

FIFTH SUNDAY OF EASTER
May 18, 2014

Reflection Next Week:
Sy Iffert

Readings for May 25, 2014

FIRST READING: ACTS 8:5-8, 14-17

SECOND READING: 1 PETER 3:15-18

GOSPEL: JOHN 14:15-21

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:00 am, 11:00 am, 5:30 pm

Weekday Mass Schedule

Monday - Friday, 7 am, 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

Saturday - 9 am - 1 pm

www.stjosephparish.org

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Patrick Fennessy, Principal x218
Rick Boyle, Academic VP x215
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The Wealth of Nations

A contribution to this equitable development will also be made both by international activity aimed at the integral human development of all the world's peoples and by the legitimate redistribution of economic benefits by the State, as well as indispensable cooperation between the private sector and civil society.

-Pope Francis-

In the United States, when we think of controversial moral teachings of the Church, we often think of those issues connected in some way with human sexuality: e.g., same sex marriage or artificial birth control, in-vitro fertilization or divorce, abortion or priestly celibacy. Whether in the media or among the American hierarchy, it is primarily these issues which are seen as essential elements of Catholic identity; thus, distorting both the gospel message of Jesus and the great wealth of Catholic social teaching, which deals far less with personal sexual activity than with the array of issues that have to do with “*integral human development*.” Perhaps because, from a media perspective, “*sex sells*” or perhaps because we have, as American Catholics, so given ourselves to the national mythology of the beneficent free market, the Church’s teachings on issues such as immigration and economic policy have rarely been in the forefront when people think of Catholic morality. Yet, through his embrace of personal simplicity and his genuine humility, Pope Francis may be undermining our economic complacency, and opening the American Church to the profoundly challenging tradition of Catholic social teaching.

Recently, in a public address to the Secretary General of the United Nations, Francis caused discomfort for many politically conservative and libertarian pundits in the United States—some of whom have taken pains to identify themselves as Catholic—when he pronounced that the Christian response to poverty might well go beyond individual charity to include “*legitimate redistribution of economic benefits by the State*.” To those for whom free mar-

ket economics seems a sign of American exceptionalism, a sign of God's unique choice of the United States, such a call from Francis is tantamount to heresy; and it has led to accusations of naiveté, hypocrisy, and even Marxism. Some have criticized Francis because of the Church's apparent vast wealth—though, it should be noted, most of that wealth is not income, but property (e.g., hospitals, schools, parishes) or art that cannot be sold or exported from the Vatican by agreement with the Italian government. Others—including the leader of the so-called "*Catholic League*"—portray Francis as one unfit to give economic advice, since he comes from a country (Argentina) long known for its economic problems. Still other critics, including a Baptist minister, go so far as to assert that any notion of redistribution of wealth violates the Scriptural admonition against theft, and thus, Francis is, in fact, heretical and contrary to biblical teaching.

None of these criticisms of Catholic economic teaching are new, though they seem somewhat ironic when spoken by professed Catholics who have so strongly defended the Church's teachings on sexual morality. Yet, they have attained a new virulence, in part, because of the popularity of Francis and the way he seems to "*walk the talk*" of embracing the poor. His is a credible voice, grounded in the gospel and in the tradition of the Church, which unnerves those who would marry American neo-conservative economic theory to the Catholic vision of the world. Even the claims of naiveté or hypocrisy ring a bit hollow when one sees Francis' grasp of administrative challenges and his consistent ability to retain his humanity. Given his popular appeal, Francis' challenge to the gospel of self-sufficiency and economic liberalism may, in fact, finally allow American Catholics to have the discussions we need to have about wealth, social responsibility, and our identity as both Catholics and Americans.

We forget at our peril that the vast majority of moral issues raised in Scripture have to do with justice towards the poor. In the Old Testament, the prophets are not foretellers of the future, so much as they are critics of the economic oppression of their own age. Whether in the Sabbath laws—e.g., which ensure that workers, even slaves, receive a day of rest—or those related to harvest—e.g., which allow the poor to glean a field after one pass through by the harvesters—the Hebrew Scriptures are filled with laws and precepts that called for distributive justice, including some enforced by the State. Likewise, in Acts of the Apostles, social responsibility and the sharing of resources is emblematic of a Christian community. And as Francis notes in his speech to the UN representatives, the story of Zacchaeus in Luke's gospel "*teaches us that above and beyond eco-*

nomic and social systems and theories, there will always be a need to promote generous, effective and practical openness to the needs of others." Thus, Catholic social and economic teaching, far from being rooted in social movement of the 19th century or in fads of Latin American Marxism, is firmly grounded in a tradition that precedes even Jesus and runs throughout Catholic history.

