

Sunday, 12 March 2017 * Second Sunday of Lent * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

The Candidates & the Elect



*"I will make of you a great nation,
and I will bless you;
I will make your name great,
so that you will be a blessing.
I will bless those who bless you
and curse those who curse you.
All the communities of the earth
shall find blessing in you."*



SECOND SUNDAY OF LENT

MARCH 12, 2017

Preaching This Week: Julian Climaco, S.J.
Preaching Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for March 19, 2017

FIRST READING: EXODUS 17:3-7

SECOND READING: ROMANS 5:1-2, 5-8

GOSPEL: JOHN 4:5-42

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

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Parochial Vicar

Rev. Julian Climaco, S.J. x103
jclimaco@stjosephparish.org

Additional Priest

Rev. Bob Grimm, S.J. x101
bgrimm@stjosephparish.org

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Dottie Farewell, Dir. Religious Ed. x112
dfarewell@stjosephparish.org

Rebecca Frisino, Business Mgr x108
rebeccaf@stjosephparish.org

Tina O'Brien, Stewardship x114
tinao@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Theresa Lukasik, Asst. Dir. Religious Ed. x111
theresal@stjosephparish.org

Bob McCaffery-Lent, Liturgy & Music x109
rmclent@stjosephparish.org

Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

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

Closing the Door (Again)

Imagine you yourself are building the edifice of human destiny, with the object of making people happy in the end, of giving them peace and rest at last; but for that you must inevitably and unavoidably torture just one tiny creature, that same child who was beating her chest with her little fist, and raise your edifice on the foundation of her unrequited tears—would you agree to be the architect on such condition? Tell me the truth.

-Fyodor Dostoevsky-

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the Devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

-Matthew 25: 41-43-

Recent estimates place the number of refugees and internally displaced persons—the latter being those who are driven from their homes but who remain within the borders of their country—at 65.3 million persons, worldwide. 65.3 million mostly women and children, who have been driven from their homes by war and violence, and who cannot return home because of genuine threats that come either through targeted violence (i.e., because of racial or religious characteristics) or through the random violence that accompanies all-out war. Whether from Syria, where they were caught between the barrel bombs and chlorine gas of their own government, and the I.E.D.'s and car bombs of the opposition, or from South Sudan, where starvation and famine are used as weapons in an already vicious civil war; from Yemen, where American and Saudi raids leave behind numerous dead as “collateral damage,” or from Iraq, where civilians become human shields to the besieged ISIS armies; these refugees take to the road because they see no other way to survive. And even in their flight, they live in constant fear and danger: from the petty extortionists at military checkpoints, or from the sexual depravity of supposed protectors; from the ravages of illness and hunger in under-resourced resettlement camps, or from the indifference and hostility of receiving countries. For despite the promises declared at the end of the Second World War, when images of Auschwitz and Bergen-Belsen shamed those who—with cries of “America First”—had turned away boatloads of German Jews, the children and grandchildren of that “Greatest Generation” stand at the gates of the West, again ready to bar the door from those who most need entry.

This week, the President of the United States embraced, for the second time in less than two months, a policy of fear and forgetfulness: issuing a new Executive Order that bars all refugees from the United States for 120 days, and limits the number of refugees to 50,000 for this year—a number roughly equivalent to those who have already been admitted, thus effectively ending the entrance of refugees for the rest of the year. What this decree means is that almost two-thirds of the anticipated 140,000 people who had completed from 3-5 years of vetting will have to begin the process again; and will be competing now for even fewer slots to enter this nation that Abraham Lincoln once called “the last best hope on earth.” While 65.3 million desperate people move across the globe, the United States of America has determined that it will only allow entry to approximately 0.0756% of

them—despite our disproportionate wealth and power. And what about the other 99.9244% of children and women, men and boys? They must fend for themselves—and, if they cannot, they must die.

