

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

REMEMBRANCE

Corpus Christi



Memorial Day Weekend



**THE MOST HOLY BODY
AND BLOOD OF CHRIST
MAY 29, 2016**

**Homily Next Week:
Fr. John D. Whitney, S.J.**

Readings for June 5, 2016

FIRST READING: 1 KINGS 17:17-24

SECOND READING: GALATIANS 1:11-19

GOSPEL: LUKE 7:11-17

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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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**

Chapter Four: Love in Marriage

Love is patient, love is kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way, it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

-1 Corinthians 13:4-7-

How many of us have sat, on a warm summer afternoon, dressed in our best clothes and surrounded by old friends, watching as two young people prepare to give themselves wholly to one another in a pledge of lifelong fidelity and love? And sitting there, our minds perhaps wandering a bit, how often have the words of St. Paul seemed to wash across us, a beautiful lyric on this beautiful day? “Love is patient, love is kind. . .” the words, so familiar to us, can appear charmingly sentimental and ideal—the scriptural version of a Hallmark card—and, yet, what if there is more to them than that? What if this is not St. Paul drifting into uncharacteristic sentimentality, but a revelatory text: a vision into the nature of God and into our own nature? Perhaps it is appropriate for proclamation at a wedding not only because it is beautiful, but because it reveals a profound truth that those who seek to live the mission of love, through marriage and family life, need to know. This certainly seems to be the position held by Pope Francis in Chapter Four of *Amoris Laetitia*.

In Francis’ vision, Paul’s exposition, though written for all kinds of Christian love, has a particular poignancy in the context of marriage and family life; for while the hope found in the *kerygma* of Jesus may help us understand the mission of marriage, “we cannot encourage a path of fidelity and mutual self-giving without encouraging the growth, strengthening, and deepening of conjugal and family love” (§ 89). In other words, all the wisdom of the Church, all the examples of history, even the powerful forces of nature are insufficient to build and sustain a true family, without the grace of love. Love in marriage and in family life is the irreplaceable element, that dimension without which marriages decay and families become disordered and hurtful. So it is, that we must look to love—seeking to understand its true nature and distinguishing it from its false and destructive imitators—if we are to foster the well-being and flourishing of marriage and family life.

With this in mind, Chapter Four of *Amoris Laetitia* begins by deconstructing Paul’s famous passage from *1 Corinthians*, drawing out the true and false forms of each of the qualities of love noted by the apostle. Thus, Francis speaks of patience not as merely passive acceptance, but as a sign of real power—an echo of the mercy of God, given to sinners. Such patience towards a beloved, however, “does not mean letting ourselves be constantly mistreated, tolerating physical aggression, or allowing other people to use us” (§ 92). Rather, as Francis makes clear, the patience of love is filled with “deep compassion” and “takes root when I recognize that other people also have a right to live in the world just as they are” (§ 92). Such patience, which acknowledges the beloved as entitled to her own identity, leads one to the next phrase—“love is kind”—in which this patience becomes an active quality. Noting that this word, translated “kind,” appears nowhere else in the Bible and comes from the word for “one who shows his goodness by his

deeds" (§ 93), Francis explains that, by uniting it with patience, Paul "*indicates that love benefits and helps others*" (§ 93). True love is more than sentimental; it is compassionate, not just in passive ways, but through active care.

