



# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

Sunday, April 10, 2022 \*Palm Sunday\* [www.stjosephparish.org](http://www.stjosephparish.org)



## Palm Sunday

Blessed Is He Who Comes  
in the Name of the Lord!

*Palm Sunday Triumphal Entry by Emmanuel Nsama, 1969.  
Mural in the chapel at Njase Girls Secondary School, Zambia*

**Palm Sunday**  
**APRIL 10, 2022**

**Livestream Mass: 5pm Saturday**  
**on our YouTube channel**  
**(Available for viewing throughout the week)**

**9 AM Sunday, 11 AM Sunday**  
**5:30 PM Sunday**

**Reconciliation: Saturdays 3:30 to 4:30pm**  
**Weekday Mass Schedule: Tuesday-Friday, 7am**  
**YouTube & Parish Center**

**Readings for April 17, 2022**

**FIRST READING: ACTS 10:34A, 37-43**  
**SECOND READING: 1 CORINTHIANS 5:6B-8**  
**GOSPEL: JOHN 20:1-9**  
**PRESIDING: MATTHEW PYRC, S.J.**  
**PREACHING: DEACON STEVE WODZANOWSKI**

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 Patrick Fennessy, Head of School x218  
 Mary Helen Bever, Primary School Dir x215  
 Vince McGovern, Middle School Dir x219

# The Paschal Triduum at St. Joseph



**[www.stjosephparish.org/lent2022](http://www.stjosephparish.org/lent2022)**

Thursday, April 14: 7pm **Mass of the Lord's Supper**

Good Friday, April 15: 2:15pm **Stations of the Cross**  
 7pm **Good Friday Liturgy**

Saturday April 16: 8:30pm **Easter Vigil**

Sunday April 17: 9am, 11am **Easter Sunday Masses**



## The Basin and Towel:

*A Summit on Synod, Women  
 and the Future of Leadership*

**Saturday, April 30**  
 9am-4pm

Campion Ballroom  
 Seattle University

Patrick Howell, SJ, Catholic Heritage Series  
 Spring Quarter Summit

**SEATTLEU**  
 INSTITUTE FOR  
 CATHOLIC THOUGHT AND CULTURE



[www.seattleu.edu/ictc](http://www.seattleu.edu/ictc)

While the Synod Listening Sessions at St. Joe's may be complete, the Synod isn't over! We invite you to this



Summit on the Synod,  
 Women, and the Future  
 of Leadership at Seattle  
 U (and co-sponsored by  
 IPJC). Scan the QR code  
 or visit the link for more  
 information.



Also, take a look at the LGBTQ Synod Session in conjunction with St. Pat's and the Climate Synod sponsored by IPJC - all the information is in this bulletin!

# Palm Sunday

Presider

Matthew Pyrc, S.J.

Introit

*Hosanna*

Hosanna to the Son of David.

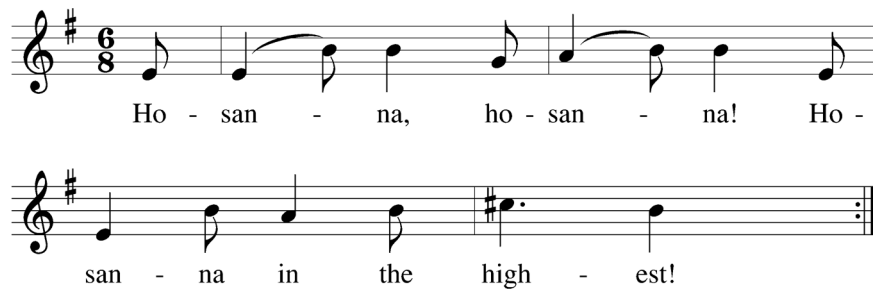
Blessed is he who comes in the name of the Lord, the King of Israel.

Hosanna in the highest.

(9) *Hosanna*

Gregor

## Refrain



## Verse response



## Gospel

Luke 19:28-40

Jesus proceeded on his journey up to Jerusalem. As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here. And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'" So those who had been sent went off and found everything just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying this colt?" They answered, "The Master has need of it." So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. They proclaimed:

*"Blessed is the king who comes  
in the name of the Lord.*

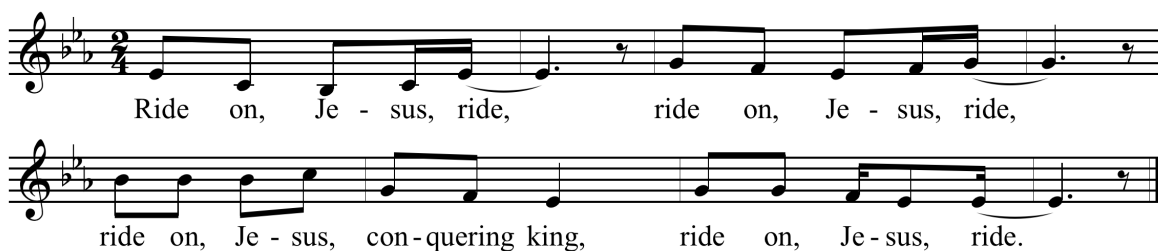
*Peace in heaven  
and glory in the highest."*

Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out!"

