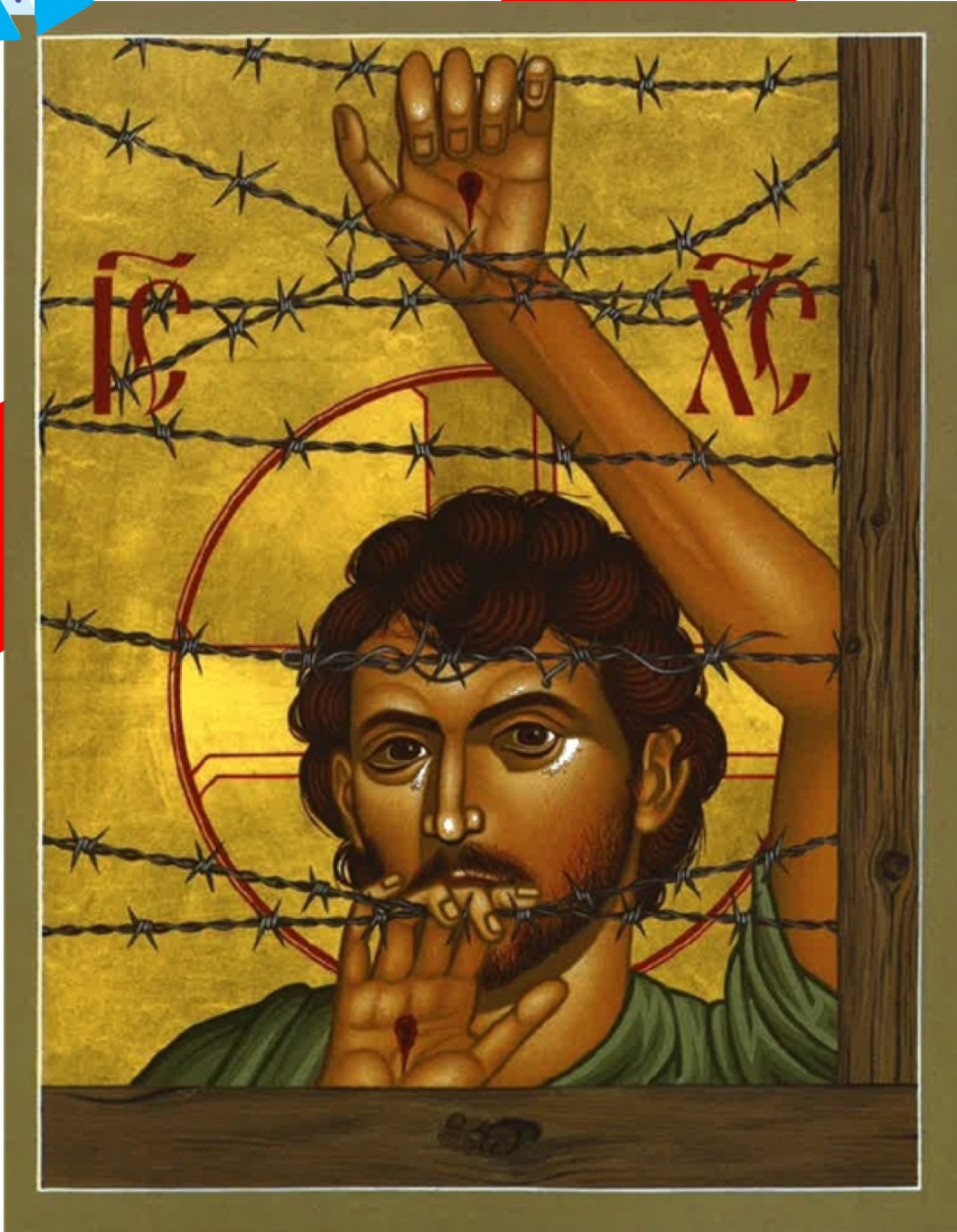


Sunday, March 25, 2018 * Passion/Palm Sunday * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"My God, my God,
why have you abandoned me?"*