Following this method, *Amoris Laetitia* continues to open St. Paul's words, and in so doing prepares the reader for themes to be developed in the rest of this long but beautiful chapter. Hence, when Paul says that "*Love is not jealous*," Francis notes that true love expands our horizons; it draws us away from debilitating comparisons and helps us to champion those we love. As he puts it: "*Whereas love makes us rise above ourselves, envy closes us in on ourselves. True love values the other person's achievements. It does not see him or her as a threat*" (§ 95). As with patience and kindness, here again Francis stresses that true love values the beloved, not for the ways in which she satisfies the selfish needs of the false lover, but in herself. Presenting one of the crucial insights of this chapter, Francis affirms the mutual humility necessary for true love—a humility that "*abhors making others suffer*" (§ 99) and rejects all that would "*demean, sadden, anger, or show scorn*" (§ 100). Quoting St. Peter to illumine the teachings of St. Paul, Francis presents a powerful challenge to many models of "*traditional*" marriage, proposed by various cultures, including Christian ones: "*In family life, the logic of domination and competition about who is the most intelligent or powerful destroys love. St. Peter's admonition also applies to the family: 'Clothe yourselves, all of you, with humility towards one another, for 'God opposes the proud, but gives grace to the humble'' (1 Pet 5:5)*" (§ 98).

Here, perhaps, is one of the most radical elements in all of *Amoris Laetitia*—an element hinted at earlier in the text, but fully developed only in Chapter Four. For in speaking of love in marriage, Francis is doing more in this chapter than proposing vague or sentimental ideals. Rather, he is using Paul's letter to attack as disordered and un-Christian, the very notion of patriarchal marriage, which, in so many parts of the world and in so much of our own history, has justified spousal abuse and subjugation. Whereas real lovers are meant to be generous with one another (§ 102), such generosity requires mutuality, which eschews the domination and oppression of the other. And the desire to be generous—i.e., the desire to lay down one's life for the other—can never justify the acceptance of domestic violence in the name of love (§ 104). Similarly, whereas real love involves mutual support and celebration, "*this is impossible for those who must always be comparing and competing, even with their spouse, so that they secretly rejoice in their failure*" (§ 109). With a pastoral insight that indicates his experience, Francis sees beyond the mere form of love to its substance, noting, "*Married couples joined by love speak well of each other; they try to show their spouse's good side, not their weakness and their faults*" (§ 113). While not denying that troubled marriages may be renewed through forgiveness and the vision that come with forbearance, "*like embers glowing beneath the ash*" (§ 114), the Pope holds that this renewal depends on the presence of mutual trust. A spouse

must be able to trust that the other desires to build up the relationship, to revere it and her. Only then can they find the way into the fullness of married love: i.e., into "*an 'affective union,' spiritual and sacrificial, which combines the warmth of friendship and erotic passion, and endures long after emotions and passions subside*" (§ 120). This love will not be—cannot be—abusive or demeaning, since true love "*opens our eyes and enables us to see, beyond all else, the great worth of a human being*" (§ 128).

Though there is much else going on in Chapter Four, the strength of the Pope's stand against domination in marriage seems profoundly important in an age so marked by sexual violence and oppression, by spousal abuse and rape-culture. In a voice rarely before heard in a papal document, Francis challenges the long-held tradition of "*marital rights*," by which a woman was called to submit to sexual activity, regardless of her own desires. Without hesitancy or qualification, Francis declares: "*Every form of sexual submission must be clearly rejected. This includes all improper interpretations of the passage in the Letter to the Ephesians where Paul tells women to 'be subject to your husbands' (Eph 5:22). . . The biblical text is actually concerned with encouraging everyone to overcome a complacent individualism and to be constantly mindful of others: 'Be subject to one another' (Eph 5:21). In marriage this reciprocal 'submission' takes on a special meaning, and is seen as a freely chosen mutual belonging marked by fidelity, respect and care. Sexuality is inseparably at the service of this conjugal friendship, for it is meant to aid the fulfillment of the other*" (§ 156). Though in no way denying the goodness of "*the physical expressions of love found in a caress, an embrace, a kiss, and sexual union*" (§ 157), Francis is unequivocal in his stand against all forms of sexual domination and oppression—whether through prostitution or pornography, human trafficking or marital rape. Sexual activity, even within marriage, is never the right of one person over another, but always a means by which the fullness of love might be expressed.