## Procession

(9) *Ride On Jesus*

*Spiritual*

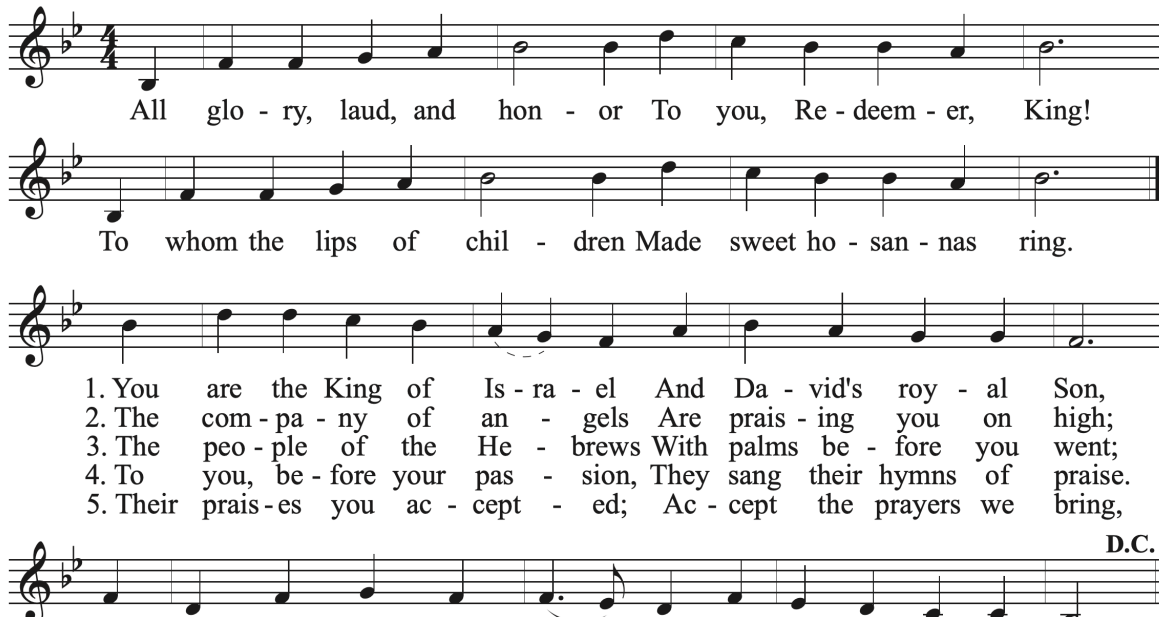




## Entrance Song

## All Glory Laud and Honor

St. Theodulph



All glo - ry, laud, and hon - or To you, Re - deem - er, King!

To whom the lips of chil - dren Made sweet ho - san - nas ring.

1. You are the King of Is - ra - el And Da - vid's roy - al Son,  
2. The com - pa - ny of an - gels Are prais - ing you on high;  
3. The peo - ple of the He - brews With palms be - fore you went;  
4. To you, be - fore your pas - sion, They sang their hymns of praise.  
5. Their prais - es you ac - cept - ed; Ac - cept the prayers we bring,

D.C.

Now in the Lord's Name com - ing, Our King and Bless - ed One.  
And we, with all cre - a - tion, In cho - rus make re - ply.  
Our praise and prayers and an - thems Be - fore you we pre - sent.  
To you, now high ex - alt - ed, Our mel - o - dy we raise.  
Great source of love and good - ness, Our Sav - ior and our King.

## First Reading

Isaiah 50:4-7

The Lord GOD has given me  
a well-trained tongue,  
that I might know how to speak to the weary  
a word that will rouse them.  
Morning after morning  
he opens my ear that I may hear;  
and I have not rebelled,  
have not turned back.  
I gave my back to those who beat me,  
my cheeks to those who plucked my beard;


my face I did not shield  
from buffets and spitting.

The Lord GOD is my help,  
therefore I am not disgraced;  
I have set my face like flint,  
knowing that I shall not be put to shame.

## Psalm

## Psalm 22

Haugen



My God, My God, O why have you a - ban - doned me?