Further, although, as Pope Francis notes, the call to social and economic redistribution begins in personal conversion—as with Zacchaeus (and many of the wealthy in our own day)—it need not be limited to individual charity. Catholics in the United States were foundational in the labor movement and in the redistributive policies that wrested from their free-market employers rights such as the 40 hour work week and the minimum wage. Catholic social teaching was in the forefront of such redistributive policies as Medicare and Medicaid in the United States, and in the establishment of a progressive income tax—in which those who will suffer less by giving more are taxed at a higher level. The arguments of Catholics such as Thomas Aquinas regarding usury—i.e., the charging of unjust levels of interest—continue to be used in discussions around pay-day loans and credit card debt.

Though the tradition of the Church has never denied one's right to profit nor called for a strict equality of result, the notion that anyone is dispensable, or that their suffering is acceptable for the economic well-being of a few is simply heretical. The Church—both institutionally and individually—is bound by the call of Jesus to care for the poor and raise them out of their poverty, insofar as that is possible. We are called to change structures that allow disproportionate accumulations of wealth, or that keep people from the dignity of labor and means to support their family, knowing that all wealth is ultimately to serve the common good. This does not mean all markets and profits should be controlled by the State; but it means that all methods—charity and taxation, regulation and endowment—may be part of the tools used for the living out of God's will in human society.

In an incarnational religion, such as Christianity, we cannot ignore economics, but must, in our human freedom, redeem them—as Christ does with the whole order of creation.



Prayer Opportunity

From now through the summer, the south doors of the church will remain open until 7:30 pm each day for personal prayer. Come in and sit and pray for a while!



Prayer

St. Joseph Community extends its prayers and hopes for the following intentions: Grateful in having over the years the friendship of Mary Kay -- who is a wonderful blessing to her family and friends . . . For those who are scheduled for upcoming knee or hip replacement surgery, may all go well . . . For Herb and Sharon who are driving across country to Minnesota, may it be a smooth trip as she continues her amazing recovery from two brain aneurysms . . . For Russ whose health is declining . . . For a friend who has received a diagnosis of cancer, may she be comforted by her family and friends and our prayers.



***Jesus said to his disciples:
"Do not let your hearts be troubled,
Trust in God, and trust also in me."***

~ John 14:1

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

Sacred Silence

A time for silent prayer and peace

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 or 206-286-0313.



Concert

Live at St. Charles Borromeo Parish, Tacoma:

What: John Michael Talbot

When: 7-9 p.m. June 24, 2014

Where: St. Charles Borromeo Parish Church

Doors open: 6 pm

"All Things Are Possible"

Tickets: <http://parish.stcharlesb.org/jmt>

Annulment Advocate

If you are seeking an annulment, contact Deacon Steve Wodzanowski at stevew@stjosephparish.org or 206-965-1646.

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.

Seniors On The Go

• **Tuesday, May 20th** - Tour Of St James Cathedral followed by lunch at the Frye Musuem. Meet at Parish Center at 10:30 am. *(Please note date change)*

• **Friday, June 6th** - Healing Mass at 11:30 am followed by Seniors Luncheon in the Parish Center. Join us for a barbeque with Father Jack O'Leary.

• **Friday, July 4th** - Healing Mass at 11:30 am. *(Please note there will NOT be a luncheon following Mass)*





Community

Dots & Dashes

We are most grateful to those people who made last week's First Eucharist celebration beautiful. Our gorgeous floral environment at the reception and the colorful Gerber daisies were provided by Maura Whalen. We had a great team of helpers at our receptions: our mighty 2nd Sunday hospitality team of Margaret, Dennis, Jack & Teddy, Marlow, Linh & Toan, and student helpers, Sophia, Josh & Dominic. Pew markers were made by Melissa Roque and Heidi Meyer and day of pictures for the 5pm were taken by Brian Bridwell and on Sunday morning, Toan Le and Fr. Glen Butterworth, S.J.

The youngsters have been catechized and prepared for the past two years by Monica Alquist in our CFF Sunday school program, and this past year by our parish school teachers, Grace McLaughlin, Kesslie Hollingshead, Dorothy Ambuske, and Mary Guerra. We also thank our pianist John Stuntebeck and our parish school's choir teacher, Betsy Giri, for helping accompany and prepare the Song of Praise. A thank you to student helper, Jackson, who has set up and taken down chairs and tables for the Sunday School classroom each week throughout the year.

