



Sunday, March 22, 2020 \* Fourth Sunday of Lent \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*The Lord anointed my eyes: I went, I washed,  
I saw and I believed in God.*



*““Do you believe in the Son of Man?” He answered and  
said, “Who is he, sir, that I may believe in him?”  
Jesus said to him, “You have seen him,  
and the one speaking with you is he.””*

## FOURTH SUNDAY OF LENT

MARCH 22, 2020

Homily This Week: John D. Whitney, S.J.

Reflection Next Week: Claire Hansen

### Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9 & 11 am & 5:30 pm

### Readings for March 29, 2020

FIRST READING: EZEKIEL 37:12-14

SECOND READING: ROMANS 8:8-11

GOSPEL: JOHN 11:1-45

### 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](http://www.stjosephparish.org)

Parish Receptionist (206) 324-2522

#### Pastor

Rev. John D. Whitney, S.J. x107  
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#### Parochial Vicar

Rev. Glen Butterworth, S.J. x103  
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#### Deacon

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Yuri Kondratyuk, Facilities x110

#### 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

## Real Presence in Days of Pandemic

*You are there on the table; you are there in the chalice. You are this body with us, for, collectively, we are this body.*

**-Augustine of Hippo-**

*In these acts of giving do not fear a lack of means. A generous spirit is itself great wealth. In all this activity, there is present the hand of him who multiplies the bread by breaking it, and increases it by giving it away.*

**-Leo the Great-**

It is a strange experience, to stand in a room alone, looking at the back of my phone, and proclaim the words of the Mass without the responses. For while the Liturgy of the Word, the proclamation of the first reading and the gospel—even the recitation of the psalm—seem somehow comprehensible, at least, in this digital format, the gift of the table, the blessing of the bread and wine and the sharing of communion with the Assembly, which is its culmination, seems almost a sacrilege without others. And while I believe in the spiritual communion which draws us to the constancy of the altar, and holds us as one, even when we cannot be together, still I grow profoundly sad each time I raise the bread or the cup and speak the words of institution—*“Take this all of you and eat of it. . . take this all of you and drink from this”*—knowing that this morning’s host and the contents of this cup are, for now, only for my consumption. And though I am aware how many of you miss the grace of receiving the Eucharist—of that profound experience of Incarnation that comes in the touch of the host in the hand, the taste of the consecrated wine in the mouth—I hope you also know that I miss that Incarnational grace that comes with our shared communion as the living and breathing Body of Christ.

In our Catholic tradition, we often speak of the *“real presence”* of Christ in the Mass—a concept both beautiful and, at times, confusing. Usually, when we use the phrase *“real presence,”* we are speaking of the host itself, and our belief that our faithful God, in every celebration of the Mass, fulfills the promise Jesus gave on the night before his death. On that night of love and betrayal, Jesus told his disciples that the bread and wine they shared in his name were his body and blood, and that whenever they celebrated the memorial of his death, he would be with present in their midst, in the form of that bread and wine. It was not a promise of magic, but a commitment of love that becomes flesh on our table, even in our imperfect prayer. Throughout history, theologians have sought to explain this gift—most famously St. Thomas’ theory of transubstantiation—but, in the end, the real presence of Christ Jesus in the bread and cup transcends any explanation, calling us to enter a mystery of love that is greater than our mind can grasp.

But if the notion of *“real presence”* is most often employed to describe the consecrated host and cup, the Catholic tradition also speaks of the real presence of Christ in the Word of God, and especially in the gospels. The Liturgy of the Word is not simply the *“warm up act”* for the Eucharist, but is, itself, a celebration of God’s abiding presence among us: a God who has pitched a tent in our midst and spoken a word to us that liberates and educates us, that touches not just our minds but our whole being, and so transforms us—as the Eucharist transforms



us—into the very presence of Christ in the world. Perhaps nowhere is this notion of the “*real presence*” in the Word of God made more explicit than in the *Gospel of John*, where we are told that the “*Word became flesh and made his dwelling among us*” (Jn. 1:14), and where we later see how that Word becomes part of the Women at the Well, who gives it to her neighbors, until it changes them and they become that enfleshed Word themselves (Jn. 4:42). Thus, the celebration of the Mass involves the coming together of these two forms of real presence, like layers of grace, given to God’s beloved ones so that the living Christ might become the word we hear and the food we eat, and that we become what we receive: words of grace and mercy to the world, nourishment for all of God’s People.