In a nation where, it is estimated, 10 million women and men are assaulted by their intimate partners or spouses every year, the message of *Amoris Laetitia* may seem a small step. Yet, by declaring that such abuse is inconsistent with the very nature of Christian love and marriage, Francis challenges all Catholics to welcome the abused and to work against the cultural factors that enable abuse. He says to those struggling in abusive situations that such abuse is not "*God's will*," nor the rightful role of a husband over his wife. In all this, *Amoris Laetitia* seeks to present a view of married love which is not idealistic nor built on abstract notions of indissolubility, but through which "*Husbands and wives 'become conscious of their unity, and experience it more deeply from day to day'*" (§ 134).

(Next week, more on Chapter Four, and how Pope Francis promotes the "*tenderness*" of marriage as the key to a positive understanding of married love.)



THE MOST HOLY BODY AND BLOOD OF CHRIST

Prelude Introit

Instrumental (5,9 & 11) Ave Verum

<i>Ave verum corpus, natum</i>	Hail, true Body, born
<i>de Maria Virgine,</i>	of the Virgin Mary,
<i>vere passum, immolatum</i>	having truly suffered, sacrificed
<i>in cruce pro homine.</i>	on the cross for humankind,
<i>cuius latus perforatum</i>	from whose pierced side
<i>fluxit aqua et sanguine:</i>	water and blood flowed:
<i>esto nobis praegustatum</i>	Be for us a foretaste [of the Heavenly banquet]
<i>in mortis examine.</i>	in the trial of death!
<i>O Iesu dulcis, O Iesu pie,</i>	O sweet Jesus, O holy Jesus,
<i>O Iesu, fili Mariae.</i>	O Jesus, son of Mary,
<i>Miserere mei. Amen.</i>	have mercy on me. Amen.

Entrance Songs

(5 & 11) Allelulia, Sing to Jesus

Hyfrydol

1. Al - le - lu - ia! sing to Je - sus! His the
2. Al - le - lu - ia! not as or - phans Are we
3. Al - le - lu - ia! Bread of An - gels, Here on
4. Al - le - lu - ia! King e - ter - nal, You the

scep - ter, his the throne; Al - le - lu - ia!
left in sor - row now; Al - le - lu - ia!
earth our food, our stay! Al - le - lu - ia!
Lord of lords we own; Al - le - lu - ia!

his the tri - umph, His the vic - to - ry a - lone;
he is near us, Faith be - lieves, nor ques - tions how:
here the sin - ful Flee to you from day to day:
born of Mar - y, Earth your foot - stool, heav'n your throne:

Hark! the songs of peace - ful Zi - on Thun - der
Though the cloud from sight re - ceived him, When the
In - ter - ces - sor, friend of sin - ners, Earth's re -
You, with - in the veil, have en - tered, Robed in

like a might - y flood; Je - sus out of
for - ty days were o'er, Shall our hearts for -
deem - er, plead for me, Where the songs of
flesh, our great high priest; Here on earth both

ev - 'ry na - tion Has re - deemed us by his blood.
get his pro - mise, "I am with you ev - er - more?"
all the sin - less Sweep a - cross the crys - tal sea.
priest and vic - tim In the Eu - cha - ris - tic feast.

(9) Gather Us In

Haugen

1. Here in this place new light is stream - ing,
2. We are the young our lives are a mys - tery,
3. Here we will take the wine and the wa - ter,
4. Not in the dark of build - ings con - fi - ning,

now is the dark - ness van - ished a - way
we are the old who yearn for your face,
here we will take the bread of new birth,
not in some hea - ven light years a - way.

see in this space our fears and our dream - ings,
we have been sung through - out all of his - t'ry
here you shall call your sons and your daugh - ters,
Here in this place the new light is shin - ing,

brought here to you in the light of this day.
called to be light to the whole hu - man race.
call us a - new to be salt for the earth.
now is the King - dom, now is the day.

