

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

**MONDAY 8/22**  
1 Thes 1:2-5, 8-10  
Matthew 23:13-22

**TUESDAY 8/23**  
1 Thes 2:1-8  
Matthew 23:23-26

**WEDNESDAY 8/24**  
Revelation 21:9-14  
John 1:45-51

**THURSDAY 8/25**  
1 Thes 3:7-13  
Matthew 24:42-51

**FRIDAY 8/26**  
1 Thes 4:1-8  
Matthew 25:1-13

**SATURDAY 8/27**  
1 Thes 4:9-12  
Matthew 25:14-30

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

Monday, Queenship of the Virgin Mary; Tuesday, Rose of Lima; Wednesday, Bartholomew;  
Thursday, Louis, Joseph Calasanz; Saturday, Monica

**RECTORY ROOF REPAIRS**

An engineering inspection of the rectory has determined that a longstanding leak in the ceiling of the garage has resulted in dry rot damage to the structure that will necessitate extensive repairs. The garage roof, which doubles as the 2nd floor outdoor deck, carries very heavy snow loads because of drifting. Another winter like the last one could result in the complete collapse of the garage. The roof will have to be repaired at a cost of \$7,500. This is money we don't have, but the work must be done. Therefore we are asking parishioners and visitors to help out with donations for this project above and beyond the regular offering. Please put your check in an envelope marked "Roof Repairs" and place it in the collection basket. Thanks.

**PARISH PICNIC**

The annual St. Joseph Parish Picnic will be held this Sunday, August 21, beginning at 2 o'clock at Our Savior of the Mountains Mission in Lee Vining. All are invited.

**FUNERAL FOR PAUL DESERT**

The funeral for Paul Desert will be celebrated at St. Joseph Catholic Church in Mammoth Lakes on Saturday, September 3, at 2 o'clock in the afternoon.

**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, Raquel Rodriguez, Dann Corona, John Gracey, Bob Tomko, Jr., Virginia Reyes, Elizabeth Cauzza, 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.



**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*

**August 21, 2011**

**Twenty-first Sunday in Ordinary Time**

*And so I say to you, you are  
Peter and upon this rock I will  
build my church, and the gates  
of the netherworld shall not  
prevail against it. I will give you  
the keys to the kingdom of  
heaven. Whatever you bind on  
earth shall be bound in  
heaven; and whatever you  
loose on earth shall be loosed  
in heaven.*

Matthew 16:18-20



**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 Aug 21, 2011

### FIRST READING: Isaiah 22:19–23

*I will clothe him with your robe, and gird him with your sash, and give over to him your authority. He shall be a father to the inhabitants of Jerusalem, and to the house of Judah. I will place the key of the House of David on Eliakim's shoulder; when he opens, no one shall shut when he shuts, no one shall open.*

No sense pretending that the sad story of Shebna and Eliakim has anything to do with Jesus' later commission to Peter as "keeper of the keys." That's up to the mystic-minded people in charge of lectionary selections. Shebna was the master servant of King Hezekiah, and somehow he ran afoul of Isaiah and was condemned to demotion and exile for his transgressions. The text says Shebna's self-aggrandizing tomb and chariots angered Isaiah. More likely he was also involved in Hezekiah's misbegotten Assyrian alliance, which Isaiah denounced as trusting more in kings than in God. As time proved, Shebna was indeed demoted, slightly, to the position of scribe. But he was never exiled—another example of prophecy being more a dream of justice than a realizing of it.

Meanwhile, Isaiah foretells the rise of Eliakim, son of the priest Hilkiah. Eliakim will receive the key of David's house, literally, as master servant. He will have the final word on shutting and opening. But not for long. In vs. 25, an addendum to the text is made: the "peg in the sure spot" has fallen from grace, and his family loses the place of honor promised to them.

What are we to make of this tale of rising and falling? The Lord giveth, and the Lord taketh away? Is it comparable to the parable of the talents: some return on the

investment God makes in you is required? Is it that no peg is so surely fastened that God cannot bring it down if it fails to serve divine ends? The key is given. It can also be removed. That much is clear.

