



Sunday, June 23, 2019 * Body & Blood of the Lord * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"I received from the Lord what I
also handed on to you. . ."*



**THE MOST HOLY
BODY AND BLOOD OF CHRIST
JUNE 23, 2019**

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

Weekend Mass Schedule
Saturday - 5 pm
Sunday - 9:30 am & 5:30 pm

Readings for June 30, 2019
FIRST READING: 1 KINGS 19:16B, 19-21
SECOND READING: GALATIANS 5:1, 13-18
GOSPEL: LUKE 9:51-62

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 - Noon
Saturday - 9 am - 1 pm
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Parish Receptionist (206) 324-2522

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St. Joseph School - Main Office x210
Patrick Fennessy, Head of School x218
Mary Helen Bever, Primary School Dir x215
Vince McGovern, Middle School Dir x219

The Body of Christ In Motion

Therefore, if you yourselves are the body of Christ and his members, then your own mystery lies on the altar. . . Be what you see, and receive what you are.

-St. Augustine of Hippo-

[For Augustine], the Eucharist does not afford, precisely, an 'encounter' with Christ. . . but a deepening of one's being in Christ. In the Eucharist, we do not so much receive Christ, rather, he receives us and grafts us more deeply into his body.

-Edward Kilmartin, S.J.-

Tradition is not wearing your father's hat. Tradition is having a child.

-Pablo Picasso-

In recent months, powerful struggles—long played-out beneath the surface of the Catholic Church—have come to the fore, as some professed “leaders” of the Church have begun to challenge Pope Francis and question the orthodoxy of his teaching. Although, prior to the election of Francis, many of these same voices were closely aligned with the papacy—often, as under John Paul II and Benedict XVI, defending the movement of “*creeping infallibilism*” which said that even the ordinary teachings of the Pope should be treated as defined dogma—today they see the Pope’s words of outreach and inclusion as contrary to their understanding of the tradition of the Church. Using this language of tradition, and leveraging the anguish that many have felt in the face of the sexual abuse crisis, these forces within the Church have sought to blame the reforms of Vatican II for diminishment, and seek now to undermine the pastoral and ministerial reforms sought by Francis. Instead they promote a return to a theological model that precedes the Second Vatican Council. Often aligning themselves with conservative political groups in Europe and the Americas, these prelates and theologians cast the modern world as the enemy—a place of sexual perversion and moral decay, where interreligious dialogue threatens the primacy of the faith and Muslim refugees portend the end of American and European Christianity. In contrast to this vision of decadent modernity, these traditionalists wish to return to what they understand as the unvaried tradition of the Church—a tradition founded on the “*deposit of faith*” and composed of objective Truths that come down from Christ through the hierarchical Church and apostolic succession. Though Popes and Councils have interpreted these Truths, they have, it is argued, never altered them. Thus, the notion that doctrine develops according to time and circumstances, by which means the Holy Spirit continues to enlighten the Church, is anathema to these traditionalists, who assert that we must return to what Catholics have “*always*” believed about the Sacraments—especially Eucharist, Holy Orders, and Marriage—and about the hierarchical structure of the Church.

However, if we investigate history more thoroughly, it is difficult to maintain that the Catholic Church’s sacramental and hierarchical understanding emerged full-grown from the Pentecost experience of the early disciples—let alone from the clear intention of Christ. Every Ecumenical Council—with the exception of Vatican II—was called because the theology and ecclesiology of the Church of the day did not seem apparent to those who believed, and so it was necessary to interpret the mysteries of faith according to the age. Though capital-T Truth may,

