



Sunday, April 14, 2019 * Passion Sunday * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*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.*



PALM SUNDAY
APRIL 14, 2019

Reflection This Week: Jennifer Kelly
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

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

Readings for April 21, 2019

FIRST READING: ACTS 10:34A; 37-43
SECOND READING: COLOSSIANS 3:1-4
GOSPEL: JOHN 20:1-9

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

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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

Entering the Mystery of Holy Week

*O love, O charity beyond all telling, to ransom a slave you gave
away your Son!*

O happy fault that earned so great, so glorious a Redeemer!

--Exsultet, sung at the Easter Vigil--

It begins with the call of the community to raise up our palm branches and march into Jerusalem; and it ends on the eve of a new week, on the eve of a new Creation, as we gather around the fire and prepare ourselves for the overcoming of the grave. In between, Holy Week, the most sacred season of the Christian year, carries us through the foundational moments—and the founding symbols—of our faith tradition. Water and fire, oil and touch, bread broken and wine poured, the passage of light into darkness and the rising of the light again, the washing of feet and the stripping of the altar: in these symbols are borne the inexpressible mystery of the *Pascha*—the Passover of the Lord—and the reminder to us that the world, for all its suffering, has been saved by God's absolute and irrevocable act of love. Our task now is to receive it, in symbol and in substance.

The Origin of Holy Week: The Christian Pascha

For the Jewish People of the 1st century, the central story of their covenant with God came in the Feast of Passover. The *Pascha* (a Greek word derived from the Hebrew, *Pesach*, or in English, *Pass-over*) was a celebration not only of the events of the Exodus, but of the whole history of God's love for the Jewish People. A famous Jewish poem of this era spoke of four events symbolically connected with Passover: the Creation of the world, the offering of Isaac by Abraham, the deliverance from Egypt, and the coming of the Messiah. These four moments deepened the meaning of the *Pascha*, and clearly influenced the Christian understanding of Jesus' death: for in Jesus' resurrection comes the New Creation; in him is the sacrifice of love made complete; he is our Exodus from the slavery of sin; and the fulfillment of the Messianic promises.

The dating of Easter reenforces the connection between Jesus' death and the Jewish *Pascha*. We know, from various sources, that the historical death of Jesus occurred on either the 14th or 15th day of the Jewish month of Nisan (the Gospel of John places it on the 14th while the synoptics use the 15th). Though it is likely that John's dating is the more accurate, it also has a symbolic element, since Jesus dies at the very hour when the lambs are sacrificed for the Passover supper (thus, "*Behold the Lamb of God; behold the One who takes away the sins of the world.*") In the early Church, the desire to maintain this connection to Passover led to the movable feast we have today, for since the Jews follow a lunar calendar while we follow the Roman tradition of a solar one, it means the date of Easter moves around, being the first Sunday after the first full moon of spring.

Somewhere between 349 and 386 AD, as persecution ended and Christianity became officially recognized in the Roman Empire, the celebration of the Christian *Pascha* moved beyond the celebra-

tion of the few days of Easter alone. Holy Week—or *the Great Week* as it is known to Eastern Christians—began to take shape as a remembrance of the events surrounding Jesus’ last days. Indeed, it soon became a touchstone for the liturgical life of the entire Church. Especially in Jerusalem, where the events happened, Christians would gather and tell the story, walking the ground where the Lord took his last steps, where Peter denied him, where the Last Supper was said to have been celebrated. Since these events were tied closely to the preparation of catechumens (those entering the Church at Easter), the liturgies of Holy Week also grew in places beyond Jerusalem, including Rome, as both a period of training—involving fasting and testing—and a period of renewal for those already part of the Church.

In the West, during the Middle Ages, Holy Week gradually diminished in importance as adult baptisms disappeared, though some of its features remained. It was not until Pius XII, in 1955, that the liturgies of Holy Week were revived, and not until the reforms of Vatican II restored the Rite of Christian Initiation of Adults, that, once again, Holy Week became what it is today, i.e., the time when we place ourselves in the founding mystery of the Church. Holy Week is our Pascha celebration, our High Holy Days, when the images of Creation, Redemptive Sacrifice, Deliverance, and Messianic fulfillment—present in every Eucharistic liturgy—are seen in their fullness. With that in mind, we might do well, as a community, to reflect on its parts and how we celebrate them together.

