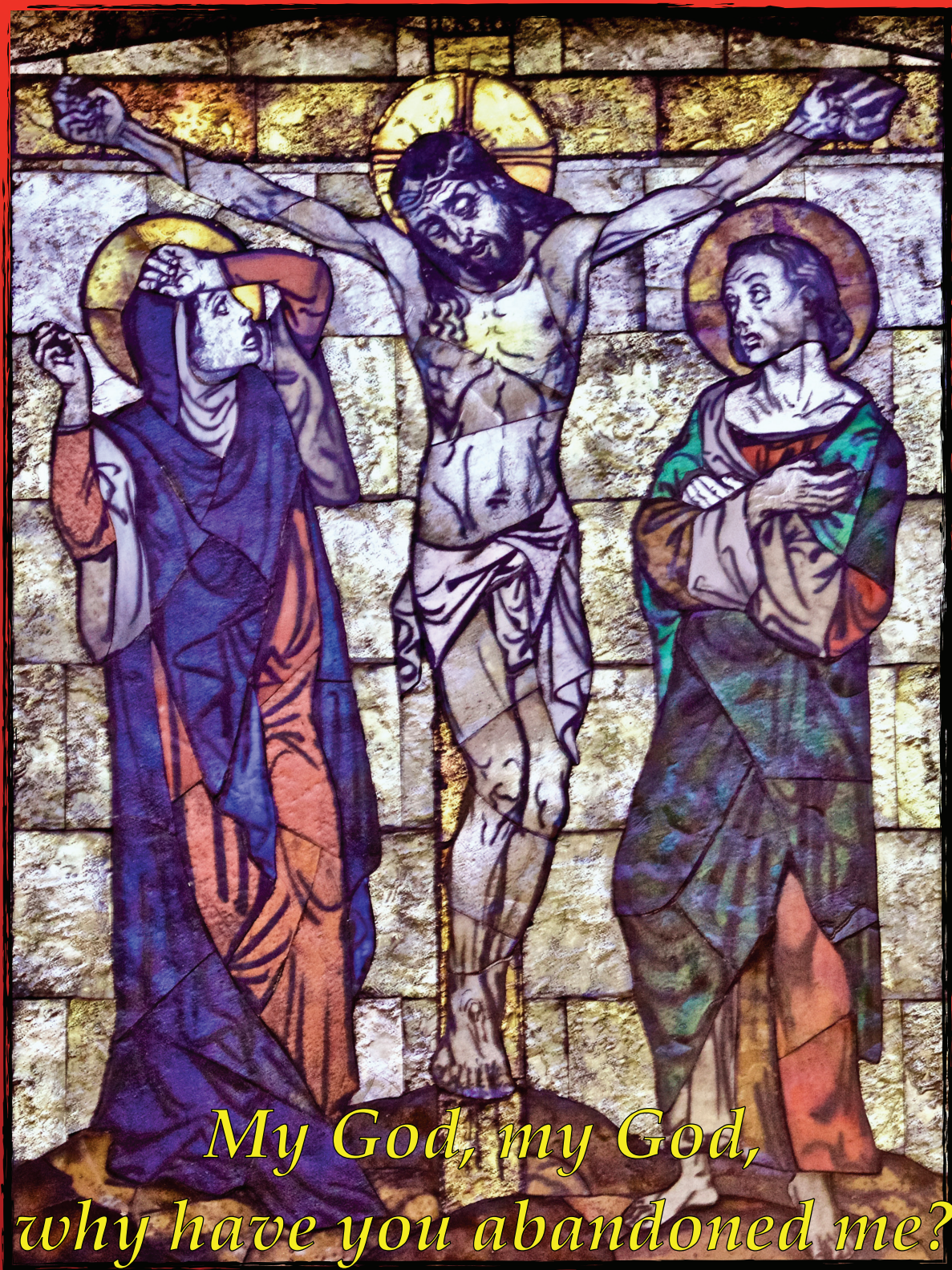


Sunday, April 5, 2020 * Palm/Passion Sunday * www.stjosephparish.org



ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



PALM SUNDAY
APRIL 5, 2020

Sunday Mass 9 am
Facebook & YouTube

Weekday Mass Schedule

Monday - Friday, 7 am, Facebook Live

Please check the Parish Facebook page
www.facebook.com/stjosephseattle
and/or our website www.stjosephparish.org
and subscribe to our
YouTube channel, St. Joseph, Seattle
for updates.

