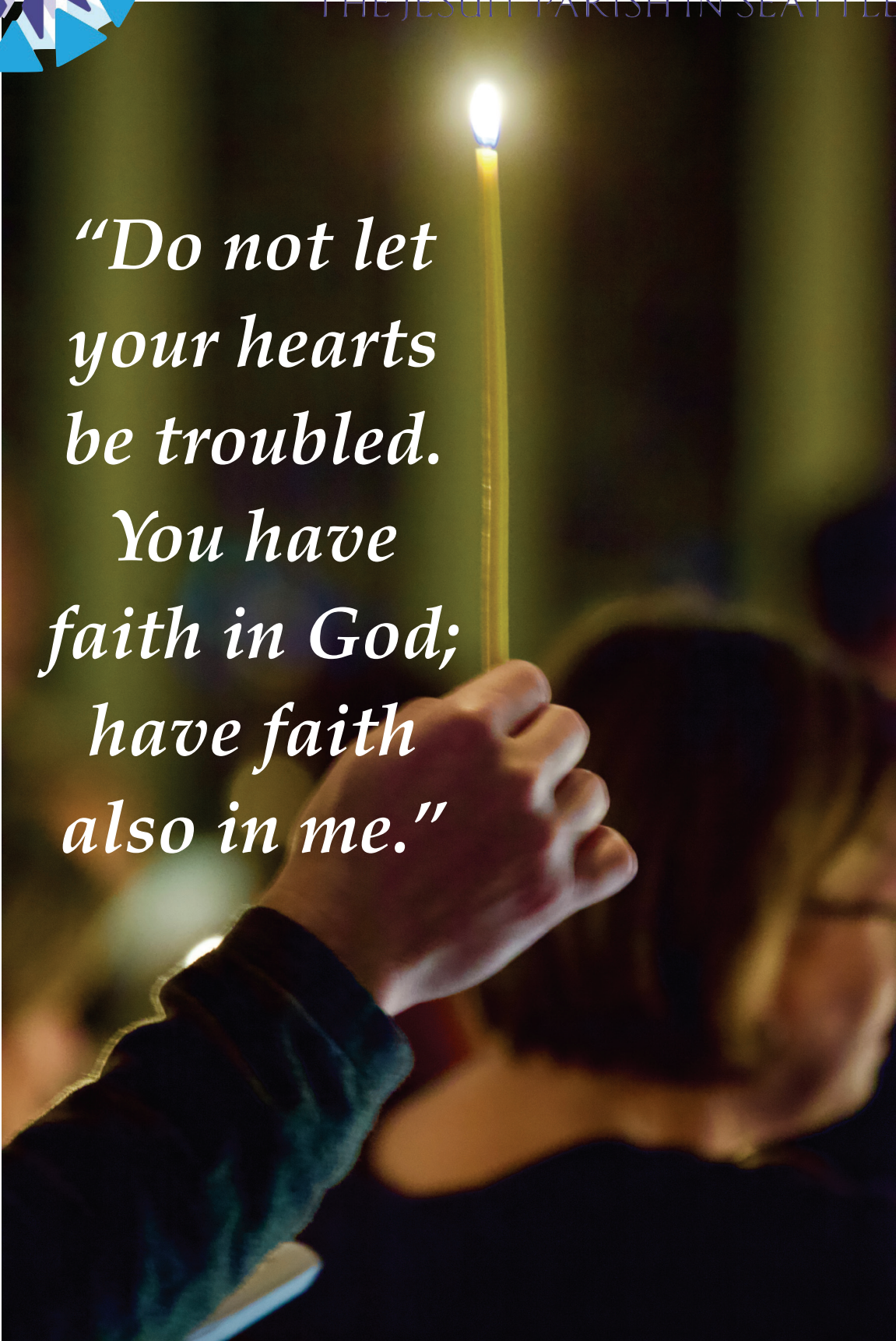




Sunday, May 10, 2020 * Fifth Sunday Easter * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*“Do not let
your hearts
be troubled.
You have
faith in God;
have faith
also in me.”*

The Living Church

Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord. The news about them reached the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.

