

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

MONDAY 7/30

Jeremiah 13:1-11
Matthew 13:31-35

TUESDAY 7/31

Jeremiah 14:17-22
Matthew 13:35-43

WEDNESDAY 8/1

Jeremiah 15:10, 16-21
Matthew 13:44-46

THURSDAY 8/2

Jeremiah 18:1-6
Matthew 13:47-53

FRIDAY 8/3

Jeremiah 26:1-9
Matthew 13:54-58

SATURDAY 8/4

Jeremiah 26:11-16, 24
Matthew 14:1-12

Feasts, Solemnities, and Memorials This Week:

Monday, Peter Chrysologus; Tuesday, Ignatius of Loyola; Wednesday, Alphonsus Liguori;
Thursday, Eusebius of Vercelli; Saturday, John Vianney

CATHOLIC FAQs

How come we stopped ringing the bells at the consecration? Like just about everything else in the Catholic liturgy, ringing the bells had a practical application. Up till about a thousand years ago, there wasn't much to see at a Catholic mass. What we old folks may remember as the altar rail was a much more elaborate screen, called the *iconostasis*, which shielded the action at the altar from the unworthy eyes of the rabble attending the liturgy. (The iconostasis is still present in Orthodox churches.) Since people couldn't see what was going on, a system of signals developed using bells to inform the folks of the *epiclesis* (invoking the Holy Spirit upon the bread and wine), the consecration, and the communion (when the priest consumed the Sacrament). Modern liturgical practice has eliminated the need for the bells.

THE TREADWELL PICNIC

Elaine & Pete Treadwell are hosting their annual picnic for parishioners this Monday afternoon, July 30, beginning at 5 o'clock. The Treadwells live two miles up Swauger Creek Road, which is off 395 to the right, ten miles north of Bridgeport. Bring a dessert or a salad.

FIRST FRIDAY DEVOTIONS

This Friday is the First Friday of the month. As is our custom, we will gather at St. Joseph Church in Mammoth at 7:00 PM for mass followed by Adoration and Benediction of the Blessed Sacrament.

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, Jim Rothe, John Wallis, Sue Ann Logar, Glenn Inouye, Peter Mariniello, and for the repose of the souls of April Garnica, Ellie Randol, Millie Jennings, Irene Molloy, and Skip Harvey.

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

July 29, 2012

Seventeenth Sunday in Ordinary Time

When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?"

John 6:5

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Rev. Paul Boudreau, pastor



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.

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

FIRST READING: 2 Kings 4:42–44

Elisha insisted, "Give it to the people to eat. For thus says the Lord, "They shall eat and there shall be some left over." And when they had eaten, there was some left over, as the Lord had said.

The real question for this reading is how the lector will pronounce "Baal-shalishah". Or, for that matter, what will the lector do to the name Elisha? Will we ever make a phonetic distinction between Elisha and Elijah? Or will part of the post-death purgative process leading to heaven be classes conducted by the two prophets to get the names right? Imagine: "No, *I* didn't chop up the 450 priests of Baal; *he* did." Or, "*I* had nothing to do with sending those bears after the children. Talk to *him*."

All kidding aside, common to both prophets for the era in which they lived was the constant threat of drought and famine. Throw in war, pestilence, primitive agricultural science and no sophisticated distribution system and you've got a people who generally weren't really sure where their next meal was coming from. So the idea of "having enough" takes on a significance far beyond that which our contemporary imaginations would ascribe. For instance, we would, in some cases, describe ourselves as "broke" when in reality we simply have no cash in our pockets, and a credit card, a checkbook, PayPal, or a trip to the ATM would rectify the situation pronto. But there are people who really *are* flat broke—period.

Miracle stories of feeding the hungry aren't just about convenience. They speak to the fundamental human experience of need. Whatever we need, God provides. There's food enough in the world to feed the hungry with some left over. The question is: will those charged with the task ever get the job done?

