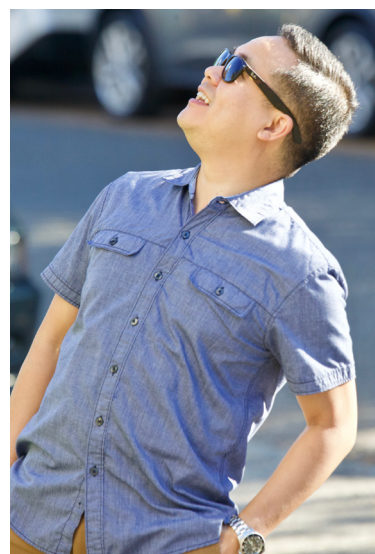
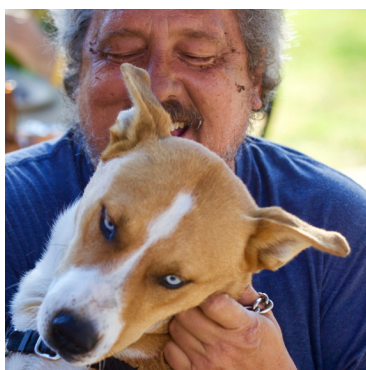




Sunday, July 23, 2017 \* Sixteenth Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

## THE JESUIT PARISH IN SEATTLE



*"The Spirit comes to the aid  
of our weakness. . . he  
intercedes for the holy ones  
according to God's will."*

**SIXTEENTH SUNDAY IN ORDINARY TIME**  
**JULY 23, 2017**

**Homily This Week: Steve Wodzanowski**  
**Homily Next Week: Julian Climaco, S.J.**

**Weekend Mass Schedule**

**Saturday** - 5 pm  
**Sunday** - 9:30 am & 5:30 pm

**Readings for July 30, 2017**

FIRST READING: 1 KINGS 3:5, 7-12  
SECOND READING: ROMANS 8:28-30  
GOSPEL: MATTHEW 13:44-52

**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-Thursday** - 8 am - 4:30 pm

**Friday** - 8 am - 3:00 pm

**Saturday** - 9 am - 1 pm

**www.stjosephparish.org**

Parish Receptionist (206) 324-2522

**Pastor**

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jwhitney@stjosephparish.org

**Parochial Vicar**

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**Additional Priest**

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**Deacon**

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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

## The Gentle Jesuit

*Faber had the true and deep desire "to be expanded in God": he was completely centered in God, and because of this he could go, in a spirit of obedience, often on foot, throughout Europe and with charm dialogue with everyone and proclaim the Gospel. The thought comes to mind of the temptation, which perhaps we might have and which so many have, of condemnation, of connecting the proclamation of the Gospel with inquisitorial blows. No, the Gospel is proclaimed with gentleness, with fraternity, with love.*

**-Pope Francis-**

Born in 1506, the eldest son of unlettered parents, it seemed inevitable that Peter Faber would follow their path as a shepherd in the region of Savoy near Geneva. Yet, even as a young boy, going to church with his parents or following the sheep into the summer pasture, it became clear that this young man possessed gifts of intellect and memory that made him different from his peers, and a desire that drew him away from the pastoral life of his forebears: *"Before I was ten I had an intense desire to study, but I was a shepherd and my parents intended me for the world. Each night in bed I wept, so great was my longing to be educated."* This longing, so unlikely and so profound, attracted the attention of the local priest, who took note of Peter's gifts and, with the hesitant permission of his parents, supported him in the studies that eventually led him out of the valleys of his youth and, at the age of 19, onto the left bank of the Seine, at the Street of the Dogs, where he enrolled at the College of Ste-Barbe—one of the more than 30 colleges that made up the University of Paris in 1525. There, amid the tension and thrill of the early Reformation, Peter, the son of a shepherd, would begin his studies—influenced by the Humanism of Erasmus and by the growing violence of political and religious wars.