PALM SUNDAY OF THE PASSION OF THE LORD

MARCH 25, 2018

Homily This Week: Deacon

Steve Wodzanowski

Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for April 1, 2018

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

SECOND READING: COLOSSIANS 3:1-4

GOSPEL: MARK 16:1-7

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:

Marti McCaughey, Business Mgr x108
marti@stjosephparish.org

Dottie Farewell, Dir. Religious Ed. x112
dfarewell@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

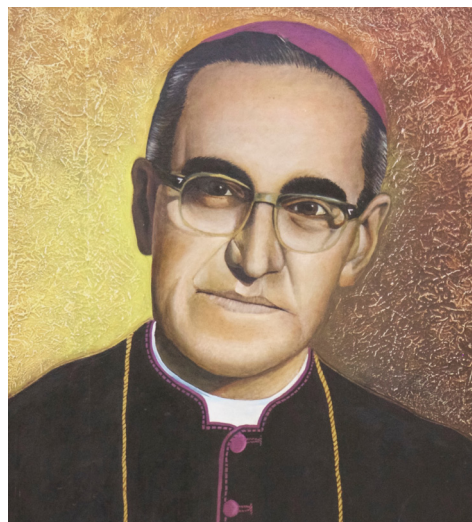
Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

Lianne Nelson, Bookkeeper x113
liannen@stjosephparish.org

Yuri Kondratyuk, Facilities x110

St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218
Mary Helen Bever, Middle School Dir x215
Lillian Zadra, Primary School Dir x219



A Church of Accompaniment

A Statement on the Immigration Policies of the United States
By the Community of St. Joseph Catholic Church

24 March 2018

Today—the 38th anniversary of the assassination of Salvadoran Archbishop, Blessed Oscar Romero—the members of St. Joseph Catholic Church in Seattle proclaim our unwavering solidarity with our sisters and brothers in the immigrant community, whose lives and security have been placed at risk through the unjust policies and actions of the United States Government. We stand with the Dreamers of DACA and all those whose long presence has enriched our nation—as workers and tax-payers, as honest though undocumented members of this community. We stand, joined by our sisters and brothers in the Jesuit network, by various Christian communities, and by numerous women and men of goodwill. And we pledge to become better companions to our undocumented sisters and brothers through on-going education, through more faithful accompaniment, and through tireless advocacy. Moved by the blood of Oscar Romero and by the example of so many other martyrs of justice, we offer ourselves in service: for our love of God calls us, our love of our neighbor impels us, and our love for our country summons us to do what we can to right this injustice and stand with those under threat. As Blessed Oscar notes, *“When we struggle for human rights, for freedom, for dignity, when we feel that it is a ministry of the church to concern itself for those who are hungry, for those who have no schools, for those who are deprived, we are not departing from God’s promise. . . . The church knows it is saving the world when it undertakes to speak also of such things.”*

Who We Are

St. Joseph Parish is a Catholic community of nearly 1,900 households, composed of people from across the Seattle metropolitan area. Founded by the Society of Jesus (Jesuits) more than a century ago, St. Joseph welcomes all women and men of good will—young and old, rich and poor, married and single, gay and straight, immigrant and native born—into a community of discernment and faith. We are diverse in our politics and our histories; yet, we are united in our desire to be the Church described by Pope Francis: *“a church capable of walking at people’s side, of doing more than simply listening to them; a church that accompanies them on their journey.”*

This spirit of accompaniment, built on our faith and our communion with all the sisters and brothers of Jesus, unites us in opposition to the current federal policy of detaining and deporting otherwise law-abiding, hard-working undocumented immigrants, especially those brought to this country as children without their consent. As a community composed primarily of the children and grandchildren of immigrants, we speak with one voice when we call for an end to this punitive and indiscriminate deportation policy, which stands today in flagrant opposition to Catholic Social Teaching, to basic principles of justice, and to the common good.