1. All who see me laugh at me, they mock me and they shake their heads:  
'He relied on the Lord, let the Lord be his refuge. *Ref.*

2. As dogs around me, they circle me about.  
Wounded me and pierced me, I can number all my bones. *Ref.*

3. My clothing they divided, for my garments casting lots,  
O Lord, do not desert me, but hasten to my aid. *Ref.*

4. I will praise you to my people, and proclaim you in their midst,  
O fear the Lord, my people, give glory to God's name. *Ref.*

## Second Reading

Philippians 2:6-11

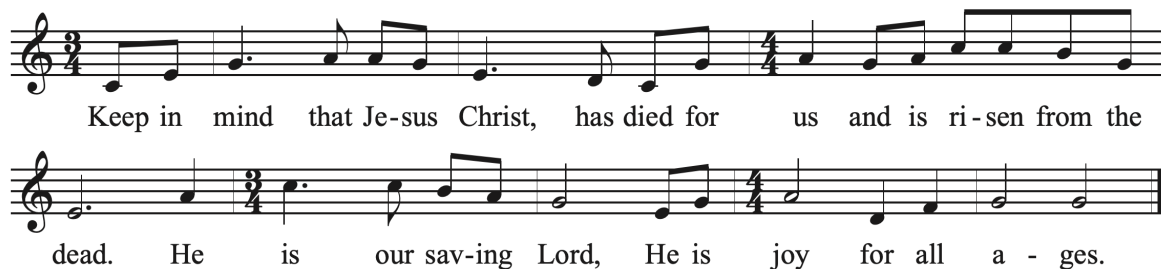
Christ Jesus, though he was in the form of God,  
did not regard equality with God  
something to be grasped.  
Rather, he emptied himself,  
taking the form of a slave,  
coming in human likeness;  
and found human in appearance,  
he humbled himself,  
becoming obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name  
which is above every name,  
that at the name of Jesus  
every knee should bend,  
of those in heaven and on earth and under the earth,  
and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.

## Gospel Interlude

### *Keep In Mind*

*Deiss*



## Gospel

Luke 22:14-23:56

When the hour came, Jesus took his place at table with the apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God." Then he took a cup, gave thanks, and said, "Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you.

"And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed." And they began to debate among themselves who among them would do such a deed.

Then an argument broke out among them about which of them should be regarded as the greatest. He said to them, "The kings of the Gentiles lord it over them and those in authority over them are addressed as 'Benefactors'; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." He said to him, "Lord, I am prepared to go to prison and to die with you." But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."

He said to them, "When I sent you forth without a money bag or a sack or sandals, were you in need of anything?" "No, nothing," they replied. He said to them, "But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely, *He was counted among the wicked*; and indeed what is written about me is coming to fulfillment." Then they said, "Lord, look, there are two swords here." But he replied, "It is enough!"

Then going out, he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test."

While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" His disciples realized what was about to happen, and they asked, "Lord, shall we strike with a sword?" And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply, "Stop, no more of this!" Then he touched the servant's ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him, "Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness."

After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." But he denied it saying, "Woman, I do not know him." A short while later someone else saw him and said, "You too are one of them"; but Peter answered, "My friend, I am not." About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean." But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly. The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying, "Prophecy! Who is it that struck you?" And they reviled him in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said, "If you are the Christ, tell us," but he replied to them, "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." They all asked, "Are you then the Son of God?" He replied to them, "You say that I am." Then they said, "What further need have we for testimony? We have heard it from his own mouth."

Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying, "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king." Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "You say so." Pilate then addressed the chief priests and the crowds, "I find this man not guilty." But they were adamant and said, "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him."

But all together they shouted out, "Away with this man! Release Barabbas to us." —Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.— Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting, "Crucify him! Crucify him!" Pilate addressed them a third time,

“What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him.” With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green what will happen when it is dry?” Now two others, both criminals, were led away with him to be executed.

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said, “Father, forgive them, they know not what they do.” They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, “He saved others, let him save himself if he is the chosen one, the Christ of God.” Even the soldiers jeered at him. As they approached to offer him wine they called out, “If you are King of the Jews, save yourself.” Above him there was an inscription that read, “This is the King of the Jews.”

Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Christ? Save yourself and us.” The other, however, rebuking him, said in reply, “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied to him, “Amen, I say to you, today you will be with me in Paradise.”

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, “Father, into your hands I commend my spirit”; and when he had said this he breathed his last.

