



Sunday, May 31, 2020 * Solemnity of Pentecost * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

Pentecost



Generations of Grace

God ordered all things to be produced, so that there would be common food for all, and so that the earth would be there common inheritance of all. Thus, nature has produced a common right, but greed has made it the right of a few.

-St. Ambrose of Milan-

"And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated. . . . You know well that these very hands have served my needs and my companions. In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive.'"

-St. Paul, quoted in Acts 20:32, 34-35-

Shortly before the end of the 19th century, Jesuit priests arrived in Seattle, invited to found a parish and a school for boys. Their first foundation, a rented hall at what today is the Women's University Club, lasted only as long as it took to buy a piece of property—the Jesuits did not like paying rent. They found a plot on the "wrong" side of First Hill, at what is today the Garrard Building at Seattle University. There they founded Immaculate Conception Parish and School, though they soon changed the name of the school to Seattle College—using the European understanding of "collegio" as a school for young boys. In a city shaped by self-promoting, and sometimes unscrupulous, pioneers, by former soldiers of the American Civil War and adventurers from the Alaskan gold rush, the coming of the Jesuits—along with a number of women's religious communities, including the Sisters of Providence, the Sisters of the Holy Name, and the Sisters of Charity—represented the beginning of a transformative period for the city. Then, following a fire that devastated the Jesuits' single building, the decision was made to separate the college and parish, and the construction of Immaculate Conception Parish began.

Meanwhile, in the newly begun Capitol Hill section of the city, there was a desire by the developer to create a wealthier neighborhood, filled with mansions around the large Seattle Park, which would later be known as "Volunteer Park." Yet, while many mansions were built, the pressure for housing among the growing numbers of working class people, many of them Catholic—e.g., immigrants from Ireland or Italy, failed gold miners from the Yukon, or sailors looking for land—led to a more mixed neighborhood than first imagined. Workers, riding the streetcar from Pioneer Square, could find housing for their large families in the newly opened areas around 18th Avenue, and south of Aloha. And though not all of these newcomers were Catholic, many were, which increased the demand for a church in this still remote part of the city—a demand the pastor of Immaculate Conception sought to meet, by buying a piece of land at 19th and Aloha and setting up a mission church, which soon became its own parish, named after St. Joseph.

Though blessed by some of the early Catholic families, who had been part of Seattle's founding, and now filled the mansions first built on Capitol Hill, the majority of parishioners at St. Joseph were blue-collar workers, whose large families impelled them to support the growing

**PENTECOST
MAY 31, 2020**

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

**Weekday Mass Schedule
Monday - Friday, 7 am, YouTube 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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school and welcome the coming of the Holy Names Sisters. They founded the Women's Sodality—which combined religious activities and social services—and became part of the Holy Names Society—where boys and men would do charity work and, once a month, attend Mass together in the clap-board church. So fast did the community grow in those early days, that it soon became apparent that the beautiful mission church would have to give way to something larger, and various plans were floated for a building that would seat at least 1000. The final choice—a large gothic structure based on St. Patrick Cathedral in New York—was approved in the latter part of the 1920's, and the community began to pool its resources so that construction could begin. Even when the Depression struck, and the notion of a million-dollar church became impossible, the parishioners did not give up, but decided to build a different, less expensive building on the already poured foundation—using concrete instead of granite, one tower instead of many, and foregoing most of the stained-glass in favor of a naturally lit nave (n.b., while the rose window was in the original plan, the windows in the nave were only decided upon later).

The people who founded and built St. Joseph Parish—who started the sodalities for mutual support and as ways to teach their children service, who began St. Vincent de Paul to ensure that none of their neighbors were left behind, who watched each other's children when they played on the street, and who supported St. Joseph School even when their own children had graduated—were not, for the most part, people of great privilege or wealth; they were not uniquely virtuous nor supernaturally graced. They had all the failings incumbent on the human race: cruelty, venality, pride, fear, envy. Yet, they also had a deep sense of mutual responsibility, born of their faith tradition and of the common struggles each of them knew. Unable, for the most part, to isolate themselves through consumption, what they had they shared; and as in many parishes or synagogues, mosques or temples, they came to recognize that the good for which they hoped involved more than personal triumph: it involved a living community, in which each person could be nurtured and sustained, and all could benefit from the gifts of each. While such values have never been lived perfectly—even in that first community of believers recalled in the *Acts of the Apostles*—this experience of mutual dependence and common responsibility helped educate them in the great truth that none of us is self-made, that no one “pulls himself up by his bootstraps,” but that each of us discovers his or her deepest identity only through the grace offered and the sacrifices entailed in community.