Why We Object

Numerous cases could be cited to illustrate the perverse and destructive ways in which the current immigration system violates principles of justice in the name of mere legality. For example, we might consider the story of Angel Ortiz Paz, who was seized by Immigration and Customs Enforcement (ICE) officers outside his house while preparing to go to work. The officers were looking for two other men, but asked Paz about his immigration status nonetheless—as his wife and two young children, all American citizens, waited inside the house. Running a background check on Paz, they found a 9-year-old DUI conviction and a 16-year-old deportation order; so they handcuffed him and arrested him, in the presence of his family. He was deported back to Honduras without any chance of appeal. Or there is the well-known case of Jorge Garcia, a married father of two who had been brought to the U.S. by undocumented family members, and who had repeatedly tried to regularize his immigration status. Though guilty of no crime, ICE deported Garcia on Martin Luther King Day, saying that they had previously “exercised prosecutorial discretion,” that they now were voiding. Without concern for the effect on innocent families or communities, such actions—despite their legality—contradict any reasonable standard of justice and run contrary to the moral principles that are fundamental to a just society.

Grounded on the irreducible value of the human person, Catholic Social Teaching proclaims that every woman or man has a right to life, and to the means to sustain that life. Further, this tradition teaches that the things of the earth—including private property, economic capital, and even nation states—exist to foster and promote the common good (i.e., the good of reason), and so must be bound by fundamental principles of justice and equity. Thus, while national sovereignty is a valuable good, rightfully protected through reasonable measures of immigration and border control, no nation has the right to the type of destructive and brutal enforcement measures currently employed in the United States—measures which fracture family structures, wrench peaceable persons from work and community, deny basic rights of counsel to the detained (including children as young as 5), and punish those who had no active role in

committing the offense of unlawful migration. Such actions violate the human dignity of migrants and undermine the principles of justice and due process upon which our country is founded.

Furthermore, as they are presently applied—and as the Administration seeks to amend them—U.S. immigration policies do not take into account the intrinsic value of the family, which Catholic Social Teaching reminds us is foundational of all human society. Instead, punishing with particular severity the poor and vulnerable, and reducing family life to the pejorative of “chain migration,” these proposed “reforms” would even further undercut the human rights of migrants, creating a system in which only a nuclear family of means could find a welcome in the United States. Such a vision is inconsistent with the gospel, and with the long tradition of this country, which was built by generations of poor immigrants. Taught by Christ that we are in solidarity, especially with the poor, we must oppose, through every means at our disposal, such policies.

What We Ask and What We Promise

So it is that **the community of St. Joseph Catholic Church declares today that we stand at the side of our immigrant sisters and brothers, who seek justice and safety in the land they have made their own.** We ask our political leaders to join us in this work and in this commitment, using all the powers entrusted to them, for the common good, even when that may not seem politically expedient. We ask our civic leaders—police and immigration officers, civil servants, etc.—to use the discretion they have been given to ensure justice, and to discern well the moral obligation at the root of their service.

For our part, we commit ourselves to become better educated, that we might more fully understand the causes of the current strife, and the structures that imperil immigrants. We pledge ourselves to advocacy, that we might use the power given to us as a strong and vital community for the good of those left voiceless. And above all, we pledge to accompany with humility, first those endangered by current policies—the poor, the displaced, the threatened; but also those who shape or enforce immigration policies, insofar as they are willing to engage with us. Motivated by the humanism and love at the center of the gospel, may we make our nation a place not just secure in its borders, but secure in its principles, now and for years to come.



To the Parishioners of St Joseph: this Statement, drafted through the leadership of the Faith Justice Commission, will be sent to our various political representatives and to other civic leaders, as well as to the Archbishop and the Provincial of the Jesuits. Further, it will be published on our website and our Facebook page. I encourage you to share it with others who may be interested and to read it closely yourself. Thank you. -John, SJ-

PALM SUNDAY OF THE PASSION OF THE LORD

Please take a moment to silence your cell phones.

Introit

(5&11) Hosanna

Chant

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) Choral: Hosanna

Gregor

Gospel

Mark 11:1-10

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'" So they went off and found a colt tethered at a gate outside on the street, and they

untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out:

"Hosanna!

Blessed is he who comes in the name of the Lord!
Blessed is the kingdom of our father David that is to come!

