

Sunday, April 26, 2020 * Third Sunday of Easter * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"He was made known to them
in the breaking of the bread."*



**THIRD SUNDAY OF EASTER
APRIL 26, 2020**

**Sunday Mass 10 am
on our YouTube Channel
St. Joseph, Seattle**

**Weekday Mass Schedule
Monday - Friday, 7 am, Facebook Live**

Please check the Parish Facebook page
www.facebook.com/stjosephseattle
and/or our website www.stjosephparish.org
and subscribe to our
YouTube channel, St. Joseph, Seattle
for updates.

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Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

With Courage and Compassion

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

-Acts of the Apostles 4:32-35-

The enemy is fear. We think that it is hate; but it is really fear.

-Mahatma Gandhi-

Perhaps we cannot prevent this world from being a world in which children are tortured. But we can reduce the number of tortured children. And if you believers don't help us, who else in the world can help us do this?

-Albert Camus-

On the desk in my office I have only one picture, a photograph of my parents and their best friends, sitting in a convertible roadster, all of them wearing dark glasses and parked along a gravel road in Richland, Washington. My father sits behind the wheel, with my mother beside him, neither of them looking directly at the camera. My father is dressed in a dark, long-sleeved shirt and khakis, with one arm thrown carelessly over the seat, not quite around my mother's shoulders, and the expression on his face is one of joy, without naiveté; of confidence and strength, without arrogance. It is 1948, he is 28 years old, a Catholic and graduate of Holy Cross College (the first in his family to ever go to college), a veteran of World War II (and still a lieutenant commander in the Naval reserve), a special agent in the FBI, the husband of Kathryn Moriarty, and a man who has just found out that he will soon become a father. Looking at this picture, I can see the whole story on his face, in the angle of his mouth and the cock of his head—and I can imagine all that has yet to happen. For though this lanky and dark-haired 28 year old would grow heavier and grayer with years, he never lost that sense of his own identity, that confidence and strength that I would always admire, and that I hope still to emulate. He was a man grounded firmly and fearlessly on his devotion to God and to his family; one of that generation described by John Kennedy as *"tempered by war, disciplined by a hard and bitter peace."* For him sacrifice was not a painful duty, but a holy calling, given to every person, so that he or she might draw closer to Christ. To refuse that gift—because it might seem too hard or because one was afraid—was, at the very least, pitiful, and could, in the long run, make a person both despicable and sinful. When one gives into fear or into that selfish desire for ease, one ultimately denies one's own identity as a human being—which, to my father, was both an affront to God and a debasement of oneself. Though he was never *"preachy"* about it, we never doubted his belief that we are made to be courageous and generous, or as he would often say, in his own, slightly joking way, *"Don't ever lose your nerve!"*

Yet, if my father is always close to me, I have felt a particular connection to him in these last few weeks. This is, in part, the result of our increased isolation, since isolation often leads me to reminisce about those whom I have loved and whose influence has made me the man I am. But there has also been something more about these days than just wistfulness or nostalgia, something about my father, some quality that I have been tapping into and depending upon to get me through the calls for sacrifice and the free-floating anxiety that seems to lurk in the shadows. At first, I did not understand what that quality was, but then, with the coming of Easter, I began more and more to sense that, as St. Luke says, my heart was burning within me.

Listening to the readings from the *Acts of the Apostles* each morning at Mass, and then coming back to my office to read the morning news, I felt a bit overwhelmed by the dissonance between the two. On the one hand, was the early Christian community, in danger for its life, yet fearlessly proclaiming Jesus, and encountering the world as he did: with love and healing and the power of the Spirit. On the other hand, in the midst of so much wealth and privilege, all we seem to hear from our national leaders is blame and boasting, with little healing or help to those in greatest need. Rather than building up the community to be “*of one heart and mind*” where “*no one claimed that any of his possessions were his own, but they had everything in common*,” these same political leaders foment division and seek out scapegoats, asserting that those begging for supplies must show fealty, not just need. And then this week, when it was announced that the United States would use the pandemic as another excuse to stop all immigration, it became clear to me why my father was so much on my mind and in my prayer: he represents for me an alternative vision, a vision both distinctly American and profoundly Christian, grounded in the twin characteristics of courage and compassion, upon which the Church was founded and which we so much need today.