Today, in an age made noisy by the voices of consumerism—which Pope Francis has called “a virus that attacks the faith at the roots,”—we too often forget the communion with others which is our nature and our truth. Like Eve or Adam, we come to believe that grace is something

we give ourselves, that we must pluck what we want and eat it. For the world is not a gift from a loving God, who shares abundance with us; rather, the world and the people in it is simply a commodity to be possessed and traded, an economic good that belongs to the strong or the lucky. In such a context arises not the gospel of Jesus, but the prosperity gospel, proclaiming that everything I have is the proof of my worthiness to have it. For the consumer, community is mere association—devoid of sacrifice or mutual responsibility—where I “hang out” with those who ask nothing of me, and where I enter every relationship as though making a transaction. In such a world, fear dominates, and the signs of fear are everywhere apparent: anger and cruelty, the dehumanization of children and the debasement of opponents, the deification of violence and a disordered understanding of human freedom. And, finally, from this rises despair—for a lie can never produce hope or joy.

Yet, if consumerism is loud on the public stage, if it struts and bellows in the halls of power, it is—in the end—a lie, incapable of producing that which sustains us. The truth of our human nature, revealed in the life of Jesus and in the blessing of the Spirit which he breathes out upon us, is that we cannot consume our way to happiness, but that happiness comes only in sacrifice—in the surrender of power and privilege for the sake of the other. Made in the image and likeness of the Triune God, in whom we “live and move and have our being,” we are fulfilled only when our individuality is in communion with others, and when our community is complete. We are made for each other, each of us manifestation of God, seeking the fullness that comes only in the communion of all. And anything which undermines that journey of communion—egoism or consumerism, clericalism or racism, nationalism or sexism—undermines the journey we are on, and keeps us from becoming the image and likeness of God whom we are meant to be.

That community first founded on Capitol Hill as a mission of Immaculate Conception had not realized perfectly the goal of Pentecost, i.e., the fullness of the Church. But, in the embrace by each of the joys and struggles of all, it was on the way. Today, immersed in the culture of our age, we are still trying to become the Church, as best we can. Let us continue that struggle, looking especially to those communities who follow the ways of our ancestors, and need our help and our kinship. Let us look to the immigrants and refugees, to the undocumented workers doing the lowliest of jobs so that their children might have a chance at education and their community might have a place in the world. Let us be in communion with them, let us raise them up and draw them to the table our ancestors crafted for us. Let us sacrifice our ideology and our privileges, for all our sakes, and know that only together can we find the fullness of Pentecost and the rich harvest of the Holy Spirit.



PENTECOST

Prelude

Organ Instrumental Variations on Veni Creator Spiritus

Durufle

Entrance Song

Come Holy Ghost

Lambilotte SJ/Maurus



1. Come, Ho - ly Ghost, Cre - a - tor blest, And in our hearts take
2. O Com - fort - er, to thee we cry, Thou heav'n - ly gift of
3. Praise we the Lord, Fa - ther and Son, And Ho - ly Spir - it


up thy rest; Come with thy grace and heav'n-ly aid To fill the
God most high, Thou fount of life, and fire of love, And sweet a -
with them one; And may the Son on us be - stow All gifts that

hearts which thou hast made, To fill the hearts which thou hast made.
noint - ing from a - bove, And sweet a - noint - ing from a - bove.
from the Spir - it flow, All gifts that from the Spir - it flow.

Gloria

Storrington Gloria

Haas



To Verses

Glo - ry to God in the high-est, and on earth peace to peo - ple of good will.

Last time

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

- | | | |
|---|---|--|
| 1. We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father. | 2. Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father, Amen.
have mercy on us. | 3. For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. |
|---|---|--|

First Reading

Acts 2:1-11

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered

in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

Responsorial Psalm

Psalm 104

Lisicky



Lord, send out your Spir-it, and re - new the face of the earth!
Bless the Lord, O my soul; O Lord, my God, you are great indeed!
How manifold are your works, O Lord! The earth is full of your creatures!

