



Sunday, May 24, 2020 * Solemnity of the Ascension * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight.

THE ASCENSION OF THE LORD
MAY 24, 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.

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Growing Up

For Irenaeus, the imitation of Christ by the Christian was part of God's cosmic plan of salvation, which began with Christ's imitation of the Christian, or, more precisely, with Christ's imitation of Adam. The Logos "assimilated himself to humanity and humanity to himself" in his life and in his passion.

-Jaroslav Pelikan-

Tradition is not wearing your father's hat. Tradition is having a baby.

-Pablo Picasso-

As an old man, Ignatius of Loyola told the story of his youthful pilgrimage to the Holy Land, where he had hoped to remain as a beggar. Forced to depart by the authorities—the Holy Land had enough pious young zealots, running around causing trouble—the young Ignatius headed for the docks; but suddenly realized that he could not recall which way Jesus' feet were facing when he ascended. (It seems, you see, that tourism is nothing new, and in Jerusalem, there is a rock atop Mount Olivet from which Jesus ascended, and it is said that the outline of his feet are still visible.) Distraught that he could forget something that to his young mind was so vital, Ignatius slipped away from his keepers and used a penknife to bribe his way back up the mountain, where he took careful note of the footprints. Unfortunately, on the way down, he met the guard—a large Franciscan Brother—who dragged him to the dock and deposited him roughly on the boat, never again to return to the Holy Land.

This story is both comical and revelatory of the youthful preoccupation Ignatius had with the things of Jesus, the mere physicality of his being—a preoccupation he transforms later in his life into a more mature awareness of the incarnate humanity. It is, perhaps, because of this transformation that the mature Ignatius' *Autobiography* never mentions which way the footprints face: by the time he narrates the story, what is important to Ignatius is no longer the direction of Jesus' feet when he left, but the direction of the Spirit he leaves behind. As with most of us, it takes a long time for Ignatius to recognize what matters, and to come to see that Jesus—as much as we love him—is not the end of the salvation story.

One of the most engaging tales in Scripture, the drama of the Ascension can sometimes obscure its meaning. After all, it has all of the wonder of the Resurrection—including Jesus' disappearance in the clouds and the presence two mysterious strangers in white who question the disciples—and all the energy of Pentecost—including the so-called "*Great Commission*" that sends the disciples to the ends of the earth, baptizing in the name of the Father and the Son and the Holy Spirit. Further, it brings back some of our favorite characters, like the clueless apostles, who, even as Jesus is about to leave them, still don't seem to understand him, and are still asking "*Lord, are you at this time going to restore the kingdom to Israel.*" Old paradigms die hard, it seems, and we—from the vantage point of 2000 years of history—can feel smugly superior to these confused "*princes*" of the coming Kingdom. But maybe we shouldn't.

While there is a certain pleasure in thinking ourselves superior to the apostles (or even to the young Ignatius) perhaps before we become convinced of our own superiority, we might ask if that feeling is based on anything more than knowing which way Jesus' feet are facing when he ascends. In other words, perhaps we tend to believe we understand the the Ascension, only because we know what happens next—i.e., we know of the birth of the Church and the martyrdom of Stephen, of Paul and the Gentiles, of Constantine and the all the centuries that follow. We know

all the facts, but do we understand the spirit that moves in them? Do we know why Jesus leaves? For, after all, why not establish the fullness of the promise? Why not, by his power in the Spirit, establish the kingdom of God right then? Why do we have to wait? Why do we have to go through that long slog of history from the Ascension to today—with tyrants and terror, countless wars and rivers of blood, abusive clerics and fearsome plagues—when the Son of God is already risen and glorified? Though we may not desire the new Israel, it seems a perfectly reasonable question to ask why Jesus should leave us after the Resurrection. Why do we have to wait for a Second Coming when the first seems finally to be paying off? What else does God need?