Christianity begins in the compassion of God for the whole human race, and for each particular human being. It is not merely sympathy, as from a disengaged philanthropist, but *compassion*—i.e., the desire to be *with*, to accompany, to share in the emotional and personal lives of others—that leads to the Incarnation, to the Cross, and to the Resurrection. Jesus, who comes not for judgment but that we might have abundant life, shares with us all that we are, including even humiliation and death. Indeed, this is the nature of our salvation—that the compassion of God unites God to us and us to God—and it is the foundation of the Church—in which our compassion for one another leads us to become a body together, i.e., the living body of Christ. Though it must be acknowledged that the Church has not always lived well this foundational call, still in *Acts of the Apostles*, we are reminded that the grace of

compassion is essential to our Christian identity, the quality that makes us companions with Jesus and sharers in his redemptive work. To fail in compassion—to build walls instead of bridges, to drive away those most in need of our love—is to cease to be a disciple of Jesus, to cease to manifest that humanity which Jesus assumes in the Incarnation and redeems in the triumph of the Cross.

Yet, if compassion is the essential quality that unites us to Christ, courage is the essential vehicle by which that quality takes flesh—the power of the Spirit of God in us, which enables each of us to act as Jesus himself acted. Courage gives flesh to that which would otherwise be only a wish, overthrowing the fear that paralyzes and pacifies us. Compassion without courage decays into mere sentimentality, just as courage without compassion decays into violence. Thus, we are called—as the early Church was called—not simply to feel a kinship with Jesus in our hearts, but to act *in persona Christi* (i.e., “*in the person of Christ*”) in the world. The Christian faith—born of the Incarnation and Crucifixion, grown in the work of the saints, and watered by the blood of martyrs—is not a faith of the heart alone, but of flesh and bone, voice and action. To be a Christian is to be courageously and actively compassionate, to sacrifice for the sake of the communion of peoples and the protection of those whom the world often judges least. In other words, to be a Christian is to be a fully human being: capable of loving others and active in one’s practice of that love.

Today, as much as at any time in our history, we are called to be human beings in the model of Jesus Christ—to be his disciples, compassionately and courageously united in the work of his salvation. Though we are called to isolate ourselves physically for the sake of others—i.e., out of compassion—we must do so with the courage and compassion that transcends our distancing and makes us one. We are called to support and sustain those at greatest risk, and to pray for and nurture those who must care for the sick or whose labors uphold the common good. We are called, above all, to resist the temptation offered by those who would divide us, by the dark forces that would say that there is not enough to go around and that we must let the weak die for the sake of the powerful—to resist all who would make of this crisis a moment for their own enrichment or a means to their greater power. Far from building walls and increasing the suffering of those already displaced and abandoned by others, we must stand fearlessly against evil and against the selfishness that undermines the humanity our faith proclaims. We must stand with refugees and migrants, with farm workers and prisoners, with the elderly and those at greatest risk. Like the early Christians, we must have the faith to proclaim Christ courageously, sharing the goods of the earth and the struggles of these days with all our sisters and brothers. Or, as my dad might say, we must not “*lose our nerve*” but live as disciples of our brother, Jesus.



