



Sunday, August 4, 2019 \* Eighteenth Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



Here there is not Greek and Jew,  
circumcision and uncircumcision,  
barbarian, Scythian, slave, free; but  
Christ is all and in all.



**EIGHTEENTH SUNDAY IN ORDINARY TIME**  
**AUGUST 4, 2019**

**Homily This Week: John D. Whitney, S.J.**  
**Homily Next Week: Glen Butterworth, S.J.**

**Weekend Mass Schedule**

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

**Readings for August 11, 2019**

FIRST READING: WISDOM 18:6-9  
 SECOND READING: HEBREWS 11:1-2, 8-12  
 GOSPEL: LUKE 12:35-40

**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

**www.stjosephparish.org**

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

## Remaining Human

*No man is an island entire of itself; every man  
 is a piece of the continent, a part of the main;  
 if a clod be washed away by the sea, Europe  
 is the less, as well as if a promontory were, as  
 well as any manner of thy friends or of thine  
 own were; any man's death diminishes me,  
 because I am involved in mankind.  
 And therefore never send to know for whom  
 the bell tolls; it tolls for thee.*

**-John Donne-**

When my father was 25 years old—the same age I was when I entered the Jesuit novitiate for the first time—he was in wartime command of an LST (Landing Ship: Tank), responsible for depositing men and equipment onto the beachheads of the South Pacific. Fresh out of Holy Cross College, he took command of his ship in San Francisco and arrived at the front just in time to be part of the allied victory in the battle of the Philippine Sea. As for what he did in that battle, or any of the other battles of which he was a part, I know very little. Like many of his generation, my father rarely spoke of the violence and bloodshed of the War—though I have no doubt he experienced it—preferring instead to recall the funny stories of his comrades, and the graces that came to him as a young officer, 12,000 miles away from home. These were the parts of the War that he hoped to carry forward, the parts that made him the man he was.

But then one night, when I was about 15 years old, as we sat together in front of a fire, he told me a story I had never heard before, about a day he saw a Japanese fighter plane shot down near his ship. They saw the pilot jump from the plane and watched as he landed a few yards off their port bow. My father ordered his chief and two enlisted men to take a raft out to pick up the pilot and bring him aboard. The three men reached the Japanese airman quickly, and cut him out of his harness, pulling him aboard to take him prisoner. It was then, my father said, that the Japanese pilot pulled out a knife, hidden in his flight suit, and stabbed one of the sailors in the side. The chief, sitting at the back of the raft, then grabbed a piece of pipe and brought it down on the pilot's head. Though he intended just to knock him out, he misjudged his swing, and the head of the Japanese pilot split open, as my father said, *"like a walnut,"* and the pilot slumped lifeless to the bottom of the raft. Suddenly, my father stopped his story, as though he could, even then, see the whole scene: the stabbed sailor, the chief with the pipe in his hand, and the young Japanese pilot, whom they had been trying to save, suddenly dead in the raft. After a few quiet moments, my father added in a soft voice, *"The chief was never the same after that."* And as I looked over at my father, I realized that neither was he. Even 40 years later, having seen other people die in war or from illness, this moment still haunted him: the pipe coming down, and the life of that young Japanese pilot so suddenly and wastefully spent.

I have often asked myself why this story is the one violent episode from the War that my father ever told me—why it haunted him with a particular power. I don't think it was just the gruesomeness of the death, for certainly he saw gore on many beaches and knew the an-



guish of death. No, it was something more. I think that, in the moment they drew that Japanese pilot from the water, saving his life, he became a person for those who saw him. Wounded and wet, in need of their help, he was no longer the enemy, but a human being; one who, like my father, or the chief, or the two sailors in the raft, was just trying to get through the war. And to have that suddenly turned around, as he tried to kill those who were rescuing him, and then to see his head broken open—even in an act of justifiable self-defense—suddenly penetrated that protective emotional shell that warriors build around themselves (and in which they sometimes become trapped). It made the inhumanity of violence and war real in a way that is so often obscured amid the terror that comes when one is simply trying to survive. In that moment, and in the memory of that moment, I think my father felt the diminishment that comes from such a purposeless death—how it threatens the very humanity of all those who are caught up in it.

