



Sunday, 26 July 2015 \* Seventeenth Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat.*

## Stuff the Bus



## SEVENTEENTH SUNDAY IN ORDINARY TIME

JULY 26, 2015

Homily Next Week:

Fr. Glen Butterworth, S.J.

### Readings for August 2, 2015

FIRST READING: EXODUS 16:2-4, 12-15

SECOND READING: EPHESIANS 4:17, 20-24

GOSPEL: JOHN 6:24-35

### 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](http://www.stjosephparish.org)

Parish Receptionist (206) 324-2522

### Pastor

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

[jwhitney@stjosephparish.org](mailto:jwhitney@stjosephparish.org)

### Parochial Vicar

Rev. Glen Butterworth, S. J. x103

[gbutterworth@stjosephparish.org](mailto:gbutterworth@stjosephparish.org)

### Deacon/Pastoral Associate

Steve Wodzanowski x106

[stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

### Pastoral Staff:

Dottie Farewell, Dir. Religious Ed. x112

[dfarewell@stjosephparish.org](mailto:dfarewell@stjosephparish.org)

Rebecca Frisino, Business Mgr x108

[rebeccaf@stjosephparish.org](mailto:rebeccaf@stjosephparish.org)

Tina O'Brien, Stewardship x114

[tinao@stjosephparish.org](mailto:tinao@stjosephparish.org)

Jack Hilovsky, Communications Mgr x113

[jackh@stjosephparish.org](mailto:jackh@stjosephparish.org)

Renée Leet, Admin Assistant x100

[rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

Bob McCaffery-Lent, Liturgy & Music x109

[rmclent@stjosephparish.org](mailto:rmclent@stjosephparish.org)

Caprice Sauter, Administration x102

[caprices@stjosephparish.org](mailto:caprices@stjosephparish.org)

Yuri Kondratyuk, Facilities x110

### St. Joseph School

(206) 329-3260

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

## "The Human Roots of the Ecological Question" Chapter 3 of *Laudato Si'*

*Men and women have constantly intervened in nature, but for a long time this meant being in tune with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us.*

**-Laudato Si', 106-**

When I was about 12 years old, my father and I refurbished an old wooden sail boat: sanding and caulking its hull, varnishing its mast and covers, and replacing or repairing its various hardware and rigging. My father had always loved to sail, since he was a boy at Spot Pond in Massachusetts, and when he took me out he showed me how to read the air and the waves, how to tack against the wind or speed along with it. In a way one rarely thinks about in a big cabin cruiser, a sailboat uses nature to accomplish its goal. Though it employs resources—the wood of the hull and the lead in the keel, varnish and brass, cotton or nylon for its sails—a traditional sailboat offers an example of a technology largely synchronized to its environment: i.e., it conquers the elements by taking account of them, utilizing the qualities of water and air to facilitate movement through them.

On the other hand, one might consider the technology of the dams and levees, used to protect the city of New Orleans. As described in John McPhee's book, *The Control of Nature*, the natural order of the Mississippi involves shifting channels, where silt builds in each until it overflows and changes direction. Thus, the river naturally flows down one channel for many years, then gradually shifts directions and flow down another channel, thus forming the delta. Such a transient river challenges the building of a great city; so the Army Corps of Engineers, over the last century or so, constructed a series of levees to control the river's flow around the city—regardless of its natural course. Through this overwhelming of nature, New Orleans has grown into a great city. Yet, at the same time the city has become lower and lower, relative to the waters that surround it. Today, the city is well below the level of the river, which explains its tendency to flood, and remain flooded, when storms come which damage the levee system.

Unlike sailing, where human beings effectively cultivate wild nature, the technological paradigm behind these levees—the primary paradigm of the industrial and post-industrial era—involves human domination over nature, an *anthropocentrism* that results in an approach towards nature "of possession, mastery, and transformation" (106). In this view, humans are the measure of all things, and nature is to be confronted and dominated, not harnessed and cultivated. Motivated by a market ideal of maximizing profit, and dependent on a notion of virtually unlimited resources, this paradigm understands human progress as the growth of control and

dominance over the natural world—a world which exists to be exploited for the immediate benefit of those who control it as private property. In such a view, everything exists as a resource—either a material resource or a human resource—to be used, through technology, for the good of those people who control the technology. According to Pope Francis, in Chapter Three of *Laudato Si'*, it is this “*technocratic paradigm*” (109), which today dominates our entire economic and political life, and which, if not checked, will ultimately lead to the destruction of both our environmental and social order.

