

St. Patrick's Church, Bedford
SUMMARY OF REVENUE AND EXPENSES FOR FISCAL YEAR 9/1/2018 TO 8/31/2019
WITH COMPARISON TO PRIOR FISCAL YEAR

The Fiscal Year of the Parishes of the Archdiocese runs from September 1st to August 31st of the following year. You will see a comparison of the last 2 fiscal years. Our total revenue increased but our total expenses increased as well. The costs of everything continues to rise. Our weekly collection revenue remained almost the same. I would ask that if you have not increased your weekly donation lately, please consider raising even by a few dollars. We need to close the gap between revenue and expenses. I thank you for your generosity and hope you will consider using WeShare for electronic giving.

	Year Ending 8/31/2018	Year Ending 8/31/2019
<u>Revenue</u>		
Regular Sunday Collection	\$ 383,215	\$ 383,426
Holydays Collections	92,185	103,862
Religious Education	84,251	85,235
Fundraising	102,134	109,452
Donations and Bequests	11,680	7,580
Investment Income	17,093	(6,157)
Perquisites, Shrines and Candles	11,504	11,888
<u>Restoration and Repair</u>		<u>32,255</u>
Total Revenue	\$ 702,062	\$ 727,540
<u>Expenses</u>		
Salaries and Benefits	\$ 246,881	\$ 250,351
Office Expenses	32,336	45,588
Church Expenses	93,829	90,591
Religious Education	139,899	128,820
Utilities and Sewer Taxes	60,639	72,971
Maintenance	68,246	74,608
Insurance	23,190	26,484
House Living Expenses	10,346	5,338
Cathedraticum and School Tax	93,715	87,731
Fundraising Program Expenditures	3,054	5,000
Support & Contributions	707	3,323
Total Expenses	\$ 772,843	\$ 790,806
Net Surplus (Deficit)	\$ (70,781)	\$ (63,266)

This collection began in Feb. 2019 to help pay for ongoing minor repairs. Most of these issues involve plumbing, electrical, heating problems. This collection does not address the greater costs of much needed major capital repairs and/or improvements. This report does not coincide with the fiscal year.

SUMMARY OF REVENUE AND EXPENSES OF THE RESTORATION & REPAIR COLLECTION

Total Revenue: 46,617.63

Total Expenses: 26,960.59

Balance: 19,657.04

Date	Cost	Vendor Comment
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2/9/2019	1,475.00	E-Jay Plumbing repair hallway rectory
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2/28/2019	280.00	Automated Control attempted repair of heat
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4/27/2019	2,293.56	MGI Electrical Contracting replace septic control panel
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4/27/2019	1,992.35	MGI Electrical replace parking lot lamps/heads damaged by storm
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5/4/2019	3,700.00	ACG Contracting Minor ACM removal
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6/3/2019	1,700.00	MGI Electrical Contracting Install hand dryer in K bathroom
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6/6/2019	750.00	E-Jay Plumbing Cenacle bathroom flushometer
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6/22/2019	1,000.00	Gary Powell Inc. repair septic tank
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7/1/2019	1,475.00	E-Jay Plumbing Boys bathroom repairs in school
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8/15/2019	950.00	Cooney Tree & Landscaping remove 2 trees/cut back 1 tree (storm damage)
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8/27/2019	1,375.00	E-Jay Plumbing flushometer girls room/repair mop sink
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10/8/2019	579.72	MGI Electrical Contracting repair 2 sockets in church/motion lights in basement
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10/26/2019	2,236.56	MGI Electrical Contracting remove and replace old, <u>original</u> fuse box
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10/29/2019	500.00	Jim's Driveway Sealing asphalt repairs at school
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11/29/2019	4,845.40	JAN Construction Services Emergency repair work for sewer back up in Religious Education office
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11/29/2019	765.00	Talon Heating repair radiators
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11/29/2019	1,043.00	Talon Heating tune up for 7 boilers
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GIRL SCOUTS



