

Sunday, 24 January 2016 * Third Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.*



WELCOME
THE
STRANGER



CLOTHE
THE
NAKED



GIVE DRINK
TO THE
THIRSTY



SECOND SUNDAY IN ORDINARY TIME

JANUARY 24, 2016

Reflection Next Week:

Patrick Fennessy

Readings for January 31, 2016

FIRST READING: JEREMIAH 1:4-5, 17-19

SECOND READING: 1 CORINTHIANS 12:31-13:13

GOSPEL: LUKE 4:21-30

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:00 am, 11:00 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- Friday - 8 am - 4:30 pm

Saturday - 9 am-1 pm

www.stjosephparish.org

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Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

From Word to Flesh

It was not a conversation I ever expected to have, certainly not when I was lying on the floor of St. Joseph Church, the choir chanting the litany of the Saints and the incense rising above my soon-to-be-ordained head. I had not even imagined it eight years later, when the phone rang at the Luna Park Cafe in West Seattle, and I heard Bob Grimm's voice say, "*Fr. General has appointed you as the next Provincial of the Oregon Province.*" Yet, here I was, across the table from a woman just about my age, a woman whose brother I had taught as a Jesuit Volunteer, listening as she told me a story of long-term abuse and humiliation at the hands of a Jesuit.

I was to hear many such stories during my time as Provincial—some told in the comfortable chairs of my office, some across the highly polished surface of a conference room table; some told on the phone, and some in cramped offices, like the one above a grocery store or the one across from a Korean restaurant in the cold and dirt of Bethel, Alaska. I heard such stories in people's homes, where they served me coffee before telling me of their abuse, and in the corner booth of restaurants, where our voices dropped and tears were muffled by the clanging of plates. And every time I heard one of these stories, and eventually, even on the way to these meetings, my heart would sink and my stomach clench. I would want to pound my head on the table and stop my ears; I didn't want to listen anymore—didn't want to hear so much suffering and loss. But I didn't leave, thanks only to grace and to the prayer of those people who held the Province in their hearts.

Often these stories were told in the presence of lawyers, and sometimes with others in the room—family or friends, counselors or therapists—but always, it seemed, at that moment the conversation was between us: the woman who wanted her story heard, the man who wanted his testimony received, and me, who was called to hear and to listen, to acknowledge fully the lives of these people. And if, in the course of things, I asked forgiveness or affirmed my understanding, it was only to show that I had heard, that I was present, since mercy and healing were rarely immediate. After years of silence, years of feeling muted and diminished by the dark spirit of fear and judgment, only grace and time, only justice and *re-mem-bering* what had been fractured could ever hope to bring healing. However, I remain convinced, healing could only begin with being heard.

Last Friday, the Seattle Archdiocese released the names of 77 priests and religious—including six Jesuits—who had committed acts of abuse against minors and vulnerable adults. Many of these names were already known (the Jesuits published the names of all those we knew a few years ago), yet to place all these names together, to note where they had served and for how long, offers an important reminder of the breadth of this evil, and the need to bring it to light. Many of those who abused, who violated the trust and innocence of numerous young people and adults, were charming and personable figures, filled with the self-possession of the narcissist, which they used to weave a cloak of silence and denial around their acts. And many others, inside and outside the

clergy, refused to see what was happening or, worse, conspired to layer darkness upon darkness, enveloping the innocent in a world of shadow and pain.

Much has been said about the sexual abuse scandal in the Catholic Church. Many settlements have been paid out to victims and many new policies have been put in place—both of which are necessary (since in our society, money is a means to demonstrate responsibility and to acknowledge harm; and policy changes are the beginning of reform). Yet, while necessary, neither of these actions is sufficient to renew our Church in right relationship—for neither gets to the passionate center of this sin and crime, neither gets to that moment where evil began and where healing must begin, as well: that moment so profoundly connected to the Original Sin of our Church, clericalism, and to the ways this sin was allowed to swallow its victims and shield its victimizers. In the silencing of victims, first by the profound sense of shame used by the perpetrators, and then by the hierarchical structures that often covered over or rejected the stories that were told, we surrendered the mercy of Christ for the false security of an imaginary and perfect Church—a Church held together by the tears and muffled cries of children and vulnerable adults.