Which leads to the third—and in many ways most important (and often most overlooked)—form of “*real presence*” in the Mass: the real presence of Christ in the gathering of the People. Living in a culture so deeply rooted in individualism and self-determination, we can mistake the assembled Church as simply the convenient gathering of a bunch of autonomous souls. The Mass, like the performance of theater or dining at a restaurant, is seen as a personal experience—something each of us takes in privately, though we do it together because private services would be impossible. The assemblage of people, in such a view, is just a functional requirement, or at best, part of an enjoyable social experience; but being together is not part of the essence of the Mass. This view of Mass as a group exercise of private piety manifests itself in many ways: in architecture and posture, in limited opportunities for participation and in a lack of hospitality when one arrives. It may be seen in those in the congregation who come just in time to pick up the Eucharist and leave before those boring announcements, or in the actions of the ordained who, in the name of piety, would drive out children and never speak to the ordinary problems of the people before them. Yet, though it remains, in many places, a dominant view, this idea of the Mass as a private act of piety, done in a group setting, denies the ancient tradition of the Church, and the current revival of that teaching in the Second Vatican Council.

From the beginning of the Church, the Assembly of the faithful was the real presence of Christ among us. We, not just you or I, we incarnate the presence of Christ in the world. So it was that St. Augustine spoke of the presence of Christ in the Eucharist as the expression of what the Church was at all times, and taught that our very understanding of the Eucharist as the consecrated bread and wine depends upon our understanding of the community by which that bread and wine are offered. In a far different time, the Second Vatican Council spoke similarly, when it declared that the fundamental Sacrament is the Church herself, expressed in the individual sacraments that we know so well. In all this, then, we must recognize that the “*real presence*” of Christ is not limited to the objects of

word or of consecrated bread and wine, but begins with us being united around the One who became as we are, so that we might be redeemed. For the word is made for us to hear, and the Eucharist is given for us to eat—we are the reason for Christ’s coming into the world, and we, the living Church, are the true and lasting expression of his presence.

We are a people of Sacrament, and today we experience that Sacrament fragmented—the various dimensions of “*real presence*,” which we are used to experiencing together separated from one another. We can hear the word, proclaimed in a broadcast—on Facebook live or YouTube—but we cannot gather together as People of God to receive the wondrous presence of Christ in the Eucharist. Each of us receives one or perhaps two forms of the “*real presence*” but none of us seems to receive it all. In these days of contagion and pandemic, we can feel as though the Sacrament itself has been broken, taken from us by the dangers of the world. Yet, here, I think, we miss the grace at work so powerfully in these days. For if the Mass seems broken, we know that Christ, too, was broken on the Cross, for our sake—i.e., that all those he loves might be raised up anew. The breaking of Christ in death does not lead to an end of grace, or to our destruction; rather, it is the prelude to resurrection and to all the graces that the People of God receive. In the same way, this time of suffering and separation may well lead to a resurrection in the Church, and a new sense of how precious each member of the Body of Christ is.

Today, we are called in some ways to break the Mass apart, separating the presence of Christ in the Assembly from the presence of Christ in the Eucharistic elements; but by our willingness to make this move, we proclaim something revolutionary: that the Eucharistic meal, blessed as it is, is never more important than the People for whom it has been given. Even though it is a source of great grace, the Eucharist is first of all a call to love those people whom Christ loves, a love he showed even to his death. Today, though we may receive only partially all the ways Christ is present in the Mass, yet if we act out of love for our sisters and brothers, we still receive fully the grace and love that Jesus gave to us in the Paschal Sacrifice. For today we are called to share—not in symbol alone, but in fact—some part of the separation and brokenness which Christ accepted in his journey to death. Further, as we are summoned to social distancing and maybe even to sheltering in place, we have a sense of the powerlessness felt by the women and the beloved disciple who stood witness at the foot of the Cross. May this profound Lenten experience give us new and richer grace, a grace that empowers us to love with deeper compassion, and helps us to experience the Mass with new eyes and new hearts—to see its fullness not simply in the gift within the tabernacle but in the life of every woman and man beloved of God.