-Acts of the Apostles 11: 19-26-

It has happened before. Those world-altering moments in which the life of the Church becomes something other than it was before—something different than what those in the Church believed it would always be. It happened, of course, with the death of Jesus, when the dreams of the disciples that “he would be the one to redeem Israel” (Lk. 24:21) had to be reimagined in the shadow of the Cross, and then the Resurrection. It became clear to them then, as they received the Spirit from the risen Jesus, that it was not him alone, but his followers who would be that redemption. And so the Church began, a sect within the Jewish community, proclaiming that the promises of the old Covenant had been fulfilled and that salvation was at hand. And in that moment, the believers thought that the unfolding of the message was finished with them.

Then it happened again, when the deacon, Stephen, proclaiming Jesus as Christ in the streets of Jerusalem was stoned to death by the crowd—the first martyr of Jesus, and the beginning of the first great persecution. At that moment, the great majority of believers were driven from the city, scattered north and south, to preach to the Jews in the diaspora, believing that now they understood that the message was greater than they believed it to be. In the *Acts of the Apostles*, we see the followers of Jesus no longer as the small community in Jerusalem or Galilee, but as the renewed Israel, the gathering of the tribes far and wide. We see Philip, calling the Ethiopian eunuch to baptism, and sending him back to the Jews of Ethiopia, where he will begin one of the oldest apostolic communities in the world. Here, it seemed, was the fullness of the message of the gospels: the new Israel, called from the ends of the earth. And then it happened again.

When the apostles went out from Jerusalem, scattered in the persecution following Stephen’s death, many of their fellow Jews did not believe, did not come into the community of Jesus, but instead drove them out, as well. While at the same time, Gentiles—the *Greeks*, as they were called—began to hear the word and believe. Peter went to the house of Cornelius and saw the Spirit poured out upon the members of that household, and so felt called to baptize them, something he later had to defend to his Jewish-Christian community. But he did, declaring that their idea of the Church was too small, and that the Holy Spirit had decreed something more. And so the Church changed and grew, as Barnabas and Saul—called “*Paul*” in the Greek world—encountered the same Spirit at work in Antioch, and recognized that this sect within the community of the Jews was now a community itself: *Christians*, with Jews and Gentiles gathered as one.

The entire history of the Church has been punctuated by such moments of transformation, when the self-understanding of the People of God has been challenged by circumstances and adapted into new forms and structures—sometimes in line with the Spirit, sometimes, perhaps, not so much. We see

FIFTH SUNDAY OF EASTER MAY 10, 2020

**Sunday Mass 10 am
on our YouTube Channel
St. Joseph, Seattle**

**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

such a transformation with the recognition of the Church by Constantine, who incorporated the underground Church into the institutional structure of the Roman Empire, leading to both the hierarchical framework which many now consider intrinsic to the Church, and to the monastic movement of the Desert Fathers and Mothers, who sought to call the Church back to its original poverty and simplicity. We see the transformation that came from the Black Plague, as it wiped out one-third of the European population, and left behind a Church in the west that was more penitential and more filled with a sense of guilt—where kneeling became the normative form of prayer and the Eucharist was something to be adored but rarely received. We see a transformation in the High Middle Ages, when notions of authority and power—developing in civil society—influenced the notions of Sacrament and priesthood, such that Ordination became not a form of service, but an imposition of power upon the minister. We see a transformation in the 19th century, when the struggle against the rise of secular nation states leads to the reactive declaration of papal infallibility. And we see transition again, in the the 20th century when, in the wake of the Second World War—in the shadow of the Holocaust and Hiroshima, of totalitarianism and anti-colonialism—the Church gathers in the Second Vatican Council to support ecumenism and inter-religious dialogue, and to proclaim its own self-understanding, grounded not, first of all, on a hierarchical structure, but on the notion of the People of God. These transformations, emerging from the faithful's attempt to discern the work of the Spirit in the course of history, have never been purely positive (since those discerning are always sinners), and have led us to terrible acts of violence and clericalism, to the acceptance of slavery and institutionalization of misogyny. Yet, they also remind us that the Church is a living community, and that we have a responsibility not to proclaim one era or age as the final point in the development of the Holy Spirit. The body of Christ lives in the world, and in the world Christians must discern its path.