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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

We Are the Church, Especially Now

*As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves—goes itself; myself it speaks and spells,
Crying What I do is me: for this I came.
I say more: the just man justices;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is—
Christ—for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father, through the features of men's faces.*

-Gerard Manley Hopkins-

In 1521, the French and the Spanish were engaged in one of their periodic squabbles along the border region of the Pyrenees. Beside the town of Pamplona, a small Spanish force gathered in the castle, facing a vastly superior French army. The town had already fallen to the French, and most of the men on both sides thought that surrender was inevitable. Indeed, the Spanish commander had already decided to surrender when a young courtier, who longed to prove his valor at arms, spoke out in protest, declaring that honor demanded that the garrison stand its ground against the French. So persuasive was this young man that even those who longed to end the siege and head home soon felt the fire in their blood, and supported resistance. That night the Spanish soldiers stayed up talking, awaiting the battle they knew would come with the sunrise. During this time, the young firebrand, Iñigo de Loyola, who had convinced the commander to stand and fight, drew aside with one of his comrades, and confessed to him the sins of his life—preparing himself, as soldiers had for centuries, for the death that might fall upon him with the dawn. Though such confessions were not considered “*sacramental*,” in the understanding of the Church, still it was seen as a way in which a person, in an extreme situation, might demonstrate a spirit of contrition, through which the unwavering and unlimited mercy of God might provide healing, even without the blessing of a priest.

Iñigo did not die in the battle the next day, though he was severely wounded by a cannonball that struck him in the leg and took him from the field—at which point the Spanish garrison decided, finally and with good reason, to surrender. Returned on a litter to his home in Loyola, he would undergo months of recuperation, and would find, in the end, that he was no longer the man of arms he had set himself to be, choosing instead to become a pilgrim dedicated to penance and, ultimately, to “*seeking God in all things, and all things in God*.” Though in the years to come, Ignatius would spend countless hours with priests, seeking and receiving sacramental Reconciliation, he would still recall his battlefield confession when he narrated his story, just a few years before his death.

These days, the Church across much of the world is a bit like soldiers under siege. For the sake not of our personal honor nor some vainglorious cause, but for those most vulnerable around us, and for the support of all those laboring in hospitals, we have entered into the asceticism of social distancing—viewing the Mass on Facebook or YouTube, foregoing the touch of the bread or the taste of the wine, the embrace at the sign of peace, or the feeling of community given by song and assembled presence. Further, especially at this time of year, many of us might feel anxious for the loss of sacramental Reconciliation—the rite so much desired in the days before Easter, and so much more difficult without the liturgies held in other years. Walking the way of Lent, we want to leave at the foot of the cross all those things that keep us from loving God fully, and sharing that love with others; but it can be hard to do while staying safe at home. And now, without the opportunity for this final act of preparation, we face a unique Holy Week: one without the great processions or the shared veneration, where our feet will not be washed in community, and the cross will not be passed over the heads of all the worshippers at St. Joseph—as it has been for so many years. We anticipate an Easter where the Elect will not enter the font for reception, nor experience the touch of the oil and the smell of the chrism as it glistens in their hair—at least not for awhile.

Of course, we will offer many of these rites on video or live-stream, and I hope you will watch the Mass of the Lord's Supper on Thursday and the rites of Good Friday; I hope you will watch the modified Easter Vigil or the Easter Morning Mass—but it will not be the same for you, nor for those of us who gather to create these videos. It can feel as though the Church is far away, on the other side of a screen or a camera, and we are hunkered down in our siege castles, surrounded by the enemy who keeps us apart.

Yet, as the old adage goes, *"God writes straight with crooked lines,"* and perhaps, if we learn to read what God is writing, there may be a message of hope, even in these sad and crooked days. For while the absence of the gathered assembly is, indeed, a loss for us all, still the Church remains in our midst—as constant as the risen Christ, and as close as the voice of love and mercy present in our homes or at the other end of the phone. *We are the Church!* That is not a slogan for us to trot out simply to oppose some excess or error of the hierarchy; rather, it is the revelation of God, given us by Christ Jesus. Jesus did not come to replace the priestly class of the Jewish temple with a new priestly class, by which access to God would be modulated and controlled. On the contrary, each of us is called, like the Samaritan Woman whom Jesus meets at the well, to

worship God *"neither on this mountain nor in Jerusalem. . . but in Spirit and truth"* (Jn. 4:21, 23), to be the Church incarnate, because the body of Christ dwells in us all. The ordained, called forth from the People of God and empowered to minister only through the prayer of the People of God, are not the source of the Sacraments, but are their ministers: the source is always God, through Jesus and by the Holy Spirit. And while the Sacrament of Orders, like all the Sacraments, is a way of unity for the Church, it is the Church herself which is the primary Sacrament—the living presence of God, promised to us for all time.

