

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"Father, they are your gift to me. I wish that where I am
they also may be with me."*



*St. Joseph Parish
First Holy
Communion
2016*



SIXTH SUNDAY OF EASTER
MAY 1, 2016

Reflection Next Week:
Jennifer Kelly

Readings for May 8, 2016

FIRST READING: ACTS 7:55-60

SECOND READING: REVELATION 22:12-14, 16-17, 20

GOSPEL: JOHN 17:20-26

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

Parish Receptionist (206) 324-2522

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Additional Priests

Rev. Jim Harbaugh, S.J. x103
jharbaugh@nwjesuits.org

Rev. Bob Grimm, S.J.

Deacon/Pastoral Associate

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

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Yuri Kondratyuk, Facilities x110

St. Joseph School

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

The Joy of Love (*Amoris Laetitia*):
A Reading of the Apostolic Exhortation
of Pope Francis

Part 1-Introduction & Chapter One: In the Light of the Word

The Joy of Love experienced by families is also the joy of the Church.

-Pope Francis-

Last week, as part of the Jubilee Year of Mercy, a large number of priests from the Archdiocese of Rome set up ad hoc confessionals in St. Peter's Square, to hear the confessions of pilgrims and visitors there for a Jubilee event for teenagers. Sitting on black chairs—something like those used in the St. Joseph Social Hall—and wearing simple white albs and purple stoles, the priests spread out across the plaza and welcomed young people who wished to receive the Sacrament of Reconciliation; and many took advantage of the opportunity. Among the priests, sitting on the same kind of black plastic chair and wearing a simple purple stole, one priest stood out, noteworthy both for his gentle expression and for the white zucchetto on his head. For a little more than an hour, Francis, the bishop of Rome, sat among his priests and received his people—a shepherd among his flock, a sinner sharing the mercy of the One who had saved him.

In reading the Apostolic Exhortation, *Amoris Laetitia*, (i.e., *The Joy of Love*) we do well to keep this image of Pope Francis in mind. For at the root of this long (325 paragraph) and somewhat encyclopedic reflection on marriage and family life, there is always Francis the priest, Francis the pastor, Francis the minister (though never the Master) of the sacraments. Written in response to the Extraordinary and Ordinary Synod of Bishops, regarding family life, this document pulses with Francis' desire to bring the Church out of the cloister or the classroom, and into the world. While grounded in theology (and even offering some subtle, revolutionary teachings), *Amoris Laetitia* is fundamentally a pastoral document, intended for practical use and meant to deepen the life of the Church beyond the walls by enriching the life of her members. Differing from many of his predecessors, Francis speaks in this document like one who has spent a great deal of time in the trenches of parish life—as a worker in the Great Physician's field hospital. Thus, all people of faith would do well to listen to his words, allowing our hearts to feel their healing effect.

Even in the brief introduction to *Amoris Laetitia*, Francis suggests the revolutionary path he intends for the Church in her exploration of the issues of family life. Implying that neither the Synod nor the tradition of the Church is a closed system, he suggests what might be called a *Principle of Progressive Revelation*, which makes the exhortation a starting point and not an end: "*The thinking of pastors and theologians, if faithful to the Church, honest, realistic, and creative, will help us to achieve greater clarity*" (§ 2). Further, using one of his favorite sayings—"time is greater than space" (§ 3)—the

Pope breaks with more than three decades of centralization in the Church by proclaiming that “*not all discussions of doctrinal, moral, or pastoral issues need to be settled by interventions of the magisterium*” (§ 3). For Francis, the Roman *magisterium* does not have a lock on the truth, since our understanding of truth is still developing, through the Holy Spirit; thus, concrete solutions to difficult questions may differ according to culture or circumstance, even as those cultures remain united to the universal Church. This somewhat radical concept, proposed almost nonchalantly by Francis (as he often seems to do) means that even the proposals of this very document are open to dialogue and inculturation, part of the humble and humane reflections represented by the Jubilee Year of Mercy itself.