*Here all kneel and pause for a short time.*

The centurion who witnessed what had happened glorified God and said, “This man was innocent beyond doubt.” When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

Now there was a virtuous and righteous man named Joseph, who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. It was the day of preparation, and the sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

**Homily**

**Matthew Pyrc, S.J.**

## Offertory Song

Wondrous Love Means/SOUTHERN HARMONY



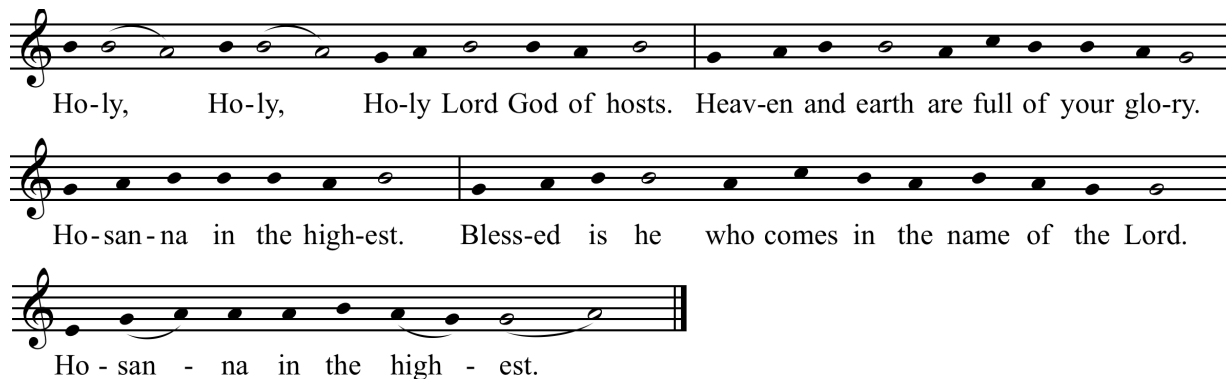
1. What won - drous love is this, O my soul, O my soul! What  
2. To God and to the Lamb I will sing, I will sing; To  
3. And when from death I'm free, I'll sing on, I'll sing on; And

won - drous love is this, O my soul! What won - drous love is  
God and to the Lamb I will sing. To God and to the  
when from death I'm free, I'll sing on. And when from death I'm

this that caused the Lord of bliss To bear the dread-ful curse for my  
Lamb, who is the great I AM, While mil - lions join the theme, I will  
free, I'll sing and joy - ful be, And through e - ter - ni - ty I'll sing

soul, for my soul; To bear the dread-ful curse for my soul!  
sing, I will sing; While mil - lions join the theme, I will sing.  
on, I'll sing on; And through e - ter - ni - ty I'll sing on.

## Holy, Holy, Holy

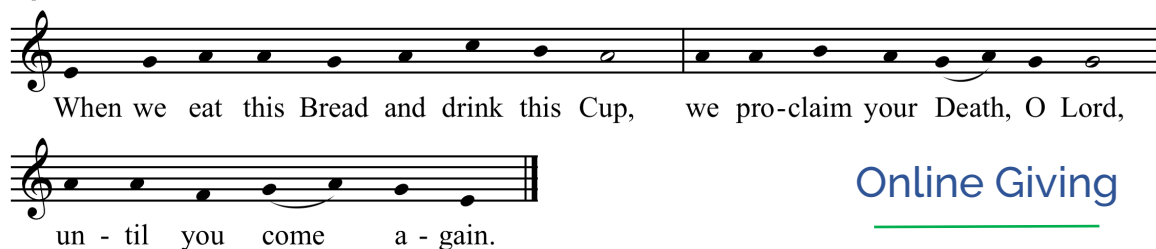


Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry.

Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord.

Ho - san - na in the high - est.

## Mystery of Faith



When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord,

un - til you come a - gain.

## Great Amen



A - men.

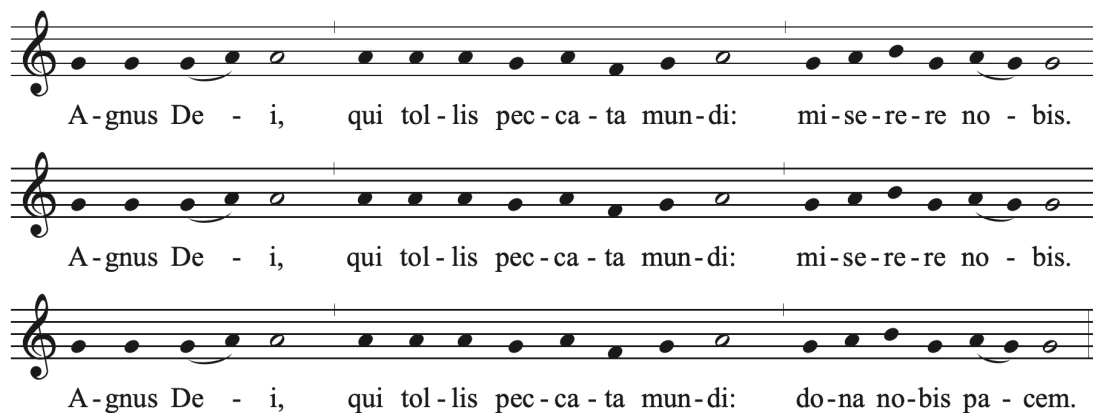
## Online Giving

Scan this QR code to make  
a one-time gift to St. Joe's





## Lamb of God



A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.

A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.

