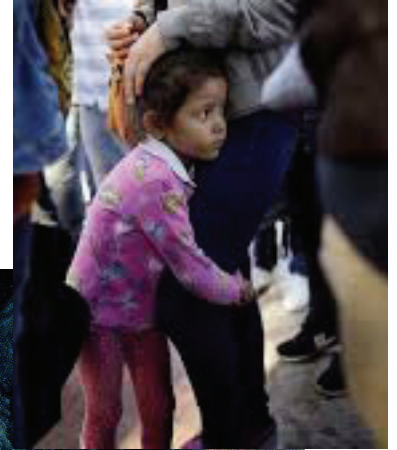




Sunday, February 24, 2019 * Seventh Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*Be merciful,
just as your
Father is
merciful.*



SEVENTH SUNDAY IN ORDINARY TIME
FEBRUARY 24, 2019

Homily This Week: Julian Climaco, S.J.
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

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

Readings for March 3, 2019

FIRST READING: 1 SIRACH 27:4-7
 SECOND READING: 1 CORINTHIANS 15:54-58
 GOSPEL: LUKE 6:39-45

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

Deacon

Steve Wodzanowski x106
 steview@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
 marti@stjosephparish.org

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

Renée Leet, Admin Assistant x100
 rleet@stjosephparish.org

Marie Pitman, Director of Religious Ed x112
 mariep@stjosephparish.org

Theresa Lukasik, Adult Faith Formation x111
 thesasal@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, Primary School Dir x215

Vince McGovern, Middle School Dir x219

“As Catholics. . .”

How think you that you obey Christ's commandments when you spend your time collecting interest, piling up loans, buying slaves like livestock, and merging business with business? . . . And that is not all. Upon all this you heap injustice: taking possession of lands and houses, and multiplying poverty and hunger.

-St. John Chrysostom-

If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself.

-St. Augustine of Hippo-

In the first contemplation of the *Spiritual Exercises*, Ignatius invites an exercitant to imagine sitting beside the Holy Trinity, looking out “upon the whole expanse or circuit of all the earth, filled with human beings” (*SpEx* 102). With God's vision, we see the people of the world “in such great diversity in dress and in manner of acting. Some are white, some black; some at peace, some at war; some weeping, some laughing; some well, some sick; some coming into the world, and some dying; etc.” (*SpEx* 106). Then we hear God choosing to redeem the world not through some act of divine power, but through the weakness of Incarnation. God, in the Second Person of the Trinity, enters humbly into this world, through the willingness of Mary; and so takes on the fullness of our life. God does not choose to take us out of the world, nor to destroy the world as was done in the time of Noah; rather, God redeems humanity in the midst of our foolishness, and makes all that is human holy by uniting it to the Trinity through Jesus, Son of God and Son of Mary.

Given such a beginning, it is no wonder that the gospel which proclaims Jesus is a gospel that engages the whole of human experience: a gospel that is both personal and social, concerned with the transformation of the individual heart and the transformation of the structures of human society. Unlike the Gnostics—who saw Jesus' humanity as an illusion, a costume assumed so that he might awaken some inner, purely spiritual spark in those who are chosen—orthodox Christians hold that Jesus is fully human, who saves not just the souls of women and men, but the whole messy reality of this fallen and beloved world. Jesus assumes the fullness of our nature to redeem all we are; thus the gospel of Jesus, and the Church which seeks to follow him, must also embrace the fullness of the human condition through works of justice and compassion, of challenge and healing. Further, such works must include politics and economics, personal failure and structural sin, for they, too, are part of the human condition. To separate the gospel from any of these areas, to think that Christianity must remain aloof from such “profane” subjects as immigration or war, monetary policy or taxation, denies the life that Jesus lived, and the truth by which God penetrates all reality. For the Son of God becomes Incarnate in the world not just to preach to us in the Temple, but to overturn the tables we have placed there: tables of injustice and exploitation, of ideology and exclusion, tables by which the poor are dishonored and Lazarus is left hungry at the door.