Even today, millions of people around the world stand like the apostles, looking up at the sky, waiting for Jesus to come back and fix things. Indeed, how many of us, in the last weeks haven't dreamt or prayed for God to just end the pandemic, so we can get back to "normal"? Like children, waiting at the door for their parents to arrive home to make dinner, we wonder why Father God doesn't send back the Anointed One, the Savior, to fulfill the salvation of the world—a salvation that we think means ending all the sadness and making everything happy. After all, isn't that what a loving parent does, i.e., fix it all so that we are never sad, or hurt, or wounded?

Just a couple of weeks ago, walking on the sidewalk in front of St. Joseph, I was almost run over by a small child riding a tiny, pink bicycle—her father, his arms open for the catch, running beside her and her training wheels barely touching the ground. Soon, it was clear, the training wheels would come off, and her father would have to let her ride by herself—even knowing that she would fall at times, and scrape the knees and elbows that he loved. Then he, or her mother, would be there with medicine and kisses, helping her back up and speaking to her of how brave she was, while encouraging her to ride away from them again—even though they know that other falls will come. Yet, to prevent the falls, to so protect their daughter from wounds as to keep her from ever growing up, would be not love but possession, not grace but fear. Instead, hoping they have given her good example, and mourning that she will learn to need them less and become her own source of courage and adventure, they send her off again, down the sidewalk at breakneck speed. What a strange thing good parenting is: to love someone so much that you want them to ride away from you, that you want them to be free and no longer to need the "stuff" you bring, hoping that they will recognize that they are bound to you only with love.

God came into the world not so that we might be without wounds, but rather, to share our wounds, and to become fully as we are. In Jesus, God comes to love us, to lift us, and to empower us to become what God is: creators and redeemers, sanctifiers and builders of the kingdom. Far from taking away all suffering, Jesus comes to invite us to become women and men who willingly suffer for the sake of love, who grow up to give ourselves away, and who liberate others by the love that allows them to become themselves. Just as a mother or father watches their daughter ride down the sidewalk, as they once did, Jesus watches us as we become like him—women and men, anointed in the Spirit, wounded by the world, raised up

in love and mercy.

The Ascension reveals that Jesus came not to rescue us from ourselves, but to transform us into the image of himself. This—not freedom from pain or struggle—is the essence of our salvation. We wait now because the mission of Jesus is about more than just establishing *himself* as Christ. The mission of Jesus is more than a personal mission: it is a mission to proclaim and begin the "*Christ-ing*,"—i.e., the anointing—of the whole world. As when parents step back so that a child may ride their bike or move away to college or take up some new and potentially painful possibility, so Jesus departs that we may grow into the Spirit Jesus has left us, making it our own, and letting it make us what the resurrected Jesus has become. Only when Jesus completes his mission in the flesh can we take up our mission in the Spirit. Only when he ceases to be, exclusively, the Messiah, can the messianic age begin; only when he ascends and is no longer the visible body of Christ for the world can the whole world become that body, that Christ. As Jesus was anointed at the Jordan—thus entering into his mission as Christ, the Anointed One, by the incoming of the Spirit—so we, as his followers, must be anointed with the same Spirit, not just as something outside of ourselves, but as something within. We must be "*Christ-ed*," anointed in a way that allows us to become grown-up believers, to become, as Paul says: "*the church, which is his body, the fullness of the one who fills all things in every way.*"

Ignatius came to realize that our most important memorial of Christ is not the rocks that tell the direction of his feet, not images or shrouds, not even the bread and wine we bless at the table (but these days cannot gather to share). No. Though we may honor and even revere these remembrances, to dwell on them too much is to stand, like the disciples, gazing up at the sky. For the primary memorial of Jesus is the body of Christ, which is this faithful people. A people gathered by the Spirit and sent forth in love; a people consecrated and missioned not for some rest-stop in the clouds, but for and transformation of the world—a world which itself is disfigured by the sins of war and poverty, by the serpents of greed and anger, by the poisonous voices of fear and pride.

