

Sunday, July 29, 2018 * Seventeenth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"One Lord, one faith, one baptism;
one God and Father of all,
who is over all and in all."*

SEVENTEENTH SUNDAY IN ORDINARY TIME
JULY 29, 2018

Homily This Week:

Deacon Steve Wodzanowski

Homily Next Week: Julian Climaco, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Readings for August 5, 2018

FIRST READING: EXODUS 16:2-4, 12-15

SECOND READING: EPHESIANS 4:17, 20-24

GOSPEL: JOHN 6:24-35

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 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

Parish Receptionist (206) 324-2522

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Parochial Vicar

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St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Middle School Dir x215

We Remember Who We Are

When an alien resides with you in your land, do not mistreat such a one. You shall treat the alien who resides with you no differently than the natives born among you; you shall love the alien as yourself; for you too were once aliens in the land of Egypt. I, the LORD, am your God.

-Leviticus 19:33-34-

When my mother was a small girl, the youngest of four children growing up in western Massachusetts, she had very little sense of the hardships and cruelty of the world. Her father was a doctor—a general practitioner of the old school, who saw patients in his office at the side of their house. Her mother was a strong, funny, and rather imperious woman, devoted to her husband—who was the only one, it was said, who could ever control her. Though Chicopee was a tough, working class town, in the midst of the Depression, filled with blue-collar Irish and Polish immigrants and children of immigrants, people who had fled the violence and poverty of the Old World for hope in the New, by the grace of her parents, my mother thought her life uniquely and wondrously blest—even when she had to scrub the blood off the pavement after a shooting victim came to her father's office, or the time she saw her father go next door to talk a son into putting down the knife with which he was about to kill his father. To my mother, these moments were like the exciting parts of one of the movies she loved so much, but there was never a sense of danger for her, no sense of a world at risk, because she lived in a house under the care of her father, Doc Moriarty, and her mother, Elizabeth Bowen.

Living in the house with my mother, her siblings, and her parents, there was also a young Irish immigrant—what they used to call a “shirt-tail relative” of my Grandfather's. Margaret Fitzgerald, or “Mag Fitz” as she was always called, used to take care of the laundry and the sewing for the family, and did all the ironing, often while talking over the events of the day with her canine friend, Billy. You could walk by the laundry room and hear her saying, with her rich Irish brogue: “Ain't that right, Billy? Ain't that right?” On her days off, Mag would often look in the paper for Catholic funerals, which she would attend whether she knew the deceased or not. She would then return from the funeral to offer her assessment: “Oh, it was a terrible funeral; nothing but donuts and coffee” or “Oh, it was a grand affair; they had a ham.” Yet, for all the comic relief offered by the presence of Mag Fitz, this poorly educated young woman, was part of far darker story. She had come from Ireland during the time of the troubles, when English paramilitary forces—the so-called “Black and Tans”—were terrorizing the Catholic community, in a vain attempt to destroy support for the Irish Republican Army (the IRA) as they fought for independence. During this time, Mag Fitz lived with her only brother, in a small town near the west of Ireland. One day, the Black-and-Tans came to their door, and took hold of Mag's brother, who they suspected of IRA activity. As the young girl watched, the soldiers strapped him to a bed-frame and beat him to death, leaving her alone and afraid. Traumatized by all she

had seen, Mag escaped Ireland through the help of her family, finding her way to safety in the United States, working as a sort of live-in maid and seamstress for her distant relations.

For many Americans—like me—the immigration stories of our ancestors are often far away, shrouded in the romantic haze of thatch cottages and fading black-and-white photographs. We tell heroic stories of our hard-scrapple grandparents or great-grandparents and water down the horrific in them. We little realize the violence they fled or the suffering they endured. To us, from our distant and comfortable perch, their success in this country seems inevitable, an obvious blessing given by the United States, a country they loved and served to the end of their days. For them, America was the great hope—the “*last best hope of earth*”—and their devotion to the American dream, a dream made not of wealth and privilege but of liberty and opportunity, was absolute. In our reminiscence, these women and men are already Americans, like us, heroes of the American story, and any challenges they faced were just the hazing one gets in joining some new group. Yet, to those whom they fled and to the many who saw them arrive, they were not heroes and their presence was not a blessing: they were not “*in-vitro*” Americans, waiting to be born, but foreigners and aliens, who endangered American jobs, American communities, and even the religious traditions upon which America was founded. For those already in the United States, the suffering of the foreign nationals who followed behind was not our business, nor something we wanted to import into our country. After all, it was often said, these foreign countries are not sending us their best, so why should we accept them?