However, at the same time that we acknowledge the social and political dimension of the gospel, we must also avoid the temptation to draft Jesus into the service of our particular political association. Jesus did not enter the world as a candidate of the Democratic or Republican Party, nor as a Green, a Red, or a White Nationalist. Nor is the gospel intrinsically bound to any system of government or political movement. The gospel proclamation of the Kingdom rests on the humanity of Jesus and on his love of humanity in every woman and man, especially the poor. Just as St. Paul recognizes that Jesus' message transcends race and is meant even for the Gentiles, so the gospel is not about a party or faction or even a form of government. Rather, the gospel calls all women and men to discern the Kingdom of God which is unfolding among them—and for which parties, systems, even churches are but a means to the end of human flourishing, both personal and social. Politics—i.e., the life of a community—is a central dimension of the gospel, but institutions (parties, systems, churches) have value only so long as they lead us closer to God's reign. Thus, while we must never enslave ourselves to false spirits—to ideologies and abstractions that constrict and deny parts of our humanity—we must use political structures and systems, insofar as they bring us closer to the reign of God, and critique those structures and systems when they draw us into egoism and fear.

Throughout its history, the Church has struggled to affirm the political truth of the gospel without abandoning itself to a particular ideology or system. Aware of the incarnational justice proclaimed by Christ, holy women and men have spoken out as Christians not just about so-called spiritual or theological matters, but about economics and politics, human rights and human dignity. Whether it is John Chrysostom condemning the wealthy for a system which consolidates wealth in the hands of the few, or Dorothy Day facing down sheriff's deputies at the side of migrant farm workers; whether it's Thomas Aquinas opposing an absolute right to private property or Oscar Romero calling on soldiers to refuse the orders of their superiors, the saints and scholars of the Church have often seemed *"too political"* for those who wanted a more *"spiritual"* Church. Committed in faith, these women and men were not moved by the desire to form an alternative political system, but by the example of Christ who challenges our political presumptions and upends all self-satisfied ideologies.

This week, an odd intersection of events has me thinking of the political implications of Christianity, and how challenging it can sometimes be to discern where the gospel ends and partisanship begins. The first of these events has been long in the making: i.e., the meeting in Rome of the Pope and the Bishops on the issue of the

abuse of minors and the abuse of power which often covered it up. In the weeks leading up to this meeting, I have been reflecting again on what it means to be a faithful Catholic in a structurally disordered institution. While I believe that the Church cannot be merely spiritual, but must also be a political body—a *polis*—I have come to believe that many bishops and others are holding onto an ideological Church, in which the medieval systems of power are mistakenly seen as essential elements. Yet, if the political message of the gospel teaches us anything, it is that systems should serve the life of the faithful, not the other way around. And so I have been praying for an institutional reform which better serves our gospel call.

Even as I pray for such reform in the Church, another event occurred this week which caused me to reflect further on politics and faith. Following last Sunday's Mass, I was approached by someone who objected to the *"political"* nature both of the homily and, most especially, the Prayers of the Faithful. Though a civil and respectful conversation, the sense that the Church might teach about issues such as the border wall seemed to this person inappropriate, an intrusion of partisan politics into the *"celebration of the Mass, as the sacrifice of Christ, and the pursuit of the divinity within us."* Though I understood his position, I left wondering what liturgy would be without a political dimension, and how well I had discerned between the political call of the gospel and a partisanship grounded in my own ego. It is an issue with which I often wrestle, believing that if we leave contemporary affairs out of preaching and prayer, we hobble the living gospel; but knowing, as well, that I am not immune to ideological pride and the sins that entails.

While I was still wondering about all this, the next morning I accompanied a group of parishioners and others Christian leaders to speak with Representative Pramila Jayapal regarding the issues of migration and detention, which have been so much a part of our work in the Parish over the last year. Sitting in her office in my clerical collar, at the side of these women and men whose bond was our faith in Christ and our commitment to justice, I kept wondering what the person who spoke to me the night before might think: was this pandering to partisan interests at the expense of Christian unity? Or was it hearing and proclaiming the gospel as it was meant to be heard and proclaimed—in the streets and from the rooftops?

Finally, coming back from that meeting, with these ideas still in my head, I turned on my computer to find a joint statement from the Jesuit Conference, the Kino Border Initiative (a work of Jesuits West), and the Ignatian Soli-

darity Network. In part this statement reads: ***“As Catholics, we believe that people have a right and duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. These are fundamental principles of Catholic social teaching. President Trump’s use of emergency powers to circumvent negotiations with another branch of government compromises the ability of citizens and their representatives in the legislative branch to carry out these rights and responsibilities”*** (emphasis added).