As a new student at Ste-Barbe, Faber shared lodgings with two other students: the first was Juan de la Peña, a regent, who had already finished his first level of studies and was preparing for theology, and the second was an ambitious and athletic Basque noble just a week younger than Peter, named Francis, from the Pyrenees town of Javier—or Xavier, as it was sometimes written. As first-year students, Francis and Peter became good friends, despite the differences of their backgrounds and their personalities, and together they studied first philosophy and then theology, and saw the growing impact of the Lutheran movement as it struck Paris—going together, at one point, to see the execution of a man convicted of heresy, an event which disturbed Peter greatly. Yet, for all that was swirling around him, Faber remained focused on his studies, at which he excelled, knowing the gift that had been entrusted to him and expecting to repay his benefactors by living as a well-educated and good priest, though in what capacity he would live that life remained uncertain. It was not until his third year that those plans began to go astray, when a non-traditional student—nearly twice as old as Peter—arrived in Paris, and moved into the lodgings with Faber and the rest. Limping and poorly dressed, this new student had once been a well-known soldier and then, it was said, a pilgrim, before deciding to return to school, after the Inquisition had told him he could no longer teach without some formal training. Thus, Iñigo de Loyola, at 36, found himself a new student at the University of Paris, and Peter Faber discovered the man who would help transform his life into one completely dedicated to God.

Though Iñigo already had a suspect reputation as something of a religious zealot—both for earlier brushes with the Inquisition, and for his effects on students as he arrived in Paris—Faber, unlike his roommates, took to him almost immediately, and began to tutor him in his studies. It was clear that



the older man was not born to be a scholar, having little facility either in the Latin used in the classrooms of Paris or in the complexities of theology and philosophy. Yet, even as Peter tutored Iñigo in Aristotle and helped him with his Latin, the pilgrim also tutored the heart of the young theologian—leading him in questions about God and helping him overcome his fears and vanity, inviting him into greater self-examination and teaching him methods of discernment and prayer. Uncertain about his future direction, Peter spoke to Iñigo, who offered him advice and led him deeper and deeper into the spiritual life. After four years of such friendship and spiritual direction, just as he was preparing to be ordained, Peter was finally invited by Iñigo to take the retreat that he had developed since his conversion experience—a series of *Spiritual Exercises*, by which one could come to love God more fully and respond to God’s love more freely. In these thirty days, Faber came to see his own woundedness, taken up into the wounds of Christ, and came to know that what he desired most was not learning nor success but communion with the One who loved him and called him forth. From the day he finished the retreat until the day he died, Peter lived a different life: committed to poverty and to the will of God in all things. And when he was ordained a priest on 30 May 1534, he knew that his future would be different than he had imagined, different than his plans for a parish and revenue in keeping with his education; for now his life belonged wholly to the service of Christ, under whose cross he had committed his life. Before there was a Society of Jesus, before the Companions were gathered or the vows made, Peter Faber had already made his choice to be a companion of Jesus, wherever that might lead.

In the months and years that followed, others would have similar experiences through the Exercises, and often those experiences would be facilitated by Peter Faber. Further, Peter became an important part of the ministry of Iñigo, drawing in friends and fellow students, who might otherwise have been wary of the older man—drawing in even his very-reluctant housemate, who finally agreed to talk to Iñigo in a conversation that ultimately changed his life and sent him to the far corners of the world. As the first of Ignatius’ companions, and the first to be ordained, it was Faber who presided at the Mass when the Companions gathered at a chapel in the Montmartre section of Paris, on 15 August 1534, the feast of the Assumption. As Peter held the Eucharist before them, each of the men present vowed to God perpetual poverty and chastity, and to go to the Holy Land and work among the “*infidels*”, or, if that was impossible, to go to Rome and put themselves at the service of the Pope. Though, in that moment, they had no clear intention of forming a religious order—that would come in 1540, in Rome, when the Holy Land proved impossible—these companions were aware of the union they shared through the *Spiritual Exercises*, and the brotherhood that held them to one another. For the next two years, they would repeat this ritual—always with Faber presiding—until they left Paris to prepare for the Holy Land or for Rome.