BOY SCOUTS OF AMERICA

Calling all Girl Scouts, Boy Scouts and Cub Scouts



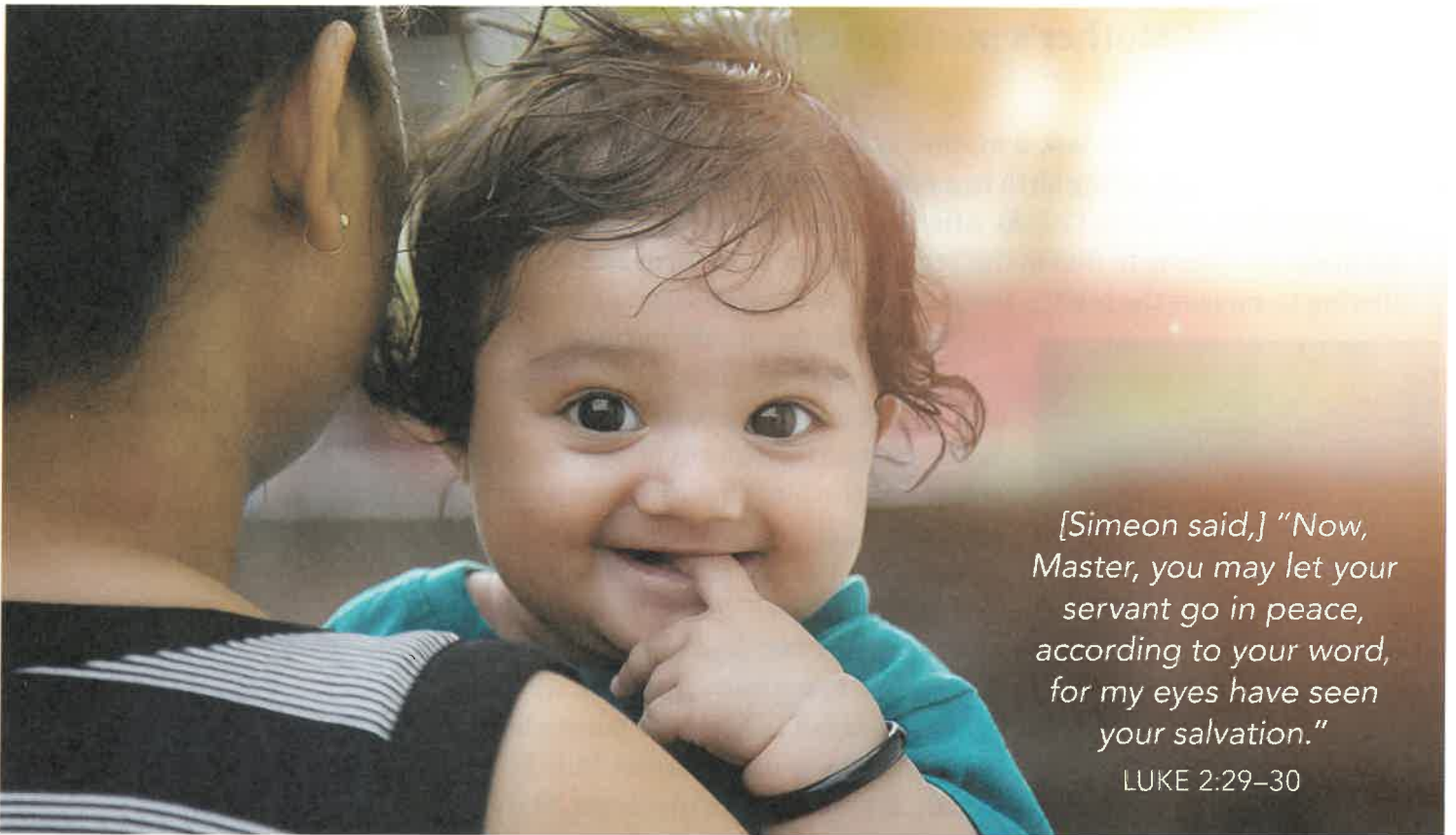
**St. Patrick's Scout Sunday
Bedford, NY
February 9, 2020
9 am Mass
Reception following**



Each year the Anniversary of Scouting is celebrated during the month of February. To honor the ideals of Scouting, join your St. Patrick's Community to celebrate Scout Sunday on February 9th, 2020. Wear your scout uniform to the 9am Mass and join us for a reception afterwards. Scouts of all ages are welcome.

