

THE 28TH SUNDAY IN ORDINARY TIME
October 14, 2012

Reflections Next Week:
Annette Rembold

Readings for October 21, 2012

FIRST READING: ISAIAH 53:10-11
 SECOND READING: HEBREWS 4:14-16
 GOSPEL: MARK 10:35-45

Weekend Mass Schedule

Saturday - 5 pm
Sunday - 9 am, 11 am, 5:30 pm

Weekday Mass Schedule

Monday - Friday - 7 am
 Arrupe Room, Parish Center

Reconciliation

Saturday - 3:30-4:15 pm in the Church
 or by appointment

Parish Center Hours

Monday-Friday - 8 am - 4:30 pm
Saturday - 9 am - 1 pm
www.stjosephparish.org

732 18th Avenue East, Seattle, WA 98112

Fax: (206) 329-5698

Parish Receptionist (206) 324-2522

Parish Staff (206) 329-5981

Pastor

Rev. John D. Whitney, S.J. x107

Senior Priest in Residence

Rev. Jack O'Leary, S. J. x101

Deacon/Pastoral Associate

Steve Wodzanowski x106

Pastoral Staff:

Dottie Farewell, Dir. Religious Ed. x112

Dennis Gentile, Facilities x110

Renée Leet, Admin Assistant x100

Bob McCaffery-Lent, Liturgy & Music x109

Caprice Sauter, Administration x102

Randy Novak, Communications x114

John Stuntebeck, Organist/Pianist x105

St. Joseph School

700 18th Avenue East • (206) 329-3260

Main Office x210

Patrick Fennessy, Principal x218

Rick Boyle, Academic VP x215

Kris Brown, Vice Principal x216



St. Joseph Parish Financial Report
Fiscal year End June 30, 2012

Income

Ordinary Income	\$1,373,095.10
*Sunday Collections & Sacrificial Gifts	
Fundraisers	\$4,021.19
*Concerts, Wreath Making, etc.	
Sacramentals	\$20,168.50
*Mass Intentions, Candles, Funeral, etc.	
Restricted Donations	\$24,570.00
*Sister Parish, Outreach, etc.	
Business Income	\$208,916.09
*Facility Rental, Interest, etc.	
Program Revenue (Fees for Service)	\$113,937.88
*Adult Faith Formation Programs, CFF, etc.	
Total Income	\$1,744,708.76

Expenses

Employees	\$816,039.18
*Salaries, Taxes & Benefits for 9 FT and 12 PT	
Parish Facilities	\$502,677.02
*Church, Parish Ctr, Utilities, Buildings & Grounds, Supplies etc.	
Programs	\$153,238.33
*CFF, Adult Faith Formation, Speakers, etc.	
School Subsidy	\$200,849.00
*Provides Scholarship Support to Needful Parish Students	
Archdiocesan Assessments	\$106,235.19
*Parish Tax & Insurance	
2011 ACA Shortfall	\$6,778.23
*NB, This Year We Will Receive a Rebate	
Total Expenses	\$1,785,816.95

Year End Shortfall

(\$41,108.19)

I Belong to Christ

I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

-1 Corinthians 1: 12-13-

This week, as we have begun the process of calling women and men to the care and stewardship of the Parish, I am reminded again of the challenges that face our larger Church—and those of us who minister in it. Not that we, here at St. Joseph, are suffering persecution or living in the shadow of death, as are many of our companions around the world—in Syria and Lebanon, in Nigeria and Indonesia. No. When it comes to true threats to the freedom of the Church, or to her ministers, we have little about which we can complain. Yet, at the same time, in an increasingly polarized Church and in a culture shaped more by a commercial rather than communal sensibility, the call for financial gifts elicits strong and often contradictory reactions—reactions sharpened because people can quantify the value of money in ways they cannot with more amorphous forms of support.

