



Sunday, 19 July 2015 * Sixteenth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

Pluto, as seen from New Horizons
satellite: 4.67 billion miles from earth.



“By the word of the Lord, the heavens were made’ (Ps 33:6). This tells us that the world came about as the result of a decision, not from chaos or chance, and this exalts it all the more. The creating word expresses a free choice. Creation is of the order of love.” -Pope Francis-

“The Gospel of Creation”

SIXTEENTH SUNDAY IN ORDINARY TIME

JULY 19, 2015

Homily Next Week:

Deacon Steve Wodzanowski

Readings for July 26, 2015

FIRST READING: 2 KINGS 4:42-44

SECOND READING: EPHESIANS 4:1-6

GOSPEL: JOHN 6:1-15

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center

Reconciliation

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

Parish Center

732-18th Ave E, Seattle, WA 98112

Monday-Thursday - 8 am - 4:30 pm

Friday - 8 am-3 pm; Saturday - 9 am-1 pm

www.stjosephparish.org

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Lillian Zadra, Primary School Dir x219

Having addressed his encyclical, *Laudato Si'*, to all the people of the world, Pope Francis begins by exploring the philosophical context of the problem, in a way accessible to people of all spiritual traditions, and to those without spiritual sensibilities. Presenting those conditions established by science—e.g., climate change, the crisis of water resources, etc.—and utilizing moral concepts not dependent on divine revelation—e.g., distributive justice, the common good, differentiated responsibilities, etc.—Francis wishes to show that this great moral issue transcends sectarian beliefs. Yet, at the same time, it may not be surprising that the head of the Roman Catholic Church also believes that faith and revelation can contribute something to the discussion. Indeed, religious belief should reinforce the sense of responsibility that any human being might feel towards the environment, since science and faith ought to complement, not conflict, with one another.

In noting this complementarity of faith and reason, Francis implicitly responds to those critics who accuse him of exceeding his spiritual authority by addressing matters of public policy. To those who maintain that the Pope should not speak of science or social structures, since his purview is spiritual matters, Francis responds with the anti-fundamentalist vision that runs throughout the history of Catholic thought, noting that the Catholic tradition *“is open to dialogue with philosophical thought; this has enabled her to produce various synthesis between faith and reason”* (63). Far from the literalism of some Christian sects, Catholicism sees the Bible as a privileged revelation of God, but always to be taken in concert with the revelation found in Creation—and each of these revelations offers something to the other. Thus, the Church must learn from science and philosophy, so as to better understand revelation; likewise, science and philosophy might be better understood through the wisdom offered by the spiritual tradition of the Church. So it is that both science and Scripture are the proper matter for an encyclical of the Pope—and together form the teaching that will come from this letter.

It may seem odd, in a religious tradition whose foundation is the Incarnation of God, that there is still a question about the sacred nature of the created world; yet, as Francis notes, *“philosophies which despised the body, matter, and the things of the world”* have been present throughout Christian history (98). While theologians at least as ancient as St. Paul have distinguished between *“the flesh”* (i.e., the merely material, isolated vision of the world) and *“the body”* (i.e., the spiritually-infused, integrated vision of the world), other influences often led to a sense of the physical world as evil, and contrary to the purely spiritual truth of God. Such dualism has contributed to many evils in the history of the Church—e.g., clericalism, sexism, etc. Even in some of the liturgical prayers of the Church such dualisms creep in, though they run counter to the notion of a Creator God, present in all that exists; and of an Incarnate God, who participates fully in the material world through his birth, his life, and his acceptance of death. One of the great graces of the Christian ecological movement is its reassertion of the *“theology of creation,”* so often lost in the other-

worldly language that has dominated much of recent Catholic history.

Throughout Chapter Two of *Laudato Si'*, Francis employs both Scripture and tradition to establish a case for greater ecological and social responsibility on the part of all believers. Beginning in *Genesis*, and throughout the Old Testament, Francis brings forth examples to argue that the world comes from God and belongs to God. Further, God creates the order of nature, not to give it up, but to share the work of it with human beings. The notion, so often held by those who would exploit the earth, that God has granted us absolute control over the earth is a misreading of Scripture. As Francis says, “We must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures . . . ‘The earth is the Lord’s’ (Ps. 24:1). . . Thus God rejects every claim to absolute ownership: ‘The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me’ (Lev. 25:23)” (67). Rather than seeing ourselves as absolute owners of the land, we are to see ourselves as in relationship with the created order, and with the Creator, to whom we have responsibilities and for whom we must offer respect. Indeed, relationship is the key principle emerging from a biblical approach to Creation, since—from *Genesis* forward—it teaches that human existence is “grounded in three fundamental and closely intertwined relationships: with God, with our neighbor, and with the earth itself” (65).

