



Our Lady of Lourdes Parish

10243 12TH AVENUE SOUTH
SEATTLE, WA 98168

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WELCOME!

Thank you for celebrating with us today. We invite you to come and worship with us again. If you would like to be a member of our faith community, please take a moment to register. We would love to have you as our spiritual companion.

MASS SCHEDULE

SATURDAY

5:00 pm Vigil Mass (Vietnamese)

TUESDAY - FRIDAY

6:00 pm (Vietnamese)

SUNDAY

8:30 am Mass (English)

10:30 am Mass (Vietnamese)

Livestream (Facebook and Youtube)

12:30 pm (Vietnamese for Youth)

ANOINTING OF THE SICK MASS

1st Friday of the Month - 5:30 pm Adoration
6:00 pm Mass

CONFESSIONS

Saturday 4:30 pm - 4:50 pm
Sunday 8:00 am - 8:20 am
Tuesday - Friday 5:30 pm - 5:50 pm

Our Lady of Lourdes Parish



PARISH STAFF

PASTOR:

Father Joseph Vu, S.D.D., STL
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Ministry Coordinator

Tang Nguyen (Volunteer Staff)
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PARISH OFFICE HOURS

Saturday, Sunday, Monday: Closed
Tuesday - Friday: 9:00am - 3:00pm

Please Call for Appointment

PARISH OFFICE 206-735-7598

Sacrament of Anointing the Sick: Ext. 1
Parish Staff: Ext. 2
Administrative Support: Ext. 3

Please leave a message if no one answers and your call will be returned.

FINANCIAL STEWARDSHIP - FEBRUARY 17 & 18, 2024

Donation	\$4,427.00
Donation Online	\$1,195.00
Maintenance Fund	\$10.00
Debt Reduction	\$0
Total Donation	\$5,632.00



Live The Liturgy Inspiration of the Week

The Transfiguration left the disciples with more questions than answers. What had they just seen? What had they just heard? They were confused, but they trusted Jesus. Let's follow in their example, trusting in God's care as we journey deeper into Lent.

Observances for the week of February 25, 2024

Sunday: 2nd Sunday of Lent
Tuesday: St. Gregory of Narek,
Abbot and Doctor of the Church
Next Sunday: 3rd Sunday of Lent

First Friday Healing Mass



with Fr. James Northrop

First Friday Healing Mass

March 1, 2024

8 AM Adoration, 8:30 AM Rosary, 8:50 AM Litany of the Sacred Heart, 9 AM Anointing of the Sick Mass

ALL ARE WELCOME!

St. Thomas Parish - 4415 S 140th ST, Tukwila, WA 98168



PANCAKE BREAKFAST!

St. Thomas Social Hall
4415 S 140th St, Tukwila, WA 98168

Sunday, March 3rd at 9:00 AM

**Children 5 and under \$2.00,
All Others \$8.00**



St. Thomas Council 11253
Tukwila, Washington



2ND SUNDAY OF LENT—YEAR B HOMILY BY FATHER PAUL THANH VU

We are in the days of the holy season of Lent, we are about to enter the days of remembering the Lord's passion, death, and resurrection. On this second Sunday of Lent, the Church gives us readings to understand how God the Father loves us. Through the story, Abraham obeyed God and dared to sacrifice his beloved only son as a sacrifice to God. But God did not let that happen, God only wanted to test him. It can be said that he believes in God strongly and a little crazy (No parent would kill their child). That is just a shadow of God the Father's love for us sinful humans, giving us His only beloved Son, Jesus, who truly died to redeem us. That is God's plan of salvation.

To understand clearly why Jesus was transfigured today, we need to reread the previous section a little bit. The Lord foretold his disciples about his upcoming passion and death, and that made the disciples very sad. The purpose of the Lord's glorious transfiguration is to strengthen the disciples' faith and hope in the Lord's glorious resurrection. Just like our present life is full of hardships and challenges, making us sad and suffering. But God continues to invite us to trust and hope in God.

God wants his disciples to have a foretaste of the happiness and glory of the Kingdom of Heaven. So that when they face the Lord's passion and death, they will not lose faith and hope in God. However, in reality, when Jesus was in trouble, most of the disciples abandoned Him and ran away, except for John who stood faithfully under the cross. It is true that the cross is a symbol of Christianity. But Christians do not stop at death, sadness, and suffering. They are always invited to see the light, hope, faith, love, and life beyond the cross.

The Lord's transfiguration also invites the disciples and us to live a life of constant transformation, transforming into the likeness of Jesus to please God the Father, transforming by following the example of Jesus and the saints, being courageous and courageous; joyfully enter the tribulation and death in this world, through loving and serving others. We do not fear and run away from suffering, trials and death. For we know in whom we trust, in the One who suffered, who died, and who rose again in glory.

May God let us always know that in the midst of this stormy life, God is always present and supports our weak faith. And after this life full of trials and hardships, we will enjoy happiness and glory with God and the saints. Because we believe: through the cross comes glory; After the rain, the sky will be bright. May God bless us all in this new week. Amen.

Liturgical Life

(PRACTICING) CATHOLIC

On the Mountain

Why climb a mountain? “Because it’s there,” George Mallory famously said, before perishing in an attempt to scale Mount Everest.

God is an event planner; every detail matters, and the location is most crucial of all. On the mountain, God demanded the sacrifice of Isaac. On the mountain, he restored Isaac to his father. On the mountain, Jesus was transfigured, revealed in all his mystifying glory as the beloved Son of God, the sacrifice which would finally balance the scale.

These things happened on a mountain because they could only happen on a mountain. The mountain is where the reckoning happens. It is where God takes, where He gives back, where He hands down.

In Lent, we encounter the mountain. We are removed from the distractions of ordinary life and placed outside the confines of our everyday habits. We find silence and mystery, pain and truth. We struggle and we become tired, and there is always a moment when we wonder if, perhaps, it would have been easier not to climb. There is always a moment when others look at us and think: “Why climb a mountain?”

I confess, I am not much of an outdoorswoman. Hiking, in my family, is any walking you do on a trail that is not paved, so I am far from qualified to comment on whether or not the view from the summit was worth George Mallory’s life. But I do know a thing or two about struggling through a difficult experience. I know the strange peace that exists in the moment after it’s all over and you catch your breath and realize you are a better, stronger, wiser person for the pain.

The mountain is there. Let’s climb it.

“God put Abraham to the test. He called to him, ‘Abraham!’ ‘Here I am!’ he replied.” — Genesis 22:1

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Why do we hold hands during the Our Father?

Answer:

The practice of members of the assembly holding hands while praying the Lord’s Prayer during the Mass is a custom that developed organically in the 1970s and 1980s. While some commentators acknowledge that the practice varies from place to place, it is a fairly universal reality in parishes across the United States. For some, this action symbolizes the communion of Christians praying together as one family of believers honoring the Father of All. Critics of the practice sometimes express concern that holding hands can be a distraction from the more significant unity that is experienced when we process to the altar to receive sacramental communion.

And so, we’re left to ask, what is the answer?

The General Instruction of the Roman Missal (the document that offers specific instructions for the celebration of the Mass) is silent on the practice, saying only that “all the faithful say the prayer” with the priest. The website of the US Bishops simply observes that “No position is prescribed in the Roman Missal for an assembly gesture during the Lord’s Prayer.” And so, we’re left to discern within ourselves and within our parish and religious communities what is an authentic gesture of praise during this important point of the Mass. For some, this means continuing to hold hands, while for others, this may mean adopting another posture of prayer.