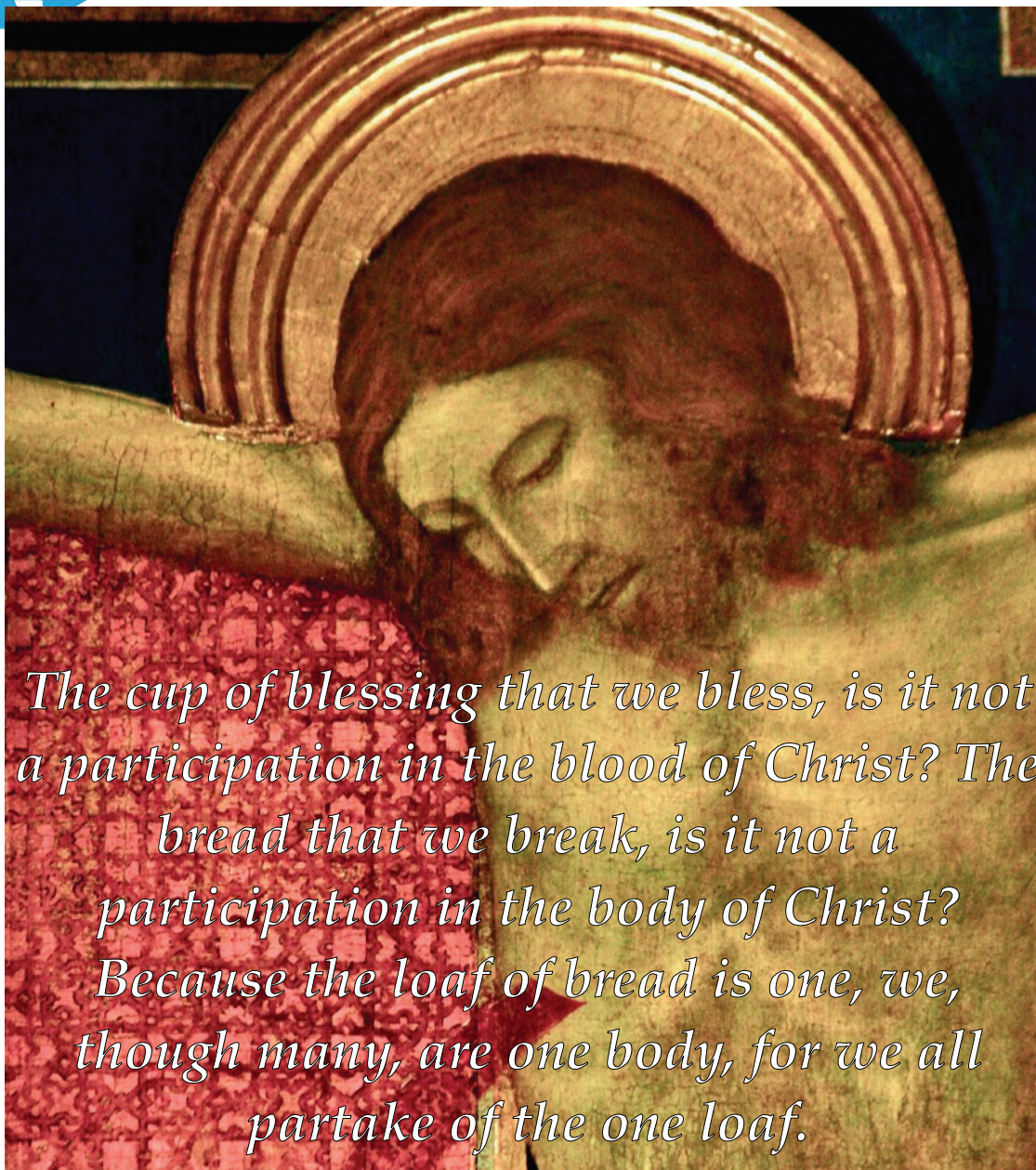


Sunday, June 14, 2020 \* Solemnity of the Body & Blood of the Lord \*  
[www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*The cup of blessing that we bless, is it not  
a participation in the blood of Christ? The  
bread that we break, is it not a  
participation in the body of Christ?  
Because the loaf of bread is one, we,  
though many, are one body, for we all  
partake of the one loaf.*





**CORPUS CHRISTI**  
**JUNE 14, 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](http://www.facebook.com/stjosephseattle)  
and/or our website [www.stjosephparish.org](http://www.stjosephparish.org)  
and subscribe to our  
YouTube channel, St. Joseph, Seattle  
for updates.