Palm/Passion Sunday

The final entry of Jesus into Jerusalem is one of the few stories recorded in all four gospels and is proclaimed even before the procession of the community to the altar begins—indeed, the gospel is often read outside the church, where a formal procession begins. In all the gospels, Jesus, the Son of David, enters the city of David, symbolically taking possession of the Kingdom. Here we see Jesus as Messiah (a Hebrew word meaning “Anointed One,” translated into Greek as “Christ”), a role implied by his riding on a donkey, as the Prophets foretold. Further, Jesus rides over branches and cloaks, laid out to smooth his way and keep the dusty road from troubling him—a practice reserved for kings. Finally, the song the people sing, “*Blessed is he who comes in the name of the Lord. Hosanna!*” (a song also recalled in the Preface of the Eucharistic Prayer) comes from the Prophet Isaiah, a direct reference to the Messiah. It is all these things which lead the Jewish authorities to see Jesus as a threat to their power. And if the adulation of the crowd will soon turn to rejection and crucifixion, we (post-resurrection Christians) know that the praise given

is appropriate. Jesus is the Messiah/Christ, though not in the way traditionally imagined. Rather than reestablishing the political kingdom of David, he comes to proclaim a new Jerusalem, a kingdom of justice won not in battle but by the suffering he accepts.

The practice of processing with palms goes back to the 4th century, when Christians would walk across Jerusalem, from the Mount of Olives to the Church of the Holy Sepulchre, in the afternoon of Palm Sunday. The universal Church maintains this tradition of procession as a way of showing the journey of Christ and the ironic connection between the beginning of Holy Week—when Jesus marches in triumph—and its end—when he marches to his death. It is no wonder, then, that the very palms used on Passion Sunday are burned and used as the ashes of Ash Wednesday in the next Lenten cycle.

Holy Thursday: Mass of the Lord’s Supper

As the opening of the Triduum (i.e., “*Three Days*”), the Mass of the Lord’s Supper is one part of a single Great Liturgy, which continues through Good Friday and the Easter Vigil. Ending without a dismissal, Holy Thursday suggests that we are beginning a journey on this feast, a journey that does not end in a single night, but follows Jesus forward to the grave and to his resurrection.

The Mass of the Lord’s Supper, in which we recall the institution of the Eucharist, ironically proclaims the Gospel of John, in which there is no institution narrative. Rather, this gospel tells of Jesus’ washing of the feet of his disciples. In taking the role of foot-washer, Jesus does the work of the least important slave, and thus binds himself, absolutely, to the poor. The act of a slave is how the Teacher chooses to begin the Passover meal—in which all Jews recall their liberation from Egypt and from slavery—and thus, Christ, and the Church after him, suggests that self-emptying love (i.e., the corporal works of mercy) is at the heart of Eucharist, is part of its essence, not a secondary concern added by later communities. This feast reminds us that the fullness of the Eucharist is in the service of others.

Further, by instituting the Eucharist in a Passover meal (as the synoptic gospels suggest, or a pre-Passover meal, as one would suppose from John), Jesus proclaims that his death is a gift of liberation like the Exodus itself. Passover—when Jews break unleaven bread and drink several ritual glasses of wine, offered in thanksgiving to God who had rescued them from slavery—centers upon the sharing of a sacrificed lamb, i.e., the Lamb of God, whose blood, spilled on the door, is the protection of the people, and whose flesh is nourishment for their jour-

ney. In instituting the Eucharist at Passover, Jesus uses the ritual bread and one of the ritual cups of wine, saying *"This is my body"* and *"This is the covenant of my blood,"* thus declaring that his is the blood that protects and his the flesh that nourishes; and he gives his life to the people freely, before anyone can take it from him. This freely given gift of suffering, accepted out of love (i.e., this sacrifice), seals the new covenant not in the blood of a lamb but in the blood of God's own Son.

At the end of the Mass of the Lord's Supper, the consecrated host is taken to an altar of repose, a sign of Jesus' departure to the Garden and then to his arrest. We are invited, at this point, to stay in vigil with Jesus—to pray in the sacramental presence of Christ, and so to be like *"the beloved disciple"* waiting in the garden outside the trial of Jesus. But even before this vigil, the altar is stripped and the lights lowered, symbolizing the darkness of Jesus' passion and death. For the sacrifice symbolized in the sacramental meal, is also—we recall—a true and bloody sacrifice given on the streets of Jerusalem; a sacrifice offered that we might know how much we are loved.