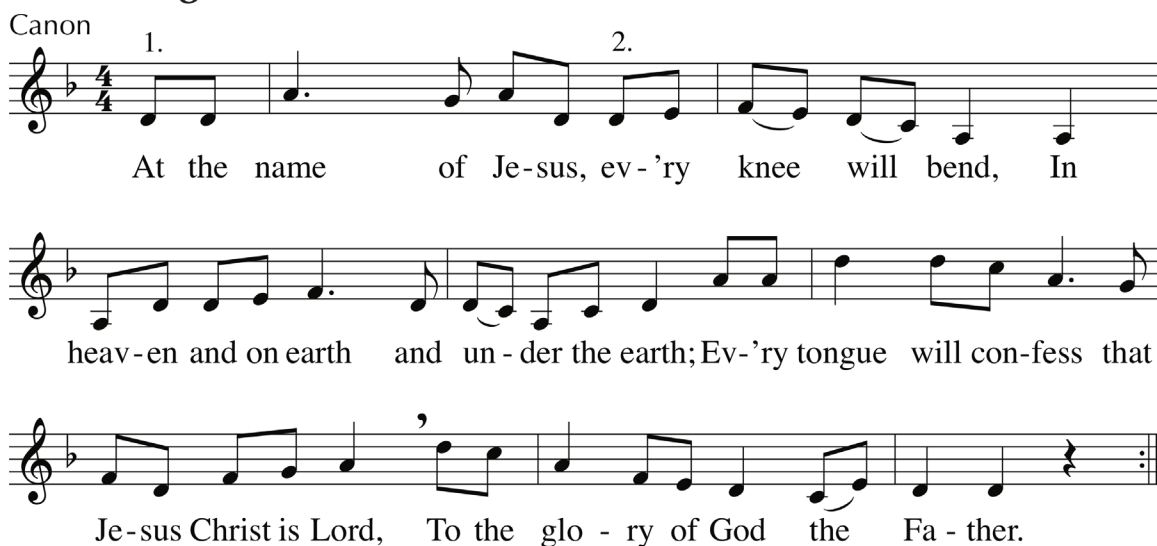
A - gnus De - i, qui tol - lis pec - ca - ta mun - di: do - na no - bis pa - cem.

## Communion Songs

### (9) At the Name Of Jesus

*Clemens*

Canon



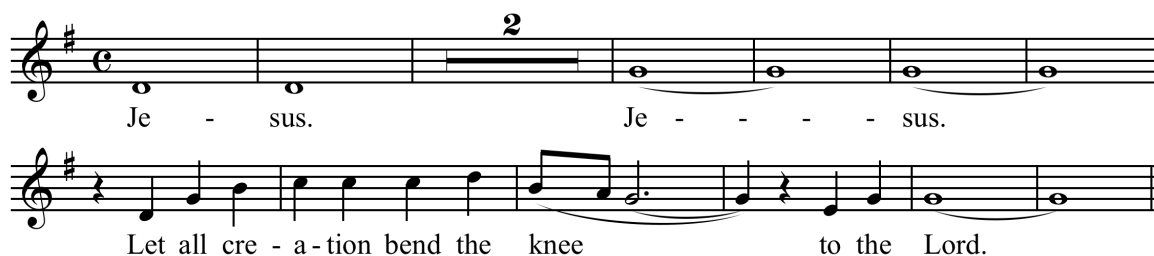
1. At the name of Je - sus, ev - 'ry knee will bend, In

2. heav - en and on earth and un - der the earth; Ev - 'ry tongue will con - fess that

Je - sus Christ is Lord, To the glo - ry of God the Fa - ther.

### *Jesus, the Lord*

*O'Connor*



Je - sus. Je - - - sus.

Let all cre - a - tion bend the knee to the Lord.

In him we live, we move and have our being;  
in him the Christ, in him the King. Jesus, the Lord. *Ref.*

Though Son, he did not cling to godliness;  
but emptied himself, became a slave! Jesus, the Lord. *Ref.*

He lived obediently his Father's will  
accepting his death, death on a tree! Jesus, the Lord. *Ref.*

1. Let us ev - er glo - ry in the cross of Christ, our sal -  
 2. Let us make our jour - ney to the cross of Christ, who sur -  
 3. Let us stand to - geth - er at the cross of Christ where we  
 va - tion and our hope. Let us bow in hom - age to the  
 ren - dered glo - ry and grace to be - come a ser - vant of the  
 see God's bound - less love. We are saints and sin - ners who are  
 Lord of Life, who was bro - ken to make us whole. There is  
 great and small, that all peo - ple may know God's face. Though his  
 joined by faith here on earth and in heav'n a - bove. Nei - ther  
 no great - er love, as bless - ed as this: to  
 birth was di - vine, he knelt as a slave, to  
 wom - an nor man, nor ser - vant or free, but  
 lay down one's life for a friend. Let us ev - er glo - ry in the  
 wash com - mon dust from our feet.  
 one in the eyes of the Lord.  
 cross of Christ and the tri - umph of God's great love.