Hosanna in the highest!"



Procession

(9) Ride On Jesus

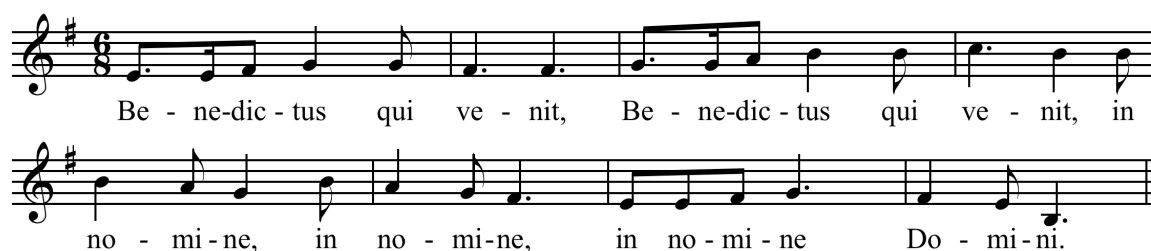
Spiritual



Entrance Songs

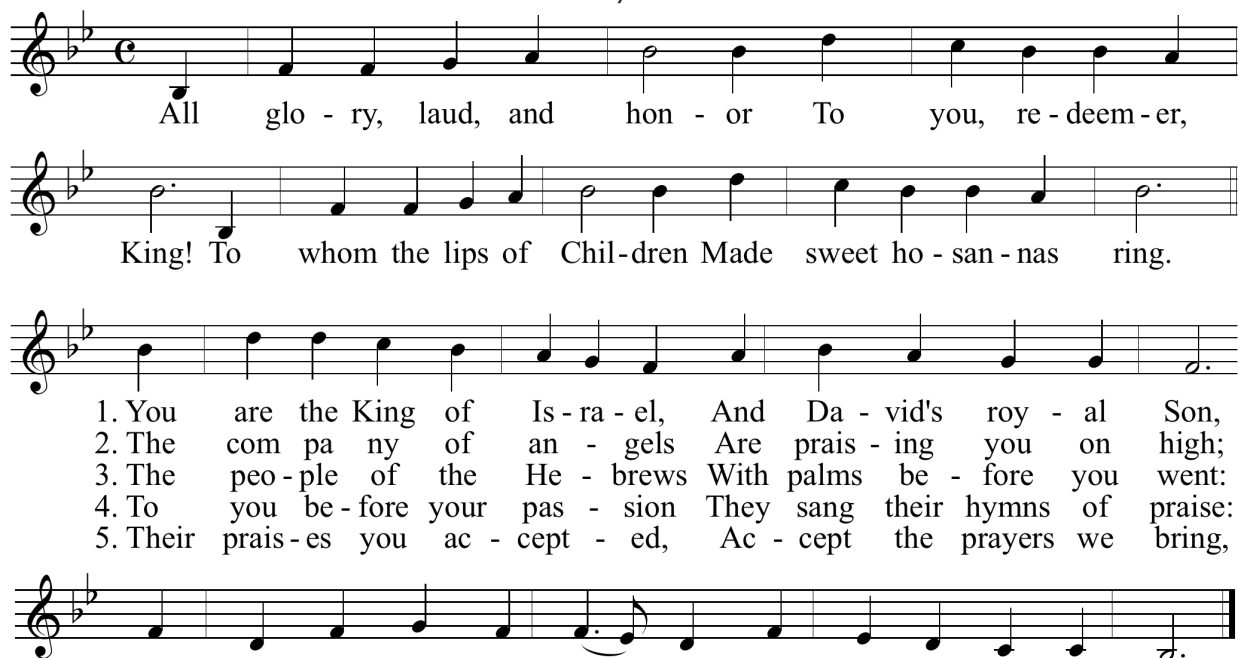
(5:30) Benedictus

Berthier



(5,9&11) 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,

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.

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

Psalm 22

Haugen



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

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."

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

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

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

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.

