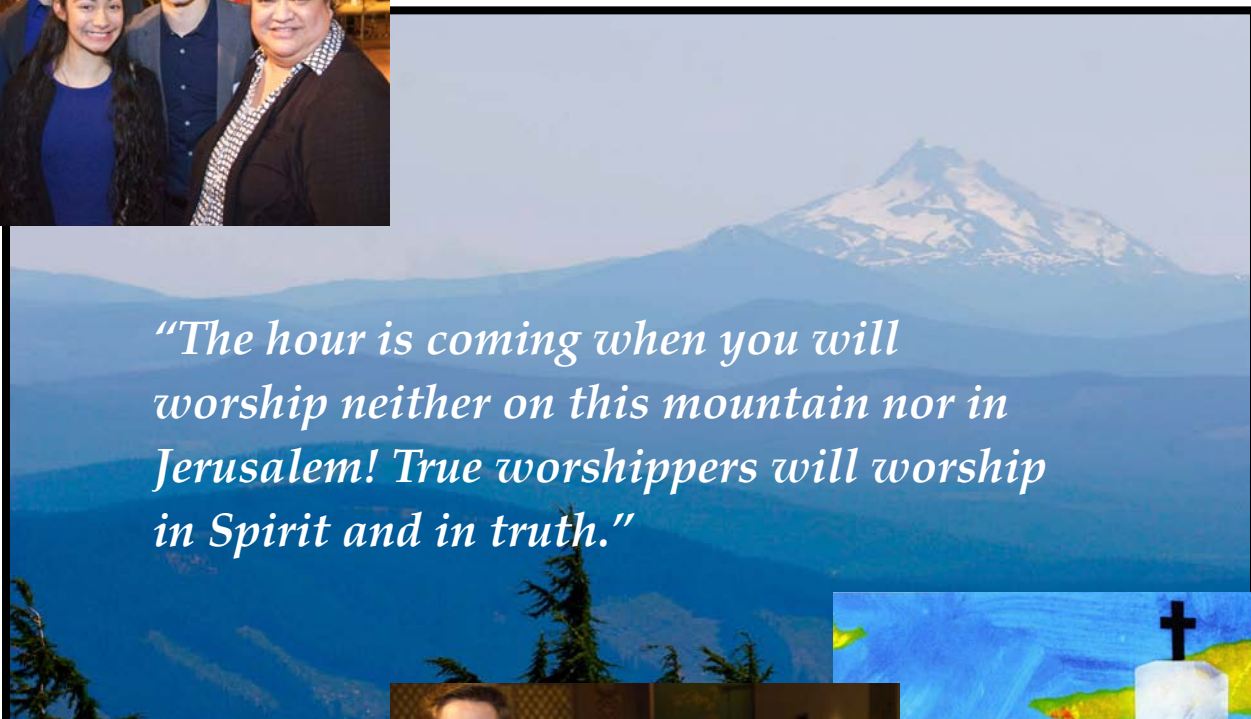


Sunday, 28 February 2016 \* Third Sunday of Lent \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"The hour is coming when you will worship neither on this mountain nor in Jerusalem! True worshippers will worship in Spirit and in truth."*



# The Sacred Paradox

*Jesus' fundamental earthly task, in which he expressed his love for his Father, was simply to be man, to accept our human lot to the full. . . He had to learn, through sheer experience, how hard it is to be a man and to have to die. . . For us, too, our fundamental obedience to God is to accept being human. There is only one path to glory and that is the way Christ took, accepting the pain of being human.*

**-Ruth Burrows-**

Last Sunday evening, as the 5:30 Mass community was gathered around the table at St. Joseph, I was kneeling in prayer with a different community, at the Moslem Association of Puget Sound, in Redmond. Asked to be part of a panel for the interfaith group, *Standing Together*, I joined a group of Christians, Jews, and Moslems in a discussion of the various forms of wisdom that shape our approach to the world. As part of our time together, we were invited to join our Moslem hosts in one of their five daily prayer periods. As I knelt on the carpet, my forehead touching the ground in front of me, I felt the awkwardness of my body, and how foreign I was to this type of prayer. Yet, I also thought of the community in prayer at St. Joseph—imagining that they had just begun the offertory and were turning their hearts towards the Eucharist and getting ready to stand and present themselves in prayer. I also thought of Jesus, and imagined him praying in the temple of Jerusalem, or the synagogues of Galilee or Judea. I thought of him, bowing to God and chanting in Hebrew, his prayer shawl around his shoulders, joining the community that he had come to save.