From within this context of progressive revelation, Francis invites the reader—especially families and those engaged in the family apostolate—into deeper study and personal formation of the issues of family life, beginning with the study of the family in Scripture. Here, in the first full chapter of *Amoris Laetitia*, Francis notes: “*The Bible is full of families, birth, love stories, and family crises. This is true from its very first pages, with the appearance of Adam and Eve’s family, with all its burden of violence but also its enduring strength (cf. Gen 4) to its very last page, where we behold the wedding feast of the the Bride and the Lamb (Rev 21:2,9)*” (§ 8). This chapter, *In the Light of the Word*, however, is more than a collection of family stories from Scripture; rather, through the use of Scripture, Francis presents an image of family that is, at once, traditional, and radically reimagined.

Using *Psalms 128* as a starting point, Francis presents the traditional image of mother, father, and child as emblematic of the Divinity itself. Although God transcends gender, the implicit “*fruitfulness*” of human love reflects and manifests the creative being of God, just as the love which unites a family reflects that communion of love at the very heart of the Trinity. God is, by analogy, a family of persons united in a communion of love—a love which gives life and overflows in the bounty of creation. And just as Adam and Eve are called to “*cleave*” to one another, so God cleaves to all humanity in a relationship that is both spiritual and physical (as seen in Creation and in the self-emptying love of Jesus).

Going further, Francis notes the prominence of marriage and family as symbols of the relationship between God and God’s People, and the importance of family as the place in which children are raised. While never suggesting that a family without children is anything less than a family—indeed, the unitive image of God would make such a suggestion heretical—Francis notes that the bringing forth of life is intended to be connected to the loving relationship of parents for one another. Unity in love and child care are meant to go together, Scripture says, for the well-being of the next generation.

Yet, even as Francis points to the scriptural support of this apparently traditional model of family, he shows how Scripture goes further, undoing many of the supports often given to more aberrant understandings of the tradition. For though the Scriptures portray children as a blessing to parents, Francis notes that they do not support the notion that children are the property of their parents. Rather, in contrast to the traditions of many societies, including his own, Jesus demonstrates—e.g., by his welcome of children and his designation of them as models for us all—that children are to be valued in themselves. Thus, while parental love is affirmed, the paradigm of parental domination is overthrown, just as domination is overthrown throughout Francis’ view of Christian tradition.

In the history of Christianity, as in many other religious traditions, domination of men over women has often been the norm. Indeed, patriarchy has often been considered a fundamental principle of Christianity, enshrined in everything from the metaphors for God to the structures of Christian marriage. Yet, Francis follows a different scriptural tradition, noting that the domination of women by men is a sign of the fall, a manifestation of the sin of Adam and Eve: “*through sin, the relationship of love and purity between man and woman turns into domination: ‘Your desire shall be for your husband, and he shall rule over you’ (Gen 3:16)*” (§ 19). In Christ, who renews the world through his death and resurrection, the structure of domination, born of sin, is itself overthrown. Though he will follow this up more, in later chapters, Francis introduces here the notion that gender equality is not an aberration from the tradition, but its deepest truth. Thus, women and men, redeemed by Christ, are equals in the work of love and in the communion of family life—an equality manifested in Christian tenderness (§ 28). Meanwhile, the underpinnings of patriarchy (which continue to be felt both within the family and within the Church) are suddenly and decisively weakened.

In these first sections of *Amoris Laetitia*, Francis introduces themes that will be found throughout the work: e.g., the equality of love, the sin of domination, the essential relationship between the communion of love and the bringing forth of life. Further, he introduces a method that is both pastorally grounded and theologically strong—one that speaks both to the idea of God and to the experience of persons. Though still only barely touching on issues that often strain the marriage ideal (e.g., poverty, unemployment, loss), the first chapter of Francis’ exhortation invites the reader to bring her own experiences into the text, to find where the text is strong and where it may fall short. Further, this chapter calls those who minister to married people to consider well the spirit behind their actions and their advice. Though only a beginning, the promise presented in this chapter is one that the Church needs to explore and, if possible, realize.

John S.

