

HOLY ROSARY CATHOLIC CHURCH

Seattle, Washington



2ND SUNDAY OF EASTER

Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." - Jn 20:28-29

MASS SCHEDULE

Registration Recommended

April 10 - 5:00 pm

April 11 - 8:30 am,
10:30 am

Walkup Only

April 13 - 6:00 pm

April 14 - 8:45 am

April 15 - 8:45 am

April 16 - 8:45 am

Walk-ups welcome as
space allows.

To register, visit
holyroaryseattle.org or
call 206-937-1488 x 200.

To view livestreams and
videos from home, visit
holyroaryseattle.org.

REMINDER!

Please arrive 10-20
minutes before Mass if
you have a reservation.
Reserved seats are not
guaranteed at 5 minutes
before Mass.

PHASE 2,3 CHANGES

During Phase 2 and 3, Governor Inslee expanded the definition of a "household". With this guidance, at Holy Rosary a "household" now allows for up to 2 families (for a maximum of 10 people) to share a pew at Mass under a single reservation. Names of all attendees must be listed at the time of registration. Be sure to let your party know what last name the reservation is under for an easy check-in process.

RECONCILIATION

12 pm - 1 pm, Saturdays

5:15 pm - 5:50 pm, Tuesdays

Or by appointment

CHURCH HOURS

12 pm - 2pm, Wednesdays, Saturdays

2 pm - 4pm, Mondays, Fridays

Masks mandatory, no exceptions. Visitors must answer 'no' to all health screening questions. Max. of 10 people.

APRIL 11, 2021

SECOND SUNDAY OF EASTER

The Journey of Faith with Fr. Matthew Oakland



My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened.

Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy.

—*Diary of St. Faustina Kowalska, page 699.*

Today has lots of different names. Like every Sunday of the year, it is a “little Easter,” a day in which we call to mind that first Easter as we set aside the day as the Lord commanded, as it is a day that is different than the other six as we rest in the Lord and find new life in Him. For it is the Lord’s Day, and we are the Lord’s as well. It is also the Second Sunday of the Easter Season. Because Easter is so special, we actually celebrate Easter itself for eight days before beginning the season of Easter, so today is the Octave Day of Easter—the 8th day (because it is important to celebrate well after a long Lent).



And, it is Divine Mercy Sunday. Entering the convent in 1926 at the age of 20 years old, she would not live to see the invasion of her native Poland by the Nazis. But the message that Jesus entrusted to her was one that would give many Poles courage under the Nazi and Soviet regimes. It was the message of mercy. Underserved. Unearned. The free gift of God in His love. To restore us and make us whole when we have become broken by our own sins. “My sacrifice, O God, is a contrite spirit; a contrite, humbled heart, O God, you will not scorn.” *Psalms 51:19*

Jesus appeared to St. Faustina on many occasions, and her life and these visions are recorded in her diary. He showed her an image and asked that she paint it, and He asked that she spread the news of His mercy, which is available to all who seek Him.

Easter is all about new life. And it is through the gift of this mercy that that new life can be ours. It's what Easter is all about, and what we celebrate on all the “little Easters” - as each day we can live in His grace and His love as we rise from the tomb and share in His glory even here and now. As we celebrate the Fount of God’s mercy, I would encourage you to reflect on two questions today and throughout the week and Easter season:

Where do I need God’s mercy in my life?

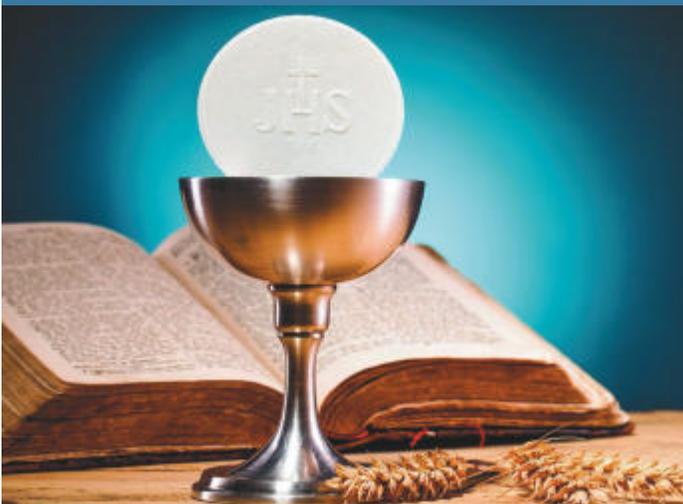
Where do I need to give God’s mercy in my life?