If you can attend, please RSVP to Bridget McNamee at bridgetbob@hotmail.com

Let us know if you would like to be a reader at the Mass, or if you can bring a baked item for the reception.



[Simeon said,] “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation.”

LUKE 2:29–30

We Belong to God

Everyone wants to belong to someone or something. In fact, we do not merely want to belong; we need to belong. However, sometimes we forget to whom we really belong. This feast reminds us to whom Jesus belonged. The reading from Hebrews underscores the fact that Jesus was one of us. He also was a descendant of Abraham, thus we are his brothers and sisters. But he really belonged to God.

The ritual of presentation, a ritual that was and continues to be common in religious Israel, was meant to remind everyone to whom we belong. True, only male infants were so presented. This reflects the custom of tracing lineage in the family, tribe, or clan through the male line, with women participating through the agency of men. This cultural gender bias need not prevent us from understanding the profound

meaning of the presentation. Though one of us, Jesus belonged to God.

The Gospel story tells of a man and a woman who recognized that this child would be the one through whom God saves all people. It describes two important religious insights: First, it acknowledges that the child we cherish as one of us really belongs to God. Second, it illustrates how each child has a mission to the world to somehow make it a better place. So even with its gender and cultural bias, this feast is about us as well as Jesus. We all belong to God; and we all have a mission to the world.

—Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Do we really cherish every child as belonging to God?
- ★ How have you made your world better?

Dear Padre,

A guided meditation on the rosary's fourth Joyful Mystery (The Presentation of Our Lord) mentions "our Blessed Mother's purification." What does that mean?

According to Jewish law, a mother was considered ritually impure for forty days after giving birth to a son, and eighty days after the birth of a daughter (see Leviticus 12:1-8). After the prescribed period of purification, she made an offering to God in the Temple for her atonement and another offering to support the priests. Her purification offering was a pigeon or

turtledove; the burnt offering for the priests was a yearling lamb. However, if a woman couldn't afford the lamb, she could instead substitute two turtledoves or pigeons. Mary's offering of two birds indicated her poverty (see Luke 2:24).

Moreover, the Law stipulated that every firstborn male be presented to God in the Temple. "The LORD spoke to Moses and said, 'Consecrate to me every firstborn; whatever opens the womb...whether of human being or beast, belongs to me'" (Exodus 13:1-2). As a devout, law-abiding Jewish couple, Mary and Joseph traveled eighty miles from Nazareth to

Jerusalem to present their son to God. Mary couldn't afford a lamb as a burnt offering; rather she offered Jesus as the true Lamb of God in the name of the human race. Saint Alphonsus Liguori wrote, "O my God, I on my part unite my sacrifice to that of Mary. I offer to you your own divine Son, and by his merits I ask you to grant me all the graces I need for salvation."

—Fr. Byron Miller, CSsR
Sundaybulletin@Liguori.org



WILDLIFE WORLD / SHUTTERSTOCK

A WORD FROM *Pope Francis*

In the Temple...Mary and Joseph find the roots of their faith, for faith is not something learned from a book, but the art of living with God, learned from the experience of those who have gone before us. The two young people, in meeting two older people [Simeon and Anna], thus find themselves.