THIRD SUNDAY OF EASTER

Prelude

That Easter Day With Joy Was Bright

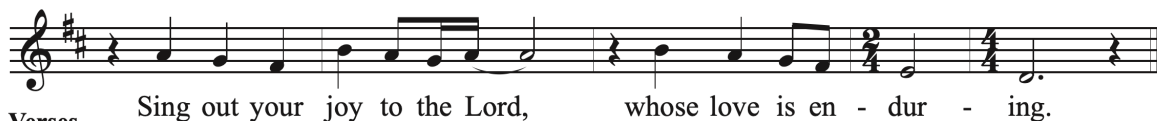
Latin 5th C./PUER NOBIS

Entrance Song

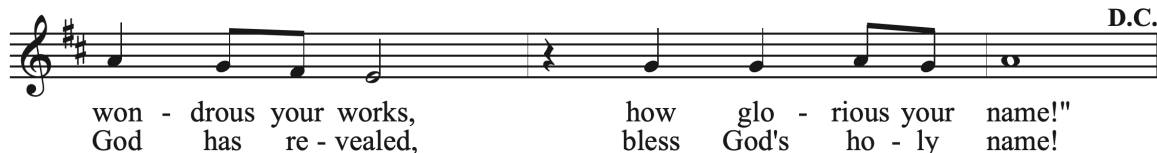
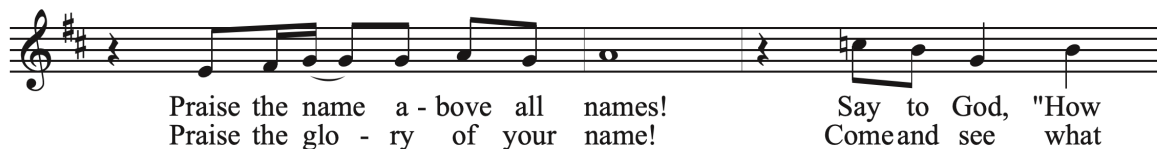
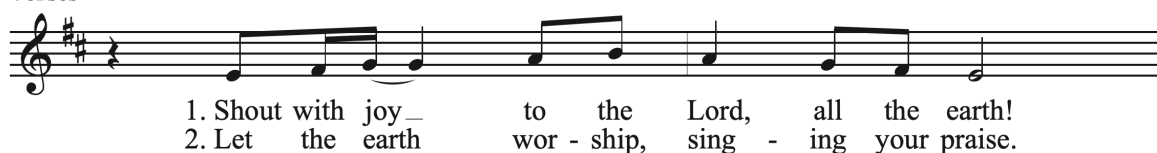
Lift Up Your Hearts

O'Connor

Refrain



Verses



D.C.

Gloria

First Reading

Acts 2:14, 22-33

Then Peter stood up with the Eleven, raised his voice, and proclaimed: "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him:

*I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad and my tongue has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul to the netherworld,
nor will you suffer your holy one to see corruption.
You have made known to me the paths of life;
you will fill me with joy in your presence.*

"My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear."

Responsorial Psalm

Psalm 16

Haugen



You will show me the path of life, you, my hope and my shelter;



In your presence is end-less joy, at your side is my home for - ev - er.

Faithful God, I look to you, you alone my life and fortune,
never shall I look to other gods, you shall be my one hope. *Ref.*

From of old if you are my heritage, you my wisdom and my safety,
through the night you speak within my heart, silently you teach me. *Ref.*

So my heart shall sing for joy, in your arms I rest securely,
you will not abandon me to death, you will not desert me. *Ref.*

Second Reading

1 Peter 1:17-20

Beloved: If you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

Gospel Acclamation

Festive Alleluia

Mozart/Trapp



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

Lord Jesus, open the Scriptures to us; make our hearts burn while you speak to us.

Gospel

Luke 24:13-35

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

Offertory Song

Instrumental

Holy, Holy, Holy

Storrington Mass

Haugen

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.

The musical score for 'Holy, Holy, Holy' is written in 6/8 time with a key signature of one flat (Bb). It consists of five staves of music. The lyrics are: '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 -', and 'san - na, ho - san - na in the high - est.' The melody is simple and hymn-like, with a final cadence on the fifth staff.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written in 6/8 time with a key signature of one flat (Bb). It consists of two staves of music. The lyrics are: 'Save us, Sav-ior of the world, for by your' and 'Cross and Res - ur - rec - tion you have set us free.' The melody is simple and hymn-like, with a final cadence on the second staff.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written in 6/8 time with a key signature of one flat (Bb). It consists of two staves of music. The lyrics are: 'A - men, a - men, a - men.' and 'A - men, a - men, a - men.' The melody is simple and hymn-like, with a final cadence on the second staff.