All of these forms of prayer are so different; yet, all involve human beings using their body as instruments of worship—using voice and posture, rhythm and word, movement and stillness in an offering, an opening to an ineffable power that each group of women and men believes moves through them and loves them. In each of these modes of prayer, the one at prayer is a particular person, whose body and words raise her heart to God; but at the same time, it is the community at prayer, moving together in a harmony of action and chant. Few things so clearly symbolize the sacred paradox of human life: where each person is one and many, each man's voice a part of the whole, each woman's movement an element in the flow of the entire room. Despite culture or tradition, this dance of one and many is an essential part of the common human experience: to be one is to be part of all, to be all is to be in a communion of many individuals.

This sacred paradox by which humans are understood as simultaneously and necessarily both individual persons and communal beings grounds many faith traditions. In the notion of surrender that exists at the center of Islam, or obedience to the Law in Judaism, one finds a similar notion: that union with God is the fulfillment of the person, and overcomes the exile of mere individualism. Likewise, in the Christian tradition, this paradox expresses itself in the notion of the communion of Saints, or, even more fundamentally, through the doctrine of the Trinity. As St. Augustine says, *"My heart cannot rest, until it rests in Thee, O my God."* For Augustine, and the long tradition of Catholic theological and social teaching, our personal fulfillment comes in a communion with God and with others.

Yet, the sacred paradox of our nature also becomes a stumbling block to many, because it is so counter-intuitive, so much opposed to the "either/or" mentality that passes itself off as reason. Thus, some prefer

## **THIRD SUNDAY OF LENT** **FEBRUARY 28, 2016**

**Homily Next Week:**  
**Father John D. Whitney, S.J.**

### **Readings for March 5, 2016**

FIRST READING: JOSHUA 5:9A, 10-12

SECOND READING: 2 CORINTHIANS 5:17-21

GOSPEL: LUKE 15:1-3, 11-32

### **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**

**732 18th Ave E, Seattle, WA 98112**

**Monday-Friday** - 8 am - 4:30 pm

**Saturday** - 9 am - 1 pm

**www.stjosephparish.org**

Parish Receptionist (206) 324-2522

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Yuri Kondratyuk, Facilities x110

### **St. Joseph School**

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

to think of themselves as pure individuals, making their way in the world alone or joining with other absolutely independent persons in some form of social contract, meant to protect their own self-interests. On the other hand, others come to deny the experience or value of individuals, willingly sacrificing the rights (or even the life) of any particular person to the good of an abstract idea or a theory of what should be—e.g., the Family or the State, the Good of Society or the Purity of the Race. In both of these extremes, we find the triumph of ideology over reality: for in the first case, the individualist forgets all that went before and all that provides the infrastructure for the benefits he has today; and in the second case, the collectivist denies the intrinsic and unique quality that presents itself only through real persons. No one creates the world on her own, and no world has value apart from the real women and men who occupy it.

Today, perhaps more than ever in our lifetime, the truth behind that sacred paradox of our humanity seems to be under assault. We live in an ideological age, when people would reduce our true humanity to ideas *about* humanity and—whether from fear or anger—destroy the very nature that Christ came to redeem. We find it on the political left and the political right, in the promotion of walls and in policies that would “*make us great again*” by ignoring the actual poor and those who, today, face isolation and death. We find it in the stereotyping that makes all Moslems terrorists and in reductionism that denies that we need to say “*Black lives matter*” because so often they don’t seem to. We find ideology at work in the willingness to sacrifice individuals’ inalienable rights of due process to the good of our party or our faction, to the fears of our people or to our poll ratings. We find it every time we decide, like the members of the Sanhedrin at Jesus’ trial, to sacrifice one person for the sake of an idea called “*the People*.”

In this holy season of Lent, we must open our hearts to the sacred paradox that Jesus Christ embraced in his Incarnation. We must abandon our ideology and stereotyping, abandon the limited view that comes from the media, from politicians, from our own fear and selfishness, from that “*enemy of our human nature*” who would draw us away from reality because it might include the cross, and thus robs us of the promise of the resurrection. For we are saved not by the idea of God, but because Jesus became as we truly are: became a real human being—both an individual and a member of the human race. He was the descendant of David, the son of Mary. He was not a self-made man, nor a cog of the State, or the Church, or any other abstract institution. He was one who bowed his body and opened his voice to pray in the synagogue, and who allowed his voice to become part of a chorus of prayers. He was one who hungered, and then fed those who were likewise hungry; who felt loneliness, and then reached out with compassion to those who were likewise alone. He was one who saw in each person—especially those broken and forgotten by the ideologues of their day—the fullness of the mystery of

God. He was one who saw and loved the reality of each person, just as he sees and loves our reality today.