But Christ Jesus comes into the world to destroy the temples of our own making, comes to overthrow the darkness of abusers and accomplices, and to give voice to the silent. Christ calls us to join in that liberation that begins when a survivor of abuse, whose voice had been muted by the dark spirit with which her abuser enveloped her, is at last empowered to speak her anguish, to tell her truth, and be heard with love. Even today, when the abuse crisis can strike us as “old news,” we are called to still greater openness, called to acknowledge the suffering which is so often hidden, called to hear the voice of God in the other, and called to summon the courage to speak the voice of God as it rises in our own hearts and lives. To seek mercy is to be willing to hear the pain and suffering, the joy and longing, the true messiness of each others’ lives, and to hold those lives with the care and love of God. This is a call of the whole Church, and a call to each one of us.

To be willing to enter into God’s mercy through honest and sometimes painful dialogue will bring us suffering and sometimes rejection—this I know from experience. We will be seen as too strident by some and as not committed enough by others. In anger and hurt, inertia and fear, the dark spirit will often rise to drive us from one another, to stop our ears or turn our hearts. At times, we may feel that the warning of God to Jeremiah is addressed to us: “*When you speak all these words to them, they will not listen to you either; when you call them,*

they will not answer you.” Yet, still we must persist; still we must open our doors and our hearts, must create communities in which each person is valued and heard, and where the mercy of God gives us the courage to love and to heal.

God became flesh in Jesus Christ, and, in the end, it is only through this fragile flesh, this wounded and redeemed heart of ours that we will find God, fully realized, in our world. For while the transparency of the hierarchical Church is necessary (and often long overdue), healing still requires that we sit with one another and listen—despite pain and fear, despite our own sense of inadequacy and our own desire to run away. It requires that we sit with one another and speak—regardless of the danger and the risk, the fear that we may not be heard or that we may not completely make sense. Only in this dialogue, where heart speaks to heart, can our words become flesh, and the Church we long for become incarnate.



Connecting with St. Joseph WELCOME!

New? Visiting? Interested? Are you visiting for the first time? Interested in knowing more about the ministries and activities at St. Joseph’s parish? Please join our weekly e-news blast at www.stjosephparish.org and click on the “Sign up for our eNewsletter” link in the upper right corner of the homepage. Thank you!

Register! Are you a Catholic attending Mass at St. Joseph Parish, yet haven’t officially registered? Join us!

Why register? St. Joseph’s Church is a vibrant parish offering many avenues for ministry, connecting with other parishioners and spiritual development. We’d love to get to know you, connect with you, and inform you of our various activities, groups and events going on at the church. Please pick up a registration form in the back of the church or go online to register at www.stjosephparish.org and click on the “Join Our Parish” link. We look forward to connecting with you. Thank you!

ORDER OF CELEBRATION

THIRD SUNDAY IN ORDINARY TIME

This worship aid is for all Masses. All are invited to join in quiet prayer with prelude from 5:00-5:30pm on Sunday.

Prelude

Instrumental

Entrance Songs

Sing A New Song (5, 9, 11)

Schutte

Sing a new song un - to the Lord; let your song be
sung from moun - tains high. Sing a new song
un - to the Lord, sing-ing al - le - lu - ia.