Though they never made it to the Holy Land—war prevented that—the foundation of the Society of Jesus was born in the chapel of Montmartre. And at its center was Peter Faber, the

first Companion of Ignatius (whom he, like the other early Companions, would always call Iñigo), and one of the first to go on mission for the nascent Society. In the midst of the Reformation battles, Faber would become the confessor of kings and princes, working for peace and reconciliation. In an era when many proclaimed judgment and punishment as the response to divergent views, Faber became a voice of mercy and grace, and it was through personal ministries: through the confessional and his teaching, through spiritual direction and the example of the humility that he most often and effectively shared this message. While Ignatius labored to shape the new Society and write its *Constitutions* among the powerful forces of Rome, and Xavier began his heroic mission to India, the Philippines, Indonesia, and Japan, Faber remained always in the background, working quietly and constantly throughout Europe—counseling, guiding, encouraging, and confessing those both within and outside the Church. And, at the same time, drawing to the Exercises the next generation of Jesuits. In a spirit amazing for its day, Faber did not preach hellfire and brimstone, but regularly prayed both for Catholic leaders—i.e., the Pope, the Holy Roman Emperor, and the King of France—and for the major opponents of the Church, as well—i.e., the King of England, Luther, the Grand Turk, Bucer and Philip Melancthon (two major Reformation theologians of his day). As he noted in his *Memorialae*: “*My soul is saddened thinking how harshly these men are so often judged, and the Holy Spirit moved me to compassion for them.*” This magnanimity of heart, so rare on any side of the Reformation or Counter-Reformation, reveals the discerning love characteristic of Faber, a love born in the hills of Savoy and liberated in the movements of the Exercises.

Yet, if Faber was remarkable to those who knew him, his very generosity, in some ways, led to his obscurity. Obedient to the needs of the Society, he never managed to stay long enough in one place to see the results of his plantings, often turning over the reins to those whose fame would be made on work he had started. Further, the harvest he did bring in was mostly known only to God. Perhaps he would have found fame at the Council of Trent, to which he had been called as one of the primary theological advisors, and perhaps, had he been there, his opposition to punishment as a means of conversion may have won the day. But, even that fame eluded him, for he died in Madrid, succumbing to fever on 1 August 1546. Buried in a common grave, he would remain beloved by some but overshadowed by the bright light of his two roommates, and it was not until a Jesuit somehow became Pope that Faber’s name would be placed in the annals of the saints: a man, not of great achievements, as the world measures them, but of great heart, great mercy, great humility, and great love. Perhaps just what the world needs today.

**On Wednesday, 2 August 2017, the Feast of St. Peter Faber, we will offer Evening Prayer at 6:00 PM in St. Joseph Church, followed by a barbecue with our Tent City Neighbors. Come and remember the goodness of St. Peter and the community he has helped us build, *Ad Majorem Dei Gloriam!***

*John S*

# SIXTEENTH SUNDAY IN ORDINARY TIME

*Please take a moment to silence your cell phones.*

## Entrance Songs

(5&9:30) *Gather Us In*

*Haugen*



1. Here in this place new light is stream - ing,  
2. We are the young our lives are a mys - tery,  
3. Here we will take the wine and the wa - ter,  
4. Not in the dark of build - ings con - fi - ning,



now is the dark - ness van - ished a - way  
we are the old who yearn for your face,  
here we will take the bread of new birth,  
not in some hea - ven light years a - way.



see in this space our fears and our dream - ings,  
we have been sung through - out all of his - t'ry  
here you shall call your sons and your daugh - ters,  
Here in this place the new light is shin - ing,



brought here to you in the light of this day.  
called to be light to the whole hu - man race.  
call us a - new to be salt for the earth.  
now is the King - dom, now is the day.



Gath - er us in the lost and for - sak - en, gath - er us in the  
Gath - er us in the rich and the haugh - ty, gath - er us in the  
Give us to drink the wine of com - pas - sion, give us to eat the  
Gat - her us in and hold us for - ev - er, Gat - her us in and



blind and the lame; call to us now and we shall a - wak - en,  
proud and the strong; give us a heart so meek and so low - ly,  
bread that is you; nour-ish us well, and teach us to fash - ion  
make us your own; Gat - her us in all peo - ples to - ge - ther,



we shall a - rise at the sound of our name.  
give us the cour - age to en - ter the song.  
lives that are ho - ly and hearts that are true.  
fire of love in our flesh and our bone.



1. Be still and know that I am God. You are my cho-sen one, to  
 2. Be still and know that I am God. You are my cho-sen one, I  
 3. Be still and know that I am God. You are my cho-sen one, to

whom my love I give. My life is yours, in you I live.  
 came to set you free. Give me your cares and rest in me.  
 whom I show my ways. My love is with you all your days.