For example, since we began our Stewardship outreach, I have received several notes, in which active and engaged parishioners tell me that they cannot give, or cannot give as much as they gave last year, because of their disappointment in the actions of the Church in the United States. Though they often assert great love for St. Joseph Parish, these women and men also note that they will not give to a Church that seems so far from their own values. For many of these people, this disaffection began with the darkness of the sexual abuse crisis, when it seemed that apologies were slow and perfunctory, and reform was about risk-management not about changing fundamentally disordered structures of power. Yet, even though it cast a pall, most survived this great sadness; but, they were not ready for all that has followed, when the concerns of the Church seem so different from their own and the methods of the Church so often seem bullying. Some of these people felt the last straw was the grammatical wasteland created by the Latinized English of the new Roman Missal. Others were offended by the intervention against the LCWR, which seemed to punish the audacity with which the Sisters explored issues of religious life or chose to serve the poor. Some found their Rubicon to be the political involvement of the Church around issues of gay rights, especially when some leaders encouraged excommunication for those who voted in favor of such initiatives. Other reasons—from financial malfeasance in Rome to excommunications in Germany, from the investigation of the Girl Scouts to the return of birth control as a major moral issue—were also noted by those who wrote. Even though they found St. Joseph to be an island of balance and grace, of gospel compassion and healthy discernment, still, they said, they would not give to the Stewardship Fund, since such a gift seemed to support the direction of the larger Church.

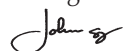
At the same time I was reading these missives, I also received other messages—often through handwritten notes or in conversations after daily or Sunday Mass. In these communications, the speakers professed the same love for St. Joseph as

did those in the other group, though often for very different reasons. The beauty of the liturgy and the history of the Parish held their loyalty, and they often spoke of generations gathered around the altar or in celebration of the Sacraments. For some of these people, the Parish had strayed too far from the roots they knew, and I myself was one of the reasons. They could not give as they had, they said, not because they did not like St. Joseph, not even because they disliked my presiding or preaching (though some of the preaching seemed a *bit much*, at times, they observed), but because they felt I was disrespectful of the Archbishop by not allowing the soliciting of signatures and by being publicly known to differ with him on certain political matters. Whether it was marching with our community in the Pride Parade or pushing so heavily the issue of discernment when the Archbishop was calling the Church to join in defeating Referendum 74, it appeared to these people that I had undercut the Archbishop in the Parish through my actions—even though I may not have intended to do so. These women and men did not want to see me gone (usually) but they did want me to modify the life of the Parish in line with Church leadership, and until then they could not give as they had in other times.

About two years ago, when I introduced the Vision Statement to the St. Joseph community, I remember speaking about the *dynamic tensions* by which this community is maintained. Like the great rose window on the East end of the nave, the church at St. Joseph stands in beauty through the pressures and counter-pressures that come from our diversity. When that dynamic tension is withdrawn, however, the very structural integrity of the church and the very life of the Parish are threatened.

There are many in our region who would love to see St. Joseph fail—many who long to justify their own rigorist and univocal view of Church by pointing to our inability to meet budget and rally support. And though I do not think our failure would prove any such thing (anymore than the cross proved the defeat of that uppity Galilean), I have little doubt that if one decides to punish this community in order to communicate something to the larger Church, it will only reinforce the very vision against which we hope to stand. And, similarly, if one withdraws support because the Parish is not enough in-line with the larger Church—while still finding life in its worship and opportunities—it is unlikely to change the direction of the Parish (a conversation might be better for that), but it will doom at least some of the programs that are most helpful to bringing our parishioners, young and old, into a better understanding of the Church.

St. Joseph lives as a community where tension exists—tension that makes us stronger, that allows us to discern, that builds our spiritual muscle and promises that we can come to the altar from all sides. But this tension is also present at the heart of the gospel, and without it, we cannot grow in our discipleship. *Withdrawal is not the answer, engagement is* (and I say that as one who often grows weary, one for whom the tension is often stressful rather than creative). And so, *I implore those of you who are thinking of withdrawing to give even more, to give your resources and yourself, to build St. Joseph into a place of hope, a sign of the Church as it can be, in the image of Christ.*





Prayer

St. Joseph Community extends its prayers and hopes for the following intentions:

For Bob Griswold in his recovery from surgery . . . For Auntie Ann to heal well from a broken ankle . . . For the wonderful people of hospice who are compassionate and making a difference in their care of Lillian and others . . . For Jane's and for Maggie's well being . . . For Monica as she transitions to a new place to live . . . For Malala Yousafzai, a 14 year old, who is in critical condition, we pray for her and the educational goals she wanted for herself and all girls in Pakistan.