Thank you to our liturgical ministers: altar servers, ushers, 9 am Sunday Choir and cantors, and Eucharistic ministers. We thank our pastor, Fr. John Whitney, S.J. for *"calling the children to the table"* in such a welcoming way. From using the handmade bread bowl for Eucharist, as well as calling them to circle the altar during the Eucharistic Prayer, it made the children feel appreciated and cared for. Thank you to our deacon, Steve Wodzanoski, for your care as minister of the Chalice as well.

And a final thank you to Erin Tobin for all of your hard work and effort these past weeks and months. Your help has been invaluable and many times unseen. Your efforts behind the scenes made last weekend seamless. Many thanks to you.

Peace and Easter blessings,
Dottie Farewell
Director Religious Education

St. Joseph Men's Group Retreat

May 30 - June 1

Friday evening through Sunday morning

At Beautiful Dumas Bay Centre, Federal Way

Cost: \$160.00 per person (partial scholarships avail)

"God's Invitation & My Response"

Please join us for a weekend where we will provide time to relax, feel rejuvenated and inspired, get connected with ourselves and other men from our parish as well as eat, pray & play! Come and take the time to find and receive the gifts of the Holy Spirit.

We will help organize carpools, to register or if you have any questions, please call Steve W at 206-965-1646 or stevevw@stjosephparish.org

*"Each encounter with Jesus
changes our life."
~Pope Francis*



CYO Sports

CYO FALL SOCCER (K-8TH) AND CROSS-COUNTRY
(K-8TH) REGISTRATION OPEN NOW

Soccer deadline: June 13, 2014

Cross-country deadline: Sept 15, 2014

Soccer fee: \$55 Cross-country fee: \$15
Register online.

Soccer - <http://www.stjosephsea.org/soccer>

Cross-country - <http://www.stjosephsea.org/cross-country>

Sports Pilot is our new online registration tool. Please create a new account if you have not registered since January 2014. Kids participating in both soccer and cross-country will need to register separately for each.

Questions: Jordan Howell, jhowell@stjosephsea.org



Pope - ourri

ADDRESS OF POPE FRANCIS TO THE UN SYSTEM CHIEF EXECUTIVES BOARD FOR COORDINATION

Consistory Hall
Friday, 9 May 2014

Mr Secretary General,
Ladies and Gentlemen,

I am pleased to welcome you, Mr Secretary-General and the leading executive officers of the Agencies, Funds and Programmes of the United Nations and specialized Organizations, as you gather in Rome for the biannual meeting for strategic coordination of the United Nations System Chief Executives Board.

It is significant that today's meeting takes place shortly after the solemn canonization of my predecessors, Popes John XXIII and John Paul II. The new saints inspire us by their passionate concern for integral human development and for understanding between peoples. This concern was concretely expressed by the numerous visits of John Paul II to the Organizations headquartered in Rome and by his travels to New York, Geneva, Vienna, Nairobi and The Hague.

I thank you, Mr Secretary-General, for your cordial words of introduction. I thank all of you, who are primarily responsible for the international system, for the great efforts being made to ensure world peace, respect for human dignity, the protection of persons, especially the poorest and most vulnerable, and harmonious economic and social development.

The results of the Millennium Development Goals, especially in terms of education and the decrease in extreme poverty, confirm the value of the work of coordination carried out by this Chief Executives Board. At the same time, it must be kept in mind that the world's peoples deserve and expect even greater results.

An essential principle of management is the refusal to be satisfied with current results and to press forward, in the conviction that those gains are only consolidated by working to achieve even more. In the case of global political and economic organization, much more needs to be achieved, since an important part of humanity does not share in the benefits of progress and is in fact relegated to the status of second-class citizens. Future Sustainable Development Goals must therefore be formulated and carried out with generosity and courage, so that they can have a real impact on the structural causes of poverty and hunger, attain more substantial results in protecting the environment, ensure dignified and productive labor for all, and provide appropriate protection for the family, which is an essential element in sustainable human and social development. Specifically, this involves challenging all forms of injustice and resisting the "economy of exclusion", the "throwaway culture" and the "culture of death" which nowadays sadly risk becoming passively accepted.