—FEAST OF THE PRESENTATION OF THE LORD,
FEBRUARY 2, 2018



Calendar

Monday

FEBRUARY 3

Weekday

2 Sm 15:13-14, 30;

16:5-13

Mk 5:1-20

Tuesday

FEBRUARY 4

Weekday

2 Sm 18:9-10, 14b,

24-25a, 30-19:3

Mk 5:21-43

Wednesday

FEBRUARY 5

St. Agatha,
Virgin and Martyr

2 Sm 24:2, 9-17

Mk 6:1-6

Thursday

FEBRUARY 6

St. Paul Miki and
Companions, Martyrs

1 Kgs 2:1-4, 10-12

Mk 6:7-13

Friday

FEBRUARY 7

Weekday

Sir 47:2-11

Mk 6:14-29

Saturday

FEBRUARY 8

Weekday

1 Kgs 3:4-13

Mk 6:30-34

Sunday

FEBRUARY 9

Fifth Sunday in
Ordinary Time

Is 58:7-10

1 Cor 2:1-5

Mt 5:13-16

Catholic

UPDATE

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FEBRUARY 2020

Immigration

UNDERSTANDING THE CATHOLIC CALL

JIM GRAVES



Migrants raise their hands to bless a delegation of US bishops and Catholic Church leaders in Mexico. The pastoral visit in 2019, sponsored by various offices of the United States Conference of Catholic Bishops and other national organizations, aimed to highlight the Church's ministry to migrants, the border conditions, and immigration laws affecting them and their material and spiritual needs.

Long before immigrants, refugees, and migrants became the subjects of modern-day hot-button political debates, the Catholic Church addressed the question of whether people have the right to emigrate and immigrate. In the *Catechism of the Catholic Church*, “Part Three: Life in Christ, Section II: The Family and Society” refers to a “right to emigrate” (CCC 2211). It further declares, “The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him” (CCC 2241).

Additionally, Catholic social teaching on this subject acknowledges that we don’t live in a perfect world. To imply a simple solution exists in addressing all sides of the immigration crisis would be foolish and false. In a pastoral statement titled “Welcoming the Stranger Among Us: United in Diversity,” the United States Conference of Catholic Bishops (USCCB) affirms this reality while also offering a balanced perspective on the subject:

While individuals have the right to move in search of a safe and humane life, no country is bound to accept all those who wish to resettle there....Because there seems to be no end to poverty, war, and misery in the world, developed nations will continue to experience pressure from many peoples who desire to resettle in their lands. Catholic social teaching is realistic: While people have the right to move, no country has the duty to receive so many immigrants that its social and economic life are jeopardized....For this reason, Catholics should not view the work of the federal government and its immigration control as negative or evil. Those who work to enforce our nation’s immigration laws often do so out of a sense of loyalty to the common good and compassion for poor people seeking a better life. In an ideal world, there would be no need for immigration control. The Church recognizes that this ideal world has not yet been achieved.

That statement speaks to the rights and responsibilities of the migrant as well as the institutions and social structures positioned to assist them.

In his message for the 2019 World Day of Migrants and Refugees—the theme of which was “It’s not just about migrants”—Pope Francis stated: “It is not just about migrants: it is about charity. Through works of charity, we demonstrate our faith (see James 2:18). And the highest form of charity is that shown to those unable to reciprocate and perhaps even to thank us in return.”

The Catholic View: Unity in Diversity

Generally speaking, today’s Catholic leaders and authoritative Catholic texts favor generous immigration policies, especially those for people who want to come to the most sought-after destinations of immigrants today, the United States and Western Europe. The USCCB views immigration as a call to conversion in that, as a community, we might find unity in diversity. In “Welcoming the Stranger Among Us,” the bishops declared: “The presence of brothers and sisters from different cultures should be



celebrated as a gift to the Church.” They added, “As Catholics we are called to take concrete measures to overcome the misunderstanding, ignorance, competition, and fear that stand in the way of genuinely welcoming the stranger in our midst and enjoying the communion that is our destiny as Children of God.”

Individual bishops also champion the rights of immigrants. When US officials recommended in 2019 that refugee admissions in the year 2020 be capped at fewer than 30,000, opposing the cap with a joint statement were Daniel Cardinal DiNardo, archbishop of Galveston-Houston and then-president of the USCCB, and Bishop Joe S. Vásquez, then-chair of the USCCB Committee on Migration. “Further reductions in the number of refugees allowed to seek freedom in the United States would be wholly counter to our values as a nation of immigrants,” the joint statement

said. “America welcomes refugees; that is who we are, that is what we do. Such reductions would undermine America’s leadership role as a global champion and protector of religious freedom and human rights.”