Mag Fitz was one of those “*not-bests*” who came to the United States not because she wanted to abandon the land of her birth and try something new, but only in response to violence and fear. She had no great intellectual gifts nor marketable skills to bring. She was the sister of a suspected terrorist sympathizer, whose religion was considered unpopular and vaguely un-American among the still mostly Protestant powerful of her day (after all, how can we trust those whose first loyalty is not to the United States but to the Pope in Rome?). She managed to get into the United States only through the loophole of “*chain migration*”—sponsored as she was by relatives who were already here—but if that had not been open to her, I sometimes wonder if she would have snuck into the country in some other way. And would I, I wonder, not have helped her to do so, out of fear that those who killed her brother might soon come back for her? Mag Fitz was not the best of her country, but she came to the United States to find a place where she could live. In other words, she came like so many of our ancestors,

and like so many of those we currently detain at our borders.

This week, St. Joseph Parish is introducing a petition for reform of the immigration policies of the United States. We offer this petition out our faith tradition and in union with our continuing discussion on immigration as a moral and political issue. We offer this petition now to coincide with our *Immigration 102* summit on Saturday morning, and in preparation for the pilgrimage and Mass we will celebrate at the Tacoma Detention Center on August 25. But we also offer this petition as women and men who remember where we came from, and how we got here. Who remember that we, too, have been aliens and objects of fear and disgust. In a faith tradition built on living memory—“*Do this in memory of me,*”—we offer this petition as a way of saying that we are one body with the men and women held in Tacoma; we are one body with the children stripped from their parents and with the parents weeping for their lost ones; we are one body with every immigrant and refugee, documented or undocumented, who faces persecution and death at the hands of those who occupied their land, and seeks something better in this land of immigrants. We are one body, and we will not let go.



We Are One Body

A Petition for Reform of the Immigration Policies of the United States

“Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43). . . In this regard, I wish to reaffirm that ‘our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate.’”

-Pope Francis-

“My dream is of a place and a time where America will once again be seen as the last best hope of earth.”

-Abraham Lincoln-

At its birth, the United States declared that the value of a person depends not on rights granted by government, but on inalienable rights granted by the will of the Creator. This principle—tested and refined through civil war and social upheaval—is a north star to our nation’s moral compass, drawing us back when fear or selfishness lead us astray. Today, as we struggle to decide our policy towards those seeking refuge at our border, we are called, as Americans, to look again to the wisdom of the *Declaration* and, as Christians, to the teaching of our faith.

Just as “*inalienable rights*” guided the founders of our nation, so inherent human value guides Catholic Social Teaching, proclaiming that every woman or man has a right to life, and to the human goods by which to maintain family, faith, and freedom. Catholic tradition holds that the goods of the earth exist to foster the common good, the good of reason, by which each person and the whole community are protected. Civil laws must respect not just the will of the majority, but the inherent dignity of every person, who is “*endowed by their Creator*” with a value that cannot be justly compromised by the power of any government. This we believe and affirm, as Catholics, as Christians, and as Americans.

Today, in the name of protecting the sovereignty of our national borders, the US Government is violating both Catholic Social teaching and the fundamental moral principles of this nation. No government has the authority to fracture families, to deny basic rights of counsel to the detained (including children), to indeterminately confine, and to punish those who had no active role in committing the offense of unlawful migration. Such actions violate the inherent dignity of migrants and undermine the principles of justice upon which our country was founded. We, therefore, petition the Congress, in accord with the moral law and as provided for in the Constitution, to take immediate action:

- **To reunite all families separated by the Customs Service or by Immigration and Custom Enforcement, even if parents or guardians have been detained or deported.**
- **To provide minors detained by the US government with legal counsel prior to any hearings—either administrative or judicial—on refugee status or immigration.**
- **To provide alternative forms of monitoring, not involving incarceration, for all those detained solely as the result of violations of immigration law, or awaiting hearings on immigration status.**
- **To empower the judiciary to review decisions of the administrative immigration courts (maintained by the executive branch) regarding requests for refugee status based on well-grounded fear.**
- **To provide inspection and government oversight of private for-profit detention facilities.**