Gath - er us in the lost and for - sak - en, gath - er us in the
Gath - er us in the rich and the haugh - ty, gath - er us in the
Give us to drink the wine of com - pas - sion, give us to eat the
Gat - her us in and hold us for - ev - er, Gat - her us in and

blind and the lame; call to us now and we shall a - wak - en,
proud and the strong; give us a heart so meek and so low - ly,
bread that is you; nour - ish us well, and teach us to fash - ion
make us your own; Gat - her us in all peo - ples to - ge - ther,

we shall a - rise at the sound of our name.
give us the cour - age to en - ter the song.
lives that are ho - ly and hearts that are true.
fire of love in our flesh and our bone.

(5:30) Be Still

Walker/Freeburg

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

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

Be still, be still and know that I am

2

God.

Gloria

Storrington Gloria

Haugen

See laminated card in pews

First Reading

Genesis 14:18-20



In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: "Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand." Then Abram gave him a tenth of everything.

Responsorial Psalm

Psalm 110

Guimont



Second Reading

1 Corinthians 11:23-26

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Gospel Acclamation

Celtic Alleluia

O'Carroll / Walker



Gospel

Luke 9:11B-17

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured. As the day was drawing to a close, the Twelve approached him and said, "Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here." He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people." Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of about fifty." They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

Homily

Fr. Bob Grimm, S.J.



Prayers of the Faithful

Lector: Lord, In your mercy...

Assembly Response: Hear our prayer.

Offertory Songs

(5 & 11) *Panis Angelicus*

Franck

<i>Panis Angelicus fit panis hominum</i>	The angel's bread becomes the bread of men
<i>Dat panis coelicus figuris terminum</i>	The heavenly bread ends all symbols
<i>O res mirabilis! Manducat Dominum</i>	Oh, miraculous thing! The body of the Lord will nourish
<i>Pauper, pauper, servus et humilis</i>	The poor, poor, and humble servant

Choral Anthem

(9) *O God We Kneel Before Your Throne*

Grifioen/Hopp

O God we kneel before your throne to honor you who's name is known to all
your family by your love on earth below and heav'n above:
How wide, how long how high, how deep is the love of Christ.

O Christ we bow in faith to pray: come live within our hearts today and fill us
till we overflow with love surpassing all we know.
How wide, how long how high, how deep is the love of Christ.

O Spirit, grace us with pow'r so that our faith may flow'r; come breathe your
harmony that we with your saints see
How wide, how long how high, how deep is the love of Christ.

Now to the One who can do more than we could dream of asking for
eternal glory to our King as generations sing:
How wide, how long how high, how deep is the love of Christ.

Holy, Holy, Holy

Mass of Wisdom

Janco

Ho - ly, Ho - ly, Ho - ly — Lord God of hosts.

Heav-en and earth 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 in the name of the Lord.

Ho - san - na! Ho - san - na! Ho - san - na in the high-est.

The musical score is written for a single voice part on a treble clef staff. It begins in 4/4 time and changes to 2/4 time at measure 5. The key signature has two flats (B-flat and E-flat). The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

Mystery of Faith

Mass of Wisdom

Janco

We pro - claim your death, O Lord, and pro - fess your

re - sur - rec - tion, un - til you come a - gain.

The musical score is written for a single voice part on a treble clef staff. It begins in 4/4 time and changes to 2/4 time at measure 5. The key signature has two flats (B-flat and E-flat). The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