Throughout Chapter Three, Francis explores the ways in which technological power, combined with the market ideal of maximizing profits, creates a consumerism that reduces—rather than increases—human freedom, and leads to a confrontation both with nature and within social institutions. In a region of the world where not having a cell phone or internet access seems inconceivable, we can begin to see what Francis means when he says, “*We have to accept that technological products are not neutral, for they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups*” (107). Things that are, at first, luxuries or oddities (e.g., smart phones) quickly become necessities in the minds of consumers, thus empowering producers. Soon, their use shapes our relationship to the world and to one another (e.g., Facebook). And the need they create in us seems to impel us to get the materials for their construction, regardless of the damage to the environment and social order of lands far away. So it is that an apparently neutral technology, used to master a particular social limitation, changes—often without our conscious choice—the whole structure of our society, and effects the balance of resources around the world.

For Francis, the technocratic paradigm, with its market-driven consumption, offers a sense of inevitability that reduces our freedom, and, indeed, imperils our world. Yet, human beings have the freedom to resist and choose otherwise: choose against the “*accumulation of constant novelties*” (113); against the “*spirit of globalized technology, where a constant flood of new products coexists with a tedious monotony*” (113); choose for “*positive and sustainable progress*” (114); choose “*to recover the values and great goals swept away by our unrestrained delusions of grandeur*” (114). Using a term oddly reminiscent of Mao, Francis calls not for an abandonment of technology—he is not a Luddite—but for a “*bold cultural revolution*” (114) in which the choices that are made emerge from the reality of interconnection and not the ideology of the market or of human domination.

Having laid out, in sections I and II, an overview of our contemporary technocratic experience, Francis then goes on to note many of the particular areas in which

our “*modern anthropocentrism*” manifests itself within the culture: e.g., through distorted notions of individuality, that turn everything but one’s own self into an object for use; through relativism, that places one’s personal desires (empowered by technology and wealth) above both other persons and the very structures of reality; through an idolatry of the market, that believes that unlimited consumption can eventually work everything out. Introducing for the first time the concept of “*integral ecology*” (124), the Pope responds to the deficits implicit in anthropocentric technocracy with a vision grounded in Christian humanism, where persons are seen as mutually dependent on the earth and one another.

In such an “*integral ecology*,” labor exists not simply to maximize the profit of owners, but as a human good, in which all persons have a share, and the well-being of the earth and those who occupy her should always be considered. Work is one part of the overall social ecology, a “*path to growth, human development, and personal fulfillment*” (128) for all those involved. Thus, society has the “*right and duty to adopt clear and firm measures in support of small producers and differentiated production*” (129), and also to ensure that part of the goal of business is the creation of jobs for all members of society. Likewise, scientific research cannot be pursued simply for the sake of idle curiosity, nor towards the end of concentrating power and control in the hands of a few; but must always be done with a sense of discernment towards the good of persons and the long term good of the earth. Using biological research as a key example, Francis notes that “*any legitimate intervention will act on nature only in order ‘to favor its development in its own line, that of creation, as intended by God’*” (132). Without drawing a conclusion on the specific benefits or dangers of genetic manipulation to the food supply, Francis sets out moral principles to challenge current social trends, principles essential to the integral ecology that faith and reason demand: e.g., genetic manipulation must not destroy the diversity of species, nor the diversity represented by small producers. It is, Francis notes, immoral to concentrate food production in “*oligopolies*”—though, it is already beginning to happen, exacerbated by “*the production of infertile seeds*” (134), which places farmers under the thumb of seed manufacturers, since crops are modified to be intentionally barren.

For Francis, the danger to the earth and to society emerges less from intentional acts of evil than from a surrender to forces that seem independent and scientific. Whether one falls prey to the principles of capitalism or the lure of technology, if one removes the element of human ethics, one creates a monster that “*will not easily be able to limit its own power*” (136).



