

**For The Bulletin Of
April 2, 2017**



From Father Robert

Both Martha and Mary say to Jesus, “Lord, if You had been here, my brother would not have died.” How disappointed they must have been with Jesus! Only good friends can chide one another in such a way! They had high expectations of their Friend: He could heal others, He certainly would heal Lazarus whom He loved so much that when He went to the tomb where Lazarus had been laid, Jesus wept. However, Martha and Mary’s expectation, hope, desire that their brother would be healed by their Friend was actually too shortsighted. Jesus intended something way beyond their experience, their imagination, their limited understanding of Him and His power. Jesus intended a new revelation about Himself. And, a new revelation about themselves.

Jesus purposely had delayed for two days coming to Bethany. Arriving after Lazarus was dead for four days (yes, Lazarus was really dead: “there will be a stench”), Jesus could then reveal that death is necessary but not the end. Death is necessary not so much because of the sin of Adam and Eve that brought

mortality to the human race, but because of what is beyond death: eternal Life. Out of death Jesus gives Life. Out of death Jesus reveals the deeper mystery of His own Person: “I am the resurrection and the life.” Jesus’ power over death to give Life is a whole new revelation that asks of us nothing less than the kind of believing in Jesus that means our whole lives over to Him. Martha and Mary came “to believe.” Have we?

The raising of Lazarus has more to do with Jesus, us, and believing than it has to do with Lazarus. Jesus works an even greater miracle than healing Lazarus. By raising him from the dead He gave a clear sign that HE has power over death and life. The raising of Lazarus is a new kind of statement about life. “Do you believe this?” Jesus asks Martha. He asks the same question today of us. We spend our whole lives grappling with the mystery of Jesus’ bringing Life out of death. Jesus comes to us like He came to Martha and Mary with an invitation to believe that Jesus’ own death and resurrection have meaning for us in the messiness of our daily living. This gospel challenges us not so much with respect to our belief in Jesus’ resurrection, as in believing that our own daily dying to self is already a sign of Life we are given and a sign of the fullness of Life we will receive at our own resurrection. Once more: Martha and Mary came “to believe.” Have we?

Living The Paschal Mystery

Mary and Martha’s long relationship with Jesus had brought them to believe in Him. It must be comforting for us to know that their belief was still less than perfect. So is ours. And, like Martha and Mary, our belief is strengthened by

encounters with Jesus. One obvious way we encounter Jesus is at Eucharist when we expressly take time out of our busy schedules to be present. Other prayer times during the day and week are also times when we consciously strive to encounter Jesus. Perhaps less evident as encounters with Jesus would be all those times when we meet Him through faith-strengthening and hope-giving encounters with other people. When our discouragement is lessened by a kind remark or when our sinfulness is forgiven by a smile and welcome, we encounter Jesus in the other and are brought to new Life. Jesus loves each of us as deeply as He loved Martha, Mary, and Lazarus, and gives each of us new Life as well.

This gospel is the third, and final one used as the basis for the celebration of the Scrutinies for The Elect. It is also probably the most challenging for them and for us. How has its proclamation affected you?

- Like Martha, I say to Jesus, “Lord if You had been here” when...because...
- Like Mary, I delay going to Jesus when...because...
- I struggle with belief in Life coming from death when...I have experienced Jesus brining Life out of death when...



The Chrism Mass

You are cordially invited by The Bishop to attend the annual Chrism Mass at the Cathedral this coming Thursday, April 6th, beginning at 7:00 p.m. The Oils of the Sick and Catechumens will be blessed and the Oil of Chrism will be consecrated. These are the oils that are used in the sacraments throughout the remainder of 2017. The newly-blessed Oils will be returned to the parishes to be formally presented to their respective faith communities at the liturgies of Holy Thursday evening.



Palm Sunday Preparation

One of the great traditions of our parish is the preparation that takes place on the Saturday before Palm Sunday. You are invited to join us on Saturday morning, April 8th, beginning at 9:00 a.m. to cut, wash, dry, and bundle the palm fronds that will be blessed and distributed for our Palm Sunday Liturgies on Sunday, April 9th. Please bring gloves and good scissors. We'll have coffee and pastries!



Good Friday – April 14

Sung Morning Prayer at 8:00 a.m.

