

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

**MONDAY 3/26**  
Daniel 13:41-62  
John 8:1-11

**TUESDAY 3/27**  
Numbers 21:4-9  
John 8:21-30

**WEDNESDAY 3/28**  
Daniel 3:14-20, 91-92, 95  
John 8:31-42

**THURSDAY 3/29**  
Genesis 17:3-9  
John 8:51-59

**FRIDAY 3/30**  
Jeremiah 20:10-13  
John 10:31-42

**SATURDAY 3/31**  
Ezekiel 37:21-28  
John 11:45-57

**Feasts, Solemnities, and Memorials This Week: None**

### SEDER DINNER

Linda & Dave Dore, in cooperation with the Lee Vining Presbyterian congregation, will host a **Seder Dinner** next Tuesday, April 3, 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, this Tuesday, March 27, beginning at 6:30 PM in the Mammoth Lakes rectory. Presentations will be made on plans and funding.

### LENTEN FRIDAY DEVOTIONS AT ST. JOSEPH CHURCH THIS WEEK

The final Lenten Friday devotions will be held this Friday, March 30, at 7:00 PM in St. Joseph Church, Mammoth Lakes.

### SCHEDULE FOR HOLY WEEK AND EASTER

Holy Thursday Mass of the Lord's Supper: April 5, 7:00 PM  
Good Friday Service of the Passion: April 6, 7:00 PM  
Easter Vigil: April 7, 8:00 PM

### EASTER SUNDAY

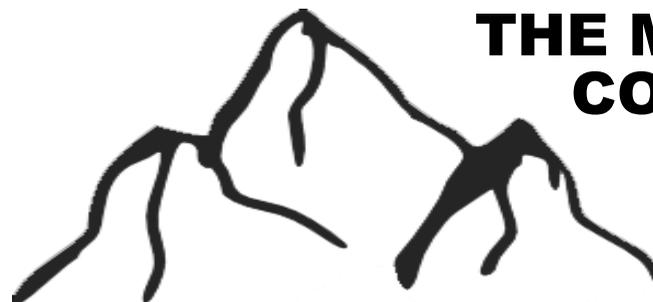
St. Joseph Mammoth Lakes: April 8, 8:00 AM & 5:30 PM (Spanish)  
Our Savior of the Mountains, Lee Vining: 10:00 AM  
Infant of Prague, Bridgeport: 12:00 Noon

### 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 Ferreir Julie Rogers, Antonio Salinas, Josefina Flores, Jim Rothe, John Wallis, James PatTed Wiedemann, and for the repose of the soul of Thomas Czyn.

### 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.



# 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*

**March 25, 2012**

**Fifth Sunday of Lent**



This is the covenant that I will make with the house of Israel after those days, says the LORD. I will place my law within them and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and relatives how to know the LORD. All, from least to greatest, shall know me, says the LORD, for I will forgive their evildoing and remember their sin no more.

Jeremiah 31:33-34

**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: Jeremiah 31:31–34**

*No longer will they have need to teach their friends and relatives how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more.*

The defeat of the northern Kingdom of Samaria, the biblical name given to the ten tribes of Israel that broke from the Kingdom of Judah under Solomon, and the population being taken into slavery by the Assyrians in 721 B.C., was seen by the southern kingdom as the consequence of their abandoning the covenant made by God through Moses. Judah, however, remained complacent, reasoning that they, unlike the northern kingdom, had remained faithful to the temple worship and to the procession of monarchy through the dynasty of King David. It was to this situation that Jeremiah addressed his prophetic message. He saw Judah moving down the same political, religious, and cultural spiral as the Samaritans and constantly challenged the government and the religious leaders in Jerusalem to return to the Mosaic Covenant.

But because Jeremiah's complaint focused more on the areas of social justice than religious ritual and royal succession, the rich and powerful of Jerusalem rejected his prophecy and him, and heaped terrible abuse on him. So pitiful was his state that by the time the city was finally defeated in 587 B.C. by Nebuchadnezzar II and the inhabitants were carried off to captivity in Babylon, Jeremiah was left behind with the dregs of the society, and deemed unworthy of even slavery.

Perhaps it was from this humbling experience that Jeremiah came to realize that counting and cataloguing the sins and evildoing of others is not really the best way to establish and maintain intimate relationship and build community. Could simple forgiveness be a better way? He envisioned the day when God's universal forgiveness would open the way for close personal communion between the people and God.