in fact, exist at the level of God's own being, it seems clear from history that our understanding and application of that Truth develops and changes, requiring on-going discernment and adaptation. There is no answer key, no Law nor map that can replace the living relationship with the Spirit of God. Although the teachings of Councils and Popes frame our future understanding—rule out, for example, the Gnostic notion that God did not become incarnate in Jesus, or the Arian position that the Father is greater than the Son—they do not freeze the Church into a single moment of perfection. Just as these ancient heresies appear historically in new forms, so the doctrines of the Church grow and expand to meet them. This is not moral or theological relativism, but epistemological humility: we believe in the Truth of God, but we accept that, limited as we are, this Truth comes to us only partially, through the lens of our own histories and cultures. As St. Paul says, “*at present we see indistinctly, as in a mirror, but then face to face*” (1 Cor. 13:12). Thus, doctrines develop and change not necessarily because of egoism or heresy—nor because they were untrue—but because, in the light of the Holy Spirit, new realities help us to understand them differently and to open them in new ways. So it is that even something like the Church's teaching on Marriage—which some contest has never changed—changed even in the last 50 years, when the Vatican Council declared that the Sacrament exists not only for the procreation of children, but also for the well-being and flourishing of the spouses (which itself was a reflection of a cultural change towards women). To acknowledge this change, as many of those who have challenged Pope Francis do, and yet still hold that the teachings of the Church are definitive and immutable, requires a suspension of historical awareness and demonstrates a fear and obduracy confounded by the great saints of the Church.

I have been thinking a great deal about the development of doctrine recently, both because of the attacks leveled against Francis and because of my own anniversary of ordination. Recently, I began re-reading a book I first encountered in my tertian year, *The Eucharist in the West* by Edward Kilmartin, which tells the history of the theology of Eucharist in the Roman Church from the second century to today; and which considers, as well, the adjacent history of the theology of priesthood. Far from a singular vision, this book points to the various ways people like Ambrose and Augustine, Aquinas and Scotus came to understand and interpret the words and actions of Jesus at the Last Supper—and the way notions of priesthood both were formed by and helped to form the Church's understanding of Eucharist.

For example, Augustine—though perhaps the most influential theologian of Western Christianity—speaks about Eucharist in a way many who are called “*traditional*” Catholics might find odd; for he emphasizes that the Eucharist is a Sacrament of the body of Christ (*sacramentum corporis Christi*), which is given to the true body of Christ (*verum corpus Christi*), i.e., the Church. This emphasis on the Church as the true body of Christ is not meant to denigrate the reality of the presence of Christ in the Eucharist, but to highlight that

the Sacrament exists for the People of God, in whom Christ lives. It is the faithful, as bearers of Christ's Spirit, who are on the altar, offered to God and received through God's blessing. Far from an individual me-and-God vision, Augustine assumes that in receiving the Eucharist, we receive communion with one another, as well. In such a vision, priesthood, though necessary—since, as Kilmartin says, “*God does not bestow grace without the ministry of human beings*”—is understood as a ministry in the Church, not a center of power for the individual. The people are those who bring forward the gifts, which the presider then blesses with the Word of God. It is this joint action by the people and the presider that brings to God the elements of the Eucharist and the Word of God, by which the work of God's love for the body of Christ is realized in communion.

Augustine's view of the Eucharist differs from the view held by his contemporaries, but even more so from the views developed over the course of succeeding centuries. With the fixing of the moment of consecration at the recitation of the institution narrative—“*This is my body. This is my blood.*”—there is a separation between the sacrifice brought forward by the People and the blessing action of the priest. Further, with the rise of the doctrine of transubstantiation in the 13th and 14th centuries, the Eucharist more and more becomes seen as an object of adoration, rather than a symbol of the body of Christ present in the community—a theology that encourages worship of the elements of the Eucharist at a time when reception of the Eucharist itself became so rare that the Church had to oblige all Catholics to receive communion at least once a year between Christmas and Easter. In such a model of Eucharist, the notion of priesthood also changes, and the Sacrament which once represented the People of God in the assembly, now locates the Church in the priest himself, empowered to do the work of consecration. Such a sense of priesthood, in which the priest ministers not on behalf of the community but as *alter Christus*—“*in the form of Christ*”—may well explain, to some extent, the rise of clericalism and the view of priesthood as an “*elevation*” in the Church, rather than a ministry among the people.