We are the Church. This is not a new idea, though it is easily forgotten in times of less intensity—much the way citizens can forget that we, and not the politicians, are the nation. But in these extraordinary times, God reveals to us anew this powerful truth, calling us to be Church in our homes and neighborhoods, to do the work of the Church for those most in need. To be the Church means that we must mission and enable those who are caring for the poor, through our support of St. Vincent de Paul or other agencies; it means that we must hold up the faltering, by calling our neighbors or shopping for those who cannot go out; it means prophesying, speaking truth for the poor and marginalized when forces of the world would deny them care; and it means making the world holy, through the celebration of rites of mercy and forgiveness, of remembrance and veneration, of prayer and praise. Just as we all learned that anyone can baptize in cases of life and death (or one can even be baptized by desire, if no one is there to do it), so too, we must believe that God can work through us to bring forgiveness when it is sought and to make a church in our front room when we gather and pray. Like Iñigo before the battle, we can confess to those we love our need for mercy, and expect with confidence that we are forgiven. We can break the bread on Thursday or venerate the cross on Friday, and trust that the faithful Christ stands in our midst as we remember. And we can tell the stories of Easter and know that the One who entered the locked room to breathe the Spirit upon the disciples enters our homes as well, and breathes on us the same Spirit, makes of us the same Church—distanced for the sake of others, united for the salvation of the world.

We are the Church. That is not a slogan, that is a fact. Perhaps, when all of this is over, we will live it more fully and more joyously together.

A handwritten signature in dark ink, appearing to read "John", with a stylized flourish at the end.

PALM SUNDAY OF THE LORD'S PASSION

Introit

Hosanna

Chant

Gospel

Matthew 21:1-11

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

*Say to daughter Zion,
"Behold, your king comes to you,
meek and riding on an ass,
and on a colt, the foal of a beast of burden."*

The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying:

"Hosanna to the Son of David;
blessed is he who comes in the name of the Lord;
hosanna in the highest."

And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

Entrance Song

All Glory Laud and Honor

St. Theodulph



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

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

1. You are the King of Is - ra - el And Da - vid's roy - al Son,
2. The com - pa - ny of an - gels Are prais - ing you on high;
3. Their prais - es you ac - cept - ed; Ac - cept the prayers we bring,

D.C.

Now in the Lord's Name com - ing, Our King and Bless - ed One.
And we, with all cre - a - tion, In cho - rus make re - ply.
Great source of love and good - ness, Our Sav - ior and our King.

First Reading

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.

Isaiah 50:4-7

Responsorial Psalm

Psalm 22

Psallite



My God, my God, why have you a - bandoned me, my God?

All who see me deride me. They curl their lips, they toss their heads.
"He trusted in the Lord, let him save him, and release him if this is his friend." *Ref.*

Many dogs have surrounded me, a band of the wicked beset me.
They tear holes in my hands and my feet. I can count every one of my bones. " *Ref.*

They divide me clothing among them. They cast lots for my robes.
O Lord, do not leave me alone, my strength, make haste to help me." *Ref.*

I will tell of your name to my people and praise you where they are assembled.
"You who fear the Lord, give praise; all children of Jacob, give glory.
Revere God, children of Israel." *Ref.*

Second Reading

Philippians 2:6-11

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

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

Gospel Acclamation

Vermulst



Praise to you, Lord Je - sus Christ. King of end - less glo - ry!

*Christ became 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.*

Gospel

Matthew 26:14-27:66

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

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

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

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

Then Jesus said to them, "This night all of you will have your faith in me shaken, for it is written:

*I will strike the shepherd,
and the sheep of the flock will be dispersed;*

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

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I

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

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witness-

es came forward. Finally two came forward who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Christ, the Son of God." Jesus said to him in reply, "You have said so. But I tell you:

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

Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?" They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Christ: who is it that struck you?"