SIXTH SUNDAY OF EASTER

Prelude

Instrumental

(9) Choral Anthem - Psalm 150

Harper

Alleluia, praise God in his holy place, praise him in his mighty heavens. Praise him for his powerful deeds. Praise his surpassing greatness. Alleluia! Praise him with sound of trumpet, praise him with lute and harp. Praise him with timbrel and dance. Praise him with strings and pipe. Alleluia! Praise him with resounding cymbals, praise him with clashing of cymbals. Let everything that lives and breathes give praise to the Lord. Alleluia!

(5:30) Spirit Blowing Through Creation

Haugen

Entrance Songs

Come to the Feast

Moore



On this mountain the Lord will provide for his people. On this mountain death will be wiped away.

On this mountain tears will be gone forever. On this mountain here is our God and King.

On this mountain the Lord speaks to his people. On this mountain we see our God and King.

On this mountain we break bread together. On this mountain we worship our God and King.

On this mountain the Lord hears the cry of his people. On this mountain we are on Holy Ground!

On this mountain a new, clean heart is created. On this mountain we come and we join as one.

(5:30) Live On In My Love

Psallite



Sprinkling

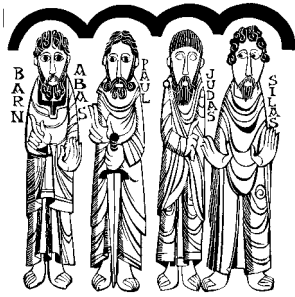
(5:30) Gloria III

Taize



First Reading

Acts 15:1-2, 22-29



Some who had come down from Judea were instructing the brothers, "Unless you are circumcised according to the Mosaic practice, you cannot be saved." Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and elders about this question.

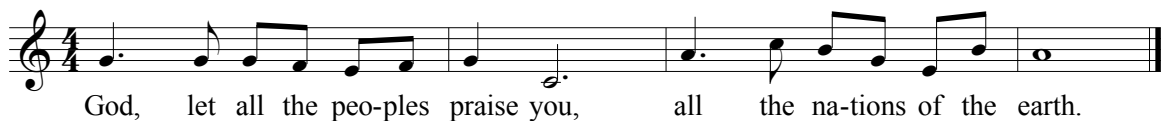
The apostles and elders, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. This is the letter delivered by them:

"The apostles and the elders, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings. Since we have heard that some of our number who went out without any mandate from us have upset you with their teachings and disturbed your peace of mind, we have with one accord decided to choose representatives and to send them to you along with our beloved Barnabas and Paul, who have dedicated their lives to the name of our Lord Jesus Christ. So we are sending Judas and Silas who will also convey this same message by word of mouth: 'It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.'"

Responsorial Psalm

Psalm 67

Psallite



Second Reading

Revelation 22:12-14, 16-17, 20

I, John, heard a voice saying to me: "Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end."

Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates.

"I, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright morning star."



The Spirit and the bride say, "Come." Let the hearer say, "Come." Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water.

The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus!

Gospel Acclamation

Festival Alleluia

Mozart/Trapp



(5:30) Easter Alleluia



Gospel

John 17:20-26

Lifting up his eyes to heaven, Jesus prayed saying: "Holy Father, I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

Homily



Fr. John D. Whitney, S.J.

Prayers of the Faithful

Lector: Lord, In your mercy...

Assembly Response: Hear our prayer.

Offertory Songs

Table of Plenty

Schutte

Refrain

Come to the feast of heav-en and earth! Come to the ta - ble of
plen - ty! God will pro-vide for all that we need, here at the ta-

2 **Verses**

- ble of plen - ty.

1. O come and
2. O come and
3. My bread will
4. Your fields will

sit at my ta - ble where saints and sin - ners are friends.
eat with-out mon-ey; come to drink with-out price.
ev - er sus - tain you through days of sor - row and woe.
flow - er in full - ness; your homes will flour - ish in peace.

I wait to wel - come the lost and lone - ly to share the
My feast of glad - ness will feed your spir - it with faith and
My wine will flow like a sea of glad - ness to flood the
For I, the giv - er of home and har - vest, will send my

cup of my love.
full - ness of life.
depths of your soul.
rain on the soil.

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav-en and earth are full of your

glo-ry. Ho - san-na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho - san-na, ho -

san - na, ho - san - na in the high - est.