These are not easy times, but as women and men of faith, we are filled with a Spirit of hope, and drawn as one body to our displaced brothers and sisters, by the love of God and the example of Christ Jesus. Though the power of oppression seems great, we are not cowed by it; though the walls of fear seem high, we are not overcome. Rather, we stand today in solidarity—one body, one spirit—with our immigrant brothers and sisters. We stand with Christians and Jews, with Muslims and Hindus, with women and men of every spiritual and ethical tradition, who pursue justice for the poor as a moral imperative. We stand with all people of good will, including police officers, customs officers, and agents of Immigration and Customs Enforcement (ICE) who seek a more just system. To them, especially, we offer our prayer and support, asking them to refuse any order inconsistent with the principles of human rights and moral law. Together, we reject fear, and embrace faith; we call for prayer that leads to action; and we act together as one living body, who seeks justice and hope for every woman and man.

SEVENTEENTH SUNDAY IN ORDINARY TIME

Welcome to St. Joseph. Please take a moment to silence your cell phones.

Entrance Songs

All Who Hunger

Moore

1. All who hun-ger, gath - er glad - ly; Ho - ly man - na
2. All who hun-ger, nev - er stran-gers; Seek - er, be a
3. All who hun-ger, sing to - geth - er; Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.
wel - come guest. Come from rest - less - ness and roam - ing.
liv - ing bread. Come from lone - li - ness and long - ing.

Here, in truth, we will be fed. You that yearn for
Here, in joy, we keep the feast. We that once were
Here, in peace, we have been led. Blest are those who

days of full - ness, All a - round us is our food.
lost and scat - tered In com - mun - ion's love have stood.
from this ta - ble Live their days in grat - i - tude.

Taste and see the grace e - ter - nal. Taste and see that God is good.

(5:30) There Is One Lord

Taize

There is one Lord, one faith, one bap - ti - sm;

There is one God, who is Fa - ther of all.

Gloria

See Cards In Pews

First Reading

A man came from Baal-shalishah bringing to Elisha, the man of God, twenty barley loaves made from the firstfruits, and fresh grain in the ear.

Elisha said, "Give it to the people to eat."

But his servant objected,

"How can I set this before a hundred people?"

Elisha insisted, "Give it to the people to eat."

"For thus says the LORD,

'They shall eat and there shall be some left over.'"

And when they had eaten, there was some left over, as the LORD had said.

2 Kings 4:42-44



Responsorial Psalm

Psalm 145

Kelly



All your works shall thank you, O LORD, and all your faithful ones bless you.
They shall speak of the glory of your reign, and declare your mighty deeds. *Ref.*

The eyes of all look to you, and you give them their food in due season.
You open your hand and satisfy the desire of every living thing. *Ref.*

The LORD is just in all his ways, and holy in all his deeds.
The LORD is close to all who call him, who call on him in truth. *Ref.*

Second Reading

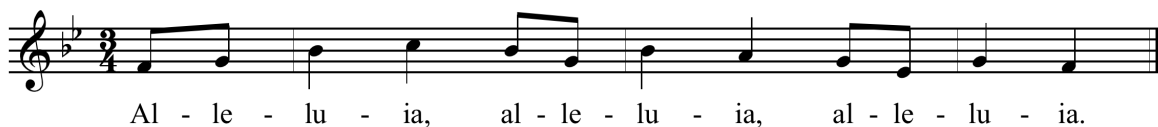
Ephesians 4:1-6

Brothers and sisters: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

Gospel Acclamation

Alleluia

Murray



Gospel

John 6:1-15

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

Homily

Deacon Steve Wodzanowski

Offertory

Instrumental



Holy, Holy, Holy

Mass Of Wisdom

Janco

Ho - ly, Ho - ly, Ho - ly — Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho - san - na!
Ho - san - na! 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.

Mystery of Faith

We pro - claim your death, O Lord, and pro - fess your
re - sur - rec - tion, un - til you come a - gain.

Great Amen

A - men. A - men. A - men.