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

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

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

*And they took the thirty pieces of silver,
the value of a man with a price on his head,
a price set by some of the Israelites,
and they paid it out for the potter's field
just as the Lord had commanded me.*

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

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

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

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha —

which means Place of the Skull—, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!”

Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.

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

(Here all kneel and pause for a short time.)

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

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

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

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.

Communion Song


Now We Remain

Haas

Refrain



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.



PARISH LIFE

Zoom Prayer



In these challenging days, we know that the Spirit continues to move among us, offering us support and binding us together into a community of faith, hope, and love. To help foster this spiritual communion, St. Joseph is offering prayer opportunities through the interactive network, Zoom. If you have a computer or a smart phone and would like to find support and prayer with your neighbors, join us in one (or more) of these prayer opportunities. Just contact the host, and give them your e-mail, you will then receive an invitation by e-mail, with a link which will allow to join the meeting.

Please note, some of the groups are for a general audience, and others are geared towards particular communities. If you have ideas about other prayer groups, let us know. We may not be able to do everything, but we are hope to do all we can—with the grace of God.

Mondays, 6:30 pm - LGBTQ+ - email Theresa at theresal@stjosephparish.org
Tuesdays, 2:00 pm - Pray the Rosary - email Deacon Steve at stevew@stjosephparish.org
Tuesdays, 6:30 pm - Open to everyone - email Theresa at theresal@stjosephparish.org
Wednesdays, 5:00 pm - Middle Schoolers - email Claire at claireh@stjosephparish.org
Wednesdays, 7:00 pm - Young Adults - email YA at youngadultcommunity@stjosephparish.org
Thursdays, 1 pm - Parents - email Claire at claireh@stjosephparish.org

Parishioner Buddy System

A huge Thank You to those who have already volunteered the response has been overwhelmingly positive! At this time we are looking for volunteers who would be willing to call fellow parishioners to check in and see how they are holding up during these difficult times when we cannot come together in Eucharist. If this is something you would be willing to do please respond to virtual@stjosephparish.org. We will send you a telephone script with ideas and FAQ's that will aid you in your calls. The parishioners we have reached out to thus far have been very happy to hear from fellow parishioners and we are hoping to reach out to the entire parish.

If you would like to be a part of this important ministry to either give or receive assistance, please email virtual@stjosephparish.org or call Mary Wiseman at (206) 351-0765.



LITURGY AND WORSHIP

E-Parish - Connect with us online!

In addition to our official parish website (www.stjosephparish.org) we will continue to host recorded homilies and parishioner bible reflections, video Masses and many points for prayer on our Facebook page (Facebook: www.facebook.com/stjosephseattle) and at our new YouTube page (YouTube: St. Joseph, Seattle). Please join us!

Content that you can regularly expect:

- Video Daily Mass
- Video Triduum Mass
- Video Easter Sunday Mass
- Video Weekly Children's Liturgy of the Word
- Video Weekday Evening Examen

We are sending all our bulletin information out in an email newsletter 3 times a week.
If you are not receiving these emails, please email admin@stjosephparish.org



FAITH JUSTICE

Reaching Out While Staying In

Blood Donation Is An Essential Activity and Encouraged Activity

- Potential blood donors are exempt from stay-at-home orders in Washington and Oregon, which do not include essential health services, such as those provided by Bloodworks Northwest and its donors. To meet community needs we've shifted from welcoming walk-ins to scheduled appointments only at all Bloodworks Donor Centers – to keep everyone safe. It's important for donors to keep their appointments, and make future appointments in April and May now to ensure blood stays available in our community as we weather this pandemic together. If you're able, leave us a message at schedule@bloodworksnw.org. We appreciate your patience and will be in touch as soon as possible.

PREPARES - Diaper and wipe shortages in stores are challenging many families. Catholic Community Services has started a COVID Diaper Response that collects and delivers these essential items directly to families in their PREPARES program. For more information about PREPARES or how to donate, please e-mail prepares@ccsww.org or Jojo Reardon at joanelreardon@gmail.com.

