



Sunday, February 3, 2019 * Fourth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*So faith, hope, love
remain, these three; but
the greatest of these
is love.*



FOURTH SUNDAY IN ORDINARY TIME
FEBRUARY 3, 2019

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

Weekend Mass Schedule

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

Readings for February 10, 2019

FIRST READING: ISAIAH 6:1-2A, 3-8
 SECOND READING: 1 CORINTHIANS 15:3-8, 11
 GOSPEL: LUKE 5:1-11

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

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Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

Reality Check

*The highest and most beautiful things in life are not to be heard about,
 nor read about, nor seen but, if one will, are to be lived.*

-Søren Kierkegaard-

I am sitting in my office in the early morning, half-listening to Beethoven's Sixth Symphony—the *Pastorale*—as I do my morning reflection. Open on my lap is my Kindle with the Scripture I have been reading since last Sunday: the *Book of Nehemiah*, in which the young leader of the Jewish community, who has spent his life in exile, recounts his return to the land of his ancestors. Beside me, there is a cup of quickly cooling coffee, the word "PRAY" written in thin black letters on the artfully misshapen body of the white mug—a Christmas gift from an old friend. I sit this morning, as I do so many mornings, in my father's chair, which came to me after my mother's death and the sale of our family's house in Santa Cruz. I love this chair; not just because it is comfortable and suitable for napping (though it is), but because, when I lean back into it, I can feel his presence in the contours of the seat and in the cracks of the green leather—a memory of him, pressed into the cushions and frame, that holds my heart and body both.

Just at this moment, I look up and see the rising sunlight strike the house across the street. Though the sun is hidden behind the building where I sit, I can imagine it, just topping the mountains to the east, and loosing that beautiful winter morning light—especially beloved after so many grey days. It pours its gift, bright and buttery, over the sills and clapboards of the waiting home. On the roof, the chimney casts long shadows, and the morning frost, not yet dissolved by the sun, or by the warmth rising from the waking house, still glistens as the first rays inch across its shingles. And in the one window I can clearly see from my chair, a beam of light strikes a brass latch, and it explodes, like Venus in the morning sky, until slowly the unseen sun climbs into the clouds again and the promise of dawn fades into a matted winter sky of late January.

Sitting here, as I am now, I sense that I am not alone, but that I am embraced by a personal and historical communion, a communion of friendship and family, of history and home; a communion composed not just of idle dreams nor wistful memories, but borne in the embrace of real things: touch and smell, object and experience. Like the communion of the Eucharist, this communion grounds me in a world of things—sunlight and coffee, swelling music and worn leather—even while uniting me to the world I cannot see. And for a few minutes, I know where I am. No longer pulled backward by regret and resentment, nor pulled forward by anxiety and fear: I am here, now. In the only place where God can ever be.

A few days ago, I had the great good fortune to be with a group of parishioners at their home. Recently becoming neighbors, they asked me to come and bless their condos and then share dinner with them. It was a blessed experience, to anoint the lintels of their front door, and then walk through the various rooms of their home, saying the words of blessing over each space and sprinkling each with water and prayer. But, as we sat at dinner, the conversation turned—as so many of my conversations have these days—to talk of the universal Church. Regretting together the continual pain and profound sin of clerical-

ism, and the institutional entropy that seems to be playing itself out in the hierarchy, one of those present asked me a question I had never been asked before in exactly the same way: “*John, what do you think we should do? What would you do if you were in our place?*” Having been asked, repeatedly, what the Church should do, and having thought about those ideas a great deal—e.g., get rid of all the trappings of the medieval Church, including the rings and miters; begin ordaining women (at least) to the diaconate, for which there is ample historical support; change how bishops are selected to give the People of God a voice; etc. etc.—I knew that this question was different. It was a question about how people of faith, people who had chosen to be Catholic even when that wasn’t very easy, could persevere and remain in the Church, while still living as people of integrity. This was not a question about theories of governance and ministry, not a question about models of the Church or obedience or even how we might foment the revolution. This was a question about how to remain Catholic, when so much that bears that name seems to be disintegrating before our eyes.