This last week, the Attorney General of the United States announced that the federal government intends to return to the use of capital punishment this coming December. Over a six week period, five prisoners—*“death-row inmates convicted of murdering, and in some cases torturing and raping, the most vulnerable in our society,”* in the words of the Attorney General—will be taken from the cells in which they are currently housed and put to death by lethal injection. Thus, the federal government will join 29 states and a handful of developed countries in the world who retain this method of punishment.

In the teaching of the Catholic Church, there remains no ambiguity regarding the immorality of capital punishment, as the last three Popes, as well as the *Catechism of the Catholic Church*, clearly affirm. Pope John Paul II, who first promulgated the current *Catechism*, noted, *“Not even a murderer loses his personal dignity, and God pledges to guarantee this”* (*Evangelium vitae*, 411), and Pope Francis building from the words of John Paul, goes even further. In a letter to the President of the International Commission Against the Death Penalty (20 March 2015), Francis declares that *“today capital punishment is unacceptable, however serious the condemned’s crime may have been”* because, whatever the means of execution, *“it entails cruel, inhumane, and degrading treatment.”* Further, he states—acknowledging both the biases (e.g., racism) and potential errors that has been revealed in nations including the US—the death penalty must be rejected *“due to the defective selectivity of the criminal justice system, and in the face of the possibility of judicial error.”* In other words, a judgment that is subject to flaws should never punish in a way that is irrevocable; and even if the judgment is correct, to execute a human being who is already incarcerated is inherently inhumane. So it is that, in May 2018, Francis approved this revision to the *Catechism*: *“Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response*

*to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good. Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption. Consequently, the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,’ and she works with determination for its abolition worldwide.”*

Yet, if the words of the *Catechism*, and even of the Popes, offer clear opposition to the death penalty, there remains an attraction to this ultimate sanction—a sense of moral rightness that allows us to balance the scale by taking one life for another. I understand that reasoning, and, indeed, can find its purity almost attractive, until I think of the way my father looked, that night in front of the fire. Then I understand that the *“dignity of the person”* of which the *Catechism* speaks is not just the dignity of the person to be executed, but the dignity of those who are called to facilitate that execution—i.e., the dignity of every citizen. For acceptance of capital punishment requires that we make the one who is executed somehow less than human—that we put him or her in a different category than we hold ourselves, e.g., *“murderer, rapist, animal, etc.”*—for only then can we protect ourselves from the guilt inherent in killing another person. We must harden our hearts to the humanity before us, much as soldiers do when facing an enemy. Yet, in doing so, we lose a bit of our own humanity, a bit of the very compassion and grace that has kept us from following the path of that person whom we are about to execute. Capital punishment makes us killers, and so takes from us—and not just from the one executed—the very humanity we profess to defend.

Although I know it caused him pain, I am glad my father was troubled by the death he witnessed all those years before, because it meant he retained his humanity, even at the cost of suffering. Today, as the President of the United States threatens to lower to zero the number of *refugees* (i.e., not economic migrants, but people fleeing death) received into our country; as reports surface that more than 1,000 children have been taken from their parents at the border since a federal judge ruled that such separations were illegal; and as the Administration seeks to renew killing as a means of law enforcement, I hope we too will continue to feel the pain, knowing that these women and men are not other than us, but are our sisters and brothers. Their pain is ours. Our humanity calls us to them.