Verses

1. Shout with glad - ness! Dance for joy! O come be -
2. Rise, O chil - dren, from your sleep; your Sav - ior
3. Glad my soul for I have seen the glo - ry
fore the Lord. And play for God on
now has come. He has turned your
of the Lord. The trum - pet sounds; the
glad tam - bou - rines, and let your trum - pet sound.
sor - row to joy, and filled your soul with song.
dead shall be raised. I know my Sav - ior lives.

to Refrain

Holy Ground (5:30)

Beatty

1. This is Ho - ly ground we're stand - ing on Ho - ly ground,
2. These are Ho - ly hands, God's giv - en us Ho - ly hands,
For the Lord is pres - ent and where God is, is Ho - ly.
God works thru these hands, and so these hands are Ho - ly.
This is Ho - ly ground, we're stand - ing on Ho - ly ground,
These are Ho - ly hands, God's giv - en us Ho - ly hands,
For the Lord is pres - ent and where God is, is Ho - ly.
God works thru these hands, and so these hands are Ho - ly.

First Reading

Nehemiah 8:2-4a,5-6,8-10

Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand. Standing at one end of the open place that was before the Water Gate, he read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform that had been made for the occasion. He opened the scroll so that all the people might see it—for he was standing higher up than any of the people—; and, as he opened it, all the people rose. Ezra blessed the LORD, the great God, and all the people, their hands raised high, answered, “Amen, amen!”

Then they bowed down and prostrated themselves before the LORD, their faces to the ground. Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read. Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe and the Levites who were instructing the people said to all the people: “Today is holy to the LORD your God. Do not be sad, and do not weep”—for all the people were weeping as they heard the words of the law. He said further: “Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our LORD. Do not be saddened this day, for rejoicing in the LORD must be your strength!”

Responsorial Psalm

Psalm 19

Haas



Second Reading

1 Corinthians 12:12-30

Brothers and sisters: As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. Now the body is not a single part, but many. You are Christ's body, and individually parts of it.

Gospel Acclamation

Alleluia

Taize



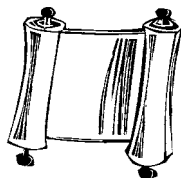
Gospel

Luke 1:1-4; 4:14-21

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received.

Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all.

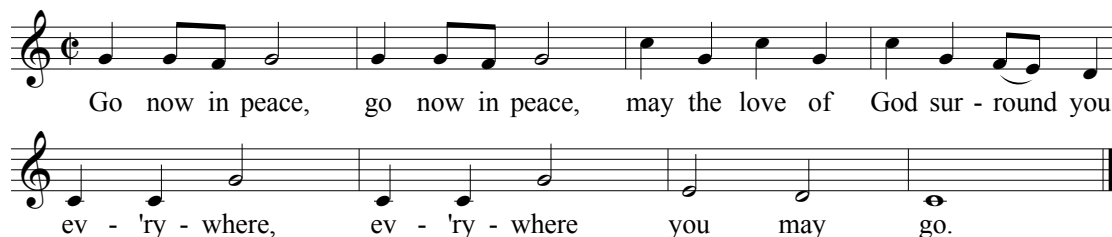
He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord. Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this Scripture passage is fulfilled in your hearing.”



Dismissal Of Candidates and Catechumens (5:30)

Go Now In Peace

Sleeth



Prayers Of The Faithful

Reader: ...God in your mercy.

Assembly: Hear our prayer.

Offertory Song

Here I Am Lord, #686

Schutte



Holy, Holy, Holy

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

When we eat this bread, and drink this cup, we pro-
claim your death O Lord, un - til you come a gain.

The musical score is written on two staves in G major (one sharp) and 4/4 time. It includes a five-measure rest at the beginning of the second staff, marked with a '5'.

Great Amen

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

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of three measures, each containing the word 'Amen'.

Lamb of God

Cantor All
Lamb of God you take a - way the sins of the
world have mer-cy on us.

Last time
Cantor All
Lamb - of God you take a - way the sins of the
world grant us peace.