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## Holy Week Reminder

*Please note there is no morning mass on Thursday or Friday of Holy Week and no reconciliation on Saturday.*

**fh** the **BLOCK** project

Save the date for our  
**BLOCK Party!**

Facing Homelessness' 5th Annual Fundraiser for the BLOCK Project

Date: May 25, 2022  
 Time: 7:00 pm  
 Location: [givebutler.com/BLOCKParty2022](https://givebutler.com/BLOCKParty2022)

**05/25/22**

**Jesuit Alumni Mass**

Join Fr. Greg Celio, SJ, Fr. Matthew Pyrc, SJ, and other Seattle-area Jesuits for a unique Mass that includes faith-sharing with fellow Jesuit school alumni. Stay after for a beer/wine and conversation.

**SATURDAY  
 APRIL 30, 2022  
 7 PM  
 St. Joseph Parish, Seattle**

**Questions?**  
 Contact Fr. Greg Celio, SJ  
 at [gcelio@jesuits.org](mailto:gcelio@jesuits.org)

More info and registration at:  
<https://bit.ly/jesuitalumni>

# PARISH LIFE

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## LGBTQ Synodal Listening Sessions with St. Pat's

7pm on Zoom - April 18th & April 24th

The LGBTQ ministries of St. Patrick and St. Joseph parishes would like to invite members of our LGBTQ Community to an LGBTQ Synod listening session. Pope Francis has said he wants to hear from the whole church. We LGBTQ children of God, members of the Body of Christ, need time and space to say what we need to say.

This is an historic invitation and opportunity, and we need to make sure our voices are heard. Whether you're a practicing Catholic or haven't been to Church in years, we need you. If you're skeptical of the synod process, don't trust church hierarchy, feel you don't belong in a church that judges us and doesn't accept us as we are, please come.

All parishes are welcome. Invite your friends. Our focus is simple: What breaks your heart about the church? What fills your heart? What are your hopes/ What are your fears? Please join us at 7pm on either Mon 4/18 or Sun 4/24. Come twice if you like, but please come and tell your stories and share what's on your minds and hearts. Organizers: John Dunn (St. Patrick's) and Chris Galloway (St. Joseph) **Sign up here or scan the QR code:** <https://synodallistening.bpt.me/>



## Join Our Senior Ministry

Our Seniors have re-branded themselves as St. Joseph O.W.L.S.!

Older  
Wiser  
Livelier  
Souls

**Join us for some fun upcoming events!**

**Wednesday, April 20th** – Meet at the Parish Center at 11:15am, head to Razzie's Restaurant for lunch and watch *The Spitfire Grill* at the Taproot Theater. Email [caprices@stjosephparish.org](mailto:caprices@stjosephparish.org) or call 206-324-2522 to reserve your ticket and spot on the bus. Must RSVP by April 11th! Play tickets are \$16, plus you will need to purchase your own lunch.

**Wednesday, May 4th** – 11:30am, Brown Bag Lunch Seniors Planning Meeting. Join us at the Parish Center to help plan upcoming events.

**Friday, May 13th** – 11:30am, Anointing Mass followed by a delicious luncheon. **Please note the change of date, it is NOT the first Friday of the month, but is the SECOND Friday of May.**

**Wednesday, May 18th** – 10am, Join us to visit the Museum of History & Industry on Lake Union. We'll visit the museum and then enjoy lunch. There is a café on site to purchase lunch or you can bring a brown bag lunch. Tickets are \$16, we must purchase them in advance, so please email [caprices@stjosephparish.org](mailto:caprices@stjosephparish.org) or call 206-324-2522 to reserve your spot.

# FAITH JUSTICE

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## Climate Justice Reflection: The Faces of Nature

*There is no single face in nature, because every eye that looks upon it, sees it from its own angle.  
~ Zora Neale Hurston*

On a darkening night a few years prior to the onset of the pandemic, St. Joseph parishioners gathered on the open ground between the church and the Parish Center as we awaited the opening liturgy of the Easter Vigil, the Service of Light, designed to dispel the darkness of our world. A cauldron of wood, not yet blazing, was struggling to take hold with its light. A few faces closest to the sparking wood could be seen, but little else. In truth, I was enjoying the fading light. I looked up through the limbs of the massive cedar above me and considered how many years it had been present for this liturgy and how many parishioners, like me, had passed it, hundreds of times, barely aware of its presence. On this clear night, and depending upon the breezes that variously came through, I could see the moon high in the sky but could see little of the tree.