Prayer Tree



***"... Fear not, for I have redeemed you;
I have called you by name; you are mine.
When you pass through the water, I will be with you;
In the rivers you shall not drown.
When you walk through fire, you shall not be burned;
The flames shall not consume you. For I am the LORD, your God."
~ Isaiah 43:1-3***

Women's Home Mass & Potluck

Friday, Nov. 2nd, 6:00pm

At the home of Patty and Stuart Spencer
1615 22nd Ave E (off Crescent Dr. near Interlaken Park), Seattle

For more info, please contact
Candace Frankinburger at hoopburg@comcast.net
or 206-323-8614

Attention all ladies of St Joseph Parish! The Women's Ministry warmly invites you to a Women's Home Mass & Potluck at the home of our gracious hostess, Patty Spencer. Fr. Jack O'Leary, SJ, will lead us in prayer for our mass theme of "Forgiveness." Break bread with us, and join friends old and new in an intimate and welcoming atmosphere. Don't forget to bring a yummy dish or beverage to share!

Adult Faith Opportunity

In response to the hunger expressed by past participants like you in our formation programs, we announce an exciting new offering for 2012-2013 entitled "Ignatian Companions: Small Group Spiritual Direction," and would like to invite you to consider it for your continued spiritual growth this year. "Ignatian Companions" refers to a small group of 4-7 people committed to accompanying and supporting one another for the purpose of cultivating attention to God at work in prayer and daily life.

Two "Ignatian Companions" groups will begin this Fall on Monday, November 5th from 6:30-9:00 pm at St. Joseph Parish Center. They will continue meeting on the 1st Monday of each month through May 6th. Each small group will be guided by either Marilyn Nash or Steve Wodzanowski, experienced group facilitators and spiritual directors.

More information and an application are attached and can also be found at: <http://www.ignatiancenter.org/programs/ignatian-companions>. Space is limited, so if you are interested, we encourage you to pray about this and apply soon! If you have any questions, please contact Andrea Fontana, ISC's Program Coordinator, at andrea@ignatiancenter.org or 206.329.4824.



Sacred Silence

A time for silent prayer and peace

The Sacred Silence prayer group gathers on Monday nights at 7 pm in the Church for an hour of silent prayer. Newcomers always welcome. Open to all types of prayer practice. People are encouraged to use whatever silent prayer practice works best for them whether it is centering prayer, Ignatian imagination or another prayer. Time is spent both sitting and walking in silence.

For information on Sacred Silence and silent prayer contact Jim Hoover at jhoover3law@qwestoffice.net or 206-286-0313.



Liturgy & Music



This Week On the Willis...

Matthias Weckmann (1616-1674) was a German organist and composer of the Baroque period. He studied with Heinrich Schütz and also Jacob Praetorius, which greatly influenced his style of composition with mixtures of German, Italian and French styles. He was appointed organist of Jakobkirche in Hamburg in 1655, and was here until his death nineteen years later. The time Weckmann lived in Hamburg was his most productive and is where much of his literature written for the organ was composed.

Johann Gottfried Walther (1684-1748) was a German organist and composer, but he was also J.S. Bach's cousin. He is most famous for his *Musicalisches Lexicon* (Leipzig, 1732), which was one of the first music dictionaries in the German language including musical concepts and definitions, as well as information on various composers through the 18th century. Walther is most known for his organ compositions based on various Lutheran chorale tunes as well as transcriptions of orchestra pieces by Vivaldi, Albinoni and others.

John Stuntebeck, Principal Organist and Pianist



What's "ordinary" and what's "proper?"