Hearing this question, and realizing what was really being asked, I answered as truthfully as I could, saying simply: “*I don’t know.*” Given all the brokenness of the hierarchy and the vanity and corruption of the structures; given the Phariseeism of so many “*leaders*” in the Church, who spend more time deciding who can be excluded from the altar of Christ than drawing anyone to it; given the endurance of clericalism among the hierarchy, even in the face of an abuse scandal that clericalism made demonstrably worse; given the lack of voice not just of the laity but of even most of the ordained in the reform of Church structures; given the hemorrhaging of young (and older) people from the Church; given that many who call themselves Catholic continue to support the separation of families at the border and the proliferation of weapons, all I can say is: I don’t know what a faithful, loving person ought to do. I just know that I am staying with the Church, whatever that may mean, for my heart will let me do nothing else.

In the days since that dinner, I have tried to better understand what “*staying with the Church*” means to me, and I have kept going back the first reading of last Sunday’s Mass, to the story of Nehemiah and Ezra, and the people of Israel, gathered in Jerusalem for the first time in more than 60 years. I have thought of those who gathered, most of whom had never seen the Temple, but had only heard the stories told by their parents and grandparents, who may have been present for its destruction and then been dragged off in slavery and exile by those they had tried to appease. In that place, the place of their history, the returning exiles stood together, “*the men, the women, and those children old enough to understand*” (Nehemiah 8:2), and listened, with tears in their eyes, to the ancient Covenant that God had made with their ancestors in the Law of Moses. At that moment, though there were different roles in the commu-

nity—e.g., Ezra the priest, Nehemiah, the governor—there was only one people, and they held onto each other, and wept and rejoiced with each other, and knew that the Law belonged, not to the few nor to some abstract institutional hierarchy, but to them all: the People of God, assembled by the love and mercy of the Most High.

I do not know what will happen to the institutional Church. I have a sense that we are undergoing a change unseen since the days of Constantine. Nor do I know where God is leading, nor what form this institution will take in the future. It may be that much we think of as essential to the Church will be lost, and that—in no small way—the Church will be, at least for a time, like the people of Jerusalem, who were taken into exile for their folly and their sin. Perhaps, that is what the Church, as an institution needs. I don’t know.

However, what I do know is that the Church has never, really, been the institution—that has only been an expression of something far deeper and far more profound. Like the skin cells that cover us, the structures of the Church need to be shed every now and then for the health of the living body, but that body is us—the People of God united by the Sacraments to the Incarnate God. I am staying in the Church not because of bishops nor because I am a priest; I’m staying not because of Pope Francis (though I admire and pray for him) nor because I know the Jesuits are “*special*.” I am staying because of the Sacraments, because I believe that the heart of the Church is there: in the ongoing and specific moments of Incarnation by which babies are made part of the body through the pouring of water and young adults are confirmed through oil and the Spirit, by which sinners are reconciled to the community through words of mercy and those who are sick are consoled through hands that anoint. I am staying because I believe that Christ is there in the bread we break in his name and in the cup we share to his memory. I remain a Catholic because, for all the sin and nonsense, I believe in the faith that says God is more than an idea or a principle, more than a feeling in my heart: God is alive in the particulars of this world—real bread and wine, real oil and water, real people holding each other close through concrete acts of mercy and love.

When I think now of the question, “*What should we do?*” I still don’t have the whole answer, but I believe this: we must hold each other close, in communities of faith and good works, in the reality of our lives. We must become less a *virtual* community—arguing and judging in the anonymity of cyberspace—and more a *virtuous* one—worshipping together, talking to each other, growing and sharing the living Spirit. And, in real ways, we must open the door for those who would come in, and love them, not in some ideal, but in the particular and fully human way we have learned from the man called Jesus.

