

ST. JOSEPH PARISH, MONO COUNTY, CALIFORNIA			
STATEMENT OF INCOME AND EXPENSE			
July 1 through December 31, 2011, compared with the same period, 2010			
		1st Half of Fiscal Year	
		2011	2010
Income			
Collections and Sacramental Offerings	\$ 85,827	\$ 79,766	
Other Donations, Excluding 2010 Retirement Party*	42,446	35,991	
Mission Ministry-Lee Vining	19,846	15,959	
Mission Ministry-Bridgeport	7,808	9,509	
Other Miscellaneous Income	5,236	4,782	
Total Income	161,163	146,008	
Expenses			
Repairs and Maintenance	31,305	2,385	
Clergy Expense	26,346	48,265	
Misc. Property & Facilities Costs and Utilities	13,538	22,351	
Mission Ministry-Lee Vining	10,007	10,562	
Administration	9,384	14,959	
Mission Ministry-Bridgeport	7,805	8,926	
Fees & Assessments	4,256	6,829	
Snow Removal	1,907	9,150	
*Pastor's Retirement Party Costs		8,227	
**Lee Vining Mission Improvement Costs		8,880	
Other	9,028	7,699	
Total Expenses	113,576	148,233	
Net Income (Loss) for the Half	\$ 47,587	\$ (2,226)	

*Donations for the 2010 retirement party amounted to \$19,398 and are offset against the cost of \$ 27,625.

**Donations for 2010 improvements amounted to \$45,000 and are offset against the cost of \$53,880

The above mid-year financial report is a product of our Parish Finance Council and our accounting advisor, Helen Shepherd. It represents income and expenses for the first half of the current fiscal year in comparison with the first half of the previous fiscal year. There will be a Parish Finance Council meeting this coming Tuesday evening, March 6, beginning at 6:30 PM in the rectory. All parishioners are welcome to attend, ask questions, and make comments. Don't ring the bell, just walk right in. A detailed financial report is available to anyone who asks. Any parishioner may examine the parish accounting books at any time.



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

March 4, 2012

Second Sunday of Lent



Then he reached out and took the knife to slaughter his son. But the LORD'S messenger called to him from heaven, "Abraham, Abraham!" "Yes, Lord," he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son."

Genesis 22:10–12

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Rev. Paul Boudreau, pastor

CONFESIONS

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 190 of the missalette.

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

Mono County Catholic Mar 4, 2012

FIRST READING:

Genesis 22:1–2, 9a, 10–13,15–18

Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.

The eternal God reveals the Divine Self eternally. Humanity discovers that revelation gradually, bit by bit, as history unfolds. The infinite God reveals infinitely, but finite human minds receive the revelation piecemeal and develop understanding over time. God inspires the inerrant writing of sacred Scripture, but imperfect human beings receive the Word in their human limitations and express it in the limited cultural confines of time and place. For these reasons we Catholics are neither fundamentalists nor Bible literalists, and always use the tools of interpretation to understand the Bible.

Therefore, we need to be careful about measuring the Genesis story by contemporary moral standards. Abraham was from a place called Ur, an ancient city along the Euphrates River in present-day Iraq. Archeologists have uncovered temple ruins there which indicate that at least some child sacrifice may have been part of the worship by the time of Abraham, around 2000-1500 B.C. Perhaps the reasoning went that if one sought the favor of the gods, a little sacrifice helped, a bigger sacrifice helped more, and the biggest sacrifice of all was a sure thing. (They hadn't heard yet about the novena to St. Jude!)

Abraham obviously had a profound, life-changing experience of what would become known as the one, true God. But all he had to work with initially was what he learned about the supernatural as a kid growing up in Ur. He may have reasoned that offering up his son Isaac was a good way to cement the deal with God. But God managed to elevate Abraham's understanding. "Do not lay your hand on the boy," God told him. God had a better way.

SECOND READING: Romans 8:31b–34

If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?

