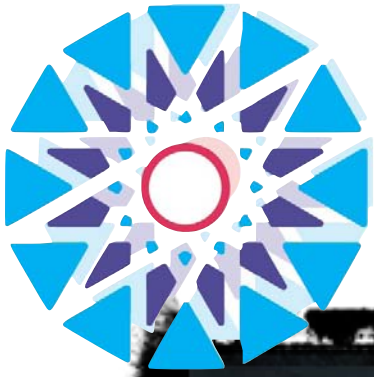


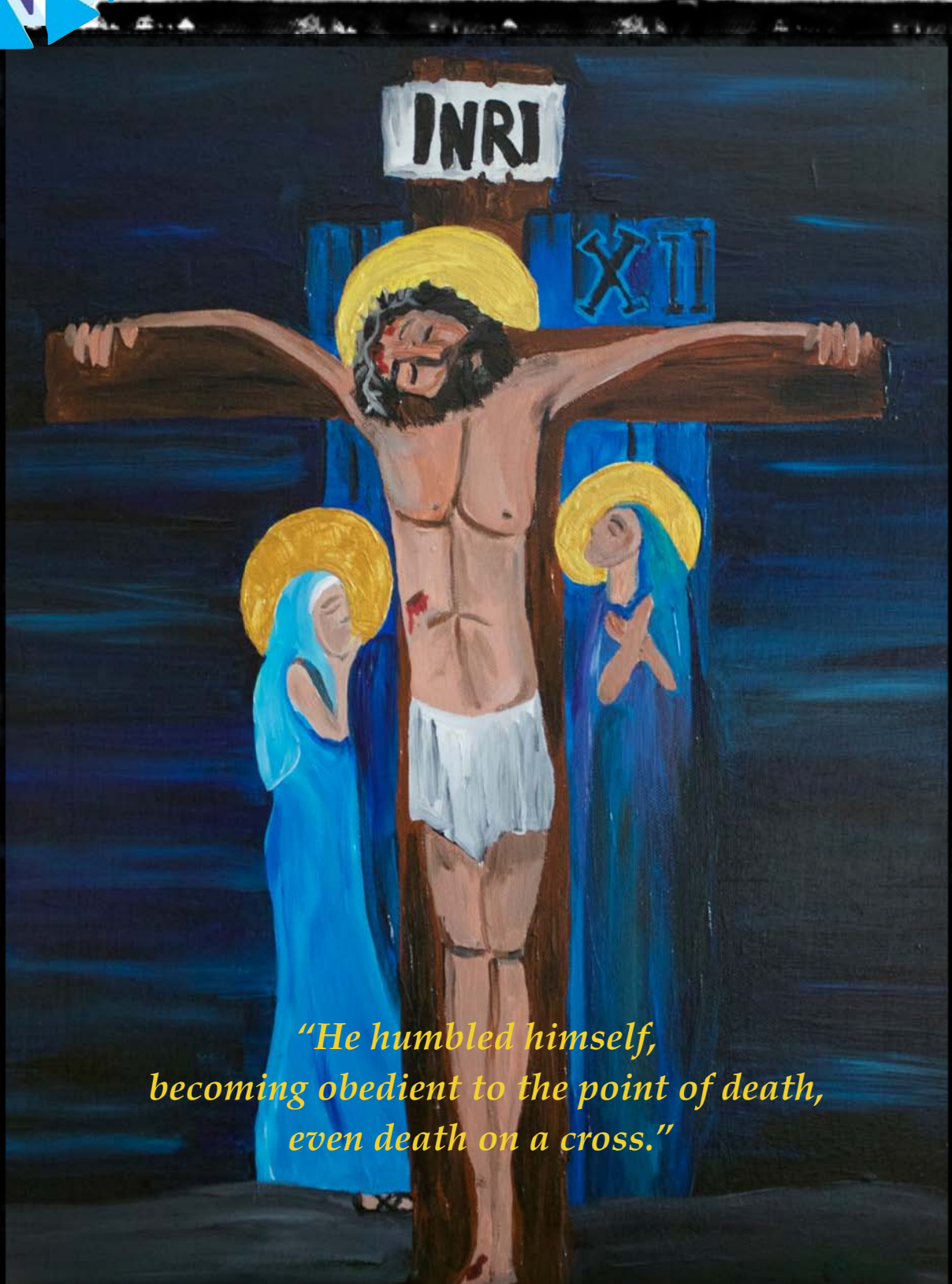
Sunday, April 9, 2017 * Passion/Palm Sunday * www.stjosephparish.org



ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

Cover image by students of St. Joseph School.