With this in mind, I would like to remind you, as representatives of the chief agencies of global cooperation, of an incident which took place two thousand years ago and is recounted in the Gospel of Saint Luke (19:1-10). It is the encounter between Jesus Christ and the rich tax collector Zacchaeus, as a result of which Zacchaeus made a radical decision of sharing and justice, because his conscience had been awakened by the gaze of Jesus. This same spirit should be at the beginning and end of all political and economic activity. The gaze, often silent, of that part of the human family which is cast off, left behind, ought to awaken the conscience of political and economic agents and lead them to generous and courageous decisions with immediate results, like the decision of Zacchaeus. Does this spirit of solidarity and sharing guide all our thoughts and actions, I ask myself?

Today, in concrete terms, an awareness of the dignity of each of our brothers and sisters whose life is sacred and inviolable from conception to natural death must lead us to share with complete freedom the goods which God's providence has placed in our hands, material goods but also intellectual and spiritual ones, and to give back generously and lavishly whatever we may have earlier unjustly refused to others.

The account of Jesus and Zacchaeus teaches us that above and beyond economic and social systems and theories, there will always be a need to promote generous, effective and practical openness to the needs of others. Jesus does not ask Zacchaeus to change jobs nor does he condemn his financial activity; he simply inspires him to put everything, freely yet immediately and indisputably, at the service of others. Consequently, I do not hesitate to state, as did my predecessors (cf. JOHN PAUL II, *Sollicitudo Rei Socialis*, 42-43; *Centesimus Annus*, 43; BENEDICT XVI, *Caritas in Veritate*, 6; 24-40), that equitable economic and social progress can only be attained by joining scientific and technical abilities with an unfailing commitment to solidarity accompanied by a generous and disinterested spirit of gratuitousness at every level. A contribution to this equitable development will also be made both by international activity aimed at the integral human development of all the world's peoples and by the legitimate redistribution of economic benefits by the State, as well as indispensable cooperation between the private sector and civil society.

Consequently, while encouraging you in your continuing efforts to coordinate the activity of the international agencies, which represents a service to all humanity, I urge you to work together in promoting a true, worldwide ethical mobilization which, beyond all differences of religious or political convictions, will spread and put into practice a shared ideal of fraternity and solidarity, especially with regard to the poorest and those most excluded.

Invoking divine guidance on the work of your Board, I also implore God's special blessing for you, Mr Secretary-General, for the Presidents, Directors and Secretaries General present among us, and for all the personnel of the United Nations and the other international Agencies and Bodies, and their respective families. Thank you very much.



CAN IMPACT THE LIVES OF MANY PEOPLE.

Teens from St. James Cathedral and St. Mary Parish, Seattle, joined together in a week-long immersion experience, working with migrant families in the Skagit Valley.

If you have not given already, will you choose to help, and give generously to support, the many ministries and services of the Church in Western Washington?

Please consider **a dollar a day**, or an annual gift of \$365. We need your support - no gift is too small!

WITHOUT YOU, THERE WOULD BE NO CHURCH.



Annual
CATHOLIC
Appeal 2014

IMAGINE WHAT WE CAN ACCOMPLISH IF **EVERYONE** GIVES. IMAGINE WHAT WE CAN ACCOMPLISH IF **YOU** GIVE.



www.seattlearchdiocese.org/donate



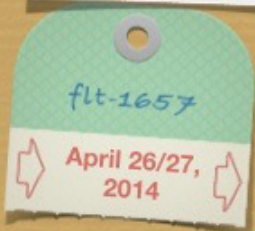
Community

The MOM's group extends an open invitation to those interested in joining our group. Watch for upcoming events!

The MOMS group had a refreshing annual retreat at IslandWood on Bainbridge Island. We relaxed, toured the grounds, ate gourmet meals, and discovered our individual strengths and challenges during sessions with our delightful facilitator, Jennifer Manlowe.



2014 MOMS Group Retreat



A special thanks to Lori Schwebel & Jeanine Benham-Jones for all their hard work and care!

St. Vincent de Paul "Stuff the Truck" at St. Joseph Parish | June 7th & 8th, 2014



Clean Your Closets and Help the Poor!

We want to make donating to St. Vincent de Paul as convenient as possible. Please help us with your Spring closet cleaning! If you have gently used items you no longer need, bring them to church and help us **Stuff the Truck**! Please help us help others. Thrift stores support our mission. About 90 cents of every dollar donated to us goes to programs.

Save the date: June 7th & 8th 2014

St. Vincent de Paul Donation Truck at St. Joseph Parish Parking Lot

Saturday June 7th, 4:30pm to 6:00pm

Sunday June 8th, 7:30am to 1:00pm

Items We Really Need!