The musical score is written on four staves in F major (two flats) and 3/4 time. The first two staves are for the first performance, and the next two are for a 'Last time' performance. Each staff has a 'Cantor' and 'All' label above it. The melody is simple and repetitive, using mostly quarter 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 A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Songs

God Has Chosen Me (9)

Farrell

1. God has cho - sen me, God has cho - sen me to bring good news to the
2. God has cho - sen me, God has cho - sen me to set a - light a new
3. God is call - ing me, God is call - ing me in all whose cry is un -

poor. God has cho - sen me, God has cho - sen me to
fire. God has cho - sen me, God has cho - sen me to
heard. God is call - ing me, God is call - ing me to

bring new sight to those search - ing for light. God has
bring to birth a new king - dom on earth. God has
raise up the voice with no pow - er or choice. God is

cho - sen me, cho - sen me:
cho - sen me, cho - sen me:
call - ing me, call - ing me:

Refrain

And to tell the world that God's king-dom is near, to re -
move op - pres - sion and break down fear, yes, God's
time is near, God's time is near, God's time is near.



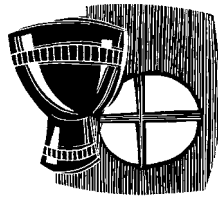
One Bread, One Body

Foley

One bread, one bod-y, one Lord of
all, one cup of bless - ing which we bless.
And we, though man-y, through-out the earth,
we are one bod - y in this one Lord. *Fine*

1. Gen - tile or Jew, ser - vant or free,
2. Man - y the gifts, man - y the works,
3. Grain for the fields, scat - tered and grown,
4. Bro - ken and lost, find life in Him,
5. Lead - ers of men, wom - en of strength,
6. Touch - ing our hands, join - ing our hearts, *D.C. al Fine*

wom - an or man no more.
one in the Lord of all.
gath - ered to one for all.
bo - dy of Christ _____ made whole. _____
serv - ing the rest, _____ the least. _____
sing - ing our songs _____ we go. _____



Communion Prayer

Seek Mercy

Lord Jesus Christ,
you have taught us to be merciful,
as the heavenly Father is merciful.

Help us seek mercy:

in the forgiveness of our sins,
in the desire of our hearts,
in the surrender of our will.

May the mercy you have given us
in your coming among us as brother and friend,
fill us with joy and hope,
that we might grow in mercy
through communion with you,
who live and reign with the Father,
in the unity of the Holy Spirit,
one God forever and ever. Amen.

Song of Praise

Lord, You Give the Great Commission

1. Lord, you give the great com-mis-sion: "Heal the sick and preach the word."
2. Lord, you call us to your serv-ice: "In my name bap-tize and teach."
3. Lord, you bless with words as-sur-ing: "I am with you to the end."

Lest the Church ne-glect its mis-sion, And the Gos-pel go un-heard,
That the world may trust your pro-mise, Life a-bun-dant meant for each,
Faith and hope and love re-stor-ing, May we serve as you in-tend,

Help us wit-ness to your pur-pose With re-newed in-teg-ri-ty;
Give us all new fer-vor, draw us Clo-ser in com-mun-i-ty;
And, a-mid the cares that claim us, Hold in mind e-ter-ni-ty;

With the Spir-it's gifts em-power us For the work of min-is-try.

Recessional

Instrumental

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THIS WEEK AT ST. JOSEPH



Sunday

9:00 AM Mass - Childcare Available
10:00 AM Coffee & Donuts - Join us!
11:00 AM Mass
5:30 PM Mass

Monday

7:00 AM Mass (please use side door of Parish Center)
7:00 AM Yoga - Body in Prayer
7:00 PM Sacred Silence Prayer (in the Church)
7:00 PM Rosary Prayer Group
7:00 PM St. Vincent de Paul Meeting

Tuesday

7:00 AM Mass

Wednesday

7:00 AM Mass
7:00 AM Yoga - Body In Prayer
6:00 PM Pathfinders
7:00 PM The VOICE Youth Group
7:00 PM AFF - Catholic 101

Thursday

7:00 AM Mass
7:00 PM AFF - Bible Study

Friday

7:00 AM Mass

Saturday

3:30 PM Reconciliation
5:00 PM Mass

LITURGY AND WORSHIP



St. Joseph Community extends its prayers and hopes for the following intentions: For Julia's health and strength . . . For Rebecca's comfort after her treatments . . . For Kevin's continued healing following surgery . . . For Fr. Jack's health . . . For Fr. Glen travelling in Viet Nam . . . To be opened to Pope Francis "Year of Mercy" in our actions and thoughts.



