



Sunday, April 19, 2020 * Divine Mercy Sunday * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*Bring your hand and feel the place of the nails,
and do not be unbelieving but believe!
Alleluia!*

DIVINE MERCY SUNDAY
APRIL 19, 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.

Pastor

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

Parochial Vicar

Rev. Glen Butterworth, S.J. x103
gbutterworth@stjosephparish.org

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
marti@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Theresa Lukasik, Adult Faith Formation x111
theresal@stjosephparish.org

Claire Hansen, Youth Faith Formation x112
claireh@stjosephparish.org

Mary Wiseman, Stewardship x114
maryw@stjosephparish.org

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

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

Lianne Nelson, Bookkeeper x113
liannen@stjosephparish.org

Yuri Kondratyuk, Facilities x110

St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

To Be the Church

[T]he message of hope should not be confined to our sacred places, but should be brought to everyone. For everyone is in need of reassurance, and if we, who have touched “the Word of life” (1 Jn 1:1) do not give it, who will? How beautiful it is to be Christians who offer consolation, who bear the burdens of others and who offer encouragement: messengers of life in a time of death! In every Galilee, in every area of the human family to which we all belong and which is part of us – for we are all brothers and sisters – may we bring the song of life!

-Pope Francis-

The world is not something to look at, it is something to be in.

-Mark Rudman-

In the first contemplation of the *Spiritual Exercises of St. Ignatius*, the one making the *Exercises* is invited to stand on the dais of the Almighty, as the Holy Trinity chooses the Incarnation as a response to the human condition. Distinct from the later contemplation on the birth of Jesus, the contemplation on the Incarnation calls us to look over God’s shoulder, to peek with the Three Persons at the whole of Creation—and at the way in which human beings live within that Creation. We watch, in the words of St. Ignatius, “those on the face of the earth in such great diversity in dress and in manner of acting. Some are white, some black; some at peace, and some at war; some weeping, some laughing; some well, some sick; some coming into the world, and some dying” (*Sp. Ex. 106*), and we behold—with the Trinity—“all nations in great blindness, going down to death and descending into hell” (*Sp. Ex. 106*). Of course, we might add our own illustrations and images to this sightseeing trip: e.g., we can imagine the women and men under government fire in the rubble of Northern Syria, or see the veterans on the streets of the United States; we can watch an elderly couple, separated after 60 years of marriage by the isolation called for by unique coronavirus, or hear the furloughed restaurant worker trying for hours to get through on the phone to file for unemployment; we can see the exhausted nurses, weeping in the Covid unit, or note the Salvadoran child, in detention with so many others, wondering where her parents might be. All of this we could behold at the side of the Trinity. And as we do, perhaps we will listen—as St. Ignatius asks us to listen—to the words of the three divine Persons, who respond to all they see by proclaiming, “Let us work the redemption of the human race.”

And then God does it: not by power nor by fiat, but by an angel—a messenger—and by the “Yes” of a poor young woman, living in an obscure corner of an occupied nation. The three divine Persons save the world, not from above, but from within—by becoming part of this world, by immersing the fullness of God in the frailty of our humanity. In Jesus, God comes into the world, not as an appearance or as some kind of “avatar” but as a true human being—born for weakness and for courage, for sorrow and for truth, for the simple humble experience of love and for the extraordinary miracle of self-emptying compassion. God comes into the world through a human womb, entering our community by the everyday miracle of a birth like ours. God then lives in the world, and experiences all of it: weariness and wonder, laughter and tears, temptation and frustration, thirst and satisfaction, the joy of a wedding feast and the betrayal of a beloved friend. It all becomes

part of God. And finally, on the cross, God experiences death—horrible, humiliating death. This is the full measure of the Incarnation, with nothing held back, and by submitting himself to such a death, Jesus “*works the redemption of the human race*”—that is to say, he unites God and the human experience in an absolute, irreversible way. We can no longer imagine God, sitting up in heaven like an owner in a sky-box, watching the team on the field. No. God has become one with the whole of our life, and so the whole of life is redeemed—in the flesh of a poor man, acquainted with sorrows and fated to die.

What a strange and wondrous God we have!