This biblical vision of the world and our place in it opposes, in Francis’ words, a “*tyrannical anthropocentrism*” that exploits both the earth and, ultimately, other people. Indeed, the biblical vision reinforces the philosophical argument regarding our duty to preserve such things as the diversity of species, since each species and individual gives glory to God in its own way. We cannot, Francis argues, reduce God’s Creation to something whose good is purely functional: “By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for ‘the Lord by wisdom founded the earth’ (Prov. 3:19)” (69). The world is created with intentionality by God, out of love—a love that includes us, but is not limited to us and extends throughout Creation—and we participate in this love through our interaction with the world. This does not mean, in Francis’ view, that nature has priority over us, or that we must all become vegans or cease to use the things of the world. But it does suggest that “the ultimate purpose of other creatures is not to be found in us” (83), and that, therefore, our relationship to other creatures must be respectful and humble.

Bound up with this idea of God as Creator and owner of the world, is also the unique place of human beings within the created order: a place that rests not on our pos-

session of the earth, but on God’s intention for us: “We were conceived in the heart of God, and for this reason ‘each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary’” (65). Since all created things, including human beings, are a part of God’s loving plan, finding their ultimate destiny in “the fullness of God” (83), then we must be in communion with the earth and with one another, in order to fulfill our destiny. Rejecting mere “*naturalism*” which values the earth to the disparagement of people, Francis argues from Scripture that a “*sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion, and concern for our fellow human beings*” (91). Invoking his namesake, St. Francis, the Pope proclaims that the message of the covenant is one of unity and consistency: “Everything is related, and we human being are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river, and mother earth” (92).

Once a person of faith acknowledges the biblical principle that the world belongs to God, and that it is shared with humanity as a common inheritance, meant to serve human flourishing, a necessary corollary must follow: that private property, while useful at times, is not an absolute or inviolable right. The world is created as an expression of love, which includes every person, and the goods of the world are, therefore, ultimately intended to serve the community, as a whole. As the Christian tradition has held, at least as far back as Augustine, private property may be a legitimate right, but is not an absolute one; it must be subordinated to the good of all, or as Francis says, quoting St. John Paul II, “there is always a social mortgage on private property” (93). To take seriously this biblical position—which raises the blood pressure of many *laissez faire* capitalists and free marketers—suggests radical changes in the social order for many parts of the world, as it calls into question the “*unjust habits of a part of humanity*” (93). If one begins with the equal dignity of all persons, and the equal right of all to the goods of God’s creation, then land and education, credit and housing, meaningful labor and moderated consumption all become not just societal goods (as they were in Chapter One) but, also, religious demands. Indeed, if we believe, as Scripture says, that the world is God’s, “the patrimony of all humanity and the responsibility of everyone,” (95) then the excessive consumption of the few violates a divine law, since it robs the many of basic human goods.

By the end of Chapter Two, *Laudato Si'* illustrates that both reason and revelation challenge our current paradigm of consumption and control. It is little wonder that many who prosper under this paradigm find this encyclical so threatening.