"THE SINGING THING"
WEEKLY REFLECTIONS ON THE MUSIC WE
USE AT ST JOSEPH'S
~ROBERT MCCAFFERY-LENT

Two weeks ago I promised in an upcoming column to explain what the "ordinary" of the mass is. To understand this, one has to see it in opposition to the "proper" of the mass and to suspend our preconceived notions of what these words mean in our day-to-day parlance. But we have a head start on this suspension already, don't we, since we are accustomed to speaking of the liturgical season in which we are living now as "**Ordinary Time.**" Does this mean that it's more "ordinary" than the other liturgical seasons, such as Advent and Christmas, Lent and Easter? Does it mean that life in general or in the church is more ho hum during these days? Hardly! In this context "ordinary" refers to "counted," as in ordinal...numbers. For instance, last weekend was the 27th Sunday in Ordinary Time and this weekend is the 28th Sunday in Ordinary Time. The English name "ordinary time" translates the Latin term *Tempus per annum* (literally "time through the year"). Since 1970 in the ordinary form of the Roman rite in the Catholic Church, Ordinary Time comprises two periods: one beginning on the day after the Feast of the Baptism of the Lord (the end of the Christmas season) and ending on the day before Ash Wednesday, the other beginning on the Monday after Pentecost (the conclusion of Eastertide) and continuing until the Saturday before Advent Sunday (the First Sunday of Advent). The Church numbers the weeks of Ordinary Time, although several Sundays bear the names of feasts or solemnities celebrated on those days, including Trinity Sunday and the Feast of Christ the King.

The liturgical color normally assigned to Ordinary Time is green, hence those beautiful, tall green banners that adorn the high altar created by our Artist In Residence Julie Olsen.

Now, the **ordinary** of the mass refers to the part of the Eucharist that is reasonably constant week to week and without regard to the date on which the service is celebrated. It is contrasted to the **proper**, which is that part of these liturgies that varies according to the date, either representing an observance within the liturgical year, or of a particular saint or significant event. This would apply to both prayers and music. If you think about it you'll realize that there are prayers and music that are the same week to week and other parts that change every week.

When it comes to music, when we speak of the "**ordinary**" we are generally referring to:

1. Kyrie eleison ("Lord, have mercy") though this is often spoken outside of Lent).
2. Gloria ("Glory to God in the highest").
3. The chants sung in connection with the scripture readings such as: The Word of the Lord... Thanks be to God and "A reading from the Holy Gospel according to Mark. Glory to you, O Lord," etc
4. Sanctus ("Holy, Holy, Holy"), Mystery of Faith (Save us, Savior of the World), and Great Amen.
5. The Lord's Prayer
6. Agnus Dei ("Lamb of God").

You are welcome to email comments on "*The Singing Thing*"
and to suggest future topics at: Rmclent@stjosephparish.org



St. Joseph School News

St. Joseph School News

If you are a new family interested in applying to St. Joseph School for the 2013-2014 school year, please visit our website at stjosephsea.org under "Admissions" and complete the inquiry form. Please take time to look over this section to help familiarize yourself with our admissions' process, deadlines, events, and important dates.

Applications are available online or you can download the application. Paper applications can also be obtained from the admissions office at bsteinhauser@stjosephsea.org or by calling 206-329-3260 ext. 243.

Catholic High School Round Up

Holy Names Academy

Open House

Sunday, October 21, 2012, 12 - 3:00 pm

Come take a campus tour, meet teachers and students and enter for a chance to win cool prizes. No RSVP required. Questions: admissions@holynames-sea.org or call 206-720-7805.

Bishop Blanchet

Open House

Thursday, November 8, 2012, 5:30 - 8 pm

All interested families are invited to attend and tour the school. Guided tours will be available. This is a great opportunity to interact with teachers and students, learn more about the curriculum and co-curricular programs, and see all the great facilities. Please note that this is our only Open House this year.

Bishop Blanchet High School is located at 8200 Wallingford Ave. N., two blocks north of Green Lake. For more information call (206) 527-7711 or visit our website www.bishopblanchet.org

O'Dea High School

Open House

Tuesday, October 30, 2012

6:00 to 9:00 pm

802 Terry Avenue, Seattle, WA 98104

Please join us for an informative evening at O'Dea High School. Meet faculty, staff and students. Learn about Campus Ministry, Admissions, Academics, Activities and Athletics. Take a tour! For additional information please contact the Admissions Office at 206-622-1308.

