

**SCRIPTURE READINGS FOR THE HOLY WEEK**

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

**MONDAY 3/25**

Isaiah 42:1-7  
John 12:1-11

**TUESDAY 3/26**

Isaiah 49:1-6  
John 13:21-33, 36-38

**WEDNESDAY 3/27**

Isaiah 50:4-9  
Matthew 26:14-25

**THURSDAY 3/28**

Exodus 12:1-8, 11-14  
First Corinthians 11:23-26  
John 13:1-15

**FRIDAY 3/29**

Isaiah 52:13--53:12  
Hebrews 4:14-16; 5:7-9  
John 18:1--19:42

**SATURDAY 3/30**

Easter Vigil  
Multiple Readings  
See the Missalette

**Solemnities, Feasts, & Memorials of the Week**

Thursday, Mass of the Lord's Supper; Friday, Celebration of the Lord's Passion, Saturday, Easter Vigil

**7:00 AM WEEKDAY WORSHIP SERVICES in the MAMMOTH RECTORY**

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mass	Mass	Mass	No Weekday	No Weekday	No Weekday

Walk right in and come up the stairs. Stay after for coffee and fellowship.

**St. Joseph Church, Mammoth Lakes**

Phone: 760-934-6276; Online at [www.mammothcatholicchurch.org](http://www.mammothcatholicchurch.org)

**SEDER DINNER**

Our annual **Seder Dinner** will be held Tuesday of Holy Week, March 26, beginning at 6 o'clock PM in the Lee Vining Community Center. Everyone is welcome. Allow two and a half hours for the ceremony and meal. A \$20 donation is suggested for those who can help with the expenses. If you're planning on attending, please call Linda at 760-647-1055 to make a reservation.

**EASTER SUNDAY**

All Easter Sunday masses follow the regular Sunday schedule:

**8:00 AM St. Joseph Church, Mammoth Lakes**

**10:00 AM Our Savior of the Mountains Mission, Lee Vining**

**12:00 Noon Infant of Prague Mission, Bridgeport**

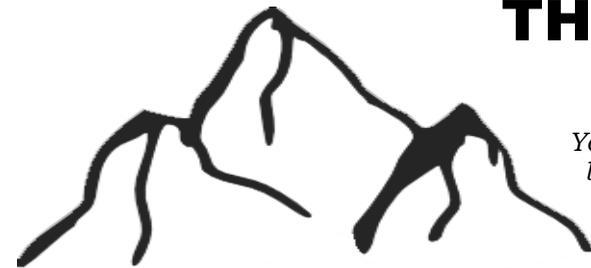
**5:30 PM St. Joseph Church, Mammoth Lakes (Spanish)**

**EASTER EGG HUNT**

Our annual Easter Egg Hunt will be held on Easter Sunday at Our Savior of the Mountains Mission in Lee Vining following the 10:00 AM mass. Bring eggs and children.

**PRAYERS**

Our prayers are requested for the repose of the souls of Pfc. Joshua M. Martino, Lance Cpl. David P. Fenn II, Lance Cpl. Roger W. Muchnick Jr., Lance Cpl. Joshua C. Taylor, Lance Cpl. Mason J. Vanderwork, Lance Cpl. William T. Wild IV, Cpl. Aaron J. Ripperda, their families and their buddies.



**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

March 24, 2013

St. Joseph Parish

Palm Sunday



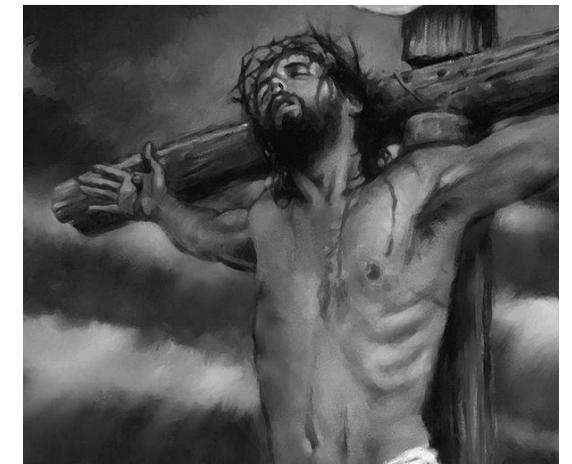
**HOLY WEEK**

Celebrating the Easter Triduum  
at St. Joseph Church  
Mammoth Lakes

Holy Thursday: 7:00 PM

Good Friday: 7:00 PM

Easter Vigil: 8:00 PM



**PROCESSION GOSPEL: Luke 19:28–40**

*The whole multitude of his disciples . . . proclaimed: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest."*