Let us do as Jesus did. Let us turn away from ideology and accept the reality of the sacred paradox: that we are both one and all. Let us live in the knowledge that “*there is only one path to glory and that is the way Christ took, accepting the pain of being human.*”



**St. Joseph Community extends its prayers and hopes for the following intentions:**

For the health and wellbeing of Michele, Daniel, Julia, Daniella, Kevin, Rebecca, Paul, Valerie and Sable . . . For Brian who is recovering from a broken hip . . . For the work and intentions of Pope Francis.

***“A little bit of mercy makes the world less cold and more just.”***

***~Pope Francis***

***Rest in Peace***

***Peter Grimm, whose funeral is Saturday, March 5th at 10am***

## **Connecting with St. Joseph WELCOME!**

**New? Visiting? Interested?** Are you visiting for the first time? Interested in knowing more about the ministries and activities at St. Joseph’s parish? Please join our weekly e-news blast at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the “Sign up for our eNewsletter” link in the upper right corner of the homepage. Thank you!

**Register!** Are you a Catholic attending Mass at St. Joseph Parish, yet haven’t officially registered? Join us!

**Why register?** St. Joseph’s Church is a vibrant parish offering many avenues for ministry, connecting with other parishioners and spiritual development. We’d love to get to know you, connect with you, and inform you of our various activities, groups and events going on at the church. Please pick up a registration form in the back of the church or go online to register at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the “Join Our Parish” link. We look forward to connecting with you. Thank you!

# ORDER OF CELEBRATION

## THIRD SUNDAY OF LENT

**Prelude**

*Kyrie*

Hurd

**Call to Worship**

*Tolling of Bell*

**Entrance Song**

*Grant To Us, O Lord*

Lucien Deiss

Grant to us, O Lord, a heart re - newed;  
Re - cre - ate in us your own Spir - it, Lord!

**Kyrie**

Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.  
Cantor: Chris - te e - le - i - son. All: Chri - ste e - le - i - son.  
Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

**First Reading**

Exodus 17:3-7

In those days, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" So Moses cried out to the LORD, "What shall I do with this people? a little more and they will stone me!" The LORD answered Moses, "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink." This Moses did, in the presence of the elders of Israel. The place was called Massah and Meribah, because the Israelites quarreled there and tested the LORD, saying, "Is the LORD in our midst or not?"

**Responsorial Psalm**

*Psalm 95*

Haas

If to - day you hear God's voice, hard - en not your hearts.

**Second Reading**

Romans 5:1-2, 5-8

Brothers and sisters: Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God.

And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us.

# Gospel Acclamation

Vermulst



Praise to you, Lord Je - sus Christ. King of end - less glo - ry!

## Gospel

John 4:5-42

Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.

A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?"—For Jews use nothing in common with Samaritans.—Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink, 'you would have asked him and he would have given you living water.'" The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will

worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything." Jesus said to her, "I am he, the one speaking with you."

At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" The woman left her water jar and went into the town and said to the people, "Come see a man who told me everything I have done. Could he possibly be the Christ?" They went out of the town and came to him. Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work."

Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."



Fr. John D. Whitney, S.J.

## Homily

### Scrutiny Response (9)



We thirst for liv - ing wa - ter, de - liv - er us, O Lord.

## Prayers of the Faithful (5,11)

Assembly Response:

*All*

Hold us in your mer - cy. Hold us in your mer - cy.

## Dismissal (9)

*Take, O Take Me As I Am*

Bell

Take, O take me as I am; sum - mon out what I shall be;  
set your seal up - on my heart and live in me.

## Offertory Song

*Choir/Cantor Anthem--Psalm 42*

*(9) Like As the Heart*

Howells

*(5/11) For My Soul Thirsteth*

Mendelssohn

Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God: \* when shall I come to appear before the presence of God? My tears have been my meat day and night, \* while they daily say unto me, Where is now thy God? Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.

## Holy, Holy, Holy

Chant

Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry.  
Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord.  
Ho - san - na in the high - est.

## Mysterv of Faith

Chant

When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord,  
un - til you come a - gain.

# All Are Invited To Come Forward

*During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.*

IF YOU HAVE A GLUTEN ALLERGY, & NEED OF A GLUTEN FREE HOST,  
PLEASE COME TO THE PRESIDERS & INDICATE THIS.

## Communion Songs

### (9) You Are the Voice

Haas

#### Refrain

You are the voice of the liv - ing God,  
call - ing us now to live in your love, to be  
chil - dren of God once a - gain!