“As Catholics:” that phrase is used by those fighting for the rights of immigrants and those marching for the protection of the unborn, by those who would push for the ordination of women and those who oppose even female altar servers. It is used in arguments about gun ownership and about taxation, about nuclear deterrence and about capital punishment, about the power of bishops and the empowerment of the laity. And in all these situations, it is usually used correctly. For Catholicism

does not provide a single univocal answer to most political issues; but it demands of us *“as Catholics”* that our positions be informed by the example of Christ Jesus, and that his life enter our discernment—both personally and politically, both within the walls of the church and in the streets and marketplaces of every city and nation. The Church, like its founder, must incarnate the Word of God, must give it flesh and bring it to the world. For Christ is political. And though such incarnational spirituality is difficult—though we, as Christians, must constantly discern whether we are shaping our world to fit Christ or shaping our sense of Christ to fit our world—we cannot simply box Jesus away in the tabernacle, for safety’s sake. Christ became flesh, and in this flesh—this feeble, fallible, political flesh—we must find him and proclaim him together.

John S.



SEVENTH SUNDAY IN ORDINARY TIME

Welcome to St. Joseph. Please take a moment to silence your cell phones.

Prelude

(9) Choral: *I Give You A New Commandment*

Aston

I give you a new commandment: love one another.

As I have loved you so you are to love one another.

If there is this love among you then all will know that you are my disciples.

Entrance Songs

In Christ There Is No East Or West

SLANE/Struther



1. In Christ there is no east or west, In
2. In him shall true hearts ev - 'ry - where Their
3. Join hands, dis - ci - ples in the faith, What -
4. In Christ now meet both east and west, In



him no south or north, But one great fam - 'ly
high com - mun - ion find; His serv - ice is the
e'er your race may be! Who serve each oth - er
him meet south and north, All Christ - ly souls are



bound by love Through - out the whole wide earth.
gold - en cord Close - bind - ing hu - man - kind.
in Christ's love Are sure - ly kin to me.
one in him, Through - out the whole wide earth.

(5:30) *Ubi Caritas*

Taize



U - bi ca - ri - tas et a - - - - mor,



u - bi ca - ri - tas De - us i - bi est.

Gloria

See Cards In Pews

First Reading

1 Samuel 26:2, 7-9, 12-13, 22-23

In those days, Saul went down to the desert of Ziph with three thousand picked men of Israel, to search for David in the desert of Ziph. So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.

Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!" But David said to Abishai, "Do not harm him, for who can lay hands on the Lord's anointed and remain unpunished?" So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the Lord had put them into a deep slumber.

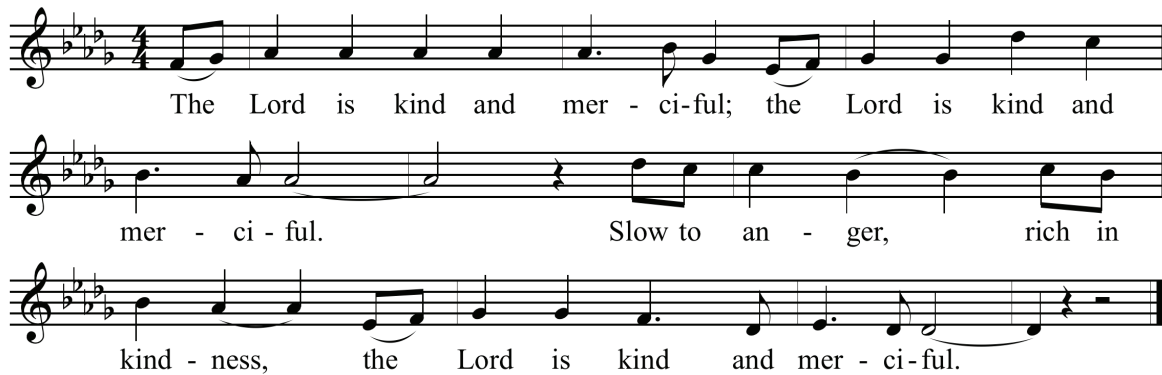
Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops.