I wonder then, what will be the effect of this pandemic upon the life and order of the Church? What do we need to re-examine about our practice and our theology today, when so many of the faithful cannot receive the Sacraments because our church buildings are closed and our communities and ministers are in necessary isolation? For most of Christian history, the church building has been a threshold, which those seeking the gifts of the Church must cross, in order to be received. But today, the order of things is reversed, and, much like in the early Church, those who proclaim the gospel seek to cross the thresholds of the faithful, and speak in their homes, now through the electronic media. Yet, at the same time, our tradition maintains that the Sacraments—even those of healing—cannot be received without the physical presence of a priest, which seems paradoxical in a faith that is built on One who passed into the locked room to anoint his disciples with the Spirit.

In the midst of this dilemma, we—the living Church—must ask: *To what are we being called but this crisis? Of what, in the life and ministry of Christ, are we being reminded?* For some, on opposite extremes, the answer is simple, perhaps too simple. One side argues that we should throw open the churches and continue our ministry in the way it has “always” been done—regardless of the increased death and sickness, especially to the most vulnerable, such an approach may cause. At the same time, the other extreme argues that we should simply do away with the old structures and accept that we can all do sacraments on our

own—obliterating the notion of ordained ministry altogether. Yet, such simplistic answers lack, I think, true discernment.

We cannot—we should not—simply “go back to normal” when so many have died and will die; nor should we simply abandon the Sacrament of Orders, i.e., of permanent service to the People of God, as a symbol of the universal Church. Rather, we should “read the signs of the times,” as Vatican II reminds us; and then we should challenge, from within the tradition, the practices that we too often think of as invariable. For tradition is an important dimension of the Church—as is custom in a culture, or habit in an individual—but, at the same time, events sometimes call us to reexamine if our interpretation of the tradition is in-line with the movements of the Holy Spirit today. Like the Jewish converts in Acts, we must open our hearts and follow the Spirit, not abandoning our history, but broadening our understanding through the guidance of that Spirit, even when we are called to change our way of proceeding.

For me, the questions raised in the current crisis revolve especially around the Sacraments of healing—Anointing of the Sick and Reconciliation—and around the sacramental life of the community. While the sacrifice involved in isolation from the fullness of the Mass in the Sunday gathering is a great sadness, it does not have the sense of peril that so many of our most affected sisters and brothers face. These women and men, even when others are with them, often cannot receive the rites of the Church—Anointing of the Sick or Reconciliation—because a priest cannot attend them, something unheard of in earlier eras. And though they may rightly be encouraged simply to trust in their own prayer of contrition and the mercy of God, does that truly represent the fullness of the Catholic tradition—a tradition built on the incarnated grace of the Sacraments?

Why should the inability of a priest to attend to those in deeper need, keep them from receiving those Sacraments specifically given for these moments? After all, in the same situation, any Christian could confer upon an unbaptized person the fullness of the Sacrament of Baptism, using only a bit of water and the blessing of the Triune God. Why then, deny the baptized the same opportunity? In part, of course, it is that the Sacrament of Anointing involves the Oil of the Infirm, which, unlike water for baptism, is not readily available; but what about when that oil is provided, say to a Catholic nurse or doctor? And as for Reconciliation, since the only “matter” of the Sacrament are the words of absolution themselves, why cannot any Catholic offer such words when a person is in danger of death (as St. Thomas Aquinas believed they could)? Or, on the other hand, why can absolution not be conferred via telephone, since the spoken word on a phone seems similar to that of the spoken word behind a screen? There are, of course, reasons to oppose such changes, including the possibility of abuse and the absence of personal engagement; yet, at this moment in our history, should we not raise the question in the Church? For while no priest should change the practice by his own authority—for the Sacraments belong not to the idiosyncrasy of the individual, but to the Church as a community—I hope that we, as Church, will take seriously this moment and allow these questions to speak to us today. The Church is a living being, empowered by the Spirit and enfleshed in God's People; may we listen to the Holy Spirit with hope and freedom, and learn, even through our pain, of graces still to be received.



FIFTH SUNDAY OF EASTER

Prelude

The Call: Come My way, My Truth, My Life

George Herbert & Ralph Vaughan Williams

Come, my Way, my Truth, my Life: Such a Way, as gives us breath:
Such a Truth, as ends all strife: Such a Life, as killeth death.

