

# 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 THIRD WEEK OF LENT

Our commitment to daily prayer using the weekday Mass readings as our guide

<p><b>MONDAY 3/12</b> Second Kings 5:1-15 Luke 4:24-30</p>	<p><b>TUESDAY 3/13</b> Daniel 3:25, 34-43 Matthew 18:21-35</p>	<p><b>WEDNESDAY 3/14</b> Deuteronomy 4:1, 5-9 Matthew 5:17-19</p>
<p><b>THURSDAY 3/15</b> Jeremiah 7:23-28 Luke 11:14-23</p>	<p><b>FRIDAY 3/16</b> Hosea 14:2-10 Mark 12:28-34</p>	<p><b>SATURDAY 3/17</b> Hosea 6:1-6 Luke 18:9-14</p>

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

March 11, 2012

Third 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.

During the mission, Fr. Paul will be in Apple Valley directing a Lenten mission for Fr. Tim's church. Pretty cool, eh?

#### 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, and Sue Ann Logar

#### 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.

#### FRIDAY LENTEN DEVOTIONS

Stations of the Cross & Benediction beginning at 7:00 PM in St. Joseph Church, Mammoth Lakes.



*Entonces hizo un látigo de cordeles y los echó del templo, con todo y sus ovejas y bueyes; a los cambistas les volcó las mesas y les tiró al suelo las monedas; y a los que vendían palomas les dijo: "Quiten todo de aquí y no conviertan en un mercado la casa de mi Padre".*

Juan 2:15-16

**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: Exodus 20:1–17**

*You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.*

The Decalogue (a fancy name for The Ten Commandments) lays down the rules for healthy, effective and efficient community living. They are highly developed, drawing from multiple sources over a long history of ancient civilizations that have experimented with systems of law, discovering what works and what doesn't. The final code becomes the inspired Scripture, the commandments of God handed down through Moses.

It is not hard to imagine the mechanisms of experience through which most of these laws were inspired. Murder, theft and adultery are tough on a community, causing discord and stressing the relationships needed to maintain security, prosperity and harmony in a developing society. The reasons for the prohibition against coveting are subtler and can only be discovered in the secret world of the inner self. And this makes it easier to work around the law.

People who fancy themselves righteous have always been able to rationalize behavior that leans on, bends, and sometimes even breaks the law. Those unfamiliar with the Lord's teaching in Matthew 5:21–28 may not think that harboring resentment against another violates the fifth commandment or that the commandment against adultery is broken by one who lusts after another. Yet Jesus says emphatically that it does. But even "good" Catholics with a highly developed understanding of Scripture and the teachings of the Church will window shop with impunity, thumb through retail catalogues without the slightest moral trepidation, and stroll among the temples of consumerism we call shopping malls, desiring all they see, without it ever occurring to them that they are

breaking one of the Ten Commandments.

During this season of Lent, when we take particular pains to recognize our sinfulness and reform our lives, it might be a good idea to understand what we are doing when we "shop". So the next time a clerk asks, "May I help you?" we can respond, "No thanks; I'm just coveting."

**SECOND READING:  
1 Corinthians 1:22–25**

*We proclaim Christ crucified, a stumbling block and foolishness. But to those who are the*

**¿De qué manera descubrimos la voluntad de Dios en nuestras vidas?**

La respuesta es clara: de muchas maneras. En la primera lectura de hoy se vislumbra cómo el pueblo de Israel descubrió la voluntad de Dios por medio del decálogo, los diez mandamientos. Para nosotros, su voluntad se hizo palpable en Jesucristo, su Hijo, escándalo para unos y necedad para otros, como dice san Pablo en su carta a los corintios. La voluntad de Dios se descubre también por medio de los dones que Él ha concedido a cada ser humano y a la comunidad. A veces, los que se congregan para el culto se sienten tan agobiados por sus problemas, que se les escapa ver la gracia divina que Dios les dio.

*called, it is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.*

Ancient Corinth was a Mediterranean seaport city, and as such attracted folks who served the needs of sailors and dock workers. To say it was a rough town would be an understatement. But the message of Jesus Christ was just right for the Corinthians who were the poor, the lowly and the culturally marginalized, the "lost sheep" Jesus came to gather. So Saint Paul founded a community of ragtag outcasts who responded to the gospel message. These were people who didn't fare well in the world—"not many of you were wise by human standards, not many were powerful, not many were of noble birth," Paul continued in the next verse (v 26)—so the kingdom, where the last were first, was right up their alley.

At the beginning of his popular book *Everything Belongs*, (Crossroads, 1999) Franciscan Father Richard Rohr poses these problems for the gospel preacher: "How do you

make attractive that which is not? How do you sell emptiness, vulnerability and non-success? How can you possibly market letting go in a capitalist culture? How do you talk about dying to a church trying to appear perfect?"

A pastor tends to value the wise, the powerful, and the noblest of his congregation. He enjoys their company, the comfort of their hospitality, and they often provide the material resources he needs to maintain parish facilities. But do they possess the power and the wisdom of God, or just the passing foolishness of human weakness? Are

they attracted by an authentic call of the gospel, or by what they perceive to be a moral structure they can accommodate? In the coming kingdom, are the accomplished, the wealthy and the powerful of this world the first or the last?

**GOSPEL: John 2:13–25**

*In the temple Jesus found people selling cattle, sheep, and doves, and the money changers seated at their tables. He drove all of them out and overturned their tables. He said, "Take these things out of here! Stop making my Father's house a marketplace!"*

The temple was where you did the sacrifice, and the sacrifice was the worship. The Old Testament is riddled with stories about the sacrifices, from the very first offering by Able and Cain, to the huge sacrifices offered by the great kings and nobles of Israel and Judah. Every prescription of the law involved some kind of a sacrifice. Livestock, produce and money were heaped upon the altars to fulfill all

religious obligations. Even Mary and Joseph brought a little money to the temple with baby Jesus to purchase and offer the prescribed sacrifice for poor people. (Luke 2:22–24)

Trouble was (and still is) that the priests benefited from the wealth of the offerings and couldn't help but be corrupted to some degree, as were Hophni and Phinehas, priests at the temple in Shiloh. (See 1st Samuel 2:12–17) And it was the priests who controlled the texts of the Hebrew Scripture, what we call the Old Testament, who had the greatest influence on the religious practices of the people. You can see where this is going.

Jesus says twice in Matthew (9:13, 12:7) that God wants mercy and not sacrifice. The saying has an obscure source in Hosea 6:6, but Matthew brings it to the forefront of gospel teaching. This is the beloved Son to whom God commanded we listen last week. Jesus is the definitive revelation of God. Temple worship and sacrifice is at an end. There remains only one sacrifice: the sacrifice of Jesus Christ made "once and for all" (Romans 6:10). It is this one sacrifice that is made present in the Eucharist, a sacrifice for the forgiveness of our sins. This is OUR worship.