There are some interesting parallels in this little passage and today is the only day in the entire 3-year cycle that it is proclaimed. There are obvious echoes of the story of the Lord's birth, starting with the seemingly insignificant naming of the towns associated with his arrival. The Hebrew word *beth* means "house." *Bethlehem* means "house of bread," *Bethphage* means "house of unripe figs," and *Bethany* means "house of misery." Jesus is born into the world as bread, which always means life. But in his passion, Jesus is born into death, an experience of bitterness and misery. In Bethlehem he is born of a virgin; he is carried to his passion by a colt "on which no one has ever sat." Both at his birth and near his

death the chorus sings "glory in the highest" and "peace," only in reverse order.

It's as if Luke presents two gateways: one, the stable in Bethlehem, where God passes through from heaven into the earth; and the other, Jerusalem, where God passes through from life into death. The reconciliation of all things, "even the stones!" is accomplished both in the manger and on the cross.

A third gate remains: the stone that seals the tomb.

**FIRST READING: Isaiah 50:4–7**

*The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them.*

There is a genre of magazine cartoon that depicts two ragged and bedraggled men manning the same oar on a slave galley. The gag turns on one saying something hilariously ironic or incongruent to the other. The humor of the cartoon is achieved because it is universally recognized that one can speak to

the situation of another only from the perspective of truly sharing that situation. That is why our attempts at consoling others in their moments of grief sometimes fall flat. Who can know the deepest feelings of another unless he or she has plumbed those same emotional depths?

The "well-trained tongue" of the suffering servant that gives voice to these prophesies of Isaiah during Holy Week is that of someone who has shared the plight of the weary and knows how to speak to that experience. The historical context of the passage would put the servant among those who had suffered the hardships of the captivity in Babylon, the return to Judea, and the struggle to begin again from scratch.

**SECOND READING: Philippians 2:6–11**

*Though he was in the form of God, (Jesus) did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave.*

It is in the act of self-surrender that the greatest blessing of humanity is enjoyed. Human fulfillment, if we are to understand it according to the death and resurrection of Jesus Christ, is gained precisely at the point of loss. If we are to experience the reason for our being created—"to know, love, and serve God," as the catechism says—then we must first of all know God through joining God in the only experience we share with God: self-surrender. By becoming totally human, in the way God experienced the divine "humiliation," we are made one with God.

Giving up divinity for humanity is the way God joins the beloved human creation and becomes the incarnation of divine love.

**GOSPEL: Luke 22:14–23:56**

*"Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say . . . to the mountains, 'Fall upon us!' and to the hills, 'Cover us!'"*

The passion of Jesus according to Luke is a kind of mini-gospel that compiles the essential components of the whole story as it unfolds in the great sweep of history, the life of Jesus, the events of those Passover days in Jerusalem, and in the lives and relations of every human being, including our own. This is the universal drama of desire, the compelling force of destiny, tragedy of human incognizance, and the deadly energy of denial, treachery, terror, violence and the lust for power.

Curiously, perhaps, Jesus lets it all happen. He demonstrates a response to evil that is almost incomprehensible. He shares with all humanity the relentless instinct for self-preservation: "Take this cup away from me." But he reiterates what he teaches his disciples in the Sermon on the Mount: "Offer no resistance to one who is evil." (Matthew 5:39) It's not that resistance is futile. "If my kingdom belonged to this world," Jesus says in John 18:36, "my attendants would be fighting to keep me from being handed over." It's just that the Lord has set his sights higher.

Can we who say we believe in Jesus Christ continue to justify the judgments and condemnations we impose on others? Can we really, in good faith, support the violence that takes the lives of our enemies and inflicts terrible suffering on the citizens of other countries? Do we, like Peter, profess our allegiance to the Lord, but deny him when threatened? Are we the friend whose kiss betrays?

FP



## ¿Hemos puesto a Jesús como rey en nuestras vidas?

Fíjense en la respuesta de Jesús a los fariseos: "Si ellos se callan, gritarán las piedras". Nosotros, que nos contamos entre los discípulos de Jesús, ¿somos suficientemente valientes para alabar a Dios con gozo y hablar de las obras poderosas que ha hecho en nuestras vidas? ¿O nos avergüenza hablar de nuestra fe y nos quedamos en silencio, pensando que no sabemos suficiente de ella? La fe está arraigada en una relación íntima con Jesucristo. Meditemos y hagamos esta pregunta: ¿Hemos puesto a Jesús como rey en nuestras vidas o somos como Pedro, que niega conocer a Jesús, por no querer que nos llamen "cristiano"?