A Crisis Requiring Pastoral Care

Church authorities say repeatedly that the crisis now experienced by migrants, refugees, and immigrants is a humanitarian issue, not a political one. Los Angeles Archbishop José H. Gómez, himself a naturalized American citizen and the current president of the USCCB, regularly voices his views on immigration issues. Responding to the US Supreme Court’s 2019 review of appeals court rulings blocking an order to end the Deferred Action for Childhood Arrivals, (DACA) program, Gómez wrote, “In this great country, we should not have young people living under the threat of deportation, their lives dependent on the outcome of a court case. The issues at stake are legal, but they are also humanitarian, economic, and moral.” According to the *New York Times*, the program currently protects about 700,000 “young undocumented immigrants” known as “Dreamers.”

In addition, the archdiocesan Office of Immigration and Public Affairs for Los Angeles hosted a rosary and Mass “in solidarity with immigrant brothers and sisters” on the eve of the Supreme Court’s hearing. DACA recipients were invited to share their testimonies, according to Isaac Cuevas, the director of the archdiocesan office. Pilgrim images of Our Lady of Guadalupe and St. Juan Diego served as a backdrop. Cuevas said that through the event “we hope to remind the immigrant community that the Church stands in solidarity with them not only as a resource but as a source of hope and pastoral care.”

Points of View

FAIR, a nonpartisan organization based in Washington, DC, advocates an immigration policy that reduces the number of annual legal immigrants from its current level of more than one million to 300,000. Matt O’Brien, director of research for FAIR, says this will “allow America to manage growth, address environmental concerns, and maintain a high quality of life.” O’Brien is an attorney who has worked for more than twenty years in the public and private sectors in positions focusing on immigration. He served as the chief of the National Security Division within the Fraud Detection and National Security Directorate at US Citizenship and Immigration Services, an agency of the US Department of Homeland Security.

O’Brien describes illegal immigration as a “massive problem” costing taxpayers \$116 billion annually. He believes controlling the border and reducing legal immigration to a “historically more manageable” level of between 300 and 500,000 annually will enable new immigrants to disperse, reduce the incidence of ethnic enclaves, and give them the opportunity to Americanize. “Our first objective should be to Americanize immigrants,” he stresses.

O’Brien argues that 90 percent of the current system is based on nepotism, with immigrant families bringing in relatives from outside of the US, and 10 percent on

The Facts

With the flood of information and commentary about immigration on all sorts of media, it can be hard to distinguish sensationalism from facts. To help sort things out, here’s a factual history of the subject, with the Pew Research Center as our source.

- There are 44.4 million people in the United States who were born in another nation.
- The United States has more immigrants than any country in the world.
- Recent US immigrants account for one-fifth of the world’s migrants and represent 13.6 percent of the US population, more than triple the 4.7 percent total from 1970.
- In 1890, 14.8 percent of the country was made up of immigrants, the bulk from Europe. Today in the US, virtually every nation in the world is represented in the immigrant demographic.
- Nearly one-fourth of immigrants now in the US are here unlawfully. From 1990 to 2007, unlawful immigration tripled, from 3.5 million to 12.2 million.
- Due to a decline in the number of immigrants coming from Mexico, undocumented immigrants comprise 3.2 percent (10.2 million) of today’s US population. However, illegal immigration from Central America and Asia has increased.
- The largest number of immigrants come from Mexico, with 11.2 million in 2017. The next largest group comes from China (2.9 million), followed by India (2.6 million), the Philippines (two million), and El Salvador (1.4 million).
- California is the most popular destination for immigrants to the US, accommodating 24 percent of the total, followed by Texas (11 percent) and New York (10 percent).
- California has an estimated 10.6 million immigrants. Texas and New York each have around 4.5 million.
- Immigrants typically have a lower level of education. Compared to native-born US residents, immigrants are three times as likely to not have completed high school (27 to 9 percent).



“IMMIGRANTS ON OCEAN STEAMER PASSING THE STATUE OF LIBERTY,” NEW YORK CITY, 1887, FROM FRANK LESLIE’S ILLUSTRATED NEWSPAPER, PAGES 324-325

employment, with what seems to be a disregard for employment based on the needs of the US economy. To help lessen what it sees as the financial burden on taxpayers, FAIR supports an immigration system based on such factors as an immigrant's ability to speak English, his or her job skills, and his or her ability to make financial and other societal contributions. "We're not anti-immigrant," O'Brien adds. "We welcome people according to the rule of law."