This Memorial Day Weekend, as we mourn so many who have died in service of our country, as we live sequestered today for the sake of the vulnerable, as we comfort our children who are missing graduations and summer celebrations, as we wonder when these countless little sacrifices asked of us will end, let us take to heart the lessons of the Ascension. For the lives of those who have died—like the life of Jesus the Christ—summon us to stop looking up at the sky and begin living as free citizens, as men and women of courage and responsibility, people wounded but not overcome. We are beloved sinners, resurrected and anointed, sent into the world with the same Spirit who lifted Jesus beyond our reach. With this Spirit, let us bind up the wounds of our children and the wounds of our world. Let us put aside the fear that fosters violence; let us treat the migrant and the foreigner with the care and love of a sister and brother; let us engage the world as Christ did: with healing and hope, passion and reconciling love. Let us grow up and take our place as the People of God.



THE ASCENSION OF THE LORD

Entrance Song

A Hymn Of Glory Let Us Sing *LASST UNS ERFREUE/Bede*

1. A hymn of glo - ry let us sing! New
2. The ho - ly ap - os - tol - ic band up - -

songs through - out the world shall ring! Al - le - lu - ia!
on the Mount of Ol - ives stand. Al - le - lu - ia!

Al - le - lu - ia! Christ, by a road be - fore un - trod,
Al - le - lu - ia! And with his faith - ful fol - l'wers see

As - - - - cends un - to the throne of God.
their Lord as - cend in maj - es - ty.

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Al - le - lu - - - - ia!

Gloria

Storrington Gloria

Haas

To Verses

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

Last time

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 1:1-11

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

Responsorial Psalm

Psalm 47

Murray



Sing praise to our king, sing praise: for God is king of all the earth.
All peoples clap your hands. Cry to God with shouts of joy!
For the Lord, the Most High, is awesome, the great king over all the earth.

God goes up with shouts of joy, the Lord goes up with trumpet blast.
Sing praise for God, sing praise! Sing praise to our king, sing praise!

God is king of all the earth, sing praise with all your skill.
God reigns over the nations, God sits upon his holy throne.

Second Reading

Ephesians 1:17-23

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

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

Matthew 28:16-20

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Offertory Song

I Know That My Redeemer Lives

Handel

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

For now is Christ risen from the dead, the first fruits of them that sleep.

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

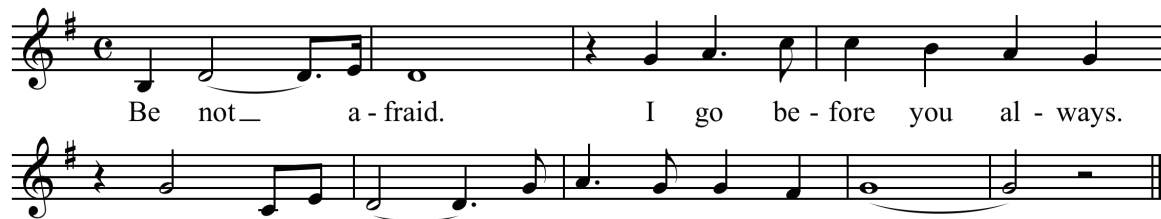
mer-cy on us. Lamb of God, you

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

Communion Song

Be Not Afraid

Dufford



Come, fol - low me, and I will give you rest.
You shall cross the barren desert, but you shall not die of thirst.
You shall wander far in safety, though you do not know the way.
You shall speak your words in foreign lands, and all will understand,
You shall see the face of God and live. *Refrain*

Recessional

Go To the World

SINE NOMINE/Dunstan



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

Saturday Noon - 4pm Sunday Noon - 5pm

If you visit the church, please maintain physical distancing.

Sunday Masses will be posted 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.

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).

- 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.

- 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.

- 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

Racial Justice Book Group

Please join us for a Zoom discussion of the podcast "*Seeing White*" episodes 8-14 on Wednesday, June 3 at 7pm. "*Seeing White*" is Season Two of the Scene on Radio podcast. This excellent and impactful series explores the questions... Where did the notion of "whiteness" come from? What does it mean? What is "whiteness" for? We will also discuss the question, What is our Gospel response to structural and systemic racism in our communities?