Great Amen

Mass of Wisdom

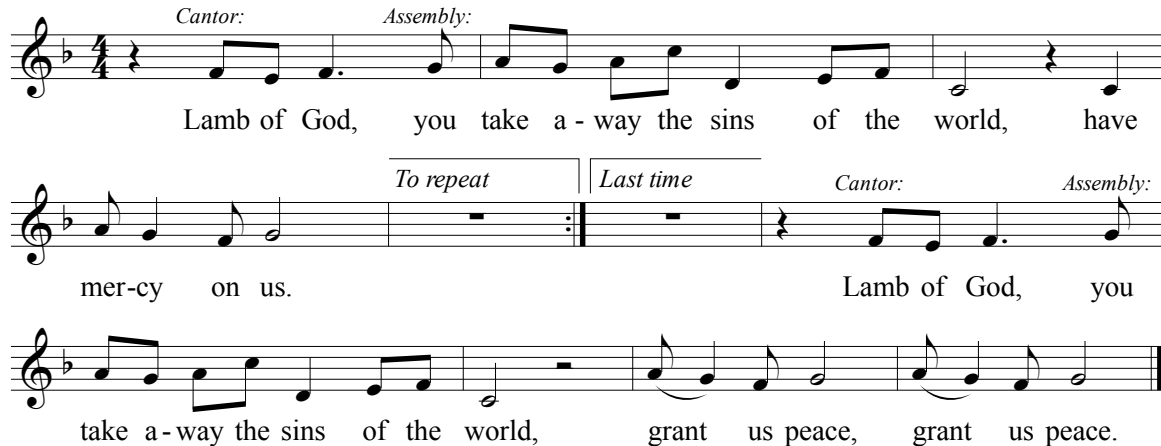
Janco



Lamb of God

Storrington Mass

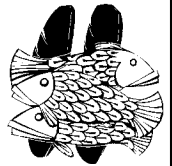
Haugen



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

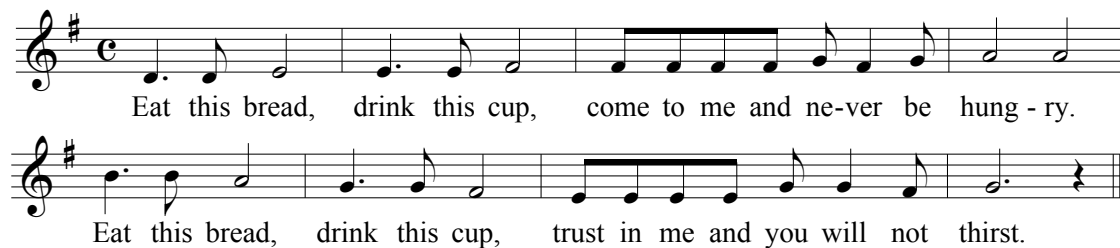
You Satisfy the Hungry Heart

Westendorf/Kreutz



(5:30) Eat This Bread

Taize



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

Come from wil - der - ness and wan - d'ring. Here, in truth, we will be fed.
 Come from rest - less - ness and roam - ing. Here, in joy, we keep the feast.
 Come from lon - li - ness and long - ing. Here, in peace, we have been led.

You that yearn for days of full-ness, All a - round us is our food.
 We that once were lost and scat-tered In com - mun - ion's love have stood.
 Blest are those who 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.

Summer Mass Time Change Starting Sunday, June 19

Summer Mass times are as follows: Saturday evening at 5 pm, Sunday at 9:30 am and 5:30 pm. Please join us! **Note: there is no 11 am Mass (misprinted last week).



Communion Prayer

Live Mercy

Lord Jesus Christ,
 you have taught us to be merciful,
 as the heavenly Father is merciful.
 Help us to live mercy every day of our lives,
 through the compassion we show to your beloved ones:
 to the migrant and the refugee,
 to the homeless and the wounded,
 to those forgotten by this world,
 but remembered always in your love.
 May the mercy we receive bear fruit in us,
 nourishing us with joy and bringing us communion with you.
 May it allow us to become the sacrament of mercy,
 the Church, who consecrates the world to you,
 who live and reign with the Father,
 in the unity of the Holy Spirit,
 one God forever and ever. Amen.