ORDER OF CELEBRATION

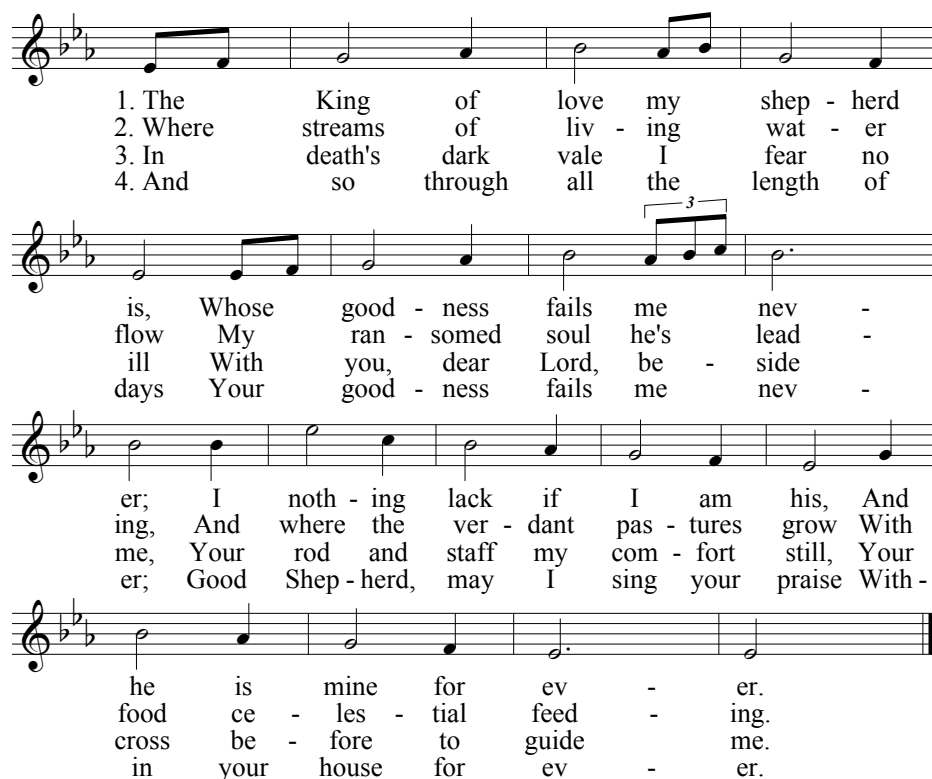
SIXTEENTH SUNDAY IN ORDINARY TIME

This worship aid is for all Masses, including 5:30 contemplative liturgy. All are invited to join in quiet prayer with prelude from 5:00-5:30 PM.

Prelude

Instrumental (5 & 9:30)

Entrance Songs *The King of Love My Shepherd Is* #635(5 & 9:30)



1. The King of love my shep - herd
 2. Where streams of liv - ing wat - er
 3. In death's dark vale I fear no
 4. And so through all the length of

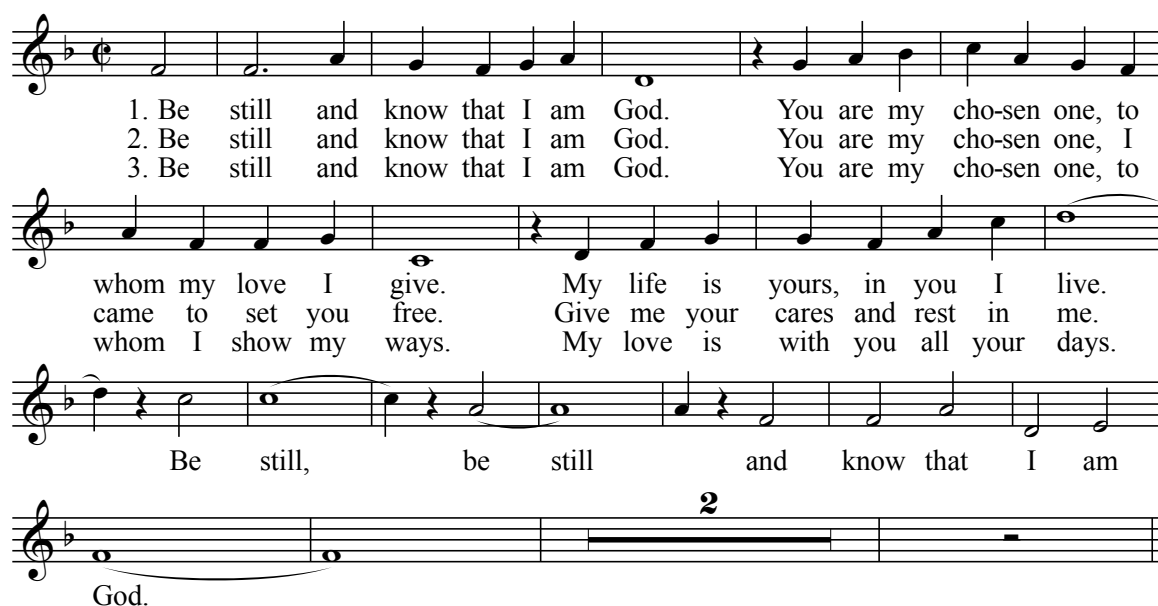
is, Whose good - ness fails me nev -
 flow My ran - somed soul he's lead -
 ill With you, dear Lord, be - side
 days Your good - ness fails me nev -

er; I noth - ing lack if I am his, And
 ing, And where the ver - dant pas - tures grow With
 me, Your rod and staff my com - fort still, Your
 er; Good Shep - herd, may I sing your praise With -

he is mine for ev - er.
 food ce - les - tial feed - ing.
 cross be - fore to guide me.
 in your house for ev - er.

Be Still (5:30)

Walker/Freeberg



1. Be still and know that I am God. You are my cho-sen one, to
 2. Be still and know that I am God. You are my cho-sen one, I
 3. Be still and know that I am God. You are my cho-sen one, to

whom my love I give. My life is yours, in you I live.
 came to set you free. Give me your cares and rest in me.
 whom I show my ways. My love is with you all your days.