Lamb of God

Cantor *All*
Lamb of God, you take a - way the sins of the world, have
Cantor *All*
mer - cy on — us. Lamb of God, you take a - way the
sins of world, — grant — us — peace. —

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 Song

Blest Are They

Haas



1. Blest are they, the poor in spi - rit; theirs is the
 2. Blest are they, the low - ly ones; they shall in -
 3. Blest are they who show mer - cy, mer - cy
 4. Blest are they who seek peace; they are the
 5. Blest are they who suf - fer hate, all be -

king - dom of God. Blest are they, who
 her - it the earth. Blest are they who
 shall be theirs. Blest are they who
 child - ren of God. Blest are they who
 cause of me. Re - joice be glad;

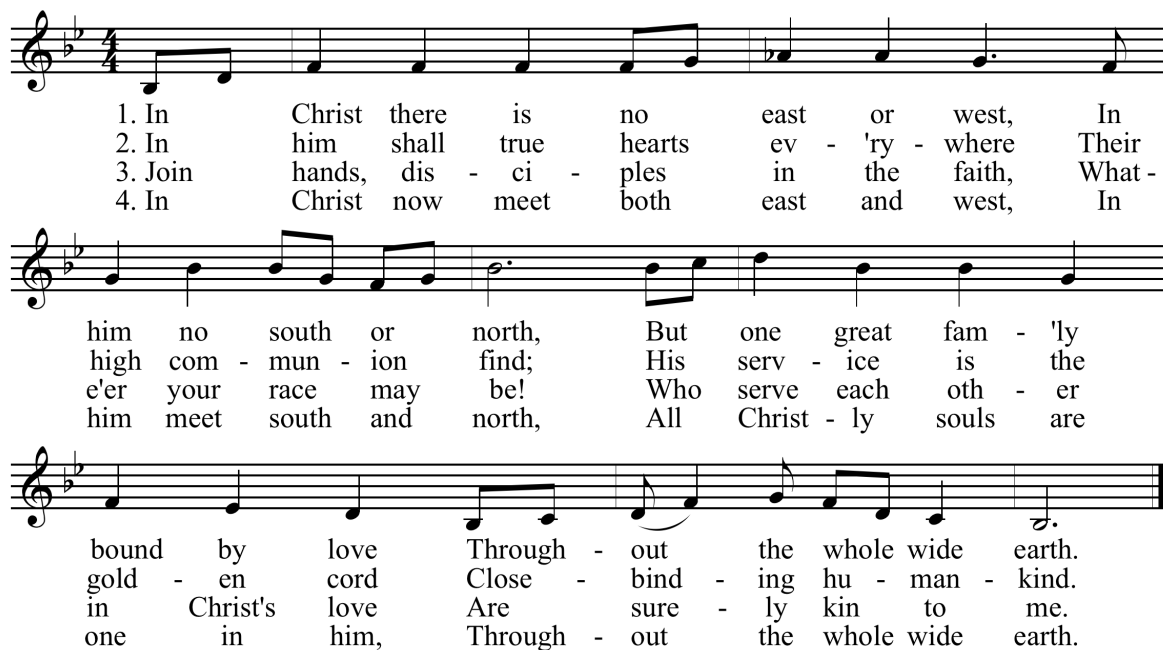
full of sor - row; they shall be con - soled.
 hun - ger and thirst; they shall have their fill.
 pure of heart; they shall see God.
 suf - fer in faith; the glo - ry of God is theirs.
 yours is the king - dom; shine for all to see.

Re - joice and be glad! Bless - ed are you,
 ho - ly are you! Re - joice and be glad!
 Yours is the king - dom of God!