Recessional

Instrumental

THIS WEEK AT ST. JOSEPH



Sunday

9:00 AM Mass
10:00 AM Coffee & Donuts - Join us!
11:00 AM Mass
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

Tuesday

7:00 AM Daily Mass
7:00 PM St. Vincent De Paul Meeting

Wednesday

7:00 AM Daily Mass
7:00 AM Yoga - Body in Prayer
7:00 PM The VOICE Youth Group

Thursday

7:00 AM Daily Mass
7:00 PM Holy Hour
6:00 PM St. Joseph School Evening of Entertainment

Friday

7:00 AM Daily Mass
11:30 AM Anointing Mass & Senior BBQ

Saturday

8:00 PM Centering Prayer Group
3:30 PM Weekly Reconciliation
5:00 PM Vigil Mass

LITURGY AND WORSHIP



St. Joseph Community extends its prayers and hopes for the following intentions: For Colleen and her family and friends . . . For the intentions of Daniella . . . For John and his son on their hiking sojourn throughout Europe next week . . . Happy Birthday to nonagenarian, Helen . . . Heartfelt gratitude to the men and women of the Armed Forces who protect our freedom and to those who served here and overseas – God bless them and God Bless America. We remember those who make the ultimate sacrifice this Memorial Day weekend.

If you have petitions you would like included in the prayer tree, including birth announcements, illnesses and deaths, please call the Parish Office at 206-324-2522, Ext 100 or email rleet@stjosephparish.org

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**Note: there is no 11 am Mass (misprinted last week).

Parish Holy Hour

Thursday, June 2nd, 7- 8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament, in the Loyola Chapel of the Parish Center. Refreshments to follow.

All are welcome!

"What will save the world? My answer is prayer. What we need is for every Parish to come before Jesus in the Blessed Sacrament in Holy Hours of prayer."

-Mother Teresa of Calcutta



FAITH JUSTICE

Maternal/Child Health in Ethiopia

Thursday, June 16th, 7-8 pm, Parish Center

St. Vincent de Paul

The road back from life's troubles demands a lot: courage, hope, faith, grit--and help.



A report from our SVdP Conference: Recently our St. Vincent de Paul volunteers provided much needed help to a young couple on their way back from the scourge of drugs.

Both parents had jobs. They had faced their addictions with courage, hoping if they worked through the travails of recovery they might stay clean. Faith in themselves and each other reinforced their grit. A powerful motivation came in the form of providing for their children.

When our Vincentians met them, this family desperately needed beds. Thanks to the donations and support of St. Joseph parishioners, we provided them new ones. A major need fulfilled, we'll continue to keep them in our prayers.

If you would like to attend a meeting or are interested in learning more about the society, please email Dennis West or Donna Whitford at svdp@stjosephparish.org

The St. Vincent de Paul Conference of St Joseph Parish was established in 1927.

Tent City Info Night on June 7

We are happy to announce our parish has approved a request from Tent City 3 to stay on our parking lot/playground from **June 18-August 27**. St. Joseph is hosting a final Tent City Info Night open to anyone who wants to learn about what Tent City is, why it exists, how it operates. Come to ask questions and share your concerns. The upcoming meeting will be held on **Tuesday, June 7th**, at 7pm in the Parish Social Hall. Questions? Contact Deacon Steve at steve@stjosephparish.org or call 206-965-1646.

St. Joseph Faith Justice Commission is sponsoring an information meeting for parishioners to learn about, get involved with and financially support SCOPE, a partnership between the UW Department Of Global Health, the University of Gondar, Ethiopia, and U.S. and Ethiopian faith communities. It is a partnership that targets HIV/AIDS and maternal health - specifically vertical transmission of HIV from mother to infant, in a country where 1.2 million are living with HIV/AIDS, and over 90,000 pregnant women a year are infected. Enter SCOPE, which uses inexpensive techniques proven to be effective: they use American and Ethiopian global health grad students to bridge this gap by training priests and holy women to be medical and spiritual advocates, and to advocate for antiretroviral treatment, along with holy water, urging pregnant women to seek antenatal care.

For an annual budget of only \$70,000, SCOPE has been able to place maternal health advocates in 5 clinics, training Ethiopian clergy and holy women, resulting in an uptake of 20% in antenatal care. They also have been able to introduce AIDS testing at 3 holy water sites. For only \$5000 we can provide the support for a 3-6 month stay in Ethiopia for one U.S. grad student fellow who would share their experience with the parish for a year. We will meet the student and hear about their project in person at a parish event prior to their departure and following their return.