To many in this country, the issue of refugee resettlement gets confused with the issue of undocumented migration; yet, while both are moral issues, they should not be conflated. While the Church continues to appeal for compassionate treatment of those illegally present in the country, neither the Pope nor the bishops have called for the elimination of borders, and both have accepted the right of sovereign states to institute rational border protections. Refugees, on the other hand, are not undocumented immigrants, but are a separate category of desperate and needy women and men, who often wish to return to their country, but cannot. Recognized both in international law and Catholic social teaching, these victims of international and regional violence have moral and political rights that other nations—which, themselves, are human creations established for the common good of all—are called upon to acknowledge and affirm. By covenant and by a moral imperative, nations are required to render aid and welcome to those who have fled in fear of their life and the lives of their children.

The call of Scripture is not partisan, but it is profoundly political: i.e., it concerns relationships of justice and equity within the human community—what Aristotle called the *polis*—and makes demands upon us that exist not just in our souls but in our structures. Particularly as Christians, followers of the Incarnate Word of God, we know that (as St. Ignatius says) *“love shows itself more in deeds than in words,”* and we cannot abdicate our Christian responsibility nor sacrifice the inalienable rights of others simply because it might make our life more secure. From the time of Cain to the Cross of Christ, the example and unwavering command of our God has been one that requires us to throw a line to the person who is drowning, even if that might cost us something; to stop and help the foreigner beaten at the side of the road, even if stopping incurs a risk. When Moses declares God’s words in the book of Leviticus, they are unequivocal and charged with the political vision of the Creator: *“You shall not stand by idly when your neighbor’s life is at stake.”* And when the Son of God speaks of the final judgment, he makes that same political point the very basis of salvation: *“Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.”*

Although it is rarely mentioned in the various defenses of this re-worked Executive Order, there is no doubt that innocent people will die because of its *“temporary”* cessation of refuge for men, women, and children already vetted by numerous government agencies. Now, one may say that

innocent people die every day; but the moral difference is that in this case a decision is being made that intentionally trades those lives for a marginally better level of national security in the United States. Like the problem posed by Dostoevsky in *The Brothers Karamozov*, we are being asked if we will collaborate in the predictable death of an uncertain number of innocent children, if their deaths gives us some marginally greater sense of peace; and we have said, as a nation, that we will. It is an answer that might be pragmatically justifiable (though even there, one must wonder how many suffering refugees will be radicalized by this decision); but, it is also antithetical to Christian ethics, antithetical to the social teaching of the Church, antithetical to the consistent teachings of the popes, and antithetical to the words and example of Christ himself. Like Jericho in the Bible, we stand ready to build our walls higher and stronger; but if we leave the children of God outside, no walls nor weapons will protect us, and with the blast of the trumpet, all our walls will surely fall.

Parish Directory



The directories are out! If you had a photo taken and have not received it please let us know.

For those that did not receive a directory and would like to purchase one we will have them available for sale in the Parish Center for \$20 each.

We have heard that some folks that took pictures, did not end up in the directory. When publishing we used the following criteria for those opting out of the directory:

1. Census letter: Mailed June 1, 2016 to every active/registered family in our database we asked for them back by June 15th, but took updates all summer long. There was a check box that said *“Please do not include my/our information in the directory.”*
2. Parish registrations: our online registrations include a space for additional selections *“Not directory”*. This option was chosen by many families
3. Stewardship Envelopes: over the last 4 years our stewardship envelopes have included a *“do not print name”* option. Families that choose this are noted in our database. For the families that have option indicated – we sent an email on September 16 asking if they wanted to be included in the directory. If no answer, we did not include them to be on the conservative side of releasing personal information.

If anyone of these three were marked we did not publish their photo or information. This is important in that we want to protect our Parishioners information.

If you notice that you are not in the directory and you had your photo taken or have questions, please email Rebecca at rebeccaf@stjosephparish.org

SECOND SUNDAY OF LENT

Entrance Antiphon

O Sun Of Justice (5&11)

O Sun of justice, Jesus Christ, dispel the darkness of our hearts,
Till your blest light makes night-time flee And brings the joys your day imparts.

In this our "time acceptable" touch ev'ry heart with sorrow, Lord.
That, turned from sin, renewed by grace, we may press on toward love's reward.