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.

Communion Songs

Taste and See, #814

Moore

Taste and see, taste and see the good-ness of the Lord. O

taste and see, taste and see the good-ness of the Lord, of the Lord.

Unless A Grain of Wheat

Farrell

Un - less a grain of wheat shall fall up - on the ground and die,

it re - mains but a sin - gle grain with no life.

I Receive the Living God

Anonymous

I re - ceive the liv - ing God, and my heart is full of joy. I re -

ceive the liv - ing God, and my heart is full of joy.

Song of Praise

Jesus in the Morning

Jesus, Jesus, Jesus in the morning, Jesus in the noontime. Jesus, Jesus, Jesus when the sun goes down.

Verse 2: Thank him...Verse 3: Love him...

Communion Prayer

Celebrate Mercy

Lord Jesus Christ,
you have taught us to be merciful,
as the heavenly Father is merciful.
Help us to celebrate your mercy:
by loving the world as you love,
by walking the way of your cross,
by living as women and men bound for resurrection.
May the love you revealed
in the emptiness of the cross,
bring us the fullness of hope.
May the mercy you offer in your body and blood,
nourish us in mercy for others.
May the glory of God you receive
in the wonder of the Resurrection,
bring us all to communion with you
who live and reign with the Father,
in the unity of the Holy Spirit,
one God forever and ever.

Amen.

Recessional

(5 & 11) I Am the Bread of Life

Toolan

1. I am the Bread of life. You who
2. The bread that I will give is my
3. Un - less you eat of the
come to me shall not hun - ger; and who be -
flesh for the life of the world, and if you
flesh of the Son of Man and
lieve in me shall not thirst. No one can come to
eat of this bread, you shall live for -
drink of his blood, and drink of his
me un - less the Fa - ther beck - ons. And I will
ev - er, you shall live for - ev - er.
blood, you shall not have life with in you.
raise you up, and I will raise you up, and I will
raise you up on the last day.

(9) *This Is the Day*

Haugen

This is the day the Lord has made, let us be glad and rejoice in it.
Let us be glad and rejoice in it. Alleluia! Glory! Alleluia! Let us be glad!

(5:30) *Dona Nobis Pacem*

Traditional

I
Do - na no - bis pa - cem, pa-cem. Do - na no - bis pa - cem.

II
Do - na no - bis pa-cem. Do-na no-bis pa - cem.

III
Do - na no - bis pa-cem. Do-na no-bis pa - cem.



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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
12-5 PM Parish Directory Photo Appointments
5:30 PM Mass

Monday

7:00 AM Daily Mass
7:00 AM Yoga - Body in Prayer
7:00 PM Sacred Silence
7:00 PM Rosary Prayer Goup
7:00 PM St. Vincent de Paul Meeting

Tuesday

7:00 AM Daily Mass
1:00-9:00 PM Parish Directory Photo Appointments
7:00 PM Tent City Parish/School Info Meeting

Wednesday

7:00 AM Daily Mass
7:00 AM Yoga - Body in Prayer
1:00-9:00 PM Parish Directory Photo Appointments
6:00 PM Pathfinders Youth Group
7:00 PM The VOICE Youth Group

Thursday

7:00 AM Daily Mass
1:00-9:00 PM Parish Directory Photo Appointments
7:00 PM Holy Hour

Friday

7:00 AM Daily Mass
1:00-9:00 PM Parish Directory Photo Appointments

Saturday

10 AM-5 PM Parish Directory Photo Appointments
3:30 PM Weekly Reconciliation
5:00 PM Vigil Mass



PARISH LIFE

Young Adults (21-35)

Have you enjoyed St. Joseph Young Adult events? Got great ideas for other ones? Interested in planning and coordinating events for the community? Great! Our next Planning Meeting is **Monday, May 2**, at 7pm in the Parish Center. Please join us. Newcomers always welcome!

Please join our Young Adult Brunch Group following the 11am Mass at St. Joseph. Enjoy fellowship and brunch on the following dates: **May 8th and June 5th**. Contact Amara at siemens.am@gmail.com or Becca at beccagud@yahoo.com to RSVP.