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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

*God's omnipotence is lowly, made up of love alone. And love can accomplish great things with little. The Eucharist teaches us this: for there we find God himself contained in a piece of bread. Simple, essential, bread broken and shared, the Eucharist we receive allows us to see things as God does. It inspires us to give ourselves to others. It is the antidote to the mindset that says: "Sorry, that is not my problem"; or: "I have no time, I can't help you, it's none of my business". Or that looks the other way...*

**-Pope Francis-**

This week my family marks what would have been my father's 100th birthday. William Daniel Whitney, Jr. was the second of six children born to William Daniel "Dan" Whitney and Mary Dignan Whitney in a small city just north of Boston. His was a life touched by tragedy and gift, by national upheaval and personal struggle. At 12, just as the Great Depression was deepening, his father, Dan Whitney, died suddenly, leaving his wife to run the family real estate insurance business, which she successfully did for the next 40 years, while also putting six children through college. As the oldest son, my father was expected to contribute to the family, and so, along with school, he always had a job. For much of my life, whenever I would complain about some task or another, I can remember being told about the days in the cranberry bogs, where he would get paid just twenty-five cents an hour for ten hours work (there was little sympathy for whiners with my father). In truth, though, my father loved hard work, and encouraged us to value labor as a humanizing and precious gift. For him, there was no "menial" labor, just work that needed to be done and the privilege of having the skill to do it, or a mind capable of learning it.

Yet, at the center of my father's life, from its very beginning, was faith—not just religion or or obedience to Church obligations, but true faith. Begun, perhaps, with the forced Sunday attendance characteristic of the Catholics of his day, my father's faith became his own in the years following his father's death and, even more, during his years at Holy Cross College and while serving in the Navy in World War II. Through these experiences, he began to take personal responsibility for the faith his parents and grandparents had handed down to him. Though constant in his practice, he began to examine and shape how those things that happened at the altar should become part of his life in the world. In the months following the Second Vatican Council—a Council that reflected many of the same world-changing events that shaped my father—he took up the role of hosting classes on the Council and talking to others about the origins and structures of the faith. Perhaps due to the influence of his Jesuit teachers at Holy Cross, my father never appeared to be a person of obvious piety (I am not sure we were ever on time for church when I was growing up); yet, for all that he had a deep spiritual and intellectual devotion to his faith, and a true sense that his life as a husband, a father, and a lay person in the Church was as truly a vocation as that of any priest or religious. And while he still tended to idealize the priesthood (and especially the Jesuits)—staying up all night, according to my mother, after I told him of my decision to

enter—it was from the way he and my mother lived their life together that I became aware that all vocations given by God are to be equally valued and affirmed. We are, each of us, called to be ourselves, ministers of God in our own place; and all the hours of prayer one may do mean nothing if they don't manifest themselves in one's life in the world. As my father used to tell me, *"Don't be one of those people who is first in line for communion and then runs somebody over in the parking lot."*

My father died six years before my priestly ordination; yet the experience he and my mother gave to me of vocation and faith continues to deepen in me, even 26 years after I first lay down on the floor of St. Joseph to be washed in the litany of the saints and receive the consecration of the Church to service. Today, each time I approach the altar, I am aware that it is not by my power that the presence of Christ comes into this community; on the contrary, it is the unwavering presence of Christ in this community that empowers our sacrifice of bread and wine to become the body and blood of the Lord. We are—at every moment—the living body of Christ in the world, the *"ambassadors of Christ Jesus"* as Paul names us, and it is our life in the world as parents and teachers, as laborers and refugees, as healers and helpers, as companions and colleagues, as apostles and prophets, as protester and protectors, that is the primary Sacrament from which all others flow, the first *"real presence"* of the Lord from which all other moments of real presence emerge. The celebration of the Eucharist in the Mass, that simple and sacred moment of thanksgiving and grace, comes to us because we have responded to the call that each of us has been given: i.e., it comes to us because we are the Church. And because we have responded with faith (imperfect though it might be), God—who always returns to us more than we bring—responds in kind to our gift of presence with the very real presence of Christ Jesus in the gift of his body and blood, the wondrous Sacrament of the altar.