# ORDER OF CELEBRATION

## SEVENTEENTH 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.*

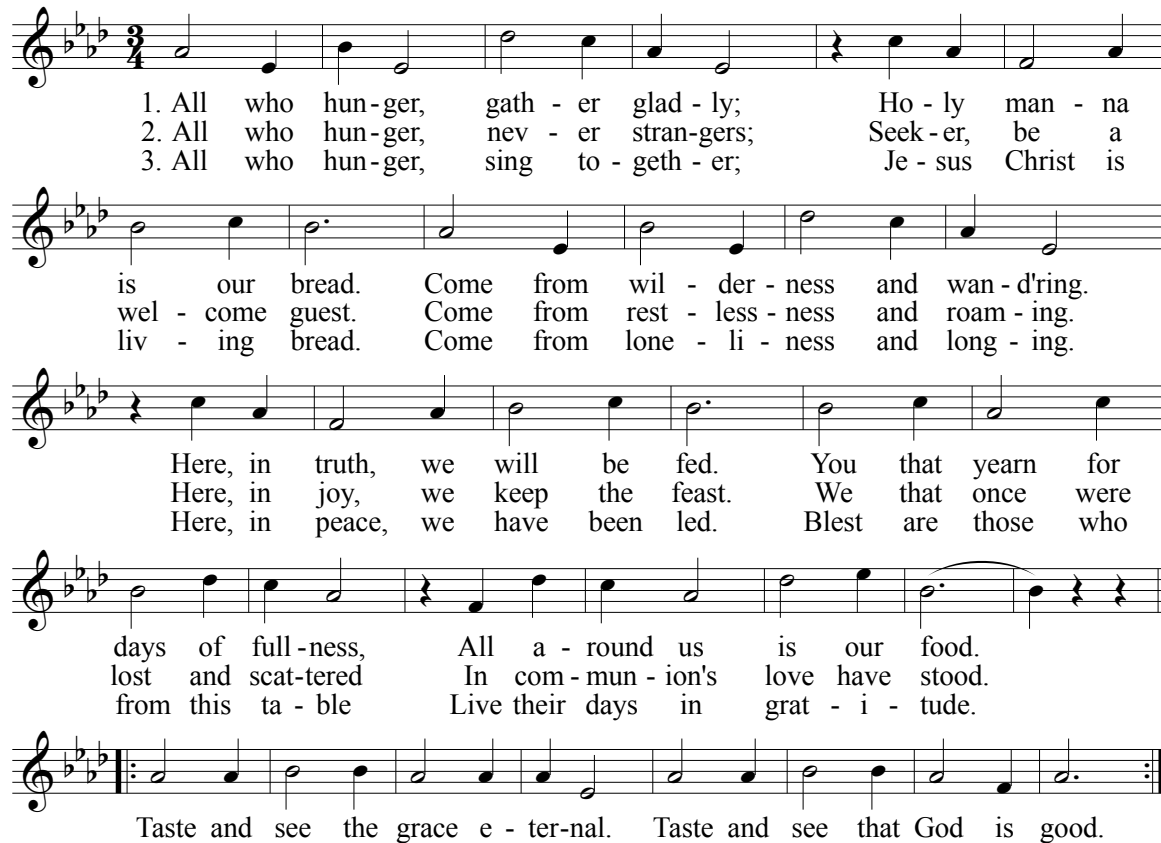
### Prelude

### Instrumental

### Entrance Songs

### *All Who Hunger (5 & 9:30)*

*Dunstan/Moore*



1. All who hun-ger, gath - er glad - ly; Ho - ly man - na  
2. All who hun-ger, nev - er stran-gers; Seek - er, be a  
3. All who hun-ger, sing to - geth - er; Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.  
wel - come guest. Come from rest - less - ness and roam - ing.  
liv - ing bread. Come from lone - li - ness and long - ing.