In late autumn, when its pinecones disintegrate and fall, I become aware of the considerable debris from the tree. You know it too, when the sidewalks nearest the Parish Center are covered in pieces of brown scales that crunch underfoot. On a chilly day, leaving morning Mass in the Arrupe Room, I saw what looked like a rose, fashioned from wood on the walkway, and stopped to pick it up. I studied what I would later learn was a “cedar rose,” the very top of the pinecone that is ejected as the pinecone “births” a new population of winged seeds.

Two seeds are in each scale or wing, God’s “back-up plan,” I thought, for ensuring life as the pinecone scales with their seeds are ejected and scattered into the environment. Since that time, when the dried scales are plentiful, I meet many people there, mostly women, picking up the “roses” in quantity, likely to make ornamentals – wreaths or others. Yet, even now, it is easy to not notice that cypress tree, much like not noticing God. In the mornings, I can walk past the tree, thinking about what is ahead of me for the day or what is past, and the tree is a silent presence.

I don’t know when the tree was planted, but I can imagine that the tree is decades old. A stalwart friend, it continues to do that for which it was planted, i.e., provide beauty in equal measure to the dignity of the Parish structure.

I suspect that everyone has a “tree story.” A mother will never forget the cherry blossoms in Spring which were the backdrop for the photo of her beautiful daughter on her wedding day. She need only glance at the blossoms each year to have the picture flood her memory and experience again the love she felt at that moment on that day. In an earlier generation, carving a heart into the bark of a tree to encircle the initials of two young people was popular, and if their love was sealed at the altar, each will forever remember precisely on which tree in the forest the sign of their love was left.

Observing God’s tomfoolery, I notice each summer the apple trees in my neighbor’s yard. In truth, the trees are not lovely to observe – craggy trunks and twisted limbs – yet bearing the most delicious fruit for all manner of baking and eating. And why is it that God created the Mexican Plum whose Spring flowers flood the neighborhood with the sweet odor of cherries? Or the whirligig seeds of maple trees that spin to the ground like helicopter wings to the delight of children? God must have had fun in creating our environment. Accustomed as we are to the beauty created for our need and for our pleasure, it is easy – far too easy – to overlook the trees in our lives, as it is easy to overlook God penetrating each moment of our lives.

In each of our stories there are people who can never be forgotten. They are, quite literally, extraordinary gifts to you from God. What are those extraordinary gifts for you in the natural world? Those trees, perhaps, that can never be forgotten and will forever be a part of your story?

Written and Submitted by a St. Joseph Parishioner





# FAITH JUSTICE

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**Our Synodal Journey:  
Discerning Care for Creation**  
**Tuesday, April 12th**  
from 6:30–8pm via Zoom



Did you attend the Seeds of Hope Conference at Seattle U and want to continue the work? Or are you interested in sharing your concern for creation in the global Synod? Scan the QR code to register!



Join the Creation Care Network for a synodal listening session as we consider how the Spirit is calling us to care for creation together. We will pray, reflect, and share on how we can create a more just and sustainable world.

Did you attend the Seeds of Hope Conference at Seattle U and want to continue the work? Or are you interested in sharing your concern for creation in the global Synod? Scan the QR code to register!



**April 11th, 7pm - Parish Center**

Join the members of the 2021 Kino Border Initiative delegation from St. Joe's for a special in-person, interactive presentation about their experience working with migrants at the southern border. This is an incredible opportunity to hear about what it is like for asylum-seekers seeking a better life in the United States. You'll also learn about the inhumane policies that the US Government has in place at the border, such as Title 42, and what you can do to advocate for a more just system.

No RSVP required. For more information, Deacon Steve at (206) 965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org).

## ST. JOSEPH SCHOOL

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**St. Joseph School Passion Play**

**Wednesday April 13th**  
**7pm in the church. All are invited!**

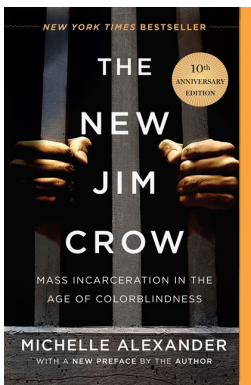
This will be the 47th year that St. Joe's has made it a priority to offer an opportunity for our graduating class to participate in this engaging, spiritual event. This is a special year! It will be the first live performance of the Passion Play in our community since the COVID outbreak. All are welcome – join us for this fun and joyous time!

# BECOMING ANTI-RACIST

## March/April 2022: Mass Incarceration

**Scripture:** 1 Thessalonians 5:15 See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. Micah 6:8 He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love.