THIS IS THE DAY THE LORD HAS MADE

THE SUNDAY EUCHARIST

The primary way in which we celebrate the Lord's Day is with our participation in the Sunday Eucharist. What better way to celebrate the Resurrection of the Lord than by celebration of the memorial of his Passion, Death, and Resurrection?

This celebration is not a solitary, private event. Instead, we come together as the People of God, the Church, to worship with one heart and one voice. The Catechism of the Catholic Church (CCC) teaches that "participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church" (CCC, no. 2182).



When is it time to return to Mass?

This year-long (and counting) pandemic has forced us all to change how we do almost everything. Mass has been no different. Thankfully, the changes we have made have allowed the tens of thousands of Masses across the Archdiocese of Seattle to remain outbreak-free since June of 2020 when we reopened. Risk mitigation works!

Here are some of the changes you will see (or have seen already) upon your return.

- Masks required regardless of immunization-status.
- Physical distancing. Our church remains at less than 50% capacity in order to maintain 6 feet of social distancing.
- No kiss of peace. No holding of hands.
- No holy water.
- No passed baskets.
- Communion is given in the hand.
- Dedicated Hospitality Ministers at every Mass to help maintain protocols before, during, and after Mass.
- Ventilation system in operation to bring in fresh air.
- Cleaning and sanitation of all common surfaces occurs between all Masses.

Livestreaming has continued to be a much-welcomed part of living the faith for many of our homebound and medically-fragile parishioners.

If you are enjoying a mask-free meal in a restaurant setting or traveling through airports while still staying out of church, consider prayerfully reflecting upon this. There is a safe way to return to Mass, and we look forward to welcoming you back.

"Jesus said to them, 'I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.'" - John 6:35

Easter Communion

While the dispensation from the Sunday obligation is still in effect, receiving Holy Communion at Easter is a privilege and obligation treasured by Catholics. The Archbishop strongly encourages all the faithful of the Archdiocese of Seattle to make an "Easter Communion" at any Mass, whether weekday or Sunday, during Easter Time, which continues through Pentecost, May 23, 2021.

We have celebrated tens of thousands of Masses without any known spread of COVID-19 as we follow all the best practices to mitigate risk. Give yourself, and Jesus, the gift of Communion with Him through His Body and Blood, Soul and Divinity, this Easter season.

Daily Masses on Tuesdays and Fridays are the least populated with only 20-30 people present. Wednesday and Thursday have one or two classes of students so the church is fuller. On Sunday, we are usually at 80-90% of capacity – defined by social distancing households, which works out to 75-120 people depending on household size. Come and join us in the worship of God!

ON THE EUCHARIST AND THE MASS

By Pope John Paul II

The Lord's Day—as Sunday was called from apostolic times—has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time, Sunday recalls the day of Christ's resurrection. It is Easter, which returns week by week, celebrating Christ's victory over sin and death, the fulfillment in Him of the first creation, and the dawn of "a new creation." In commemorating the day of Christ's resurrection, not just once a year, but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads.

Why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: These would certainly be ways of bringing into people's lives the love of Christ received at the Eucharistic table.

"I am with you always, to the end of the age." This promise of Christ never ceases to resound in the Church as the fertile secret of her life and the wellspring of her hope. As the day of Resurrection, Sunday is not only the remembrance of a past event: It is a celebration of the living presence of the Risen Lord in the midst of His own people.

For this presence to be properly proclaimed and lived, it is not enough that the disciples of Christ pray individually and commemorate the death and resurrection of Christ inwardly, in the secrecy of their hearts. Those who have received the grace of Baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the People of God. It is important, therefore, that they come together to express fully the very identity

of the Church, the *Ecclesia*, the assembly called together by the Risen Lord who offered His life to reunite "the dispersed children of God."

The Church lives by the Eucharist, by the fullness of this sacrament, the stupendous content and meaning of which have often been expressed in the Church from the most distant times down to our own days. And though this teaching is sustained by the acuteness of theologians, by men and women of deep faith and prayer, and by ascetics and mystics—in complete fidelity to the Eucharistic mystery—it remains incapable of grasping and translating into words what the Eucharist is in all its fullness, what is expressed by it and what is actuated by it.