*John S.*

# EIGHTEENTH SUNDAY IN ORDINARY TIME

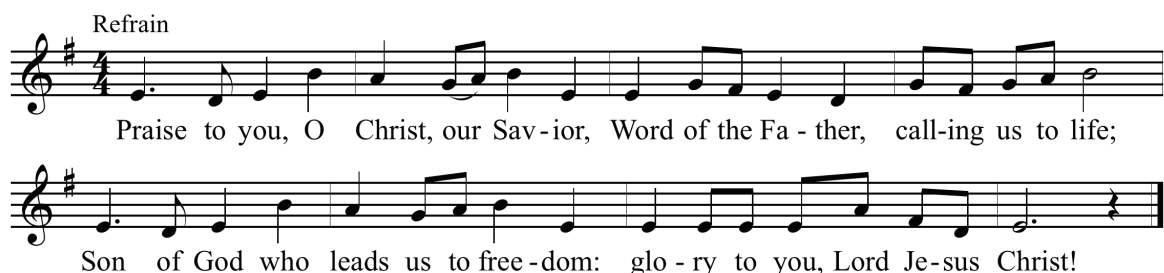
*Welcome to St. Joseph. Please take a moment to silence your cell phones.*

## Entrance Song

## *Praise To you, O Christ Our Savior*

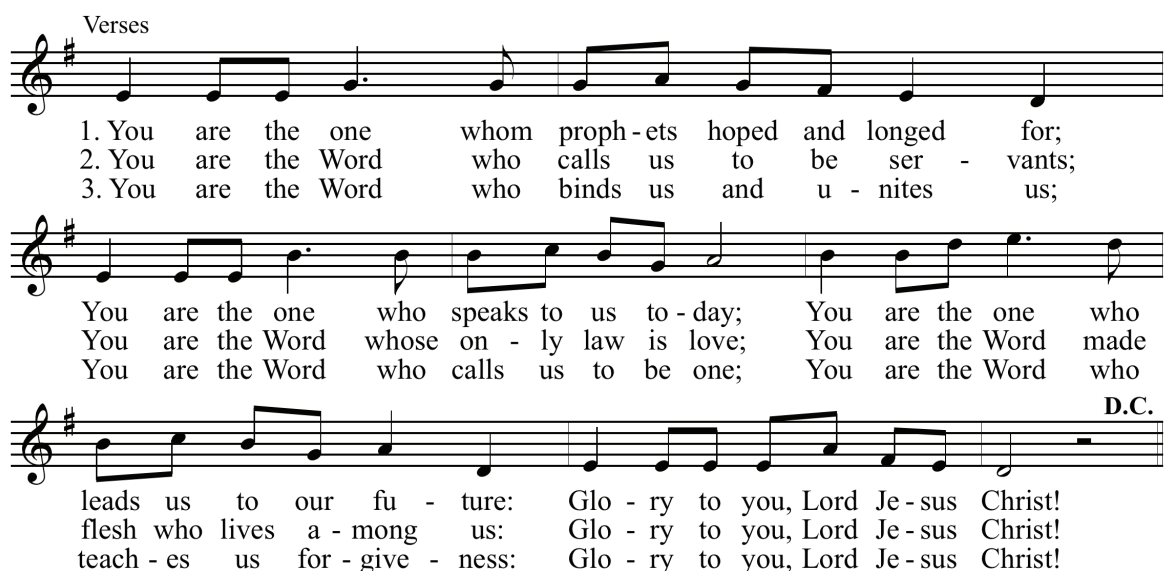
*Farrell*

Refrain



Praise to you, O Christ, our Sav-ior, Word of the Fa - ther, call-ing us to life;  
Son of God who leads us to free-dom: glo - ry to you, Lord Je-sus Christ!