Too often, in the history of the Church, we have forgotten that essential connection between the presence of Christ in the Eucharist and the presence of Christ in the People of God. Caught up in the fear of our personal sinfulness and the shame of our particular failures, we have avoided receiving the gift of God that Jesus so desired (and still desires) his followers to have. We have listened only to the first half of the prayer before communion: *"O Lord, I am not worthy that you should enter under my roof,"* failing to realize that the Word has already been said to us, and that grace has made us worthy to receive. In these moments, the real presence of Christ becomes only an object of adoration, and not the food by which the real presence of Christ in the world is nourished and renewed. For when the real presence is only *"over*

*there"*—in the tabernacle or the monstrance—and not also here—in our hearts and in our hands—then we have fractured the body of Christ, and lost sight of the end for which the great gift of Eucharist is ultimately given. For the truth of the Eucharist is the truth of the Incarnation: Christ Jesus, given to us by the Father, through the power of the Holy Spirit, so that we might be strengthened in our call, might be renewed in our Christian identity. The real presence of Christ in the Eucharist is meant to feed and renew the real presence of Christ in the People—to penetrate those places in which we still need to know love, to strengthen those movements in which our bodies and our spirits are not yet reconciled to the powerful, incarnate love that is called for in the gospel.

In these strange sad days, when we cannot celebrate Eucharist together, nor share it in the ways we traditionally have, we can feel bereft—as though the pandemic had taken the Lord from our midst. But it is not true. For while the fullness of the Eucharistic celebration may be lacking—out of care for those who are at risk—yet the real presence of Christ is undimmed. He is there in the tabernacle, awaiting our individual reception and our personal devotion, and he is here, in us, alive and rich in our community. This weekend, as we celebrate with hope the Solemnity of the Body and Blood of the Lord—and pray that we will soon receive the Sacrament together—let us not forget that the real presence of Christ in the world is first of all in the People of God: we are the People whom Christ consecrated with his body on the Cross and anointed with his blood; the People to whom he sent his Spirit and with whom he abides. It not on the altar in the Church but on the altar of the world that the real presence of Christ must first and foremost be celebrated. We must bring our gifts and our call to that altar, knowing that the Spirit consecrates us there, returning to us more than we can imagine. Thus, even though we cannot sing in the church, let us sing out in our lives, and speak out in the streets the message of the God made flesh: telling all the world that *"Black Lives Matter,"* that immigrants and refugees are our sisters and brothers, that we stand with the LGBTQ community, that every life is precious from beginning to end. And in this proclamation, in this living of our vocation, let believe that Christ is really present, now and forever.

A handwritten signature in dark ink, appearing to read "John S." with a stylized flourish at the end.

# CORPUS CHRISTI

## Prelude

### *Panis Angelicus*

Franck

*Panis angelicus, Fit panis hominum; Dat panis coelicus Figuris terminum:*

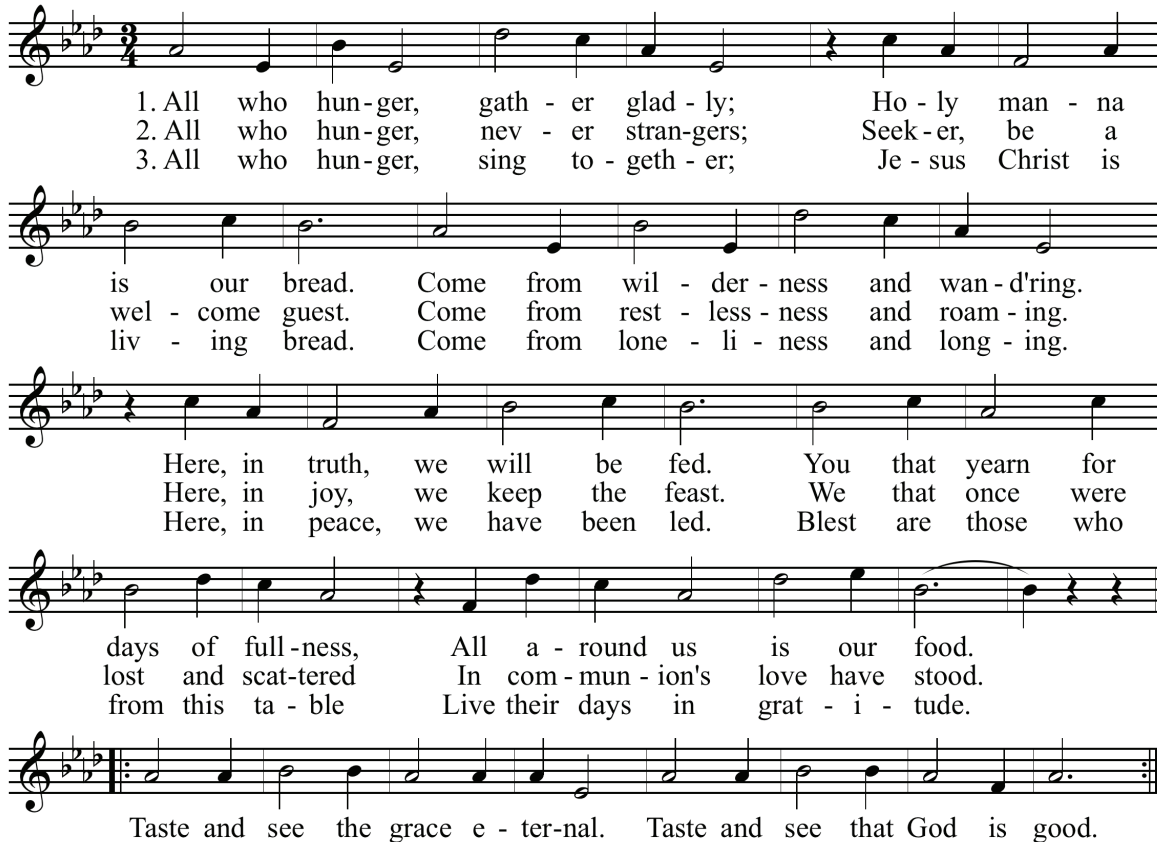
*O res mirabilis! Manducat Dominum Pauper, servus et humilis.*