*John S.*

# FOURTH SUNDAY IN LENT

## Introit

*Rejoice, Jerusalem!*

*Chant*

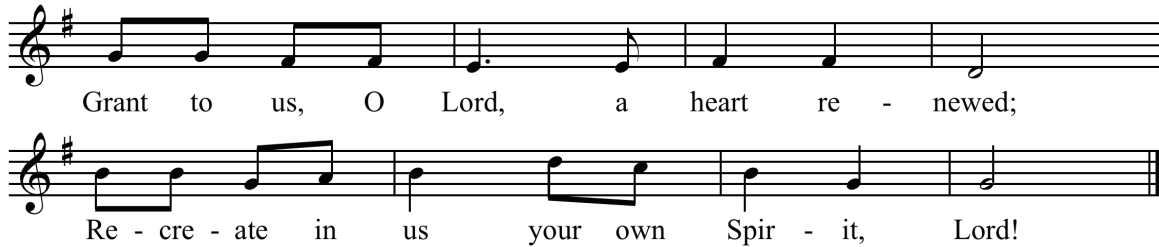
Rejoice, Jerusalem and all who love her, be joyful all who were in mourning;  
exult and be satisfied at her consoling breast.

I rejoiced when it was said unto me: Let us go to the house of the Lord!"

## Entrance Song

*Grant To Us*

*Deiss*



Behold, the days are coming, says the Lord our God,  
when I will make a new covenant with the house of Israel. *Ref.*

Deep within their being I will implant my law; I will write it in their hearts. *Ref.*

I will be their God, and they shall be my people. *Ref.*

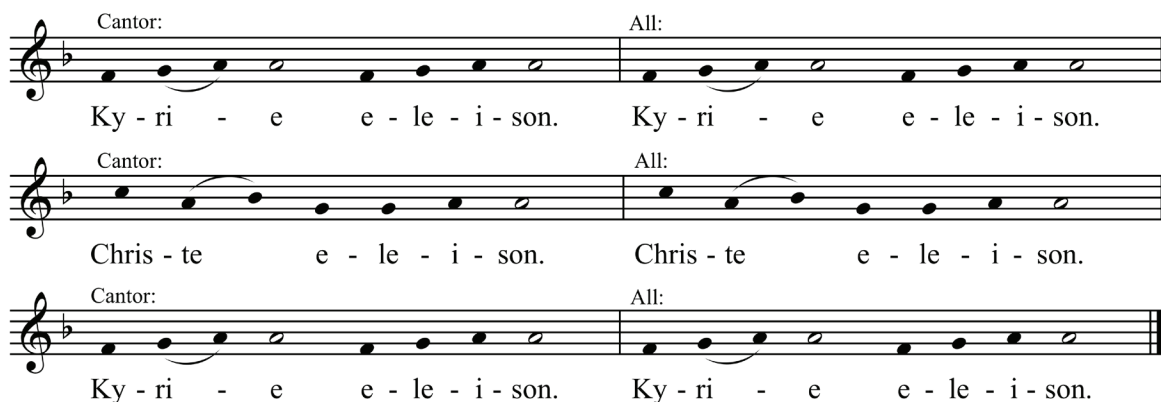
And for all their faults I will grant forgiveness: nevermore will I remember their sins. *Ref.*

## Confiteor

I confess to almighty God and to you, my brothers and sisters,  
that I have greatly sinned, in my thoughts and in my words,  
in what I have done and in what I have failed to do, *(Strike breast during next line)*

through my fault, through my fault, through my most grievous fault.  
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,  
and you, my brothers and sisters, to pray for me to the Lord our God.

## Kyrie



## First Reading

1 Samuel 16:1b, 6-7, 10-13a

The LORD said to Samuel: "Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons."

As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, "Surely the LORD's anointed is here before him." But the LORD said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the LORD looks into the heart." In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The LORD has not chosen any one of these." Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, who is tending the sheep." Samuel said to Jesse, "Send for him; we will not begin the sacrificial banquet until he arrives here." Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The LORD said, "There—anoint him, for this is the one!" Then Samuel, with the horn of oil in hand, anointed David in the presence of his brothers; and from that day on, the spirit of the LORD rushed upon David.

