo que no pueden ver se les dice: "Incrédulos" o "Eres como santo Tomás". Puesto que vivimos en un mundo saturado por imágenes visuales y sonidos de todo tipo, es difícil emplear nuestra imaginación y mantener las creencias que nacen del espíritu y se nutren del espíritu, aunque nuestra mente no tenga ninguna imagen visual. Sin ver al Señor resucitado en la carne, el signo de su resurrección es vivir la sanación. Cristo nos sana hoy, y así sentimos su presencia y su misericordia.