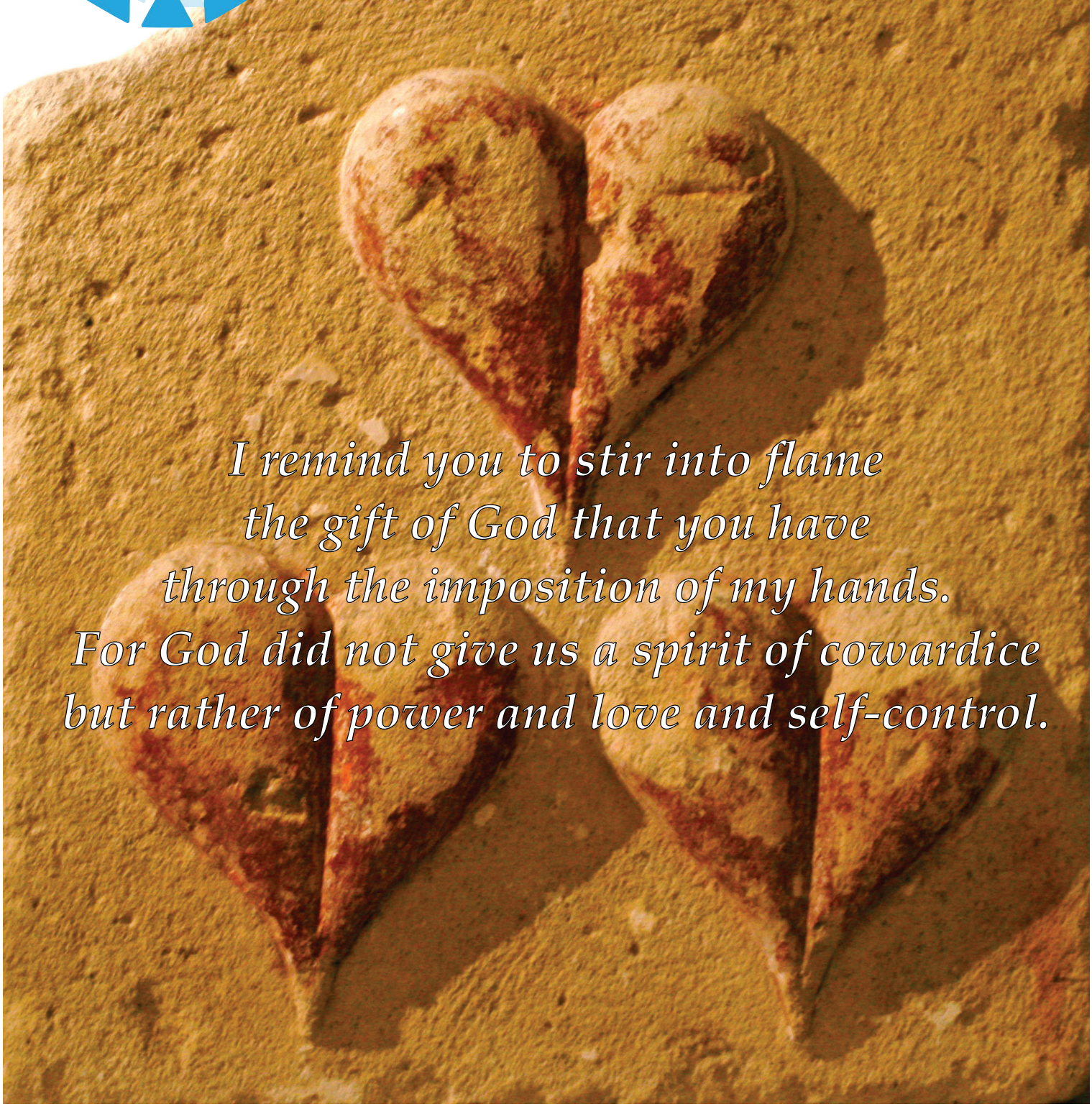




Sunday, June 7, 2020 * Trinity Sunday * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*I remind you to stir into flame
the gift of God that you have
through the imposition of my hands.
For God did not give us a spirit of cowardice
but rather of power and love and self-control.*

THE MOST HOLY TRINITY
JUNE 7, 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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I Can't Breathe

We must recognize the full human equality of all of our people—before God, before the law, in the councils of government. We must do this, not because it is economically advantageous, although it is; not because the laws of God command it, although they do; not because people in other lands wish it so. We must do it for the single and fundamental reason that it is the right thing to do.

-Robert F. Kennedy-

I can't breathe. I'm about to die.

-George Floyd-

For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands. For God did not give us a spirit of cowardice but rather of power and love and self-control. So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the Gospel with the strength that comes from God.