## Responsorial Psalm

Psalm 23

Haugen



God is my shepherd so nothing shall I want. I rest in the meadows of faithfulness and love;  
I walk by the quiet waters of peace. *Ref.*

Gently you raise me and heal my weary soul,  
you lead me by pathways of righteousness and truth;  
My spirit shall sing the music of your name. *Ref.*

Though I should wander the valley of death, I fear no evil for you are at my side;  
Your rod and your staff, my comfort and my hope. *Ref.*

You have set me a banquet of love in the face of hatred.  
Crowning me with love beyond my power to hold. *Ref.*

Surely your kindness and mercy follow me all the days of my life.  
I will dwell in the house of my God forevermore. *Ref.*

## Second Reading

Ephesians 5:8-14

Brothers and sisters: You were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light."

## Gospel Acclamation

Vermulst



*I am the light of the world, says the Lord; whoever follows me will have the light of life.*

## Gospel

John 9:1-41

As Jesus passed by he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world." When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, "Go wash in the Pool of Siloam"—which means Sent—. So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" Some said, "It is," but others said, "No, he just looks like him." He said, "I am." So they said to him, "How were your eyes opened?" He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." And they said to him, "Where is he?" He said, "I don't know."

They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." But others said, "How can a sinful man do such signs?" And there was a division among them. So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet."

Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, "Is this your son, who you say was born blind? How does he now see?" His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Christ, he would be expelled from the synagogue. For this reason his parents said, "He is of age; question him."

So a second time they called the man who had been blind and said to him, "Give God the praise! We know that this man is a sinner." He replied, "If he is a sinner, I do not know. One thing I do know is that I was blind and now I see." So they said to him, "What did he do to you? How did he open your eyes?" He answered them, "I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?" They ridiculed him and said, "You are that man's disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one is from." The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything." They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out.

When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" He answered and said, "Who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "I do believe, Lord," and he worshiped him. Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind."

Some of the Pharisees who were with him heard this and said to him, "Surely we are not also blind, are we?" Jesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains."

## Homily

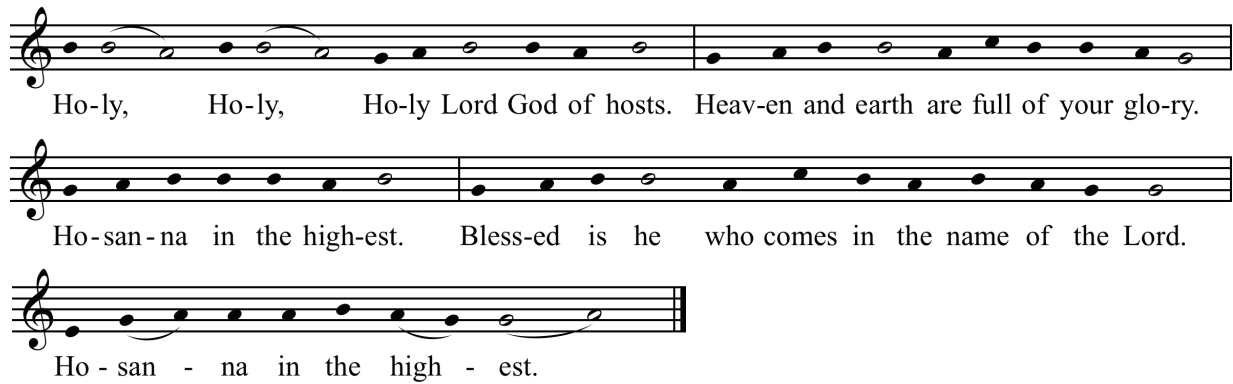
John D. Whitney, S.J.