He said: "Here is the king's spear. Let an attendant come over to get it. The LORD will reward each man for his justice and faithfulness. Today, though the LORD delivered you into my grasp, I would not harm the LORD's anointed."

Responsorial Psalm

Psalm 103

Cotter



Bless the Lord, O my soul; all my being bless God's name.

Bless the Lord, O my soul; forget not all God's blessings. *Ref.*

The Lord is gracious and merciful, slow to anger, full of kindness.

God is good to all creation, full of compassion. *Ref.*

The goodness of God is from age to age, blessing those who choose to love.

And justice towards God's children; on all who keep the covenant. *Ref.*

Second Reading

1 Corinthians 15:45-49

Brothers and sisters: It is written, *The first man, Adam, became a living being*, the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.

Gospel Acclamation

Alleluia

Berthier



I give you a new commandment, says the Lord: Love one another as I have loved you.

Gospel

Luke 6:27-38

Jesus said to his disciples: "To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."

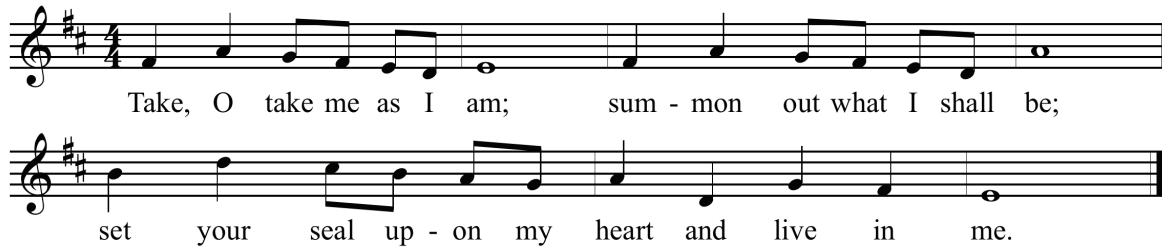
Homily

Julian Climaco, S.J.