*"He humbled himself,
becoming obedient to the point of death,
even death on a cross."*

PALM SUNDAY OF THE LORD'S PASSION
APRIL 9, 2017

Preaching This Week: Julian Climaco, SJ

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:00 am, 11:00 am & 5:30 pm

Readings for April 16, 2017

FIRST READING: ACTS 10:34A, 37-43

SECOND READING: COLOSSIANS 3:1-4

GOSPEL: MATTHEW 28:1-10

Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center

Reconciliation

**Saturday - 3:30-4:15 pm in the Church
or by appointment**

Parish Center

732 18th Ave E, Seattle, WA 98112

Monday-Friday - 8 am - 4:30 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

Parish Receptionist (206) 324-2522

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Parochial Vicar

Rev. Julian Climaco, S.J. x103
jclimaco@stjosephparish.org

Additional Priest

Rev. Bob Grimm, S.J. x101
bgrimm@stjosephparish.org

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Dottie Farewell, Dir. Religious Ed. x112
dfarewell@stjosephparish.org

Rebecca Frisino, Business Mgr x108
rebeccaf@stjosephparish.org

Tina O'Brien, Stewardship x114
tinao@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Theresa Lukasik, Asst. Dir. Religious Ed. x111
theresal@stjosephparish.org

Bob McCaffery-Lent, Liturgy & Music x109
rmclent@stjosephparish.org

Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

Yuri Kondratyuk, Facilities x110

St. Joseph School

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

The (Com)-Passion of Christ

*Meanwhile, a silence on the cross,
As dead as we shall ever be,
Speaks of some total gain or loss,
And you and I are free*

*To guess from the insulted face
Just what Appearances He saves
By suffering in a public place
A death reserved for slaves.*

-W.H. Auden-

*In the beginning was the Word, and the Word was with God, and
the Word was God. He was in the beginning with God. All things
came to be through him, and without him nothing came to be.*

-John 1:1-2-

In the prologue to John's gospel, the Evangelist images for us the inner life of God, in which the Father, by the power of the Spirit, proclaims from all eternity the Word—the *Logos*—into the void, and so allows the whole history of creation and redemption to begin. Few metaphors are as powerful or beautiful as is *Logos* in evoking the communion of the Divine Persons. It is the Word of God, spoken out upon the waters of the deep, that brings forth life; the Word that accompanies Moses when he calls upon Pharaoh for the people's liberation. It is the Word that is written in the Law and, as the Psalmist sings, "*meditated upon day and night*"; the Word that comes to Isaiah and Jeremiah, to Elijah and Elisha, to all the Prophets who listen to its whisper and proclaim its message to the people of Israel, that they might have hope in their exile, and in their sin return to the justice and promise of the Covenant.

*"In the beginning was the Word, and the Word was with God, and
the Word was God."*

But if the Word is an evocative image for the Second Person of the Trinity, it is an image that also reminds us why salvation history remains incomplete under the Old Covenant. For, in the end, a word—even the divine Word—cannot save us, so long as it remains merely a word; i.e., so long as it remains something alien and apart from us, something spoken to us, but not yet spoken by us. For salvation to be ours, the Word must become one with us, emerging from our mouth and carrying in itself all our fears and hopes. The Word must become flesh, if flesh is ever to believe fully in the Word.

And so, out of infinite love for us, the Word of God does take flesh, in the womb of Mary. The covenant once promised in the Law, becomes the person walking in our streets. The eternal Word enters history, crying our tears, laughing at our joys, sharing our table, praying to the Father in our language. In this moment, the love of God becomes more than Word, it becomes Life in the person of Jesus. And in the person of Jesus, this love expresses itself—as love always must—as an opening to the beloved, as a gift of self, as an emptying out of the heart to make room for the other.

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself.