Ecumenical Service, “The Seven Last Words of Christ” at 12:00 Noon
Solemn Liturgy of the Passion and Death of the Lord at 3:00 p.m. *Liturgy of the Word, Veneration of the Cross, and Holy Communion*

Sung Evening Prayer and Veneration of the Cross at 7:30 p.m. (Incense)

Holy Saturday – April 15

Sung Morning Prayer at 8:00 a.m.

The Great Paschal Vigil at 7:30 p.m.
Lighting of the New Fire, Procession, Liturgy of the Word, The Celebration of the Sacraments of Initiation (Baptism, Confirmation, Holy Eucharist); Incense; A Festive Reception to welcome the newly-initiated immediately follows the liturgy in the parish hall.

Easter Day – The Feast of the Resurrection – April 16

8:00 a.m. Festive Choral Eucharist
Procession, Renewal of Baptismal Promises and Sprinkling Rite, Holy Eucharist (No Incense)

10:30 a.m. Festive Choral Eucharist
Procession, Renewal of Baptismal Promises and Sprinkling Rite, Holy Eucharist (Incense)



Palm Sunday, April 9, 2017

Saturday Vigil Liturgy, 5:00 p.m.
Blessing of Palms, Procession, Reading of the Passion According to St. Matthew

Sunday Eucharist, 8:00 a.m. and **10:30 a.m. – PLEASE NOTE TIME CHANGE** – *Blessing of Palms, Procession, Reading of the Passion According to St. Matthew*

Monday of Holy Week – April 10
Eucharist at 8:00 a.m.

Tuesday of Holy Week – April 11
Liturgy of the Word and Holy Communion at 8:00 a.m.

Wednesday of Holy Week – April 12
Eucharist at 8:00 a.m.

THE SACRED PASCHAL TRIDUUM

Holy Thursday – April 13
Sung Morning Prayer at 8:00 a.m.

The Evening Mass of the Lord’s Supper at 7:30 p.m. *Presentation of the Holy Oils, Liturgy of the Word, Washing of Feet, Holy Eucharist, Procession to the Altar of Repose, Adoration (Incense)*



Easter Memorial Flowers

Become a part of a wonderful parish tradition by helping to provide the Easter Environment! Your contribution makes possible the blooming plants, Easter Lilies, Trees, Festive Cloth Panels, the Paschal Candle, and the triptych at the Altar that celebrate the Resurrection. Your gift may be made either In Honor of or In Loving Memory of a family member, friend, or Loved One. Please use the Easter Flower Envelope that is placed with the Easter Letter or additional envelopes that may be found on the credenza. Contributions will be acknowledged in the bulletins of the Easter Season. Thank you for helping the Art & Environment Committee to create an environment that says "Easter" for the entire seven weeks of the season.

Save the Date

Birthday Celebration

You are invited to join me and my family in celebrating my 70th Birthday on Sunday afternoon, April 30th, beginning at 3:00 P.M. in the parish hall. **Dorothy Lamendola is celebrating her 89th birthday the same day!!!** Together we will welcome family, friends, and parishioners to join us in this wonderful celebration of life. Our Social Events Committee, the YLI, and the Knights of

Columbus are all working together to make this one spectacular event. A meal of mixed green salad, hot garlic bread, pasta, and dessert will be served, along with beer and wine, available at a nominal charge. A donation will be requested of each person attending that will benefit the YLI and its outreach ministries, including our parish. Please save the date and plan to join us for this wonderful occasion. A flyer with all the details is forthcoming. Please be sure to obtain your ticket from the members of the YLI who will be selling them following all the liturgies on the weekends of April 1 and 2, April 8 and 9, April 22 and 23, and April 29 and 30. No tickets will be sold at the door.



Easter Cards For Archbishop Brunett and Father Griener, S.J.

Please do not forget to send Easter Cards and greetings to both Archbishop Alexander Brunett and Father George Griener, S.J. Cards to Father Griener may be left in the box at the window to the office of Faith Formation (the ledge in front of the window to the left of the narthex). Cards to Archbishop Brunett may be addressed as follows:

Archbishop Alex Brunett
Archbishop Emeritus
Archdiocese of Seattle
710 9th Avenue
Seattle, Washington 98104



...to all of our wonderful volunteer parishioners who clean and prepare the church and parish hall for the weekend: **Steve Rojek, Jun Bajet, Carole Miller, Angela Bueno, Cathy Romeo, Rose Salamanca, Mency Osborne, and Arnold and Ashley Rajo.**

...to our equally wonderful volunteer parishioners who clean and maintain the bathrooms in both the church and parish hall: **Steve Rojek, Mary Ewing, Patricia Britton, Virginia Noack, and Harlan Young.**

...to **Dilcia Aparacio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week:

Peter Degl'Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, Nancy Santos and Rose Salamanca.