The day, your day, in beauty dawns when in your light earth blooms anew;
led back again to life's true way, may we, forgiv'n, rejoice in you.

O Radiant Dawn (9)

MacMillan

O Radiant Dawn, splendor of eternal Light. Sun of justice. Amen

Entrance Song

Return to God

Haugen



1. Now the time of grace has come, the day of salvation; come and learn now the way of our God. *Ref.*
2. I will take your heart of stone and place a heart within you, a heart of compassion and love. *Ref.*
3. If you break the chains of oppression, if you set the prisoner free;
If you share your bread with the hungry, give protection to the lost;
Give a shelter to the homeless, clothe the naked in your midst.
Then your light shall break forth like the dawn. *Ref.*

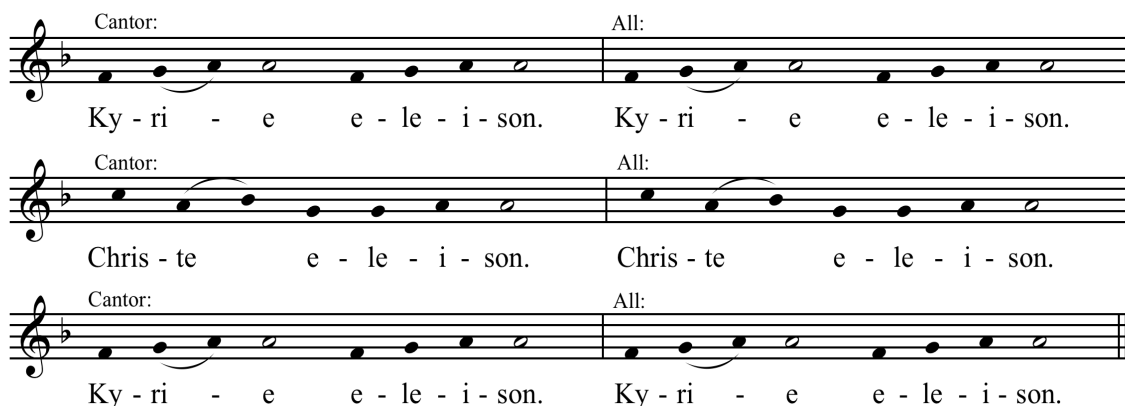


Confiteor

I confess to almighty God and to you, my brothers and sisters,
that I have greatly sinned, in my thoughts and in my words,
in what I have done and in what I have failed to do,
Strike breast during next line.

through my fault, through my fault, through my most grievous fault.
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,
and you, my brothers and sisters, to pray for me to the Lord our God.

Kyrie



First Reading

Genesis 12:1-4a

The LORD said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you.

"I will make of you a great nation,
and I will bless you;
I will make your name great,
so that you will be a blessing.
I will bless those who bless you
and curse those who curse you.
All the communities of the earth
shall find blessing in you."

Abram went as the LORD directed him.



Responsorial Psalm

Let Your Mercy Be On Us

Haugen



Your words, O God, are truth indeed, and all your works are ever faithful;
you love justice and right, your compassion fills all creation.

See how the eye of God is watching, ever guarding all who wait in hope,
to deliver them from death and sustain them in time of famine.

Our soul is waiting for God, for God is our help and our shield,
May your kindness, O God, be upon us, who place our hope in you.

Second Reading

2 Timothy 1:8b-10

Beloved: Bear your share of hardship for the gospel with the strength that comes from God.

He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel.

Gospel Acclamation

Vermulst



From the shining cloud the Father's voice is heard: "This is my beloved Son, hear him."

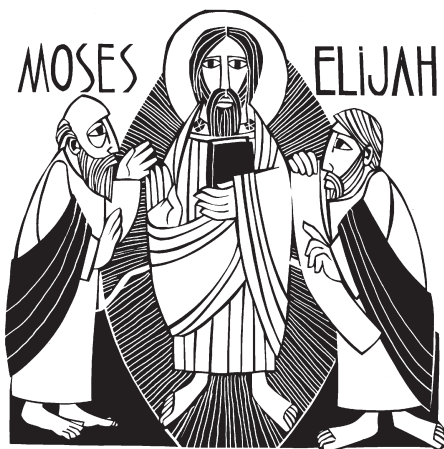
Gospel

Matthew 17:1-9

Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came

a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, "Rise, and do not be afraid." And when the disciples raised their eyes, they saw no one else but Jesus alone.