Each year you give us this joyful season," reads the first preface in the Sacramentary for the season of Lent, "when we prepare to celebrate the paschal mystery with mind and heart renewed." It is a component of repentance, of changing our minds and turning around our



lives, to renew our thinking about God.

Despite lifetimes of Catholic practice, people can carry images of God around in their minds and hearts that are contrary to what God has revealed in Jesus Christ. The punitive model of God, for instance, understands God as being "for us" when we're "good" and "against us" when we do wrong. Another idea is that it is God who condemns us. And when we feel guilty, we assume it is God who brings the charge against us. These thoughts about God, and the feelings that accompany them, are understandable. The Old Testament is full of them. And for many of us, that is what we learned growing up.

But we are not people of the old covenant. We are of the new and eternal covenant. In Jesus Christ our sins are forgiven. God is for us. The one who brings a charge against us is the devil. "I didn't come to

condemn the world," Jesus said in John 12:47, "but to save the world." This is the love of God shown to us in Jesus Christ, the fullness of God's revelation to us. It is the power of this revelation that transforms the lives of believers and makes them entirely new creations.

GOSPEL: Mark 9:2–10

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was

¡Escúchenlo!

La fidelidad a Dios y a sus mandatos por parte de Abraham es un modelo para nuestra propia conversión. Dios nos muestra su fidelidad por todas las generaciones; la prueba está en que entregó a su propio Hijo para salvarnos.

Dios nos habla como lo hizo a los discípulos en la cima de la montaña: "Éste es mi Hijo amado; escúchenlo". Nuestro compromiso consiste en escuchar diariamente, en volver nuestro rostro hacia Dios y caminar en sus caminos todos los días de nuestra vida.

transfigured before them, and his clothes became dazzling white.

In the Genesis story of Joseph, son of Jacob, and his brothers (chapter 37), Joseph has two dreams in which he sees himself, the youngest, rising in dominance over his older brothers. This, of course, draws the contempt of his siblings and they conspire to bushwhack him, throw him down a well, sell him into slavery, and report back to their father Jacob that he was killed by wild beasts. Many years later, Joseph ends up rebounding fabulously to save the day for Jacob and his brothers, with whom he reconciles.

Like Joseph's dream, the apostles' vision of Jesus transfigured is pivotal. Although the law, symbolized by Moses, and the prophets, symbolized by Elijah, are older and are dominant, Jesus outshines them in glory, is pronounced by God to be the beloved

Son, and is the one to whom the apostles are told to pay attention. Because he is afraid and not ready to let go of the old covenant, Peter wants to make room for all three, but is left with only Jesus. The Lord clearly displaces the law with its moral commandments, and the prophets with their dire warnings of doom and punishment.

Those who do not wish to give up the dominance of the law and the prophets, however, will do to Jesus what the brothers did to Joseph. But, like Joseph, Jesus will rebound fabulously and save the day—even for his enemies—and be reconciled to all.

The question for us: Do we see Jesus taking a place with the law and the prophets? Or is he the only one to whom we should listen?

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FRIDAY LENTEN DEVOTIONS

Fridays during Lent are special days when we recall the love of God shown to us in Jesus Christ. It was on a Friday that Jesus Christ suffered and died for us. Therefore we commemorate the day by observing abstinence; that is, abstaining from meat during that day. The practice is simply a reminder, an exercise of focus, a memorial in which we recall the love of God for us. If we're not meat eaters, then we abstain from something else, like our favorite veggie or that banana we put on our cereal.

Fridays in Lent are also good days to walk and pray the Stations of the Cross. Here at St. Joseph Church in Mammoth Lakes, we celebrate the Stations of the Cross formally every Friday in the context of Exposition, Adoration, and Benediction of the Blessed Sacrament, a reminder that we are united with Christ in his dying and in his rising and our sins are forgiven. Friday Lenten devotions begin at 7:00 PM. The exception will be Friday, March 23, when there will be a concert rehearsal for the Eastern Sierra Community Choir.

Thanks to all who donated money or furniture for the family who had no furniture in their studio apartment. Because of your generosity, they are now completely furnished.