-2 Timothy 1:6-8-

He was not the first to die through the callous viciousness of a person in authority, but in the nearly nine minutes that George Floyd lay with a police officer's knee at his neck, on that street in Minneapolis, he became the latest martyr to a structural sin that has been killing black people for 400 years in America. For while the malice of one person may have choked the life out of the unarmed and already subdued Floyd, it was the systemic denial of humanity that gave that officer the supposed permission to do so and instilled in him the brazenness to be unconcerned that the murder was being taped. Begun in slavery, renewed in the lynchings of the Jim Crow era, and held as an open-secret in these days of mass-incarceration, the socially permissible murder of black people—especially young black men—has never really been about the safety of our streets (even for whites) or about respect for the law: it has always been about an institutionalized desire for domination, a desire that has many sources, all of them sinful, all of them rooted in the great emptiness of which the human soul is so sadly capable.

For some, like those involved in the actual killings, this sin manifests itself as a desire to make someone or some group feel controlled, to feel literally crushed beneath the heel of the oppressor's boot. I dominate this person—chosen because his or her race makes them an historically acceptable target—so that I can feel the power of my own humanity. This drive for dominance is why slavery was maintained, even when it was not a viable economic system; for it gave white people, even those who did not own slaves, a sense of personhood, of superiority. As Lyndon Johnson put it: *"If you can convince the lowest white man he's better than the best colored man, he won't notice you're picking his pocket. Hell, give him somebody to look down on, and he'll empty his pockets for you."* What Johnson's comment suggests is that racism allows the mentality of classism to create a *"lowest rung,"* thus empowering those who perpetuate systemic oppression of people to further oppress the poor. In this way, politicians and business leaders who would never sully their hands with actual murder, attain or retain power and wealth through nurturing and trading upon the fear of other races. In the workings of these supposed civic persons, the sin of racism become truly *institutional*, i.e., built into laws and systems, into structures of education and evaluation, of promotion and even aesthetics. Through propaganda and distortion, the truth of our diverse hu-

manity is swallowed in ideology, and ideas that might seem hateful, when revealed to the light of day, become part of the structure of society, part of implicit bias—the “*common sense*” of the culture, in which stereotypes masquerade as cultural understanding. And though the perpetrators of this evil system may, over generations of repeating it, even come to believe it themselves, its flexibility shows that it is artificial. Thus, it may be broadened when convenient to include others—e.g., brown migrants from Latin America, or Muslims from the Middle East—all for the sake of gaining political advantage by trading on the racist fear and on a learned hatred that predates the founding of our Nation.

But while we might be able to condemn the sin of the obvious racists or of racists acting under the guise of authority—e.g., those who chase down a young black jogger and kill him because he seemed to have done something wrong (by being black in the wrong neighborhood)—and while we might even be able to recognize those who institutionalize racism through laws and the perpetuation of so-called “*dog-whistles*,” what the death of George Floyd and so many others reveals is the insidiousness of this social sin, and the shared culpability of those who might never perform a racist act nor support a racist law, but who remain silent or passive in the face of racism. For just as in the old dictum of the law notes that, “*silence gives consent*,” so too in the face of an egregious sin, all those who remain silent tacitly give consent. We may not have begun nor intentionally perpetuated the sin of racism, but we still share responsibility, if we benefit from the evil and do nothing to stop it. As Christians, especially, we are called to confront such sin with our whole being; to do less—to be passive in the face of evil—is to betray Christ, if not in the active style of Judas, then at least in the passive style of the denier, Peter.

The sin of the quiet Christian, which for so long has allowed America’s racism to burn up the lives of countless black and brown people, is clearly condemned in the teaching of Jesus and in the life of the early Church. In the parable of the rich man and Lazarus, Jesus does not attribute any active malice to the rich man; indeed, he does not even indicate that the rich man knows who Lazarus is. Yet, couched in comfort richly fed throughout his life, at his death the rich man is sent into the fire, while Lazarus ascends to the bosom of Abraham. It is not necessary, this parable teaches, that a sin be intentional or personal for it to be damning; rather, some sins are social, and to benefit from them is equally worthy of condemnation. To live in privilege—e.g., to live as a white person in a racist society—while doing nothing to alleviate the unjust treatment of one’s neighbor, is itself sinful; for it separates one from the truth of the world and from the suffering of Christ enfleshed in our brothers and sisters. In today’s world one is culpable if they remain ignorant that young black men are constantly pulled over by police or receive stiffer sentences in court; or that black girls are more likely to be suspended from school for the same disciplinary matters that earn only a reprimand for

their white counterparts; or that even in the same economic situations, black people are less likely to find equivalent medical care than are whites. To turn the other way to these discrepancies, because one has not caused them or they do not affect one’s own life is to become complicit in the sin. For as St. Paul recognizes, the call of the Holy Spirit commands us to do more than avoid doing evil, we must do good: “*bear your share of hardship for the Gospel with the strength that comes from God.*”

Too often in our nation, the actions of the white majority in matters of race have been fitful and short-lived: we finally are led to support abolition and then, returning to our own comfort, we let slide the rise of Jim Crow; we are shamed by the killing of children in a Montgomery church and the violence on television and so support Civil Rights, and then ignore the gerrymandering of districts and the mass incarceration of black men. Today, perhaps, we may be at another of those moments where indignation and rage will move us to true change—even as the forces arrayed against that change distract us with talk of riot and looting, while avoiding systemic murders which spark that rage. Yet, the call of justice cannot be episodic and occasional; and if we are truly to break with this history of sin, what is needed is a conversion of the heart and a transformation of the structures that perpetuate this sin. Certainly, we must continue to reform the training of the police and others who exercise direct power, and must educate those susceptible to indoctrination by racist ideology. But if we go no further, if we do not also transform the structures of power and wealth which benefit from racism; if we do not exorcise that demon from the halls of leadership and from the hearts of ourselves and all our people, we can have no peace and find no reconciliation.