John

FOURTH SUNDAY IN ORDINARY TIME

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

Entrance Songs

Love Divine, All Loves Excelling

HYFRYDOL/Wesley

1. Love di - vine, all loves ex - cel - ling, Joy of
2. Come, al - might - y to de - liv - er, Let us
3. Fin - ish then your new cre - a - tion, Pure and
heav'n to earth come down! Fix in us your hum - ble
all your life re - ceive; Sud - den - ly re - turn and
spot - less, gra - cious Lord, Let us see your great sal -
dwell - ing, All your faith - ful mer - cies crown.
nev - er, Nev - er more your tem - ples leave.
va - tion Per - fect - ly in you re - stored.
Je - sus, source of all com - pas - sion, Love un - bound - ed,
Lord, we would be al - ways bless - ing, Serve you as your
Changed from glo - ry in - to glo - ry, Till in heav'n we
love all pure; Vis - it us with your sal -
hosts a - bove, Pray, and praise - you with - out
take our place, Till we sing be - fore the'al -
va - tion, Let your love in us en - dure.
ceas - ing, Glo - ry in your pre - cious love.
might - ty Lost in won - der, love, and praise.

(5:30) Ubi Caritas

U - bi ca - ri - tas et a - - - - mor,
u - bi ca - ri - tas De - us i - bi est.

Gloria

See Cards In Pews

First Reading

Jeremiah 1:4-5, 17-19

The word of the LORD came to me, saying:
Before I formed you in the womb I knew you,
before you were born I dedicated you,
a prophet to the nations I appointed you.

But do you gird your loins;
stand up and tell them
all that I command you.
Be not crushed on their account,
as though I would leave you crushed before them;
for it is I this day
who have made you a fortified city,
a pillar of iron, a wall of brass,
against the whole land:
against Judah's kings and princes,
against its priests and people.
They will fight against you but not prevail over you,
for I am with you to deliver you, says the LORD.



Responsorial Psalm

Psalm 71

Currie



In you, O Lord, I take refuge, let me never be put to shame.
In your justice rescue me, and deliver me, incline your ear to me and save me. *Ref.*

Be my rock of refuge, a stronghold to give me safety,
For you are my rock and fortress. O my God, rescue me from the hand of the wicked. *Ref.*

For you are my hope, O Lord; my trust, O God from my youth.
On you I depend from birth; from my mother's womb you are my strength. *Ref.*

My mouth shall declare your justice, o day by day your salvation.
O God you have taught me from my youth, and till the present I proclaim your wondrous deeds. *Ref.*

Second Reading

Brothers and sisters: Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way.

If I speak in human and angelic tongues, but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy, and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast, but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, it is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to

1 Corinthians 12:31-13:13

nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.



Gospel Acclamation

Alleluia

Berthier

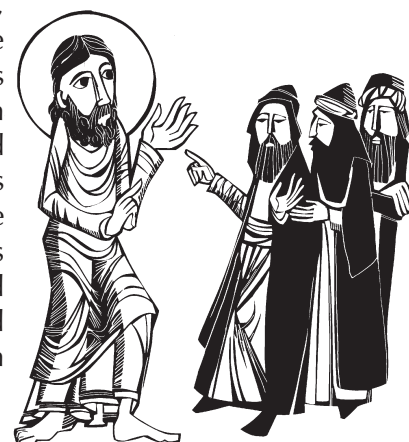


The Lord sent me to bring glad tidings to the poor, to proclaim liberty to captives.

Gospel

Luke 4:21-30

Jesus began speaking in the synagogue, saying: "Today this Scripture passage is fulfilled in your hearing." And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But Jesus passed through the midst of them and went away.



Homily

Julian Climaco, S.J.