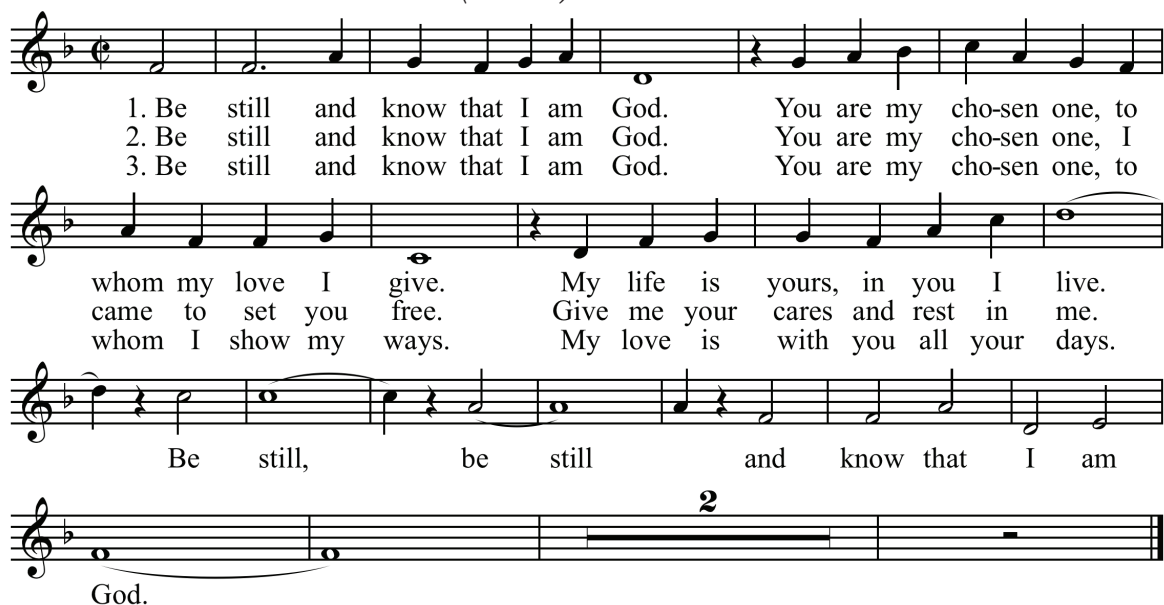
Verses



1. You are the one whom proph-ets hoped and longed for;  
2. You are the Word who calls us to be ser - vants;  
3. You are the Word who binds us and u - nites us;  
You are the one who speaks to us to - day; You are the one who  
You are the Word whose on - ly law is love; You are the Word made  
You are the Word who calls us to be one; You are the Word who  
D.C.  
leads us to our fu - ture: Glo - ry to you, Lord Je - sus Christ!  
flesh who lives a - mong us: Glo - ry to you, Lord Je - sus Christ!  
teach - es us for - give - ness: Glo - ry to you, Lord Je - sus Christ!

## *(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.

## Gloria

See Cards In Pews

## First Reading

Ecclesiastes 1:2; 2:21-23

Vanity of vanities, says Qoheleth,  
vanity of vanities! All things are vanity!

Here is one who has labored with wisdom and knowledge and skill, and yet to another who has not labored over it, he must leave property. This also is vanity and a great misfortune.

For what profit comes to man from all the toil and anxiety of heart with which he has labored under the sun? All his days sorrow and grief are his occupation; even at night his mind is not at rest. This also is vanity.

## Responsorial Psalm

Psalm 90

Proulx/Guimont



If to - day you hear his voice, hard - en not your hearts.

You turn man back to dust, and say, "Return, O children of men."

To your eyes a thousand years are like yesterday, come and gone, or like a watch in the night. *Ref.*

You sweep them away like a dream, like grass which is fresh in the morning.

In the morning it sprouts and is fresh; by evening it withers and fades. *Ref.*

Then teach us to number our days, that we may gain wisdom of heart.

Turn back, O LORD! How long? Show pity to your servants. *Ref.*

At dawn, fill us with your merciful love; we shall exult and rejoice all our days.

Let the favor of the Lord our God be upon us; give success to the work of our hands.

O give success to the work of our hands. *Ref.*

## Second Reading

Colossians 3:1-5, 9-11

Brothers and sisters: If you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.

Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all.

## Gospel Acclamation

Alleluia

Haugen



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



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

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



# Gospel

Luke 12:13-21

Someone in the crowd said to Jesus, "Teacher, tell my brother to share the inheritance with me." He replied to him, "Friend, who appointed me as your judge and arbitrator?" Then he said to the crowd, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions."

Then he told them a parable. "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!"' But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for all who store up treasure for themselves but are not rich in what matters to God."