“The Kingdom of God becomes present in the celebration of the sacrament of the Eucharist, which is the Lord's Sacrifice.”

Indeed, the Eucharist is the ineffable sacrament—the essential commitment and, above all, the visible grace and source of supernatural strength for the Church. With all the greater reason, then, it is not permissible for us, in thought, life, or action, to take away from this truly most holy sacrament its full magnitude and its essential meaning. It is at one and the same time a Sacrifice-sacrament, a Communion-sacrament, and a Presence-sacrament. And although it is true that the Eucharist always was and

must continue to be the most profound revelation of the human brotherhood of Christ's disciples and confessors, it cannot be treated merely as an occasion for manifesting this brotherhood. When celebrating the sacrament of the Body and Blood of the Lord, the full magnitude of the divine mystery must be respected—as must the full meaning of this sacramental sign in which Christ is really present and is received, the soul is filled with grace, and the pledge of future glory is given.

The Kingdom of God becomes present in the celebration of the sacrament of the Eucharist, which is the Lord's Sacrifice. In this celebration, the fruits of the earth and the work of human hands—the

Himself to the Father and to offer us with Himself in the renewal of His one Sacrifice, which anticipates God's Kingdom and proclaims its final coming.

Thus the Lord unites us with Himself through the Eucharist—Sacrament and Sacrifice—and He unites us with Himself and with one another by a bond stronger than any natural union. Thus united, He sends us into the whole world to bear witness, through faith and works, to God's love, preparing the coming of His Kingdom and anticipating it, though in the obscurity of the present time.

Eucharistic worship constitutes the soul of all Christian life. In fact, Christian life is expressed in the fulfilling of the greatest commandment, that is to say, in the love of God and neighbor, and this love finds its source in the Blessed Sacrament, which is commonly called the sacrament of love

The Eucharist signifies this charity, and therefore recalls it, makes it present, and, at the same time, brings it about. Every time that we consciously share in it, there opens in our souls a real dimension of that unfathomable love that includes everything that God has done and continues to do for us human beings; as Christ says: "My Father is still working, and I also am working."

Together with this unfathomable and free gift, which is charity revealed in its fullest degree in the saving sacrifice of the Son of God—the sacrifice of which the Eucharist is the indelible sign—there also springs up within us a lively response of love. We not only know love; we ourselves begin to love. We enter upon the path of love, and along this path make progress.

Thanks to the Eucharist, the love that springs up within us becomes deeper and grows stronger. Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. This worship springs from the love and serves the love to which we are all called in Jesus Christ.

A living fruit of this worship is the perfecting of the image of God that we bear within us, an image that corresponds to the one that Christ has revealed in us. As we thus become adorers of the Father "in spirit and truth"—who then mature to an ever fuller union with Christ—we are ever more united to Him, ever more in harmony with Him.

The authentic sense of the Eucharist becomes the school of active love for our neighbor. We know that this is the true and full order of love that the Lord has

taught us: "By this everyone will know that you are my disciples, if you have love for one another." The Eucharist educates us to this love in a deeper way: it shows us, in fact, what value each person, our brother or sister, has in God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine. If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor.

We must also become particularly sensitive to all human suffering and misery, to all injustice and wrong, and seek the way to redress them effectively. Let us learn to discover with respect the truth about the inner self that becomes the dwelling place of God in the Eucharist. Christ comes into the hearts of our brothers and sisters and visits their consciences.

How the image of each and every one changes when we become aware of this reality. This sense of the Eucharistic mystery leads us to a love for our neighbor, to a love for every human being.

Our community has the duty to make the Eucharist the place where fraternity becomes practical solidarity, where the last are the first in the minds and attentions of the brethren, where Christ Himself—through the generous gifts from the rich to the very poor—may somehow prolong in time the miracle of the multiplication of the loaves.

The Eucharist is the full realization of the worship that humanity owes to God, and it cannot be compared to any other religious experience. The Risen Lord calls the faithful together to give them the light of His Word and the nourishment of His Body as the perennial sacramental wellspring of redemption. The grace flowing from this wellspring renews humanity, life, and history.

from *Go in Peace: A Gift of Enduring Love* by John Paul II, edited by Joseph Durepos

“Eucharistic
worship
constitutes
the soul of
all
Christian
life.”

