

ST. JOSEPH CATHOLIC PARISH OF MONO COUNTY			
STATEMENTS OF INCOME AND EXPENSES			
THREE MONTHS ENDED MARCH 31, 2012 AND 2011			
		3RD Quarter	
		2012	2011
Income			
Collections and Sacramental Offerings	\$	35,612	\$ 37,201
Other Donations		12,146	6,845
Mission Ministry-Lee Vining		6,085	4,578
Mission Ministry-Bridgeport		1,755	1,658
Other Miscellaneous Income		970	5,583
Total Income		56,568	55,865
Expense			
Capital Expenditures in Excess of Donations		15,293	699
Utilities and Misc. Property & Facilities Costs		13,895	13,172
Clergy		12,276	14,299
Mission Ministry-Lee Vining		6,247	4,749
Snow Removal		5,120	10,602
Mission Ministry-Bridgeport		4,484	4,205
Repairs & Maintenance		4,239	8,715
Administration		4,092	4,733
Fees & Assessments		2,577	2,128
Other		1,821	2,430
Total Expense		70,044	65,731
Net Income (Loss)	\$	(13,476)	\$ (9,866)

THIRD QUARTER FINANCIAL STATEMENT

In keeping with the directives of our bishop and the custom of our parish, the above financial report, prepared under the guidance of our Parish Finance Council, is offered for your consideration. As you can see, we again operated in the red in the third quarter. We have minimal reserves. Money to pay the expenses of the parish may soon have to be borrowed from our parish center building fund. Capital expenditures are high this quarter due to the repairs of damage to the rectory and replacement of defective insulated glass in the Mammoth church. There still remains the repair of the Lee Vining grotto and the Bridgeport parking lot to mention a few of the items higher on our list. We need to step up our support of the parish. If you have questions, please direct them to Fr. Paul.

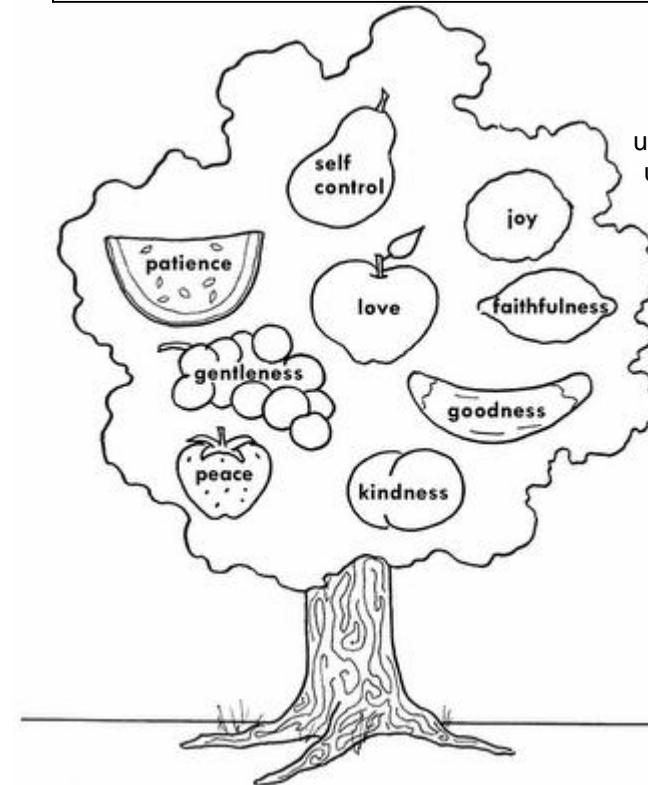


THE MONO COUNTY CATHOLIC

Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God. Psalm 90:2

May 6, 2012

Fifth Sunday of Easter



Jesus said: "Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit." John 15:4-5

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 on page 194 of the missalette.

SAINT JOSEPH PARISH
MONO COUNTY, CA
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Rev. Paul Boudreau, pastor

FIRST READING: Acts 9:26–31

Saul moved about freely with the disciples in Jerusalem, and spoke out boldly in the name of the Lord. He also spoke and debated with the Hellenists, but they tried to kill him.

The gospel stories indicate that there were significant factions of Judaism existing in Galilee and Judea during the first century. There were the Pharisees. Although "the strictest sect," according to Paul in Acts 26:5, they tolerated a certain evolution of the religion, most notably a belief in the resurrection from the dead. The Sadducees, on the other hand, represented a more urbane, conservative stance that rejected such irrational developments. (See Acts 23:8)

A third group were the Hellenists mentioned in this reading. They were the descendants of the Diaspora, those Jews who, for whatever reason, had left Palestine and settled in ethnic enclaves among the Greek cultures of the Mediterranean. Returning to Jerusalem after generations of Greek enculturation, they brought with them the Greek language but also carried a very fundamentalist version of Mosaic Judaism their ancestors had preserved and handed down to them.