In his love for the Father, Jesus seeks communion by letting go of everything that comes to him by his own power; preferring instead only what the Father freely gives. Indeed, the whole pattern of Lent reveals this self-emptying love of Jesus. In the desert, where the Spirit has led him, he refuses to take those things to which he has every right—refuses to create food, though he had been fasting for 40 days; refuses to seize power, though he is the King of Kings; refuses to call on the protection of the angels, though he is God's Anointed. Likewise, on the mountain of transfiguration, though proclaimed *"beloved Son,"* he lets his glory drop away and becomes again the poor, itinerant preacher whom the terrified apostles can look upon and love. Even at the tomb of Lazarus, where he raises his friend to new life, he does not assert his own power, but in prayer defers to the power given him through his submission to the Father. And in the last week of his life, Jesus shows the full measure of this self-emptying love, this love which gives more than reason or justice could demand. At the garden of Gethsemane, his mission moving towards its climax, Jesus—the beloved Son—empties his will into the will of the Father: *"My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."*

Jesus does not long for suffering; there is in him no shred of that false asceticism which equates suffering with holiness. No. Jesus seeks life in its fullness. Thus, he accepts suffering not so that he might make himself holy, but so that he might be open fully to the life of love offered in communion with the Father. Here Jesus gives the gift of himself to God: embracing obedience, he lets slip away all that keeps the fullness of the Father from him. There is, at the cross, no ego, no selfishness, no controlling fear to close his hands or cover his heart. Rather, there is only his humanity—emptied of self-will, so that the will of God might pour into him; emptied of ego so that communion might be completely his. His love for God—which comes not with foreknowledge of what will be, but only with faith—calls upon God's faithfulness, and waits on that faithfulness all the way to the tomb.

Yet, even as he empties himself in love for the Father, Jesus empties himself, as well, in love for us. For it is our humanity that fills him as he goes to the cross; our humanity that he embraces, in all its pain and powerlessness. *"He emptied himself, taking the form of a slave, coming in human likeness."* And so, the Word that had been present when we were formed in the *"image and likeness"* of God, now comes to us in our own *"likeness."* The One in whom the fullness of power resides, comes *"among you as one who serves."* The One through whom all life had been created, becomes a single life: a small piece of our

flesh, who hands his own body over to us, as a complete and free gift, a promise of a communion we will remember forever, *"This is my body, which will be given for you."*

In his journey to the cross, Jesus empties himself not only to the Father's will, but to our humanity. Jesus assumes nothing of his Godhead, but instead assumes fully all that we are, and embraces our nature to its very depth. Hanging in agony, he is emptied, at last, even of the sense of God's presence, crying out, as so many have before him, as so many do today: *"My God, my God, why have you forsaken me?"* And yet, even in that moment, filled with human dread and a human sense of abandonment, he remains faithful, giving up his spirit into the hands of the God he loved, even when that God seems silent.

On the altar of the cross, love becomes complete, as all that is selfish disappears. In emptying himself of all ego and pride, power and glory, dignity and honor, Jesus makes room to receive all our fear and all our failure, all our need and all our hope, all our loneliness and all our human frailty. He drinks to its fullness the bitter cup of our humanity, and at the same moment, in the emptiness of total surrender, he opens himself—and all of us—to the fullness of God's sweet Spirit. And in this act of faith and love rests the promise of our salvation. For if the Spirit fills that emptiness, we can be joined to God forever. If the Spirit consecrates that sacrifice, all our suffering can be redeemed, and we can be as Christ is: united to all creation, not only by the Word we receive but by the flesh we share with him who is communion with our God.

In his compassion—his willingness to share our passion and to allow us to share his—Jesus offers us the possibility of salvation. In his perfect sacrifice, all of humanity is placed into the hands of God, no one is forgotten, since the emptiness of Christ made room for everyone. All that is required is that we stand at the foot of the cross and receive what is given. Stand at the cross with Mary and John, with Magdalene and Martha, with the weeping women of Jerusalem and the thief hoping for salvation. Stand at the cross with the victims of violence—the trafficked women of Kenya and the children killed by gas in Syria. Stand at the cross with the refugees seeking shelter and the undocumented migrants, detained in our prisons. Stand at the cross with all who are desperate and addicted, fearful and in need. Stand at the cross with all who, like each of us, needs the communion that only this cross can bring. And at that moment, we, at last, are saved, not only in the distant efficacy of the Word, but in the fullness of flesh and bone, body and sacred blood.



PALM SUNDAY OF THE LORD'S PASSION

Prelude

(9) *Hosanna*

Gregor

(5&11) *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.