...to our **counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week: **Jeannine Ford, Harlan Young, Melodye Costanza, Yvette Young, Alicia Perez, Joe Fanfa and Bev Iacona.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last

week's donations: **Bob Carvalho and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Carole Miller, Dave Costanza, Bob Carvalho, Judy Quicho and Belen Farin.**

Encyclical's influence on church's social action work continues

[Dennis Sadowski Catholic News Service](#)

| Mar. 24, 2017

Blessed Paul VI's encyclical *Populorum Progressio* ("The Progress of Peoples") institutionalized social action efforts in the U.S. Catholic Church that continue in one form or another today.

Many dioceses nationwide that had not already established an office to address urban affairs or social action office did so in the late 1960s and early 1970s. Their inspiration came from Paul, who announced in the encyclical of March 26, 1967, that the Vatican would have a Pontifical Council for Justice and Peace. Those dioceses and archdioceses that had an office that dealt with urban affairs — Chicago and Hartford Connecticut, being among them — were responding to the war on poverty and the civil rights movement. But it was the encyclical, emerging from the Second Vatican Council, which moved bishops to approve social action initiatives that often were led by clergy, religious and lay advocates.

Jeff Korgen, a consultant to Catholic social justice organizations, told Catholic News Service the urban ministries offices of the 1960s and 1970s emerged to address specific local needs. What was then the U.S. Catholic Conference responded within three months of the release of *Populorum Progressio* by establishing its own Office of World Justice and Peace. Today, the U.S. Conference of Catholic Bishops continues the work in its Department of Justice, Peace and Human Development.

David J. O'Brien, retired professor of history at the College of the Holy Cross, said the church of the 1960s was attempting to address changing urban landscapes.

"Catholic Charities could do a lot (with social services), but they couldn't do the kind of things that needed to be done interagency and with social reform groups," O'Brien told CNS. "[Social action offices] could supplement Catholic Charities and be for the bishop the kind of contact for social action stirring in the city."

The Vatican's new council had a U.S. connection. Its first secretary was an American, Msgr. Joseph Gremillion of the Diocese of Alexandria, Louisiana, who encouraged the establishment of justice and peace commissions in local dioceses and within national bishops' conferences worldwide.

The pontifical council continues its work today through a broader initiative established by Pope Francis last August when he formed the Dicastery for Promoting Integral Human Development.

A year after Paul's encyclical — on Palm Sunday 1968, days after the assassination of the Rev. Martin Luther King Jr. — Cardinal John Dearden of Detroit, then-president of what was the National Conference of Catholic Bishops/U.S. Catholic Conference, established the Detroit Archdiocesan Development Fund. He planned to raise \$1 million to underwrite grants to groups of poor people working for social justice.

Later in April of that year, the U.S. bishops adopted a policy paper titled "A Statement on the National Race Crisis." It identified three key areas for society to address: self-determination for poor people, changed attitudes about race and poverty, and reforms in unjust social structures.

The document formed the foundation for what was at first called the National Catholic Crusade Against Poverty in November 1969. Its name was changed to the Campaign for Human Development when the program's office formally opened in July 1970 to incorporate the title of Blessed Paul's encyclical.

It became the Catholic Campaign for Human Development in 1998 to better reflect its identity and history.

The foundations established by those early efforts spread from Catholic institutions to other faith communities as well, said Jude Huntz, pastoral associate at Visitation Parish in Kansas City, Missouri, who served as director of the Chicago Archdiocese's Office for Peace and Justice until 2016.

"In a lot of ways the social justice work meshed nicely with the interfaith and ecumenical movement at the same time," Huntz told CNS. "So you had this incredible synergy that Vatican II brought together."

The Chicago Archdiocese was the first to establish an Office of Urban Affairs in 1958 with Msgr. Jack Egan as director. Chicago had long been a hotbed of community organizing and Egan worked in the 1960s with Saul Alinsky, the famed organizer who directed the Industrial Areas Foundation. As more offices opened in dioceses nationwide, it led to the formation of the Catholic Committee on Urban Ministry, a national network of 5,000 clergy, religious and laypeople involved in social action.

