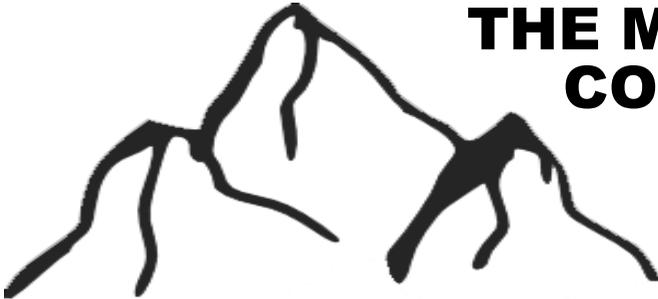


# THE MONO COUNTY CATHOLIC



*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 SECOND WEEK OF EASTER**  
 Our commitment to daily prayer using the weekday Mass readings as our guide

**MONDAY 4/16**

Acts 4:23-31  
 John 3:1-8

**TUESDAY 4/17**

Acts 4:32-37  
 John 3:7-15

**WEDNESDAY 4/18**

Acts 5:17-26  
 John 3:16-21

**THURSDAY 4/19**

Acts 5:27-33  
 John 3:31-36

**FRIDAY 4/20**

Acts 5:34-42  
 John 6:1-15

**SATURDAY 4/21**

Acts 6:1-7  
 John 6:16-21

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

**April 15, 2012**

**Second Sunday of Easter**

**HOLY THURSDAY COLLECTION TO IMACA**

As is customary, we donate the Holy Thursday collection to a local charity that addresses the needs of the community. This year we sent our Holy Thursday collection, \$344.00, to IMACA, the Inyo Mono Advocates for Community Action, specifically their food assistance program operating through their food pantry in Mammoth Lakes and the Mobile Food Pantry that makes stops in Walker and Bridgeport

**JURY VERDICT AGAINST STOCKTON PRIEST**

On Friday, April 5th, a civil jury in Stockton found the pastor of St. Joachim Church in Lockeford, near Lodi in the Diocese of Stockton, responsible for sexually molesting a minor back in the 1980s while he was a priest at Annunciation Cathedral in Stockton. In light of the verdict, our bishop, Stephen Blaire, immediately removed Fr. Michael Kelly from ministry. Criminal charges were not filed, since the statute of limitations had run out. The Diocese's decision to defend the case before a jury was based on a careful analysis of the information available and on a genuine belief that the accusations against Fr. Kelly were not true. Fr. Kelly continues to deny the allegations against him. The dismissal action was taken, however, in accord with the Church's Charter for the Protection of Children and Young People. The Diocese of Stockton takes all accusations of sexual abuse with great seriousness. Policies and procedures of the Charter for the Protection of Children and Young People are in place in all parishes and schools of the diocese to create and maintain a safe environment for all children and young adults.

**NEW BASE FOR THE ST. JOSEPH TABERNACLE**

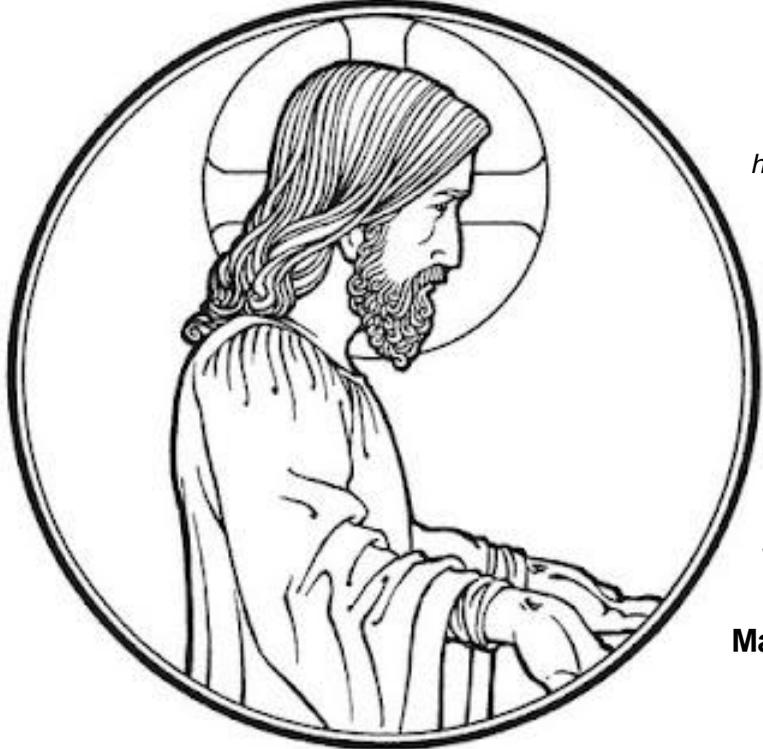
The new base for the St. Joseph tabernacle was cut from a poplar taken down near Our Savior of the Mountains mission in Lee Vining and carved by local artist Lance Stanislaw. The base was donated to the church by parishioners George and Diane Salinger.

**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, Sue Ann Logar, and Ira Hanson.

**DAILY MASS**

Weekday services are celebrated daily at 7:00 AM, Monday through Saturday, in St. Joseph rectory adjacent to the church in Mammoth Lakes. Walk right in; stay after for coffee and fellowship.



