

# 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

## SCRIPTURE READINGS FOR THE FOURTH WEEK OF LENT

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

<b>MONDAY 3/11</b> Isaiah 65:17-21 John 4:43-54	<b>TUESDAY 3/12</b> Ezekiel 47:1-9, 12 John 5:1-3, 5-16	<b>WEDNESDAY 3/13</b> Isaiah 49:8-15 John 5:17-30
<b>THURSDAY 3/14</b> Exodus 32:7-14 John 5:31-47	<b>FRIDAY 3/15</b> Wisdom 2:1, 12-22 John 7:1-2, 10, 25-30	<b>SATURDAY 3/16</b> Jeremiah 11:18-20 John 7:40-53

**Solemnities, Feasts, & Memorials of the Week**  
No observances this week

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.					

### CATHOLIC RELIEF SERVICES COLLECTION



Catholic Relief Services is the official international humanitarian agency of the Catholic community in the United States, a manifestation of love for our brothers and sisters around the globe. Through the work of CRS, American Catholics protect, defend and advance human life by directly meeting basic needs and advocating solutions to injustice. With CRS, we promote human development by responding to major emergencies, fighting disease and poverty, and nurturing peaceful and just societies.

Because of CRS, we can live our faith in solidarity with the needy of the world. Founded in 1943, CRS is an organization of 5,000, working in nearly 100 countries and reaching more than 100 million of the world's poorest people each year with innovative solutions to tough problems like poverty, hunger, drought, disease and emergencies. CRS is supported by the charitable gifts of American Catholics. Each year the Catholic parishes of the United States take up a special collection to support CRS. Today we will take up the annual collection for Catholic Relief Services after Holy Communion. Please remember to make your checks payable to St. Joseph Church, Our Savior of the Mountains Mission, or Infant of Prague Mission.

### LENTEN FRIDAY DEVOTIONS

During the Season of Lent we will celebrate Friday Devotions consisting of Exposition, Adoration and Benediction of the Blessed Sacrament and Stations of the Cross in St. Joseph Church, Mammoth, 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, John Gracey, 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.

March 10, 2013

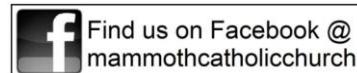
Fourth Sunday of Lent

*As Jesus passed by he saw a man blind from birth. He spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, "Go wash in the Pool of Siloam", which means Sent. So he went and washed, and came back able to see.*

Exodus 3:4-6

**ST. JOSEPH PARISH**  
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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:**

**1Samuel 16:1b, 6–7, 10–13a**

*As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, "Surely the Lord's anointed is here before him." But the Lord said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the Lord looks into the heart."*

The readings for last Sunday followed a kind of scriptural progression that traced the development of understanding of God that began with the ancient, primitive people who saw God as a kind of super-being who was stationed somewhere—anywhere—

and cruised in to be with the people—or not. They would not have been able to grasp the idea of an infinite, omnipresent God who was spiritually and substantially united with people. But they had hints.

The story of the choosing of a king for Israel starts earlier in the first book of Samuel with the anointing of Saul. Interestingly, the kingmaker Samuel never actually called Saul a "king," but rather a "captain" or "commander" of the tribes of Israel. (See 1Samuel 10:1) And Saul was chosen because he was tall and handsome, (1Samuel 9:2) certainly not because of any inward value. Saul, as it turned out, was a murderous psycho and the proto-monarchy of Israel probably could have benefited from an interior look from God.

But the point here is that God does not judge by the appearance, but looks into the heart. Or perhaps, from a later Christian

understanding we can say more accurately: God doesn't see from the outside in. God sees from the inside out.

**SECOND READING: Ephesians 5:8–14**

*You were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. "Awake, O sleeper, and arise from the dead, and Christ will give you light."*

Light, one of the main thematic components of John's gospel, is echoed in this epistle from Saint Paul, an unusual turn for the Lectionary—to connect the second reading with the gospel. Usually the gospel resonates with the first reading. But light and darkness is a regularly expressed paradox of the gospel message. It shows up in the common source of both Matthew and Luke as a saying of Jesus: "The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be." (Matthew 6:22–23; see Luke 11:34) The physiology of the idea seems to be that what one sees is the product of the eye that illuminates the interior of the body, which in turn produces the perception. In other words, you don't look out at reality; rather, you look out from reality. That is enormously different from our rational perception.

The nature of this internal reality is either darkness or light. St. Paul doesn't say that his readers were *in* darkness; he says that they *were* darkness. And now they *are* light "in the Lord." To be in Christ is to be transformed so that the reality is no longer the passing world upon which we look, but the

inner world, where God dwells, from which we look out upon the earth.

**GOSPEL: John 9:1–41**

*As Jesus passed by he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him."*

The blind who see is one of the most often repeated paradoxes of God's kingdom and an offspring of the theme of light and darkness. Isaiah was the first to express it, (Isaiah 29:18) followed by deuterio-Isaiah. (Isaiah 42:18) Matthew and Mark both have two mentions of the blind who see, and John has today's rambling story. Finally, Saul of Tarsus, the hero of the Acts of the Apostles and the author of roughly a third of the New Testament, was transformed by a direct experience of blindness and sight, light and darkness.

It is evident that what we see depends on what we believe. We can look out at the world and see the reason for our existence as a brief opportunity to establish turf, exert dominance, gather all we can, and die, as the bumper sticker says, "with the most toys." That would be the result of training our eye to see the world as all that there is. Jesus would call that darkness.

Or we can look out from within and see the truth that resides in us: That the world is an ongoing invitation to enter the kingdom, to live in the name of the one who died and yet lives, to surrender passing things for the sake of that which will never end. Jesus would call that light.

## Rito de la Iniciación Cristiana de Adultos



Durante la cuaresma se celebran varios ritos tomados del Rito de la Iniciación Cristiana de Adultos (RICA). Los escrutinios forman una parte esencial del tiempo de preparación para los elegidos y se utilizan las lecturas del Año A, cuyos temas presentan una formación determinante durante el proceso a la iniciación.

Los Elegidos continúan su camino y hoy celebran el segundo escrutinio. El Evangelio nos habla de las actitudes humanas de ceguera y acusaciones contra los padres del joven que Jesús sanó. Esto nos hace pensar en un pecado comunitario: el pecado de la sociedad entera. Si vamos a seguir a Cristo, nuestro deber es ponerle fin a las obras malas, a la injusticia y la mentira; tenemos que examinar nuestra consciencia social y sacar a la luz lo malo y denunciarlo.