Good Friday

The one day on which Mass is never said is the day we recall the death of Jesus, and the acceptance by God of ultimate and absolute humanity. It is not our cross, but Christ's that we embrace this day: spectators and beloved disciples, powerless in the face of evil and in the wonder of love. Opening himself totally to God, Jesus invites us to give him every failure, every sin and loss we bear, so that all these may go with him into death and rise with him transformed. A continuation of the three-day liturgy, Good Friday begins where Holy Thursday ends, leading us to the sorrow and emptying of Jesus' trial and death. Here we pray at the cross of Jesus and watch as he empties himself completely into the hands of God, while never ceasing to love us or the God who seems to have forsaken him. Divided into three parts—Liturgy of the Word, Veneration of the Cross, and Holy Communion—the Good Friday liturgy begins with the story of Christ's Passion and Death, followed by the Prayers of the Faithful in their most original form. Then comes the Veneration of the Cross, when we do what we can: i.e., not save ourselves, but honor that by which we are saved. This is Jesus' Hour of Glory, as St. John says, since on the cross he fully unites our human loss with God's gracious receiving; thus, we venerate the cross, honoring the gift of love that triumphs by holding on to the end. Finally, from the altar of repose, prepared on Holy Thursday, we receive Holy Communion, as a promise and a foretaste of the Easter gifts.

Holy Saturday & The Easter Vigil

Following the sorrow of the cross comes the silence of the tomb, represented by Holy Saturday. On the Jewish Sabbath, Jesus descends to the dead, and we wait—without Mass or any other ritual—until the Sabbath ends at sundown.

In darkness, the Great Triduum Liturgy ends and the Easter Season begins with the holiest celebration of the Church year: the Great Vigil of Easter. Since ancient days, this celebration of Christ's resurrection has been the time when the story of our salvation has been told at length and new members have been welcomed. In our own day, since Vatican II restored the RCIA, this has been when the Elect, who have fulfilled their Lenten pilgrimage, are baptized and confirmed into the Risen Christ. The Vigil, and indeed, all of Easter is marked by the fundamental symbols of our faith: by fire and light, which drives back the darkness; by story and song, which unite us to salvation history; by passage through the waters and anointing in the Spirit, by which we are reborn in the image of Christ Jesus our Lord. And in all these moments, the greatest symbol remains the Assembly itself, the beloved ones who manifest Christ's loving action in the world until he comes again in glory.



Reconnect with St. Joseph

We desire to re-engage our current members. Perhaps you are a registered member who has been attending for years and are interested in reconnecting within the Parish. Have you been curious about a ministry? Interested in trying something new? Want to connect with other parishioners? We have 49 ministries with a broad range of activities. Visit us at www.stjosephparish.org and click on the "Ministries" tile to explore these options. We look forward to reconnecting with you. Thank you!

PALM SUNDAY OF THE PASSION OF THE LORD

Welcome to St. Joseph. 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

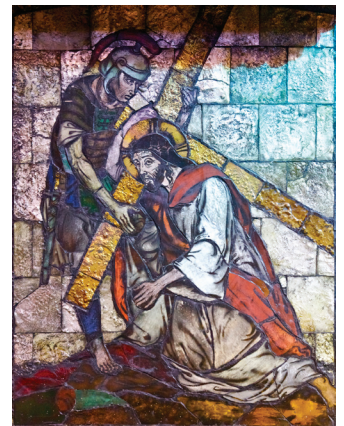
Gospel

Luke 19:28-40

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

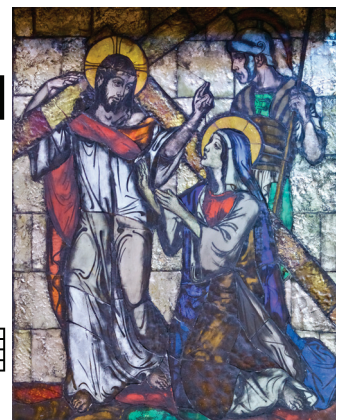
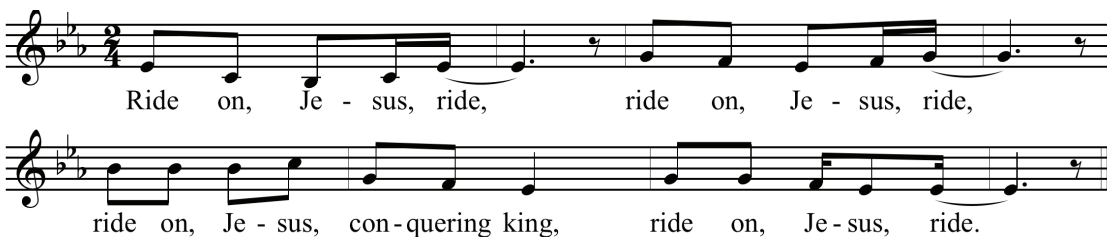
"Blessed is the king who comes
in the name of the Lord.
Peace in heaven
and glory in the highest."