The bread of the angels becomes the bread of man; the bread of heaven is given a bounded form.  
O wondrous thing! The poor, the slave and the humble man feed on their lord.

## Entrance Song

### *All Who Hunger*

Moore



1. All who hun-ger, gath - er glad - ly; Ho - ly man - na  
2. All who hun-ger, nev - er stran-gers; Seek - er, be a  
3. All who hun-ger, sing to - geth - er; Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.  
wel - come guest. Come from rest - less - ness and roam - ing.  
liv - ing bread. Come from lone - li - ness and long - ing.

Here, in truth, we will be fed. You that yearn for  
Here, in joy, we keep the feast. We that once were  
Here, in peace, we have been led. Blest are those who

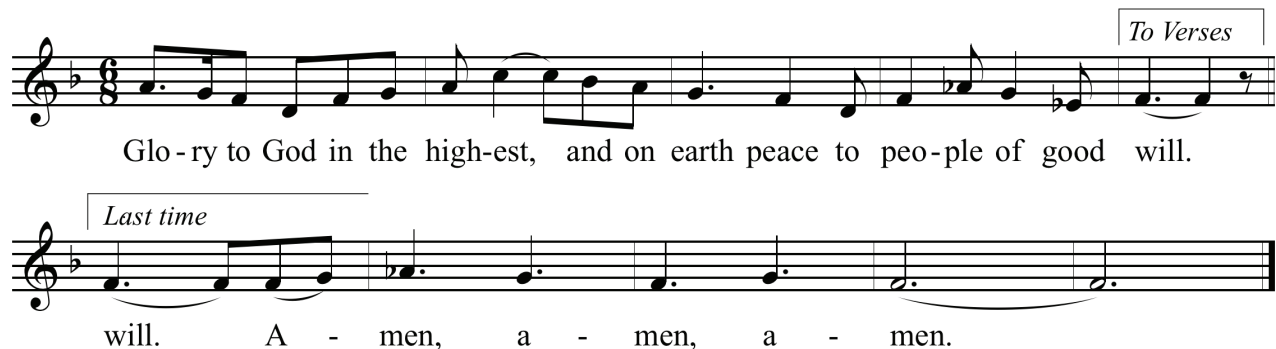
days of full-ness, All a - round us is our food.  
lost and scat-tered In com - mun - ion's love have stood.  
from this ta - ble Live their days in grat - i - tude.

Taste and see the grace e - ter-nal. Taste and see that God is good.

## Gloria

### *Storrington Gloria*

Haugen



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

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

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

## First Reading

Deuteronomy 8:2-3, 14b-16a

Moses said to the people: "Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the LORD.

"Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

## Responsorial Psalm

*O Praise the Lord, Jerusalem*

*Guimont*



O Jerusalem, glorify the LORD! O Sion, praise your God!

He has strengthened the bars of your gates; he has blessed your children within you. *Ref.*

He established peace on your borders; he gives you your fill of finest wheat.

He sends out his word to the earth, and swiftly runs his command. *Ref.*

He reveals his word to Jacob; to Israel, his decrees and judgments.