As they were coming down from the mountain, Jesus charged them, "Do not tell the vision to anyone until the Son of Man has been raised from the dead."



Confirmation (9)

Veni Sancte Spiritus

Walker



Offertory Songs

Transform Us (5,9&11)

Picardy

1. Trans - form us as you, trans - fig - ured, Stood a - part on
 2. Trans - form us as you, trans - fig - ured, Once spoke with those
 3. Trans - form us as you, trans - fig - ured, Would not stay with -

Ta - bor's height. Lead us up our sa - cred
 ho - ly ones. We, sur - round - ed by the
 in a shrine. Keep us from our great temp -

moun - tains, Search us with re - veal - ing light.
 wit - ness Of those saints whose work is done,
 ta - tion - Time and truth we quick - ly bind,


Lift us from where we have fall - en,
 Live in this world as your Bod - y,
 Lead us down those dai - ly path - ways

Full of ques - tions, filled with fright.
 Cho - sen daugh - ters, cho - sen sons.
 Where our love is not con - fined.


Transfigure Us (5:30)

Hurd


Refrain



Trans - fig - ure us, O Lord, trans - fig - ure us, O Lord.




Break the chains that bind us; speak your heal - ing word, and




where you lead we'll fol - low. Trans - fig - ure us, O Lord.


Holy, Holy, Holy



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.

Mystery of Faith




When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord,



un - til you come a - gain.

Great Amen



A - men.



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 A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Songs *I Receive The Living God #851 (9)*



I re-ceive the liv-ing God, and my heart is full of joy. I re-
ceive the liv-ing God, and my heart is full of joy.

Deep Within

Haas

Refrain



Deep with-in I will plant my law,
not on stone, but in your heart.
Fol-low me, I will bring you back, you will
be my own, and I will be your God.

Verses



1. I will give you a new heart, a new spir-it with-
2. Seek my face, and see your
3. Re-turn to me, with all your
D.C.
in you, for I will be your strength.
God, for I will be your hope.
heart, and I will bring you back.

Communion Meditation *Take, O Take Me As I Am*

Bell/Carroll

Take, O take me as I am; Sum - mon out what I shall be;
Take, O take me as I am. Though I fear to hear your voice.
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.
Let me be, be - lo - ved child, in you well pleased.
Set your seal up - on my heart and live in me.

Recessional

Tolling of the Bell

You Are The Voice (9)

Haas

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! ____



THIS WEEK AT ST. JOSEPH

Sunday

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

Monday

7:00 AM Mass
7:00 PM Holy Rosary Group
7:00 PM Sacred Silence

Tuesday

7:00 AM Mass
7:00 PM RCIA
7:00 PM Tuesday Night Yoga

Wednesday

7:00 AM Daily Mass

Thursday

7:00 AM Mass

Friday

7:00 AM Mass
11:00 AM Stations of the Cross

Saturday

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 or call the Parish Center at (206) 324-2522.

LITURGY AND WORSHIP



Prayer Tree



St. Joseph Community extends its prayers and hopes for the following intentions: Congratulations to Paul who has achieved six years of sobriety . . . Gratitude for the kindness and warmth that Eddie and Sandy show to others . . . Strength to continue Lenten resolve for mind, body and spirit.

"Be holy, for I, the Lord, your God, am holy."
~Lev 19:2

RIP

Mary Lee Layman whose funeral will be held here on March 21st at 1 pm.

Monday Night Prayer Groups

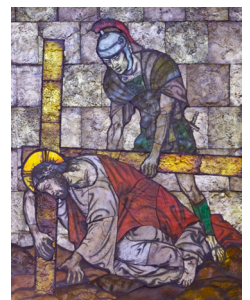
Join us in prayer on **Monday, March 13th at 7 pm.** Join our Sacred Silence prayer group in the church or come pray the Rosary in the Parish Center Chapel.