O'Dea will validate parking for Open House at the Cabrini Center Garage located across the street from the O'Dea parking lot on Marion Street.

Seattle Prep

Open House

Thursday, November 15th

5:30-8:00 pm

Sixth, seventh and eighth grade students and their parents are invited to attend Seattle Prep is a Catholic Jesuit High School located on North Capitol Hill, 2400 11th Ave East, Seattle.

Meet the faculty, tour the school and find out more about curriculum and student activities!

Any Questions, call the Seattle Prep Admissions Office at (206)-577-2146 or www.seaprep.org



Community

Faithful Choices: Applying Ignatian discernment to the issues of the day

**Mondays, October 15, 2012 | 7-9 pm |
Seattle University**

There are many issues in the church and in the public sphere this election season calling us to make informed decisions as people of faith and conscience. Gather with others to pray and reflect deeply on how to make faithful choices about issues of the day using the gift of discernment in the Ignatian tradition.

The evening on October 15th at Seattle U's Campion Ballroom, with co-facilitators Sean Bray and Jennifer Tilghman-Havens, will offer time and space for deepening one's discernment, sense of community, and call to action through prayer, personal reflection, and guided spiritual conversation.

For more information or to RSVP, please contact Andrea Fontana at andrea@ignatiancenter.org or 206.329.4824 x3. Admission by free-will offering.

St. Joseph MOM's Group 3 Part Series

Coping with Grief and Loss in your
"Sandwich Generation" Family

Three Wednesday Mornings; October 17, 24, 31
9:30-11am, coffee & check-in begins at 9 am
St. Joseph Parish Center - Main Floor
Childcare available (advanced notice required)
Cost: \$25 or \$30 including childcare

Join us as we explore the many facets of being caregivers while dealing with grief and loss. Learn how to support your family and friends during trying times, but make room for your own grief as well. And, look at practical ways to ease suffering through preparation for death. Our mornings will include opening and closing prayer, presentation of the material, quiet reflection and small group sharing. This series will be facilitated by Barbara Gilreath, Ph.D., who is a chaplain with an extensive academic background in Biblical Studies and Christian Counseling. To reserve your place, please contact Jeanine Benham-Jones at jeanine@cwjones.net or 206-799-5177.

Sisters and Brothers in Christ: Faith Journeys of LGBT Catholics

Panel discussion followed by audience Q&A
Thursday, October 18, 7-9 pm, Arrupe Room, St. Joseph Parish Center

One of the fundamental Catholic experiences is sharing our stories with others as our witnesses. Please join us to witness the faith journeys of these 5 individuals from the St. Joseph community who are working hard to reconcile who they are and who their family is with their Catholic faith and their love of the Church. Bring a friend, come to listen, and bring your questions.

- Chris Galloway – cradle Catholic who left the Church and many years later decided to come back; lesbian in a committed relationship for 20 years; proud grandmother of 6
- Mary Sepulveda – cradle Catholic; 35-year parishioner and former school parent at St. Joseph; she and her husband have 3 children, one of whom is gay
- Piri Welcsh – cradle Catholic who is currently questioning her role in the Church; married her wife in the Methodist Church 12 years ago; mother of 3 children, 2 of whom are currently enrolled at St. Joseph School
- Rhys Clark – received into the Church in the spring of 2012 through the RCIA program at St. Joseph; gay man
- Tee Earls – cradle Catholic; partnered for 14 years; he and his husband are currently going through the adoption process



Community

Seniors On the Go

October/November

Choir

CHOIR: The St. Joseph Parish Choir is seeking a "**few good men**," especially baritones/basses to hold down the bottom, as well as a few good altos who love to sing those middle parts! We rehearse Wednesday evenings from 7-9 and sing the 9 am mass on Sunday morning.