Dismissal of Candidates & Catechumens

(5:30) *Take, O Take Me as I Am*

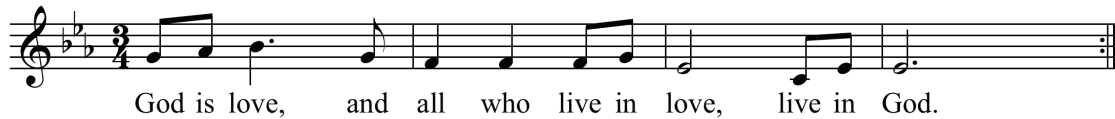
Bell



Offertory Song

God Is Love

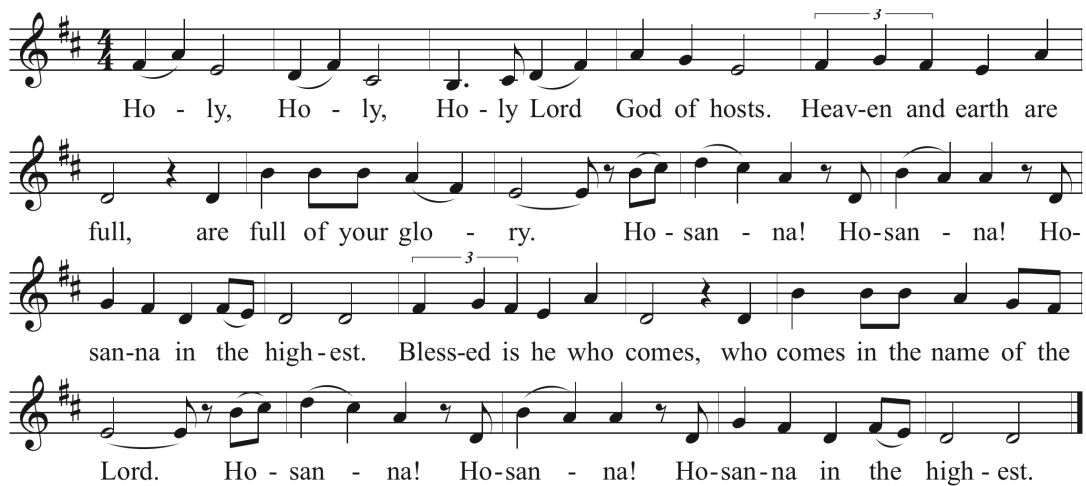
Haas



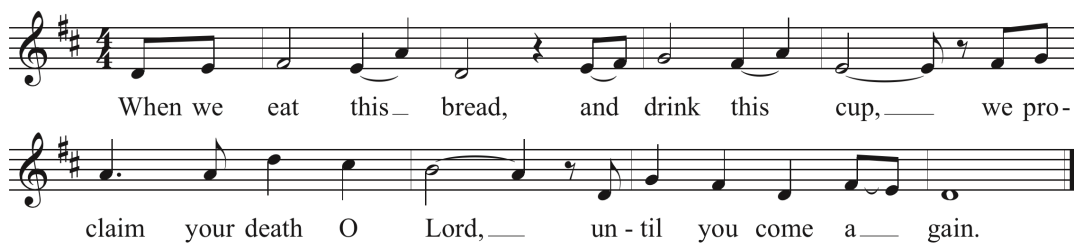
Holy, Holy, Holy

Mass of Christ the Savior

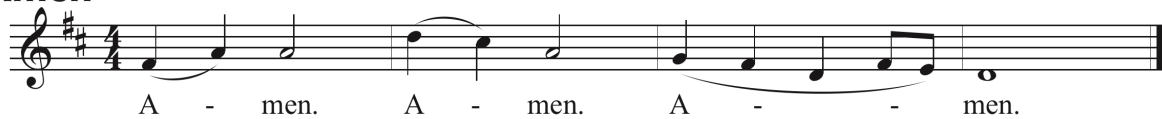
Schutte



Mystery of Faith



Great Amen



Lamb of God

Je - sus, Lamb of God, you take a-way the sins of the

world: have mer-cy on us. world: grant us peace.

1, 2 Final

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

You Satisfy The Hungry Heart

Westendorf/Kreutz

You sat-is-fy the hun-gry heart With gift of fin-est wheat; Come

give to us, O — sav - ing Lord, The bread of life to eat.

Ubi Caritas

Hurd

U-bi ca-ri - tas est ve-ra, est ve-ra: De-us i-bi est, De-us i-bi est.

Song of Praise (5&11) Lord Of All Nations, Grant Me Grace

Spannaus

1. Lord of all na - tions, grant me grace to
 2. Break down the walls that would di - vide your
 3. Give me your cou - rage, Lord, to speak, when -
 4. With your own love may I be filled, and

love all peo - ple, ev - 'ry race. To see each per - son
 child - ren, Lord, on ev - 'ry side. My neigh - bor's good let
 ev - er strong op - press the weak. Should I my - self as
 by your Ho - ly Spi - rit willed, that all whose lives are

as I ought, my kin - dred whom your love has bought.
 me pur - sue; let Christ - ian love bind warm and true.
 vic - tim live, re - mem - b'ring you may I for - give.
 touched by mine may know your heal - ing touch di - vine.

(9) We Are Called

Haas



1. Come! Live in the light! Shine with the
2. Come! O - pen your heart! Show your
3. Sing! Sing a new song! Sing of that

joy and the love of the Lord! We are called to be
mer - cy to all those in fear! We are called to be
great day when all will be one! God will reign, and we'll