*Al anochecer del día de la resurrección, estando cerradas las puertas de la casa donde se hallaban los discípulos, por miedo a los judíos, se presentó Jesús en medio de ellos y les dijo: "La paz esté con ustedes". Dicho esto, les mostró las manos y el costado.*

Juan 20:19-20

**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 194 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: Acts 4:32–35

*There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.*

There were problems for the disciples in that first Christian century in Thessalonica. Many of the disciples in the church there founded by Saint Paul believed that the *Parousia*, a fancy word for the second coming of Christ, was right around the corner. So some of them were doing what many people would do today if they knew the world was ending soon: quitting their jobs, giving all their possessions away, kicking back and waiting for the Big Guy to show up. Saint Paul responded with orders to get back to work and (First Thessalonians 4:11 and Second Thessalonians 3:11–12) a compelling vision of the second coming (First Thessalonians 4:15–18). Also from this expectation of the immanent *Parousia* emerged a theology of "delay" that was worked into the early teaching of the church, a teaching that shows up in Matthew 24:48, 25:5, and Luke 12:45. Check it out.

But no such expectation seems to be part of Luke's presentation in his gospel story or in The Acts of the Apostles, the second volume of Luke's work. What, then, would have motivated the members to divest their property and throw in with the community of Jerusalem's poor and lowly? No worldly gain would come from it. In fact, by mid-century, the Jerusalem community was clearly destitute. (See First Corinthians 16:1–4 and Romans 15:25–27)

One explanation would have to be that they simply believed in the teaching of Jesus and were positioning themselves advantageously to experience the coming of the kingdom. For if Christ rose from the dead, as the witnesses including Paul claimed, then everything Jesus taught about the coming kingdom was true: that the last would indeed be first and the poor would really be blessed. So

they made themselves poor; they made themselves last; they did what Jesus said to do. They sold everything they had, gave the money to the poor, and set out following the way of Jesus as best they could.

The teaching of Jesus hasn't changed. But here in the present century, we have changed. Few of us are willing to give up what we have for the sake of those in need. The eternal kingdom may come, Christ may come again, but we'll miss it because of our love for the things of this passing world.

SECOND READING: 1 John 5:1–6

*Whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?*



In what ways do those begotten by God conquer the world? Lots. But first there must be a real belief that Jesus got it right—in other words, that Jesus is the Son of God. "Son of God" isn't just an ontological description of Jesus. It is also how the early church expressed absolute confidence in the teaching and ministry of Jesus. "Jesus is Lord" would be another. Maybe today we would say, "Jesus rules!"

In Luke 19:21 Jesus acknowledged as family those who "hear the word of God and do it." Those begotten by God are, therefore, those who have put the teachings of Jesus into practice and therefore have conquered the world.

It turns out that conquering the world is easy. The ways of the world allow only a few to be rich, but anyone can be poor. No one could possibly repair all the damage caused by his or her sins, but anyone can be forgiven. Many people strive all their lives to be successful and gain some sort of superiority in this world, but never amount to anything. Surrender however, which anyone can do, changes everything. Greatness is a rare quality in this world, but humility is available to all.

By accepting the teachings of Jesus Christ and putting them into practice, the children of God inherit the kingdom. In doing so, they conquer the world. The values of the world become meaningless; the gift of the

kingdom becomes everything.

GOSPEL: John 20:19–31

*"As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."*

Language and structure are extremely important to the author of the Fourth Gospel. Words are grouped together and stories are arranged to form patterns that convey emphasis and meaning. The words of 20:21 that introduce the imparting of the Holy Spirit carry precisely the same structure as the words of 13:34 imparting the new commandment. There Jesus says, "As I have loved you, so you must love one another." The teaching of today's gospel, therefore, is not simply that the Lord gave power and authority to the disciples to forgive or retain sins; he also instructed them on how to use it.

"God did not send the Son into the world to condemn the world," Jesus said in John 3:17, "but in order that the world might be saved." Jesus had power to forgive and retain sins. But he didn't come to do his own will, but to do the will of the one who sent him. (See John 6:38) Therefore, Jesus forgave at every turn. He forgave the woman caught in adultery, the thief on the cross, even his own crucifiers.

Christ's victory over death is resurrection; his defeat of sin is forgiveness. He poured out the cup of his blood to take away the sins of the world, of both the worthy and the unworthy. Those who forgive sin with him share the victory. Those who retain sin continue the losing battle.

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The resurrection and appearance stories of the gospels are mystical. They reach beyond time and place into the timelessness of eternity and the boundless realm of infinity. The stories are our stories being played out in our lives. The drama of the struggle, the passion play of the Cross are the dramas and struggles of our own lives. In these fifty days of Easter, we Catholics seek to find this story unfolding in our lives. *FP*

## Testigos

Los apóstoles, incluso Tomás, el incrédulo, dieron testimonio de la resurrección del Señor Jesús. El testimonio de ellos está escrito para que nosotros creamos que Jesús es el Cristo, el Hijo de Dios. La tradición ha hecho que los acontecimientos se den a conocer desde los primeros testigos hasta hoy a nosotros. "Dichosos los que creen sin haber visto". Nuestra fe se basa en el testimonio. Exclamamos junto con santo Tomás: "¡Señor mío y Dios mío". Que el Señor nos fortalezca y nos dé su paz. ¡La paz esté con ustedes!