Closing Song

In Christ There Is No East Or West

MCKEE/Dunkerley



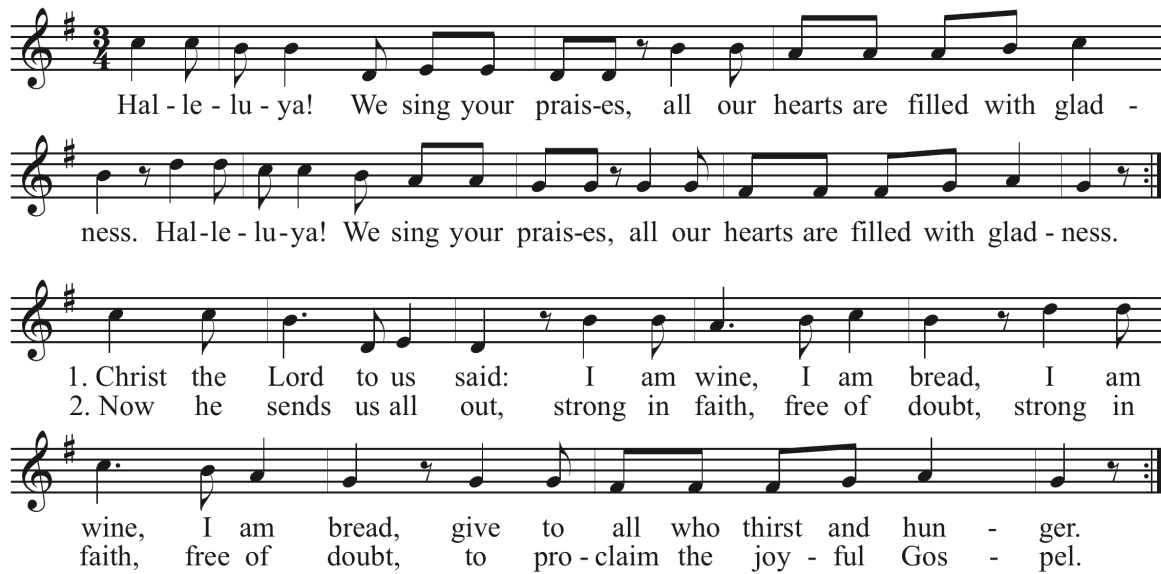
1. In Christ there is no east or west, In
 2. In him shall true hearts ev - 'ry - where Their
 3. Join hands, dis - ci - ples in the faith, What -
 4. In Christ now meet both east and west, In

him no south or north, But one great fam - 'ly
 high com - mun - ion find; His serv - ice is the
 e'er your race may be! Who serve each oth - er
 him meet south and north, All Christ - ly souls are

bound by love Through - out the whole wide earth.
 gold - en cord Close - bind - ing hu - man - kind.
 in Christ's love Are sure - ly kin to me.
 one in him, Through - out the whole wide earth.

(5:30) Halleluya, We Sing Your Praises

South African



Hal - le - lu - ya! We sing your prais-es, all our hearts are filled with glad -
ness. Hal-le - lu-ya! We sing your prais-es, all our hearts are filled with glad - ness.

1. Christ the Lord to us said: I am wine, I am bread, I am
2. Now he sends us all out, strong in faith, free of doubt, strong in
wine, I am bread, give to all who thirst and hun - ger.
faith, free of doubt, to pro - claim the joy - ful Gos - pel.

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OUR COMMUNITY



Annual Catholic Appeal - Only \$10,200 Left To Go!

Please give today if you haven't done so already. Your gift to the Annual Catholic Appeal is still needed! Thank you to all who have responded to the needs of our Church in Western Washington through the 2018 Annual Catholic Appeal. **Currently, 396 parishioners have committed \$141,537 of our \$151,738 goal, which is 20% of our registered families.** Any amount received over our goal will be returned to St. Joseph and will be designated to improve, and hopefully expand, the restroom facilities in the Parish Social Hall. Please fill out a pledge envelope today or donate online – the web address is on the pledge envelope located in the pews.

A million thanks to Connie Anthony, Dr. Travis Brayak, Derek Crick, Charley Dickey & Sheila Wyckoff-Dickey, Peter & Joanne Klein, Eric & Linh Nguyen, Al O'Brien, Jack & Denise Seaborn, Leonida Shaginaw and Lucian & Shannah Wischik.



St. Joseph Adult Faith Formation Presents

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



**August 12th after the 5:30 PM Mass
Arrupe Room**

Join fellow parishioners after the 5:30 Mass for a causal evening of brats, hot dogs, beer and other refreshments as we engage in a conversation with John D. Whitney, SJ around the basics of our faith. Why do we confess our sins to a priest? Why do Catholics baptize babies? What does papal infallibility really mean? What is the role of conscience in moral discernment? Please bring your questions and Father John will answer them.

To RSVP or for further information, please contact TheresaL@stjosephparish.org
www.stjosephparish.org

OUR COMMUNITY

Faith Formation Teams Help Needed

St. Joseph's Infant Baptism Prep Team is seeking new members to join our team. Last year we had 80 Baptisms and hosted 9 Prep Classes. We are looking for people to host the baptismal families at Mass on the day of the child's baptism. We also need team members who are willing to help teach the baptism prep classes. If teaching isn't your thing, we need others who are willing to share and talk with these new parents about your experience of baptism as well as the graces and struggles of parenting. If you are interested or would like further information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or 206-965-1651.