#### Verses

1. Praise for the light that shines through the night, from  
2. Praise for the wa - ter that springs from the sea, the  
3. Praise for the sing - ing and praise for the dance, with  
dark - ness to light, from death to new life, and praise to the  
seed that gives life to all who be - lieve, God's love o - ver -  
new heart and voice, all raise the song of praise to cre -  
morn - ing that brings forth the sun, to o - pen our eyes to the Lord!  
flow - ing, our hearts know the joy to be daugh - ters and sons of the Lord!  
a - tion; all heav - en and earth, come sing of the glo - ry of God!  
D.C.  
To o - pen our eyes to the Lord! For  
To be daugh - ters and sons of the Lord! For  
Come sing of the glo - ry of God! For

## Jesus Ever Flowing Fountain

Guimont

Je - sus ev - er flow - ing foun - tain. give us wa - ter from your well.  
5  
In the gra - cious gift you of - fer there is joy no tongue can tell.

1. I heard the voice of Je-sus say, "Come un - to me and rest; Lay  
 2. I heard the voice of Je-sus say, "Be - hold, I free - ly give The  
 3. I heard the voice of Je-sus say, "I am this dark world's light; Look  
 down, O wear - y one, lay down Your head up - on my breast." I  
 liv - ing wa - ter; thirst - y one, Stoop down, and drink, and live." I  
 un - to me, your morn shall rise, And all your day be bright." I  
 came to Je - sus as I was, So - wea - ry, worn, and sad; I  
 came to Je - sus, and I drank Of that life - giv - ing stream; My  
 looked to Je - sus, and I found In him my star, my sun; And  
 found in him a rest - ing place, And he has made me glad.  
 thirst was quenched, my soul re - vived, And now I live in him.  
 in that light of life I'll walk Till trav - 'ling days are done.

## Communion Prayer

*Celebrate Mercy*

Lord Jesus Christ,  
 you have taught us to be merciful,  
 as the heavenly Father is merciful.  
 Help us to celebrate your mercy:  
 by loving the world as you love,  
 by walking the way of your cross,  
 by living as women and men bound for resurrection.  
 May the love you revealed  
 in the emptiness of the cross,  
 bring us the fullness of hope.  
 May the mercy you offer in your body and blood,  
 nourish us in mercy for others.  
 May the glory of God you receive  
 in the wonder of the Resurrection,  
 bring us all to communion with you  
 who live and reign with the Father,  
 in the unity of the Holy Spirit,  
 one God forever and ever.  
 Amen.

## Recessional

*Silence/Tolling of the bell*



# THIS WEEK AT ST. JOSEPH



## Sunday

9:00 AM Mass  
9:00 AM Childcare during Mass  
10:00 AM Coffee & Donuts - Join us!  
11:00 AM Mass  
5:30 PM Mass

## Monday

7:00 AM Daily Mass  
7:00 AM Yoga - Body in prayer  
7:00 PM Sacred Silence Prayer  
7:00 PM Rosary Prayer Goup  
7:00 PM St. Vincent de Paul meeting

## Tuesday

7:00 AM Daily Mass  
7:00 PM RCIA

### Tent City

If you're interested in helping host Tent City this summer at St. Joseph join our committee. Our first meeting is **Thursday March 31st** at 7pm. Info? contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

## Wednesday

7:00 AM Daily Mass  
7:00 AM Yoga - Body in prayer  
6:00 PM Pathfinders Youth Group  
7:00 PM The VOICE Youth Group  
7:00 PM AFF - Catholic 101

## Thursday

7:00 AM Daily Mass

## Friday

7:00 AM Daily Mass  
11:00 AM Stations of the Cross  
11:30 AM Anointing Mass and Senior Luncheon

## Saturday

10:00 AM Peter Grimm Funeral  
3:30 PM Weekly Reconciliation  
5:00 PM Vigil Mass

*For additional information about these or any other upcoming events, please visit our website at [www.stjosephparish.org](http://www.stjosephparish.org) or call the Parish Center at (206) 324-2522.*



## JESUIT SEATTLE

### "Have We Forgotten the Good News?"

*9 Days of Grace: A Lenten Retreat in Everyday Life*  
**Wednesday, March 2 – Thursday, March 10**  
12:30 pm at Chapel of St. Ignatius  
or 7:00 pm at St. Joseph Church, Seattle

Terrorism. Mass shootings. War. Illness. Death. With all the darkness we hear about in the news and experience in the world today, we might wonder—Have We Forgotten the Good News? This is the poignant question that our retreat team asks us to ponder.