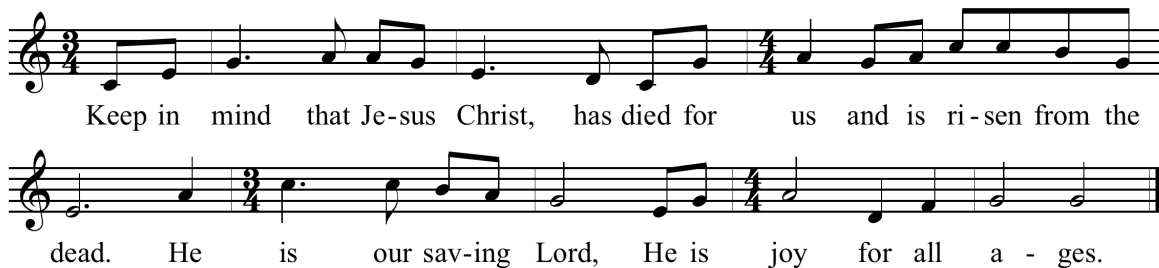
Philippians 2:6-11

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

Mark 14:1-15:47

The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, "Not during the festival, for fear that there may be a riot among the people."

When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

Interlude: Keep In Mind

On the first day of the Feast of Unleavened Bread, when

they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him, one by one, "Surely it is not I?" He said to them, "One of the Twelve, the one who dips with me into the dish. For 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."

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the

kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

Interlude: Keep In Mind

Then Jesus said to them, "All of you will have your faith shaken, for it is written:

*I will strike the shepherd,
and the sheep will be dispersed.*

But after I have been raised up, I shall go before you to Galilee." Peter said to him, "Even though all should have their faith shaken, mine will not be." Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly.

Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand."

Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled." And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body.

They seized him, but he left the cloth behind and ran off naked.

Interlude: Keep In Mind

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am;

and 'you will see the Son of Man
seated at the right hand of the Power
and coming with the clouds of heaven.'"

At that the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, "This man is one of them." Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean." He began to curse and to swear, "I do not know this man about whom you are talking." And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

Interlude: Keep In Mind

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed

him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, "Then what do you want me to do with the man you call the king of the Jews?" They shouted again, "Crucify him." Pilate said to them, "Why? What evil has he done?" They only shouted the louder, "Crucify him." So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, "Hail, King of the Jews!" and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

Interlude: Keep In Mind

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha—which is translated Place of the Skull—. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his

right and one on his left. Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross." Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.



Homily

Deacon Steve Wodzanowski

Offertory Songs

(5&11) What 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.

(9) Choral: What Wondrous Love

Niles

Holy, Holy, Holy

Plainchant

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

Plainchant

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

un - til you come a - gain.

Great Amen

Plainchant



A - men.

Lamb of God

Plainchant



All Are Invited To Come Forward

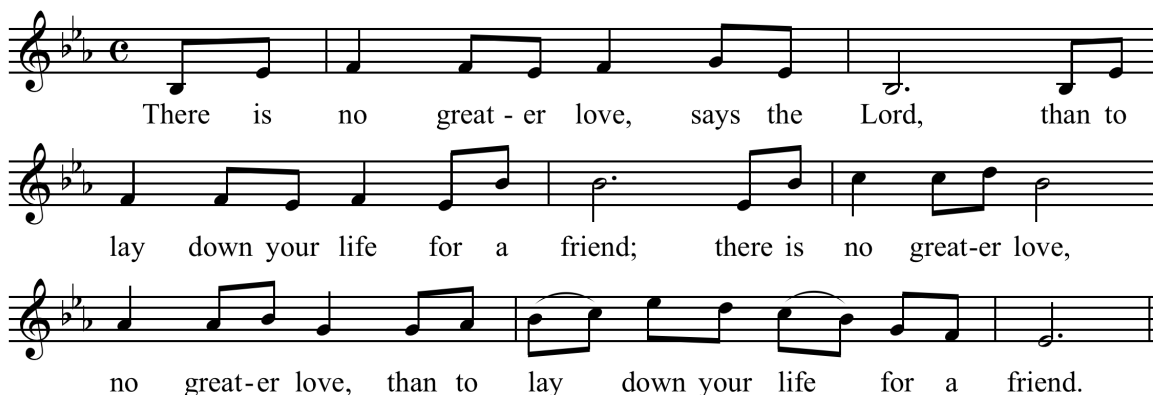
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