Here, in truth, we will be fed. You that yearn for  
Here, in joy, we keep the feast. We that once were  
Here, in peace, we have been led. Blest are those who

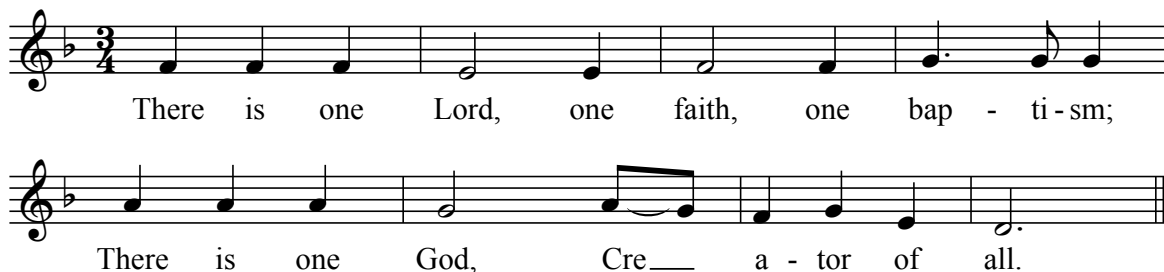
days of full-ness, All a - round us is our food.  
lost and scat-tered In com - mun - ion's love have stood.  
from this ta - ble Live their days in grat - i - tude.

Taste and see the grace e - ter-nal. Taste and see that God is good.



### *There is One Lord (5:30)*

*Taize*



There is one Lord, one faith, one bap - ti - sm;

There is one God, Cre - a - tor of all.

**Cantor:** Glory to God in the **híghest**,

**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, **almightý** Father.

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, **recéíve** 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

2 Kings 4:42-44



A man came from Baal-shalishah bringing to Elisha, the man of God, twenty barley loaves made from the firstfruits, and fresh grain in the ear. Elisha said, "Give it to the people to eat." But his servant objected, "How can I set this before a hundred people?" Elisha insisted, "Give it to the people to eat." "For thus says the LORD, 'They shall eat and there shall be some left over.'" And when they had eaten, there was some left over, as the LORD had said.

## Responsorial Psalm

*The Hand of the Lord Feeds Us*

*Batastini/Gelineau*



## Second Reading

Ephesians 4:1-6

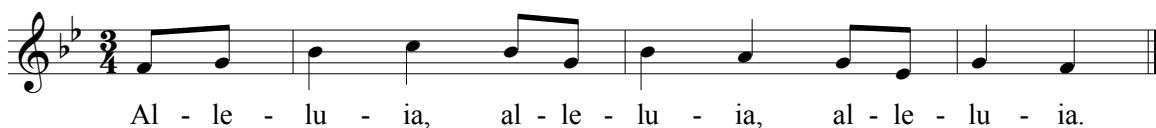
Brothers and sisters: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.



## Gospel Acclamation

*Alleluia*

*Murray*





Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

## Homily

Deacon Steve Wodzanowski

## Offertory Song

*God Be In My Head**Brown*

1. God be in my head, God be in my heart,  
2. God be in my work, God be in my play,

1. God be in my mind, God be in my soul,  
2. God be in my home, God be in my prayer,

1. God be in my eyes, so that I may see your face;  
2. God be in my song, so that I may sing your praise;

1. God be on my lips, God be in my life.  
2. God be in my night, God be in my day.

## 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.

## 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.

# Holy, Holy, Holy

## Mass of Christ the Savior

Schutte

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are full, are full of your glo - ry. Ho - san - na! Ho-san - na! Ho-san-na in the high-est. Bless-ed is he who comes, who comes in the name of the Lord. Ho - san - na! Ho-san - na! Ho-san-na in the high - est.

The musical score is written on four staves in G major (one sharp) and 4/4 time. It features a melody with various note values including eighth, quarter, and half notes, as well as rests. There are three triplet markings (indicated by a '3' over a bracket) on the first, third, and fourth staves.

## Mystery of Faith

Save us, save us, Sav - ior of the world, for by your Cross and Res - ur - rec - tion you have set us free.

The musical score is written on two staves in G major (one sharp) and 4/4 time. The melody consists of quarter, eighth, and half notes with rests.

## Great Amen

A - men. A - men. A - - - men.

The musical score is written on one staff in G major (one sharp) and 4/4 time. It features a simple melody of quarter and half notes.

## Lamb of God

Vermulst

Lamb of God, you take a - way the sins of the world, have mer - cy on us. Lamb of God, you take a - way the sins of the world, have mer - cy on us. Lamb of God, you take a - way the sins of the world, grant us peace.

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is composed of quarter, eighth, and half notes.