Be still, be still and know that I am

God.

Cantor: Glory to God in the **hígh**est,

ALL: and on earth peace to peoplé of good will.

We praise you, we **bléss** you, we **adóre** you,
we glorify you, we **gíve** you thanks for **yóur** great glory,
Lord God, **héavenly** King, O God, almighty **Fáther**.

Lord Jesus Christ, Only Begóttén Son, Lord God, Lamb of God, **Són** of the Father,
you take away the sins **óf** the world, have **mércy** on us;
you take away the sins **óf** the world, **recéive** our prayer;
you are seated at the right hand of the **Fáther**, have **mércy** on us.

For you alone are the Holy One, you alone **áre** the Lord, you alone are the Most **Hígh**, Jesus Christ,
with the Holy **Spírit**, in the glory of God the Father. **Ámen**.

First Reading

Jeremiah 23:1-6

Woe to the shepherds who mislead and scatter the flock of my pasture, says the LORD. Therefore, thus says the LORD, the God of Israel, against the shepherds who shepherd my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds. I myself will gather the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multiply. I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble; and none shall be missing, says the LORD.

Behold, the days are coming, says the LORD, when I will raise up a righteous shoot to David; as king he shall reign and govern wisely, he shall do what is just and right in the land. In his days Judah shall be saved, Israel shall dwell in security. This is the name they give him: "The LORD our justice."



Responsorial Psalm

Psalm 23 The Lord Is My Shepherd #30 (5 & 9:30)

Celineau



Psalm 23 The Lord Is My Shepherd #30 (5 & 9:30)

Haugen



Second Reading

Ephesians 2:13-18

Brothers and sisters: In Christ Jesus you who once were far off have become near by the blood of Christ.

For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father.



Gospel Acclamation

Chant Alleluia #177



Gospel

Mark 6:30-34



The apostles gathered together with Jesus and reported all they had done and taught. He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat. So they went off in the boat by themselves to a deserted place. People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.

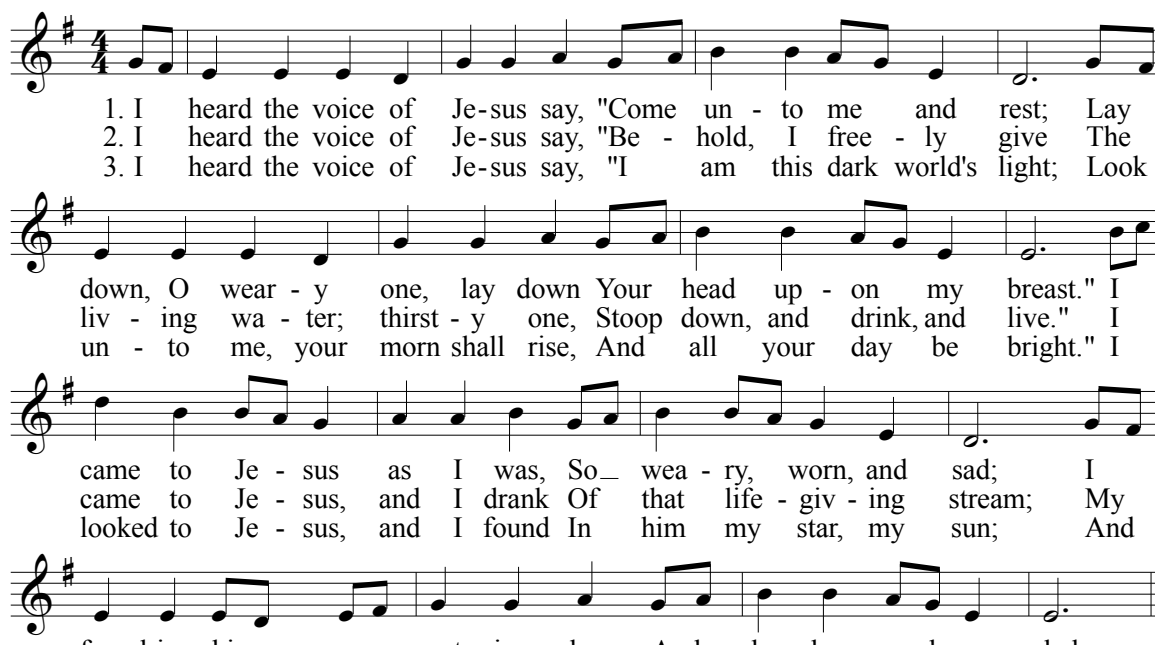
Homily

Fr. Glen Butterworth, S.J.