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

Communion Songs

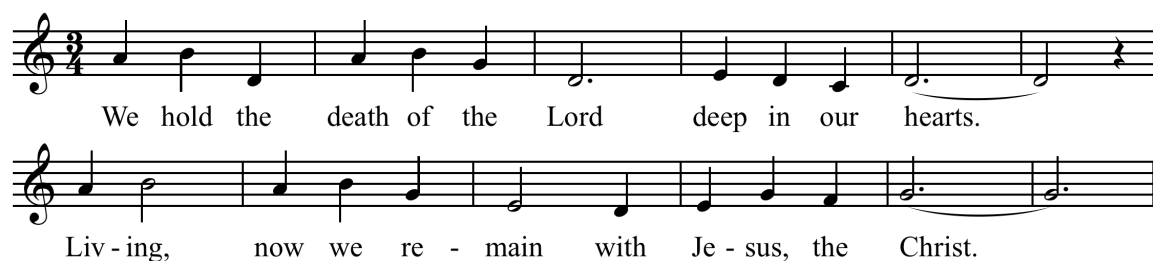
No Greater Love #628

Joncas



Now We Remain #694

Haas



Liv - ing, now we re - main with Je - sus, the Christ.

Recessional

Glory In the Cross

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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THIS WEEK AT ST. JOSEPH

Sunday

9:00 AM Mass
10:00 AM Coffee & Donuts - Join us!
11:00 AM Mass
5:30 PM Mass

Monday

7:00 AM Mass
7:00 PM Sacred Silence Prayer Group
7:00 PM Rosary Prayer Group

Tuesday

7:00 AM Mass
7:00 PM Yoga

Wednesday

7:00 AM Mass
5:30 PM Soup & Stations

Thursday

7:00 PM Mass of the Lord's Supper

Friday

7:00 PM Good Friday of the Lord's Passion

Saturday

8:30 PM Easter Vigil

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

LITURGY AND WORSHIP



The Paschal Triduum

Thursday, March 29th

7 pm - Holy Thursday Mass of the Lord's Supper
Collection will be given to Rice Bowl

Friday, March 30th

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 International Rescue Committee

Saturday, March 31st

8:30 pm - Easter Vigil

Easter Sunday, April 1st

7 am, 9 am & 11 am
(Easter egg hunt for small children
following the 9 am Mass)



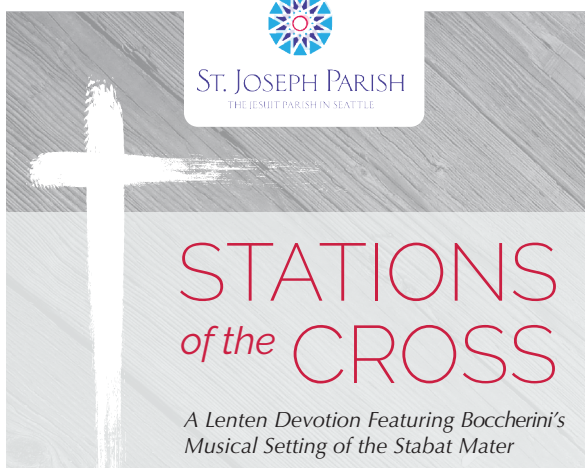
ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

Stations of the Cross

A Lenten devotion featuring Boccherini's musical setting of the Stabat Mater.

Sunday, March 25th
7 pm, St. Joseph Church

Join us and listen to Madeline Bersamina, Erin Calata and organist Matthew Samelak.



St. Joseph Community extends its prayers and hopes for the following intentions: For Betty who is in the hospital awaiting a diagnosis from her latest scan. For Linda to have courage and strength of faith in God's love. For God's blessings on Sonja and a trouble free move for Paul and his family. For Ed's leg to heal quickly and help with swallowing more easily. May we pray for the strength of faith and rejoice in all small things.