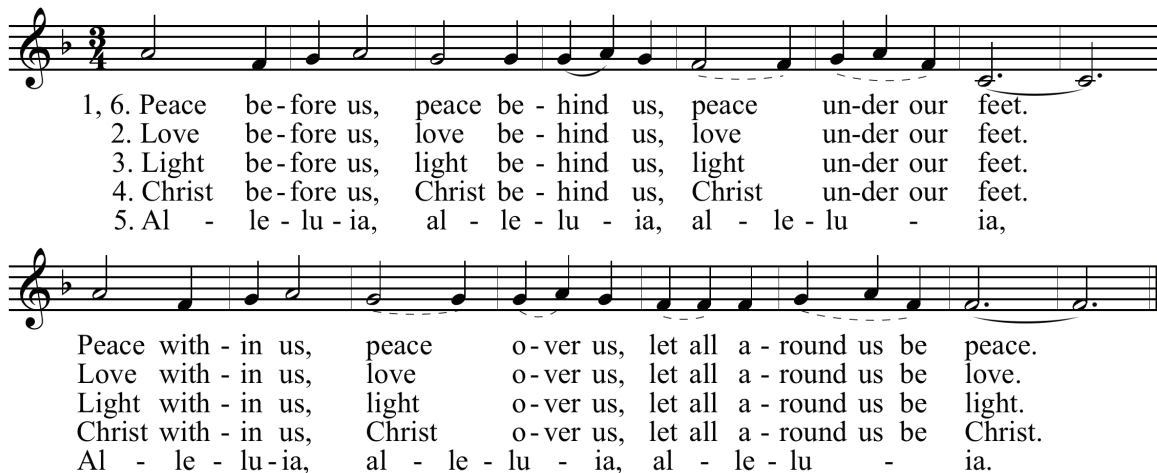
light for the king-dom, to live in the free - dom of the cit-y of God!
hope for the hope - less so ha - tred and blind-ness will be no more!
walk with each oth - er as sis - ters and broth-ers u - ni - ted in love!

We are called to act with jus - tice, we are called to
love ten - der - ly, we are called to serve one an - oth - er;
to walk hum - bly with God!

Recessional

(5:30) Prayer Of Peace

Haas

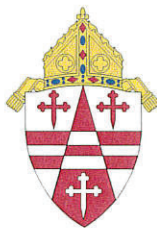


1, 6. Peace be - fore us, peace be - hind us, peace un - der our feet.
2. Love be - fore us, love be - hind us, love un - der our feet.
3. Light be - fore us, light be - hind us, light un - der our feet.
4. Christ be - fore us, Christ be - hind us, Christ un - der our feet.
5. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,

Peace with - in us, peace o - ver us, let all a - round us be peace.
Love with - in us, love o - ver us, let all a - round us be love.
Light with - in us, light o - ver us, let all a - round us be light.
Christ with - in us, Christ o - ver us, let all a - round us be Christ.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

ARCHDIOCESE OF SEATTLE

OFFICE OF THE AUXILIARY BISHOP
MOST REV. EUSEBIO ELIZONDO, M.Sp.S., D.D., J.C.D.
PH: 206-274-3112
FAX: 206-382-3495



710 9TH AVE
SEATTLE, WA 98104-2017
www.seattlearchdiocese.org

Dear Brothers in Christ and Pastoral Coordinators,

Greetings to you and thank you for all the good work that you do in the name of our Lord Jesus.

The purpose of this letter is to invite you and every parish community to participate in a "Share the Journey" event hosted by the Archdiocese of Seattle this spring. Beginning April 29th, parishes from across Western Washington will participate in ***Walking & Witnessing for Immigrant Families***, a two-week pilgrimage and prayer walk culminating on Saturday, May 11th with an 11:00 AM Mass outside of the NW Detention Center in Tacoma. I hope that you and your parish community will join me both in this walk and in celebrating Mass on May 11th.

Everyone across our Archdiocese is welcome to participate in this show of solidarity with migrants and refugees of the past, present and future. Some will walk only a portion of the journey, many will partake in the entire walk, and we hope that all will include the pilgrims and this effort in their daily prayers. Additional ways to contribute include helping with hospitality and donating to the Archdiocese of Seattle's fund designated to help families at the border. We are proud to announce that 100% of proceeds will be distributed equally to three Catholic agencies serving people in need at the US Border.

Parish communities are encouraged to organize locally, and we would like to support this effort by providing you with a number of helpful resources that you can find at WACatholics.org/PrayerWalk2019. These resources include:

- A Parish Pilgrimage Organizer's Manual, with detailed information related to the purpose, mission and methods to organize local efforts, including planning for formation events and hosting pilgrims in your parish.
- Bulletin inserts and scripts for pulpit announcements in both English and Spanish.
- Flyers to distribute among parishioners, post around the parish and share with others.
- An application for a Rice Bowl Grant to assist with related expenses.
- A route map that details the entire walk from April 29th to May 11th.
- Additional relevant materials on Catholic Social Teaching on immigration, migrants and refugees.