The committee disbanded in 1976, giving way to the Roundtable Association of Catholic Diocesan Social Action Directors, which continues today. Social action offices take many forms today after expanding to address rural and even suburban poverty beginning in the 1980s, Korgen explained.

In the Cleveland Diocese, for example, smaller social action offices opened in each of the counties surrounding the city by the late 1980s. Today, many diocesan offices have experienced cutbacks or consolidations with respect life and other social ministries to continue what in many cases are scaled back advocacy efforts.

At 50, 'Populorum Progressio' takes on new life through Pope Francis

[Dennis Sadowski](#) [Catholic News Service](#)

| Mar. 24, 2017

These days when Pope Francis talks about integral human development and his vision of a church that goes to the margins of the world, he undoubtedly thanks a predecessor of 50 years ago for the inspiration.

Blessed Paul VI addressed "the progressive development of peoples" as "an object of deep interest and concern to the church" in his encyclical *Populorum Progressio* ("The Progress of Peoples") that emerged in the years following the Second Vatican Council. Francis has used language similar to that in the encyclical in his admonitions of the world economy and his vision for a more merciful world.

Released March 26, 1967 — perhaps purposefully on Easter — Paul's encyclical rooted the Catholic Church in solidarity with the world's poorest nations. He called for the elimination of economic disparity and reminded people to recognize the common threads that unite humanity in a world with finite resources.

"We are the heirs of earlier generations, and we reap benefits from the efforts of

our contemporaries; we are under obligation to all men," Paul wrote in his only social encyclical. "Therefore, we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations."

Such a call has repeatedly echoed throughout Francis' four-year pontificate. A reading of his apostolic exhortation "The Joy of the Gospel" (*Evangelii Gaudium*) and his encyclical on the environment and human development, "*Laudato Si'*, on Care for Our Common Home," he reminds the human family of the social responsibilities to care for one another. In line with Paul, he has repeatedly recalled the social injuries caused by an "economic system that has the god of money at its center," as he said in a message to the U.S. Regional World Meeting of Popular Movements in Modesto, California, in February. While 50 years have passed and the political discussion has shifted to new issues, the message of *Populorum Progressio* has been resurrected in a 21st-century pope and remains as important today as it was in 1967, social policy experts told Catholic News Service as the encyclical's golden anniversary approached.

"*Populorum Progressio* and the whole idea of integral human development is really the cornerstone of everything since (then) in the church," said Dana Dillon, assistant professor of theology at Providence College.

The message, if not the specific words, has resonated through the pontificates of St. John Paul II and Pope Benedict XVI,

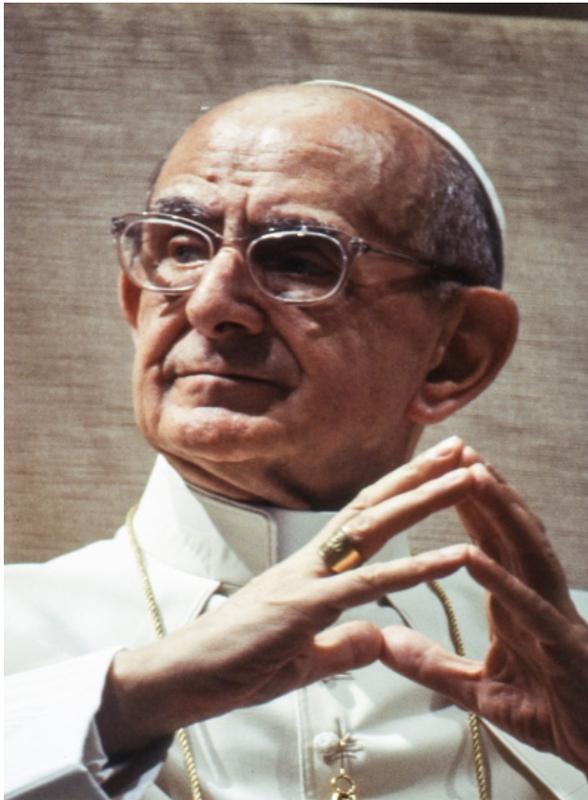
but it is Francis who has renewed the call for true human development in a world still experiencing economic inequality and vast pockets of extreme poverty, said Leonard Calabrese, retired executive director of the Commission on Catholic Community Action in the Cleveland Diocese.