Bedding, clothing, kitchen items, lamps, books, pictures, household goods, and sports gear. Accepted items are eligible for tax deduction. (info go to www.irs.gov)

Items We Can't Accept!

Anything torn, ripped, stained, hazardous or poisonous, large appliances, car parts, hot water tanks, toilets, carpets, car batteries, paint, and air conditioners.

We thank you for your generous financial support!



We can also pick up large items throughout the year. Call St. Vincent de Paul at 206-767-3835.

*But you too, help one another: help one another always.
One another.*

In this way, by helping one another, we will do some good.

~Pope Francis



Liturgy & Music

"THE SINGING THING"
WEEKLY REFLECTIONS ON THE MUSIC WE
USE AT ST JOSEPH'S
~ROBERT McCaffery-Lent

The Role of THE CHOIR

Recently I was speaking with a couple of our wonderful and dedicated choir members who were telling me about a time in St. Joe's history when it was thought that the choir should never sing anything alone but that everyone should sing everything all the time! Over the years I've heard similar stories, sometimes coming from other extremes: e.g. the choir should sing everything, or only one particular style of music with all other styles being somehow verboten, or people of this particular age will ONLY respond to this or that style of music. And, mind you, one person's "style" that should never be heard in church is the same style that should be the ONLY one heard in church for someone else! What rubbish!

These are just a couple of the crazy thought patterns that characterized arguments during the so called "liturgy wars" of the 70s through the 90s. I live in hope that, for the most part, we've moved beyond these shallow, petty arguments that were mostly about preferences around style, to a more balanced, sensible, nuanced and pastoral understanding of what we are doing when we gather for liturgy and what the different roles are when it comes to the music that is a critical part of our communal prayer.

Having a formal classical music education myself after having initially grown up teaching myself guitar and piano and playing rock and roll and folk music I've always been a bit puzzled by these debates. It always seemed obvious to me that good music was good music, regardless of style, and there's good and bad music in every style. Of this deposit of "good music" there's some that's appropriate for liturgy and some that isn't. Being a native New Yorker I thrill to Frank Sinatra singing "New York, New York" but I doubt that there'd ever be a liturgical situation where it'd be appropriate. I love the setting of psalm 33 we're singing this weekend, "Let Your Mercy Be On Us, O God" but I doubt it would ever seem like a good choice to sing at my neighborhood farmers market if I were playing to entertain folks buying their fresh tomatoes, radishes and bran muffins.

So, what is the role of the choir in the liturgy? It has changed in the history of the church and it would take a very large book (e.g. "Sacred Music" by Fr. Anthony

Ruff OSB) to fully cover the subject. The Second Vatican Council stated emphatically that choirs must be diligently promoted while ensuring that "the whole body of the faithful may be able to contribute that active participation which is rightly theirs." "*Sing to the Lord: Music In Divine Worship*" is the American Catholic church's current document regarding music in the liturgy and it has this to say: "The congregation commonly sings unison melodies, which are more suitable for generally unrehearsed community singing. This is the primary song of the Liturgy. Choirs and ensembles, on the other hand, comprise persons drawn from the community who possess the requisite musical skills and a commitment to the established schedule of rehearsals and Liturgies. Thus, they are able to enrich the celebration by adding musical elements beyond the capabilities of the congregation alone." "Choirs may also enrich congregational singing by adding harmonies and descants. At times, the choir performs its ministry by singing alone. The choir may draw on the treasury of sacred music, singing compositions by composers of various periods and in various musical styles, as well as music that expresses the faith of the various cultures that enrich the Church. When the choir is not exercising its particular role, it joins the congregation in song. The choir's role in this case is not to lead congregational singing, but to sing with the congregation, which sings on its own or under the leadership of the organ or other instruments."

If you would like to read more from this document it is available at the website of the US Catholic Bishops: <http://www.usccb.org/liturgy/SingToTheLord.pdf>

Robert McCaffery-Lent – Pastoral Assistant for Liturgy and Music

The St. Joseph Choir rehearses Wednesday evenings from 7-9 and sings the 9 am Sunday mass.

It is open to high school and older. For more information or to schedule an audition contact Robert McCaffery-Lent: Rmclent@stjosephparish.org or 206-965-1649.



*"Go often to Holy Communion. Go very often! This is your one remedy."
~St. Therese of Lisieux, The Letters of St. Thérèse of Lisieux*