For inquiries, please contact:

Erin Maguire, Catholic Community Services, ErinMa@ccsww.org, 206-327-2474 or

Joe Cotton, Archdiocese of Seattle, Joe.Cotton@seattlearch.org, 206-382-4847

Again, thank you for all that you do in the name of our Lord Jesus and we look forward to seeing you on the route!

Your brother in Christ and our Lady of Guadalupe,

Bishop Eusebio Elizondo
Auxiliary Bishop of Seattle

LITURGY AND WORSHIP



Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer this **Monday at 7 pm**. There are two prayer groups meeting. Join our Sacred Silence prayer group in the Church 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. Please arrive before 7 pm as the doors are locked right at 7. 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. We have volunteers ready to help guide those who are just learning.

Ash Wednesday

March 6th - St. Joseph will have two Masses at 7 am and 7 pm.

FAITH JUSTICE

Faith/Justice Commission

Ignatian Solidarity Network Virtual Teach-In on Migration

Join the Ignatian Family across the US for dynamic speakers, prayer, virtual networking, and shared reflection on the subject of migration – both on the borders and in communities across the country. The virtual teach-in on migration kicks off the 2019 Ignatian Family Advocacy Month – focused on coordinated advocacy efforts, standing together as a network for more humane immigration policies. Watch it live with a small group of St. Joseph parishioners at the parish center on Saturday, March 2nd from 9:15 am – 3:30 pm at the parish center (732 18th Ave E) in the Xavier Room (upstairs conference room). Or watch it at home livestreamed and shared on this page <https://ignatiansolidarity.net/virtual-teach-in>. Consult the following link <https://ignatiansolidarity.net/virtual-teach-in> for an overview of the program and a listing of the speakers and their bios. If you plan to watch at the parish center or would like more information please contact Vince Herberholt at vherberholt3@comcast.net or 206-491-4486. Snacks will be provided at the parish center. You should bring a sack lunch if you decide to stay for the whole day.



St. Joseph Community extends its prayers and hopes for the following intentions:

For those who are beginning their chemotherapy treatments, or are in the middle or almost completed, we pray for each of them and their families . . .

*"Keep me as the apple of your eye,
Hide me under the shadow of your wings."*

~Psalm 17:8

Rest in Peace

Beth Hinkle, former parishioner, who passed away last week.



We Are All Immigrants

A conversation with St. Joseph School alum, parishioner and former US Attorney, John McKay.

Wed, Feb 27th - 6:45 am – 8:00 - School Auditorium
Breakfast Meeting

In addition to serving as the chief federal prosecutor, John has led the national legal aid program for the poor and recently spent two years in Palestine running a State Department human rights and rule of law program.

- How many of us feel confused, angry and saddened by the inability of our elected officials to put into place a more humane and workable system for those seeking asylum and legal entry into the United States?
- What about our experience right here and now in our school and church community? What biases do we bring that might impact how welcoming and inclusive others perceive us to be? RSVP lbartlett@stjosephsea.org. Breakfast provided!

For details contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org



FAITH FORMATION

The Old Concealed in the New Revealed: A Scripture Study

March 21- April 4 | 7:00-8:30 | Arrupe Room
Facilitated by Susan M. Sambrook, MA Theology

This Lent let's look at how the church interprets scripture both in context and theologically. Join us for a three-week series that takes a look at intertextuality and how the gospel authors used the OT Prophets to make their case for Christ.

- Week 1: The Scriptures in context- *dei verbum* and hermeneutics
- Week 2: OT prophets in the gospels
- Week 3: Patristics and prefiguration



Seniors On The Go

Friday, March 1st - Anointing Mass at 11:30 am, followed by Senior Luncheon in the Parish Center. All are welcome, please feel free to park in the parking lot and take the elevator up.

Thursday, March 7th - 55 & Older Lenten Retreat, 10 am to 2 pm, Parish Center, lunch included. Tricia and Steve Trainer will co-facilitate this retreat, focusing on both the gifts of aging and the losses, while using these perspectives to choose our lenten practices for this important season. There will be an offering of themes and scripture, shared activities, eating lunch of course, time for quiet and prayer, and community listening and speaking. We hope that you will come and enjoy this fruitful chance to use Lent as a way to look at the aging issues you face every day. To register call or email Renee at rleet@stjosephparish.org or 206-324-2522.