The Sacred Silence prayer group will gather 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... Participants need to enter the church before 7 PM as the church is locked in the evening. For information on Sacred Silence and silent prayer, contact Jim Hoover at sacredsilence@stjosephparish.org or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. Many who've prayed the Rosary have experienced a sense of peacefulness during challenging times. Pray the Rosary at St. Joseph for the first time or the thousandth. People will help guide those who are just learning. Bring your own Rosary beads, count on your fingers or use a smartphone app such as iRosary.

Stations of the Cross Fridays During Lent at 11am

The Origin of the Way of the Cross: The devotion known as the Way of the Cross (or, sometimes, Stations of the Cross) began in Jerusalem, during the late 3rd or early 4th century, AD. As the Church became officially recognized, devotion to the places of Christ's suffering and death led many on pilgrimage to Jerusalem-including Helena, mother of the Emperor Constantine. In Jerusalem, the sites were used for instruction and inspiration, and the pilgrims who visited bought what they found back to their own countries, influencing worship and theology throughout Europe. Because a pilgrimage to Jerusalem was, for most people, impossible, in the 5th century, St. Petronius, Bishop of Bologna, had chapels designed at the monastery of Santo Stefano to recall the most important shrines of Jerusalem. At this monastery, the faithful could recall the suffering and death of Jesus and imagine themselves in the Holy Land. This is the earliest expression of stations in Europe. Following the Crusades, pilgrimage to Jerusalem again became popular, and from the 12th century it appears that a journey along the Via Sacra (the Holy Road) was common for pilgrims, though stations as we know them were not yet established. The Franciscan monks, given care for the holy places in 1342, established the Via Dolorosa (Way of Sorrow), and then brought the devotion to Europe in the 15th and 16th centuries. In 1686, Pope Innocent XI gave the Franciscans the right to establish stations within their churches, a right later given to all churches. Over the years, the 14 stations, now considered traditional, were created as a type of miniature pilgrimage that all could take, especially in Lent.



ENCOUNTER NUTRITION

We encounter Evelina in Zambia as she and other mothers in her community learn new ways to provide nutritious meals for their growing children and families. How do we ensure that those who are hungry have not only food but true nourishment? Visit crsricebowl.org for more.



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

STATIONS *of the* CROSS

*A Lenten Devotion Featuring Pergolesi's
Musical Setting of the Stabat Mater*

March 24, 2017
7pm, St. Joseph Church
Free will offering

Madeline Bersamina, soprano
Erin Calata, mezzo soprano
Matthew Samalek, organ

PARISH LIFE



Agape Trip 2017

Are you a middle school student or a parent of a middle schooler? Have you heard of the Agape Service project and always wanted to go? Agape Service project is a one week long service immersion trip for current 5th-8th graders. It is held in Whatcom County and organized through Western Washington University's Newman Center. This year's trip will begin Sunday, July 30th and end Friday afternoon, August 4th. For an application or more information, contact Dottie Farewell at dfarewell@stjosephparish.org

Seniors On The Go

Wednesday, March 15th - Seniors Support Group at 12:00 pm in the Parish Center.

Friday, March 17th - Join us for a Seniors' Potluck Dinner at 5 pm in the Parish Center.

Thursday, March 23rd - Seniors outing to Poulsbo and Clearwater Casino, call Renee to join us 206.324.2522 ext 100.

St. Joseph's LGBTQ Ministry

Tuesdays in March 14, 21, & 28 - 7:00 to 8:00 pm in the Parish Center

Join with St. Joseph's LGBTQ Ministry in Lent to take some time and enter the desert with Jesus. Discover what more God is calling you to in discovering beauty in the desert of prayer, fasting and almsgiving.