### 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 PRESIDER & INDICATE THIS.

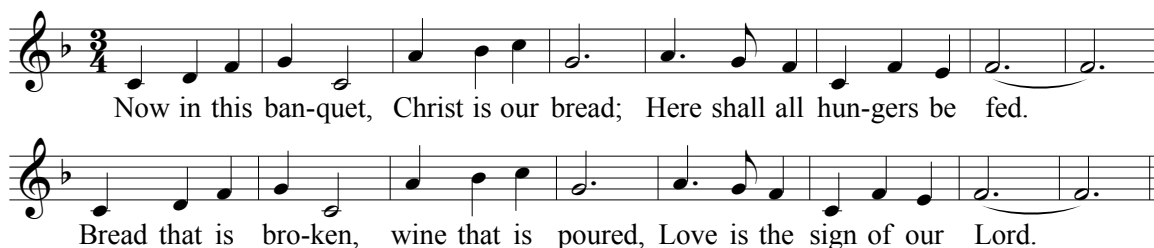
Priest: Behold the Lamb of God...

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

## Communion

### Now In This Banquet #833

Haugen





1. What is this place where we are meet - ing?  
 2. Words from a - far, stars that are fall - ing,  
 3. And we ac - cept bread at his ta - ble,

On - ly a house, the earth its floor, Walls and a roof  
 Sparks that are sown in us like seed. Names for our God,  
 Bro - ken and shared, a liv - ing sign. Here in this world,

shel - ter - ing peo - ple, Win - dows for light, an o - pen door.  
 dreams, signs and won - ders Sent from the past are all we need.  
 dy - ing and liv - ing, We are each oth - er's bread and wine.

Yet it be - comes a bod - y that lives When we are gath - ered  
 We in this place re - mem - ber and speak A - gain what we have  
 This is the place where we can re - ceive What we need to in -

here, And know our God is near.  
 heard: God's free re - deem - ing word.  
 cease: Our jus - tice and God's peace.

## Recessional

## Instrumental



# 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 AND WORSHIP



## Prayer Tree



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

For the leaders and chaperones and for our youth delegation from St. Joseph's The Voice who are travelling to visit and help our sister parish, San Bartolome, in Arcatao, El Savador . . . For those who are having feelings of hopelessness in their hearts . . . For the healing and recovery of Janet, Josette, Michael, Catherine, Rebecca, Scott, Sharon, Emilie, Julia and Dolores.

*"Heaven and earth are full of your glory."*

*~ Psalm 148*



## 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](mailto:sacredsilence@stjosephparish.org) or 206-286-0313.

# JESUIT PUGET SOUND



## Jesuit Volunteer EnCorps Recruitment Announcement 2015-16

Jesuit Volunteer EnCorps (JV EnCorps), a program of JVC Northwest, is recruiting for our 2015-16 program year. JV EnCorps provides transformative opportunities for value-centered service, community and spiritual formation for older adults committed to social and ecological justice. During their ten months of part-time volunteer service, members ages 50 and older meet together regularly in community, deepen their spirituality, and explore the values of simple living and social & ecological justice. Community gatherings are located at St. Joseph Parish. For more information, contact Helen Pitts, JV EnCorps Seattle Program Coordinator at [jvseattle@jvc-northwest.org](mailto:jvseattle@jvc-northwest.org) or 206-305-8911 or visit their webpage at <http://jvcnorthwest.org/get-involved/joining-jvc-en-corps/>

## 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](http://www.seelpugetsound.org) or call 206-721-3518.



# PARISH LIFE

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## Young Adult Community

Looking for meaningful community? A place to discuss faith and life with others? The St. Joseph Young Adult Community focuses on building spirituality, friendship, and creating social, spiritual, and service opportunities for young adults in the Seattle area.

A vibrant, diverse community, we get together often for social time after the 5:30pm Sunday Mass, which many of us attend. We also have a softball team, go on hikes and grab drinks together, and participate in great, local service projects.

## Join us for TRIVIA SOCIAL

Immediately following 5:30pm Mass  
On Sunday August 9th in the Parish Center.  
Light Refreshments provided. Bring a friend!