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



Processional Song *(9) Ride On Jesus*

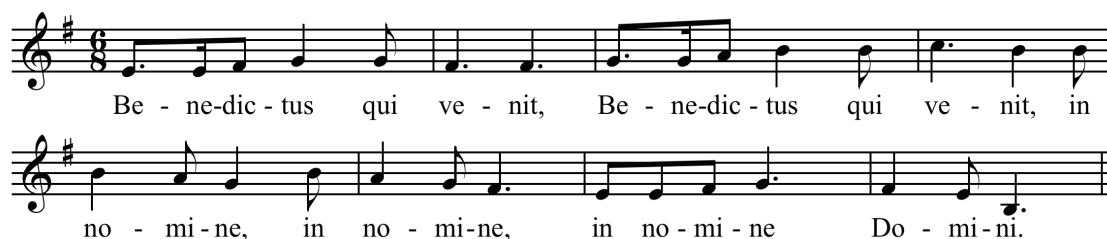
Spiritual



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.

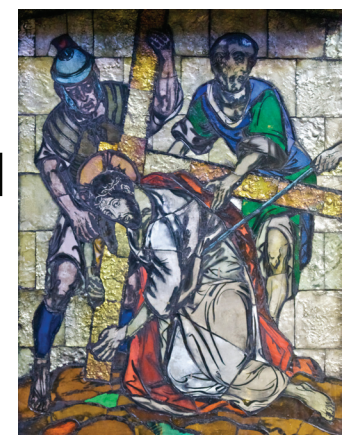


First Reading

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

Psallite

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

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.

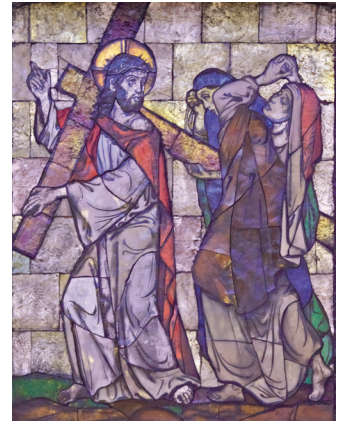
I will praise you to my people, and proclaim you in their midst,
O fear the Lord, my people, give glory to God's name.

Second Reading

Philippians 2:6-11

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

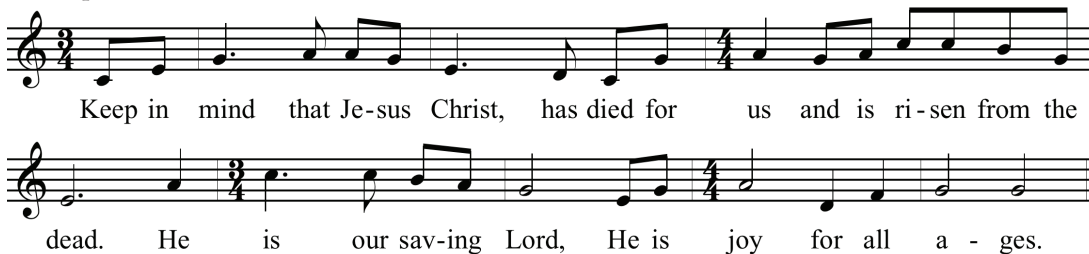
Because of this, God greatly exalted him
and bestowed on him the name
which is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.



Gospel Interlude

Keep In Mind

Deiss



Gospel

Luke 22:14-23:56

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

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

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



you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

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

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

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

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

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

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

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

On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod’s jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly.

Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him."

But all together they shouted out, "Away with this man! Release Barabbas to us." —Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.— Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting, "Crucify him! Crucify him!" Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him." With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

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

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

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

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

Here all kneel and pause for a short time.

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

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

Reflection

Jennifer Kelly

Offertory Song

I Sing A Maid

Joncas

1. I sing a maid of ten - der years to
2. She watched him grow to man - hood's strength to
3. And if the song had end - ed there our

whom an an - gel came, and knelt, as to a
meet his des - ti - ny, and when the dan - ger
eyes would fill with tears, but, ah! the song had

migh - ty queen, and bowed bright wings of flame: a
of his truth brought him to Cal - va - ry, she
just be - gun to ech - o down the years! Now

na - tion's hope in her re - ply, this maid of match - less
stood by him all pow - er - less, to ease his dy - ing
lift your voic - es, hearts and souls, to sing with one ac -

grace; for God's own son be - came her child, and
pain, 'Til in the dark - est hour of all, she
cord to ho - nor Ma - ry, Moth - er of The

she his rest - ing place.
held her son a - gain.
Christ, her son, our Lord.