St. Joseph's High School Confirmation Team is seeking new members to join our team. Yearly, 20-30 High School Youth receive the Sacrament of Confirmation. We need vibrant faith-filled people to help form them in the faith. This is a 13 week preparation program with an offsite retreat and a day of service. No teaching experience is necessary, but knowledge of the faith with a desire to ignite a spark of faith in others is. All volunteers are required to take the Archdiocese Safe Environment Class. If you are interested or would like further information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or 206-965-1651.

CFF still needs your help!

Faith Formation Needs You! We have over 200 children in our Sunday School and Youth Group programs. This vibrant and critical ministry is only successful with the help of an army of volunteers. The following volunteer positions are still needed:

CFF Pre-K Teacher: This energetic group of children who can make learning fun and someone who is excited to see awe and wonder in children's eyes. Some experience with children ages 3-4 is preferred. Class meets from 9:00-10:15am in the social hall. Class begins October 7th (major holidays/breaks off). Student volunteers are also needed to assist; this does count for service hours.

CFF Kindergarten Teacher: general religious education for Kindergarten aged children. Class meets from 9:00-10:15am.

CFF Substitutes Needed: If you have teaching experience but not enough time to commit to every week. We still need you! Please add your name to our substitute roster, lessons provided and easy to follow. Please email Theresa Lukasik at theresal@stjosephparish.org

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, July 30th 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. Please arrive before 7 pm as the doors are locked right at 7. For information, 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. People will help guide those who are just learning.



St. Joseph Community extends its prayers and hopes for the following intentions: For George who will be having heart surgery . . . For Tom's lung evaluation . . . For insight in handling the expanding challenges of homelessness.

"... Live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love ..."

~Ephesians 4:1-2

Rest in Peace

**Archbishop Raymond Hunthausen
Margaret Mayovsky, former parishioner, who
recently passed away in Colorado.**

OUR COMMUNITY



Women of Passion & Power: Loving Ourselves

Fall Retreat 2018

September 28th 6 pm – Sept 30th 12 pm

Come, join your sisters and make new friends as we explore Loving Ourselves. When we find time to rejuvenate it lifts our spirits and makes us better parents, partners, friends and colleagues. Bolster your prayer life, meditate, draw, stretch, unplug. This weekend is about you.

We will be staying at the beautiful Archbishop Brunett Retreat Center at the Palisades in Federal Way. 5 delicious meal provided, no shopping, cooking or clean-up!

Cost is \$250 per person, single occupancy.
All are Welcome.

Payment Plans and Scholarships available please contact Deacon Steve at stevew@stjosephparish.org
If you need a ride, have dietary restrictions, mobility needs or other questions, please send them to Sheila Marie at smarie49@comcast.net.

St. Joseph Men's Ministry Hike

Saturday August 11th

Red Pass via Commonwealth Basin (off Snoq Pass):
~10 miles round trip, ~2500 vertical.
7AM departure from St Joseph to carpool.
Stop on way home for a beer/burger.
Northwest Forest Pass required for parking.

Maximum 12 guys.

Please RSVP to Bill Fleming billfl@live.com or Deacon Steve at 206-965-1646 stevew@stjosephparish.org

Seniors On The Go

Friday, August 3rd - Anointing Mass at 11:30 am.

Friday, September 7th - Anointing Mass at 11:30 am.

Friday, October 5th - Anointing Mass at 11:30 am. Followed by our delicious luncheon. Join us for fellowship and lunch after Mass.

OUR COMMUNITY

Blood Drive

Monday, July 30th - St. Joseph Parish Center

1 pm to 7 pm - (closed 3 pm - 4 pm)

To make an appointment, please email Renee Leet at rleet@stjosephparish.org or call 206-324-2522 ext 100. For questions about eligibility, please call 800-398-7888.

WELCOME!

New? Visiting? Interested? Are you visiting for the first time? Interested in knowing more about the ministries and activities at St. Joseph Parish? Please join our weekly e-news blast at 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 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 and click on the "Join Our Parish" link.

FOLLOW ST. JOSEPH ON FACEBOOK

Did you know that St. Joseph has a Facebook page? Check out our posted pics and inspirational shares on our Jesuit identity. Additionally, information about events at the parish are updated regularly. And while you're at it, please "like" us.