Hope & Healing Group

Please join us for Hope and Healing, a new group at St. Joseph's for anyone seeking health and wellness. We will meet at **7pm on March 21st upstairs in the Parish Center Jogues Room**. In March, our topic is: Embracing New Identities. Questions? Contact Deacon Steve Wodzanski at 206-965-1646 or stevew@stjosephparish.org or Avery Haller at averyhaller@outlook.com or 206-459-1768.

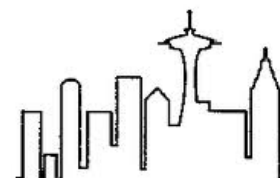


Women's Ministry

The Women's Ministry Group is holding a coffee connect on **Saturday, March 18th** at Tully's on 19th Ave E from 10 - 11am. Please join us for an hour of lively conversation. Contact Sheila Marie at 206.251.7035 if you have any questions.

*I love the image of a "springtime God." Isn't God always
in the growing season in us?
Isn't everything that happens in life simply seeding
something to come—and isn't all of it God?
But if that's true, the question is, then, Are all our
thoughts new seeds of life to be pursued?
Because if so, then I am being called on and I am, as
usual, reluctant to go.
—Joan Chittister*

OUR LOCAL CHURCH



Archdiocesan Planning Study

This planning study is an assessment to gauge support for a major campaign to address some or all of our identified priorities. All parishioners are invited to visit the Archdiocese of Seattle's website to learn more about the study's proposed goals and participate in the study.

To participate in this important study, please go online to www.seattlearchdiocese.org and click on the "Planning Study Survey" link under the Archdiocesan Events and Activities section to learn more and provide comments. Use password: Catholic

Peronteau Club

Morning of Reflection
with Fr. Tom Lucas, S.J.
Rembrandt and the Faces of Mercy.
A guided reflection on the Parables of Mercy

March 21, 2017
9:30 am to 1:30 pm
Includes Retreat, Mass and Lunch
Campion Hall, Seattle University
All guests are welcome, \$15.00



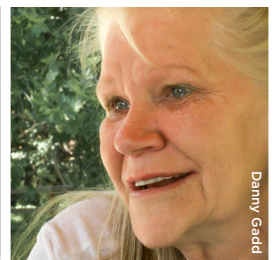
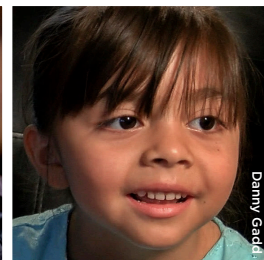
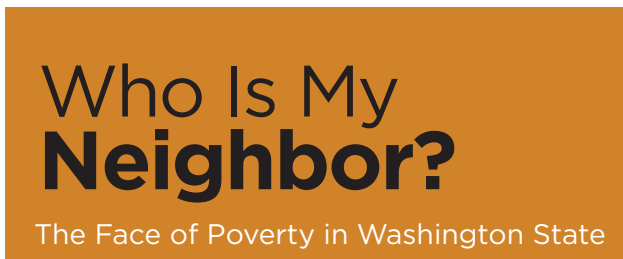
FAITH JUSTICE

13th

Join us for a Special showing of the Movie 13TH
Wednesday, March 15th - 7:00 – 9:00 pm - Parish Center

13th is a 2016 American documentary by director Ava DuVernay. The film explores the "intersection of race, justice and mass incarceration in the United States;"[2] it is titled after the Thirteenth Amendment to the United States Constitution, which freed the slaves and prohibited slavery (unless as punishment for a crime).

DuVernay's documentary opens with the facts that today the US has 5% of the world's population but 25% of the people in the world who are incarcerated. She demonstrates that slavery has been perpetuated in practices since the end of the American Civil War through such actions as criminalizing behavior and enabling police to arrest poor freedmen and force them to work for the state under convict leasing; suppression of African Americans by disenfranchisement, lynchings and Jim Crow; conservative Republicans declaring a war on drugs that weighed more heavily on minority communities and, by the late 20th century, mass incarceration of people of color in the United States. She examines the prison-industrial complex and the emerging detention-industrial complex, demonstrating how much money is being made by corporations from such incarceration. 13th has garnered acclaim from film critics, and was nominated for an Academy Award for Best Documentary Feature. This screening is co-sponsored by St. Joe's Conversation on Race Book Group and Parish Faith Justice Commission. For details, contact Deacon Steve at stevew@stjosephparish.org or 206-965-1646



Who Is My Neighbor?