Estate Planning: A Legacy of Love

St. Joseph Parish, St. Joseph School & the Endowment for St. Joseph School cordially Invite you to Lunch
Thursday, May 26, 2016, Noon - 1:30 pm, Arrupe Rm.

During this complimentary lunch you will learn about: Estate planning and why it is important, Estate planning tools, Wills & Trusts. You are welcome (and encouraged) to bring guests and advisors. Seating is limited. Please RSVP to stewardship@stjosephparish.org or advancement@stjosephsea.org, or 206.324.2522.



FAITH FORMATION

Welcome First Communicants!

Saturday 5 PM: Brennan Barr, Salvatore Battaglia, Conor Cavens, Nikolas Cristofilis, Mateo de la Torre, Jorga Dupont, Rhea Elrod, Charlotte Flynn, Mia Kate Fuller, Isabella Garcia, Dane Garlitz, Beatrice Grevson, Blakely Grove, Dylan Koa, Samuel May, Annalise Mullally, Jimmy Nguyen, Estelle Oaksmith, Luke Plaster, Emmett Samson, Logan Soli, Harrison Sumner, Emily Waite, and Jack Wise. **Sunday 9 AM:** Ansel Ambuske, Maggie Anderson, Niamh Blish, Thomas Daly, Calla Friedman, Bailey Hackman, Victoria Hatfield, John Hughes, Ben Huson, Caleb Lappenbusch,, Gavin Lines, Griffin Lines, Xavier Losh, Millie Matthews, Tobias Mintkeski, Patrick Mirkin, Lucia Padilla Bond, Nicholas Padilla Bond, Kendra Pinkard, Tamir Richardson, Clara Schneider, Zachary Schwaegler, Isabella Stangland, Matthew Tessin, Harrison Tobin, Maggie Wood, and Alexandra Zaboukos. **Sunday 11 AM:** Patrick Alspach, Diego Alvarado, Will Baxter, Gavan Bess, Jacob Bess, Lillian Bess, Henry Bugaj, Bianca Butler, Ben Courtney, Nora Crisera, Leonardo Curatolo, Isabel Dain, Joshua Dain, Sasha Escoto, Sloane Heisler, Mason McDonald, Sophie McDonald, Ella Morrison, Maisie O'Callaghan, Gigi Perrina, Claire Raymond, Antonia Reed, Frankie Rodriguez, Joey Tilghman Havens, Henry Wells, Caroline Welte, and Josephine Wolfram.

Seniors On The Go

Thursday, May 5th - Trip to Bloedel Reserve/Bainbridge Island. Leave 10am from Parish Center, admission to Reserve is \$10. To register call Renee at 206-324-2522.

Friday, May 13th - Healing Mass at 11:30 followed by luncheon at Parish Center. **This is SECOND Friday.**

Thursday, May 19th - 12 noon Lunch and Cabaret Show with Sigrid Endresen and accompanist Will Gerhardt.

Men's Spring Retreat 2016

*The Road to Mercy: Honesty, Humility,
Surrender, and Service*

Friday, June 3, 8:00 pm - Sunday, June 5, 11:00 am

Location: Dumas Bay Centre, Federal Way, WA 98023

Join us for a weekend of prayer, reflection, relaxation, and fellowship at a beautiful coastal setting. Registration cost is \$170 and includes lodging and meals (Saturday breakfast, lunch, dinner, and Sunday breakfast). Partial scholarships are available. All men are welcome.

On May 5 Newcomers Wanted!

Welcome to St. Joseph! If you are a newly registered member to the parish, please join us for our MEET, GREET & EAT fiesta on Cinco de Mayo, **Thursday, May 5th** from 6:00–8:00 pm in the 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.



LITURGY AND WORSHIP

Sacred Silence

A time for silent prayer and peace. Join us this Lent!

Prayer Tree



St. Joseph Community extends its prayers and hopes for the following intentions: For Elma's upcoming knee replacement surgery . . . Thanksgiving for Kevin's strength as he continues to recover from a motorcycle accident . . . For Mike who had open heart surgery on Friday, may his healing go well . . . For Julia and Ann and for their loved ones as they travel on life's journey.