"It's not only about economic development. It's also about distributive justice and a concern for fairness for how development and the benefits of development are spread through the society," Calabrese said, comparing the similar calls from both popes.

Jesuit Fr. Drew Christiansen, distinguished professor of ethics and global development at Georgetown University, called Francis a "Paul VI pope" because of his reliance on the Holy Spirit in calling the world to mercy and justice.

The timing of the encyclical's release — less than 16 months after Vatican II concluded — fed eager laypeople and clergy to go into the world to share the good news through action. Not only did Paul announce the formation of the Pontifical Council for Justice and Peace then, but the document inspired the introduction in 1969 of what today is the U.S. bishops' Catholic Campaign for Human Development and gave birth to social action offices in many dioceses. "It had carriers all over the world who were sympathetic to the mood of the council and the themes of the church's involvement in the world of the council. It energized the church and many people in the development field," Christiansen said.

Massimo Faggioli, professor of theology and religious studies at Villanova University, suggested it was time for the church to take a deeper look at *Populorum Progressio* at this point in the church's history. "It is relevant because it is a time to rediscover what was the most radical Catholic social teaching of these last 50 years," he told CNS.



Blessed Paul VI is pictured in this undated photo. (CNS/Giancarlo Giuliani, Catholic Press Photo)

The document raised the profile of the church's concern for people in the global south at a time when European colonialism was declining, giving people across Africa, Asia and Latin America greater hope that the church was with them, Faggioli explained.

In the global north, however, the encyclical was panned. Vermont Royster, editor of *The Wall Street Journal* at the time, called it "warmed-over Marxism" because it challenged capitalism's inherent rush to achieve profit at the expense of human life. Others were critical of Blessed Paul VI's assessment that economic trade must benefit both the developed countries and those emerging from the colonialism that had dominated the world for centuries, feeling it was too judgmental of existing corporate practices.

Samuel Gregg, director of research at the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Michigan, writing for *Crisis Magazine* March 3, questioned why Paul addressed such questions specifically. He questioned the prudential judgments offered by Paul about such matters because "there's often no single right answer for Catholics." Still, he credited Paul for his emphasis on core church teaching on integral human development.

"Paul VI reminded us that while human development has a material dimension, it cannot be reduced to material growth," Gregg wrote in an email to CNS. "We fully develop when we freely choose the goods that are distinctly human and act accordingly. If Catholics lose sight of this truth when we talk about topics ranging from justice to the decisions of political and business leaders to the environment, then we will have nothing distinctive to say about human development."

While the particulars of trade deals may have shifted over the last half-century, the overall issue of the importance of building relationships among people in

developed and undeveloped nations remains, said John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University.

Paul envisioned that economic development could lead to long-lasting peace, Carr said. "Development and justice is more a matter of being more than having more. Being more a worker, being a husband, mother, a citizen," he said.

Carr points particularly to paragraph 47 of the encyclical as a vital passage that raises questions that resonate today as they did in 1967. In the passage, Paul explained that simply ending hunger and reducing poverty was not enough. He called on people to build a human community across borders, cultures and economic classes.

Paul continues: "On the part of the rich man, it calls for great generosity, willing sacrifice and diligent effort. Each man must examine his conscience, which sounds a new call in our present times. Is he prepared to support, at his own expense, projects and undertakings designed to help the needy? Is he prepared to pay higher taxes so that public authorities may expand their efforts in the work of development? Is he prepared to pay more for imported goods, so that the foreign producer may make a fairer profit? Is he prepared to emigrate from his homeland if necessary and if he is young, in order to help the emerging nations?"

Carr said the same questions deserve consideration today.

"Candidly," he told CNS, "the contrast between the dominant message in Washington and the call of the church could not be more stark."



Bring Us Back

Father of the living and the dead,
you have promised to open the graves
and lead people back to life in the Spirit.
Open the graves in our minds
and hearts,
that we may know of your great love
and witness to the Resurrection of
your Son.
Give us the strong faith
of your servants, Martha and Mary,
whose brother Christ led from the tomb.
When we feel bound in tombs of
darkness and sin,
help us approach the Sacrament
of Penance,
that our chains may be broken.
We ask this through our Lord
Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever. Amen.