

*FIFTEENTH SUNDAY IN ORDINARY TIME*  
**July 14, 2013**

**Homily Next Week:**  
**Father Glen Butterworth, S.J.**

**Readings for July 21, 2013**

FIRST READING: GENESIS 18:1-10A  
SECOND READING: COLOSSIANS 1:24-28  
GOSPEL: LUKE 10:38-42

**Summer Weekend Mass Schedule**  
**Saturday - 5 pm**  
**Sunday - 9:30 am, 5:30 pm**

**Weekday Mass Schedule**  
**Monday - Friday - 7 am**  
Arrupe Room, Parish Center

**Reconciliation**  
**Saturday - 3:30-4:15 pm** in the Church  
or by appointment

**Parish Center Hours**  
**Monday-Thursday - 8 am - 4:30 pm**  
Friday - 8 am - 3:00 pm  
**Saturday - 9 am - 1 pm**  
**www.stjosephparish.org**

732 18th Avenue East, Seattle, WA 98112

**Fax: (206) 329-5698**

Parish Receptionist (206) 324-2522

**Parish Staff (206) 329-5981**

**Pastor**

Rev. John D. Whitney, S.J. x107

**Senior Priest in Residence**

Rev. Jack O'Leary, S. J. x101

**Parochial Vicar**

Rev. Glen Butterworth, S. J. x103

**Deacon/Pastoral Associate**

Steve Wodzanowski x106

**Pastoral Staff:**

Dottie Farewell, Dir. Religious Ed. x112

Rebecca Frisino, Business Mgr x108

Renée Leet, Admin Assistant x100

Bob McCaffery-Lent, Liturgy & Music x109

Caprice Sauter, Administration x102

John Stuntebeck, Organist/Pianist x105

**St. Joseph School**

700 18th Avenue East • (206) 329-3260

Main Office x210

Patrick Fennessy, Principal x218

Rick Boyle, Academic VP x215

Kris Brown, Vice Principal x216



## Good News People

*Bringing hope in hard times*

The Good News People program is an engaging parish-wide, small group, community-building process. On this journey you are invited to pray, reflect, learn, discuss and grow into a deeper understanding of what it means to live as a disciple in today's world.

Each session includes prayer, reflection on sacred scripture, teachings from the Catechism, stories of "Good News" people, discussion and sharing as well as a specific focus on a virtue for the week.

### Session Themes

#### FALL

1. **God is Love**
2. **The Word of Life**
3. **The Word Made Flesh**
4. **Created in God's Image**
5. **Baptized in Christ**
6. **Becoming Disciples**
7. **Nourished by the Sacraments**

#### SPRING

8. **True Happiness**
9. **Freedom, Responsibility & Grace**
10. **The Kingdom of God**
11. **God Lifts Up the Lowly**
12. **Called to Community**
13. **One Body in Christ**
14. **Called and Sent**

*"God has anointed me to bring  
good news to the poor..."*  
-Luke 4:18

*Renewed Hope + Greater Love  
+ Faith in Action = Good News!*

Right now we are recruiting facilitators and hosts – let us know if you are interested. In fact, if you would like to form a group of your own to join you on the journey – let us know as well. In September we will start recruiting participants. By then we should know better when and where groups will meet and hopefully you will be able to choose a day and time that accommodates your needs. If you are interested, please contact Deacon Steve Wodzanowski at 206-965-1646 or [stevew@stjosephparish](mailto:stevew@stjosephparish) or Vince Herberholt at [vherberholt3@comcast.net](mailto:vherberholt3@comcast.net)

# Remembering How to Weep

*But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. . ."*

-Luke 10: 29-30-

*The death of one man is a tragedy. The death of millions is a statistic.*

-Joseph Stalin-

*We are a society which has forgotten how to weep, how to experience compassion— "suffering with" others: the globalization of indifference has taken from us the ability to weep!*