If you take away their breath, they die and they return to their dust.
When you send forth your Spirit of life, they are created in your sight!

May his glory last for all time; may the Lord be glad in his works.
Pleasing to him will be my theme; I will be glad in the Lord!

Second Reading

1 Corinthians 12:3b-7, 12-13

Brothers and sisters: No one can say, "Jesus is Lord," except by the Holy Spirit. There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

Sequence for Pentecost

Scagnelli



1. Ho - ly Spir - it, Lord Di - vine, Come, from heights of
2. Come, O Fa - ther of the poor, Come, whose treas - ured



heav'n and shine, Come with bless - ed ra - diance bright!
gifts en - dure, Come, our heart's un - fail - ing light!



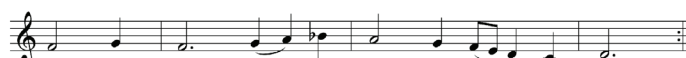
3. Of con - sol - ers, wis - est, best, And our soul's most
4. In our la - bor rest most sweet, Pleas - ant cool - ness



wel - come guest, Sweet re - fresh - ment, sweet re - pose.
in the heat, Con - so - la - tion in our woes.



5. Light most bless - ed, shine with grace In our heart's most
6. Left with - out your pres - ence here, Life it - self would



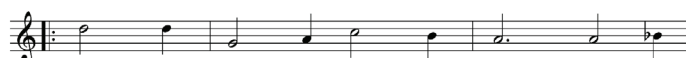
se - cret place, Fill your faith - ful through and through.
dis - ap - pear, Noth - ing thrives a - part from you!



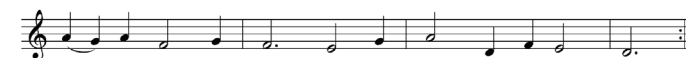
7. Cleanse our soil - ed hearts of sin, Ar - id souls re -
8. Bend the stub - born heart and will, Melt the fro - zen.



fresh with - in, Wound - ed lives to health re - store.
warm the chill, Guide the way - ward home once more!



9. On the faith - ful who are true And pro -
10. Give us vir - tue's sure re - ward, Give us

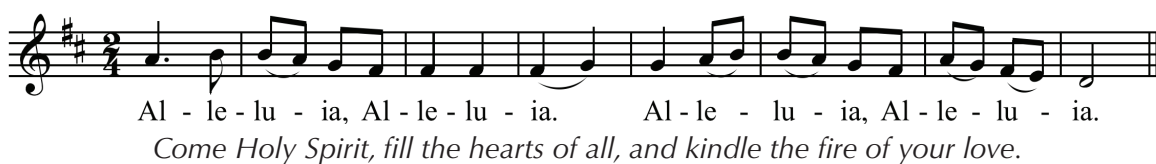


fess their faith in you, In your sev'n - fold gift de - scend!
your sal - va - tion, Lord, Give us joys that nev - er end!

