

Sunday, May 17, 2020 * Sixth Sunday of Easter * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*I will not leave you orphans;
I will come to you!
In a little while the world will no
longer see me, by you will see me,
because I live and you will live.*

**SIXTH SUNDAY OF EASTER
MAY 17, 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

Abiding Hope

One thing is gradually becoming clear—I must surrender myself completely. This is seed-time, not harvest. God sows the seed and, some time or other, will do the reaping. The one thing I must do is to make sure the seed falls on fertile ground. And I must arm myself against the pain and depression that sometimes almost defeat me. If this is the way God has chosen—and everything indicates that it is—then I must willingly and without rancor make it my way.

-Alfred Delp, S.J.-

It was an odd chance (or, more likely, a particular grace) that led me to take down a book of the prison writing of Jesuit priest and martyr, Alfred Delp—a book which I had not looked at in nearly two years, and almost forgot I had. I was searching for a book that a friend of mine had asked to borrow, when I saw Delp's on the shelf and pulled it out. Forgetting entirely the book for my friend, I soon became caught up in Delp's words and in his story. For, though I am neither imprisoned by the Nazis nor facing a martyr's death, I was struck by how much his words echoed the feelings I encounter in myself, and in so many others these days; struck by how much he speaks to both the desolation with which I so often wrestle, and the hope that I long to cultivate in myself and in the world. Of course, being asked to mask ourselves in the presence of others so that the most vulnerable might be protected, or being called to remain in fairly comfortable isolation from our ordinary lives for a few more months, cannot really compare to the anguish that Delp experienced in the final weeks of life; yet, as with all suffering, there are, in his story, emotional "*cognates*" that seem understandable for those of us living in these anxious days of world-wide pandemic. And, as in the lives of many saints, there are also insights in the journey of Albert Delp that might well help us remember that God is still at work, and that grace still abides at the heart of our often painful and confusing world.

On July 28, 1944, Albert Delp was saying Mass at his parish, St. George, in Munich-Bogenhausen when two Gestapo agents entered the back of the church, waiting for him to finish before they arrested him and took him to prison. Later moved to Berlin for his eventual trial, Delp would remain in the custody of the Nazi government until his execution on what the Catholic calendar designates as the Feast of the Purification of Mary, i.e., February 2, 1945. He was 37 years old. Though, at the beginning of his imprisonment, Delp was tortured by Gestapo investigators, later, as he was being prepared for trial, the beatings stopped and he was moved to a more comfortable prison, where the Lutheran chaplain would occasionally bring him bread and wine so that he could celebrate the Eucharist, and where he was even allowed occasional visitors. One of these, an old Jesuit friend, was delegated by the Provincial to receive Delp's Final Vows on December 8, shortly before his trial was to begin. He professed them in tears, the Latin barely loud enough for his friend to hear.

There was, of course, never any doubt that he would be found guilty—the judge was notorious for his hatred of priests, especially

Jesuits—and though he was not found to have been involved in the assassination plot against Hitler, he was still sentenced to death for treason. What followed his conviction were weeks of isolation and waiting, which Delp found excruciating—an emotional and spiritual rollercoaster of rescue scenarios followed by resignation. Anxious to have things over, he wondered why the Germans had foregone their usual practice of swift execution for traitors. Yet, during this time, he also wrote farewell letters to his mother and his brother Jesuits, reflecting on what he had thought his life would be and what it had become. Especially in his letter to the Jesuits, one sees Delp gradually coming to peace, recognizing that, far from being an *interruption* of his mission in the world, this final stage of life was his mission—a mission not chosen by him, but one which Divine Providence and the forces of the world had given him to fulfill. So much peace did this realization bring him, that he joked with the Catholic chaplain, who bid him farewell on the morning of his execution: *“May God protect you. In a half hour, I will know more than you do.”*

When I was a young man, I used to imagine that grace came in using my gifts to achieve the mission I had been given—something purposeful and even heroic. Indeed, as a young Jesuit, when people would ask me why I decided to enter the Society, I would almost invariably say, *“I wanted to do something meaningful—to help others and make a difference,”* which in my heart was a kind of code for doing that which was most difficult in a way others might not have imagined. I believed that my mission was doing well whatever work was assigned to me, and that grace was the gift God gave so that I could achieve my mission. On the other hand, anything which distracted from the work was a hinderance to my mission, and was clearly not grace. It took me many years—and more than a little pain—to recognize that one’s true mission is more often found in those things that we thought were distractions than in the work one had set out to do, and to realize that all of it—the good and the bad, the light and the dark, the painful and the comforting, the moments of success and the hours of failure—all of it is grace. All of it is a means to grow closer to God, if we let it be.