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.



Lamb of God




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



Communion Songs

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: Name Of All Majesty

Justice

Name of all majesty, fathomless mystery,
 King of the ages by angels adored.
 Power and authority, splendor and dignity,
 bow to his mastery, Jesus is Lord!

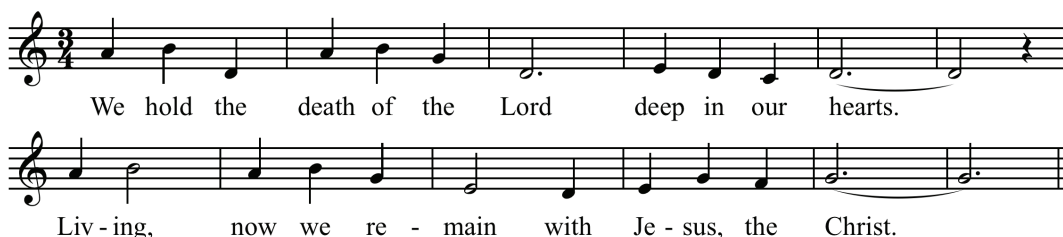
Savior of Calvary, costliest victory,
 darkness defeated and Eden restored.
 Born as a man to die, nailed to a cross on high,
 cold in the grave to lie, Jesus is Lord!

Child of our destiny, God from eternity,
 love of the Father on sinners outpoured.
 See now what God has done, sending his only Son,
 Christ, the Beloved One, Jesus is Lord!

Source of all sovereignty, light, immortality;
 life everlasting and heaven assured.
 So, with the ransomed, we praise him eternally,
 Christ in his majesty, Jesus is Lord!

Now We Remain #785

Haas



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

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.

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

The Paschal Triduum at St. Joseph

Thursday, April 18th

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

Friday, April 19th

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

Saturday, April 20th

8:30 pm - Easter Vigil

Easter Sunday, April 21st

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

ST. JOSEPH FINANCIAL UPDATE



Thank you to everyone who gave a donation in March! We had a good month, meeting both our income monthly budget goal for the first time this year and decreased our deficit by 15K. This is largely thanks to an additional 55 families who pledged their stewardship for the 18/19 fiscal year. This gives us great hope and is a great start; but with 3 months to go in this year we still need more people to participate. We are deferring maintenance projects and working hard to cut all expenses, but, these cuts are still not enough to make up a 129K income deficit. We have a remaining 1000 active families that have not yet made a stewardship pledge this year. If those families pledged even a small gift, we would have a balanced budget.

I am starting to work on next year's budget as our fiscal year begins July 1st. We face some difficult decisions on staffing, programs and donations, for we cannot continue to operate at the same level of expenses without an increase in income. We can't continue to bless others without taking care of our own house. We must come together as a Parish to keep up the level of programs and staffing that makes possible the wonderful work of St. Joseph.

Thank you also to everyone who reached out with questions, I love it! I am happy to talk to everyone with questions about St. Joseph, please call me at 206.965.1648 or marti@stjosephparish.org

Marti

	Current Fiscal Year to 3/19	Budget	Difference
Ordinary Income	\$1,172,078.91	\$1,296,600.00	(\$124,521.09)
Donations and Fundraisers	\$32,487.74	\$37,456.56	(\$4,968.82)
Business Income	\$7.00	\$0.00	\$7.00
Proceeds from Endowment	\$16,190.86	\$16,190.86	\$0.00
Total	\$1,220,764.51	\$1,350,247.42	(\$129,482.81)

LITURGY AND WORSHIP

Easter Vigil Reception

As is our tradition, we invite anyone who wishes to bring a POTLUCK item to share at our reception after the Easter Vigil Mass on Saturday April 20th in the Parish Center. Please drop off before mass begins at 8:30 pm.

Popular items are bite-size desserts, finger sandwiches, veggie trays, hummus, cheese, meat and crackers etc. Beverages provided. Questions? Contact Deacon Steve at 206-965-1646.

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.



St. Joseph Community extends its prayers and hopes for the following intentions: For those who are discerning various options for cancer treatment . . . For a dear friend who will be having a knee replacement operation soon . . . For our farmers in the mid-West whose lands have been drenched with snow and rain, may the sun shine to warm the earth for plantings etc.