Offertory Songs

I Heard The Voice of Jesus #646

Kingsfold



May You Cling to Wisdom (5:30)

Warner



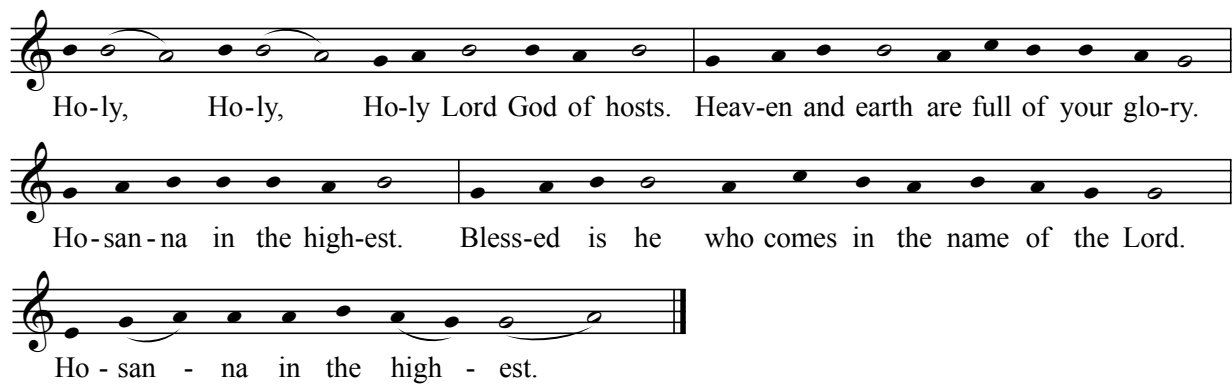
Prayer over the Offerings

Priest: Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

Assembly: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Holy, Holy, Holy

Chant



Preface Dialogue

Priest: The Lord be with you.

Assembly: And with your spirit.

Priest: Lift up your hearts.

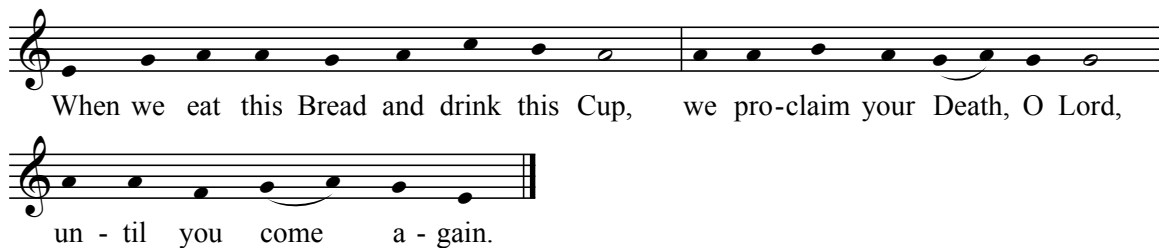
Assembly: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

Assembly: It is right and just.

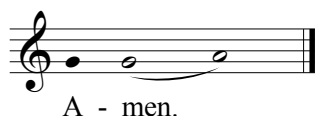
Mystery of Faith

Chant



Great Amen

Chant



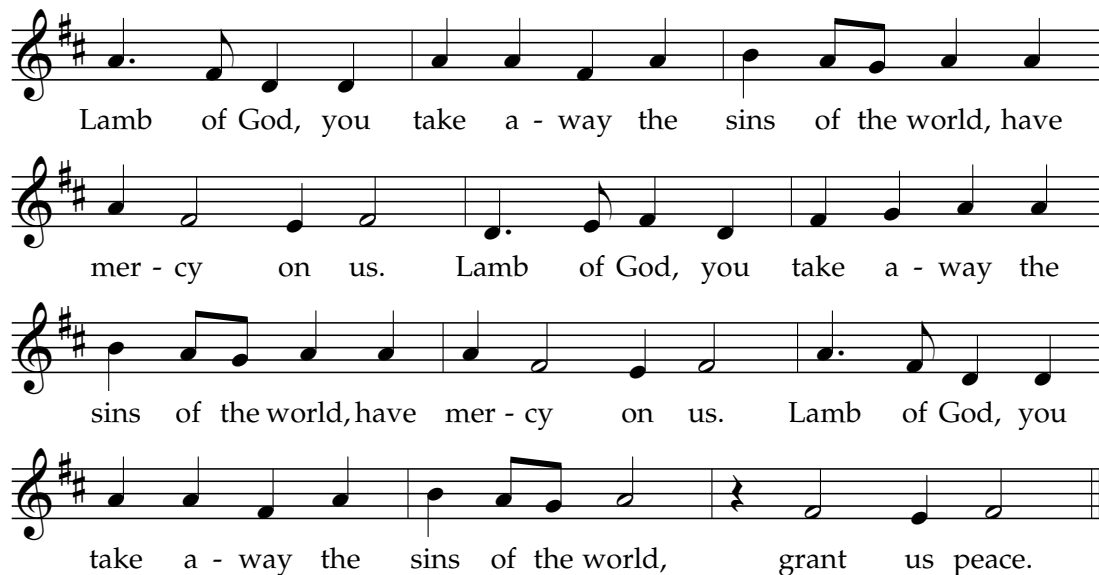
The Lord's Prayer

Sign Of Peace

Assembly greets one another: Peace be with you.