Listen to episodes 1-7 for an excellent historical review. Please RSVP to cathymurray22@gmail.com and I will send you the link to the June 3 Zoom call.

ANNUAL CATHOLIC APPEAL



ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

May 19, 2020

Dear St. Joseph Parishioners, Peace of Christ!

Long before he ever imagined his future job, Jorge Bergoglio—aka, Pope Francis—sat for an extended interview in his native Argentina. Near the end of the interview, he was asked if was optimistic. He responded, *“One should not confuse optimism with hope. Optimism is a psychological attitude toward life. Hope goes further than that. It’s the anchor you toss into the future and can pull on to reach what you wish to attain. It’s making an effort in the right direction. Besides, hope is theological: God is involved. That is why I believe life will triumph.”*

“Hope is the anchor you toss into the future.” As I read those words again, I was struck by how much I need this type of hope today—need to ground myself in God and toss my anchor into the future, trusting that life will triumph. For it has been a challenging year—a year of fires and wars, of children separated at the border and innocent people gunned down in our streets. And now, as we sit separated by a pandemic whose end is unclear and whose effects touch us all, we might well cry out from the depths of our hearts: *“O God, ignite in us the fire of hope! Help us pull on to reach our future!”*

Every year, in the Annual Catholic Appeal, we are invited to support the ministries and mission of the Archdiocese of Seattle. But this year, under our new Archbishop Paul Etienne, there is a special urgency to this invitation—and, I think, a better reason to give what you can. Throughout this pandemic, we have seen the Archbishop and Archdiocese lead a bold and thoughtful response, fully in line with the scientific evidence and the pastoral needs of the Church in Western Washington. We have been fortunate, indeed, to have such leadership, and we do well, I think, to support the works of the Archdiocese that have been so much affected by this crisis. This is how hope works: we pray and then we act together to pull our larger Church forward into a future where more will be possible.

Through the ACA, we sustain inclusion ministries, to empower more of our brothers and sisters for life in the Church. We build up youth programs, including exploring summer alternatives to the traditional programs and conventions. The ACA is helping the young voices in our Church find their power and make their claim upon the future. ACA has broadened our multicultural ministries to serve the many immigrant communities of our region. And it supports, particularly, the work of our Bishops, who continue to tend and support growth and the changing needs of the wider Church. Finally, through the ACA, we train lay and ordained ministers to build a future Church in which both compassion and competence are prized. All this is at the heart of the ACA.

In these days of pandemic, as throughout the history of this Archdiocese, St. Joseph parishioners are playing a leading role in many of the ministries served by the ACA; indeed, there are few ministries in Seattle where St. Joseph is not represented. Just as we have been there for the Archdiocese of Seattle through good times and through previous challenges, we are there again in this unique and disconcerting moment. The ACA is part of the cost of leadership, where we recognize that the Church is larger than our one Parish, and where we again step forward to care for the needs of all, insofar as we can.

At the same time, I know that the aftershocks of this pandemic are still being felt in many parishioners’ homes and workplaces, and that you may not be able to help with the ACA at this time. For those of you in this situation,

I would urge you to exercise the same prudence that you are being asked to exercise as regards the coronavirus: rooting your actions not in fear but in compassion and care. If you can't give a gift this year, offer prayers for the Archdiocese and its works. If you can give a gift, even if it is a small one, please do—knowing that what you give supports the good of all. And if you are blessed enough to be able to give a larger gift, know that you will be helping all of us meet our goal and support our obligation to the Archdiocese.

Our assessment this year for the ACA is \$159,386.00. Any amount over this will be returned to St. Joseph and will be designated to defray the cost of technology that we have put in place since the coronavirus hit. May God grace us with ever-deepening hope, that we might pull ourselves—and our Church—into a more blessed, more inclusive, and more just future.

Gratefully in the Lord,

A handwritten signature in cursive script, reading "John D. Whitney SJ". The signature is written in dark ink and is positioned above the printed name.

John D. Whitney, S.J.

Pastor