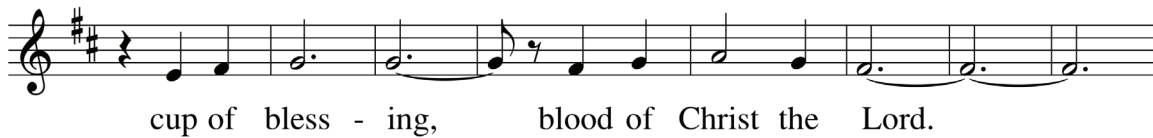
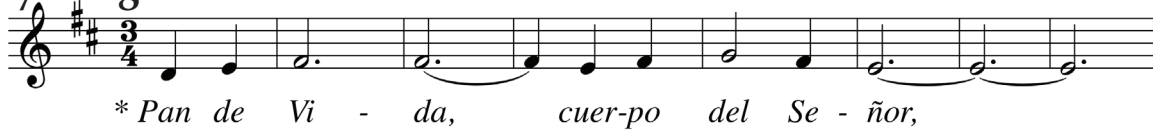
## Homily

John D. Whitney, S.J.

## Offertory Song

*Pan De Vida*

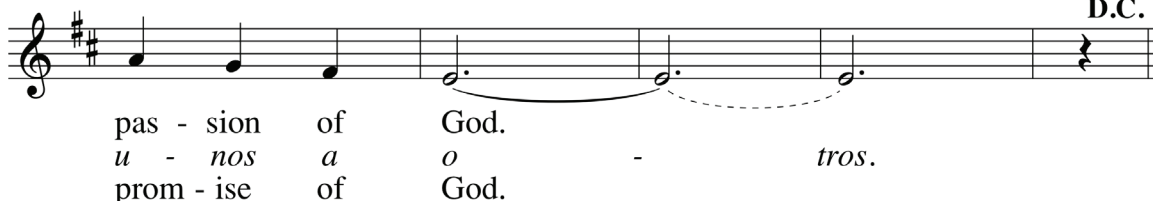
Hurd



Verses



- \*\*\* 2. Us - te - des me lla - man "Se - ñor," me in -  
3. There is no Jew or Greek,



(5:30) *These Alone*

Schutte

1. Take my heart, O Lord, take my hopes and dreams. Take my  
2. Take my thoughts, O Lord, and my mem - o - ry. Take my  
3. I sur - ren - der, Lord, all I have and hold. I re -  
mind with all its plans and schemes. Give me noth - ing more than your  
tears, my joys, my lib - er - ty.  
turn to you your gifts un - told.  
love and grace. These a - lone, O God, are e - nough for me.

**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

### The Love Of the Lord

*Joncas*

What more could bring us hope than to know the pow'r of his

life? What more could bring us peace than to share in his suf-fring and

death? What more could be our fi - nal wish than to

live in the love of the Lord?

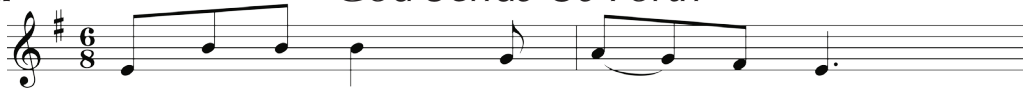




## Recessional

## God Sends Us Forth

Alonso



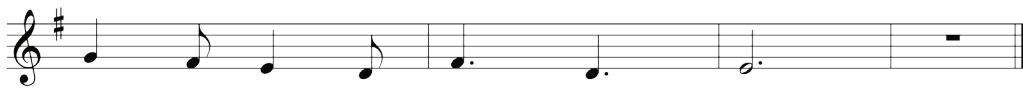
1. God sends us forth to love and serve,  
2. Nour-ished by Christ, our Word and Bread,  
3. Called to the ones the world ig-nores—  
4. So, with the cross to lead the way,



Make known God's name and live God's word,  
Burn-ing with love and Spir-it-led,  
Hun-gry and thirst-y, weak and poor—  
Let us go forth in peace to-day,



Mir-ror God's love, re-flect God's grace Till  
Sent to em-brace a world in need, To  
Let us bear Christ, who heals all pain And  
And to the ends of earth make known The



all have seen the Sav-ior's face.  
make God known in word and deed.  
com-forts those bowed down by shame.  
sav-ing love our God has shown.