Come, my Light, my Feast, my Strength: Such a Light, as shows a feast:
Such a Feast, as mends in length: Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart: Such a Joy, as none can move:
Such a Love, as none can part: Such a Heart, as joyes in love

Entrance Song

I Know That My Redeemer Lives

DUKE STREET



1. I know that my Re - deem - er lives; What joy the blest as -
2. He lives, to bless me with his love; He lives, to plead for
3. He lives, and grants me dai - ly breath; He lives, and I shall
4. He lives, all glo - ry to his name; He lives, my Sav - ior



sur - ance gives! He lives, he lives, who once was dead;
me a - bove; He lives, my hun - gry soul to feed;
con - quer death; He lives, my man - sion to pre - pare;
still the same; What joy the blest as - sur - ance gives;



He lives, my ev - er - last - ing Head!
He lives, to help in time of need.
He lives, to bring me safe - ly there.
I know that my Re - deem - er lives!

Gloria

Storrington Gloria

Haas



Glo - ry to God in the high - est, and on earth peace to peo - ple of good will.



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

- | | | |
|---|---|--|
| 1. We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father. | 2. Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father, Amen.
have mercy on us. | 3. For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. |
|---|---|--|

First Reading

Acts 6:1-7

As the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word." The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the Holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them. The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

Responsorial Psalm

Psalm 33

Haugen



Let your mer-cy be on us, O God, as we place our trust in you.

Exult, you just in the Lord! For praise is the song of the righteous.

How happy the people of God. The ones whom God has chosen. *Ref.*

Your words, O Lord, are truth indeed, and all your works are ever faithful.

You love justice and right, your compassion fills all creation. *Ref.*

See how the eye of God is watching ever guarding all who wait in hope.

To deliver them from death and sustain them in time of famine. *Ref.*

Second Reading

1 Peter 2:4-9

Beloved: Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it says in Scripture:

*Behold, I am laying a stone in Zion,
a cornerstone, chosen and precious,
and whoever believes in it shall not be put to shame.*

Therefore, its value is for you who have faith, but for those without faith:

*The stone that the builders rejected
has become the cornerstone,
a stone that will make people stumble,
and a rock that will make them fall.*

They stumble by disobeying the word, as is their destiny.

You are "a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises" of him who called you out of darkness into his wonderful light.

Gospel Acclamation

Festive Alleluia

Mozart/Trapp



Al - le - lu - ia, Al - le - lu - ia. Al - le - lu - ia, Al - le - lu - ia.

This is the day that the Lord has made, rejoice and be glad! Let us feast with joy in the Lord!

Gospel

John 14:1-12

Jesus said to his disciples: "Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him." Philip said to him, "Master, show us the Father, and that will be enough for us." Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father."

Offertory Song

Instrumental

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.

Mystery of Faith

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

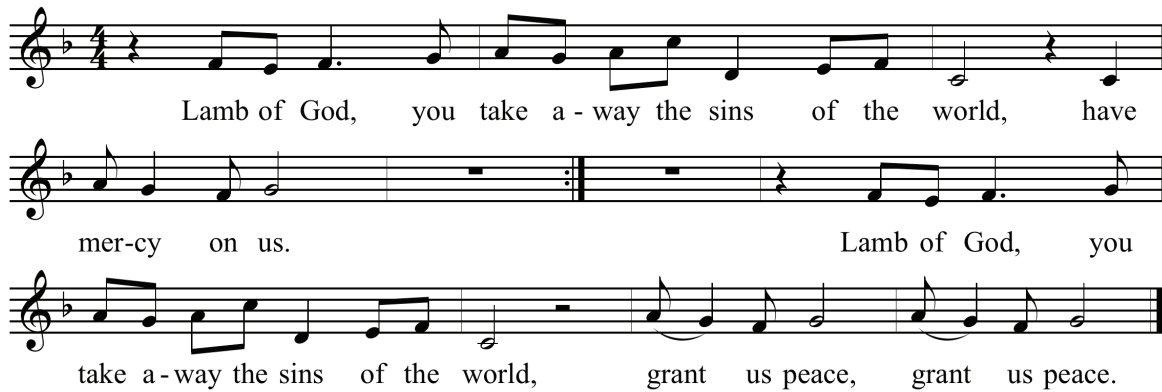
Cross and Res - ur - rec - tion you have set us free.

Great Amen

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

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

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.

Communion Song

We Have Been Told

Haas



We have been told, we've seen his face, and heard his voice a -
live in our hearts; "Live in my love with all your heart, as the
Fa - ther has loved me, so I have loved you."

