

ST. JOSEPH PARISH OF MONO COUNTY			
STATEMENT OF INCOME AND EXPENSE			
FIRST QUARTERS ENDED SEPTEMBER 30, 2012 AND 2011			
		Jul - Sep 2012	Jul - Sep 2011
Income			
Offertory		49,340.00	41,381.87
Sacramental Offerings		3,081.00	2,890.00
Other Income		9,622.20	13,669.65
LV Mission Ministry Income		11,730.00	12,435.00
BP Mission Ministry		5,578.00	5,408.00
Total Income		79,351.20	75,784.52
Expense			
Clergy		12,116.81	14,669.74
Administration		4,605.63	4,206.01
Property & Facilities		5,297.51	18,084.94
Utilities		3,386.81	2,854.41
Fees & Assessments		2,565.24	2,128.00
Other Expense		5,468.49	1,163.24
LV Mission Ministry Expens		4,277.48	5,067.77
BP Mission Ministry Expens		9,538.54	3,708.13
Total Expense		47,256.51	51,882.24
Net Income		32,094.69	23,902.28



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

November 4, 2012

Thirty-first Sunday in Ordinary Time

"Hear, O Israel! The LORD is our God, the LORD alone! Therefore, you shall love the LORD, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today.

Deuteronomy 6:4-6

**SAINT JOSEPH PARISH
OF MONO COUNTY**
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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: Deuteronomy 6:2-6

You shall love the Lord, your God, with all your heart.

Love was not typically a romantic notion in the writings of ancient Israel. Nor did it have the sentimental value we endow it with in common usage. Love meant faithfulness, a total commitment of one person to another. You loved God, or the king, or your spouse and children, certainly in different ways and to different degrees, but the overall idea was more about what you were willing to do for love, and less about an emotional experience.

This carries over into the Catholic understanding of marriage as opposed to, say, a Las Vegas wedding. Though the concept of marriage as a sacrament does not deny the emotional and sexual aspects of human love, it does point beyond the capriciousness of romance to something which is lasting and, in fact, eternal. If faith, hope, and love are the things that last, faithfulness to the covenant of marriage must have the staying power to withstand the emotional experience of today and tomorrow. The total commitment of heart, soul, and strength is a surrender of the full self to the beloved.

The nature of this kind of love, which is sometimes called "covenant love", may also explain the common spiritual frustration of not being able to "love" God in the same way we love a darling beloved. Loving God does not require an emotional feeling, but rather a full investment of the self into the ways of God.

SECOND READING: Hebrews 7:23-28

Jesus lives forever to make intercession for us.

The Letter to the Hebrews is sometimes referred to as the Epistle of Hope. Its language is very closely tied to the rituals of the temple, the practices of worship that formed and shaped the minds and hearts of the Jews who were trying at the time to be disciples of the risen Christ.

Written six or seven years before the final destruction of the temple by the Romans in the year 70 A.D., the letter attempts a tough sell: to present the mystical, subtle, hidden presence of Christ as something of greater value than the beauty, spectacle, and drama of the temple liturgies.

Evidently many of the Jewish followers were beginning to rethink their choice of joining the community of disciples gathered around a simple table of bread and wine. Hebrews was like a Catholic parent trying to convince her kids to come back to church. More than a dozen times in the letter, the author reminds the community that Jesus offers something "better" than what they could get from the temple. This hope, then, became the central theme celebrated in the worship of the community. People who celebrate hope become a hopeful people.

This understanding of the dynamic effect of liturgy is passed on down to us. Our celebration of the Eucharist works to form our lives in hope. One component of our hope is the deeply held conviction that our sins are forgiven. We begin the Sunday liturgy with a profound expression of forgiveness in the words "you take away the sins of the world," repeated twice in the Gloria. Then in the Creed we "confess one baptism for the forgiveness of sins." The words of institution that consecrate the bread and wine to be the Body and Blood of Christ express the sure conviction that the chalice of Christ's blood was poured out "for the forgiveness of sins. Finally, just before we

come forward to partake of the ritual meal, we once again repeat THREE MORE TIMES our faith in the power of the sacrifice to "take away the sins of the world".

If we are participating fully, actively, and consciously in the liturgy, the repeated expressions of the memorial work to form our hope that our sins really are forgiven. This is the hope we carry with us into the world where we spend the remaining 167 hours of the week living in that hope and practicing our faith.

GOSPEL: Mark 12:28b-34

"You are not far from the kingdom of God."

Imagine that the encounter in the gospel story takes place today, right here in our parish. A devout Catholic runs up to Jesus and asks, "What's the most important thing that I should do?"

Jesus would reply, "You know the rules: Go to church on Sunday and confess your sins once a year."

"Oh yeah," the guy would reply. "Those are truly the most important things."

Then Jesus would come back with the punch line, "You are *not far* from the Kingdom of God."

Not far? Whattaya mean, "not far"? Doesn't that get you in? Guess not. Evidently there's more to entering the Kingdom of God than going to church on Sundays.

The Kingdom of God is living the communion we celebrate in the liturgy. It means first believing that Christ is in us, giving us life and the forgiveness of sins. Beyond that it is putting that faith into practice, conforming ourselves to Christ in our thoughts, our words, and our actions. As Christ becomes one with us in the mystery of the Incarnation, so also we are called to become one with Christ in the mystery of the Eucharist. FP

THE MONTH OF ALL SOULS



The traditional table of *ofrendas*, which are mementos of our departed relatives and friends, will be on display in St. Joseph church for the entire month of November. *Ofrendas* include photos of the departed, along with favorite foods, toys, and various memorabilia, images of *calaveras* (skulls) and skeletons, *cempasúchil* or *flor de muerto* (marigolds), and pan de muerto (bread of the dead). We remember each day the souls of the dead.

WEEKDAY MASS

Weekday mass is celebrated in the Mammoth rectory on Monday, Tuesday, Wednesday, Friday, and Saturday mornings at 7 o'clock. Thursday morning there is a service of the Word with Holy Communion conducted by our lay ministry team beginning at 7:00 AM. Walk right in and come up the stairs. Stay after for coffee and fellowship.

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, Glenn Inouye, Peter Mariniello, Consuelo Mendoza Aéyon, and Brian Venneman.