

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

**MONDAY 4/22**

Acts 11:1-18  
 John 10:1-10

**TUESDAY 4/23**

Acts 11:19-26  
 John 10:22-30

**WEDNESDAY 4/24**

Acts 12:24--13:5  
 John 12:44-50

**THURSDAY 4/25**

First Peter 5:5-14  
 Mark 16:15-20

**FRIDAY 4/26**

Acts 13:26-33  
 John 14:1-6

**SATURDAY 4/27**

Acts 13:44-52  
 John 14:7-14

**Solemnities, Feasts, & Memorials of the Week**

Tuesday, George; Wednesday, Fidelis of Sigmaringen; Thursday, Mark

**7:00 AM WEEKDAY WORSHIP SERVICES in the MAMMOTH RECTORY**

| Monday  | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---------|-----------|----------|--------|----------|
| Mass  | Mass    | Mass      | Mass     | Mass   | Mass     |
| Walk right in and come up the stairs. Stay after for coffee and fellowship. |         |           |          |        |          |

**FATHER PAUL TO RETIRE**

Our pastor Father Paul has announced his retirement from active ministry effective June 30 of this year. This comes after prayerful consideration of many factors, including age, health, and the needs of his home diocese of Norwich, Connecticut, near where he will be residing. Bishop Blaire of our Stockton diocese has graciously accepted Fr. Paul's retirement plan and will announce a new pastor soon. When that information becomes available, you will see it right here.

**CATHOLIC HOME MISSIONS APPEAL**

There are over 80 Catholic home mission dioceses in the United States. These dioceses struggle to fund basic and essential pastoral works such as religious education, seminarian and lay ministry formation, and evangelization, and are unable to attend to the needs that are unique to the communities they serve. Our own Diocese of Stockton is one such home mission diocese. When we support the Catholic Home Missions Appeal, we help ease the struggle of our own diocese and other poor dioceses to form vibrant faith communities. Next week we will take up our annual collection in support of the Catholic Home Missions Appeal. Please help strengthen the Church at home and support this collection.

**FIRST FRIDAY DEVOTIONS**

We gather in St. Joseph Church, Mammoth, on the first Friday of every month to celebrate First Friday devotions, Holy Mass followed by Exposition, Adoration and Benediction of the Blessed Sacrament 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, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Kay Reilly, Mary Jo Ferreir, Julie Rogers, Josefina Flores, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, Brian Venneman, Gary Boyd, John Wallis, and Jill Morstad.



**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

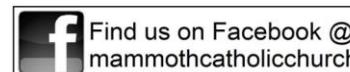
**April 21, 2013**

**Forth Sunday of Easter**

*My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand.*  
 John 10:27-29

**ST. JOSEPH PARISH OF MONO COUNTY**  
**P.O. Box 372**  
**Mammoth Lakes, CA 93546**  
**(760) 935-6276**

Rev. Paul Boudreau, pastor



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

**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**

**FIRST READING: Acts 13:14, 43–52**

*Both Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles." . . . The Gentiles were delighted.*

**T**he readings of Holy Week and, for that matter, much of the gospel stories, often refer to the "Jews" as being the main source of contention and conflict with Jesus and the agents of his crucifixion. Although the term "Jew" in the New Testament is a designation for ethnic Judeans--in other words the people of Judea, much like "French" refers to the people of France and "American" refers to the people of the Americas--a careless reading of these stories could result in prejudice toward modern Jews, people of the Jewish religion who are also called "Jews".

This sensitivity can be clearly understood in the context of a history that has witnessed a horrible and relentless persecution of Jews based on a preposterous interpretation

of the New Testament. Today's first reading, for example, could be used to make a statement about the possible condemnation of Jews. But that would be wrong.

However, the passage from Acts can be used to make a statement about the responsibility of modern churchgoers like us to whom the word of God is being proclaimed. The Easter event of Christ's death and resurrection holds the center spotlight in the New Testament. It is the one point upon which every Christian biblical document agrees. Jesus Christ rose from the dead. What, then, do we hold to be true about the teaching of Jesus?

Do we believe, for instance, that "Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life"? (John 12:25) Those who believe and practice such a teaching live their lives far differently from those who don't. Which teaching of Jesus leaves us "delighted" like the Gentiles in today's reading, or condemning ourselves as unworthy of eternal life because we reject it?

**SECOND READING:  
Revelation 7:9, 14b–17**

*These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. For this reason they stand before God's throne and worship.*

**T**he Book of Revelation was written in response to a time of very great distress. The Roman government had declared open season on Christians and they were being hounded, attacked, imprisoned, tortured, and killed, all because the teachings of Jesus and his followers had been rejected by and expelled from the established religious structure of Judea.

Although the Roman Empire had an official state religion, worshipping among other gods the Emperor himself, the authorities were tolerant of the established religions of those people absorbed by conquest into the authority of Rome. So, as long as the Judean monotheists kept to themselves and didn't upset the apple cart, they'd be left alone; hence the reluctance by Pilate to get involved in the condemnation of Jesus and the insistence by Jewish authorities that the Romans do the dirty work.

But tossed out of the synagogue, the Christians were no longer under the protection of Judaism. Plus, they represented a threat because they also worshiped a man they considered divine. So the Roman government persecuted the Christians. This caused great concern among the disciples, not only because of the suffering, but also because of the disconnection with their ancestral religion. That's why the Book of Revelation has two groups at the throne of God: the hundred and forty-four thousand, representing the twelve tribes of Israel who kept the law (12 x 12 x 1,000), and the countless crowd of those who didn't, but got cleaned up by the Blood of the Lamb.

**GOSPEL: John 10:27–30**

*My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand.*

**T**he countless throng of the second reading from Revelation worshiped God for a reason: they had washed their robes in the Blood of the Lamb. There are twenty-eight verses in the Pentateuch, the first five books of the Old Testament, also known as the Torah, or the Law, that recount the necessity of washing one's garments before one can safely worship God. It comes from the ancient understanding that whatever the contagions are that rub off on your clothes during daily contact common things need to be removed. Impurity in the searing presence of God's perfect righteousness would be like contaminated clay in the oven: it would cause instant destruction. In other words, don't even think about worshipping God unless your clothes are squeaky clean.

In the ancient story of Passover, the blood of a lamb was used to mark the houses of those who would be saved from the wrath of God. In the new Passover, the blood of the Lamb is used to cleanse the garments of those who are saved from sin. "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

In Christ, there is only one thing that attracts people to worship God and that is the safety that comes from the forgiveness of sins. If we want our children to return to church, we need to be totally forgiving of them. It is the voice of forgiveness that the human heart needs and is waiting to hear.



## El Desafío del Amor

La Pascua nos invitó primero a vivir en la "alegría" del Señor Resucitado y, en segundo lugar, a vivir la "fe" de la resurrección que nos hace responder a la invitación que Jesús nos hace con acciones y no sólo con palabras. Ahora, en este cuarto domingo, la Pascua nos invita a vivir plenamente el "amor" que conlleva creer en la resurrección de Jesús. El Pastor que ama a sus ovejas les invita a que guarden sus mandamientos. No hay duda de que existe un movimiento de temas que fluye del día de la resurrección: de la alegría a la fe y al amor. La doble imagen del pastor y las ovejas nos recuerda a todos este desafío.