The effect of 9/11 on immigration is undeniable. O'Brien says the attacks in 2001 indicated that US vetting systems for immigrants were not working. "We're trying to vet people from the poorest, most downtrodden and war-torn parts of the world," he says. "These countries lack a record system, so we can't get the background information we need." He believes a physical Southern border wall is important and notes the current system is "reactive" to illegal incursions. Under the current system, an illegal crossing triggers a sensor to alert "five or six agents covering thousands of square miles who must go out and put themselves at risk."

A physical barrier is "proactive," O'Brien believes, enabling agents to focus on areas where illegal crossings occur. Those who want open borders don't realize the chaos that would ensue, he says, stating surveys show that some

"700 million people in the world would move somewhere else if they could, with the US being their preferred destination." Such large-scale immigration would overwhelm health-care and other resources, O'Brien says, "with the US taxpayer left to fund the bill. It would lead to fiscal insolvency. A country without borders is not a country."

O'Brien also raises a question of responsibility. Should potential immigrants have to remain in their own countries and work on improving the serious problems rather than fleeing to reside elsewhere? He speculates that Catholic leaders tend to see the Church "as a worldwide protector of Catholics." As such, they encourage and even enable Church members to flee harsh conditions. As an alternate solution, he suggests that "the Catholic Church use its influence to correct conditions in these countries rather than encourage its people to migrate illegally."

Many churches look at aid to unauthorized immigrants as a form of charity, O'Brien believes, but it could be seen as a violation of the Ten Commandments, since the people here unlawfully are "trespassing on land that is not theirs."

On the other hand, Cuevas of the Los Angeles archdiocese maintains that Catholics should be "charitable" to those experiencing difficulty. However, Cuevas—an immigrant born in Mexico—doesn't believe the US immigration system should be "a charity." He notes, "It is a global responsibility that all major countries in the world have to look out for those who are displaced, such as by war or natural disaster. It is every country's responsibility to find a way to take care of those who need help."

Unlike FAIR, Cuevas doesn't propose a precise number of immigrants who should enter the country every year. He also contends it is unfair to judge the entire immigrant community by the "small fraction of people" who immigrate and commit crimes in the US. And he prefers people say "undocumented" or "unauthorized" immigrant rather than "illegal" immigrant, since the latter "is a way to overemphasize legality over a person."

Cuevas objects to calls to eliminate Immigration and Customs Enforcement (ICE), an agency of the Department of Homeland Security responsible for preventing illegal immigration. Calling the idea "an ignorant way of thinking," he says ICE agents are "people within our country looking to do what is best for our country. They don't make policy but enforce policies already in place. Making ICE go away doesn't change the policy. Changes in the law change the policy."

The Catholic Church, Cuevas concludes, has "to find the most fair and just thing we can do and how we can be merciful in the lives of immigrants."

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Jim Graves, a Catholic writer from Newport Beach, CA, contributes regularly to Our Sunday Visitor, National Catholic Register, Aleteia, Catholic World Report, The Word Among Us, and Catholic Herald.

The Catholic Political Divide on Immigration

While Catholic leaders in the United States and western Europe embrace a generous immigrant policy, rank-and-file Catholics are split on the issue, generally based on their political leanings, according to the Pew Research Center.

Historically, US Catholics were more likely to vote Democratic, but not in the major nationwide election in 2018, as the figures illustrate.

In 2018 US House elections,
50% of Catholics voted for DEMOCRATS,
49% for REPUBLICANS.

86% of DEMOCRATS believe immigrants
strengthen the country rather than cause a
burden.

47% of REPUBLICANS believe immigrants
strengthen the country rather than cause a
burden.

91% of CATHOLIC DEMOCRATS oppose building
more US border barriers.

81% of CATHOLIC REPUBLICANS favor building
more US border barriers.

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