## Offertory Song

*Instrumental*

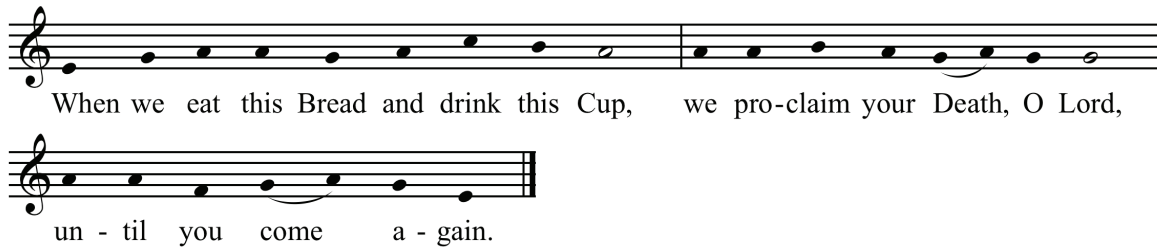
## Holy, Holy, Holy

*Chant*



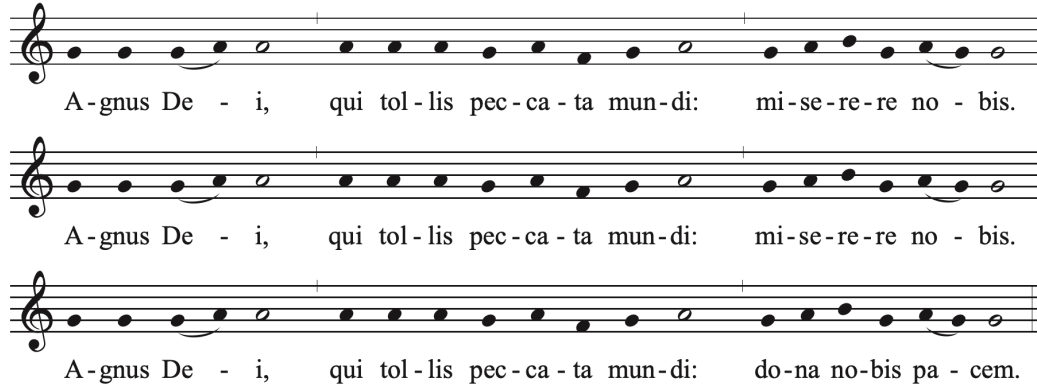
Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry.  
Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord.  
Ho - san - na in the high - est.

## Mystery of Faith



When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord,  
un - til you come a - gain.

## Lamb of God



A-gnus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.  
A-gnus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.  
A-gnus De - i, qui tol - lis pec - ca - ta mun-di: do-na no-bis pa - cem.

### All Are Invited To Come Forward

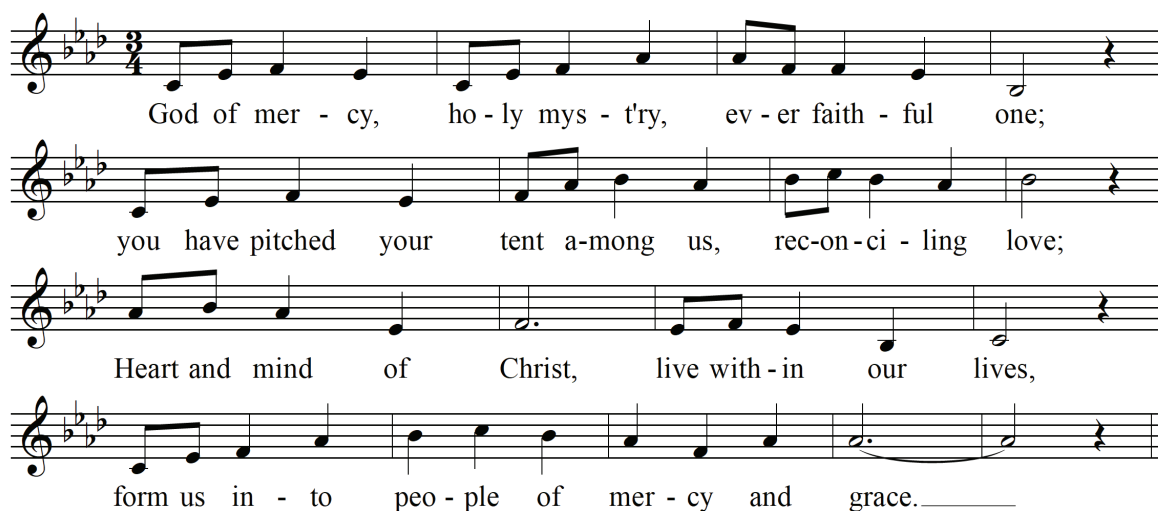
*During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.*

**IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.**

## Communion Song

## God of Mercy

Manolo/Hurd



1. You have called us each by name in your great compassion, encompassing our failings with mercy.

ALL: God of mercy, lead us.