Gospel

Matthew 21:1-11

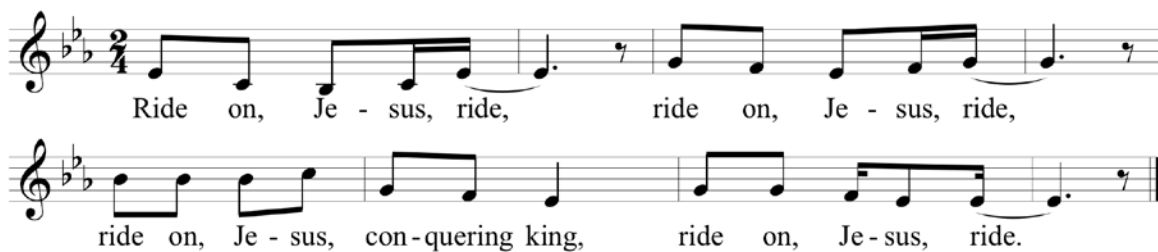
When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled: *Say to daughter Zion, "Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden."* The disciples went and did as Jesus had ordered

them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest." And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

Procession

(9) *Ride On Jesus*

Haugen



Entrance Song

(5,9&11) *All Glory Laud and Honor*

ST. THEODULPH

Four staves of musical notation in 4/4 time, key of B-flat major. The melody is simple and repetitive, with lyrics written below the notes.

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,

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

(5:30) *Benedictus*

Taize



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.

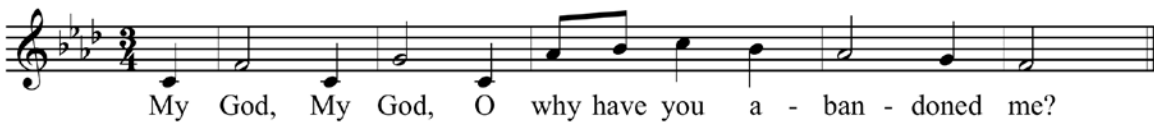
The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.



Responsorial Psalm

My God, My God

Haugen



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."
2. As dogs around me, they circle me about. Wounded me and pierced me,
I can number all my bones.
3. My clothing they divided, for my garments casting lots, O Lord, do not
desert me, but hasten to my aid.
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.

Second Reading

Philippians 2:6-11

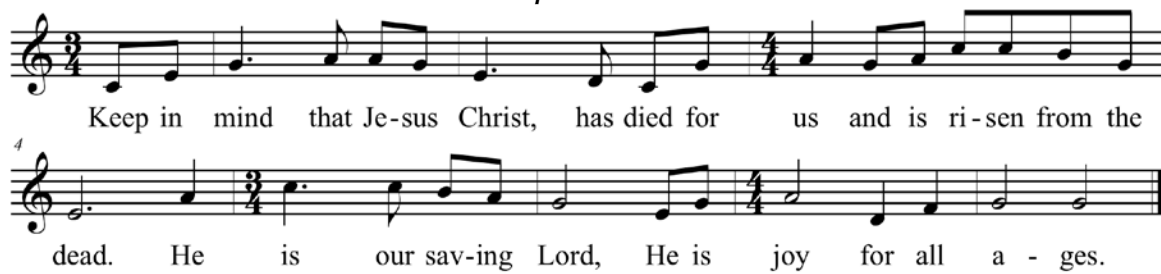
Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross.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

Matthew 26:14-27:66

One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples."'" The disciples then did as Jesus had ordered, and prepared the Passover.

When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father." Then, after singing a hymn, they went out to the Mount of Olives. (*Sung interlude: Keep In Mind...*)

Then Jesus said to them, "This night all of you will have your faith in me shaken, for it is written:
*I will strike the shepherd,
and the sheep of the flock will be dispersed;*
but after I have been raised up, I shall go before you to

Galilee." Peter said to him in reply, "Though all may have their faith in you shaken, mine will never be." Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me three times." Peter said to him, "Even though I should have to die with you, I will not deny you." And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will per-

ish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled. (*Sung interlude: Keep In Mind...*)

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Christ, the Son of God." Jesus said to him in reply, "You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'" Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?" They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Christ: who is it that struck you?"

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know the man." And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly. (*Sung interlude: Keep In Mind...*)

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him

over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, *And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me.*

Now Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?" For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him." The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified. (*Sung interlude: Keep In Mind...*)

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him.