*"May the Lord bless you and keep you.
May the Lord make his face to shine upon you and
Be gracious to you . . . and give you peace."*

~A Judeo/Christian Blessing



The Sacred Silence prayer group gathers on Monday nights at 7 pm in the Church for an hour of silent prayer. Next gathering is **Monday, May 2**. 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.



FAITH JUSTICE

Presentation Panel on Opioid and Opiate Addiction

St. James Cathedral Mental Health & Wellness Ministry is sponsoring an event on opioid and opiate misuse on **Sunday, May 15th** from 1:30-3:30pm in the Isaac Orr Conference Center at 910 Marion St. across from the Cathedral.

May is Mental Health Awareness Month. So many of us have been impacted by friends and family who experience addiction, and the statistics for accidental deaths have increased to an alarming rate. Keynote speaker Melissa Weiksnar lost a daughter to an accidental overdose. Read her article in *Crux* at <http://www.cruxnow.com/life/2015/11/13/losing-amy-a-call-to-action/>

For more information contact Nancy Granger at ngranger@stjames-cathedral.org or call 206-382-4269.

St. Vincent de Paul Helps Parish Neighbors



St. Joseph Conference helps people who have lost hope and need help making ends meet. Most of the people who request a Vincentian team visit are living in low income housing. Many are elderly, disabled or single mothers. We provide rent to prevent eviction, food, and utility payments to prevent shut-offs.

2016 1st quarter:

House visits:	120
Rent assistance:	\$ 4,353
Utility help:	\$ 3,343
Food gift cards:	\$ 2,810
Furniture/beds:	\$ 1,500
Bus Orca cards	\$ 521

Donations Received: \$19,600 via Mass collections

Our team of 14 Parish volunteers is doing all this work. We would love to have you think about joining us. Contact Dennis West at svdp@stjosephparish.org or call 206-465-3318 for more information.



THE YEAR OF MERCY: VISIT THOSE IN PRISON

PRISON EDUCATION AND RENTRY SOLUTIONS

A CONVERSATION

ST. JOSEPH PARISH CENTER ARRUPE ROOM

MAY 12, 2016 | 7-9 PM

732 18th Ave. East, Seattle, WA 98112



Join us for a panel discussion about the issues surrounding incarceration in Washington State and around the nation. The panel will consist of community activists, educators, and formerly-incarcerated students who are involved with prison education and re-entry programs. Come hear about innovative programs and opportunities, and find out how you can get involved!

Sponsored by:



**St. Joseph
Parish**

The Jesuit Parish in
Seattle

Faith Justice

Featured Presenters:

- **MARY WEIR**
Program Manager
Freedom Education
Project Puget Sound
- **ARI COHN**
President
Post-Prison Education
Program

For More Information

Contact:

Dn. Steve Wodzanowski

(206) 965-1646

SteveW@stjosephparish.org

or

Mark Petterson

(913) 231-4972

Petterson.mr@gmail.com



"All of us are part of that effort, all of us are invited to encourage, help and enable your rehabilitation. A rehabilitation which everyone seeks and desires: inmates and their families, correctional authorities, social and educational programs. A rehabilitation which benefits and elevates the morale of the entire community and society." ~ Pope Francis, Address to Detainees at Curran-Fromhold Correctional Facility, Pennsylvania