Eco-Spirituality

Tuesday, October 16th, 7-9 pm Café Allegro
4214 University Way NE (in the alley behind Magus Bookstore) Seattle, WA 98105

For Young Adults aged 21-35

In an era when the ecology can easily be reduced down to little more than a buzzword or a fad, it is easy to forget that we are all a part of creation. However, there is a long tradition in Christianity of glorifying the natural world and our place in it. Sister Alexandra Kovats will lead an exploration of Ecological Spirituality through the Scriptures, Christian Mystics, and Church writings.

Sister Alexandra is a sister of St. Joseph of Peace and is well known in the US and internationally for her work in spirituality and cosmology. She is the author of Prayer - A Discovery of Life and Spirituality and Creation.

For more information please contact Matt at matt@ignatiantcenter.org or visit ignatiantcenter.org

• **Thursday, Oct. 18th** - Seniors Monthly Potluck, 6 pm in the Social Hall Call Mary Ott 324-7459 or Dolores Dorn 322-2259 for details.

• **Wednesday, Oct. 31st** – Senior Outing to Glass-Blowing Studio in Pioneer Square followed by Lunch. Meet at Parish Center at 10:30 am, return around 1:30 pm. Sign-up with Renee at the front desk.

• **Friday, Nov. 2nd** - Healing Mass at 11:30am followed by Seniors Luncheon in Parish Center

• **Wednesday, Nov. 7th** – Senior Outing to Chief Seattle Club followed by Lunch. Meet at Parish Center – 10:30 am, back around 1:30 pm. Sign-up with Renee at the front desk.

• **Tuesday, November 13th** – Seniors Monthly Planning meeting 11:30am – 12:30pm – Parish Center (Brown Bag Lunch) followed by “Afternoon at the Movies” 1pm – Parish Center – Bring a beverage or snack to share

Sign-up with Renee at the Front Desk or call 324-2522

St. Joseph's Social Justice Commission invites you to come and see, *The Line*

The newest film from Emmy Award-winning writer and producer Linda Midgett. As part of a broader campaign to bring light to the new faces of poverty and the aftermath of the recession, national Christian non-profit Sojourners has produced a documentary film called *The Line*. The 30-minute film uncovers the emerging and entrenched faces of poverty in our country — such as the suburban former banker, who now relies on a food pantry; to an aging career fisherman, whose shrimp-ing business has been devastated by the after-effects of Hurricane Katrina and the BP oil spill in the Gulf Coast. **Tuesday October 23rd, 7:00 – 8:30 pm, Parish Center, Families Welcome!**

Immediately following the film there will be a facilitated discussion. For more information contact Vince Herberholt at 491-4486, Kathy Fawthrop at kathy.fawthrop@gmail.com or Jennifer Kelly at Jennifer@larcheseattle.org

Calendar

Mon, Oct 15	Sacred Silence, Church, 7:00 PM
Tue, Oct 16	RCIA, Arrupe Room, 7:00 PM
Wed, Oct 17	Pathfinders, Mother Teresa, 6:00 PM Choir Practice, Church, 6:30 PM The VOICE, Arrupe Room, 7:00 PM
Fri, Oct 19	Eucharist Adoration, Loyola Chapel Parish Center, 7:30 AM



Social Ministry

St. Francis House

Thank you for your wonderful support of St. Francis House with canned goods, pasta and et al. This offering made by the St. Joseph community is of critical importance. Just a reminder to please check expiration dates.



Sock it to Homelessness

The Urban Rest Stop offers free shower, laundry, and other hygienic services to people experiencing homelessness in Seattle. As a wet and cold winter approaches, patrons are increasingly in need of socks. One had this to say: *"Socks are essential to a homeless person getting off the streets. Most of us never get to take off our socks until we go to a shelter. Feet are important for balance, feel, and connection to the earth. Without fresh socks, you lose that good vibe."*

Additionally, fresh socks are critical to maintaining health during the winter. Wearing the same pair of soaked socks for a week straight often causes terrible damage the feet. Repeated week after week, this damage becomes permanent. For both the good vibe and the critical health needs of our patrons, please consider a donation of socks.

A donation box will be located in the Church vestibule for your convenience!