OUR PARISH COMMUNITY

Need A Vaccine Appointment?

Holy Rosary is partnering with the City of Seattle to get people registered for covid vaccine appointments at the **West Seattle Vaccine Clinic located at 2801 SW Thistle St.** While the priority is individuals 65 and older, anyone who meets the current eligibility criteria and lives in King County can be scheduled for an appointment while spots are available.

If you or someone you know needs assistance, please call Libby at the parish office at 206-937-1488 ext. 209 or email at parishoffice@holyroaryseattle.org.

If you reach voicemail, please leave your first and last name and your phone number. You will receive a callback as soon as possible.

Holy Rosary School Auction 2021

Holy Rosary School will be holding our annual auction online again this year. You are all invited to participate. Bidding opens April 18, with the Live online event on April 23. We are looking for sponsors to help underwrite the cost of the event. For Auction Sponsorships, contact Beth Martin (BMartin@HolyRosaryWS.org) for additional details.

Our sponsorship levels are:

- Title Live Sponsor (1 available) - \$5,000
- Presenting Sponsor (Sold Out) - \$2,500
- Dessert Auction (1 available): \$1,000
- Silent Auction Sponsor (4 available)- \$500
- Video Recognition- \$300
- Logo Recognition- \$200



Holy Rosary Pre-K Has Openings!

A few rare spots are available in our half day Pre-Kindergarten program for next year. If you have a Pre-K aged child (age 4 by August 31st), please visit [our website](#) to learn more about our preschool program and contact our Admissions Director Jennifer Kokkonis (jkokkonis@holyroaryws.org) to schedule a tour.

Hurry, these spaces will go fast so we wanted to get the word out again to our parish families quickly. We'd love to have your special children join our wonderful program!

West Seattle Youth Ministry

Holy Rosary and Our Lady of Guadalupe are excited to collaborate and offer faith events, service opportunities, and bonding experiences for our middle school and high school students and their families during Spring of 2021! Join us and meet other Catholic teens in the West Seattle area!

Contact Bridget for registration information at PAY@holyroaryseattle.org

- **April 18 - 6:30 Zoom**
Earth Day Environmental Justice Discussion
- **April 24 - In-person**
Day of Service

What Are YOU Doing For Earth Day?

April 22 marks the 51st Anniversary of Earth Day. Pope Francis asks us to hear the cry of the earth and the cry of the poor. Start thinking of what you can do to mark the day – pick up litter on your street, plant flowers popular with bees, pray for those working to improve our environment. You can show how you care by posting on social media or creating a poster for your window or yard – or both! Your Care for Creation team is looking forward to seeing your creativity! If you are able, consider donating to one of the many organizations working on this issue.

Some possibilities:

Climate Solutions

www.climatesolutions.org

Nature Conservancy --

www.nature.org/en-us

Catholic Climate Movement - catholicclimatemovement.global/donate

Online Giving

Thank you to those who already give online. If you wish to support our ongoing labors, please select the 'Create an Account' button at www.osvonlinegiving.com/4255.

By Mail

You can use the business envelope included in your monthly envelope packets, or mail to

Holy Rosary Church
4139 42nd Ave SW
Seattle, WA 98116

Drop Off

Please use the south parish door mail slot when dropping off checks and/or envelopes.

Thank you for continuing to support us in carrying out the mission of Christ.

Holy Rosary Parish Staff

Main Line: 206-937-1488. Enter extension listed below.

PASTOR: Fr. Matthew Oakland
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ADMINISTRATION: Jill Carr
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froakland@holyroaryseattle.org | ext. 205

CHILDREN'S MINISTRIES—Baptism & Young Families: Deyette Swegle
dswegle@holyroaryseattle.org | ext. 251

CHILDREN'S MINISTRIES—1st Sacraments, Children: Sister Stella
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SCHOOL PRINCIPAL: Anna Horton
ahorton@holyroaryws.org | ext. 218

ST. VINCENT DE PAUL: ext. 300

Fr. Oakland is available for indoor or outdoor meetings, homebound visits, and the Sacraments by appointment. Please call 206-937-1488 ext 200 or email Melissa at MTuthill@holyroaryseattle.org to schedule.



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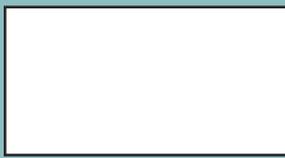
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