Dismissal of Candidates & Catechumens

(5:30) Take, O Take Me as I Am

Bell



Offertory Song

God Is Love

Haas

Refrain



1. God is light, in God there is no darkness.
Come live in the love of the Lord.

2. Come to the Lord receive the Light,
and live in the love of the Lord.

3. We are called to be God's own children,
to live in the love of the Lord.

4. All of you are one, united in Jesus,
to live in the love of the Lord.

Holy, Holy, Holy

Mass of Christ the Savior

Schutte

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are full, 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, who comes in the name of the Lord. Ho - san - na! Ho-san - na! Ho-san-na in the high - est.

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,
her - it the earth. Blest are they who
shall be theirs. Blest are they the
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!

Song of Praise

Lead Me Lord

Becker

Verses

Bless-ed are the mer - ci - ful, for mer - cy shall be theirs,
Blest are they who through their life - times sow the seeds of peace,
and the pure in heart shall see their God.
all will call them chil - dren of the Lord.

Blest are they whose hun - ger on - ly ho - li - ness can fill,
Blest are you, though per - se - cu - ted in your ho - ly life,
for I say they shall be sat - is - fied.
for in heav - en, great is your re - ward.

Refrain

Lead me, Lord, lead me, Lord, by the light of
truth to seek and to find the nar - row - way.
Be my way; be my truth; be my life, my
Lord, and lead me, Lord, to - day.

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THIS WEEK AT ST. JOSEPH

Sunday

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

Monday

7:00 AM Mass - Parish Center
7:00 PM Sacred Silence Prayer Group
7:00 PM Rosary Prayer Group

Tuesday

7:00 AM Mass - Parish Center

Wednesday

7:00 AM Mass - Parish Center

Thursday

7:00 AM Mass - Parish Center

Friday

7:00 AM Mass - Parish Center

Saturday

3:30 PM Reconciliation
5:00 PM Mass

LITURGY AND WORSHIP



Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer this **Monday 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.

Parish Holy Hour

Thursday, February 7th, 7-8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament in the Loyola Chapel of the Parish Center. Refreshments to follow. All are welcome!

Ash Wednesday

March 6th - St. Joseph will have two Masses at 7 am and 7 pm.



St. Joseph Community extends its prayers and hopes for the following intentions: For a beloved son to know and feel the love and peace that surrounds him . . . For those who have infections that momentarily stop recovery, may they heal . . . Welcoming the first signs of spring – blossoms on the trees and crocuses flowering . . . For a friend who is feeling nervous about a life changing decision he is to make.

FAITH JUSTICE



We Are All Immigrants

A conversation with St. Joseph School alum, parishioner and former US Attorney, John McKay.

Wed, Feb 27th - 6:45 am – 8:00 - School Auditorium

In addition to serving as the chief federal prosecutor, John has led the national legal aid program for the poor and recently spent two years in Palestine running a State Department human rights and rule of law program.

- How many of us feel confused, angry and saddened by the inability of our elected officials to put into place a more humane and workable system for those seeking asylum and legal entry into the United States?
- What about our experience right here and now in our school and church community? What biases do we bring that might impact how welcoming and inclusive others perceive us to be? RSVP lbartlett@stjosephsea.org. Breakfast provided!

For details contact Deacon Steve at 206-965-1646 or stevev@stjosephparish.org

Racial Justice Book Group

The Racial Justice Book Group had a meaningful discussion of our last book, *White Fragility*. Please join other parishioners at our next meeting on **Tuesday, February 12, 2019 at 7 pm** in the Parish Center to discuss the book *Just Like Us, The True Story of Four Mexican Girls Coming of Age in America* by Helen Thorpe. Our group provides a safe and respectful place to address racism through the lens of the Gospel, and for discerning action steps in response. Please email Mary de Rosas at mderosas@pnwimmigration.com with any questions or to RSVP.