He has not dealt thus with other nations; he has not taught them his judgments. *Ref.*

## Second Reading

1 Corinthians 10:16-17

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

## Gospel Acclamation

*Alleluia*



*"I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever."*

## Gospel

John 6:51-58

Jesus said to the Jewish crowds: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

## Offertory

## Virtual Choir Anthem: Ave Verum

Mozart

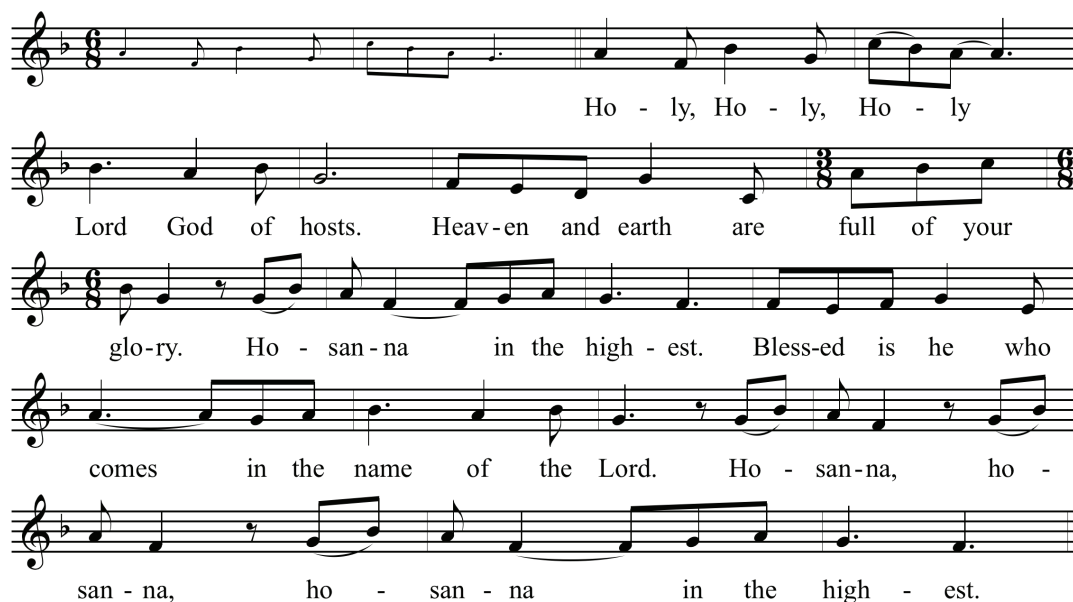
*Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine  
cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum in mortis examine.  
O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae. Miserere mei. Amen.*

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind,  
from whose pierced side water and blood flowed:  
Be for us a foretaste of the Heavenly banquet in the trial of death!  
O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.

## 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.

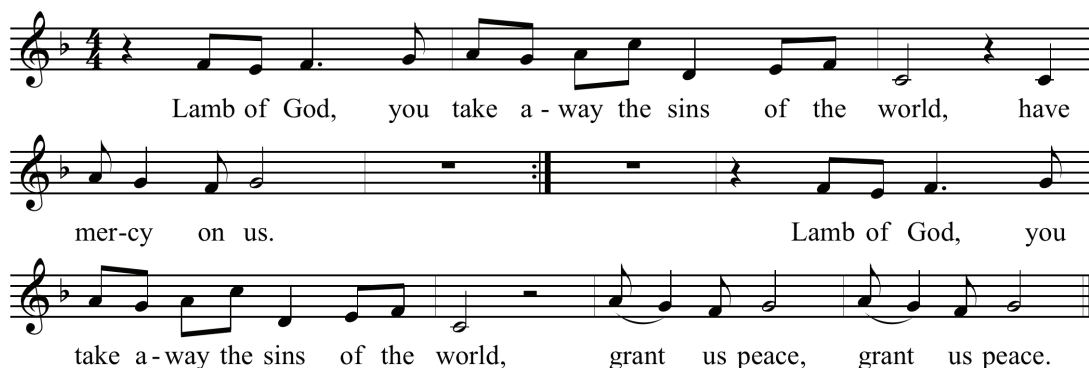
## Mystery of Faith



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

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

## 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

### *Draw Near*

*Janco*



Christ our Redeemer, God's eternal Son, has by his cross and blood the victory won.  
He spent his life for greatest and for least, praise Christ the Paschal Victim, Christ the Priest.

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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](http://www.seattlearchdiocese.org)

If you have any questions about the ACA, please reach out to Mary Wiseman at [maryw@stjosephparish.org](mailto:maryw@stjosephparish.org)

A million thanks to those who have already donated!