"But to each one is given the manifestation of the Spirit for the common good."

1 Corinthians 12:7

Seattle Nativity School

In honor of Catholic Schools week we will have special envelopes in the pews during weekend Masses on January 30th and 31st for a collection to benefit Seattle Nativity School. Please join us in supporting this worthy Jesuit endeavor.

Choir Auditions

The St. Joseph Choir is seeking new members. We rehearse Thursday evenings from 7-9 pm and sing the Sunday 9 am mass and other special parish liturgies. For more information contact Director of Music Ministries Robert McCaffery-Lent at Rmclent@stjosephparish.org or 206-965-1649, or talk to Bob at church after Mass.

Sacred Silence

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. For information on Sacred Silence and silent prayer contact Jim Hoover at sacredsilence@stjosephparish.org or 206-286-0313.



FAITH FORMATION

Newly Baptized

Please join us in welcoming the newly baptized infants:

Benjamin Gregory Balicki
Isabelle Krall Brawner
Kalei Isabel Cawaling
Miles Edward Cooper
Josephine Jane Martinez Kaempf
Augustine James Mullaly
Jasper Zane Ramos
Celia Colleen Raymond
Corsica Rose Yates

Partnering With Parents

Parents whose children attend Sunday morning Faith Formation: Do you know that we have a free discussion group that meets in the Parish Center each Sunday when your children are in their classes?

Sue Grady, MDiv leads the discussion every Sunday from 10:15 am to 10:55 am in the Parish Center foyer. Receive weekly links to current articles from great Catholic magazines like *America*, *US Catholic*, and *National Catholic Reporter*. Explore enriching ideas. We guarantee you'll enjoy the discussion.



Confirmation

Confirmation will be **January 30th at 5 pm Vigil Mass**. We welcome Archbishop Sartain and members from St. Therese joining us for this Sacrament.

Reception to follow, If you would like to volunteer to help, please contact Erin at cff@stjosephparish.org

Family Mass and "That's Amore" Dinner Dance Party

Please join us for our Annual Family Mass and Dinner Dance on February 6th. We'll celebrate Mass at 5:00 pm, then head to the Social Hall for dinner and dancing. There will be a DJ and kids entertainment.

To purchase tickets visit parish homepage <https://www.stjosephparish.org/> and click on "That's Amore" tile; cost is \$10.00 for the first adult, \$5.00 for each additional family member. All are welcome (reminder to CFF 1 & 2 families: participation in this event is part of your formation program). To volunteer please contact David Hein at davidh@okigolf.com



FAITH JUSTICE

Catholic Advocacy Day

Please join hundreds going to Catholic Advocacy Day, Monday, **February 8th, 2016**, in Olympia. To register, go to: www.ipjc.org



Catholic Hospital Ministry

Volunteers are needed to bring Holy Communion and provide a presence to patients and their families at Harborview. All necessary paperwork, background checks, personal interviews and Orientation/Training sessions must be completed. Time expectation is once a week, a 3-4 hour shift, plus bimonthly check-ins. Flexibility in regards to specific day/time. If interested, contact Steve at stevev@stjosephparish.org or 206-965-1646.

Maternal/Child Health in Ethiopia

How Medical & Faith Communities Make a Difference
Monday, Feb 1 at 7pm, Arrupe Room, Parish Center

If you got sick, who would you call first—your doctor or your priest? SCOPE is a partnership between the University of Washington, University of Gondar, and faith-based institutions in the United States and Ethiopia. We envision a world where creative partnerships between medical and faith communities bring lasting, positive change. Our programs harness the broad and influential reach of faith communities to expand understanding of and access to healthcare. Join us and see how you can get involved!! For more information contact Barbara Clinton at barbaralclinton@yahoo.com