-Pope Francis-

On his first pastoral visit outside of Rome, Pope Francis chose to travel to the small island of Lampedusa—a barren strip of rock, just off the coast of Sicily, which is best known as the main transit point by which smugglers bring impoverished African migrants, illegally, from Libya or Tunisia into Europe. Without the long months of planning usually associated with a papal visit, and eschewing the Mercedes Popemobile for an aged Fiat, Francis decided to visit this place of misery and hope when he heard of the recent drowning death of a number of immigrants—just some of the thousands who have perished attempting to make it into Europe without documentation. Celebrating mass in penitential purple, throwing a wreath into the waters where so many had died, and speaking of the *"globalization of indifference,"* Francis stood as the Vicar of Christ among the forgotten of the world, those outcasts, barred from the wealth of the West, and asked *"pardon for those who are complacent and closed amid the comforts which have deadened their hearts."*

As I read of this visit and saw the pictures of Eritreans who made it into port just as the Pope's plane was landing, or the earlier refugees whose homemade banner proclaimed *"Welcome among the least!"*; as I heard the Holy Father praise the Italian officials, as well as the people of Lampedusa, who offer an *"example of solidarity,"* I was drawn, in contrast, back to the recent debates in our own Congress. I thought of the miles of desert, fenced and guarded, along our southern frontier and of all the posturing proclamations about *"securing our borders."* And as I read the words of Pope Francis: *"We have become used to the suffering of others. It doesn't affect us. It doesn't interest us. It's not our business,"* I suddenly felt ashamed and saddened.

In the story of the Good Samaritan, proclaimed in this week's gospel, Jesus seeks to answer the question that is at the heart of all morality: *"Who is my neighbor?"* This question, posed by a *"scholar of the Law,"* reveals our almost instinctive knowledge of duty towards our neighbor; but it also reveals how much we seek, for various reasons of convenience or fear, to avoid this duty by defining those

who are troubling to us as somehow outside the category of neighbor. Yet, as Jesus' great parable makes clear, we cannot define our neighbor by nationality or race, by social position or economic class. Rather, our neighbor is the one on the road who sees us, or who needs us, or whom we can serve.

In a modern retelling of the Good Samaritan story, often used in 12-step programs, the man on the journey falls into a deep hole and yells for help. A doctor passes by, hears the man yelling, looks into the hole, writes a prescription, and throws it down into the hole. Then he goes on his way. Next, a priest comes by, and he also hears the man yelling. He looks into the hole, writes the man a prayer, throws it into the hole and moves on. Finally, a poor woman comes along, hears the yelling, looks down in the hole, and jumps in. "Why did you do that?" says the man. "Now we're both stuck in this hole." "Yes," replies the woman, "but I've been down here before, and I know the way out."

When Pope Francis visited Lampedusa, it was because, like that woman in the story, he remembered that he, too, had been in such a hole; that his family—immigrants from Italy to Argentina—had found their way out through the grace and friendship of neighbors. He saw each of these women and men, not as a statistic or as an *"illegal,"* but as his parents and grandparents were, and as he, himself, is: i.e., as a person on a journey, a person in need of help, a neighbor, a brother or sister of Christ. He knew, as a sign hung from a balcony said, *"You're one of us."* What grace or insight allowed him to know this was not unique to Francis as Pope, but was simply the grace offered every human being: the grace of empathy, the grace of mercy, the grace of love. Grounded in the memory of our own personal or familial history, this is the grace we must employ as we consider any *"reform"* of immigration law, any answer to the question, *"Who is my neighbor?"*

Buried beneath abstract statistics—beneath the talk of *"millions"* of immigrants illegally present within the borders of the United States—lives one human soul after another. Each one a real person; each one seeking a better life for his or her son or daughter; each one feeling pain and fear, hope and joy; each one touched by sin and struggling to be good; each one in a hole that we—or our parents or grandparents or great-grandparents—have been in, as well. We are called today to acknowledge what we already know, and to stop trying to use the law to define away the neighbors at our door. Instead, we must jump in the hole beside them—jump in next to Christ and next to Pope Francis, next to the mother cleaning motel rooms and the father working as a day-laborer. We must be with them and, with them, find a way out, or, with them, we will all be lost. The answer is not the blindness or self-deception offered by the *"scholar of the Law,"* but, as our Holy Father reminds us, in a *"reawakening of conscience"* that changes our hearts, that changes our laws, that teaches us again how to weep.