*I have strength for all things through Christ:
Who empowers me.
~Philippians : 4-13*

**Prayer
Tree**





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, March 29th. Use the blue envelopes in pews to benefit all the many programs of Rice Bowl.

Good Friday The International Rescue Committee

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



Founded in 1933 at the request of Albert Einstein, the IRC delivers lifesaving care to people fleeing conflict and natural disaster. Year after year, the IRC is one of the highest-ranking nonprofits for accountability, transparency, and efficient use of contributions.

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer on **Monday, March 26th at 7 pm.** There are two prayer groups meeting. Join our Sacred Silence prayer group in the Parish Center Jogues room or come pray the Rosary in the Parish Center Chapel.

The Sacred Silence prayer group will gather in the church for an hour of silent prayer. For information, contact Jim Hoover at sacredsilence@stjosephparish.org or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. People will help guide those who are just learning.

Wednesday, March 28th

Please join us for Soup & Stations, hosted by the LGBTQ Ministry & the Parish Life Commission on Wednesday at 5:30 pm. Begin in the church to pray in the footsteps of Jesus. Then stay and join us for a simple soup supper and fellowship. No need to RSVP, just show up.

After the soup supper, join us for the St. Joseph School's 8th grade students presentation of the Passion Play at 7:00 pm in the church!

"My participation in the play this year will truly teach me what it means to be a child of God."

~Grace Bennett, 8th grade



PARISH LIFE



Young Adults

FAITH AND MONEY: Utilizing Biblical Principles in managing Finances

Come and hear the story of parishioners David Fitzpatrick & Martha Callahan who are hosting a class through the Financial Peace University <https://www.daveramsey.com/fpu> on **Sunday, April 8th 6:30 pm – 7:30.** Immediately following the 5:30 Mass in the Parish Center. Sponsored by St. Joseph Young Adult Ministry but open to all parishioners. For more information contact David and Martha at dfitzpatrick11@gmail.com or Deacon Steve Wodzanowski at 206-965-1646. FPU isn't your typical money class, it's practical, entertaining and fun!

Bible Study

Join the Young Adult Bible Study as we take 12 weeks to walk through the Book of Job! We will meet on Thursdays in the Parish Center starting April 12th until June 28th. Dinner is at 6:30pm with discussion beginning at 7:00pm and ending promptly at 8:30pm. We begin reading on April 6th! Take this opportunity to dive deep into this rich text and learn with your community. Please contact Sabrina at sfordyce@spu.edu to RSVP, for information on where to purchase the study guide, and with any questions!

FAITH JUSTICE

St. Francis House

St. Francis House is always grateful for the food that St. Joseph members donate. Right now there is an urgent need for all size towels, wash rags, blankets and pillows. Please either drop off at St. Joseph, or directly to St. Francis House at 169 12th Ave.

Sister Parish Update

The upcoming Delegation to our Sister Parish in El Salvador needs your help! We are looking for laptops (new or used) to send down to the many scholarship students that we help support. Often, ten to fifteen students share a single laptop, making study at university that much more difficult. This is an immediate request as we leave on Wednesday evening, March 28th. I would need to gather all laptops by Tuesday, March 27th. Please contact me, Sam Kennedy, at samkennedy09@gmail.com, if you have a laptop that you would like to donate. Thank you.

Seniors On The Go

Thursday, April 5th - A trip to the African American Museum. www.naamnw.org We are leaving the Parish Center at 11:00 am and will return by 3:00 pm. Cost is \$5.00 museum entry followed by lunch at the Fare Start Café.. www.farestart.org/café-2100 To reserve your seat on the bus contact Renee at the Parish Center 206-324-2522 or rleet@stjosephparish.org.

Friday, April 13th - (*Please note date change*) Anointing Mass at 11:30 am followed by luncheon in the Parish Center.