Our Faith In Action

For those of you who made a New Year's resolution to help solve the homeless problem in our community, here are a couple of options:

1. The Winter Shelter located in the old gym under the church needs women and men to help every 4th Saturday night of the month till April. We also need volunteers to work one night any time of the month.
2. Every Saturday St Joseph's feeds the men at St. Martin de Porres shelter. The 3rd Saturday of the month team could really use more help. We need folks to bring: sandwiches or hot dogs, hard-boiled eggs, or milk. To learn more or volunteer, please contact Taffy McCormick at 206.321.3702 or taffymccormick@comcast.net



JESUIT PUGET SOUND

St. Joseph is co-sponsoring the first two sessions: Ignatius' use of *Lectio Divina* on **Jan 28** presented by John Hickman and the *Examen* on **Feb 4** presented by Deacon Steve W.

Sessions are from 6:30-8:45pm in the Mother Theresa Room of the Parish Center. Single session option available for \$20/session.

Please register by Thursday, Jan 21 at www.ignatiancenter.org or contacting Dottie Farewell at dfarewell@stjosephparish.org.

immersions in ignatian prayer

thursdays from 6:30-8:45 pm

st. joseph parish center

732-18th avenue east, seattle, wa 98112

journey with a small group through the whole series
OR visit individual session/s of your choice! ...*

january 28 | prayer: a sacred conversation
including lectio divina with john hickman

february 4 | the examen: finding God in your life

february 11 | igniting the imagination in prayer
with carla orlando

february 18 | applying all the senses in prayer
with trung pham, sj

february 25 | deepening your prayer: following
God's love in your life
repetition and the contemplatio with lisa dennison

Do you feel like you need to unplug and reconnect with God? Does your prayer life need a jump start? Or a revival? Would it help to have some new prayer forms to draw upon? Immerse yourself in an experience of Ignatian prayer! Come learn about and experience up to five unique forms of Ignatian prayer.



COST: \$20/individual session or \$90/series (inc. \$25 non-refundable registration fee).
REGISTER: at www.ignatiancenter.org BY JANUARY 21.

INFO: 206) 329-4824 or andrea@ignatiancenter.org, or visit www.ignatiancenter.org

*Series Facilitator: Michaela Kearns. First 2 sessions co-sponsored by St. Joseph Parish, Seattle.





January 15, 2016

To the clergy, religious, and laity of the Archdiocese of Seattle, and to all who have been impacted by the sinful actions of sexual abuse of minors by clergy or religious brothers or sisters:

My dear Brothers and Sisters in Christ,

I express my deepest apologies for the actions of those who were in positions of trust and who violated that sacred trust by abusing the vulnerable in their care. Our work in this area will not be complete until all those who have been harmed have received assistance in healing, and until the evil of child sexual abuse has been eradicated from society.

When I became Archbishop of Seattle in December, 2010, one of my first priorities was to familiarize myself with the issue of sexual abuse of minors perpetrated by clergy in the Archdiocese, and to learn what the historic response of the Archdiocese had been. I was pleased to learn that the Archdiocese of Seattle was one of the first in the country to publicly acknowledge the devastating impact of this abuse, and to discover that the Archdiocese had undertaken significant efforts in training, prevention, and response to victim survivors since the mid 1980's.

It has been my firm commitment to build on the good efforts of the past and continue to improve upon them. To that end, and after consultation with the members of the Archdiocesan Review Board, I am publishing a list of clergy and religious brothers and sisters for whom allegations of sexual abuse of a minor have been admitted, established, or determined to be credible. These are individuals known to have served or resided in the Archdiocese. This action is being taken in the interest of further transparency and accountability, and to continue to encourage victims of sexual abuse by clergy to come forward.

Our vigilance, training and prevention efforts are ongoing and continually seeking improvement. We have responded to hundreds of survivors of abuse who have come forward, and I thank them for their courage. I personally encourage any survivors who have not previously come forward to do so by contacting our Pastoral Outreach Coordinator who may be reached at 800-446-7762.