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.

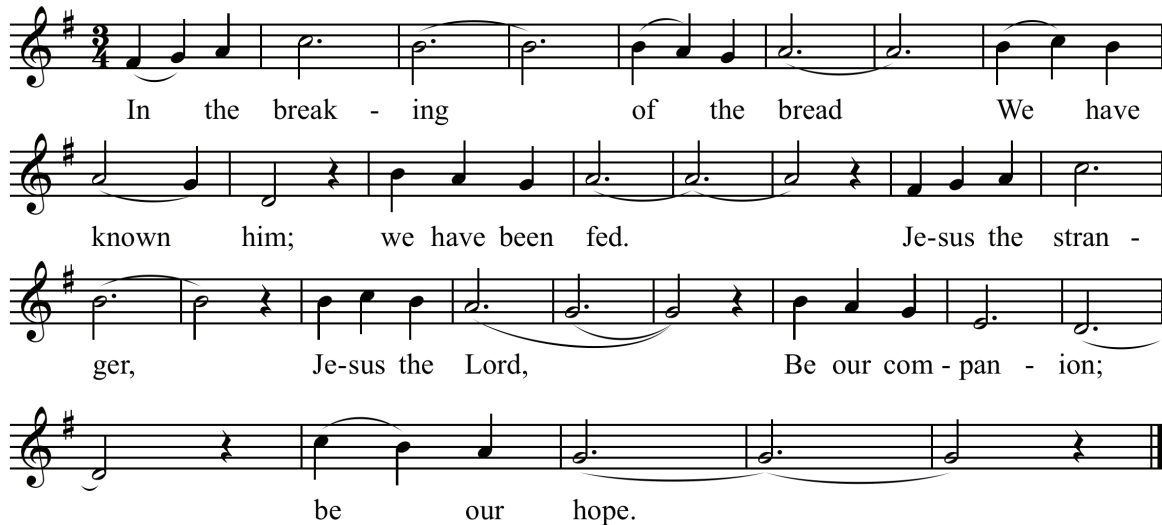
The musical score for 'Lamb of God' is written in 4/4 time with a key signature of one flat (Bb). It consists of three staves of music. The lyrics are: 'Lamb of God, you take a - way the sins of the world, have', 'mer-cy on us. Lamb of God, you', and 'take a-way the sins of the world, grant us peace, grant us peace.' The melody is simple and hymn-like, with a final cadence on the third staff.

Communion Song

In the Breaking Of the Bread

Hurd

Refrain



Bread for the journey, strength for our years, Manna of ages, of struggle and tears.
Cup of salvation, fruit of the land, bless and receive now the work of our hands. *Ref.*

Bread of the promise, people of hope, wine of compassion, life for the world.
Gathered at table, joined as his body, sealed in the Spirit, sent by the word. *Ref.*

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PARISH LIFE

PLEASE NOTE: The St. Joseph campus—church, school, lawns, and parking lot—are pledged to uphold the Governor's guidelines during this period of pandemic. We ask that no parishioners (or anyone else) gather in groups over 10 people on the property of St. Joseph, and that all maintain precautions of distance and, when in a group, masks. We do this not simply for the health of those people in attendance, but for the health of the most vulnerable among us, who are particularly susceptible to this deadly disease. As women and men of faith, let us continue to maintain these important guidelines as an act of care for our neighbors.

ZOOM Prayer

In these challenging days, we know that the Spirit continues to move among us, offering us support and binding us together into a community of faith, hope, and love. To help foster this spiritual communion, St. Joseph is offering prayer opportunities through the interactive network, Zoom. If you have a computer or a smart phone and would like to find support and prayer with your neighbors, join us in one (or more) of these prayer opportunities. Just contact the host, and give them your e-mail, you will then receive an invitation by e-mail, with a link which will allow to join the meeting.