In these weeks of quarantine, I have found myself caught between a profound fear that I should be doing more and an abiding sense that I don’t want to do anything at all. All I desire, at times, is for it to be over—one way or the other. On the one hand, I want to do my *“mission”* again in a way I understand (i.e., in a way I can control), and to serve the people of the Parish in a way that brings proper closure to these years and allows me to move forward on my terms. And, if that is impossible, I want to just crawl into bed and watch reruns of *Stargate SG-1* or

The West Wing. This middle ground seems too difficult, and makes me prone to the *“pain and depression”* of which Delp speaks in his final letter—a pain and depression whose marks can be seen throughout our society. For with pain and depression comes anger and resentment, violence and rage, despair and even suicide. We hear it in the President’s petulance and in his desire to move on to something new. We see it in the anger of people reminded to wear masks, and in the rage of those who feel they must enforce mask wearing. We touch it in the heightening of racism and in the diminishment of compassion, in road rage and delusions of spiritual possession. We feel it in our own lethargy and lack of patience, in the nightmares and the hours spent on Facebook. And, sometimes, we find it hard to know what to do: where is God’s grace, to help us through this time?

“One thing is gradually becoming clear—I must surrender myself completely.” In reading these words of Alfred Delp, I came realize what I had been missing, and what, I think many of us may be missing. For these days are not a distraction from my life—not an interference to be resisted or avoided—they are my life, and the mission I have been given at this time. Though I had longed to be present at the harvest, and rejoice with the fruits of success, this is a moment for planting, and God is in this moment, if I am willing to look. Our mission today is—as it has always been—not to succeed in the work we want to do, nor to hide out until that work is possible, but to surrender into the life God is trying to share with us, and to recognize that this life is blessing. Grace is all around us, though perhaps not an easy grace—not the grace we wanted or expected, but grace nevertheless. In the words of St. Teresa of Avila: *“It is certain that the love of God does not consist in this sweetness and tenderness which we for the most part desire; but rather in serving Him in justice, fortitude, and humility. His Majesty seeks and loves courageous souls.”*

Let us then be courageous souls, and set aside our own plans and desires, following instead in the footsteps of Christ and the promise of his unwavering love.

A handwritten signature in dark ink, appearing to read "John" followed by a stylized flourish.

SIXTH SUNDAY OF EASTER

Entrance Song

O Breathe On Me, O Breath Of God

ST. COLUMBA/Hatch



1. O breathe on me, O Breath of God, Fill me with life a - new,
2. O breathe on me, O Breath of God, Un - til my heart is pure;
3. O breathe on me, O Breath of God, My will to yours in - cline,
4. O breathe on me, O Breath of God, So shall I nev - er die,



That I may love the things you love And do what you would do.
Un - til my will is one with yours, To do and to en - dure.
Un - til this self - ish part of me Glows with your fire di - vine.
But live with you the per - fect life Of your e - ter - ni - ty.

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 8:5-8, 14-17

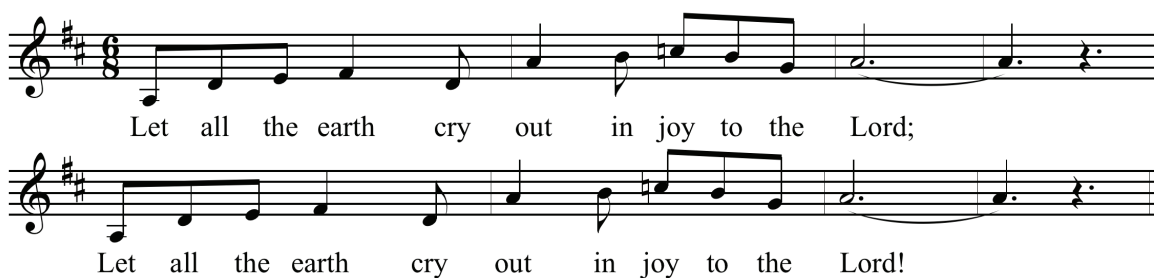
Philip went down to the city of Samaria and proclaimed the Christ to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed or crippled people were cured. There was great joy in that city.

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

Responsorial Psalm

Psalm 66

Haugen



1. Cry out in joy to the Lord, all peoples on earth,
sing to the praise of God's name, proclaiming forever,
'tremendous your deeds for us.'
2. Leading your people safe through fire and water,
bringing their souls to life, we sing of your glory,
your love is eternal.
3. Hearken to me as I sing my love of the Lord,
who answers the prayer of my heart.
God leads me in safety, from death unto life.

Second Reading

1 Peter 3:15-18

Beloved: Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. For it is better to suffer for doing good, if that be the will of God, than for doing evil. For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit.

Gospel Acclamation

Festive Alleluia

Mozart/Trapp



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

Gospel

John 14:15-21

Jesus said to his disciples: "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, whom the world cannot accept, because it neither sees nor knows him. But you know him, because he remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him."

Offertory Song

I Give You A New Commandment

Aston

I give you a new commandment: love one another.
As I have loved you so you are to love one another.
If there is this love among you then all will know that you are my disciples.