Saint Paul, an educated Pharisee (see Acts 22:3 & 23:6), would have understandably met with some antagonism from the Hellenists. But carrying an early and presumably energetic form of the radical message he would preach years later, he provoked them to murder. What did he say? The passage only attests that he "spoke boldly" and "debated." But if he said anything close to what he wrote in Romans 7:6, "But now we

are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit," no wonder they tried to kill him.

SECOND READING: 1 John 3:18–24

This is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything.

Guilt is a wonderful thing and we have put it to so many good uses. Manipulative parents use it to control their children and spouses use it to control each

every turn.

Priests spend hours sitting in reconciliation rooms listening to people confessing not their sins, but the feelings of guilt they associate with their problems. Everything makes us feel guilty. Part of the problem is that the densest segment of our population, us baby-boomers, grew up in the pre-Vatican church when practically everything, from the wrong kind of soup on a Friday, to a stray sexual impulse, to being stuck at home with a cold on a Sunday morning, was considered a mortal sin.

The New American Bible footnote calls verses 19 and 20 of today's second reading "difficult" perhaps because, given the

remains on the vine, so neither can you unless you remain in me. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

Possibly the number one sin confessed in the sacrament of reconciliation is a lack of patience and the unbridled expressions of anger that flow from impatience. People report that they "try" to be patient, but fail repeatedly, adding frustration to the confused mix of emotions that generate more anger and result in more guilt. (See above.) So what should I tell them? Try harder? John's gospel has a better answer.

In our great Catholic catechetical treasury exists many lists of things that are easy to learn: the seven sacraments, the Ten Commandments, the three evangelical counsels, the twelve apostles, and the fifteen... er, twenty mysteries of the rosary are a few examples. My favorite is the nine fruits of the Holy Spirit I learned in confirmation class when I was a kid. Taken from Galatians 5:22–23, they are what Jesus means when he says we are to "bear fruit" in John 15:16. Number four on the list, right after love, joy and peace, is patience. So, can you achieve patience by trying? Not according to today's gospel.

The key to being a patient person, kind and loving, peaceful and in control, generous and faithful, gentle and joyful—in other words, all the things we really want to be—is abiding in Jesus. That means a walking, talking, ongoing relationship with the one who lives in us, with whom we celebrate communion every Sunday, who shares our humanity, whose living flesh and blood we eat and drink leaving us no doubt whatsoever where he is and why he's there. Prayer means spending time with Jesus, listening to him in the silence, and studying the Word of God in the Bible. *FP*



Yo soy la vid, ustedes los sarmientos

La transparencia de los cristianos, aunque no es una virtud oficial, debe serlo en nuestra espiritualidad. Es un desafío extraordinario que nos recuerda hoy las Sagradas Escrituras escogidas para la celebración litúrgica. Los demás pueden ver en nosotros y a través de nosotros si somos auténticos en nuestro estilo de vida o si vivimos una doble o triple vida en la comunidad. Si Jesús es la vid y nosotros los sarmientos, sabemos con certeza que de Él recibimos nuestro alimento nutritivo. ¿Por qué no vivimos, pues, lo que a veces predicamos sólo con palabras?

¿Qué nos dice el Señor a nivel personal y nivel comunitario? ¿De qué manera me exige que cambie y a qué costo?

Haciéndonos las preguntas difíciles relacionadas con la conversión, somos como las varas de una viña, que se podan para ser más fructíferas en el mundo, y así permanecer prendidos a la viña bajo el tierno cuidado de Dios, cuya Palabra es la herramienta que poda nuestras vidas.

other. Best of all, we religious authorities use it to control our people. There's nothing quite like laying a "guilt trip" on somebody to get them to behave the way we want. It is used so extensively in family and social relationships that the feeling of guilt saturates and pollutes our emotional and spiritual atmosphere. Fee-floating guilt is everywhere, constantly scratching at our consciences, filling us with a kind of background fear that influences us at

approved English translation, it completely defuses the power guilt. Forgiveness wins the victory over sin and sin can't win it back, no matter what a person feels. God has the final say. Your sins are forgiven.

GOSPEL: John 15:1–8

Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it