Mondays, 6:30 pm - LGBTQ+ - email Theresa at theresal@stjosephparish.org
Tuesdays, 2:00 pm - Pray the Rosary - email Deacon Steve at stevev@stjosephparish.org
Tuesdays, 6:30 pm - Open to everyone - email Theresa at theresal@stjosephparish.org
Wednesdays, 5:00 pm - Middle Schoolers - email Claire at claireh@stjosephparish.org
Wednesdays, 7:00 pm - Young Adults - email YA at youngadultcommunity@stjosephparish.org
Thursdays, 1 pm - Parents - email Claire at claireh@stjosephparish.org



LITURGY AND WORSHIP



E-Parish - Connect with us online!

In addition to our official parish website (www.stjosephparish.org) we will continue to host recorded homilies and parishioner bible reflections, video Masses and many points for prayer on our Facebook page (Facebook: www.facebook.com/stjosephseattle) and at our new YouTube page (YouTube: St. Joseph, Seattle). Please join us!

Content that you can regularly expect:

- Video Daily Mass
- Video 10 am Sunday Mass
- Video Weekly Children's Liturgy of the Word
- Video Weekday Evening Examen

We are sending all our bulletin information out in an email newsletter.

If you are not receiving these emails, please email admin@stjosephparish.org

Parishioner Buddy System

A huge Thank You to those who have already volunteered the response has been overwhelmingly positive! At this time we are looking for volunteers who would be willing to call fellow parishioners to check in and see how they are holding up during these difficult times when we cannot come together in Eucharist. If this is something you would be willing to do please respond to virtual@stjosephparish.org. We will send you a telephone script with ideas and FAQ's that will aid you in your calls. The parishioners we have reached out to thus far have been very happy to hear from fellow parishioners and we are hoping to reach out to the entire parish.

If you would like to be a part of this important ministry to either give or receive assistance, please email virtual@stjosephparish.org or call Mary Wiseman at (206) 351-0765.

Our Church is open for personal prayer:

Monday - Friday 10am - Noon; 3pm - 5pm

Saturday Noon - 4pm

Sunday 11am - 5pm

If you visit the church, please maintain physical distancing.

Sunday Masses will be posted here and on Youtube.

Daily Masses will be live streamed on Facebook.

If you have a sacramental need: anointing, reconciliation, etc., please call (206)300-6010 or email jwhitney@stjosephparish.org

FAITH JUSTICE



Reaching Out While Staying In

FOOD DRIVE FOR ST. VINCENT DE PAUL FOOD BANK - As we know, more and more people are accessing Food Banks during these challenging economic times. We are collecting non-perishable food items and hygiene items for the St. Vincent de Paul Food Bank located in Georgetown. Top priority items include peanut butter, jam, pasta & sauce, tuna fish, beans, rice etc. **PLACE IN THE FOOD BASKETS IN THE FRONT OF THE CHURCH**

FACING HOMELESSNESS - Back in early March, St. Joseph's hosted a presentation with a new organization we are partnering with: **FACING HOMELESSNESS**. To learn more click here **WINDOW OF KINDNESS STILL OPEN - DONATIONS STILL NEEDED**. Top priority: 50 sandwiches delivered on Tuesdays at 2pm. Second priority: Individually packages chips, nuts, granola bars, cookies along with pop-top cans of Ravioli, Soup, Spaghetti and Meatballs etc.. (Grocery Outlet is a good place to find these kinds of items at a reduced cost) If you can help on a one-time basis or a weekly basis, email Deacon Steve at stevew@stjosephparish.org or call 206-965-1646.

SUPPORT OUR REFUGEE AND IMMIGRANT BROTHERS AND SISTERS!