One need not condemn either Augustine or Aquinas to say that their view—both of Eucharist and Holy Orders—was incomplete. Yet, if we are to be a living Church, we cannot say that either view is the final understanding of these Sacraments. Rather, we must affirm that these ancestors of ours entered the mystery of God as best they could in the time in which they lived, and likewise acknowledge that we are bound—as they were—to do the same. To affirm the tradition of the Church is not to choose Augustine over Aquinas or Aquinas over Rahner, but to recognize that these are our partners in discernment, our companions on the Way, and that we are truest to them when we listen, as well, to the culture and the graces that surround us and call us to build the Church that has yet to be.

John S.

THE MOST HOLY BODY AND BLOOD OF CHRIST

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

Introit

Ave Verum

Ave verum corpus natum de Maria virgine; Hail, true body, born of the virgin Mary;
Vere passum immolatum the very Body which suffered
in cruce pro homine. and was sacrificed on the cross for humankind,
Cuius latus perforatum fluxit aqua et sanguine. and whose pierced side overflowed with water and blood:
Esto nobis praegustatum mortis in examine. In the agony of death be for us a foretaste of heaven,
O Jesu dulcis! O Jesu pie! O Jesu Mariae O kind and loving Jesus, Son of Mary

Entrance Song

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) Be Still

Walker/Freeburg

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

2

God.

First Reading

Genesis 14:18-20

In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words:

"Blessed be Abram by God Most High,
the creator of heaven and earth;
and blessed be God Most High,
who delivered your foes into your hand."
Then Abram gave him a tenth of everything.

Responsorial Psalm

Psalm 110

Guimont



You are a priest for - ev - er in the line of Mel - chi - ze - dek.

The LORD's revelation to my lord: "Sit at my right hand,
until I make your foes your footstool." *Ref.*

The LORD will send from Sion your scepter of power:
rule in the midst of your foes. *Ref.*

With you is princely rule on the day of your power.
In holy splendor, from the womb before the dawn, I have begotten you. *Ref.*

The LORD has sworn an oath he will not change:
"You are a priest forever, in the line of Melchizedek." *Ref.*

Second Reading

1 Corinthians 11:23-26

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Gospel Acclamation

Festive Alleluia

Mozart



Al - le - lu - ia, Al - le - lu - ia. Al - le - lu - ia, Al - le - lu - ia.

(5:30) Chant Alleluia

Plainchant



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Gospel

Luke 9:11b-17

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured. As the day was drawing to a close, the Twelve approached him and said, "Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here." He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people." Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of about fifty." They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

Homily

John D. Whitney, S.J.

Baptismal Acclamation

You Have Put On Christ

Hughes

Two staves of music in 2/4 time, key of B-flat major. The melody is simple and melodic, with lyrics written below the notes.

You have put on Christ, in him you have been bap - tized.
Al - le - lu - ia, al - le - lu - ia.

Offertory Song

We Have Been Told #784

Haas

Three staves of music in 3/4 time, key of B-flat major. The melody is simple and melodic, with lyrics written below the notes.

We have been told, we've seen his face, and heard his voice a-
live in our hearts; "Live in my love with all your heart, as the
Fa - ther has loved me, so I have loved you."

Holy, Holy, Holy

Storrington Mass

Five staves of music in 6/8 time, key of B-flat major. The melody is simple and melodic, with lyrics written below the notes.