JUBILEE WOMEN'S CENTER - One of our biggest needs right now are community meals for the residents. We are only able to accept individually packaged meals from restaurants or other commercial kitchens. Anyone that is interested should contact Aura Payne at aura@jwcenter.org. This is a great way to get your friends and neighbors involved while supporting our local restaurants with take-out business! The ideal is to serve 30 women.

ST. MARTIN DE PORRES SHELTER - Now that many of the men we serve at St Martin de Porres have been moved to either the KC International Airport or motel rooms, food service is a new challenge. They are specifically seeking balanced meals for their residents who they've successfully transitioned to new "residences". The airport and motel rooms apparently have minimal cooking facilities but all hotel rooms DO have microwaves. Here are some options if we want to have immediate positive impact:

1. Homemade frozen dinners: Preparing and freezing balanced dinners (e.g. lasagna, broccoli, cookie) on sturdy plates, wrapping in foil & freezing.

2. Individual lunch bags (hearty sandwiches, fruit, beverage, cookies or chips etc..

3. Purchased microwave dinners: This is a good alternative if preparing food is not an option.

4. Delivery timing: Ideal timing of delivery is any weekday between 10AM & 12PM

5. Safety: SMDP has a safe-delivery protocol: Email or call St. Martin de Porres: 206-323-6341 or Jeff at jeferyc@ccsww.org

COVID-19 Temporary Shelters - If you've been following the local news, you may have heard that the city is setting up several temporary shelters for the Homeless. One is at Miller Community Center, right down the street from St. Joseph's on 19th & John. It is being staffed by Compass Housing. They are in need of the following items. Toothbrushes, Toothpaste, Liquid Soap, Shampoo, Deodorant, Shaving Cream. Drop off at Church Hospitality Room during Open Houses and place in Designate Boxes or go to their Website for Drop off information <https://www.compasshousingalliance.org/>. Catholic Community Services is also staffing a temporary shelter at Garfield Community Center and we awaiting a list of what they need. For more info. Contact Deacon Steve at stevev@stjosephparish.org

FACING HOMELESSNESS - Back in early March, St. Joseph's hosted a presentation with a new organization we are partnering with: FACING HOMELESSNESS. To learn more www.facinghomelessness.org WINDOW OF KINDNESS STILL OPEN - DONATIONS STILL NEEDED: Our Facing Homelessness staff members are continuing to provide essential items to our neighbors living outside while keeping them and our staff safe. Items we need the most right now include white socks, non-perishable food items (snacks, canned meals/soups), hygiene items in travel size (soap, shampoo, body wash, moist towelettes), and tents, tarps, sleeping bags. OR if you feel like sending a grocery gift card (Safeway) we can hand those out and our visitors can purchase what they need. You can order for delivery (4001 9th Ave, NE, Seattle 98105) or if you want to drop off please email us first: info@facinghomelessness.org since our hours in the office are variable and we are following social distancing guidelines.

St. Vincent de Paul - The first weekend of every month is our regular collection for the St. Joseph conference of St. Vincent de Paul. You can mail your donation to the parish or go online. If you have any questions or need assistance donating online, please contact our St. Vincent de Paul conference at svdp@stjosephparish.org

FAITH FORMATION



A Family Guide to Palm Sunday

Families with children are invited to make palms (see crafting suggestions below) and read from Matthew 21:1-11 (above). You may use a Children's Bible if you wish. Lay the palms over a brightly colored piece of cloth. Talk with your children about the scene in Jerusalem as Jesus enters.

- When a king or someone very important visits, what is often rolled out to welcome them?
- What did the crowds outside Jerusalem carpet the roads with?
- Why was Jesus not the kind of king that many Jews expected?
- What was the mood in the crowd that day?

For those who have older children or even for yourself, consider reading the passion account in Matthew 26:14-27:66 (above), and reflect on the following:

- What word or phrase spoke to you or gave you a new insight?
- What character do you relate to? At this moment are you Judas, Peter or one of the twelve at meal with Jesus, or perhaps Pilate? Maybe you are Jesus on the cross? Or one of the women at the foot of the Cross, or Mary waiting at the tomb?
- What section of this passion reading did you relate to the most? Or feel most connected to?

Palm Making Crafts

Take a look at these sample ideas for crafting homemade palms.



Holy Week Family Activities

Next Monday, April 6th, be on the lookout for an email from us with tons of information for your family to participate in Holy Week. If you have any questions, please email cff@stjosephparish.org