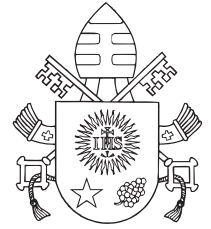
Check us out at: www.facebook.com/stjosephseattle

Commission Help Needed

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. 24, Nov. 19, Jan. 28th, March 25th and May 20th. 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 steve@stjosephparish.org or 206-965-1646. We are looking for 2-4 new members who can commit to either a 1, 2 or 3 year term.

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. 10, Nov. 5, Jan. 14, March 4, and May 6. Ministries we currently support include Newcomers, LGBTQ, Young Adults, Seniors, Men's and Women's ministry, Parish Picnic, St. Patrick's Day Party and We Are St. Joseph celebration. If interested, please contact Deacon Steve at steve@stjosephparish.org or 206-965-1646. We are looking for 4-6 new members who can commit to either a 1, 2 or 3 year term.

POPE-POURRI



An excerpt from Pope Francis' *GAUDETE ET EXSULTATE*

IN THE LIGHT OF THE MASTER

63. There can be any number of theories about what constitutes holiness, with various explanations and distinctions. Such reflection may be useful, but nothing is more enlightening than turning to Jesus' words and seeing his way of teaching the truth. Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The Beatitudes are like a Christian's identity card. So if anyone asks: "What must one do to be a good Christian?", the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount.[66] In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives.

64. The word "happy" or "blessed" thus becomes a synonym for "holy". It expresses the fact that those faithful to God and his word, by their self-giving, gain true happiness.

GOING AGAINST THE FLOW

65. Although Jesus' words may strike us as poetic, they clearly run counter to the way things are usually done in our world. Even if we find Jesus' message attractive, the world pushes us towards another way of living. The Beatitudes are in no way trite or undemanding, quite the opposite. We can only practise them if the Holy Spirit fills us with his power and frees us from our weakness, our selfishness, our complacency and our pride.

66. Let us listen once more to Jesus, with all the love and respect that the Master deserves. Let us allow his words to unsettle us, to challenge us and to demand a real change in the way we live. Otherwise, holiness will remain no more than an empty word. We turn now to the individual Beatitudes in the Gospel of Matthew (cf. Mt 5:3-12).[67]

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"

67. The Gospel invites us to peer into the depths of our heart, to see where we find our security in life. Usually the rich feel secure in their wealth, and think that, if that wealth is threatened, the whole meaning of their earthly life can collapse. Jesus himself tells us this in the parable of the rich fool: he speaks of a man who was sure of himself, yet foolish, for it did not dawn on him that he

might die that very day (cf. Lk 12:16-21).

68. Wealth ensures nothing. Indeed, once we think we are rich, we can become so self-satisfied that we leave no room for God's word, for the love of our brothers and sisters, or for the enjoyment of the most important things in life. In this way, we miss out on the greatest treasure of all. That is why Jesus calls blessed those who are poor in spirit, those who have a poor heart, for there the Lord can enter with his perennial newness.

69. This spiritual poverty is closely linked to what Saint Ignatius of Loyola calls "holy indifference", which brings us to a radiant interior freedom: "We need to train ourselves to be indifferent in our attitude to all created things, in all that is permitted to our free will and not forbidden; so that on our part, we do not set our hearts on good health rather than bad, riches rather than poverty, honour rather than dishonour, a long life rather than a short one, and so in all the rest".[68]

70. Luke does not speak of poverty "of spirit" but simply of those who are "poor" (cf. Lk 6:20). In this way, he too invites us to live a plain and austere life. He calls us to share in the life of those most in need, the life lived by the Apostles, and ultimately to configure ourselves to Jesus who, though rich, "made himself poor" (2 Cor 8:9).

Being poor of heart: that is holiness.

"Blessed are the meek, for they will inherit the earth"

71. These are strong words in a world that from the beginning has been a place of conflict, disputes and enmity on all sides, where we constantly pigeonhole others on the basis of their ideas, their customs and even their way of speaking or dressing. Ultimately, it is the reign of pride and vanity, where each person thinks he or she has the right to dominate others. Nonetheless, impossible as it may seem, Jesus proposes a different way of doing things: the way of meekness. This is what we see him doing with his disciples. It is what we contemplate on his entrance to Jerusalem: "Behold, your king is coming to you, humble, and mounted on a donkey" (Mt 21:5; Zech 9:9).