They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. And when they came to a place called Golgotha—which means Place of the Skull—they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!" Likewise the chief priests with the scribes and elders mocked him and said, "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'" The revolutionaries who were crucified with him also kept abusing him in the same way.

From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said,

"Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, "Truly, this was the Son of God!" There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember that this impostor while still alive said, 'After three days I will be raised up.' Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.' This last imposture would be worse than the first." Pilate said to them, "The guard is yours; go, secure it as best you can." So they went and secured the tomb by fixing a seal to the stone and setting the guard.

Homily



Julian Climaco, S.J.

Offertory Songs

(5) Solo: Ich Folge der gleichfalls

Bach

Ich folge dir gleichfalls mit freudigen Schritten, und lasse dich nicht, Mein Leben, mein Licht.
Befördre den Lauf Und höre nicht auf, Selbst an mir zu ziehen, zu schieben, zu bitten.

*I follow you likewise with joyful steps and do not leave you, my life, my light.
Bring me on my way and do not cease to pull, push and urge me on.*

(9) Choral Anthem: What Wondrous Love

Niles

(11&5:30) What Wondrous Love

Means



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

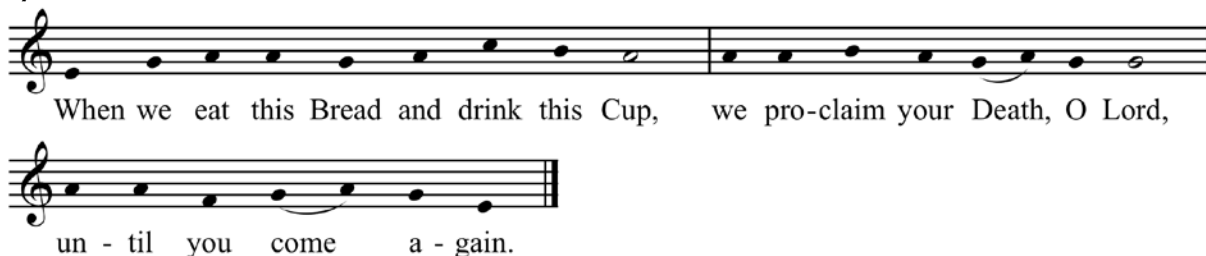


Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry.

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.

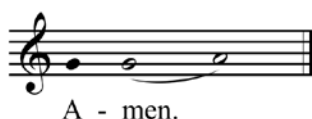
Mystery of Faith



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

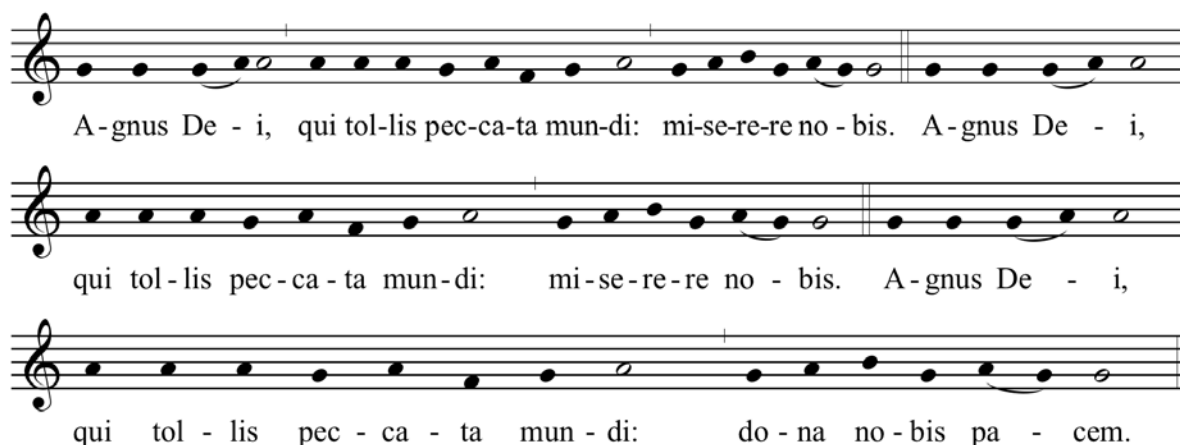
un - til you come a - gain.

Great Amen



A - men.

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.