Be still, be still and know that I am

God.

**Gloria** See Cards In Pews

## First Reading

Wisdom 12:13, 16-19

There is no god besides you who have the care of all,  
 that you need show you have not unjustly condemned.  
 For your might is the source of justice;  
 your mastery over all things makes you lenient to all.  
 For you show your might when the perfection of your power is disbelieved;  
 and in those who know you, you rebuke temerity.  
 But though you are master of might, you judge with clemency,  
 and with much lenience you govern us;  
 for power, whenever you will, attends you.  
 And you taught your people, by these deeds,  
 that those who are just must be kind;  
 and you gave your children good ground for hope  
 that you would permit repentance for their sins.



## Responsorial Psalm

*Psalm 86*

*Guimont*

Lord, you are good and for - giv - ing.

1. O Lord, you are good and forgiving, full of love to all who call.  
 Give heed, O Lord, to my prayer and attend to the sound of my voice.
2. All the nations shall come to adore you and glorify your name, O Lord,  
 for you are great and do marvelous deeds.
3. But you, O God of mercy and compassion, slow to anger and abounding in love and truth,  
 turn and take pity on me, O give your strength to your servant.

## Second Reading

Romans 8:26-27

Brothers and sisters: The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will.

## Gospel Acclamation

Murray



## Gospel

Jesus proposed another parable to the crowds, saying: "The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, "First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn."'"

Matthew 13:24-32

He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'"

## Homily

Deacon Steve Wodzanowski

## Offertory Song (5&9:30) *Make Me A Channel Of Your Peace*

Temple

1. Make me a chan-nel of your peace. Where  
2. Make me a chan-nel of your peace. Where  
4. Make me a chan-nel of your peace. It

there is ha-tred, let me bring your love. Where  
there's de-spair in life, let me bring hope. Where  
is in par-don-ing that we are par-doned, in

there is in-ju-ry, your par-don, Lord, And  
there is dark-ness, on-ly light, And  
giv-ing of our-selves that we re-ceive, and in

where there's doubt, true faith in you.—  
where there's sad-ness, ev-er joy.—  
dy-ing that we're born to e-ter-nal life.—

3. Oh, Mas-ter, grant that I may nev-er seek So much to be con-  
soled as to con-sole. To be un-der-stood as to un-der-  
stand. To be loved as to love with all my soul. D.C.

## Holy, Holy, Holy

## Storrington Mass

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, ho -

san - na, ho - san - na in the high - est.

The musical score for 'Holy, Holy, Holy' is written in G major and 6/8 time. It consists of five staves of music. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 6/8 time signature. The melody is simple and hymn-like. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

## Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written in G major and 6/8 time. It consists of two staves of music. The melody is simple and hymn-like. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

## Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written in G major and 6/8 time. It consists of two staves of music. The melody is simple and hymn-like. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

## Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer - cy on us. Lamb of God, you

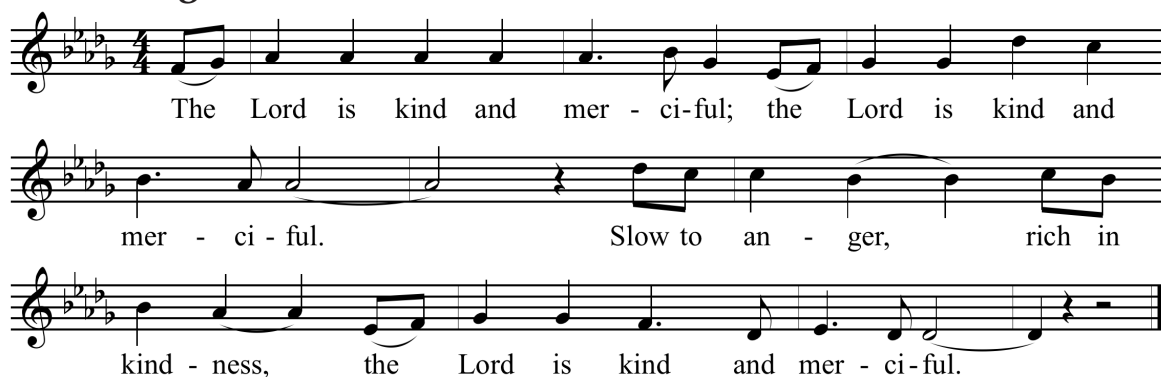
take a - way the sins of the world, grant us peace.