*Even in the midst of trouble and sorrow,
I trust you, Lord.*

~Charles Stanley



FAITH JUSTICE

KINO Border Initiative: Presentation

For those of you interested in an immersion trip to the border and those of you who want to know more about what is happening at our southern border, please join us for a presentation by Joanna Williams, the education and advocacy director for the KINO Border Initiative (KBI) in Nogales, Arizona USA and Nogales, Sonora Mexico. KBI is a Jesuit work of the Jesuit West Province. The presentation will cover what is happening at the border, how St. Joseph can partner with KBI and what an immersion trip to Nogales is like and how to prepare for this experience. The presentation will be on **Tuesday, April 30th at 7:00 pm in the Arrupe Room** of the Parish Center. For more information contact Vince Herberholt at vherberholt3@comcast.net or 206.491.4486.



Kino Border Initiative
Iniciativa Kino para la Frontera

Rice Bowl

Encounter Our Neighbors

We encounter Jesus this week in Jerusalem, a community he knew well. We prayerfully enter our own communities too, encountering those who are hungry and thirsty, and those who need our help. How does our Lenten journey motivate us to serve those we meet in our daily lives? Visit csrricebowl.org for more. **Don't forget to turn in your CRS Rice Bowl on Holy Thursday at Mass.**



Pilgrimage Walking & Witnessing for Immigrant Families

Join people from parishes across Western Washington in a prayerful walk showing solidarity with immigrant families. St. Joseph plans to participate by organizing a group of walkers that will join pilgrims from St. Mary's and St. James Cathedral on Tuesday, May 7th walking to Our Lady of Guadalupe in West Seattle where there will be a dinner. The walk is almost 7 miles and will begin at approximately 10:30 am at St. Mary's after morning Mass. St. Joseph will provide return transportation after dinner. More details will be forthcoming.

We are also planning to provide transportation to the Northwest Immigrant Detention Center in Tacoma on Saturday, May 11th for the concluding Mass celebrated by Auxiliary Bishop Elizondo at 11:00 am. The Mass will be celebrated on the road in front of the Detention Center.

We need you to register with us ASAP if you are interested in walking to Our Lady of Guadalupe and/or bussing to the Detention Center for the concluding Mass. Please contact Vince Herberholt – vherberholt3@comcast.net | 206-491-4486 or Julia Fitzpatrick – Julia.fitz@gmail.com. For more information about the overall pilgrimage please consult the following website - <https://wacatholics.org/prayerwalk2019>



Casa Latina Mother's Day Dinner

Friday, May 10th - 5:00 – 8:00 pm

We are looking for volunteers, donations of time, talent and treasure in support of the annual gathering for Women at Casa Latina (www.casa-latina.org). We need help with set-up, serving and clean-up. Also need homemade desserts and donations to purchase beverages and items for gift bags. We are looking for massage therapists and hair stylists who are willing to provide free services during the event. To help or for more information, contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org



Young Adult Ministry

Holy Week Reflection

Please join us Monday, April 15th at 6:30 pm in the Arrupe Room, as we start Holy Week with a reflection on excerpts from *The Passion of the Christ*. We will be watching portions of the film followed by discussion and meditation in preparation for the Triduum. Join us in this opportunity to find greater meaning and a deeper connection to Holy Week. Please bring beverages or sides, a light soup supper will be served. Contact Jenny Spink with questions - spinkj91@gmail.com. We hope to see you there!

Mariners Game

Join us for our annual St. Joseph Young Adult Ministry (21-35) Mariners "Star Wars" fireworks game coming up on Friday May 31st vs. Los Angeles Angels 7:05 pm start time. Pre-function gathering at *Pyramid Outdoor Alehouse* across from T-Mobile Park at 6:00 pm.

Tickets are only \$15.00. Invite your friends, co-workers, housemates. Purchase tickets on our website www.stjosephparish.org. Deadline is Friday, May 17th. For more information, youngadultcommunity@stjosephparish.org or contact Deacon Steve at 206-965-1646.

Easter Egg Hunt

St. Joseph Easter Egg Hunt Sunday, April 21st immediately following the 9 am Mass. Please help by bringing in 1 dozen filled eggs per child to the Parish Center by Good Friday, April 19th at noon.