Hospital Eucharistic Ministry Volunteers Needed

Volunteers are needed to provide Catholic prayer presence and sacrament of Eucharist to patients and their families at Harborview Medical Center and Virginia Mason Hospital. Previous experience being an Extraordinary Minister of the Eucharist preferred, but not required. Volunteers must complete all necessary paperwork, Diocesan Safe Environment Training, background checks and complete Orientation/Training sessions and personal interviews. Time expectation is once a week, 3-4 hour shift, plus gatherings every other month for reflection and support. There is flexibility with regards to specific day and time of volunteering. To volunteer at Harborview please contact Deacon Steve Wodzanowski at 965-1646/stevew@stjosephparish.org or to volunteer at Virginia Mason contact Fr. Don Perea at 206-383-8935 donaldperea@msn.com

EcoJustice



Over the next few weeks, as we head into fall harvest season, EcoJustice would like to suggest options for Table Grace that reflect our gratitude for Creation's bounty. Consider trying these prayers, taken from: *Thanking God With Integrity: Table Grace in a World Struggling with Climate Change*, by William Metzger.

All we have is what You have given us, Lord.

Life is a gift.

Food is a gift.

The earth is a gift.

Help us live lives that express our gratitude for all your gifts --

Life, food, and the beauty of this earth.

Amen



ST. JOSEPH PARISH



Habitat
for Humanity®
Serving King County

St. Joseph Parish and Habitat for Humanity for King County are teaming up for an **Interfaith Build and Housing Advocacy Project** that will include six weekend build dates from November 2012 through April 2013 and numerous opportunities for interfaith engagement and housing advocacy. You'll be hearing more about this over the next several weeks, but this is your chance to get in on the ground floor. We're looking for contributions of all kinds, including crew leadership, meal coordination, interfaith dialogue, and fund-raising. **Please contact one of our core team members so see how you can get involved.**

Gary Fallon --- fallon_derocco@comcast.net

Jen Olegario -- jolegario@yahoo.com

Dave Rothrock -- drothrock@mericap.com

Bob Thompson -- bob@jetlandconsulting.com

Tom Morton -- morton.t@comcast.net

Paul Wyckoff -- wycckoffpl@msn.com

COLLECTION: OCTOBER 7, 2012

TOTAL NEEDED WEEKLY TO MEET BUDGET: \$15,994.00

TOTAL FOR MASSES AND GIFTS MAILED IN: \$ 16,212.75

The parish has received numerous requests to reprint Father Whitney's column on Conscience & Referendum 74. This article is also available on our website, please visit stjosephparish.org and click on Referendum 74.

Conscience & Referendum 74

"My heart and my prayers go out to all as you pray about your vote on Referendum 74."

With these words, Archbishop Sartain ends his column on Washington State Referendum 74—published originally on 13 September in *The Progress* and reprinted, at his request, in this week's bulletin. Though there may be other elements in the Archbishop's column with which one might take exception, these closing sentiments recall every Catholic Christian to that most foundational of places: the place of prayer and conscience, formed by the teaching of the Church and shaped by one's own experience, but ultimately residing within the depth of one's own being. Conscience, indeed, is where the woman or man who acts in the world is called to stand before God as a free moral agent, reducible to no one else, and accountable, in the end, only to that Spirit of God placed within us in the moment of our creation. Shaped by our habit of being—by the virtues we have made our own over years of choice—the call of conscience is the Catholic "*categorical imperative*." We are morally obliged to form our conscience well, through study and through practice; and a person acts morally only when following his or her conscience, despite the sometimes opposite calls of public pressure, self-interest, fashion, or authority.

That being said, it may appear from the outside that Catholics are governed more by authority than by conscience; yet, such is not or should not be the case. The role of authority in Catholic conscience formation is, indeed, complex; but, authority never supplants conscience. Rather, as Catholics, we believe (i.e., we have made a judgment based upon faith and grace) that the Spirit of God moves in the Church, both in the "*sense of the faithful*" (i.e., in the whole People of God) and in the more identifiable structures of the hierarchy. Indeed, we believe, based upon the promise of the Gospel, that Christ himself continues to be our head and his Spirit our guide. For this reason we say that the Church, herself, is a Sacrament—a visible sign by which God's grace and Christ's care is communicated to the world—and we accept that those whose ministry is to lead the Church in the world are graced for that mission, just as every Christian is given the grace to live out her or his mission as a baptized person.