### SECOND READING: Romans 11:33–36

*Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways! For who has known the mind of the Lord or who has been his counselor? Or who has given the Lord anything that he may be repaid? For from him and through him and for him are all things.*

This rhetorical question that Paul borrows from Isaiah 40:13 is a favorite among Scripture writers. Job (15:8), Wisdom (9:13), and Jeremiah (23:18) all have some variation on it, and Paul himself quotes it elsewhere (1 Cor. 2:16). The answer in each case is understood: No one knows the mind of God! God is a free agent, able to wield sovereign authority in ways unfathomable and unchallenged.

Despite the obvious answer to this often-raised question, we still do our best to serve as God's counselors. Our efforts at prayer are wheedling and dickered in the grand tradition of Abraham, trying to whittle God's plans of destruction down to manageable size. We attempt to influence God's mind in regard to who the saints and sinners are, and who we'd like to see rewarded or punished. Like Peter, we find ourselves in the ungainly position of telling the Lord his business, "Do not speak of suffering and death, Lord! Let us talk instead of victory!" Most of the time, we are really having a conversation with ourselves, affirming our own opinions and values with great self-importance. The humility involved in assenting to the inscrutable mind of God is beyond us.

Paul, in his celebrated Hymn to Christ in Philippians, describes the beautiful humility of Jesus "who, though he was in the form of God, did not deem equality with God something to be grasped at." Paul models this spirit of humility in his surrender to the "riches and wisdom and knowledge of God."

### GOSPEL: Matthew 16:13–20

*Jesus said to Peter in reply, "You, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."*

So who gets the keys? To whom is granted ultimate authority in the church? The matter may be settled today, sort of, but it was by no means resolved at the very beginnings of the church. The *Gospel of Thomas*, one of the many important gospel books written at that time that did not make the cut, shows Jesus assigning the leadership role to James, the "brother of the Lord" mentioned in Acts 15:13 and Galatians 1:19. The disciples come to Jesus and ask who will lead them after his departure. He replies: "No matter where you are, you are to go to James the Just, for whose sake heaven and earth came into being." (Thomas 12) Since James led the Jewish Christians in Jerusalem, a faction of the community would have applauded that choice. Certainly among Gentile Christians, Paul or perhaps Barnabas would have enjoyed the majority vote. But Matthew strikes an appeasement proposition in the revelation that Jesus favored Peter. Scholars have called this "the ecumenical choice." Peter's leadership among the disciples as their spokesperson is

well documented in the gospels, and he is shown in Acts as being apprised of Gentile inclusion as the result of a dream (ch. 12). So Peter was the perfect candidate for the revelation of who Jesus really is, as well as the role of foundation and keeper of the keys.

Peter's "compromise" platform, alas, didn't last. Christianity has endured the sharp schism of the Orthodox church as well as the fragmentation of Protestantism over the matter of who gets the keys. Apostolic authority is crucial to the self-understanding of the church. Choosing among the apostles for that authority has not always been so easy: for the early church, nor for Christians twenty centuries later.

"Binding and Loosing" is of course another of the attributes of authority claimed by the apostolic church generally and the "successor to Peter" personally. The pope was declared to be "infallible" by the First Vatican Council (1869 – 1870) in the First Dogmatic Constitution on the Church of Christ (*Pastor aeternus*). The dogmatic constitution states that the Pope has "full and supreme power of jurisdiction over the whole Church" (chapter 3:9); and that, when he "speaks *ex cathedra*, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church" (chapter 4:9).

Only twice in the last 200 years has the charism of papal infallibility been exercised: Once in 1854 by Pius IX when he defined the doctrine of the Immaculate Conception, and again in 1950 by Pius XII when he defined the doctrine of the Assumption.

John Paul II's 1994 apostolic letter *Ordinatio sacerdotalis*, declaring that "the Church has no authority whatsoever to confer priestly ordination on women," was said to be infallible by then Cardinal Joseph Ratzinger but never officially declared so. FP