## FAITH JUSTICE

### Immigration Vigil

August 8th at 5:30pm - St. James Cathedral  
St. James Cathedral will host a special Mass in  
response to the immigration crisis at our borders.  
All are welcome.

### Noel House Volunteers Needed

Noel House Programs, ran by Catholic Community Services, provides safe, comfortable shelter to a diverse community of homeless women, particularly those most vulnerable. Our parish serves a home made meal to 20-30 residence at the Belltown shelter on the third Thursday of each month Sep to June.

Any assistance contributing dishes to our meal and or serving at the shelter in Belltown would be greatly appreciated. Join our summer volunteer BBQ potluck on August 22 from 6-8 pm (2207 Federal Ave E) to learn more and join this wonderful group of volunteers. Questions, Kristi Guo at [kristinguo@gmail.com](mailto:kristinguo@gmail.com) or Deacon Steve 206.965.1646.

### Saturday Night - St. Martin de Porres Meal Ministry

St. Joseph's parish provides a meal to the men at St. Martin de Porres Shelter every Saturday night. We have four teams, one for each Saturday of the month. We are looking for parishioners to volunteer and join one of our weekly teams. Then you have the option of deciding each month how you want to contribute.

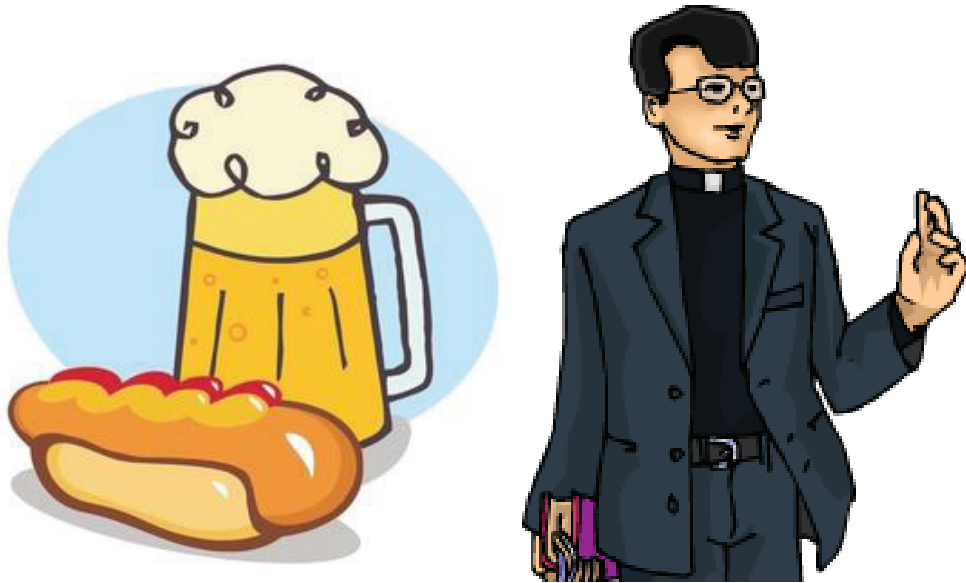
1. Serve at the St. Martin de Porres shelter (5:45–8:15pm)
2. Contribute food items: milk, ice cream, fruit, hard-boiled eggs, sandwiches, hot dogs, or lasagna. It varies from team to team. (You can drop off items during the week in the vestibule kitchen if you are going to be out of town!)

We usually serve between 150 and 220 Men a night. This is a great opportunity to serve as a family or with a group of friends. We have a special 5th Saturday team that helps out whenever a 5th Saturday pops up on the calendar. **If you would like to learn more or volunteer, contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) or 206-965-1646.**



St. Joseph Adult Faith Formation Presents

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



**August 25<sup>th</sup> after the 5:30 PM Mass**  
**Arrupe Room**

Beer, Brats, and Basics is like *Stump the Priest*, where parishioners are encouraged to bring their questions about the faith. No question is off limits. This year there will be focused questions around Consistent Ethic of Life, Immigration, Migration, and Catholic Civil Disobedience.