1. I am the vine, you are the branches, and all who live in me will bear great fruit. *Ref.*
2. You are my friends if you keep my commands. No longer slaves, I call you friends. *Ref.*

All GIA, OCP and WLP Publications reprinted and podcast under OneLicense.net # A-712642. Texts for Eucharistic Acclamations are excerpts from the English translation of the Roman Missal copyright © 2010 by ICEL. Psalm 33 words and music Marty Haugen © 1987 GIA Publications, Inc. Festive Alleluia music by W.A. Mozart, arranged by Lynn Trapp © 2008 GIA Publications, Inc. Storrington Mass music by Marty Haugen © 2010 GIA Publications, Inc. I Know That My Redeemer Lives words and music in the public domain. We Have Been Told words and music by David Haas © 1983 GIA Publications, Inc. The Call: Come My Way, My Truth, My Life text: George Herbert 1593-1633 in the public domain.

ST. JOSEPH FINANCIAL UPDATE



Happy Spring to you all! I hope you and your families are all doing well and have managed to find some joy in these crazy times. Our parish staff has continued to work hard to meet your spiritual needs virtually. I know it is not the same for most of us we all eagerly wait to gather together as a parish family.

I am so grateful for all your online donations and checks you have continued to send in and all the wonderful notes that are coming, thank you all so much. Unfortunately as I have said previously we lose \$8,000 to \$10,000 per weekend that we don't have mass. This last weekend was our 7th weekend of no inperson mass. We are down a nadditional \$70,000 since March 15th. We are doing our part by cutting expenses where we can but we were running lean to begin with. Additionally we have had additional expenses incurred switching to the E-parish format.

I know many of us are struggling (me included) what we ask is if you can afford to make a financial gift please do and if you can't please keep our parish in your prayers. If you are new to St. Joseph and had not registered and made a pledge for this year, please do so now if you can. Please know how grateful I am to the St. Joseph family, if you have any questions, please don't hesitate to reach out marti@stjosephparish.org

Marti



PARISH LIFE

Racial Justice Book Group

Zoom call for discussion of *"Seeing White"* podcasts May 13.

This month we are listening to the first seven episodes of *"Seeing White"* (season 2) on the podcast, Scene on Radio. Total listening time for episodes 1-7 is four hours. Next month we will listen to episodes 8-14. The series explores these questions. Where did the notion of "whiteness" come from? What does it mean? What is whiteness for? Here is the link to the Seeing White podcasts <http://www.sceneonradio.org/tag/season-2/>. To listen, scroll down to the first 7 episodes.

Please join us for our Zoom call on Wednesday May 13 at 7pm. Please RSVP to Cathy Murray at Cathymurray22@gmail.com to receive an invitation to the Zoom call.

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.

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

Wednesdays, 7:00 pm - Men's Ministry - email Deacon Steve

Thursdays, 6:30 pm - Women's Ministry - email Theresa at theresal@stjosephparish.org



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 10 am 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

Our Church is open for personal prayer: Monday - Friday 10am - Noon; 3pm - 5pm

Saturday Noon - 4pm Sunday 11am - 5pm

If you visit the church, please maintain physical distancing.

Sunday Masses will be posted here and on Youtube. Daily Masses will be live streamed on Facebook.

If you have a sacramental need: anointing, reconciliation, etc., please call (206)300-6010 or email jwhitney@stjosephparish.org

FAITH JUSTICE



Reaching Out While Staying In

SPRING HYGIENE DRIVE - How can we show our youth that a Jesuit Catholic faith urges us to be generous, kind, and Christ-like, especially in a time of anxiety and unknowing? We are launching a month long Hygiene Kit Drive to support Compass Housing Alliance, which provides housing, support, and a warm welcome for the homeless in the Puget Sound region. We are collecting large and small format hygiene items (toothpaste, toothbrush, lotion, shampoo, soap, and more!). Everything we collect will be used at various Compass shelters, including the one operating out of the Miller Community Center (right down the street from St. Joseph).

Drop these off in the small kitchen, located at the entry way of the church. You will see a sign indicating where to leave your hygiene kits. The church is open for small windows of time each day. Monday - Friday 10am - Noon and 3pm - 5pm. Saturdays from Noon - 4pm and Sundays from 11am - 5pm. When you enter and exit the Church, we ask that you wash or sanitize your hands.