What is even more enticing, though, is that all would have the opportunity to tap into the grad student's work in Ethiopia while it is occurring by accessing the student's BLOG and joining in an online discussion forum. We could all share in the challenges, sorrows, joys and triumphs as the grad student navigates through the Ethiopian culture. And this internet-mediated relationship would allow involvement any time a parishioner wanted to connect.

In *The Plague*, Camus speaks of the "incapacity of every man truly to share in suffering that he cannot see." We can choose to see it, to be affected by it, to be changed by its reality. SCOPE offers our parish the chance to see in a very personal way and to be changed. **Our cost to support a US fellow is only \$5000.** So far we have raised \$3500. Feel Free to contact Deacon Steve at 206-965-1646 or steve@srtjosephparish.org or Project Manager parishioner Barbara Clinton at barbaralclinton@yahoo.com



PARISH LIFE

We Are St. Joseph Parish Directory Last Chance to Sign Up!



Due to popular demand, we've added 2 more weekends for parish directory photography: **Friday, June 3 - Sunday, June 5,** and **Wednesday, June 8 - Sunday, June 12.** Make sure to sign up now while spots are widely available. When you arrive, follow signs to Brebeuf Room (Parish Center Basement). Questions? Contact Jack at JackH@stjosephparish.org

Seniors On The Go

Friday, June 3rd - Healing Mass at 11:30am followed by Barbecue Potluck Luncheon. Parish is providing salmon, chicken and beverages. Please bring a dessert, salad, or side dish to share. Bob McCaffery-Lent will lead us in song after lunch!

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.

Parish Welcoming Ministry Needs You!

The St. Joseph Welcoming Ministry is seeking three additional members to join our eight person volunteer effort. The mission of the ministry is to cultivate and ensure a welcoming culture and community at St. Joseph. The committee meets every other month. If interested, please contact John and Ann Patnaude (johnannpatnaude@gmail.com) to learn more about this exciting new ministry.

CYO Soccer Registration

Registration for CYO soccer is now open. All students and parishioners wishing to play on a St. Joseph Soccer team in fall 2016 need to register in the spring. Please register your child for the grade level they will be during the 2016-17 school year. **Registration is due no later than June 17th**, the last day of school. Cost is \$75 for all grade levels. It is imperative you submit your soccer registration in the spring as team registrations are due in the summer. **Please note late registrations does not guarantee a spot on a team and will be billed at twice the normal rate.** For more information visit: <http://www.stjosephsea.org/soccer/>

Young Adult (21-35) Brunch

New to Seattle? Looking to meet other Catholic Young Adults? Join us for our monthly brunch after 11 am Mass .. Sundays, **June 5th, July 10th, and August 14th!**

Contact Amara Siemens at siemens.am@gmail.com to participate or with questions.

Prayer Shawl Ministry

Calling knitters and crocheters of all abilities - even beginners. We would love for anyone interested to join the St. 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 **Tuesday, June 7th**, from 7 to 8:30 pm in the basement of the parish center. Please join us. If you would like to learn to knit or crochet we are happy to teach you. If you have any questions or would like help getting started, please contact Sheila Prusa at sheilaprusa@msn.com.

Women's Fall Retreat

*Becoming Who You Are:
Your Own True Path to Holiness*

September 23-25, 2016

Location: Palisades Retreat Center in Federal Way, WA

Women of all ages are invited to join our welcoming community to renew, refresh, and reflect in a beautifully secluded yet conveniently located setting.

Registration cost is \$250 and includes meals, private room & bath, and all retreat sessions. Scholarships and carpools available. All women are welcome.