We invite you to join people of all ages and faith traditions for this Lenten retreat. You'll be inspired by three wise presenters: Reverend Bob Stephan, S.J., Tricia Trainer, and Deacon Dennis Duffell, all steeped in the Ignatian vision and tradition. For more info, visit [www.ignatiancenter.org](http://www.ignatiancenter.org) or contact (206) 329-4824. Sponsored by the Ignatian Spirituality Center.

### Jesuit Alumni Day of Reflection

*Compassion*

**Saturday, March 12, 9am-2pm**

Seattle University, Campion Ecumenical Chapel  
Facilitators: Matt Barmore, EhD & Maria Ochoa, MATS  
What does living a life of compassion mean to you? Each of us is juggling varying commitments from career to family, while striving to make our lives more meaningful and in alignment with our faith, values, and desires. Join Magis to unplug and connect with other Jesuit alumni as you journey together for a day of guided talks, prayer and reflection, conversation, and community building centered on compassion toward self and others. This retreat is open to Jesuit alumni; is ecumenical in nature; and will draw from the Jesuit/Ignatian tradition, as well as contemporary personal development topics. Space is limited, so please reserve your spot today! Cost \$20, includes breakfast, lunch, and parking. Some partial scholarship available. To register, visit: <https://www.regonline.com/alumnireflection2016>

# PARISH LIFE

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## Young Adults--Get Involved!!

**Welcoming the Stranger: Responding to the Refugee Crisis:** During this Year of Mercy, IgNite for Young Adults (20's & 30's) is exploring what it means to be compassionate and merciful, the hands and heart of Christ in the world. We will gather on **Tuesday, March 1** at 7pm at the Parish Center to hear stories from Syrian refugees. Learn about the root causes, and how you can join in solidarity. For more information and to RSVP by February 29th, contact Theresa@ignatiancenter.org.

**Young Adult Planning Meeting:** Join us on **Thursday March 3rd** from 7–8:30pm at the Parish Center to help plan events for April – June. Bring your ideas..Open to everyone.

**Do you like brunch?** Of course you do, everyone likes brunch! Join us for fellowship and chow after the 11am mass on **Sunday, March 6th**. Contact Amara at siemens.am@gmail.com or Becca at beccagud@yahoo.com for more information.

**Year of Mercy Small Group:** Starting **Tuesday, March 8th** at 7pm in the Parish Center. This Lent grow in faith and community with your fellow young adults! We'll have a small group that meets for six Tuesdays, and we'll discuss Kerry Weber's "Mercy in the City." This book makes for great reflection: the author chronicles her attempt to perform all the corporal works of mercy in New York City. And the book is free! To signup email youngadultcommunity@stjosephparish.org. Young adult groups from across the Archdiocese will be reading this book during Lent. Each week will end with a corporal and spiritual challenge that participants are encouraged to practice throughout the week.

**Young Adult Social:** Join us after 5:30 pm Mass on **Sunday, March 13!**

## Seniors On The Go

**Friday, March 4th** - Healing Mass at 11:30 followed by Lenten luncheon in the Parish Center.

**Tuesday, March 8th** - Please join us for our Seniors Brown Bag Lunch Planning meeting at 11:30am followed by our Movie Matinee. This month's feature film is INTERN starring Robert DeNiro and Anne Hathaway. Experience never gets old! Movie is free.. bring a snack to share if you like.

**Friday, April 8th** - Healing Mass at 11:30 followed by luncheon in the Parish Center.



## FAITH FORMATION

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**CFF2 Reminder:** Parent and Child Workshop is **Saturday, March 12th** from 9am to noon. Remember to bring Home and Mass binder for correction.

**Volunteering Opportunity with First Eucharist Class:** Volunteers are needed **Saturday, March 12th** from 9am to 12noon to help 2nd graders prepare for their First Communion. Please contact Erin Tobin at cff@stjosephparish.org to sign up or for more information.

**Lenten Daytime Scripture Study:** This study will cover the Gospel of Luke, Chapters 12-24. There will be no charge for the book or class. This class requires no expertise in Scripture Study, but instead is a time for you to read the passages, read the commentary, jot answers to questions in the books and share your thoughts. Daily homework takes about 20 minutes of reading and prayer which you will be expected to complete. We meet **Monday mornings from 11:30-1pm**. If you are interested in this exciting commitment for Lent, please email Sue Grady at sue.e.grady@gmail.com or phone her at 503-329-5919.



*Ceili Dinner*  
*Saturday, March 12th - Wyckoff Gym*

*Purchase tickets at <https://www.stjosephparish.org/267/9026/ceili-dinner.html>*