Women's Ministry Prayer Potluck & Planning Mtg

Friday, May 3rd | Arrupe Room | 6pm to 8:30pm

Women of the Parish! Come and gather with your fellow parish women for a spring potluck, prayer reflection, and a short meeting to discuss the future of women's ministry gathering events. We would like to plan our fall retreat for the last weekend of September. Hopefully in this meeting we will have a group of volunteers who would like to take on that project. Come for fellowship and to bring in the Spring season together before our summer break. Bring potluck items: Last name A-H main dish, I-M salad, N-Z appetizer or dessert. Everyone bring a beverage. Please contact theresal@stjosephparish.org if you have any questions.

St. Joseph School

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For More Information Contact Shana Abner
sabner@stjosephsea.org
206-329-3260 ext. 243



“Participating in the Passion will give me the opportunity to reflect on how I’ve been acting lately and to ask for help to be better”



St. Joseph's 8th Grade students would like to invite you to attend their presentation of the Passion Play.

Performances will take place on **Holy Wednesday (April 17th) at 7:00PM** and **Good Friday (April 19th) at 10:30 AM.**



Both presentations will take place in the Church.



St. Joseph School Golf Tournament

Thursday, May 16th

We are back on for another amazing day at Newcastle! Join us for a hosted lunch, round of golf and awards banquet following.
Sign up early – and then hit the driving range!

Register today!

https://www.golfgenius.com/register?league_id=5080051930567308250

POPE-POURRI

Chapter One of Christus Vivit From Pope Francis, To Young People

What does the word of God
have to say about young people?

5. Let us draw upon some of the richness of the sacred Scriptures, since they often speak of young people and of how the Lord draws near to encounter them.

In the Old Testament

6. In an age when young people were not highly regarded, some texts show that God sees them differently. Joseph, for example, was one of the youngest of his family (cf. Gen 37:2-3), yet God showed him great things in dreams and when about twenty years old he outshone all his brothers in important affairs (cf. Gen 37-47).

7. In Gideon, we see the frankness of young people, who are not used to sugar-coating reality. When told that the Lord was with him, he responded: "But if the Lord is with us, why then have all these things happened to us?" (Jg 6:13). God was not offended by that reproach, but went on to order him: "Go in this might of yours and deliver Israel!" (Jg 6:14).

8. Samuel was still a young boy, yet the Lord spoke to him. Thanks to the advice of an adult, he opened his heart to hear God's call: "Speak, Lord, for your servant is listening" (1 Sam 3:9-10). As a result, he became a great prophet who intervened at critical moments in the history of his country. King Saul was also young when the Lord called him to undertake his mission (cf. 1 Sam 9:2).

9. King David was chosen while still a boy. When the prophet Samuel was seeking the future king of Israel, a man

offered as candidates his sons who were older and more experienced. Yet the prophet said that the chosen one was the young David, who was out tending the flock (cf. 1 Sam 16:6-13), for "man looks on the outward appearance, but the Lord looks on the heart" (v. 7). The glory of youth is in the heart, more than in physical strength or the impression given to others.

10. Solomon, when he had to succeed his father, felt lost and told God: "I am a mere youth, not knowing at all how to act" (1 Kg 3:7). Yet the audacity of youth moved him to ask God for wisdom and he devoted himself to his mission. Something similar happened to the prophet Jeremiah, called despite his youth to rouse his people. In his fear, he said: "Ah, Lord God! Truly I do not know how to speak, for I am only a youth" (Jer 1:6). But the Lord told him not to say that (cf. Jer 1:7), and added: "Do not be afraid of them, for I am with you to deliver you" (Jer 1:8). The devotion of the prophet Jeremiah to his mission shows what can happen when the brashness of youth is joined to the power of God.

11. A Jewish servant girl of the foreign commander Naaman intervened with faith and helped him to be cured of his illness (cf. 2 Kg 5:2-6). The young Ruth was a model of generosity in remaining beside her mother-in-law who had fallen on hard times (cf. Ru 1:1-18), yet she also showed boldness in getting ahead in life (cf. Ru 4:1-17).

In the New Testament

12. One of Jesus' parables (cf. Lk 15:11-32) relates that a "younger" son wanted to leave his father's home for a distant land (cf. vv. 12-13). Yet his thoughts of independence



turned into dissolution and excess (cf. v. 13), and he came to experience the bitterness of loneliness and poverty (cf. vv. 14-16). Nonetheless, he found the strength to make a new start (cf. vv. 17-19) and determined to get up and return home (cf. v. 20). Young hearts are naturally ready to change, to turn back, get up and learn from life. How could anyone fail to support that son in this new resolution? Yet his older brother already had a heart grown old; he let himself be possessed by greed, selfishness and envy (Lk 15:28-30). Jesus praises the young sinner who returned to the right path over the brother who considered himself faithful, yet lacked the spirit of love and mercy.