The musical score for 'Lamb of God' is written in G major and 6/8 time. It consists of three staves of music. The melody is simple and hymn-like. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.



# Communion Songs *The Lord Is Kind and Merciful #99*

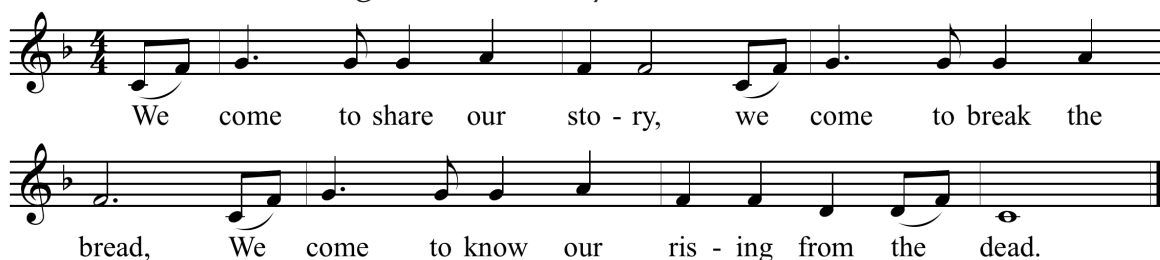
Cotter



The Lord is kind and mer - ci-ful; the Lord is kind and  
mer - ci - ful. Slow to an - ger, rich in  
kind - ness, the Lord is kind and mer - ci-ful.

## *Song Of the Body Of Christ #847*

Haas




We come to share our sto - ry, we come to break the  
bread, We come to know our ris - ing from the dead.

# Song of Praise

## *There's A Wideness in God's Mercy*

HOLY MANNA



1. A place called home with com - fort for the wea - ry:  
2. A place called home where ten - der - ness can flou - rish:  
3. A place called home for ev - 'ry hu - man be - ing:  
A place called home of nou - rish - ment and rest:  
A place called home, a ha - ven from all harm:  
A place called home where arms are o - pened wide:  
A place called home that wel - comes in the stran - ger,  
A place called home where child - ren sleep in safe - ty,  
A place called home, where all ex - tend the wel - come,  
Where one un - known be - comes a wel - come guest.  
Where hurts are healed, a shel - ter from the storm,  
Where none are lost, a - lone or cast a - side,  
Where love can find a hu - man ha - bi - ta - tion:  
Where peace can find a hu - man ha - bi - ta - tion:  
But mem - bers of a sin - gle hu - man fam - 'ly.  
God grant us all this grace: a place called home.  
God grant us all this grace a place called home.  
God grant us grace to build a place called home.



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## THIS WEEK AT ST. JOSEPH

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### Sunday

9:30 AM Mass  
10:30 AM Coffee & Donuts - Join us!  
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 Yoga

### Wednesday

7:00 AM Mass

### Thursday

7:00 AM Mass

### Friday

7:00 AM Mass

### Saturday

3:30 PM Weekly Reconciliation  
5:00 PM Vigil Mass



## LITURGY AND WORSHIP

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### Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, July 24th at 7 pm.** There are two prayer groups meeting. 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. Participants need to enter the church before 7 PM as the church is locked in the evening. For information, contact Jim Hoover at [sacred-silence@stjosephparish.org](mailto:sacred-silence@stjosephparish.org) or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. People will help guide those who are just learning.



**Prayer Tree** St. Joseph Community extends its prayers and hopes for the following intentions: For Amelia who will be traveling to Namibia . . . For Maria's health . . . For Pat who fell, we pray for her recovery . . . In gratitude we made our goal to "Paint the Church" – thank you for your support and encouragement.