So let us begin (as the Rite of Reconciliation always begins) by acknowledging the truth: that we, who are white, have been privileged by our whiteness—even if we did nothing to establish that privilege in the past. That we, as a nation, have abused, exploited, and suppressed the gifts of people of color, and have built up fortunes and maintained power through the explicit or implicit use of racism. That we have empowered, and at times encouraged, harsh policing or even vigilanteism against people of color to secure our greed and affirm our sense of self. And when we acknowledge these truths—and so many others—then, perhaps, we are ready to listen, to lower our defenses and hear our sisters and brothers, as they tell us what they have experienced. Then let us weep at the losses they have known, and speak to them with honesty of the hopes and fears in our own hearts. And when all this is begun, then with the grace of God, we may start to bind up the scars which sin always leaves behind, and climb together from the grave in which we have buried so many of our daughters and sons.



THE MOST HOLY TRINITY

Entrance Song

O Dawn Of All Creation

ANDUJAR/Dufner

O Dawn of all cre - a - tion and my - ster - y un -
O Flame of trans - for - ma - tion and Po - wer yet, un -
O Dawn of all the liv - ing, what is and what shall
known, whose ways are not as our ways, whose thoughts are not our
known, whose ways were not as our ways, whose thoughts are not our
be, O Light and Flame of lov - ing, Tran - scen - dent My - ste -
own. In grace you made and blessed us; in
own: In per - il you are fear - less, in
ry: you dwell where none can fol - low, in
mer - cy you for - gave; in ten - der - ness and long - ing, in
hu - man weak - ness, strong; in bon - dage you are free - dom; in
worlds be - yond our own, yet all who seek may find you in
faith - ful - ness you save.
griev - ing hearts, a song.
flesh and blood and bone.

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

Exodus 34:4b-6, 8-9

Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD." Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity." Moses at once bowed down to the ground in worship. Then he said, "If I find favor with you, O LORD, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

Responsorial Psalm *Daniel 3: To You, Glory and Praise*

Gelineau



1. You are blest, Lord God of our fathers. *Ref.*
2. Blest be your glorious holy name. *Ref.*
3. You are blest in the temple of your glory. *Ref.*
4. You are blest on the throne of your kingdom. *Ref.*
5. You are blest who gaze into the depths. *Ref.*
6. You are blest who sit above the cherubim. *Ref.*
7. You are blest in the firmament of heaven. *Ref.*
8. You are blest, Lord God, in all your works. *Ref.*

Second Reading

2 Corinthians 13:11-13

Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

Gospel Acclamation

Alleluia

Haas



Glory to the Father, the Son, and the Holy Spirit; to God who is, who was, and who is to come.

Gospel

John 3:16-18

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

Offertory

God Is Love

Haas

God is love, and all who live in love, live in God.
God is light, in God there is no darkness, come live in the love of the Lord! *Ref.*

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.

Mystery of Faith

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

Great Amen

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

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.

Communion Song

You Satisfy the Hungry Heart

Kreutz



With joyful lips we sing to you our praise and gratitude,
that you should count us worthy, Lord, to share this heavenly food. *Ref.*

The mystery of your presence, Lord, no mortal tongue can tell;
Whom all the world cannot contain comes in our hearts to dwell. *Ref.*

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ANNUAL CATHOLIC APPEAL

Every year, in the Annual Catholic Appeal, we are invited to support the ministries and mission of the Archdiocese of Seattle. But this year, under our new Archbishop Paul Etienne, there is a special urgency to this invitation—and, I think, a better reason to give what you can. Throughout this pandemic, we have seen the Archbishop and Archdiocese lead a bold and thoughtful response, fully in line with the scientific evidence and the pastoral needs of the Church in Western Washington. We have been fortunate, indeed, to have such leadership, and we do well, I think, to support the works of the Archdiocese that have been so much affected by this crisis. This is how hope works: we pray and then we act together to pull our larger Church forward into a future where more will be possible.

Our assessment this year for the ACA is \$159,386.00. Any amount over this will be returned to St. Joseph and will be designated to defray the cost of technology that we have put in place since the coronavirus hit. May God grace us with ever-deepening hope, that we might pull ourselves—and our Church—into a more blessed, more inclusive, and more just future.

If you can give a gift, please mail in your ACA envelope to the parish or go online to make a gift www.seattlearchdiocese.org

If you have any questions about the ACA, please reach out to Mary Wiseman at maryw@stjosephparish.org

A million thanks to those who have already donated!