*John*



# Prayer

## Sacred Silence

*A time for silent prayer and peace*

**St. Joseph Community extends its prayers and hopes for the following intentions:** For a young granddaughter in her successful recovery and healing from recent surgery . . . For a daughter to be employed by a company that recognizes her talents and she fits their needs . . . For a marriage that has developed cracks, may the light and grace of God's Spirit touch each of them as they discern the future . . . For a sister who is in Cape Town learning new skills at one of the hospitals . . . For a dear friend's relief from pain and to be able to sleep as she is suffering from RHS . . . . . For a 9 year old diagnosed bi-polar and for the family . . . For recovery and healing from an appendectomy . . . For Uncle Charlie who is ill . . . For Ann's health and well being and God's wisdom on her journey.



*"God acts within every moment  
And creates the world with each breath.  
He speaks from the center of the universe,  
In the silence beyond all thought.  
Mightier than the crash of a thunderstorm,  
Mightier than the roar of the sea,  
Is God's voice silently speaking  
In the depths of the listening heart."*

*~ Psalm 93*

If you have petitions you would like included in the prayer tree, including birth announcements, illnesses and deaths, please call the parish office at 206-324-2522 ext 100 or email [rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

The Sacred Silence prayer group gathers on Monday nights at 7 pm in the Church for an hour of silent prayer. Newcomers always welcome. Open to all types of prayer practice. People are encouraged to use whatever silent prayer practice works best for them whether it is centering prayer, Ignatian imagination or another prayer. Time is spent both sitting and walking in silence.



For information on Sacred Silence and silent prayer contact Jim Hoover at [jhoover3law@questoffice.net](mailto:jhoover3law@questoffice.net) or 206-286-0313.

## Spend Time With a Best Friend

Every Friday morning from 7:30 to 11:00 EUCHARISTIC ADORATION is held in the Parish Center chapel. This is such a rewarding experience; a quiet time for one-on-one union with Jesus. He is there to hear your concerns, your joys, your hopes and for you to hear Him. When you drop your children off at school or when you are out and about during the morning, think about stopping in even for a few minutes; it will be your best use of time that day. What's better than spending time with A BEST FRIEND!

## For Those Who Cannot Eat Gluten, An Invitation to Eucharist

If you have celiac disease or a severe gluten allergy, you may receive the Eucharist in a gluten-free form from the Presider, who will have the consecrated host in a pyx. Please tell him that you need a gluten-free host, and he will allow you to remove it from the pyx in a safe manner. Remember: this pyx will only be with the Presider, so go to him.

**COLLECTION: JULY 7, 2013**

**TOTAL NEEDED WEEKLY TO MEET BUDGET: \$15,994.00**

**TOTAL FOR MASSES AND GIFTS MAILED IN: \$15,567.33**





# Community

## Come and See What the Catholic Faith has to offer

Tuesday July 30th  
7:30 pm – 8:30 pm  
St. Joseph's Parish Center

- Are you, your spouse, a friend, or an acquaintance a member of another faith tradition but worship regularly here at St. Joseph's?
- Are you experiencing God's call in your life and seeking Baptism or full communion with the Catholic Church?
- If you are, please consider participating in the Rite of Christian Initiation for Adults. The RCIA is an opportunity to explore with others what the Catholic Church has to offer. It is an opportunity, through a process of discernment and gradual conversion to become a full member of the Catholic Church.

If you are interested contact Deacon Steve Wodzanowski at 965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org) All are welcome in this journey of faith.