INTERNATIONAL RESCUE COMMITTEE- Many people we serve at the IRC have persevered through years, if not decades, of displacement, violence, and other hardships. To now have their newfound safety and stability suddenly jeopardized can be retraumatizing and cause anxiety about the future. The IRC is committed to doing all we can to ensure refugee families and others we serve make it through this crisis with what they need to continue healing and working toward their goals. We're incredibly grateful to our supporters who have already stepped up to help our newest neighbors during this difficult time. Whether by pitching in to the COVID-19 Emergency Fund or purchasing items from our online wishlist, your contributions provide much-needed food, essential supplies, and financial relief to local families impacted by COVID-19. For questions or a link to the wishlist, email Deacon Steve at stevew@stjosephparish.org

ST. MARTIN DE PORRES - St Martin's currently has need for food items/meals and recreational materials (see below).

- Top food needs right now:

- o Comfort food: The loss of nearly all supermarket donations (e.g., sweets from bakeries) has left a big void. While not always healthy, comfort food like baked goods and even bags of fun-size candy bars help men worried and isolated by the massive change wrought by the pandemic.

- o Snacks & sandwiches: Both motel occupants and SMdP residents wish for more food to supplement meals. Motel occupants get 1-2 meals/day. At the main shelter, there is no steady dinner service. Residents receive hot Breakfast and Lunch, but portions are apparently limited.

- o Greens: SMdP needs fresh food. Donated produce has dropped sharply. Large bags of salad would be wonderful.

- Recreational items of interest:

- o Books

- o DVDs

- o Board games

- o Puzzles

These are valuable now because all men are essentially confined (motels, main shelter or King County airport).

To deliver items, email or call St. Martin de Porres: 206-323-6341 or Jeff at jefferyc@ccsww.org

PREPARES - Diaper and wipe shortages in stores are challenging many families. Catholic Community Services has started a COVID Diaper Response that collects and delivers these essential items directly to families in their PREPARES program. For more information about PREPARES or how to donate, please e-mail prepares@ccsww.org or Jojo Reardon at joannelreardon@gmail.com.



+ April 18 – 19, 2020

*To the Parishioners of
St. Joseph Parish, Seattle*

Dear Friends,

I am happy to greet all of you today at St. Joseph Parish in the name of the Risen Lord Jesus!

As your Archbishop, I have the important responsibility of providing you with ongoing pastoral care and sacramental ministry in your parish community.

For the last year, you have gotten to know Father Glen Butterworth, S.J., as your Parochial Vicar and heard from your Pastor, Father John Whitney, S.J., of the succession plan. At this time, I am pleased to announce that, after consultation with the Priest Personnel Board and the Provincial of Jesuits West, Father Scott Santarosa, S.J., I have appointed Father Glen Butterworth, S.J., as your new Pastor beginning July 1.

Father Glen is a fine priest, and you can be assured that he will continue to receive all of the support and assistance from the Archdiocese necessary to ensure quality pastoral care for your parish community.

I also want to take this time to personally thank Father John for his tremendous service as your Pastor for 11 years! He has led you all at St. Joseph to a passionate and personal relationship with God and Neighbor. Please join me in keeping him in your prayers as he receives a new mission for Jesuits West.

Times of transition can be challenging as we prepare for new beginnings and the welcoming of a new Pastor. These times have certainly been a challenge for us all, and I thank you for the ways you have lived out your faith during these unprecedented days. I am confident that you will continue to do just that as you welcome Father Glen as your new Pastor.

In the Heart of Christ,

A handwritten signature in blue ink, reading "Paul D. Etienne".

Most Rev. Paul D. Etienne, DD, STL
Archbishop of Seattle



POPE-POURRI

GENERAL AUDIENCE

Library of the Apostolic Palace, Wed., 22 April 2020

Dear Brothers and Sisters, Good Morning!

Today we celebrate the fiftieth Earth Day. This is an occasion for renewing our commitment to love and care for our common home and for the weaker members of our human family. As the tragic coronavirus pandemic has taught us, we can overcome global challenges only by showing solidarity with one another and embracing the most vulnerable in our midst. The Encyclical Letter *Laudato Si'* deals precisely with this "Care for our Common Home". Today, let us together reflect a little on that responsibility which characterizes "our earthly sojourn" (*Laudato Si'*, 160). We must grow in awareness of caring for our common home.