Lamb of God

Vermulst



Priest: Behold the Lamb of God...

Assembly: Lord, I am not worthy that you
should enter under my roof,
but only say the word
and my soul shall be healed.

All Are Invited To Come Forward

During communion, we invite all to come forward.

If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

IF YOU HAVE A GLUTEN ALLERGY, & NEED OF A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDERS & INDICATE THIS.



Communion

You Satisfy The Hungry Heart #815

Kreutz



1. In Christ there is no east or west, In
 2. In him shall true hearts ev - 'ry - where Their
 3. Join hands, dis - ci - ples in the faith, What -
 4. In Christ now meet both east and west, In

him no south or north, But one great fam - 'ly
 high com - mun - ion find; His serv - ice is the
 e'er your race may be! Who serve each oth - er
 him meet south and north, All Christ - ly souls are

bound by love Through - out the whole wide earth.
 gold - en cord Close - bind - ing hu - man - kind.
 in Christ's love Are sure - ly kin to me.
 one in him, Through - out the whole wide earth.

Recessional*Instrumental*

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THIS WEEK AT ST. JOSEPH

Sunday

9:30 AM Mass
 10:30 AM Coffee & Donuts - Join Us!
 5:30 PM Mass

Monday

7:00 AM Mass
 7:00 AM Yoga - Body In Prayer
 7:00 PM Sacred Silence Prayer
 7:00 PM Rosary Prayer Goup

Tuesday

7:00 AM Mass

Wednesday

7:00 AM Mass
 7:00 AM Yoga - Body In Prayer

Thursday

7:00 AM Mass

Friday

7:00 AM Mass

Saturday

3:30 PM Weekly Reconciliation
 5:00 PM Vigil Mass

We Are St. Joseph Events

Save The Dates!

Parish Picnic - September 20th
 Epiphany Dinner - January 10th

LITURGY & WORSHIP



Prayer Tree



St. Joseph Community extends its prayers and hopes for the following intentions: For those who are suffering pain or loss because of divorce, financial setbacks or health challenges . . . For rain to quench the land's thirst . . . For Anneliese's healing . . . For Devon and Alyssa . . . For Victor who will be celebrating his 100th birthday.

*"May your unfailing love be my comfort,
According to your promise to your servant."*

Psalm 119:76

Rest in Peace

Please remember in your thoughts and prayers:
**Betty Rowley, mother of Cyndy Ferrell and mother
in law of Deacon Steve.**

Dorothy Blanche, mother of Susan Bannon.

Thomas Brennan, father of Sean Brennan.

**Carmen Riojas, whose celebration of life, was July
15th.**

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 sacredsilence@stjosephparish.org or 206-286-0313.



JESUIT PUGET SOUND

SEEL

"Ignatius asks us to open our spiritual sensitivity to encounter God beyond a purely empirical approach."- Pope Francis Do you desire to draw nearer to a God who desires to draw nearer to you?

The Spiritual Exercises in Everyday Life (SEEL) is a nine month retreat format of the Spiritual Exercises of St. Ignatius of Loyola with a retreat community meeting here at St. Joseph. The SEEL retreat goes from September through May and is a powerful, life-changing program of prayer and reflection that can be done by busy people in the midst of their daily lives. Retreatants commit themselves to praying daily, meeting twice monthly with a Spiritual Director, and to attending monthly Saturday retreat days. SEEL is accepting applications now for the retreat starting in September of 2015. Learn more at our website at www.seelpugetsound.org or call 206-721-3518.

There will be a brief information session to give more details and answer questions about this transformative retreat on **Sunday, July 19th, after the 9:30 am Mass**

in the Parish Center. If you would like to join us or have questions, an RSVP is encouraged by emailing/calling Deacon Steve at stevew@stjosephparish.org or Lisa Dennison (SEEL Executive Director) at 206-721-3518.

Ignatian Spirituality Center

Summer Ignatian Retreat 2015
"A Pilgrimage of the Heart"

2:00 pm Friday, July 24–2:00 pm Sunday, July 26, 2015
Archbishop Brunett Retreat Center at the Palisades, Federal Way.