All Are Invited To Come Forward

During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Songs

No Greater Love #628

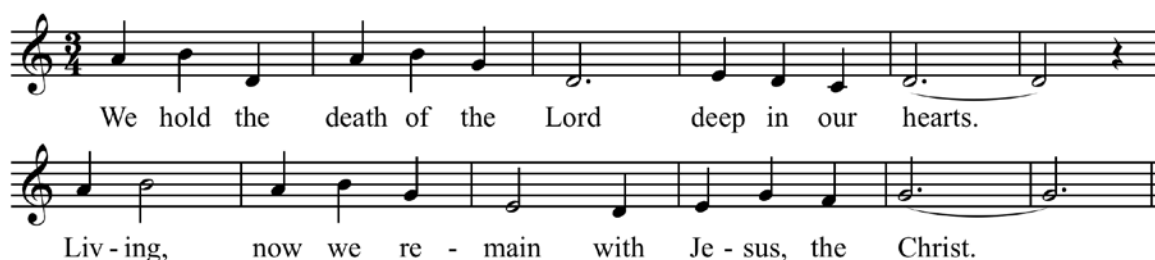
Joncas



There is no great - er love, says the Lord, than to
lay down your life for a friend; there is no great - er love,
no great - er love, than to lay down your life for a friend.

Now We Remain #694

Haas



We hold the death of the Lord deep in our hearts.
Liv - ing, now we re - main with Je - sus, the Christ.

All GIA Publications reprinted under OneLicense.net # A-712642. All OCP Publications reprinted with permission under Licensing.net #611705. All WLP Publications reprinted with permission under license #423980. Texts for Eucharistic Acclamations are excerpts from the English translation of the Roman Missal copyright © 2010 by ICEL. Lenten Gospel Acclamation music by Jan Vermulst © 1987 WLP Publications, Inc. Psalm texts from The Grail (England) © 1963, 1986, 1993, 2000, The Grail. Psalm 22 words and music by Marty Haugen © 1983, GIA Publications, Inc. Take, O Take Me As I Am words and music by John Bell © 1995 by Iona Community GIA Publications, Inc., agent. Psalm 22 music from Psallit: Sacred Song For Liturgy and Life © 2005, 2006 by the Collegeville Composers Group, published and administered by the Liturgical Press, Collegeville, MN 56321. Benedictus words and music by Jacques Berthier and Taizé © 1982 Les Presses De Taizé (France), published and administered in the USA by GIA Publications, Inc. Now We Remain words and music by David Haas © 1983 GIA Publications Inc. Keep In Mind words and music by Lucien Deiss © 1965-1966 WLP Publications, Inc. No Greater Love words and music by Michael Joncas © 1988 GIAPublications, Inc. Glory In the Cross words and music by Daniel L. Schutte © 2000 OCP Publications Inc. Wondrous Love, and All Glory, Laud and Honor words and music in the public domain. Ride On Jesus, Ride, African American Spiritual also in the public domain.

Recessional

Glory In the Cross

Schutte

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.



THE PASCHAL TRIDUUM

Thursday, April 13th

7 pm - Holy Thursday Mass of the Lord's Supper

Collection will be given to Rice Bowl

Friday, April 14th

12 to 2 pm - Reconciliation (in front of the altars of Mary & Joseph)

2:15 to 3 pm - Stations of the Cross

3:15 to 5 pm - Reconciliation

7 pm - Good Friday of the Lord's Passion

Collection will be given to the Fund for Refugees

Saturday, April 15th

8:30 pm - Easter Vigil

Easter Sunday, April 16th

7 am, 9 am & 11 am

(Easter egg hunt for small children following the 9 am Mass)

LITURGY AND WORSHIP



Special Collections

Holy Thursday Rice Bowl

Each year during Lent, our parishioners rely on the CRS Rice Bowl program as an inspiration for prayer, fasting, and giving, helping us to focus our resolve to follow Jesus' call to live in solidarity with the poorest and most vulnerable.

Know that 25% of contributions remain in this archdiocese for grants to organizations such as St. Martin de Porres, Sacred Heart Shelter, the Food Bank at St. Mary's, and hundreds of other organizations. 75% of contributions help fund development projects around the world to produce more food, increase income, and address poverty.

Please bring your Rice Bowls to our Mass of the Lord's Supper on Thursday, April 13th. Use the blue envelopes in pews to benefit all the many programs of Rice Bowl.