2. Slow to anger, rich in love, you bestow forgiveness. May we, in turn, forgive those who harm us.

ALL: God of mercy, lead us.

3. In our midst as one who serves, breaking down divisions, to all in need you send us as neighbor.

ALL: God of mercy, lead us.

4. Reaching out to those in pain, wounded and abandoned, may we create safe havens for healing.

ALL: God of mercy, lead us.

5. In the word of truth you speak, word of hope and challenge, you summon us to speak for the voiceless.

ALL: God of mercy, lead us.

6. In this Bread we break and share, in this Cup of blessing, you summon us to work for true justice.

ALL: God of mercy, lead us.

## Recessional

## Tolling Bell



## ST. JOSEPH FINANCIAL UPDATE

I hope everyone is safe, healthy and practicing the new social distancing protocol. I've been working hard trying to find blessings in my changing world. My college student is home, people are out walking in the sunshine and enjoying more family time. It warms my heart to see the good in my neighborhood. I'm trying to focus on that and not let fear of the unknown take over. I know the economy is changing and Seattle will feel the ripple from this for years to come. It is a difficult time of uncertainty for many, please remember we are here working and praying for you. Our new norm of Zoom staff meetings trying to come up with ways to meet your spiritual needs virtually. The Church is open daily for personal prayer and we are putting lots of content on Facebook, YouTube and our website [www.stjosephparish.org](http://www.stjosephparish.org)

We have committed to paying our full and part-time staff during this period. As we continue to pay our bills without an inperson mass collection, please remember we rely on our parishioners to fund the parish. Thank you for continually blessing St. Joseph so that we may continue to bless others.

*Marti*





# PARISH LIFE

## Sister Parish Ministry

Did you hear Padre Miguel at Mass this fall? Or join for the evening of Pupusas and stories as we celebrated 30 years in solidarity with our Sister Parish in El Salvador? Curious how you might participate in this formative relationship with our friends in Arcatao?

Stay tuned for details on upcoming meetings, and please email us if you are interested in our Sister Parish Ministry! All are welcome, even if you have never been involved in this ministry before! For more information contact Sam Kennedy at samkennedy09@gmail.com

## LGBTQ+ Ministry

An LGBTQ+ Lenten Reflection

March 25th | 6:30-8:00 PM | **Live via Zoom**

Please join other LGBTQ+ Parishioners for via Zoom for a Lenten reflection and discussion focused around the raising of Lazarus. We will open with some faith sharing and check in's before we begin our prayerful reflection.

If you would like a link to join this Parish Life Group, please email Theresa and she will send you a PDF booklet and the link to join us via Zoom. If you cannot join us via Zoom but would still like the booklet that will also be an option.

For more information email [theresal@stjosephparish.org](mailto:theresal@stjosephparish.org) or call 206-965-1651



## Young Adult Ministry

Virtual Connections

Want to continue to connect with other young adults during this challenging time? Would you like a space for both quiet reflection and connection? Starting this Wednesday, March 25th, the St. Joseph Young Adult Community will offer a virtual meeting for young adults to reflect on scripture, pray together and support one another. Join us, Wednesdays from 7:00-8:30pm beginning March 25th. Please send your email address to [youngadultcommunity@stjosephparish.org](mailto:youngadultcommunity@stjosephparish.org) to receive an email invite to the meeting. The meeting will be limited to 10 people to allow time and space for all to participate. Additional meetings may be made available based on interest. Questions... Contact Deacon Steve at 206-965-1646 or [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

## Online Parish Resources E-Parish

Parish Website: [www.stjosephparish.org](http://www.stjosephparish.org)

Facebook: [www.facebook.com/stjosephseattle](http://www.facebook.com/stjosephseattle)

YouTube: St. Joseph, Seattle

What you can regularly expect:

- **Video Daily Mass**
- **Video Sunday Mass**
- **Video Weekday Evening Examen**

### New Parishioner Buddy System

We are looking to pair up neighbors, if you are young, healthy and able to help please let us know by emailing [virtual@stjosephparish.org](mailto:virtual@stjosephparish.org). We are thinking of the following type of assistance, phone calls to check in and pray with homebound seniors, perhaps run an errand to pick up some groceries (left at their door). What we do not want is in-person visits, we want all our parishioners to follow social distancing guidelines.