**SECOND READING: Hebrews 5:7–9**

*Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.*

Despite what theologians call a "high Christology" embraced by the Catholic Church following the Protestant Reformation of the sixteenth century, a theology that has focused mainly on the divinity of Jesus, the New Testament presents pictures of Jesus that are very human. In the story of the Canaanite woman found in Mark 7:24–30 and Matthew 15:21–28, Jesus seems to develop a broader understanding of his ministry. Could the infinite healing power of God's salvation expand to include even the traditional enemies



of Israel? The Canaanite woman thought so and convinced Jesus that it was possible. Her image of the dogs feeding on the scraps that fall from the master's table even worked its way into the Lord's teaching about the rich man and Lazarus. (Luke 16:21) Luke also depicts a young Jesus as one who "increased in wisdom." (Luke 2:52) The centurion of Matthew 8:5–13 and Luke 7:2–10 also raised the bar of faith response and stopped Jesus in his tracks.

The present passage from Hebrews gives one pause to wonder from what

experience Jesus "learned" obedience. We certainly couldn't say it was from any position of disobedience. Perhaps we can identify an evolving understanding of what it meant to be obedient to the Father, much like the evolving understanding in the episodes cited above. Early in his ministry he fought free of a crowd intent on killing him. (See Luke 4:29–30) Yet later he surrendered to the murderous officials in Jerusalem. A line of development can also be traced from his preaching the need for repentance to his proclaiming the call of the cross.

Personal development was not an option for Jesus. The goal of every human life, even the truly human life of the sinless Son of God, is progress in awareness, understanding, and the practice that grows from the knowledge of who we are, why we're here, where we come from, and where we're going.

## La Alianza

Si la cruz fue el símbolo primordial la semana pasada, hoy las lecturas nos señalan que la alianza es la máxima expresión de nuestra relación con Dios. Esta alianza es un pacto que Dios siempre cumple, pero que a veces a nosotros se nos olvida cumplir. Este pacto, no obstante, implica un morir y resucitar con Jesucristo cada día de nuestra vida.

El Señor prometió a los Israelitas una alianza nueva. Esta Alianza Nueva fue sellada en la muerte y resurrección de Cristo. Por su resurrección, todos hemos sido elevados a Dios por Cristo Jesús. Para acercarnos más a Dios podemos leer las Escrituras, orar en comunidad y relacionarnos con los que pertenecen a la Alianza, pues juntos formamos el Cuerpo de Cristo.

Lent is the season when we turn our attention to the disciplines of self-denial, the systematic control of the ego, to better understand this purpose for which we were created. The practices of prayer, fasting, and charitable giving moves us in the direction we need to go in order to reach fulfillment.

**GOSPEL: John 12:20–33**

*Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains*

*just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life.*

Life in this world does not grant eternity. On the contrary, earthly life has a beginning and an end from which there is no escape. "So what's the point?" the author of the Old Testament book of Ecclesiastes might ask. And given the perspective of simply the passing world, there is no point: you're born, you live, and you die. "All is vanity." (Ecclesiastes 12:8)

But Jesus proclaimed the Kingdom of God, a kind of co-existing universe that was not passing away. This spiritual kingdom was definitely not the passing world and finite humans could not have both. "You cannot serve two masters," Jesus taught in Luke 16:13. "You will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth." Plus, in the Kingdom of God, the last of the world were first and the first were last. In the kingdom, the blind of the world see, the lame walk and the deaf hear; the dead rise and the virgin is a mother!

So, living to gain the world really is pointless. In fact, it is ultimately a total loss, because while you might gain the whole world, you would lose your own self in the process. (Luke 9:25) In the end, when your world passes away, you are left with only yourself, whom you've already traded in for the world; so you end up with nothing.

What Jesus proposes is a whole new life, a life that is eternal, a life that begins with death of the self, a death to the old way, the way of the passing world.

This death is made real for believers in the Sacrament of Baptism, when we die with Christ and rise with him to a new life. This is the climax of Easter, the celebration of the Pascal Mystery. This is "our Passover" when we escape death by plunging into it. For believers, the defeat of death is the victory of resurrection. In this spiritual rebirth we are saved from death, set free from our sins, and shown the way to fulfillment.