

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

**MONDAY 5/14**  
 Acts 1:15-17, 20-26  
 John 15:9-17

**TUESDAY 5/15**  
 Acts 16:22-34  
 John 16:5-11

**WEDNESDAY 5/16**  
 Acts 17:15, 22--18:1  
 John 16:12-15

**THURSDAY 5/17**  
 Acts 18:1-8  
 John 16:16-20

**FRIDAY 5/18**  
 Acts 18:9-18  
 John 16:20-23

**SATURDAY 5/19**  
 Acts 18:23-28  
 John 16:23-28

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

Monday, Matthias; Tuesday, Isidore the Farmer; Friday, Pope John I

**ASCENSION THURSDAY/SUNDAY**

In the archdioceses and dioceses of the US states of Alaska, California, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, and Washington, the solemnity of the Ascension of the Lord is celebrated on the Seventh Sunday of Easter. In all other states the Ascension is celebrated this week on Thursday of the Fifth Week of Easter and it is a holy day of obligation.

**EL CONSULADO DE SACRAMENTO EN MAMMOTH**

El Consulado de Sacramento llevara a cabo un consulado móvil en Mammoth Lakes el 9 de Junio del 2012 en el Village Lodge, Mammoth Mountain Ski Area, 1111 Forest Trail.  
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La biblioteca pública de Mammoth Lakes es la más barata de la área cobran 10 centavos por copia y si usted es miembro de la biblioteca cobran 5 centavos.

**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 for the repose of the soul of Refukio Zamaripa.

**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.



**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*

May 13, 2012

Sixth Sunday of Easter



*Jesus said to his disciples: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy might be complete. This is my commandment: love one another as I love you."*

John 15:9-12

**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 on page 194 of the missalette.

**SAINT JOSEPH PARISH  
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Rev. Paul Boudreau, pastor

**FIRST READING:**

**Acts 10:25–26, 34–35, 44–48**

*The circumcised believers who had accompanied Peter were astounded that the gift of the Holy Spirit should have been poured out on the Gentiles also.*

Peter wasn't the greatest fisherman in the world. In fact, he was closer to the worst. In all the gospel stories about him fishing, he never caught a thing without divine intervention. So, as a "fisher of men" (Matthew 4:19) was he any better? Among the Jews he did pretty well. In Acts 2:41 he netted some three thousand souls on Pentecost, the opening day of the Holy Spirit's fishing season. But among the Gentiles, Peter found himself fishing in unfamiliar waters.

"Certainly not!" was Peter's reply to the angel that revealed his mission to the Gentiles in a vision. (See Acts 10:9–17) Peter's upbringing made it very clear that he was to stay among his own kind and follow Jewish religious prescriptions, never mind what the Scripture said about the Gentiles or the Lord's commission in Luke 24:47 that he proclaim the gospel to "all the nations." While Saul boldly proclaims Jesus Christ in Damascus, Peter stays within the borders of Judea. The only Gentile he goes near is Dorcas of Joppa, who is a convert to Judaism, and whom he calls by her Jewish name, Tabitha.

In the story of Cornelius, Peter is clearly uncomfortable with the situation, repeatedly expressing his ambivalence about being in a Gentile's house, even though Cornelius, a Roman centurion, is identified as a "God-fearer," a member of the synagogue fringe who, for political reasons, does not

convert to Judaism. At this point, the love of God is running a little beyond the sensibilities of our first pope.

**SECOND READING: 1 John 4:7–10**

*In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins.*

You are not far from the kingdom of God," Jesus tells the scribe of Mark 12:28–34 who understands that the greatest commandment of the law is to love

missed your plane by a minute instead of an hour? In baseball, is it less of a strike if a batter's swing is not far from hitting the ball?

We tend to make "the love of God" something that is required of people rather than the extraordinary gift of God. Sure, we can and should love God and that's good. But our love is faulty in so many ways, falling short of perfection and shot through with sin. If we buy into the understanding that our love of God determines our salvation, then we either have to live the self-righteous fantasy that somehow our love of God is adequate, or else fall into despair, realizing the

accomplishes salvation.

**GOSPEL: John 15:9–17**

*I have told you this so that my joy may be in you and your joy might be complete. This is my commandment: love one another as I love you.*

Oscar Wilde observed through his character Lord Henry in *The Picture of Dorian Gray*, that, "When we are happy we are always good, but when we are good we are not always happy." If this is true, then Saint Paul was right when he reasoned, contrary to the teaching of his religion, that goodness does not attract God's love; rather, God's love produces goodness.

Parents spend a great deal of effort trying to control their children "so that they will be good," they say. What they fail to realize is that children learn, not by indoctrination, but by example. What children learn from controlling parents is how to control. When a parent loses patience with a child and doles out punishment, the child learns to be angry with others, to dominate the smaller and weaker, and to punish others. If parents spent the energy they waste trying to control their children on controlling themselves, they'd realize a much more satisfying return. After all, the goal here is not to produce well-behaved children. Rather, the goal is to produce well-behaved adults.

Gentle kindness and affectionate love, despite offence, despite pain, despite attack, accomplishes a change of heart. The only power we have over sin is forgiveness. This kind of love, the love God is using to transform the world, has the power to turn a heart of stone into a heart of flesh. Jesus got the worst of it, yet his joy is the greatest. He desires to share that joy with us.

## El amor de Jesús



Quizás de una manera más directa, la liturgia de hoy nos desafía a comprender y a vivir las exigencias y los deleites del amor cristiano. Jesús les asegura a sus discípulos que solamente en ese amor incondicional han de encontrar la paz que tanto anhelan. La Iglesia celebra la permanencia del amor de Jesucristo en la Eucaristía y exhorta a sus fieles a la vida del amor continuo sin reparos y sin titubeos. Es conveniente que los planificadores litúrgicos ayuden a los predicadores y a otros ministros litúrgicos a distinguir el amor secular que la sociedad proyecta del amor auténtico al que Cristo nos llama. En dicha distinción se vislumbra el camino de la felicidad al que el Señor nos ha llamado con su entrega total. Los primeros cristianos, integrados en la cultura de los griegos, le llamaban a ese amor incondicional de Jesús —y de hecho a la cena del Señor o Eucaristía— "ágape".

God with "all your heart, with all your understanding, and with all your strength." So, if you can manage to fulfill the law and love God with everything you've got, you end up "not far" from the Kingdom of God, only missing it by a little bit.

Did you ever miss a bus by just a little bit? Would it make you feel better if you

hopelessness of our impossibly sinful situation.

The structure of our liturgy teaches a lesson here. Sinners are invited to hear the story and join God in table fellowship. The only options available to the guests are to receive or not to receive. It is God's love alone, poured out for everyone, that