If you would like to be partnered with a buddy either to give or receive assistance, please email [virtual@stjosephparish.org](mailto:virtual@stjosephparish.org) or call Mary Wiseman at (206) 351-0765.



# FAITH JUSTICE

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## Rice Bowl

CRS Rice Bowl is Catholic Relief Services' Lenten faith-in-action program. It offers opportunities for your family to engage daily with the spiritual pillars of Lent: prayer, fasting and almsgiving. During the next 40 days, we will encounter the stories of people in Kenya, Vietnam, and Honduras where CRS is at work. We'll be invited to eat simple, meatless meals from these countries. And, through the stories, we'll learn about the principles of Catholic social teaching—and ways we can put them into action during Lent and beyond. We will see how our prayers, fasting and almsgiving can provide for those worldwide who are most in need, especially those who are hungry and lack proper nutrition.

### Meet Maria Ana

Maria Ana and her brothers receive one meal a day at school, so that they can focus on achieving their dreams. How was education important for your future? How can you ensure that all young people have a chance to be educated? Visit [crsricebowl.org](http://crsricebowl.org) for more

## St. Martin de Porres Ministry

HELP NEEDED 3rd Saturday Meal Team St. Martin de Porres Shelter. We are looking for 4-6 volunteers willing to contribute pulled pork and/or cole slaw once a month for the 3rd Saturday meal at St. Martin de Porres Shelter. Food can be dropped off at the Church. If interested, one of our coordinators will follow-up with details on what's needed and how it works. Please contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

# FAITH FORMATION

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## Camp Give Back!

A week-long service-learning camp for rising 3rd-8th graders. Students participate in community service, reflections, develop empathy for those who are disadvantaged, and finish the week feeling empowered to make change in their community.

Open to students entering 3rd-8th grade in the fall of 2020. Offered in two sessions – register for either or both!

Session One: June 15-19, 2020. Camp Hours: 9 am to 3. Session Two: June 22-26. Camp Hours: 9 am to 3.  
Register at: [www.stjosephparish.org](http://www.stjosephparish.org)

## Confirmation

- Volunteers are needed to lead next fall's Middle School Confirmation Program, which will meet 2 - 4 times a month from September through January.
- The program will meet on Sundays from 12:30pm-2:00pm.
- It will include a retreat (1 full day) and some service experiences (1/2 day).
- Contact ([claireh@stjosephparish.org](mailto:claireh@stjosephparish.org)) if you'd like more information or if you'd like to talk about volunteering.



A poem to pray with from Fr. Richard Hendrick, OFM

### Lockdown

Yes there is fear.  
Yes there is isolation.  
Yes there is panic buying.  
Yes there is sickness.  
Yes there is even death.  
But,  
They say that in Wuhan after so many years of noise  
You can hear the birds again.  
They say that after just a few weeks of quiet  
The sky is no longer thick with fumes  
But blue and grey and clear.  
They say that in the streets of Assisi  
People are singing to each other  
across the empty squares,  
keeping their windows open  
so that those who are alone  
may hear the sounds of family around them.  
They say that a hotel in the West of Ireland  
Is offering free meals and delivery to the housebound.  
Today a young woman I know  
is busy spreading fliers with her number  
through the neighborhood  
So that the elders may have someone to call on.  
Today Churches, Synagogues, Mosques and Temples  
are preparing to welcome  
and shelter the homeless, the sick, the weary  
All over the world people are slowing down and reflecting  
All over the world people are looking at their neighbors in a new way  
All over the world people are waking up to a new reality  
To how big we really are.  
To how little control we really have.  
To what really matters.  
To Love.  
So we pray and we remember that  
Yes there is fear.  
But there does not have to be hate.  
Yes there is isolation.  
But there does not have to be loneliness.  
Yes there is panic buying.  
But there does not have to be meanness.  
Yes there is sickness.  
But there does not have to be disease of the soul  
Yes there is even death.  
But there can always be a rebirth of love.  
Wake to the choices you make as to how to live now.  
Today, breathe.  
Listen, behind the factory noises of your panic  
The birds are singing again  
The sky is clearing,  
Spring is coming,  
And we are always encompassed by Love.  
Open the windows of your soul  
And though you may not be able  
to touch across the empty square,  
Sing.