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 on five staves. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes 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 on two staves. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody is simple and hymn-like, with lyrics written below the notes. The piece 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 on two staves. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody is simple and hymn-like, with lyrics written below the notes. The piece 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

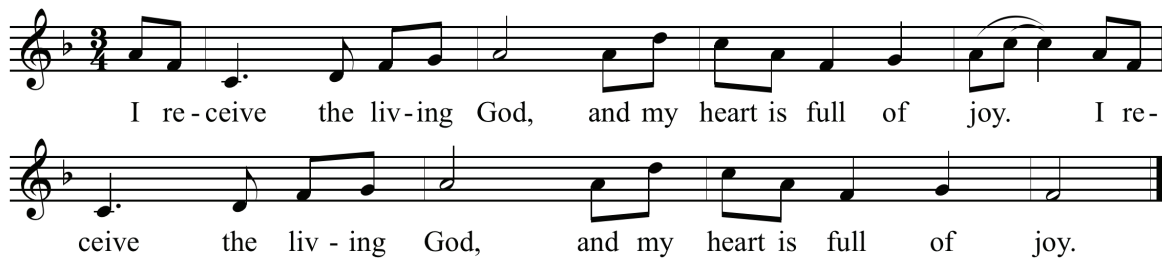
take a - way the sins of the world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written on three staves. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 4/4. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

Communion Song

I Receive the Living God

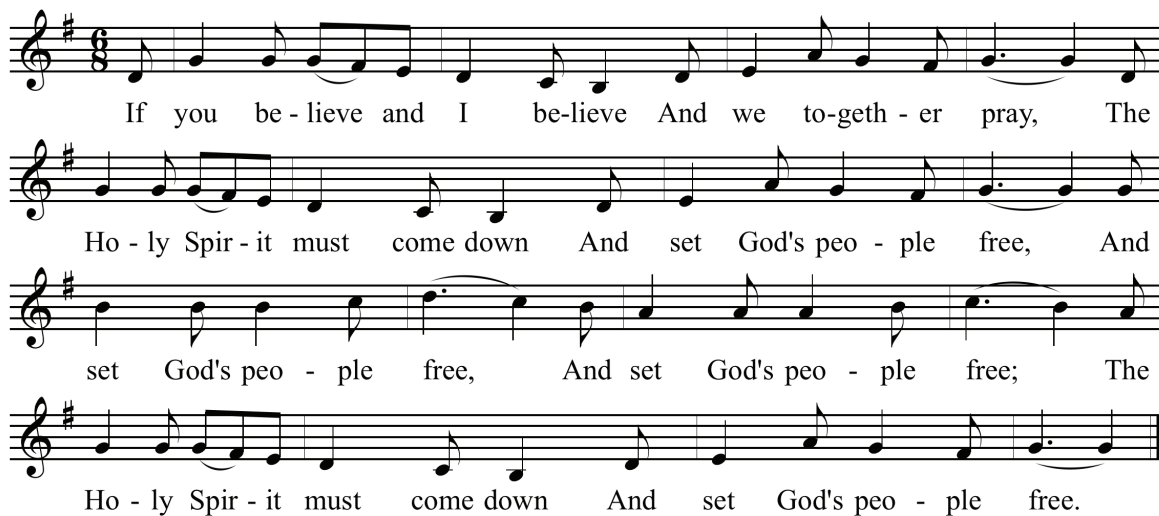
Geoffroy/Dom Clement Jacob



Recessional

If You Believe and I Believe

Zimbabwean



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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



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.

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



Welcome Fr. Matthew Pyrc, S.J.

We are happy to announce that Fr. Matthew Pyrc, S.J. will be joining St. Joseph Parish and School as parochial vicar, beginning in July. Fr. Matthew is already familiar with Seattle, having worked in campus ministry at Seattle U.

Matthew grew up in Montrose, Michigan, the 6th of 8 children. After graduating from Franciscan University of Steubenville, where he studied psychology, Matthew entered a Franciscan community, for a brief time, studying Philosophy at St. Francis College, then Theology at Regis College of the Toronto School of Theology, completing his Bachelor of Sacred Theology and Masters of Divinity degrees.

After completing his graduate studies, Matthew returned to Michigan, where he joined Boysville of Michigan, working with families involved in the juvenile justice system. Eventually, following one of his brothers, he moved to Spokane, continuing to work with at-risk youth.

Completing the Spiritual Exercises in Everyday Life program at St. Aloysius Church in Spokane deepened his calling to follow Christ. During a trip to South East Africa in 2004, Matthew felt a further calling of the Spirit to do more for Christ, which led him to join the Jesuit Novitiate in Portland in 2006. During this time, he earned his Master's in Theology and Licentiate in Sacred Theology from the Jesuit School of Theology in Berkeley.

Staying in the Pacific Northwest, Matthew worked at Seattle University for three years in campus ministry during his Jesuit formation period. In June 2014, he was ordained to the priesthood and missioned to teach theology at Jesuit High School in Sacramento. Matthew recently completed the final stage of Jesuit formation ("Tertianship") in South Africa. In his free time, Matthew enjoys biking, kayaking, reading, wine tasting and creating cocktails. He can't wait to get to know everyone at the parish, and is looking forward to serving the people of God at St. Joe's.

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