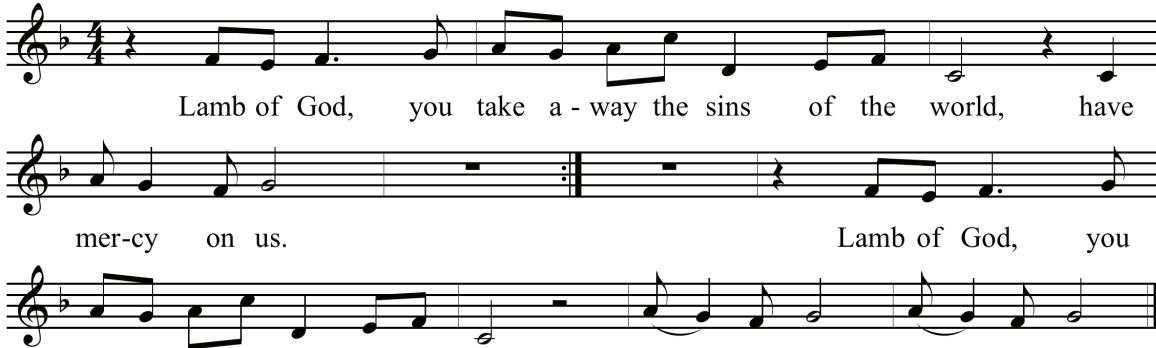
Ho - ly, Ho - ly, Ho - ly
Lord God of hosts. Heav-en and earth are full of your
glo-ry. Ho - san-na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho - san-na, ho -
san - na, ho - san - na in the high - est.

Mystery of Faith

Two staves of music in 6/8 time, key of B-flat major. The melody is simple and melodic, with lyrics written below the notes.

Save us, Sav-ior of the world, for by your
Cross and Res - ur - rec - tion you have set us free.

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, 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 Songs

Draw Near #935

Janco



Draw near, draw near! Take the Bod - y of your Lord.
Draw near, draw near! Drink the Blood for you out-poured.

You Satisfy the Hungry Heart #940

Kreutz

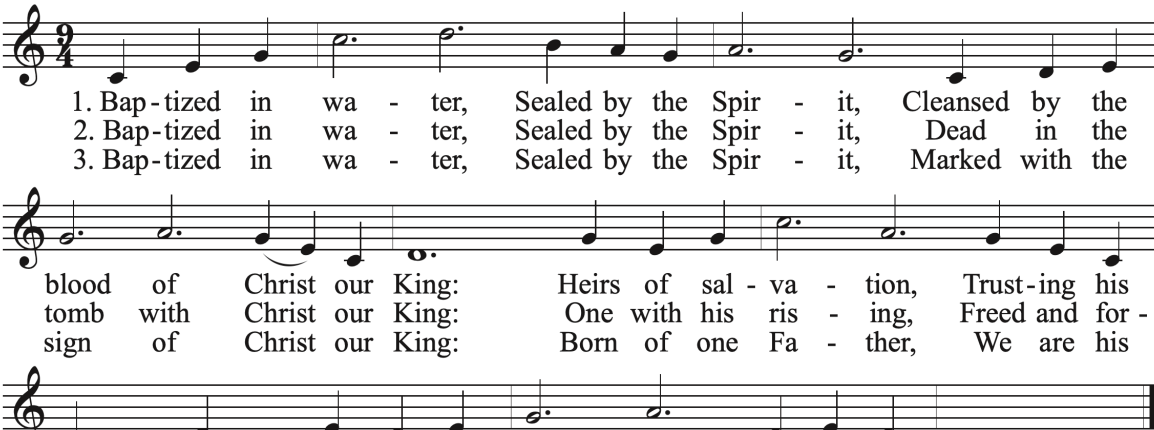


You sat-is-fy the hun-gry heart With gift of fin-est wheat; Come
give to us, O — sav - ing Lord, The bread of life to eat.

Recessional

Baptized In Water

BUNESSAN/Seward



1. Bap-tized in wa - ter, Sealed by the Spir - it, Cleansed by the
2. Bap-tized in wa - ter, Sealed by the Spir - it, Dead in the
3. Bap-tized in wa - ter, Sealed by the Spir - it, Marked with the
blood of Christ our King: Heirs of sal - va - tion, Trust-ing his
tomb with Christ our King: One with his ris - ing, Freed and for -
sign of Christ our King: Born of one Fa - ther, We are his
prom - ise, Faith - ful - ly now God's praise we sing.
giv - en, Thank - ful - ly now God's praise we sing.
chil - dren, Joy - ful - ly now God's praise we sing.