Retreat Presenters: Pat Kelly, S.J. and Victoria Ries (with Pat O'Leary, S.J. and Steve Lantry, S.J., assisting)

For more information, visit <http://www.ignatiancenter.org/programs/ignatian-retreat/>



PARISH LIFE

Seniors On The Go

Saturday July 25th – Scottish Highland Games – King County Fairgrounds/Enumclaw; 10 am to 4pm, \$12 admission, transportation provided on Parish Bus from the church. To sign up contact Renee at 324-2522, for more details contact Deacon Steve at 206-965-1646.

Friday, August 7th - Healing Mass at 11:30 am. Please note there will not be a luncheon following Mass

Friday, August 14th - Snoqualmie Railroad Days

Sounders Tickets: Deadline Extended to Mon, July 20!

Join us Sun, August 30 as we head back to "The Clink" to cheer on the Sounders as they take on Portland! Get your tickets at www.stjosephparish.org

This year we will have the chance to gather after the 9:30 Mass (we will still be on our summer schedule) in the parking lot for our own version of a "tailgate". Rancho Bravo Tacos will be here with their taco truck. The cost is \$36 which includes a ticket to the game, a Sounders T-shirt and Taco Truck lunch!

This event has sold out each year so get your tickets early!

Women's Fall Retreat

2015 St. Joseph Women's Fall Retreat "We Are One in the Spirit", September 25-27, 2015 at Camp Casey on Whidbey Island. SAVE THE DATE & INVITE A FRIEND! All women are welcome.

Eileen Flanagan, a spiritual writer, speaker, and activist, will be our facilitator. A former Peace Corps Volunteer, a graduate of Duke and Yale, a wife, and a mother, Eileen's new book "Renewable: One Woman's Search for Simplicity, Faithfulness, and Hope" is the story of a woman who, while trying to change the world, unexpectedly finds the courage to change her life. Won't you take a break, meet Eileen, and reconnect with the women of St. Joseph's on this weekend away?

To reserve your spot, contact Deacon Steve at stevew@stjosephparish.org

To ask a question, contact Sheila Marie Sifferman at smarie49@comast.net



FAITH FORMATION

Come and See What the Catholic Faith Has to Offer

Sunday August 9th
Immediately following
9:30am and 5:30pm Masses
St. Joseph's Parish Center

- Are you, your spouse, a friend, or an acquaintance a member of another faith tradition but worship regularly here at St. Joseph's?
- Are you experiencing God's call in your life and seeking Baptism or full communion with the Catholic Church?
- If you are, please consider participating in the Rite of Christian Initiation for Adults. The RCIA is an opportunity to explore with others what the Catholic Church has to offer. It is an opportunity, through a process of discernment and gradual conversion to become a full member of the Catholic Church.

If you are interested contact Deacon Steve Wodzanowski at 965-1646 or stevew@stjosephparish.org

All are welcome in this journey of faith.

FAITH FORMATION

Children's Faith Formation 2015-2016

The CFF program continues to flourish with the participation of so many children and youth in grades Pre-K thru Junior High. This definitely is a program that takes many hands and hearts to provide strong and consistent faith formation for our youngest parishioners. **WE NEED YOUR HELP!**

Looking to next year, we will have the following openings: CFF K (kindergarten), CFF 1 (first year of the two year Sacramental Preparation for First Reconciliation and First Eucharist), CFF 3/4 (grade 3 & 4) co-teacher, CFF 5/6 (grade 5 & 6), and CFF Jr. High (scripture studies course). All materials, trainings and support are provided. If you are not yet able to jump in, but have teaching experience and would like to be a substitute, please let me know. For any and all inquiries you may reach Dottie Farewell at dfarewell@stjosephparish.org or 206-965-1652.

Course Offerings

Children's Faith Formation Childcare During the 9am Mass for children 1-3 years old. This is a time for your child to begin to experience church through play. Children are supervised by a paid adult and volunteer youth. The annual fee is \$50 and scholarships are available.

Children's Faith Formation Pre-Kindergarten (CFF Pre-K) During the 9am Mass for children *3 1/2-5 years old. This is a hands-on, Montessori-style class for our young ones. The annual fee is \$30 and scholarships are available.

Children's Faith Formation K (CFF K) During the 9am Mass for children currently enrolled in Kindergarten beginning fall 2015. Classes consist of scripture stories, arts & crafts, songs, and either outside or gym playtime. The annual fee is \$30 and scholarships are available.