## Spiritual Exercises in Everyday Life

Annual Nine Month Retreat

September, 2013 through May, 2014

Would you consider spending the next nine months falling in love with God? If so, join SEEL for a nine month retreat engaging in the spiritual exercises of St. Ignatius. This is a nine month experience from September through May and is a powerful, life-changing program of prayer and reflection that can be accomplished by people of varied backgrounds and Christian traditions in the midst of their busy lives. Retreatants commit themselves to praying one hour a day, meeting twice monthly with a Spiritual Director, and to attending monthly Saturday retreat days. Apply online at <http://www.seelpugetsound.org>. For more information contact SEEL Puget Sound.



## NUMBERS ARE IN!

Overall CRS Rice Bowl giving for this Lent is a new record:

\$424,969.50 (up about 4% from last year's all time high in this Diocese.) This month, your Missions Office is disbursing the 25% portion that remains in this diocese to support 203 grant recipients (another record number!), including parishes, St. Vincent de Paul Conferences and Catholic Community Services/Catholic Housing Services, and others. A list of the grants is available at our web site: [www.seattlearchdiocese.org/missions](http://www.seattlearchdiocese.org/missions).

CRS Rice Bowl has grown to become a Lenten tradition in each of our parishes and many of our schools. Thanks to the faith and generosity of our people, along with others in the U.S., Catholic Relief Services can serve more than 100 million of the world's poorest people in 91 countries.

THANKYOU for your commitment to supporting hunger and poverty alleviation efforts in communities around the world, as well as in western Washington.

St. Joseph donated \$2,624.27 this year to CRS Rice Bowl. This was a 34% increase from last year! Your contributions make a difference and for that we are very thankful.





# Social Ministry

## Homily Of Holy Father Francis

"Arena" sports camp, Lampedusa, Monday, 8 July 2013

Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated! First, however, I want to say a word of heartfelt gratitude and encouragement to you, the people of Lampedusa and Linosa, and to the various associations, volunteers and security personnel who continue to attend to the needs of people journeying towards a better future. You are so few, and yet you offer an example of solidarity! Thank you! I also thank Archbishop Francesco Montenegro for all his help, his efforts and his close pastoral care. I offer a cordial greeting to Mayor Giusi Nicolini: thank you so much for what you have done and are doing. I also think with affection of those Muslim immigrants who this evening begin the fast of Ramadan, which I trust will bear abundant spiritual fruit. The Church is at your side as you seek a more dignified life for yourselves and your families. To all of you: o'cchià!

This morning, in the light of God's word which has just been proclaimed, I wish to offer some thoughts meant to challenge people's consciences and lead them to reflection and a concrete change of heart.

"Adam, where are you?" This is the first question which God asks man after his sin. "Adam, where are you?" Adam lost his bearings, his place in creation, because he thought he could be powerful, able to control everything, to be God. Harmony was lost; man erred and this error occurs over and over again also in relationships with others. "The other" is no longer a brother or sister to be loved, but simply someone who disturbs my life and my comfort. God asks a second question: "Cain, where is your brother?" The illusion of being powerful, of being as great as God, even of being God himself, leads to a whole series of errors, a chain of death, even to the spilling of a brother's blood!

God's two questions echo even today, as forcefully as ever! How many of us, myself included, have lost our bearings; we are no longer attentive to the world in which we live; we don't care; we don't protect what God created for everyone, and we end up unable even to care for one another! And when humanity as a whole loses its bearings, it results in tragedies like the one we have witnessed.

"Where is your brother?" His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us. These brothers and sisters of ours were trying to escape difficult situations to find some serenity and peace; they were looking for a better place for themselves and their families, but instead they found death. How often do such people fail to find understanding, fail to find acceptance, fail to find solidarity. And their cry rises up to God! Once again I thank you, the people of Lampedusa, for your solidarity. I recently listened to one of these brothers of ours. Before arriving here, he and the others were at the mercy of traffickers, people who exploit the poverty of others, people who live off the misery of others. How much these people have suffered! Some of them never made it here.