FAITH FORMATION

Children's Faith Formation 2016-2017

The CFF program continues to flourish with the participation of so many children and youth in grades Pre-K thru Junior High. This is a program that takes many hands and hearts to provide strong and consistent faith formation for our youngest parishioners. To volunteer, please contact Dottie at dfarewell@stjosephparish.org

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 experiencing church through play. Children are supervised by a paid adult and volunteer youth. Beginning in September. 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. **Your child should be out of diapers and able to follow simple directions, such as those given in a pre-school setting.* 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 (private, public, home, or parish school) beginning in the fall. Classes consist of scripture stories, arts & crafts, songs, and either outside or gym playtime. Pickup is in the old gym across from the Social Hall. The annual fee is \$30 and scholarships are available.

Children's Faith Formation 1 (CFF 1): The first of a two year Sacramental Preparation program for First Reconciliation and First Eucharist. Participation and completion of CFF 1 (or equivalent) is required before the second year, during which your child would receive these sacraments. This includes children in our parish school, public school, other private school or home school. The annual fee is \$60 and scholarships are available.

Children's Faith Formation 2 (CFF 2): ALL children planning to receive First Reconciliation and First Eucharist this upcoming school year must have completed the CFF 1 class (or equivalent) last year whether you attend our parish school, public school, other private school or home school. There is a \$100 annual fee and scholarships are available.

To sign up today, visit our
homepage:
www.stjosephparish.org

Children's Faith Formation Year 3 & 4 (CFF 3/4): This class is for children to reflect, learn, and continue to practice their faith through the Sacraments. We will continue to use arts, scripture studies, and community building activities to strengthen our faith and knowledge of the Church. Children participate in a Spring Passion Play during Lent. The annual fee is \$30 and scholarships are available.

Children's Faith Formation Year 5 & 6 (CFF 5/6): This class for youth in 5th & 6th grades focuses on the liturgy, Church teachings and growing faith through prayer. Children participate in a Spring Passion Play during Lent with the CFF 3/4 class. The annual fee is \$30 and scholarships are available.

Children's Faith Formation Year Junior High: This class is a 3-year Bible study 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: Youth must be at least 16 years old by the Confirmation Mass date (late January/early February), already received the Sacraments of Baptism and Eucharist, and continued in ongoing faith formation through parish programs or Catholic High School. Students are actively seeking the Sacrament of Confirmation and are participating members in their parish and personal faith life. The annual fee is \$135 and scholarships are available.



Annual Catholic Appeal: A Gift that Keeps Giving

THANK YOU to those who have contributed to the 2016 Annual Catholic Appeal (ACA). The ACA gives St. Joseph Parish an opportunity to support the work of the wider church in Western Washington—the education of seminarians, support of retired priests and women religious, the work of Catholic Community Services, multicultural ministries, and so much more.

Through this one gift, each of us and all of us embrace those whom the rest of the world so often overlooks. This year, **the St. Joseph Parish assessment for the ACA is \$148,436**. A significant amount, reflective of the generosity already shown in this Parish. While it is important to note that **if we do not raise this amount through the ACA campaign we must make up the difference through our ordinary income**, our hope is that this community will show itself ready to help both the local and the larger Church. Our witness, so important to Catholics throughout this region, relies upon each person's willingness to act as part of this community.

Annual Catholic Appeal - WEEK 5

St. Joseph Parish ACA Assessment.....	\$148,436
Raised to Date.....	\$ 74,582
Percent of Goal Reached.....	50%
Percent Participation (177 households).....	10.3%

If you haven't brought your envelope from home, envelopes are available in the pews in front of you. Please fill one out and drop it in the offering basket TODAY. Your gift (however large or small!) will make a real difference in the lives of those touched by the wider church in Western Washington.

To all of you who have given to the ACA in the past, and today, THANK YOU for your generosity!



A FUTURE FULL OF HOPE

DONATE NOW



Annual
CATHOLIC
Appeal 2016



www.seattlearchdiocese.org/donate

St. Joseph is Headed Back to the Clink!

Saturday, September 17th, 1pm Kickoff

Check Our Website for Tickets & Join Us!