TENT CITY INFORMATION MEETING

TUESDAY, MAY 3rd

7:00 – 8:30 pm

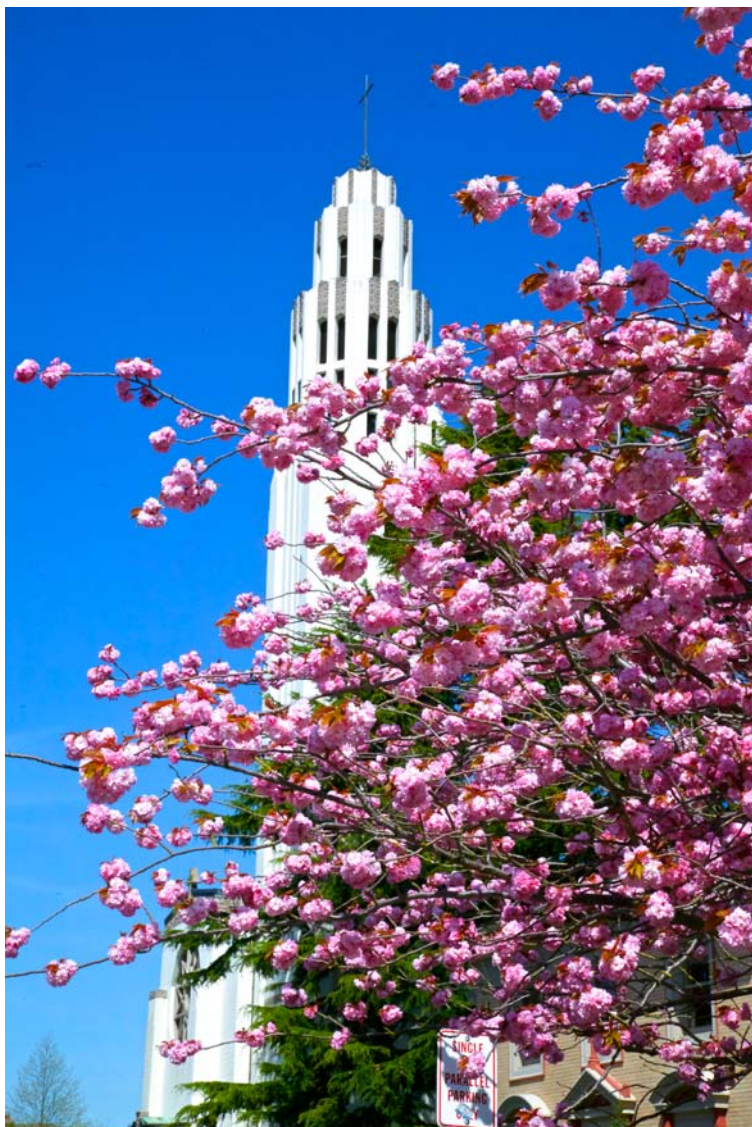
St. Joseph's Parish Center - Arrupe Room

*TENT CITY 3 is coming to the campus of St. Joseph,
June 18th thru August 27th.*

- This is an opportunity to learn about Tent City 3 & how it operates. A chance to ask questions and voice any concerns.
- If you are not able to join us, but have questions or concerns, please contact Deacon Steve Wodzanowski, staff liaison for this project, at 206-965-1646 or stevew@stjosephparish.org

Come & see what it's
all about!





*Register Online
or in Parish
Center TODAY!*

Questions?
Email jackh@stjosephparish.org

**WE ARE ST. JOSEPH
PARISH DIRECTORY
WE NEED YOUR PHOTO
TO MAKE IT COMPLETE!
PHOTOGRAPHY CONTINUES
THROUGH MAY 21, SPACES FILLING UP.
FOLLOW SIGNS TO BREBEUF ROOM
(PARISH CENTER BASEMENT)**

JUBILEE FOR BOYS AND GIRLS: HOMILY, ST. PETER'S SQUARE, 24 APRIL 2016

"By this everyone will know that you are my disciples, if you have love for one another" (Jn 13:35).

Dear young friends, what an enormous responsibility the Lord gives us today! He tells us that the world will recognize the disciples of Jesus by the way they love one another. Love, in other words, is the Christian's identity card, the only valid "document" identifying us as Christians. It is the only valid document. If this card expires and is not constantly renewed, we stop being witnesses of the Master. So I ask you: Do you wish to say yes to Jesus' invitation to be his disciples? Do you wish to be his faithful friends? The true friends of Jesus

stand out essentially by their genuine love; not some "pie in the sky" love; no, it is a genuine love that shines forth in their way of life. Love is always shown in real actions. Those who are not real and genuine and who speak of love are like characters in a soap opera, some fake love story. Do you want to experience his love? Do you want this love: yes or no? Let us learn from him, for his words are a school of life, a school where we learn to love. This is a task which we must engage in every day: to learn how to love.

~Pope Francis