*"Be strong and courageous;  
do not be frightened or dismayed,  
for the Lord your God is with you wherever you go."*  
~Joshua 1:9

**RIP**  
*Ross Donnelly, beloved friend of many.*

# PARISH LIFE

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## Parish Life Commission

St. Joseph's Parish Life Commission is seeking new members. The Parish Life Commission strengthens the community of St. Joseph Parish by welcoming new members into the Parish, making current members feel welcomed through celebrations and social opportunities, and building and uniting various communities of life. We meet on five Monday evenings from 7:00 to 9:00 pm in the Parish Center. Meeting dates are: Sept. 11, Nov. 13, Jan. 8, March 5 and May 14. Ministries we currently support include Newcomers, LGBTQ, Young Adults, Seniors, Men's and Women's ministry, parish picnic, Ceili and We Are St. Joseph celebration. If interested please contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) or 206-965-1646. We are looking for 4-6 new members who can commit to either a 2 or 3 year term.

## Marriage Enrichment Boat Cruise

Summer Boat Cruise! Friday, August 25th - \$60/couple

Join us on the "My Girl" Charter Boat for a wonderful sunset cruise with your sweetheart! BYOB beverages and food.

Board: 7:00 pm - Lake Union Public Pier by MOHAI  
Setting sail: 7:30 pm - Returning to port: 10:30 pm

For Information contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) or 206-965-1646. To register: [www.stjosephparish.org](http://www.stjosephparish.org) then click on the boat cruise tile.



## FAITH FORMATION

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### Brats BBQ, Beer and Basics with John D. Whitney, SJ

August 13th after the 5:30 PM Mass - Arrupe Room

Join fellow parishioners after the 5:30 Mass for a casual evening of brats, hamburgers, beer and other refreshments as we engage in a conversation with John D. Whitney, SJ around the basics of our faith. What do Catholics believe about heaven and hell? What is Eucharist? Why do Catholics baptize babies? Why do Catholics pray to Mary and the Saints? Why do Catholics not eat meat on Fridays in Lent? Please bring your questions and Fr. John will answer all of them. Need more information? [theresal@stjosephparish.org](mailto:theresal@stjosephparish.org)

## LGBTQ Ministry

Discover Liberation Theology  
with Guest Speaker, Jeanette Rodriguez PhD  
**St. Joseph's Parish Center - Mother Teresa Rm**  
**Monday, August 14th from 7:00-8:30 pm**

Liberation Theology: What is it? Who began it? Why is it relevant today? We are honored to have Dr. Jeanette Rodriguez, professor of Theology at Seattle University. She will share her expertise on Latin American Liberation Theology and will lead us in a discussion on the implications it has on the issues of our day. Please join us. All are welcome and encouraged to attend.

*"To be followers of Jesus requires that they walk with and be committed to the poor; when they do, they experience an encounter with the Lord who is simultaneously revealed and hidden in the faces of the poor."*  
~ Gustavo Gutierrez

## Seniors On The Go

**Friday, August 4th** - Healing Mass at 11:30 am. No luncheon.

**Friday, September 1st** - Healing Mass at 11:30 am. No luncheon.



# FAITH JUSTICE

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## Cabrini Ministry Training

Share the Compassion of Christ

Are you being called by God to bring a compassionate presence to those in need? Are you interested in learning the listening, communication, and prayer skills that can increase your effectiveness as a lay minister? Then Cabrini Ministry Training is for you! Register now for our 6-month formation program that begins in October, or for our 1-day "Accompaniment" Workshop scheduled for Saturday, September 16. Get more information at [www.cabriniministry.org](http://www.cabriniministry.org) or 206-760-0583 x3.



## Faith Justice Commission

St. Joseph's Faith Justice Commission is seeking new members. The Faith Justice Commission builds a community of gospel love and care at St. Joseph by sharing information and promoting opportunities for parishioners to engage in direct service with those in need, assisting in those events or programs that build greater companionship with the poor or marginalized, and developing collaborative avenues of advocacy to transform structures of poverty and displacement. We meet on five Monday evenings from 7:00 to 9:00 pm in the Parish Center. Meeting dates are: Sept. 25, Nov. 20th, Jan. 22nd, March 19th, and May 21st. Ministries we currently support include St. Martin de Porres Shelter, Francis House and our Sister Parish in El Salvador to name a few. We also coordinate the Alternative Christmas Bazaar, Giving Tree, Epiphany Dinner and We are St. Joseph's Service Days. If interested please contact Deacon Steve at [stevev@stjosephparish.org](mailto:stevev@stjosephparish.org) or 206-965-1646. We are looking for 2-4 new members who can commit to either a 2 or 3 year term.

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