We are fashioned from the earth, and fruit of the earth sustains our life. But, as the book of Genesis reminds us, we are not simply "earthly"; we also bear within us the breath of life that comes from God (cf. Gen 2:4-7). Thus we live in this common home as one human family in biodiversity with God's other creatures. As *imago Dei*, in God's image, we are called to have care and respect for all creatures, and to offer love and compassion to our brothers and sisters, especially the most vulnerable among us, in imitation of God's love for us, manifested in his Son Jesus, who became man in order to share our state with us and save us.

Because of our selfishness we have failed in our responsibility to be guardians and stewards of the earth. "We need only take a frank look at the facts to see that our common home is falling into serious disrepair" (*ibid.*, 61). We have polluted it, we have despoiled it, endangering our very lives. For this reason, various international and local movements have sprung up in order to appeal to our consciences. I deeply appreciate these initiatives; still it will be necessary for our children to take to the streets to teach us the obvious: we have no future if we destroy the very environment that sustains us.

We have failed to care for the earth, our garden-home; we have failed to care for our brothers and sisters. We have sinned against the earth, against our neighbours, and ultimately against the Creator, the benevolent Father who provides for everyone, and desires us to live in communion and flourish together. And how does the earth react? There is a Spanish saying that is very clear about this. It goes: "God always forgives; we humans sometimes forgive, and sometimes not; the earth never forgives". The earth does not forgive: if we have despoiled the earth, its response will be very ugly.

How can we restore a harmonious relationship with the earth and with the rest of humanity? A harmonious relationship... We so often lose sight of harmony: harmony is a work of the Holy Spirit. In our common home too, on the earth, and in our

relationships with people, with our neighbour, with the poorest, how can we restore this harmony? We need a new way of looking at our common home. For this is not a storehouse of resources for us to exploit. For us believers, the natural world is the "Gospel of Creation": it expresses God's creative power in fashioning human life and bringing the world and all it contains into existence, in order to sustain humanity. As the biblical account of creation concludes: "God saw all that he had made, and it was very good" (Gen 1:31). When we see these natural tragedies that are the earth's response to our mistreatment, I think: "If I ask the Lord now what he thinks about it, I do not believe he is saying it is a very good thing". It is we who have ruined the Lord's work!

In today's celebration of Earth Day, we are called to renew our sense of sacred respect for the earth, for it is not just our home but also God's home. This should make us all the more aware that we stand on holy ground!

Dear brothers and sisters, "let us awaken our God-given aesthetic and contemplative sense" (Post-Synodal Apostolic Exhortation *Querida Amazonia*, 56). The prophetic gift of contemplation is something that we can learn especially from indigenous peoples. They teach us that we cannot heal the earth unless we love and respect it. They have the wisdom of "living well", not in the sense of having a good time, no, but of living in harmony with the earth. They call this harmony "living well".

At the same time, we need an ecological conversion that can find expression in concrete actions. As a single and interdependent family, we require a common plan in order to avert the threats to our common home. "Interdependence obliges us to think of one world with a common plan" (*Laudato Si'*, 164). We are aware of the importance of cooperation as an international community for the protection of our common home. I urge those in positions of leadership to guide the preparations for two important international Conferences: COP15 on Biodiversity in Kunming, China, and COP26 on Climate Change in Glasgow, United Kingdom. These two meetings are of great importance.

I would like to support concerted action also on the national and local levels. It will help if people at all levels of society come together to create a popular movement "from below". The Earth Day we are celebrating today was itself born in precisely this way. We can each contribute in our own small way. "We need not think that these efforts are going to change the world. They benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread" (*Laudato Si'*, 212).

In this Easter season of renewal, let us pledge to love and esteem the beautiful gift of the earth, our common home, and to care for all members of our human family. As brothers and sisters, which we are, let us together implore our heavenly Father: "Send forth your Spirit, O Lord, and renew the face of the earth" (cf. Ps 104:30).