SCIENTIFIC READINGS FOR THE THIRD WEEK OF LENT

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

**MONDAY 3/4**
- Second Kings 5:1-15
  - Luke 4:24-30

**TUESDAY 3/5**
- Daniel 3:25, 34-43
  - Matthew 18:21-35

**WEDNESDAY 3/6**
- Deuteronomy 4:1, 5-9
  - Matthew 5:17-19

**THURSDAY 3/7**
- Jeremiah 7:23-28
  - Luke 11:14-23

**FRIDAY 3/8**
- Hosea 14:2-10
  - Mark 12:28-34

**SATURDAY 3/9**
- Hosea 6:1-6
  - Luke 18:9-14

Solemnities, Feasts, & Memorials of the Week

Monday, Casimir; Thursday, Perpetua and Felicity; Friday, John of God; Saturday, Frances of Rome

March 3, 2013

Third Sunday of Lent

God called out to him from the bush, "Moses! Moses!" He answered, "Here I am." God said, "Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers." he continued, "the God of Abraham, the God of Isaac, the God of Jacob."

Exodus 3:4–6

**ST. JOSEPH PARISH**

P.O. Box 372
Mammoth Lakes, CA 93546
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Rev. Paul Boudreau, pastor

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email: info@mammothcatholicchurch.org

**LENTER 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, Jill Morstad, and for the repose of the soul of Victor Manuel Hernandez.

**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

**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.

**RITES OF CHRISTIAN INITIATION OF ADULTS**

The ordinary means by which new members are initiated into the Catholic Church is the Rite of Christian Initiation of Adults, or RCIA. During the liturgical season of Lent, candidates to receive the sacraments of initiation, Baptism, Confirmation, and Eucharist, are introduced to the assembly and enjoy the prayers of the congregation. Starting this Sunday and continuing for three weeks we will meet the candidates for initiation. These candidates are called "catechumens" (kah-tah-KEW-mens) because they are receiving instruction on the beliefs and practices of the Catholic Church. At the end of their instruction, called the "catechumenate", they will be initiated into the church during the Easter Vigil, which will be celebrated Easter Eve in St. Joseph Church, Mammoth, beginning at 8 o'clock in the evening.

**THE ANNUAL BISHOP’S MINISTRY APPEAL**

This weekend please place your BMA pledge envelopes in the collection basket. If you forget, please mail in your pledge using the pledge envelope, being sure to indicate that you are pledging from "St. Joseph Mammoth". Envelopes are available in the foyer. Or you may pledge online at http://dioceseofstockton.org/bishops-ministry-appeal-3-ways-to-give/ways-to-give-donate

Find us on Facebook @ mammothcatholicchurch

March 3, 2013

Third Sunday of Lent

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Moses said to God, "But when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?" God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: I AM sent me to you."

From this point on you'd think that Moses would get some mileage out of knowing God's name. But throughout the rest of the story no one ever asks Moses the question he seemed to be anticipating. So the name "I AM" gets left in this episode and does not come up again in the Bible until John makes liberal use of it in his story of Jesus. There Jesus combines the "I AM" of God with the christolographic images of bread, shepherd, vine, resurrection, and the way, truth, and life. It is finally used as a standalone in the arrest scene in the garden. (John 18:5)

Out of great reverence for the name, the ancient Hebrew apparently didn't use it at all, but rather substituted "my Lord" (adonai) and "God" (eloheim) for the sacred handle. Those two hallowed monikers, combined with what we call the tetragrammaton—the four Hebrew letters, YHWH, that initial "I am who am"—showed up shuffled together in some text and gave rise to the commonly used "Yahweh." The name "Jehovah," used by the people who ring your doorbell, comes from the same evolution, but according to most scholarly traditions is in error.

But the point of the name, beyond who gets it right, is the expression of pure existence. God simply exists beyond any human attempt to define or confine him.

SECOND READING: 1Corinthians 10:1–6, 10–12

These things happened as examples for us, so that we might not desire evil things, as they did. Do not grumble as some of them did, and suffered death by the destroyer. These things . . . have been written down as a warning to us, upon whom the end of the ages has come.

While God is everywhere, there are some places God is that you don't want to be. Saint Paul speaks of "the destroyer" in reference to the saraphs that God sent among the people in Numbers 2:16 to bite the grumblers. That ancient word saraph can be translated as either "fiery serpent," a reference not to flames but the burning bite of a venomous snake, or "majestic beings," the six-winged angels that guard God's throne and who, evidently, handle the fire. It was one of the seraphim that held the burning coal used to purify the prophet Isaiah's unclean lips. (See Isaiah 6:1–7) It was part of Paul's Pharisaic Jewish tradition that these angels were the "destroyers" who did God's dirty work.

It is the mistake of contemporary religion that we sometimes understand God as a bit of a Teddy bear; the warm, fuzzy God who wouldn't think of doing anything "bad", at least by our definition of the word. The truth is, God is simply God, as God is named in the first reading, and is not bound to our definitions of what God should be. The God you meet on the deserted beach is the same God you'll meet stepping out in front of a speeding dump truck. There are some places God is that you don't want to go.