This drive begins now and will last through the Easter season (the end of May). The need is great, but our call to generosity is greater!

FOOD DRIVE FOR ST. VINCENT DE PAUL FOOD BANK - As we know, more and more people are accessing Food Banks during these challenging economic times. We are collecting non-perishable food items and hygiene items for the St. Vincent de Paul Food Bank located in Georgetown. Top priority items include peanut butter, jam, pasta & sauce, tuna fish, beans, rice etc. **PLACE IN THE FOOD BASKETS IN THE FRONT OF THE CHURCH**

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 joannelreardon@gmail.com

SUPPORT OUR REFUGEE AND IMMIGRANT BROTHERS AND SISTERS!

INTERNATIONAL RESCUE COMMITTEE- Many people we serve at the IRC have persevered through years, if not decades, of displacement, violence, and other hardships. To now have their newfound safety and stability suddenly jeopardized can be retraumatizing and cause

anxiety about the future. The IRC is committed to doing all we can to ensure refugee families and others we serve make it through this crisis with what they need to continue healing and working toward their goals. We're incredibly grateful to our supporters who have already stepped up to help our newest neighbors during this difficult time. Whether by pitching in to the COVID-19 Emergency Fund or purchasing items from our online wishlist, your contributions provide much-needed food, essential supplies, and financial relief to local families impacted by COVID-19. For questions or a link to the wishlist, email Deacon Steve at stevew@stjosephparish.org

ST. MARTIN DE PORRES - St Martin's currently has need for food items/meals and recreational materials (see below).

- Top food needs right now:

- o Comfort food: The loss of nearly all supermarket donations (e.g., sweets from bakeries) has left a big void. While not always healthy, comfort food like baked goods and even bags of fun-size candy bars help men worried and isolated by the massive change wrought by the pandemic.

- o Snacks & sandwiches: Both motel occupants and SMdP residents wish for more food to supplement meals. Motel occupants get 1-2 meals/day. At the main shelter, there is no steady dinner service. Residents receive hot Breakfast and Lunch, but portions are apparently limited.

- o Greens: SMdP needs fresh food. Donated produce has dropped sharply. Large bags of salad would be wonderful.

To deliver items, email or call St. Martin de Porres: 206-323-6341 or Jeff at jefferyc@ccsww.org



A Letter from the Ministries & Communities of the Society of Jesus (Jesuits) Calling for a Relief Fund for Undocumented Workers

May 4th, 2020

Dear Governor Inslee, Majority Leader Billig, and Speaker Jenkins:

We write to you today as Jesuit and lay partners in the various works sponsored by or affiliated with the Society of Jesus throughout our region. We come as women and men deeply engaged with the many populations and diverse needs of the people of Washington State. Founded upon St. Ignatius' call to "seek God in all things," we are broadly engaged in the life of our state: in parishes and high schools, universities and retreat programs, spirituality centers and hospital chaplaincies; in ministries that serve prisoners and those that accompany the homeless; in programs that prepare young women and men to change the world, and in communities of Jesuit priests and brothers dedicated to proclaiming the gospel in whatever way is needed. With hearts and minds united by the Jesuit call for a "faith that does justice," we come to you—grateful for your leadership, and hopeful that you will join us now in helping one of the most endangered groups in our society: undocumented immigrants.

These brothers and sisters of ours, more than 250,000 of whom live and work in Washington State, are some of the most easily and brutally exploited, and also some of the hardest working of our neighbors. We know them; we see them in our churches and welcome their children into our schools. They make up a significant percentage of those industries most profoundly affected by this pandemic—industries such as restaurants and hotels, landscaping and construction—and because of their dependency on each paycheck, they have little cushion, even in the best of times, to protect them from unforeseen events. Now, in the midst of a pandemic, they are deprived of all income—and excluded from the federal relief package—at the very moment their health might be most seriously endangered.

It has become a useful political tool to isolate undocumented immigrants and to refuse them all benefits as a means to dissuade unlawful migration. While one may debate the ethics of such a policy in ordinary time, in a time of pandemic, when people are unable to return to their nation of origin, and when looming poverty and disease put at risk their lives, the lives of families, neighbors, and the whole community, we must rethink both the humanity and the practicality of our policies. A lack of documentation should not be a death sentence. Rather, in these extraordinary times, we must recognize our common humanity and set aside ideology for the sake of life and the common good.