LENTEN STUDY GROUP

The Face of Poverty in Washington State

A Pastoral Letter from the Catholic Bishops of the State of Washington

This past November the Catholic Bishops from our state released a Pastoral Letter inviting all Catholics to reflect on poverty and the disturbing trend that more and more Americans are living in poverty. In the words of Pope Francis "I want a church which is poor and for the poor. They have much to teach us... We need to let ourselves be evangelized by them." You can download the letter and access the accompanying video by going to www.thewsc.org

The Intercommunity Peace and Justice Center (IPJC) has created a three week study guide for parishes to use. We are offering a group on three consecutive Tuesday nights **March 21, 28 & April 4th from 7:00 – 9:00 pm** in the Parish Center. To register or for more info please contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org

Save The Date - Blood Drive
Monday, March 27th - 1pm to 7 pm
Parish Center





St. Joseph Adult Faith Formation Presents:



Reading Matthew

Thursdays

March 23, 30 & April 6

St. Joseph Parish Center

Arrupe Room

7:00 pm – 9:00 pm

This is a three week series, facilitated by **Fr. John Whitney, SJ** who will lead us on an in depth look at the major themes of the Gospel of Matthew.

Week I: The Gospel of the Kingdom of Heaven

Week II: The New Law

Week III: The Passion & Resurrection

For more information or questions please contact Theresa Lukasik

theresal@stjosephparish.org or 206-965-1651



POPE-POURRI

*Excerpts from his General Audience,
Nov 15, 2015*

Today we reflect on a characteristic quality of family life that is learned from the first years of life: conviviality, ie the ability to share the goods of life and to be happy to do so. Share and be able to share is a valuable virtue! Its symbol, its "icon", is the family gathered around the table to your home. The sharing of a meal - and then, in addition to the food, even the affections, of stories, events ... - is a fundamental experience. When there's a party, a birthday, an anniversary, we meet around the table. In some cultures it is customary to do it for a bereavement, to be close to those in grief at the loss of a family member.

Conviviality is a safe thermometer to measure the health of the relationship: if your family has something wrong, or some hidden wound, at the table it soon becomes clear. A family that eats almost never together, or where at the table does not speak, but watching television, or smartphone, it's a family "little family". When the children at the table are attached to the computer, to the phone, and do not listen to each other, this is not the family, it is a pensioner.

Today, many social contexts pose obstacles to family friendliness. It's true, today is not easy. We must find a way to recover it. At the table we talk. Nothing silent, that silence is not the silence of the nuns, but the silence of selfishness, where every man for himself, or television or the computer ... and

do not talk. No, not silence. We need to retrieve that familiar conviviality while adapting it to the times. Conviviality seems to have become something that is bought and sold, but it is another thing. And the nourishment is not always the symbol of a just sharing of goods, able to reach those who have neither bread nor suffering. In rich countries, we are induced to spend too much food, and then we made it back to rectify a fault. And this "deal" foolishly diverts our attention from the real hunger, body and soul. When there is no conviviality is no selfishness, everyone thinks to himself. Especially as the advertising has reduced to languor of snacks and a desire for sweets. While too many brothers and sisters are off the board. It 'a little' shameful!

We look at the mystery of the Eucharistic Banquet. The Lord shatters his body and sheds his blood for all. Really there is no division that will withstand this sacrifice of communion; only false attitudes, of complicity with evil may exclude from it. Any other distance can not stand the defenseless power of this broken bread and poured the wine, the Sacrament of the one Body of the Lord. The living and vital alliance of Christian families, which precedes, sustains and embraces the dynamism of its hospitality the daily hardships and joys, cooperates with the grace of the Eucharist, which is able to create ever new communion with his strength It includes and saves.

~Pope Francis