13. Jesus, himself eternally young, wants to give us hearts that are ever young. God's word asks us to "cast out the old leaven that you may be fresh dough" (1 Cor 5:7). Saint Paul invites us to strip ourselves of the "old self" and to put on a "young" self (Col 3:9-10).[1] In explaining what it means to put on that youthfulness "which is being renewed" (v. 10), he mentions "compassion, kindness, humility, meekness and patience, bearing with one another and forgiving each other if anyone has a complaint against another" (Col 3:12-13). In a word, true youth means having a heart capable of loving, whereas everything that separates us from others makes the soul grow old. And so he concludes: "above all, clothe yourselves with love, which binds everything together in perfect harmony" (Col 3:14).

14. Let us also keep in mind that Jesus had no use for adults who looked down on the young or lorded it over them. On the contrary, he insisted that "the greatest among you must become like the youngest" (Lk 22:26). For him age did not establish privileges, and being young did not imply lesser worth or dignity.

15. The word of God says that young people should be treated "as brothers" (1 Tim 5:1), and warns parents not to "provoke your children, lest they become discouraged" (Col 3:21). Young people are not meant to become discouraged; they are meant to dream great things, to seek vast horizons, to aim higher, to take on the world, to accept challenges and to offer the best of themselves to the building of something better. That is why I constantly urge young people not to let themselves be robbed of hope; to each of them I repeat: "Let no one despise your youth" (1 Tim 4:12).

16. Nonetheless, young people are also urged "to accept the authority of those who are older" (1 Pet 5:5). The Bible never ceases to insist that profound respect be shown to the elderly, since they have a wealth of experience; they have known success and failure, life's joys and afflictions, its dreams and disappointments. In the silence of their heart, they have a store of experiences that can teach us not to make mistakes or be taken in by false promises. An ancient sage asks us to respect certain limits and to master our impulses: "Urge the younger men to be self-

controlled" (Tit 2.6). It is unhelpful to buy into the cult of youth or foolishly to dismiss others simply because they are older or from another generation. Jesus tells us that the wise are able to bring forth from their store things both new and old (cf. Mt 13:52). A wise young person is open to the future, yet still capable of learning something from the experience of others.

17. In the Gospel of Mark, we find a man who, listening to Jesus speak of the commandments, says, "All these I have observed from my youth" (10:20). The Psalmist had already said the same thing: "You, O Lord, are my hope; my trust, O Lord, from my youth... from my youth you have taught me, and I still proclaim your wondrous deeds" (Ps 71:5.17). We should never repent of spending our youth being good, opening our heart to the Lord, and living differently. None of this takes away from our youth but instead strengthens and renews it: "Your youth is renewed like the eagle's" (Ps 103:5). For this reason, Saint Augustine could lament: "Late have I loved you, beauty ever ancient, ever new! Late have I loved you!"[2] Yet that rich man, who had been faithful to God in his youth, allowed the passing years to rob his dreams; he preferred to remain attached to his riches (cf. Mk 10:22).

18. On the other hand, in the Gospel of Matthew we find a young man (cf. 19:20.22) who approaches Jesus and asks if there is more that he can do (v. 20); in this, he demonstrates that youthful openness of spirit which seeks new horizons and great challenges. Yet his spirit was not really that young, for he had already become attached to riches and comforts. He said he wanted something more, but when Jesus asked him to be generous and distribute his goods, he realized that he could not let go of everything he had. In the end, "hearing these words, the young man went away sad" (v. 22). He had given up his youth.

19. The Gospel also speaks about a group of wise young women, who were ready and waiting, while others were distracted and slumbering (cf. Mt 25:1-13). We can, in fact, spend our youth being distracted, skimming the surface of life, half-asleep, incapable of cultivating meaningful relationships or experiencing the deeper things in life. In this way, we can store up a paltry and unsubstantial future. Or we can spend our youth aspiring to beautiful and great things, and thus store up a future full of life and interior richness.

20. If you have lost your inner vitality, your dreams, your enthusiasm, your optimism and your generosity, Jesus stands before you as once he stood before the dead son of the widow, and with all the power of his resurrection he urges you: "Young man, I say to you, arise!" (Lk 7:14).

21. To be sure, many other passages of the word of God can shed light on this stage of your life. We will take up some of them in the following chapters.

Plan Today for Piece of Mind Tomorrow

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St. Joseph parishioners are eligible for the
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