

**SCRIPTURE READINGS FOR THE SEVENTEENTH WEEK IN ORDINARY TIME**  
Our commitment to daily prayer using the weekday Mass readings as our guide

**MONDAY 7/25**

Second Corinthians 4:7-15  
Matthew 20:20-28

**TUESDAY 7/26**

Sirach 44:1, 10-15  
Matthew 13:16-17

**WEDNESDAY 7/27**

Exodus 34:29-35  
Matthew 13:44-46

**THURSDAY 7/28**

Exodus 40:16-21, 34-38  
Matthew 13:47-53

**FRIDAY 7/29**

Leviticus 23:4-37  
John 11:19-27

**SATURDAY 7/30**

Leviticus 25:1, 8-17  
Matthew 14:1-12

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

Monday, James; Tuesday, Joachim & Ann; Friday, Martha; Saturday, Peter Chrysologus

**DEN OF PIETY**

Our Den of Piety "Inventory Reduction Sale" has proceeded well. We've gotten rid of a lot of stuff and our parishioners and visitors have taken home some real prizes at ridiculously low prices. The question now remains what to do with the Den of Piety. It was never a secret that the Den of Piety was established so that stuff for the church and the rectory could be purchased at wholesale, thus saving the parish money. We've now made all the purchases we can possibly make and saved all the money we can possibly save, so the purpose for the Den of Piety has been accomplished. The Parish Finance Council has recommended to Fr. Paul that the Den of Piety be closed and the room turned into a cry room. Before this recommendation is accepted and implemented, Fr. Paul would like to hear from members and visitors their ideas of what we should do. So e-mail Fr. Paul at boudreau499@yahoo.com with your suggestions. This is *your* church so you make the call.

**PARISH PICNIC**

The annual St. Joseph Parish Picnic will be held on Sunday afternoon, August 21, at Our Savior of the Mountains mission in Lee Vining. Every parish household should plan on bringing enough food for eight people so that we can serve our guests and visitors. Linda and Dave Dore are handling the arrangements. Let's all get on board and help out. Soft drinks will be served. BYOB.

**PRAYERS**

Our prayers are requested for Bonnie Zwart, Mark & Mary Anne Bewsher, Tina Quan, James Zvetina, Barbara Head, Mark Kirkner, Pat Glynn, Bobbie Engstrom, Ed Power, Diane Evans, Paul Dessert, Raquel Rodriguez, Dann Corona, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, Becky Archer, Kay Reilly, Johnee Weddle, John Mazurski, Mary Jo Ferreira, Julie Rogers, Josefina Flores, and Margo Goldman.

**DAILY MASS**

Weekday Mass is celebrated Monday through Saturday in St. Joseph's Rectory in Mammoth Lakes beginning at 7 AM. The door is open; just come in; don't ring the bell.  
Please stay after for coffee and fellowship.

**FIRST FRIDAY OF THE MONTH**

First Friday Mass & Benediction at St. Joseph's Church every First Friday beginning at 7:00 PM



# 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*

July 24, 2011

Seventeenth Sunday in Ordinary Time



Jesus said to his disciples: "The kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away.

Matthew 13:47-48

## SAINT JOSEPH PARISH, MONO COUNTY, CALIFORNIA

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Rev. Paul Boudreau, Pastor

**CONFESSIONS**

The Sacrament of Reconciliation is celebrated at St. Joseph Church from 5:30 to 5:45 PM on Saturdays, 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 and Infant of Prague missions.

**Mammoth Lakes: St. Joseph Church –**

**Mass: Sat 6:00 PM, Sun 8:00 AM**

**La Misa en Español: Dom 5:30 PM**

**Lee Vining:**

**Our Savior of the Mountains Mission -**

**Mass: Sun 10 AM**

**Bridgeport: Infant of Prague Mission -**

**Mass: Sun 12 Noon**

## Mono County Catholic July 24, 2011

### FIRST READING: 1 Kings 3:5, 7–12

*Solomon prayed: "O LORD, my God, you have made me, your servant, king to succeed my father David; but I am a mere youth, not knowing at all how to act. I serve you in the midst of the people whom you have chosen, a people so vast that it cannot be numbered or counted. Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong.*

King Solomon's reign over Israel was not to be predicted. He was the second son of the third wife of King David, and his parents' relationship began under the shadow of adultery and murder. Because David had an affair with Bathsheba and had her husband, Uriah, killed so that he could have her as his own wife, God informed David through the prophet Nathan that his house would always know conflict and division. His first son with Bathsheba would die as an infant; his older sons would struggle for power. In the end, after many tragic losses, David's errant house would fall to young Solomon.