In the early days of the Jesuits, when a severe storm struck the city of Rome, and those who were homeless and underhoused were freezing to death because there was no firewood to be found, St. Ignatius opened the doors of the Jesuit communities for all the poor—an extraordinary move, that set aside the principles of religious cloister for the sake of a higher principle: the dignity and life of every person, created in the image and likeness of God. Today, in a parallel moment, we ask the leaders of our state to choose life, by supporting our sisters and brothers in their time of greatest need—regardless of immigration status.

With other religious and civil leaders, the Jesuit works of Washington call upon you, our political leaders, our companions in service to the common good, to take immediate action:

1. Create a “Washington Worker Relief Fund” through the Governor’s office with at least \$100 million initially allocated to it. This fund, as outlined from our partners at the Washington Immigrant Solidarity Network, should be administered by community-based organizations to provide emergency economic assistance to undocumented Washingtonians, so that everyone has access to the relief needed during the pandemic; and,

2. Work with caucus leadership to create a permanent system that will provide wage replacement protection to workers who lose their jobs and are excluded from the current unemployment insurance system, including undocumented immigrants. Failing to provide a safety net for these workers and their families undermines public health and will hamper the Washington economy’s ability to recover from the pandemic. Without state government intervention, hundreds of thousands of Washington residents are at risk of being exposed to coronavirus and becoming destitute.

A little over a week ago, in his homily on the Feast of Divine Mercy, Pope Francis spoke eloquently of the danger we all face in that seductive temptation to save ourselves at the expense of our weaker sisters and brothers.

*Now, while we are looking forward to a slow and arduous recovery from the pandemic, there is a danger that we will forget those who are left behind. The risk is that we may then be struck by an even worse virus, that of selfish indifference. A virus spread by the thought that life is better if it is better for me, and that everything will be fine if it is fine for me. It begins there and ends up selecting one person over another, discarding the poor, and sacrificing those left behind on the altar of progress. **The present pandemic, however, reminds us that there are no differences or borders between those who suffer. We are all frail, all equal, all precious . . . This is not some ideology: it is Christianity.***

As communities of faith, as partners with you in the protection and development of our common good, as women and men of compassion, we call upon you now to do what must be done, and what the federal government seems unwilling to do: create this program for undocumented families and individuals, so that all Washingtonians might recover and rebuild our state.

With prayer and gratitude: The Jesuit communities, and ministries of Washington State.

Rev. John D. Whitney, S.J.
Pastor, St. Joseph Church, Seattle

Mr. Michael Dougherty,
President, Gonzaga Preparatory School, Spokane

Rev. Matthew Holland, SJ
Pastor, St. Leo Parish, Tacoma

Mr. Patrick Fennessy
Head of School, St. Joseph School, Seattle

Rev. Tom Lamanna, SJ
Pastor, St. Aloysius, Spokane
Superior, Della Strada Jesuit Community, Spokane
Rev. Arturo Araujo, S.J.
Rector, Arrupe Jesuit Residence, Seattle

Ms. Jennifer Kelly
Executive Director, Jesuit Restorative Justice Initiative- Northwest

Dr. Thayne McCulloh
President, Gonzaga University, Spokane

Mr. Matt Barmore
Executive Director, Ignatian Spirituality Center

Rev. Jeff McDougall, S.J.
Superior, Faber Jesuit Community
President, Seattle Nativity School

Ms. Patricia Bowman
Director, Intercommunity Peace & Justice Center, Seattle

Rev. Ignatius Ohno, S.J.
Superior, Bellarmine Jesuit Community, Tacoma

Mr. Greg Carpinello
Director, Jesuit Volunteer Corps Northwest

Ms. Helen Pitts
Jesuit Volunteer Corps: Encore

Rev. Patrick Twohy, S.J.
Superior, Rocky Mountain Mission

Ms. Lisa Dennison
Executive Director, Spiritual Exercises in Everyday Life: Puget Sound

Rev. Stephen V. Sundborg, S.J.
President of Seattle University

Rev. Scott Santarosa, S.J.
Provincial, Jesuits West

Mr. Steve Donaldson
Ignatian Spirituality Project, Seattle