For info email:

[youngadultcommunity@stjosephparish.org](mailto:youngadultcommunity@stjosephparish.org)

Or like us on Facebook: <https://www.facebook.com/stjosephyoungadultcommunity>

## Seniors On The Go

**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

## Prayer Shawl Ministry

Calling all knitters and crocheters of all abilities and even beginners. We would love for anyone interested to join the Saint Joseph Prayer Shawl Ministry and help us continue our ministry of providing shawls and blankets to those in need of healing and prayer. Our next gathering will be **Thursday, August 6 from 7 to 8:30 pm**. Please join us and if you are a new knitter or crocheter we are happy to teach you.

If you have any questions or would like help getting started, please contact Jennifer Rothmeyer at [jennifer-rothmeyer@hotmail.com](mailto:jennifer-rothmeyer@hotmail.com)



# FAITH FORMATION

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## 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](mailto: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](mailto: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 completed the CFF1 class last year. There is a \$100 annual fee for CFF2.

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

To register visit our website: [www.stjosephparish.org](http://www.stjosephparish.org)

Questions? Please contact Dottie Farewell at [dfarewell@stjosephparish.org](mailto:dfarewell@stjosephparish.org) or 206-965-1652.

**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 Service Trip

Please keep these young people in your prayers as they travel to Bellingham in early August to serve those in need. This year's participants are Sophia Blankenship, Elise Bernard, Juliette DeLaurentis, Mary Farewell, Nick Gemma, Grace Ginaven, Sarah Greely, Mackenzie Jones, Sophia Le, Calli Liffing, Alexa Mauad, Gabriel McMillan, Tess McMillan, Joseph Raubvogel, Charlie Whitson and Molly Whitson. For more information about the Agape trip email [cff@stjosephparish.org](mailto:cff@stjosephparish.org).



# FAITH JUSTICE

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## 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!  
<http://ccsww.ejoinme.org/SaintMartinsGolf>

For info, please contact: Tracy Kenney-LaBossier at  
[stmartingolf@gmail.com](mailto: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](mailto:VolunteerYTP@ccsww.org) or 206-328-5970.

## Our Mother Church

*The Church is a mother with an open heart. She knows how to welcome and accept, especially those in need of greater care, those in greater difficulty. The Church, as desired by Jesus, is the home of hospitality. And how much good we can do, if only we try to speak this language of hospitality, this language of receiving and welcoming. How much pain can be soothed, how much despair can be allayed in a place where we feel at home! This requires open doors, especially the doors of our heart. Welcoming the hungry, the thirsty, the stranger, the naked, the sick, the prisoner (Mt 25:34-37), the leper and the paralytic. Welcoming those who do not think as we do, who do not have faith or who have lost it. And sometimes, we are to blame. Welcoming the persecuted, the unemployed. Welcoming the different cultures, of which our earth is so richly blessed. Welcoming sinners, because each one of us is also a sinner.*

**-Pope Francis in his Homily at Ñu Guazú, Asunción (Paraguay), Sunday, 12 July 2015**





ST. JOSEPH PARISH  
THE JESUIT PARISH IN SEATTLE

# Women's Ministry 2015 Fall Retreat



## **“We Are One in the Spirit”**

**Friday, September 25th - Sunday, September 27th**

**Guest Retreat Animator: Eileen Flanagan**

Author, Speaker, and Activist  
[www.eileenflanagan.com](http://www.eileenflanagan.com)

**Cost: \$150 per person\***

Includes two nights lodging and four meals, single occupancy  
Partial Scholarships Available

*\*Cost does not include transportation. We will organize car pooling before the retreat.  
Accommodations are simple and rustic! A “must bring” list will be sent after registration.*

### **Registration Deadline: September 15th**

To register, please fill out the form and email/mail to or drop off at the parish. Bring a friend!

NAME \_\_\_\_\_ PHONE \_\_\_\_\_ EMAIL \_\_\_\_\_

Will you drive? YES \_\_\_\_ NO \_\_\_\_ Do you need a ride? YES \_\_\_\_ NO \_\_\_\_

To submit registration or for questions, please contact:  
Steve Wodzanowski ([stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) / 206.965.1645)  
Sheila Marie Sifferman ([smarie49@comcast.net](mailto:smarie49@comcast.net) / 206.251.7035)



## Images of Senior Luncheon St. Joseph Parish Center, June 2015