In the last few decades, we have too often derived our primary sense of the Church not from the strange and wondrous gift of the Incarnation, but from the structures of the institutional Church—e.g., the hierarchy, the Papacy, etc.—or from its theology—i.e., the dogmas and doctrines we are taught. But while these elements may be important means for the care and spread of the gospel, they are not, in the end, *essential*; they are means to an end, and they could be otherwise. Indeed, at times, they have been otherwise. For though we may experience the Spirit of God working through the structures and teachings of the Church, that does not mean that the Holy Spirit is constrained by those structures or fully explained by those teachings. The institutional Church is a useful and even divinely inspired *construct*, infused with the Holy Spirit in the same way a tool is infused by the spirit of a master builder. Likewise, the teachings of the Church emerge from our reflections on God, but are not the same as God—who, in the end, overwhelms all our concepts or theological models. As St. Paul says, the scandal of the Cross is “*a stumbling block to Jews and foolishness to Gentiles*” (1Cor. 1:23), because Jesus does not enter the world with a white board or a book of doctrines, but to give his life for us, with a love beyond reason.

This is the fundamental truth that emerges from the Incarnation: that beyond all the scholars and the bishops, more important for Christianity than any doctrine or practice, is the enfleshed reality of love in us—love that makes our enemies into our friends, and then calls us to lay down our lives for them; love that sees our neighbor in the faces of the poor and the alien, in the refugee and the outcast; love that sometimes pushes us to isolate ourselves from one another, and at other times calls us to come together; love that makes us into the body of Christ, just as it led God to become embodied for us. It is our incarnation of Christ that is the essential quality of the Church—not our understanding of him nor our teaching about him; not the rituals we celebrate in his name nor the offices we hold by his grace. We—the people of God in the communion of Christ Jesus and the grace of the Holy Spirit—are the real presence of Christ, and his primary and essential Sacrament in the world. Though we miss gathering together in the church building, though we long to taste the Eucharist, and

watch as the water is poured over our children, though we miss the strength and encouragement given us by the rites and sacraments of the Church, we must never forget that the Church still lives every time we act in remembrance of him—as truly in our homes with our families as in the pews of St. Joseph.

These days of coronavirus have been challenging, not just for the Church but for the whole of society. Our ordinary ways of being have been turned upside down, and the very technologies that some had said were leading us to greater isolation and to a loss of community have become the life-lines of our community and our principal tools of mutual support. Likewise, for the first time in history, leaders in the Church have called us not to gather for prayer and Sacrament—at least not in the church buildings where we have so often assembled. For some, such calls are foolish and demonstrate a lack of faith in the God of infinite power, and a submission to the ways of the world. These ministers would have people of faith defy the medical experts and rely on the power of grace to keep them safe from the virus—clinging to a magical idea of God and refusing to believe that perhaps God is calling us to a new way of thinking, and to a new idea of Church. Though these leaders have primarily come from Evangelical traditions, they have, as well, their Catholic counterparts, who believe that staying apart for the sake of the most vulnerable is not giving the Mass sufficient reverence—in other words, we should be willing to die (or to sacrifice the weak) for the sake of going to Mass.

But what if these days are not about testing us? What if they are not about seeing if we are faithful enough to risk the death of the most vulnerable by going to Mass? What if the grace here is more radical, a grace that reminds us of our own nature as the Church? What if, hidden among the pain of these days, we might find a lesson to help the Church—so often beleaguered in the last few years—to grow and flourish in the years to come? For in these days when we must watch Mass on our couch, instead of in our church buildings, perhaps we will come to remember that the grace of Christ is first of all in his people. And that the Eucharist we desire is not a totem by which we might gain protection, but a blessing to sustain our lives for the work of being the Church, the work of healing and reconciliation. Perhaps, in these days, we might remember that the Church is not, *essentially*, the priest at the altar who calls us together, but the People of God—ordained and lay, poor and rich, weak and strong, male and female—who gather in the service of life, whether that service entails assembling in the pews for praise and support, or caring for the vulnerable by staying on our couch. The Church, incarnating the will of Christ to bring life, takes many forms, but it is always us—the sisters and brothers of Jesus. Perhaps, we might pray, when we come together again this will be the Church we remember and the Church we help to create.