SECOND READING: Ephesians 4:1–6

I, as a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love.

Living in an avaricious society, it's not hard to figure out where the conflicts and quarrels arise. Somebody wants what another has. And it's not just about

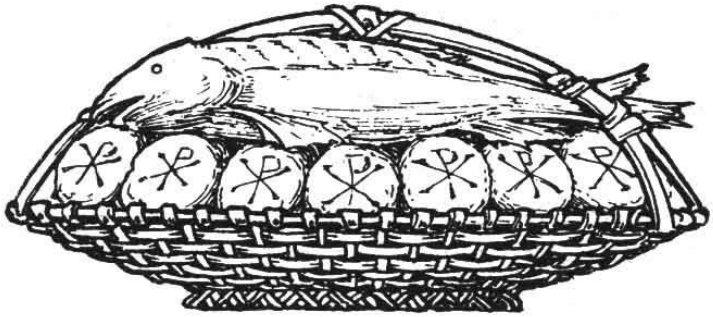
followers in the second reading, there has to be an overriding sense that God provides literally everything that is needed. Generally speaking, if we don't have it, then we don't need it. There's enough food, enough money, enough power, enough prestige, enough of everything to satisfy the human heart. If I don't think so, then there's something wrong with my thinking and I lack fundamental faith in the God who provides.

That being said, there are Catholic communities in places like Haiti that have major needs. There are faithful Catholics in Haiti who eat on Mondays and Thursdays, maybe, if they're lucky. This is not an exaggeration. Are there resources like food and money to meet those needs? Absolutely, but they are controlled by people like us who are not quick to let them go. God provides,

In the religious culture of first century Palestine, interpretation of the ancient texts had instilled in the hearts of the people certain expectations. First, that a prophet like Moses would come to teach the people. (Deuteronomy 18:15) Further, a king like David would arise from the tribe of Judah to fulfill the promise of a Messiah, or anointed king; to free the kingdom from its enemies and restore it to its former greatness. (2 Samuel 7:5–16) Although Jesus fulfilled all of the law and the prophets, he did so according to God's plan and later religious interpretation, not according to the religious interpretation of the day.

God's plan, as Christians believe it, had always been to establish a heavenly, or "mystical" kingdom where sin and death weren't going to mess things up. Jesus came to announce that kingdom and to invite everyone to enter into it. To those for whom the world was a losing proposition, it sounded like a pretty good deal. So people like Peter, James and John, fishermen who couldn't catch a blessed thing, joined up with Jesus. But those for whom the world was a profitable enterprise—say, for instance, religious leaders, merchants, tax collectors—cashing in this world for another one of non-material value didn't appeal.

It was from those who understood Jesus as a worldly king, the fulfillment of their expectations, that he fled. The loaves and the fishes were just a sign of the kingdom he proclaimed. It wasn't meant to announce a worldly evolution. It was, rather, a revolution: The world was passing away, but the kingdom was coming. FP



Profetas y Discípulos

¿Se acuerdan de las imágenes anteriores, las de profetas y discípulos? En cierto modo, aparecen de nuevo en la liturgia de hoy por la función que tanto los profetas como los discípulos de Jesús están llamados a realizar. Dicha misión consiste en alimentar a los demás con el pan de la vida que nunca termina. Visto por ojos humanos, los ojos de la lógica, este alimento nunca alcanza para todos, siempre escasea. Visto por los ojos de la fe, a la que las lecturas nos llaman, el alimento de Dios no sólo es suficiente, sino que también es superabundante; nunca se acaba.

material things. What we desire can be power, influence, attention, turf--virtually anything to which we ascribe value and on which we set our hearts. Jealousy, resentment, indignation, hurt, anger, and any other troubling experience that arises in the human heart seems endemic among people who are affluent, well-fed, and have virtually everything they need.

In order to live in the manner of the call we have received, as Paul encourages his

but we are called to distribute.

GOSPEL: John 6:1–15

When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.