Join fellow parishioners after the 5:30 Mass for a casual evening of brats, hot dogs, beer and other refreshments as we engage in a conversation with Father John. Please bring your questions and he will answer them. RSVP is encouraged so we know how much food to purchase.

To **RSVP** or for further information, please contact [TheresaL@stjosephparish.org](mailto:TheresaL@stjosephparish.org)  
Or call 206-965-1651



# PARISH LIFE

## St. Joseph Men's Ministry Hike

Saturday August 17th - Snow Lake

<https://www.wta.org/go-hiking/hikes/snow-lake-1>

Meet in the St. Joseph parking lot at 7:30 am to carpool

Northwest Forest Pass required to park at trailhead

Stop for refueling at North Bend Bar & Grill.

Arrive back at St. Joseph around 4 pm.

RSVP to Ian Anderson, [ian.j.anderson.cpa@outlook.com](mailto:ian.j.anderson.cpa@outlook.com)

## Save The Date ST. JOSEPH WOMEN'S MINISTRY RETREAT

SEPTEMBER 28, 2019 | At Parish Center | Cost \$50

For more information or to help with this retreat please  
contact [TheresaL@stjosephparish.org](mailto:TheresaL@stjosephparish.org)

## Young Adult Ministry (21-35)

Quarterly Planning meeting - Tuesday, August 20th

7:00-8:30 pm - Parish Center - Snacks provided!

Newcomers are always welcome. Spread the word!

Our agenda is to evaluate our past events and plan out events for the upcoming months (recapping May – August events, and planning for September - December). If there is an event you would like to see our Young Adult group do, this is the place to be to make that happen! Should we have more service projects? Go bowling? Help us plan a fall to remember! For more details, Deacon Steve at 206-965-1646 or [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) or Tom Sutton [tcsutton@uw.edu](mailto:tcsutton@uw.edu) or Sabrina Popoff at [spopoff@spu.edu](mailto:spopoff@spu.edu)

## St. Francis House

St. Francis House is looking for people to work as Security Guards and Peacekeepers in our Hospitality Area. This is a paid position that provides for the safety of clients, volunteers and staff; assists clients with special needs, manages the flow of client shoppers and enforces the rules of the house. Please contact St. Francis House for more information and/or with interest at [st.francis@live.com](mailto:st.francis@live.com).

### St. Joseph Community extends its prayers and hopes for the following intentions:



Prayers for a beloved father who is in ICU . . . For a friend who has almost completed her degree in health management . . . For a daughter who is recovering from surgery . . . For a son's safe travel . . . For a brother's insight into making meaningful decisions . . . Hope that international conflicts can be resolved without violence and we all learn to live in peace.

*"O heavenly Father, protect and bless all things that have breath: guard them from all evil and let them sleep in peace."*

~Albert Schweitzer

Rest in Peace

Frank Shriane, husband of Mary.

Sue Grady, friend of many.

## Seniors On The Go

**Friday, September 6th** - Anointing Mass at 11:30 am. Please join us for Mass. (*There will be NO luncheon after*).

## Prayer Shawl Ministry

Please join the Prayer Shawl Ministry. We meet on the 1st Tuesday of the month in the Brebuef Room of the Parish Center at 7pm. We have yarn, needles and patterns. If you do not know how to knit or crochet, we can teach you. All are welcome on August 6 we would love to meet you.

If you would like a Prayer Shawl for yourself or someone you know, email [prayershawl@stjosephparish.org](mailto:prayershawl@stjosephparish.org)

## LGBTQ Ministry

Home Mass and Potluck

Tuesday, August 20th at 6:30pm

Please join the LGBTQ Ministry to celebrate a home Mass and to share a potluck dinner, community and fellowship at the Greenlake home of Val Ritchie and Kathy Hastings. Fr. Glen Butterworth, SJ will be the presider. Please bring your favorite side dish and beverage. RSVP is appreciated as space is limited. Please email [theresal@stjosephparish.org](mailto:theresal@stjosephparish.org) or call 206.965.1651 to RSVP, and for the location address.