FAITH FORMATION

Summer Service Weeks

There are 3 opportunities for youth service this summer. Camp Give Back for 3rd through 6th graders, a day camp based in the Parish Center that takes kids out into the community to serve. Agape a week long retreat for middle school kids that serves the migrant community in Whatcom County. Shirts Across America a trip for High School kids to work on rebuilding New Orleans, LA. Check our website for more information, www.stjosephparish.org





PARISH LIFE

Filipino Parishioner Meeting

Calling all Filipino parishioners! Please join us for a get together. **The next get-together is Tuesday, February 5 at 6:30 pm to 8:30 at the Parish Center – Mother Teresa Room.** For more information, contact Ray Manahan at ray.manahan@outlook.com or Roger Rigor at rrigor1@comcast.net

Seniors On The Go

Wednesday, February 27th - Join us for ARSENIC AND OLD LACE at the Taproot Theatre in Greenwood on Wednesday, February 27th. Ticket price is \$15.00 We will leave from St. Joseph's Church at 11:30 am and have lunch at a local restaurant before the Matinee starts at 2:00 pm. Tickets must be prepaid. Seating is limited. For details, contact Renee at 206-324-2522 or rleet@stjosephparish.org

Friday, March 1st - Anointing Mass at 11:30 am, followed by Senior Luncheon in the Parish Center. All are welcome, please feel free to park in the parking lot and take the elevator up.

Prayer Shawl Ministry - Shawls available after Mass on Feb 9/10

Our ministry was founded Fall 2013 by a group of parishioners wishing to come together in community to knit or crochet prayer shawls for those in need of comfort and healing. Our monthly gatherings are a time to share, pray, reflect, rejoice, and learn from one another. When our shawls are finished, with many blessings of healing prayed into every stitch, Father John or Deacon Steve join us to bless the shawls before they are given to someone in need. We are knitters and crocheters of all levels and abilities and we welcome all to join. There are talented teachers in our group who can help beginners, and supplies of yarn are available.

St. Joseph's Prayer Shawl Request

Please submit completed form to the Parish Office. Contact the Prayer Shawl Ministry coordinator, Sheila Prusa at sheilaprusa@msn.com or Deacon Steve at (206) 965-1646 if you have any questions or special concerns.

Requests will be filled on a first come basis, subject to availability. Volunteers are welcome to join us in creating an outward sign of the love and care our parish has for those who are suffering.

Your name: _____

Your phone number: _____

Who is the shawl or blanket for?: _____

Is the recipient: Adult Female Adult Male Child Female Child Male

Color or material preferences? _____

Type of shawl requested: Shawl Lap/wheelchair blanket Baby blanket

Why would you like this person to receive a shawl? _____

Request filled with Shawl # _____



Lunch & Learn

Estate Planning is About People: Why everyone needs an estate plan.

Thursday, February 7, 2019
Noon - 1:30 pm
St. Joseph Parish Center
Arrupe Room



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE



**ST. JOSEPH
Endowment Fund**



ST. JOSEPH SCHOOL
established 1907

St. Joseph Parish, St. Joseph School & the St. Joseph
Endowment Fund cordially invite you to lunch

Estate Planning is About People: Why everyone needs an estate plan.

Thursday, February 7th, 2019

Noon - 1:30 pm

St. Joseph Parish Center

Arrupe Room

Presenter: Timothy C. Burkart, J.D.;

Longtime parishioner, parent of alum;

Partner, Kutscher Hereford Bertram Burkart Brown &
Cashman, PLLC

You are welcome (and encouraged) to
bring guests and advisors.

Seating is limited. Please RSVP to
advancement@stjosephsea.org or 206.329.3260 x244

During this complimentary lunch you will learn about:

*Why everyone needs an estate plan

*Durable Powers of Attorney - maintain control of your person
and your assets during lifetime

*Wills and Trusts - when should you do one over the other.

* Current federal and state estate tax law

*Charitable Giving Strategies-Outright Gifts, Charitable Trusts,
Donor-Advised Funds, etc.