Children's Faith Formation 1 (CFF 1) ALL children planning to receive these Reconciliation and Eucharist during the 2016/2017 (next year) school year must register for CFF1. The CFF1 annual fee is \$60. Financial assistance is available.

Children's Faith Formation 2 (CFF 2) ALL children planning to receive First Reconciliation and First Eucharist during this 2015/2016 (this year) school year must have

Children's Faith Formation
registration is open now for
upcoming Fall classes.

To register visit our website: www.stjosephparish.org

Questions? Please contact
Dottie Farewell at
dfarewell@stjosephparish.org or 206-
965-1652.

completed the CFF1 class last year. There is a \$100 annual fee for CFF2.

Children's Faith Formation Year 3 & 4 (CFF 3/4) This class is for children just completing their Sacramental Preparation for First Reconciliation and First Eucharist. We will continue to use arts, scripture studies, and community building activities to strengthen our knowledge and faith in the Church. The annual fee is \$30 and scholarships are available.

Children's Faith Formation Year 5 & 6 (CFF 5/6) This class is for youth in 5th, & 6th grades. This is a religious education class that will focus on learning and practicing their faith. The annual fee is \$30 and scholarships are available.

Children's Faith Formation Year Junior High This class is for youth in 7th, 8th, & 9th grades. The annual fee is \$30 for each of the classes PLUS \$25 for materials (Bible & workbook). Scholarships are available.

High School Confirmation The Confirmation preparation program includes class sessions along with a Saturday retreat, service learning experiences, and a Reconciliation service. A Confirmation Mass rehearsal and Confirmation Mass will be in late January or early-February. The annual fee is \$135 and scholarships are available.

Agape Donations

To help our middle school youth in their Agape summer service mission, please consider making a donation so that we can purchase school supplies for children in migrant farm communities. For only \$15 we can fully supply a backpack and all the needed school supplies for one migrant child.

Checks should be made out to St. Joseph Parish, MEMO: Agape Donation



FAITH JUSTICE

St. Martin de Porres Golf Tournament

Please help support three critical Catholic Community Services programs serving the elderly and disabled homeless of Seattle

When: Thursday, August 6, 2015
Where: Harbour Pointe Golf Club

Join us for a day of fun in the sun.

\$300 per golfer

\$100 to attend the banquet (and win prizes!)

\$500, \$2000 and \$5000 sponsorships available

100% of the money raised goes directly to our shelter and housing programs

Register, sponsor or donate today!

<https://ccswww.ejoinme.org/SaintMartinsGolf>

For info, please contact: Tracy Kenney-LaBossier at
stmartingolf@gmail.com

Catholic Community Services' Youth Tutoring Program

The Youth Tutoring Program (YTP) serves nearly 500 at-risk students in 1st – 12th grade who live in affordable public housing communities across Seattle. Our students come from diverse backgrounds--representing many nationalities, cultures, languages and religions.

Students receive tutoring services four days a week at our centers. All of our centers have spaces open for new tutors during the 2015-2016 academic year (beginning in September). Tutoring is offered Monday through Thursday, 4:30-7:30pm, and volunteers are asked to contribute 1-2 hours of support each week.

No experience is necessary and training is provided! Learn how you can volunteer with YTP by going to <http://www.ccsww.org/ytp> and clicking on "Learn More about Volunteering." For questions and more information, please contact us at VolunteerYTP@ccsww.org or 206-328-5970.

Sister Parish Wish List

On July 24 a youth delegation from St. Joseph's The Voice will make a trip to San Bartolome to visit our Sister Parish in Arcatao, El Salvador.

The students have a Wish List of items they'd like to bring with them: **laptops, laptop cases, printer (2), fax/scanner, lots of ink, paper (all types), scientific calculators, Digital camera (2), batteries (all types, double and triple A), school supplies, toolboxes (2), flashlights, and microscopes for science students.**

If you can help supply any of the above items, please contact Sam Kennedy at samkennedy09@gmail.com or Deacon Steve at 206-965-1646. Thank you!



Fr. John and Fr. Miguel during Nov 2014 Arcatao visit



WestSide Baby
basics for children in need



Stuff the BUS

 **diaper drive**

**St. Joseph Parish is hosting
a diaper drive on July 26th**

**WestSide Baby's big yellow bus will be in our parking lot
between from 9am-2pm on July 26th.**

**Bring a package (or a case!) of diapers and help us
"Stuff the Bus" for families in need.**

Most needed items: Diapers (NB, size 6), Pull-Ups (all sizes) and Baby Wipes

**st. joseph's
Baby Corner**

**is now
part of**



WestSide Baby
basics for children in need

westsidebaby.org

Images of Young Adult Hike July 2015