I will continue to pray for all survivors of sexual abuse, and deeply regret that vulnerable individuals in the Church's care have been harmed.

Sincerely in Christ,

+ John Sartain

**For more information, please visit
the Archdiocesan website:
<http://www.seattlearchdiocese.org/>**



PARISH LIFE

Newcomers Meet, Greet & Eat

Tuesday, January 26th- 6:00 – 8:00 pm - Parish Center
Food and Drink provided!

Come meet the Parish Staff, your fellow new parishioners and learn about how to get involved in the parish. To RSVP please contact Jack Hilovsky at jackh@stjosephparish.org or 206-965-1653.

Calling All Young Adults (21-35)

Sunday January 31st -after 5:30 pm Mass

Feeling the winter blues? Looking for a night of laughs and bonding? St. Joe's Young Adults are hosting a game night on Sunday, January 31st at 6:30 in the Parish Center. Light refreshments will be provided. All are welcome. Join us for Wine and Cheese Social. Bring your favorite Board Game! For details email Deacon Steve at stevew@stjosephparish.org

Young Adult Lenten Retreat LET MERCY IN!!

Camp Huston, Goldbar, Wa. <http://huston.org/>
Feb. 13-14 - Sat. 8:30 am – Sun. Noon
\$95.00 – includes one night lodging and three meals

Double Occupancy - Partial scholarships available

Carpooling Available. To register/pay go to parish website <https://www.stjosephparish.org> Minimum number needed: 26- Max 36. For more information contact Deacon Steve at Stevew@stjosephparish.org 206-965-1646.

Seniors On The Go

Thursday, January 28th - Senior Retreat at the Parish Center, 10 am to 2 pm. Must register with Renee at 206-324-2522.

Friday, February 5th - Healing Mass at 11:30 followed by luncheon in the Parish Center.

Friday, March 4th - Healing Mass at 11:30 followed by Lenten luncheon in the Parish Center.

Senior Retreat

"Gifts and Challenges of Aging"

Thursday January 28th - 10 am -2 pm
St. Joseph's Parish Center

Free lunch provided and parking in the lot. Pat Lewis, who has led Senior retreats for many years, will facilitate. Pat led a series of workshops for us about ten years ago. To register contact Renee At 206-324-2522. If you need a ride contact Deacon Steve.

**ST JOSEPH'S
YOUNG ADULT
LENTEN RETREAT
(AGES 21-35)
CAMP HUSTON
GOLDBAR
WA**

\$95*

**FEB 13-14
SAT @ 8 AM -
SUN @ 12 NOON**

DOUBLE OCCUPANCY
CARPOOLING & PART TIME
SCHOLARSHIPS AVAILABLE

CONTACT DEACON STEVE:
STEVW@STJOSEPHPARISH.ORG
206-965-1646

* includes one night lodging and three meals

CHECK OUT CAMP HUSTON @ HUSTON.ORG
REGISTER & PAY ONLINE @ STJOSEPHPARISH.ORG

SEEK MERCY

Mercy is the very foundation of the Church's life. All of her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church's very credibility is seen in how she shows merciful and compassionate love. The Church "has an endless desire to show mercy".[8] Perhaps we have long since forgotten how to show and live the way of mercy. The temptation, on the one hand, to focus exclusively on justice made us forget that this is only the first, albeit necessary and indispensable step. But the Church needs to go beyond and strive for a higher and more important goal. On the other hand, sad to say, we must admit that the practice of mercy is waning in the wider culture. In some cases the word seems to have dropped out of use. However, without a witness to mercy, life becomes fruitless and sterile, as if sequestered in a barren desert. The time has come for the Church to take up the joyful call to mercy once more. It is time to return to the basics and to bear the weaknesses and struggles of our brothers and sisters. Mercy is the force that reawakens us to new life and instils in us the courage to look to the future with hope.

--from *Misericordiae Vultus*, Bull of Indiction of the Extraordinary Jubilee of Mercy, Francis, Bishop of Rome