ANNUAL CATHOLIC APPEAL

There are envelopes in the pews for your ACA donation or you can donate online at www.stjosephparish.org



Thank you to those who have already made their gift to this year's Annual Catholic Appeal! As of June 20th, 198 parishioners have committed \$79,044 to our goal of \$162,011. We are at 49% of our goal. Thank you!

A million thanks to: Jacob & Sara Bayless da Costa, Brian & Laurel Buckner, Philip & Deanne Calvert, Aida Canimo, Mike & Kristin Cappetto, Bridget Carr, Robert & Colleen Carroll, Charles & Sarah Cummings, Brian & Laurie Flynn, Rebecca Gonzales, Patrick Healey, William Herkes & Mary Guerra, Michael & Nancy Kuester, Patricia McCoy, Brandon & Nancy McCraw, Amy McCue, Mary Ott, Leslie Overland, Ted & Kathy Perkins, Peter & Amy Sajer, Gerry Scully & Jennifer Kelly, Bob Sepulveda & Mary Linden Sepulveda, Brian Smith & Peggy McShane and Freddie & Katherine Tate.

PARISH LIFE



St. Joseph Seattle Storm Game

Join us for our 1ST St. Joseph SEATTLE STORM Women's Basketball Game on Sunday, July 14th
Tickets are only \$25.00!

As part of this package 35 of us get to high five the entire Storm Team as they take the Court...
The Fan Tunnel Experience.
So get your tickets now!



Tickets online at www.stjosephparish.org



Prayer Tree St. Joseph Community extends its prayers and hopes for the following intentions: For a friend who has double pneumonia, may she recover and regain strength . . . For a dear daughter who is having lung surgery this week, may the operation go smoothly and may she heal well . . . For a beloved uncle who had brain surgery, may he be okay and know he is loved by many . . . For Evonne who is having emergency surgery this weekend in CA . . . For Patricia to learn from a new doctor why her shoulder aches.

"For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."

*Rest in Peace
Mary Jean, beloved sister of Patrick Noonan.*

Interested in Traveling to our Sister Parish to celebrate our 30th Anniversary?



*Come learn about our upcoming
Fall 2019 Delegation!*

**Sunday June 23, 2019
7:00pm @ Parish Center
(after 5:30 mass)**

As we celebrate our 30th year in communion with Arcatao, St. Joseph Church is planning a very special trip! We'll spend 9-10 days full of activities, including visiting St. Romero's tomb & hospital chapel, attending the celebration and mass of the Jesuit Martyrs of the UCA. We'll attend their 30-year celebration with our sisters and brothers of San Bartolome, and more!



Delegation Planning

One reason this relationship has thrived for 30 years is through delegations to and from San Bartolome. It's a unique way to see the face of Christ, living with and understanding the lives of the people of Arcatao. This is a unique and wonderful opportunity to celebrate, learn about another culture & our shared history, and how they are shaping their future.

Interested in More Information?

Please join us this **Sunday, Jun 23, 2019 @ 7:00 pm in the Parish Center Arrupe Room**. We'll talk about what a typical delegation looks like, how we travel with safety as our highest priority, answer questions, and discuss dates and costs. If you are interested in being part of this delegation but cannot attend this meeting, please contact Steve W. at steve@stjosephparish.org or (206) 965-1646.

**Families
Welcome!**



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

PARISH LIFE



Seniors On The Go

Friday, July 5th - Anointing Mass at 11:30 am. Please join us for Mass. *(There will be NO luncheon after).*

Thursday, July 18th - Join us for a day trip to Port Townsend! We'll leave from St. Joseph at 10:00 am and be home around 8:00 pm. No cost for the trip, except for buying your own lunch and dinner. One of our meals will be at the Old Alcohol Plant located in Port Hadlock and operated by former parishioner Gary Keister. You'll have the afternoon to wander around Port Townsend or drive over to Fort Worden State Park right on the water. Reserve your seat on the bus today.