Good Friday The Fund for Refugees

*"Protecting these brothers and sisters
is a moral imperative."
~Pope Francis*

As St. Joseph welcomes our new companions from Iraq, we ask the community to help us meet any additional costs for serving refugees. This fund will allow us the flexibility to meet needs as they arise. Both to give our current neighbors a hand up and to prepare ourselves for future needs. All funds donated will go to refugee resettlement and care.

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, April 10th at 7 pm**. There are two prayer groups meeting at St. Joseph that night. Join our Sacred Silence prayer group in the church or come pray the Rosary in the Parish Center Chapel.



St. Joseph Community extends its prayers and hopes for the following intentions: Admiration for Danny's long daily walks that are inspiring and for his health . . . For Yang who is very ill and for Roger's recovery from surgery . . . For Tom and Mary's upcoming wedding anniversary . . . For those who are going through rough times, may they have hope to pass through these troubled waters . . . Proud of the Gonzaga Bulldogs who gave us an amazing ride of excitement and expectation during collegiate basketball's "March Madness".

*" . . . I have set my face like flint,
knowing that I shall not be put to shame."*

Isaiah 50:7

Seattle University Concert

The Seattle University Choirs will present their 25th annual spring concert at St. Joseph on Friday and Saturday, April 21 & 22 at 8:00 pm.

This year's concerts, entitled "Earthsongs", are a celebration of the wonders of our beautiful world. Among many lovely pieces honoring our world are John Rutter's *Look at the World*, Charles Villiers Stanford's *The Blue Bird*, *Salut Printemps* by Claude Debussy, *O What a Beautiful Morning* from Oklahoma and an exciting Celtic Celebration entitled, *Riversong*.

St. Joseph parishioners are invited to join us free of charge. We welcome you, and are grateful for your generosity in sharing your beautiful church with us all these years!

*The love of God, truly, comes towards us;
it is like a swelling river that engulfs us without
overwhelming us. The more we allow
ourselves to be taken up by this love,
the more our life will be renewed.*

~Pope Francis



PARISH LIFE

Young Adult Ministry

Join us for a Young Adults Book Group focusing on Henri Nouwen's "Peacework: Prayer, Resistance, Community". Engage in discussion about how we can create peace in a volatile world while growing in community with other young adults. We will be meeting on **Tuesdays from 7 pm to 8:15 for four weeks, starting on April 11th and ending on May 2nd.**

Let us know if you'll be able to join us so we can have your book available for purchase at our first meeting on April 11th. Please contact Catherine Burke (catherine.burke@live.com) with any questions.

Seniors On The Go

Tuesday, April 11th - Seniors planning meeting with brown bag lunch at 11:30. Movie *Ben Hur* at 1:00 pm. Join us!

Thursday, April 20th - Outing to see the Terra Cotta Warriors exhibit at the Pacific Science Center. Meet at the parish center at 10 am – 5 pm. Cost is \$20.00 65 & older (admission to Exhibit and IMAX Documentary film) Lunch is BYOB. Must sign-up and pre-pay by Friday April 14th by emailing Renee at rleet@stjosephparish.org or (206)324-2522 ext 100. Space is limited to 20.



FAITH FORMATION

Adult Faith Formation

Please join St. Joseph's Adult Faith Formation for our new series, "Nevertheless she persisted" Women Who Said Yes to Their Call. This is intended to be an educational experience for the whole parish, not just women. We will be exploring the contribution of women to the church throughout the centuries beginning with the New Testament until today.

Thursday: May 4, 11, 18, 25 & June 1 - Arrupe Room - 7:00 pm – 9:00 pm

Week I: Women of the Gospel & Early Church, by Theresa Lukasik

Week II: Mystics & Doctors, by Rebecca Brown

Week III: Beguines & Unknown Saints, by Sue Grady

Week IV: 19th & 20th Century Women, TBA

Week V: Women Today, panel including Victoria Ries & Susan Decker

LGBTQ Ministry

Join St. Joseph's LGBTQ Ministry for our first, *Cup of Joe: Grounded Theology*. All are welcome to join us for a cup of "Joe" or beverage of your choice as we gather for community building and a discussion series focusing on a variety of theological topics relevant to the whole church. Each discussion will be structured and led by a guest facilitator. Please bring a friend. Questions? theresal@stjosephparish.org

Location: Victrola Coffee on 15th Ave in their back room, space is limited.