Summer Service Week

Agape – is a 6 day immersive service opportunity for Middle Schoolers (rising 6th-8th graders) that serves the migrant farm workers in Lynden, WA. Youth learn about the human dignity of every person they meet and practice Agape love through service: tabling at grocery stores, running a food/clothing bank, providing school supplies, working on a local farm, building friendships with children at a migrant camp. We also pray together and celebrate mass. Youth leave their mission trip as better people: more grounded in their faith, with a deeper relationship with Christ, as change-makers in society. St. Joseph will be making our annual Agape mission trip Sunday, August 4th – Friday, August 9th. Open to 15 participants. Cost is \$275.00. Register at www.stjosephparish.org

PARISH LIFE

Women's Ministry Meeting

Sunday - March 3rd - 2:00-3:30 PM - Parish Center

Women of St. Joseph's Parish, we need your voice! We need your gifts and talents to lead and form the women of our parish. Whether you are seeking spirituality, fellowship, a deeper understanding of the faith, or to lend your hands and hearts to service; please come and discern with us where the women's ministry is at, and what would we like to do in the coming year? This is an open meeting you do not need to be a member of the women's ministry. All women of any age or state in life are welcome! For more information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or by calling 206-956-1651.

Young Adult Speed Friending & Pizza Night!

Sunday, March 3rd - 6:30pm at the Parish Center

Eager to make new friends? Want to get connected with other young adults at church? Well look no further than St. Joseph Young Adult Speed Friending after the 5:30 p.m. Mass on Sunday, March 3rd. Get acquainted and get connected. Pizza and beverages will be provided.

All are welcome and hope to see you there!



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

THE DETENTION LOTTERY

A PLAY

Thursday March 7th, 7-9pm in St. Joseph Social Hall

**PLEASE JOIN US FOR AN IMMERSIVE COURT ROOM DRAMA
SET IN A US IMMIGRATION DETENTION CENTER**

- **Devised from first-hand experience of Immigrants' Rights attorneys.**
- **Written by Margaret O'Donnell – Global Law Advocates PLLC, directed by Melissa Campos, and performed by Seattle area immigration attorneys.**
- **Detainees will be randomly selected from the audience.**



LEARN ABOUT IMMIGRATION:



RIGHTS



ENFORCEMENT SYSTEM



COURT PROCEEDINGS

POST SHOW TALKBACK

Hosted by the St. Joseph Faith Justice Commission

St. Joseph Social Hall – 732 18th Ave E Seattle, WA 98112 –

Enter thru doors off the free parking lot in back of the church off 19th

NO CHARGE – a free-will offering will be taken up for Casa Latina

For more information contact Steve Wodzanowski

206-965-1646 or steve@stjosephparish.org

St. Joseph St. Patrick's Day Party Saturday, March 9th, 6 pm Parish Social Hall

Live Irish Music with Whiskey Mary Band
Live Irish Dancers from Tara Academy

Beer, Wine, Coffee and Non-Alcoholic drinks provided

No need to buy a ticket! Just come and bring a finger food item or dessert to share (no dinner provided it is potluck)

We will pass the hat to cover any expenses!

Movie and games for the kids!

To volunteer, please sign up
using the link at our website
www.stjosephparish.org

Questions? Deacon Steve
206.965.1646 or
steve@stjosephparish.org



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE





St. Joseph Adult Faith Formation Presents:



The Old Concealed in the New Revealed: A Scripture Study

Thursdays, March 21- April 4 | 7:00-8:30 PM
Arrupe Rm.

Facilitated by Susan M. Sambrook, MA Theology

Join us this Lent and explore how the church interprets scripture both in context and theologically. This is a three-week series that looks at intertextuality and how the gospel authors used the Old Testament Prophets to make their case for Christ.

Week 1: The Scriptures in context- *Dei Verbum* and Hermeneutics

Week 2: Old Testament Prophets in the Gospels

Week 3: Patristic Fathers and Prefigurment

Materials, snacks and refreshments will be provided.

For information or to RSVP for this event please contact:

Theresal@stjosephparish.org or 206-965-1651

www.stjosephparish.org