Mens Ministry Hike

Grand Park via Lake Eleanor WEDNESDAY JULY 10TH

8 miles roundtrip. 1100 feet elevation gain. Departure from St. Joseph 8:00 am. Stop at Naches Tavern 3:30 pm. Back at St. Joseph's by 6:30pm. Space is limited. If interested contact Dan Quinn-Shea at quinn-shea@msn.com or Deacon Steve at 206-965-1646 or stevew@stjosephparish.org Backup date with inclement weather is Wednesday July 17th. The classic approach (via Sunrise) to this sea of meadows and wildflowers at the base of Mount Rainier is long and tough, putting Grand Park out of reach for most casual dayhikers. Instead, try this "backdoor" approach via Lake Eleanor to enjoy this stunning destination. The hike begins just off FR 7360, following a bootpath along the edge of Eleanor Creek. The trail enters a mixed forest and begins a moderate climb toward Lake Eleanor. Within 0.5 mile, you will cross in to Mount Rainier National Park and in another mile arrive at the lakeside. From the lake, the trail steepens and climbs through larger stands of hemlock and fir. The moderate climb is broken up by short wanderings through progressively larger meadows. Continue onto the meadow's high point for outstanding views of The Mountain. Find a comfortable spot to settle in and soak up the panorama.

Young Adult Ministry

Camping Trip

St. Joseph Young Adult ministry is hosting a campout July 26-28 in the Okanogan-Wenatchee National Forest on the sunny east side of the mountains. We have reserved a group site campground for Friday and Saturday night that can accommodate 50 people. Depending on how many people come, we will ask for a few dollars per person to cover the reservation fee.

There are plenty of opportunities nearby for easy and more challenging hikes. We will have a group meal potluck on Saturday night. Breakfasts and lunches will be on your own. This is "rustic" car camping, with no running water and pit latrines. Make sure to bring enough water for yourself, BYOB, maybe a guitar or other instrument, and good campfire stories. Please RSVP www.stjosephparish.org by July 7th. For more info, contact Katy Federico kmheerschap@gmail.com

Social

Join the Young Adult Ministry after 5:30 Mass on June 30th, for a celebration of summer with food, drinks, and picnic games on the lawn between the church and the Parish Center. Burgers, Dogs, Pop, Lemonade, Wine, Potato Salad, Chips provided. Bring a Salad, side dish or dessert to share. Contact Thomas Sutton if you would like to help with setup, cooking, or cleanup, Thomasutton@yahoo.com

FAITH FORMATION



The Voice Youth Group

This year St. Joseph's Parish is sending 9 High School Youth to serve with Shirts Across America in the continued effort to help rebuild New Orleans post Hurricane Katrina. Though it has been over 10 years, homes still lay in ruins in the poorest parts of the community. Please hold our youth and adult volunteers in your prayers. May they travel there safely and while they are there may they be moved with the love, compassion and mercy of God with all those they encounter. If you have a HS Youth interested in attending The Voice next year contact Theresal@stjosephparish.org



30 YEARS AS A SISTER PARISH

Arcatao: A Transformative Journey for Everyone in our Community

"You're going to go right?" I was sitting at a delegation information meeting and someone encouraged me to raise my hand to join. I'd hesitated because of the commitments here – job, work travel, community obligations are part of the vocation of being a young adult. And yet these were the exact reasons to say 'yes'. Going on a delegation broke open my worldview to realities of immigration, challenges along the border, and opportunity for more encounter in my daily life. I traveled with other professionals, parents, high school students, teachers and found a new calling that tied in very closely with the skills and vocation I'd been supporting in Seattle. As we enter the summer months, I feel Archbishop Romero's spirit encouraging me to build community and family in my daily life more fully. Since then we've explored ideas for storytelling, event planning, website design, video calls with Arcatao, and student experiences. How can you get involved: If you'd like to learn more about the faith of this community or want to own part of a project yourself, please attend our next Delegation Information Night, Sunday June 23rd @ 6:45p (after the 5:30p mass) at the Parish Center.



ST. JOSEPH SCHOOL



Now accepting applications
for the
2019-2020 school year

Schedule a tour today!

206.329.3260 ext. 243

Learn more at:

www.stjosephsea.org



ST. JOSEPH SCHOOL
established 1907