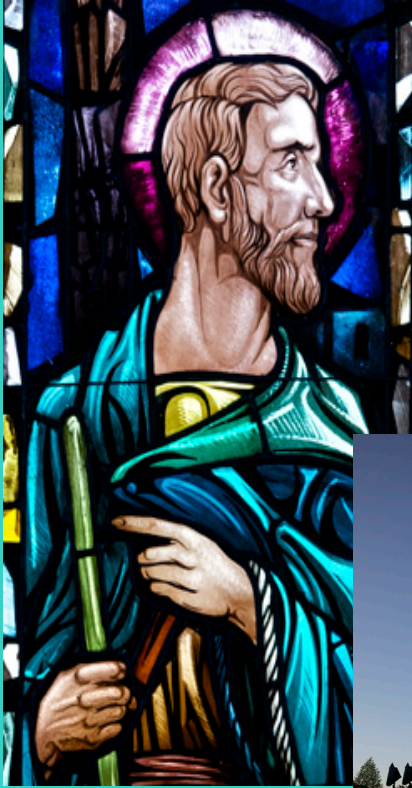
"Where is your brother?" Who is responsible for this blood? In Spanish literature we have a comedy of Lope de Vega which tells how the people of the town of Fuente Ovejuna kill their governor because he is a tyrant. They do it in such a way that no one knows who the actual killer is. So when the royal judge asks: "Who killed the governor?", they all reply: "Fuente Ovejuna, sir". Everybody and nobody! Today too, the question has to be asked: Who is responsible for the blood of these brothers and sisters of ours? Nobody! That is our answer: It isn't me; I don't have anything to do with it; it must be someone else, but certainly not me. Yet God is asking each of us: "Where is the blood of your brother which cries out to me?" Today no one in our world feels responsible; we have lost a sense of responsibility for our brothers and sisters. We have fallen into the hypocrisy of the priest and the levite whom Jesus described in the parable of the Good Samaritan: we see our brother half dead on the side of the road, and perhaps we say to ourselves: "poor soul...!", and then go on our way. It's not our responsibility, and with that we feel reassured, assuaged. The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business!

Here we can think of Manzoni's character – "the Unnamed". The globalization of indifference makes us all "unnamed", responsible, yet nameless and faceless.

"Adam, where are you?" "Where is your brother?" These are the two questions which God asks at the dawn of human history, and which he also asks each man and woman in our own day, which he also asks us. But I would like us to ask a third question: "Has any one of us wept because of this situation and others like it?" Has any one of us grieved for the death of these brothers and sisters? Has any one of us wept for these persons who were on the boat? For the young mothers carrying their babies? For these men who were looking for a means of supporting their families? We are a society which has forgotten how to weep, how to experience compassion – "suffering with" others: the globalization of indifference has taken from us the ability to weep! In the Gospel we have heard the crying, the wailing, the great lamentation: "Rachel weeps for her children... because they are no more". Herod sowed death to protect his own comfort, his own soap bubble. And so it continues... Let us ask the Lord to remove the part of Herod that lurks in our hearts; let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty of our world, of our own hearts, and of all those who in anonymity make social and economic decisions which open the door to tragic situations like this. "Has any one wept?" Today has anyone wept in our world?

Lord, in this liturgy, a penitential liturgy, we beg forgiveness for our indifference to so many of our brothers and sisters. Father, we ask your pardon for those who are complacent and closed amid comforts which have deadened their hearts; we beg your forgiveness for those who by their decisions on the global level have created situations that lead to these tragedies. Forgive us, Lord!

Today too, Lord, we hear you asking: "Adam, where are you?" "Where is the blood of your brother?"



Summertime and the Praying is Easy...

**Saturday Vigil Mass 5 PM**

**Sunday Morning Mass 9:30 AM**

**Sunday Evening Mass 5:30 PM**