It is no wonder then that Solomon prays for a discerning heart. God had promised never to depart from the house of David, but that house had proven to be a most unstable structure. Solomon wanted to make a fresh start, and to pledge his loyalty to God, whom David truly loved but served so imperfectly. Solomon's prayer here sounds promising. He doesn't ask for power or wealth, but for wisdom. Even God is impressed and grants his request, along with the things he does not ask for. But we who know where this story is going cannot help but feel the melancholy of the shadow that falls long on David's house. Solomon may be the

wisest man who ever lived, but he still makes some remarkable miscalculations that eventually leads to civil war and the breakup of the nation.

So we see the limits of human wisdom demonstrated in this most gifted man. He knows how to judge between two women pitted against each other for the rights to a child, or between two enemies facing each other in court. He can astonish the Queen of Sheba with the breadth of his knowledge. He is remarkably qualified, but was unable to get the job done. Sound familiar?

### SECOND READING: Romans 8:28–30

*For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers and sisters. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.*

So what do you think the Saint Paul meant by "predestined"? Did he really mean that God created some people to be saved and some people to be lost? What's up with that? Has God already created our futures and we have no choice in the matter? If God already knows everything I'm going to think, say, and do, what's the point? Whatever happened to free will?

The problem begins when we try to figure out what God is all about. We always say God is "all-knowing", which means God knows everything. God knows our beginning and our end and everything in-between.

Then we come up with the understanding that God creates humanity to have free will. In other words, people get to choose whatever they want, whichever way they want to go, moment by moment, every day of their lives.

So, how does God "know everything"

and we have "free will"? Well, the first answer to every question about God is: "It's a mystery." We don't know. We can't know.

The bottom line is that it's not a matter of either predestination *or* free will; it's both predestination *and* free will. In other words, God's foreknowledge, what St. Paul would call "predestination", does not negate our free will, and our free will does not negate God's omniscience. It's kind of like the story of creation in the Bible and the scientific understanding of evolution. While some people, like fundamentalists, hold that it's an either-or deal, the Catholic Church teaches that it is a "both-and" situation.

One thing to keep in mind is that God is not limited by time, while we are. Time is part of God's creation. Some say God created time to keep everything from happening all at once. ☺ God is infinite and God is eternal. That means that God doesn't have to create just one reality for you or me. God can create infinite realities for us, uncountable but each known by God. We get to choose which ones we are going to step into. Am I going to join the Army or the Navy? God has created a reality for both. I choose. Will I go to work or stay home? Will I drink coffee or tea? Will I say "toh-MAH-toh" or "toh-MAY-toh"? It's all there in the mind of God, but we get to choose.

Reflect on quantum physics. Is there a Universe? Or a "multi-verse"? Does God create just a single world, or a whole new world to accommodate every single one of the millions of choices every single person in the whole wide world makes every single moment of every day of our lives? I don't know. It's pretty heavy stuff. You tell me.

### GOSPEL: Matthew 13:44–52

*The kingdom of heaven is like a net thrown into the sea, which collects fish of every kind.*

*When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth.*

Just as the house of David was not fated to tragedy as God's punishment (but rather God foresaw the harvest a divided household would ultimately reap), so too humanity is not fated for destruction but simply tends toward it as a consequence of living in an imperfect world. The kingdom of heaven anticipates both saints and sinners as is illustrated by the good fish and bad fish captured in a net. The sorting comes later, and on God's terms, since God is the catcher of fishy humanity.

The epistles of Saint Paul in the Bible express this understanding when he writes in the first reading: "All things work for good", emphasis on "all things", some good, some not so hot. He also writes in Romans 5:20 "where sin increased, grace overflowed all the more". So sin and grace are also not "either-or" propositions. A person who becomes poor for the sake of the kingdom, as the man who buys the field or the pearl becomes, is nonetheless rich in ultimate ways. If all things work for good then the superficial categories we hold concerning sinners and saints, poverty and wealth, failure and success, no longer apply. If God predestines anything, it is the possibility of salvation and glory for everybody. And everybody gets to choose. So the church must cast her nets far and wide, invite any, admit many, serve the stranger and hope for the most lost soul. We cannot see with heaven's eye, and our discernment in regard to our own house can be as faulty as Solomon's. But we can have hope. And hope, as the Apostle writes, will not leave us disappointed.