**History:** Human Rights Watch reported in 2000 that, in seven states, African Americans constitute 80 to 90 percent of all drug offenders sent to prison. In at least 15 states, Black men are admitted to prison on drug charges at a rate from twenty to fifty-seven times greater than that of white men. Nationwide, the rate of incarceration for African American drug offenders dwarfs the rate of whites. Although the majority of illegal drug users and dealers nationwide are white, three-fourths of all people imprisoned for drug offenses have been black or Latino. African Americans are incarcerated at grossly disproportionate rates throughout the United States. From *The New Jim Crow* by Michelle Alexander, 2012



Today, a criminal freed from prison has scarcely more rights, and arguable less respect, than a freed slave or a Black person living “free” in Mississippi at the height of Jim Crow. Those released from prison can be stopped and searched by the police for any reason - or no reason at all - and returned to prison for the most minor infractions, such as failing to attend a meeting with a parole officer. Police supervision, monitoring, and harassment are facts of life not only for all those labeled as criminals, but for all those who “look like” criminals. Lynch mobs may be long gone, but the threat of police violence is ever-present. A criminal record today also authorizes precisely the forms of discrimination we supposedly left behind - discrimination in employment, housing, education, public benefits, and jury service. Those labeled criminals can be denied the right to vote. People convicted of crimes are the one social group in America we have permission to hate. Hundreds of years ago, our nation put those considered “less than” human in shackles; less than one hundred years ago, we relegated them to the other side of town; today we put them in cages. From *The New Jim Crow* by Michelle Alexander, 2012

There are approximately 2.2 million men, women, and youth incarcerated in America. The United States leads the world in the number of people that it incarcerates, with a 500% increase over the last 40 years. What caused the drastic increase in rates of incarceration? The increase is a reflection of the changes in sentencing and not in the rate of crimes committed. Drug offenses and the implementation of harsh mandatory sentencing laws explain a large proportion of the increase. African Americans and people of color are disproportionately represented in incarceration due to drug offenses. While blacks make up 13% of the population, they account for nearly 36% of state and federal prisons. We have a long way to go to be treated equally by the law. From *Post Traumatic Slave Syndrome*, by Dr. Joy Degruy, 2017

Mass incarceration and criminal justice reform have become priorities for thousands of Americans. The entrance to the Legacy Museum: From Enslavement to Mass Incarceration, which opened in 2018 in Montgomery, Alabama, has the words “slavery evolved” at the beginning of the exhibit showing how slavery morphed into modern-day mass incarceration. Spurred by police-related shootings of unarmed black people, more citizens have become aware of the skyrocketing levels of incarceration among black and brown people. New scholarships, organizations, and movements have cropped up to combat overcriminalization. Many Christians today say they would have been active participants in the civil rights movement fifty years ago. Now, in the midst of a new civil rights movement, is their chance to prove it. From *The Color of Compromise* by Dr. Jemar Tisby 2019





## **Palm Sunday and the Triduum**

**by Katy Callaghan Huston, MAPS**

We have moved through Lent, with its fasting, almsgiving, and prayer, the purple and rose and simple liturgies – all of these adding strength to our spiritual life.

Palm Sunday, also called Passion Sunday, begins Holy Week: its color is red. As early as the fourth century, the faithful in Jerusalem re-enacted the solemn entry of Christ into their city on the Sunday before Easter, with a procession in which they carried branches and sang the Hosanna. This year, we will again take up our St. Joseph tradition of processing outside with palm branches and song at the 9:30am Sunday Mass.

Holy Thursday, Good Friday and the Easter Vigil on Saturday are all one liturgy. We begin on Thursday with the color white, along with lights and flowers and song. We will have a ritual foot-washing as a reminder of our call to serve one another. In the Eucharistic Procession at the end of Mass, the presider carries the hosts to the Altar of Repose; the church is darkened, the altar stripped. There will be time and space for your personal reflection on Jesus in the Garden of Gethsemane. The music for the procession begins our Good Friday liturgy.

The color for Good Friday is red. We will again pass the large wooden cross throughout the church and will use the first form of showing: beginning with the cross covered with a cloth and then uncovered in three parts. We leave in silence. We listen again to the reading of the Passion and then pray for the universal church and the world.

The Easter Vigil is the time when we initiate new Roman Catholic Christians into our community. We will have Baptisms of adults, who will also be confirmed and receive their first Eucharist. There will be others who will make a Profession of Faith as Catholics, as they were baptized in another Christian church. And yet others who will be confirmed as adults. These are our joyous Holy Days and we hope you can join in either live or online.

## **STAYING SAFE**

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### **Reminder: Beware of Email and Text Scams!**

Just a reminder that the parish, Deacon Steve, Fr. Matthew, and parish staff/volunteers will NEVER ask you to give them a donation directly. The parish will only be collecting funds for:

- Parish Stewardship
- The Annual Catholic Appeal
- Special collections that are publicized at Mass and in the bulletin

**If you receive a request (usually via text or email that does not come from @stjosephparish.org) for a gift that appears to come from the parish, Deacon Steve, Fr. Matthew, or parish staff/volunteers that isn't for one of the above, you should ignore this request.**