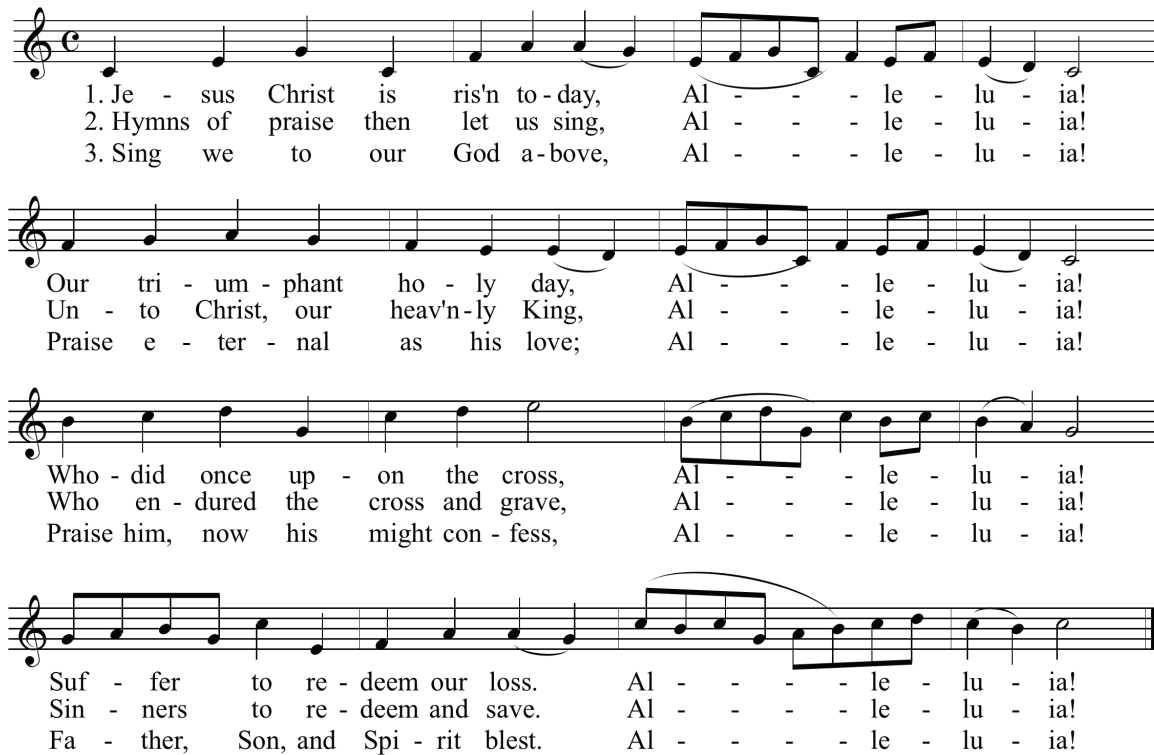
John SJ

DIVINE MERCY SUNDAY

Entrance Song

Jesus Christ Is Risen Today

LYRA DAVIDICA



1. Je - sus Christ is ris'n to - day, Al - - - le - lu - ia!
2. Hymns of praise then let us sing, Al - - - le - lu - ia!
3. Sing we to our God a - bove, Al - - - le - lu - ia!

Our tri - um - phant ho - ly day, Al - - - le - lu - ia!
Un - to Christ, our heav'n - ly King, Al - - - le - lu - ia!
Praise e - ter - nal as his love; Al - - - le - lu - ia!

Who - did once up - on the cross, Al - - - le - lu - ia!
Who en - dured the cross and grave, Al - - - le - lu - ia!
Praise him, now his might con - fess, Al - - - le - lu - ia!

Suf - fer to re - deem our loss. Al - - - le - lu - ia!
Sin - ners to re - deem and save. Al - - - le - lu - ia!
Fa - ther, Son, and Spi - rit blest. Al - - - le - lu - ia!

Gloria

First Reading

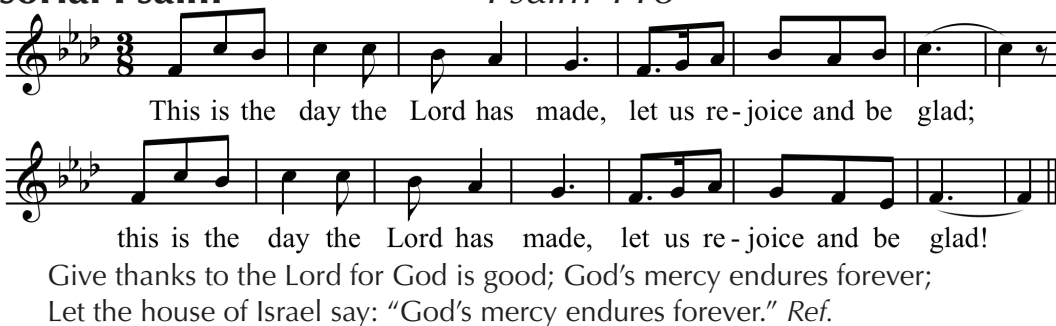
Acts 2:42-47

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

Responsorial Psalm

Psalm 118

Haugen



This is the day the Lord has made, let us re-joice and be glad;
this is the day the Lord has made, let us re-joice and be glad!