Gospel Acclamation

Festive Alleluia

Mozart/Trapp



Gospel

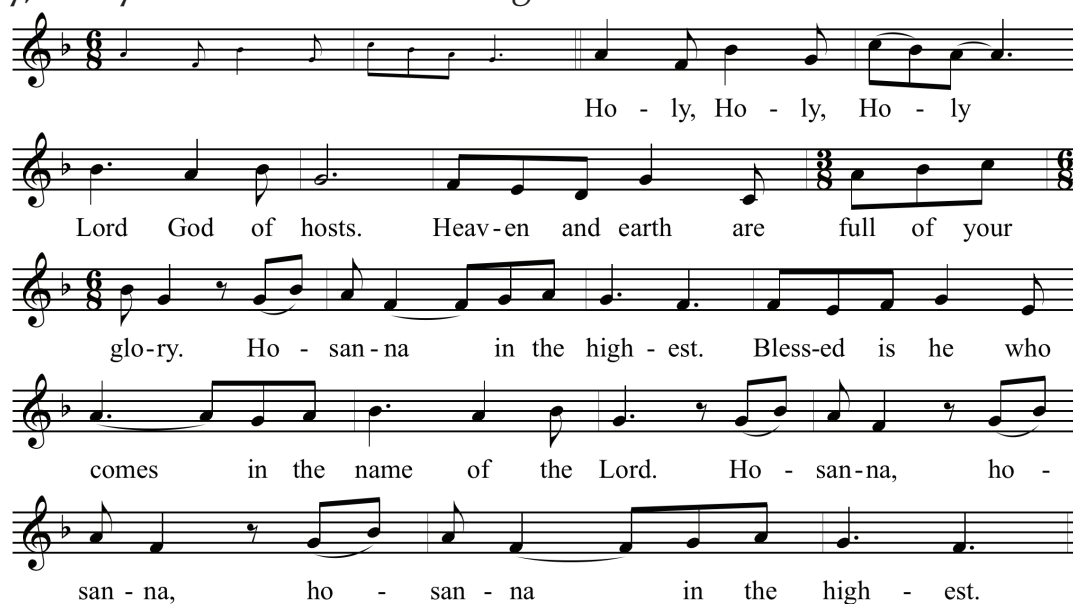
John 20:19-23

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

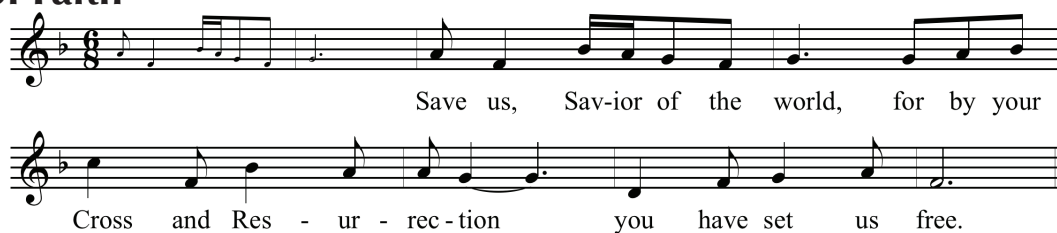
Holy, Holy, Holy

Storrington Mass

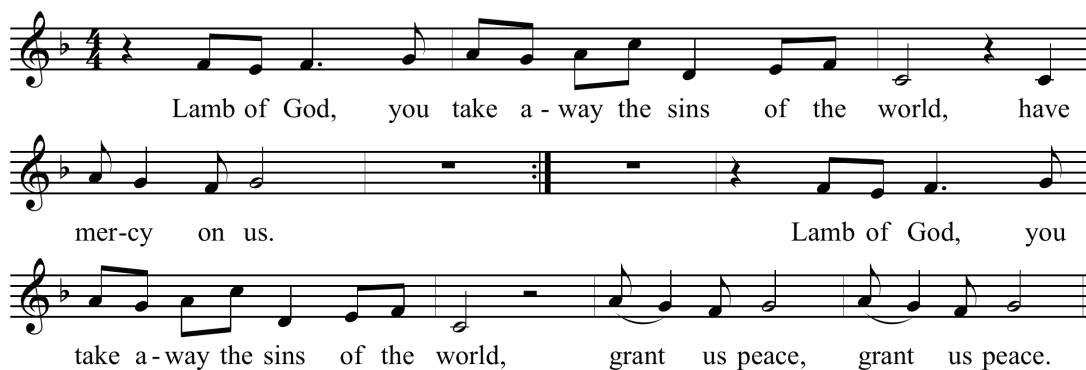
Haugen



Mystery of Faith



Lamb of God



Communion Song

We Are Many Parts

Haugen

We are man-y parts, we are all one bod-y, and the gifts we have
 we are giv-en to share. May the Spir-it of love make us one in -
 deed; one, the love that we share, one, our hope in de -
 spair, one, the cross that we bear.

God of all we look to you, we would be your servants true, let us be your love to all the world. *Ref.*

All you seekers, great and small, seek the greatest gift of all:
 if you love then you will know the Lord. *Ref.*

Recessional

Send Down the Fire

Haugen

Refrain

Send down the fire of your jus - tice,
 Send down the rains of your love; Come,
 send down the Spir - it, breathe life in your peo - ple, and
 we shall be peo - ple of God.

Verses

1. Call us to be your com - pas - sion,
 2. Call us to learn of your mer - cy,
 Teach us the song of your love; Give us
 Teach us the way of your peace; Give us
 hearts that sing, Give us deeds that ring, Make us
 hearts that feel, Give us hands that heal, Make us
 ring walk with the song of your love. **D.C.**
 peace.