72. Christ says: "Learn from me; for I am gentle and humble of heart, and you will find rest for your souls" (Mt 11:29). If we are constantly upset and impatient with

others, we will end up drained and weary. But if we regard the faults and limitations of others with tenderness and meekness, without an air of superiority, we can actually help them and stop wasting our energy on useless complaining. Saint Thérèse of Lisieux tells us that “perfect charity consists in putting up with others’ mistakes, and not being scandalized by their faults”.[69]

73. Paul speaks of meekness as one of the fruits of the Holy Spirit (cf. Gal 5:23). He suggests that, if a wrongful action of one of our brothers or sisters troubles us, we should try to correct them, but “with a spirit of meekness”, since “you too could be tempted” (Gal 6:1). Even when we defend our faith and convictions, we are to do so “with meekness” (cf. 1 Pet 3:16). Our enemies too are to be treated “with meekness” (2 Tim 2:25). In the Church we have often erred by not embracing this demand of God’s word.

74. Meekness is yet another expression of the interior poverty of those who put their trust in God alone. Indeed, in the Bible the same word – *anawim* – usually refers both to the poor and to the meek. Someone might object: “If I am that meek, they will think that I am an idiot, a fool or a weakling”. At times they may, but so be it. It is always better to be meek, for then our deepest desires will be fulfilled. The meek “shall inherit the earth”, for they will see God’s promises accomplished in their lives. In every situation, the meek put their hope in the Lord, and those who hope for him shall possess the land... and enjoy the fullness of peace (cf. Ps 37:9.11). For his part, the Lord trusts in them: “This is the one to whom I will look, to the humble and contrite in spirit, who trembles at my word” (Is 66:2).

Reacting with meekness and humility: that is holiness.

“Blessed are those who mourn, for they will be comforted”

75. The world tells us exactly the opposite: entertainment, pleasure, diversion and escape make for the good life. The worldly person ignores problems of sickness or sorrow in the family or all around him; he averts his gaze. The world has no desire to mourn; it would rather disregard painful situations, cover them up or hide them. Much energy is expended on fleeing from situations of suffering in the belief that reality can be concealed. But the cross can never be absent.

76. A person who sees things as they truly are and sympathizes with pain and sorrow is capable of touching life’s depths and finding authentic happiness.[70] He or she is consoled, not by the world but by Jesus. Such persons are unafraid to share in the suffering of others; they do not flee from painful situations. They discover

the meaning of life by coming to the aid of those who suffer, understanding their anguish and bringing relief. They sense that the other is flesh of our flesh, and are not afraid to draw near, even to touch their wounds. They feel compassion for others in such a way that all distance vanishes. In this way they can embrace Saint Paul’s exhortation: “Weep with those who weep” (Rom 12:15).

Knowing how to mourn with others: that is holiness.

“Blessed are those who hunger and thirst for righteousness, for they will be filled”

77. Hunger and thirst are intense experiences, since they involve basic needs and our instinct for survival. There are those who desire justice and yearn for righteousness with similar intensity. Jesus says that they will be satisfied, for sooner or later justice will come. We can cooperate to make that possible, even if we may not always see the fruit of our efforts.

78. Jesus offers a justice other than that of the world, so often marred by petty interests and manipulated in various ways. Experience shows how easy it is to become mired in corruption, ensnared in the daily politics of quid pro quo, where everything becomes business. How many people suffer injustice, standing by powerlessly while others divvy up the good things of this life. Some give up fighting for real justice and opt to follow in the train of the winners. This has nothing to do with the hunger and thirst for justice that Jesus praises.

79. True justice comes about in people’s lives when they themselves are just in their decisions; it is expressed in their pursuit of justice for the poor and the weak. While it is true that the word “justice” can be a synonym for faithfulness to God’s will in every aspect of our life, if we give the word too general a meaning, we forget that it is shown especially in justice towards those who are most vulnerable: “Seek justice, correct oppression; defend the fatherless, plead for the widow” (Is 1:17).

Hungering and thirsting for righteousness: that is holiness.

“Blessed are the merciful, for they will receive mercy”

80. Mercy has two aspects. It involves giving, helping and serving others, but it also includes forgiveness and understanding. Matthew sums it up in one golden rule: “In everything, do to others as you would have them do to you” (7:12). The Catechism reminds us that this law is to be applied “in every case”,[71] especially when we are “confronted by situations that make moral judgments less assured and decision difficult”. [72]