Give thanks to the Lord for God is good; God's mercy endures forever;
Let the house of Israel say: "God's mercy endures forever." *Ref.*

The hand of the Lord has struck with power, God's right hand is exalted.
I shall not die but live anew, declaring he works of the Lord. *Ref.*

The stone which the builders rejected has become the cornerstone,
The Lord of love and mercy has brought wonder to our eyes! *Ref.*

Second Reading

1 Peter 1:3-9

Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of your faith, the salvation of your souls.

Gospel Acclamation

Festive Alleluia

Mozart/Trapp



*You believe in me, Thomas, because you have seen me, says the Lord;
blessed are they who have not seen me, but still believe!*

Gospel

John 20:19-31

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now, Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

Offertory Song

Holy, Holy, Holy

Storrington Mass

Haugen

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, ho -

san - na, ho - san - na in the high - est.

The musical score for 'Holy, Holy, Holy' is written for a single melodic line in G major, 6/8 time. It consists of five staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 6/8 time signature. The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and includes a 3/8 time signature change. The third and fourth staves continue the melody with various note values and rests. The fifth staff concludes the piece with a double bar line.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written for a single melodic line in G major, 6/8 time. It consists of two staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 6/8 time signature. The melody is composed of eighth and quarter notes. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and concludes with a double bar line.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written for a single melodic line in G major, 6/8 time. It consists of two staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 6/8 time signature. The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and concludes with a double bar line.

Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer-cy on us. Lamb of God, you

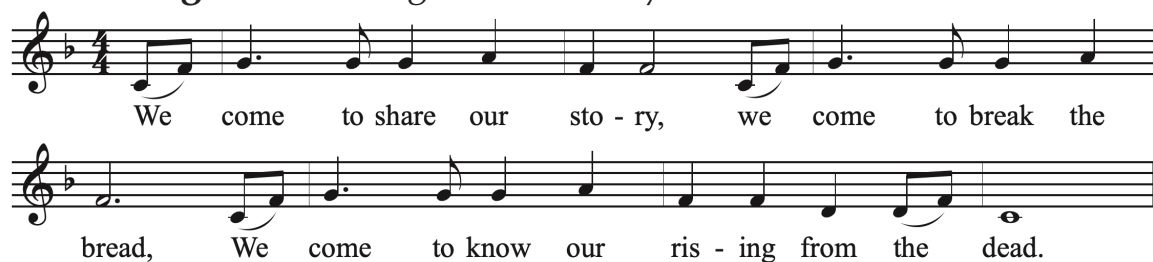
take a-way the sins of the world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written for a single melodic line in G major, 4/4 time. It consists of three staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody is composed of quarter and eighth notes, with some rests. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and includes a repeat sign. The third staff concludes the piece with a double bar line.

Communion Song

Song Of the Body Of Christ

Haas



We come as your people, we come as your own,
United with each other, love finds a home. *Ref.*

Bread of Life and Cup of Promise in this meal we all are one.
In our dying and our rising may your kingdom come. *Ref.*

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ST. JOSEPH FINANCIAL UPDATE



Happy Easter to everyone. I hope we were able to meet your spiritual needs virtually this season. The St. Joseph Parishioner family along with our amazing staff has continued to amaze me with how we are all adapting to our new normal. From our staff providing the online content to our parishioner buddy system. We have also had wonderful volunteers donate their expertise to help facilitate video Masses. We just can't thank them enough! It is wonderful to see us all coming together.

Financially, our donation numbers are down another \$20,000 in March. We lose approximately \$9,000 per weekend if we don't have inhouse masses. Since much of the collections are cash donations not linked to stewardship pledges, those losses will be hard to make up. Looking at April, I forecast, we will be down an additional \$40,000 just from Palm Sunday and Easter Sunday. While we are fortunate that we can meet expenses without borrowing, that will not continue for long. We do need to look for new ways to make up the ordinary income we are missing. I know many of our parishioners are struggling, so what we are asking is if possible, please make sure you continue to support us. If you are unable to support us financially, please keep St. Joseph and the St. Joseph family in your prayers. As always please reach out with any questions or concerns at marti@stjosephparish.org

Marti

	Current Fiscal Year to 3/20	Budget	Difference
Ordinary Income	\$1,250,808.22	\$1,324,600.00	(\$73,791.78)
Donations and Fundraisers	\$45,874.64	\$35,104.00	\$10,770.64
Business Income	\$451.00	\$525.00	(\$74.00)
Proceeds from Endowment	\$16,381.96	\$16,000.00	\$381.96
Total	\$1,313,515.82	\$1,376,229.00	(\$62,713.18)



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.
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