But, we know, such grace is not a guarantee of infallibility, and (as the story of Galileo makes clear) the grace of the Church, interpreted through individuals, is still subject to the deeper truths planted in Creation. No matter how great the authority of the Church official, the order of Nature—the rising of the tides, the movement of the stars, the operations of DNA—does not change by human dictate. Indeed, God's guarantee of grace, given to the Church and to those in authority, is not an answer-key for all kinds of judgments, just a promise that our failure to judge wisely will not be irredeemable. Hence, we must take the teaching of the Church seriously—i.e., we must listen for the voice of Christ in what is offered, even in matters of public policy—and we must maintain an inclination (if not quite a bias) towards agreement. Yet, even in maintaining this inclination, we know

that the judgment of Church leaders is not infallible, and so the authority of the Church cannot release one from the imperative of conscience.

Accepting the primacy of conscience, however, also suggests that we have done as much as we can to get our hearts and minds to a point of what St. Ignatius calls "*indifference*." Such indifference is not the same as a lack of interest or concern (as the term is often used in popular speech); rather, what Ignatius means by *indifference* is that we have done all we can to purge our desires of selfishness and egoism, of prejudice and bigotry. Even accepting the special respect that faith calls us to give to the teaching of those who lead the Church, still we must seek, insofar as possible, to listen and receive the arguments and feelings of all those involved in an issue. We seek in prayer to open our hearts to them—and, thereby, open our hearts to God—with our only bias being that our decision must be the one that brings about God's greater honor and glory (which, as St. Irenaeus tells us, is "*the human being fully alive*").

Thus, in engaging Archbishop Sartain's column, a Catholic who seeks to make a conscientious decision should **prayerfully reflect not just on his conclusion, but on the foundations of the position**. In prayer and with Ignatian indifference, one might ask if this referendum refers to the same object as does the Church's understanding—i.e., is the *civil marriage*, to which the referendum is addressed, the same as the *sacramental marriage* described by the column? Or, even if one accepts that they are different, is the overlap or similarity between the two senses of marriage enough to make the change in one a challenge to the other? Likewise, one might ask how the Divine ordering of Creation in marriage and family life intersects with the Catholic principles of social justice, which call us to treat persons the same in matters of civil rights? This might be especially interesting since it was these very principles of Catholic social teaching that the author of the original bill cited in his support of the original bill's passage?

Without demonizing either side, a Catholic who seeks to pray with discernment might **ask what the best case is on both sides**, and then **seek out the grace of God's Spirit** leading his or her vote. Thus, trusting in the faithful love at the heart of the Church's teaching, one might ask what the bishops of Washington seek to sustain by opposing Referendum 74: i.e., a consistent tradition of male-female family structure, based on the idea of the complementary nature of the sexes, in which marriage has a fundamental connection to the care of children and society. Likewise, accepting that those who promote Referendum 74 are equally well-intentioned, one might ask what they seek to change: i.e., a social order in which same-sex couples are, *de facto* if not *de jure*, treated as second class citizens because they are not allowed to enter into the contract of civil marriage and so participate in all the goods associated with full citizenship. As with all true discernments, this election can thus be seen as a decision between two goods. In such an atmosphere, a Catholic voter must seek the greater good, i.e., the one more in line with one's conscience, one's experience, and one's sense of God's greater honor and glory.

May the Spirit guide us in this and keep us respectful and loving of those who disagree.



**A Liturgy of Remembrance
for
Fr. Jack Morris, S.J.**

*Friday, 19 October 2012
St. Joseph Catholic Church
6:00 PM*

*Followed by Supper & Storytelling
in the Parish Social Hall*

Please Bring a Dessert or Drinks to Share



**Until We Meet Again On the Road:
A Liturgy of Remembrance & Good-bye**