Begins at 7 pm, Monday, April 10th, 2017 "God Talk: Images and Language of God" facilitated by: Theresa Lukasik, Asst. DRE, St. Joseph Parish

Monday, June 12th, 2017 "Spirituality and Sexuality"

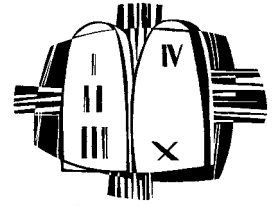
Monday, August 14th, 2017 "Liberation Theology" facilitated by: Jeanette Rodriguez, PhD, LMFT, Seattle Univ. Professor

Hope & Healing

Please join us for Hope and Healing, a group at St. Joseph's for anyone seeking health and wellbeing. In April, our topic is: Making Space for Ourselves. We will meet at **7 pm on April 18th, upstairs in the Parish Center Jogues Room**. Questions? Contact Avery Haller at averyhaller@outlook.com or 206-459-1768

For more information please contact Theresa Lukasik at theresal@stjosephparish.org or 206-965-1651

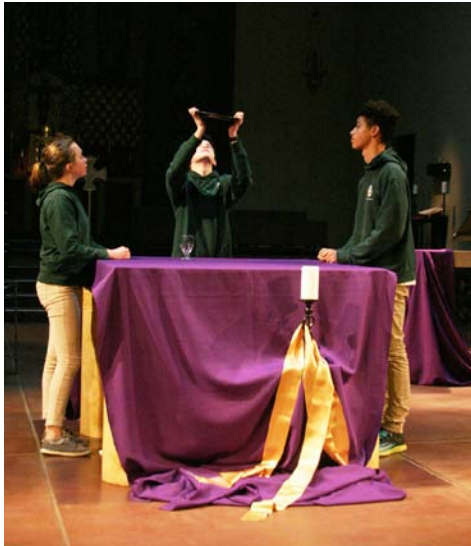
ST. JOSEPH SCHOOL



Endowment Golf Tournament

REGISTER TODAY as a single or a foursome for the Endowment Golf Tournament at Newcastle Golf Club on Thursday, May 11th. Individual registration is \$150 and includes cart, tee gift and post-golf gathering award banquet. To register, for more information or sponsorship opportunities contact Kara Connally at kconnally@stjosephsea.org

Passion Play



St. Joseph School 8th graders present a performance of the Passion Play
Holy Wednesday (April 12th), at 7:00 PM in the church.



"Participating in this Passion Play will allow me to channel Jesus' love and show everyone that I am proud of my faith." - Rasa Audejaitis, 8th grader



FAITH JUSTICE

Sister Parish Meeting

Sunday, April 23rd - 6:45 pm-8:00 - Parish Center

Please join us for a meeting of our Sister Parish committee to learn how you get involved in our relationship with San Bartolome in Arcatao, El Salvador. For more information contact Daniel Stoner at danielppd@gmail.com or Deacon Steve at 206-965-1646.

IPJC

Catholics have long advocated for an end to modern day slavery, but why do women, men, and children around the world continue to be exploited? Join the Intercommunity Peace & Justice Center in welcoming the author of a new book, *What Slaveholders Think*, which explores the reasons why human traffickers exploit people for profit. **Sunday, April 23 2:00-3:00pm at Assumption Parish, 6201 33rd Ave NE Seattle, WA 98115.** No cost for this event. For more information, contact IPJC at 206-223-1138 or ipjc@ipjc.org.

Catholic Relief Services

Join the Corps: Catholic Relief Services
Parish Ambassador Corps

The Missions Office is inviting us to participate in a new Catholic Relief Services initiative called the Parish Ambassador Corps (PAC). PAC is a corps of local Catholic volunteers who are passionate about global solidarity and want to take action. CRS ambassadors receive formation on the spiritual roots of our call to care for those in need during two trainings. Participants then become part of a nationwide CRS Ambassador community, sharing encouragement, prayer and resources. Trained and equipped, Ambassadors commit to helping support global solidarity efforts in their parishes. Are you committed to inspiring others, as disciples of Jesus Christ, to put the teachings of the Church into practice on a global level?

If so, join the Missions Office for a "Come and See" on **April 29th from 9 am-1 pm at the Archdiocese of Seattle.** To register, missions.office@seattlearch.org or 206.382.4580.