Prayer Shawl Ministry

Our next meeting is **Tuesday, April 3rd, in the Parish Center (Brebeuf Room) from 7- 8:30 pm.** We spend that time in prayer and friendship, while knitting or crocheting our blankets and shawls. We welcome all levels of experience, even people who would like to learn to knit or crochet as we have members who would be happy to teach and mentor at the gatherings.

For more information, please contact Sheila Prusa at sheilaprusa@msn.com or call 206-399-6013.



Racial Justice Book Group

So you want to talk about Race? By Ijeoma Oluo.
Thursday April 12th - 7:00 – 9:00 pm - Parish Center

Please join the St. Joseph Racial Justice in America Book Group for study, reflection and opportunities for action and solidarity on issues of race in America. Our first book is " So you want to talk about Race? By Ijeoma Oluo. This group provides a safe space for the exploration and discussion of difficult issues, with the ultimate goal of discovering for each of us how to live the Gospel message in light of the sin of racism so alive in our country today. Please Rsvp to Mary de Rosas at mderosas@pnwimmigration.com or Deacon Steve at steve@stjosephparish.org or 206-965-1646.



ST. JOSEPH PARISH

FAITH FORMATION

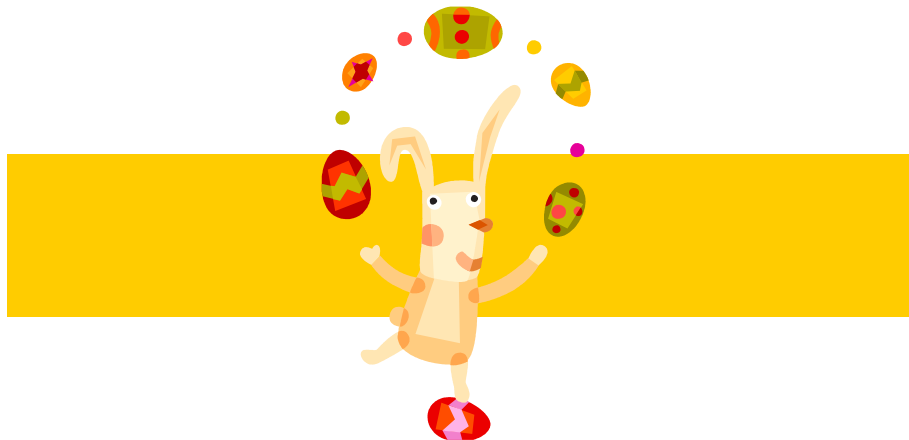
Please bring:
a dozen pre-filled plastic Easter Eggs (per child) in advance to the Parish office by noon on Friday, March 30

Office Hours: M-F 8-11:30 am; 12:30-4:30pm

Good Friday, March 30 Closed at Noon

To help or for questions, please call or email Dottie Farewell at: dfarewell@stjosephparish.org or 206.965.1652

***St. Joseph's
Easter Egg Hunt
Sunday, April 1
after the 9am Mass on the Front Lawn.***



Middle School Summer Service Learning Trip

This summer, St. Joseph will participate in a five-day service program run by the Center for Ministry Development (CMD) called "Just 5 Days" from June 25 thru June 29. The camp has the best of both worlds: reasonably priced (\$350) for a full, week-long overnight camp PLUS our youth will be actively involved in effecting positive change in our region and in our world through direct service to those in need. This camp is open to all current 6th, 7th, & 8th graders. **IMPORTANT UPDATE:** we will be traveling to Las Vegas, NV and staying at Christ the King Catholic Community center.

If you would like your son or daughter to attend this service trip and have additional questions, please contact Dottie Farewell at dfarewell@stjosephparish.org or go directly to our link to sign up and pay: <https://www.stjosephparish.org/113/summer-service-week.html>

Online Bible Study

Did you know that St. Joseph has an Online Bible Study with reflections written by parishioners? This is the perfect opportunity to make a little space in your busy week to read and pray with the Scriptures for the upcoming Sunday. Join our online community and allow your fellow parishioners to help deepen your prayer life through their reflections. <https://stjosephparishbiblestudy.wordpress.com/>