Sunday, 29 May 2016 * Corpus Christi*  www.stjosephparish.org

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
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

St. Joseph School
Main Office x210
Patrick Fennessey, 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.)
Entrance Songs

(5 & 11) Allelulia, Sing to Jesus

**Prelude**

*Instrumental*

(5,9 & 11) *Ave Verum*

*Introit*

**The Most Holy Body and Blood of Christ**

*Hyfrydol*

**Entrance Songs**

(5 & 11) *Allelulia, Sing to Jesus*

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**Prelude**

*Instrumental*

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**Introit**

*The Most Holy Body and Blood of Christ*

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**Entrance Songs**

(5 & 11) *Allelulia, Sing to Jesus*
(9) Gather Us In
Haugen

1. Here in this place new light is streaming,
   now is the darkness vanished away
   see in this space our fears and our dreamings,
   brought here to you in the light of this day.

2. We are the young our lives are a mystery,
   we are the old who yearn for your face,
   we have been sung throughout all of histry
   called to be light to the whole human race.

3. Here we will take the wine and the water,
   here we will take the bread of new birth,
   here you shall call your sons and your daughters,
   now is the Kingdom, now is the day.

4. Not in the dark of buildings confining,
   not in some heaven light years away.
   Here in this place the new light is shining,
   Gather us in, Gather us in.

Gather us in the lost and forsaken,
Gather us in the rich and the haughty,
Give us to drink the wine of compassion,
Gather us in and hold us forever.

blind and the lame; call to us now and we shall awaken,
proud and the strong; give us a heart so meek and so lowly,
bread that is you; nourish us well, and teach us to fashion
make us your own; Gather us in all peoples together,

we shall arise at the sound of our name.
give us the courage to enter the song.
lives that are holy 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 chosen one, to
   whom my love I give. My life is yours, in you I live.

2. Be still and know that I am God. Give me your cares and rest in me.
   whom I show my ways. My love is with you all your days.

3. Be still, be still and know that I am God.
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.

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.
Offertory Songs

(5 & 11) Panis Angelicus
Franck

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

H o l y, H o l y, H o l y __ Lord God of hosts.

Hea ven and earth are full of your glo ry. H o s an n a!

Bless ed is he who comes in the name of the Lord.

Mystery of Faith

Mass of Wisdom
Janco

W e pro - claim your death, O Lord, and pro - fess your
re sur rec tion, un til you come a gain.
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
All Who Hunger

Dunstan/Moore

1. All who hunger, gather gladly; Holy manna is our bread.
2. All who hunger, never strangers, Seeker, be a welcome guest.
3. All who hunger, sing together; Jesus Christ is living bread.

Come from wilderness and wandering. Here, in truth, we will be fed.
Come from restlessness and roaming. Here, in joy, we keep the feast.
Come from loneliness and longing. Here, in peace, we have been led.

You that yearn for days of fullness, All around us is our food.
We that once were lost and scattered In communion's love have stood.
Blest are those who from this table Live their days in gratitude.

Taste and see the grace eternal. 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 Group

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

Prayer Tree

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

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).

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
Maternal/Child Health in Ethiopia

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

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 stevew@srtjosephparish.org or Project Manager parishioner Barbara Clinton at barbaralclinton@yahoo.com
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

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/

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!

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.

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.

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.

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.

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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.
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 preschool 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.

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.

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

<table>
<thead>
<tr>
<th>St. Joseph Parish ACA Assessment</th>
<th>$148,436</th>
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<td>Raised to Date</td>
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<td>Percent of Goal Reached</td>
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<td>Percent Participation (177 households)</td>
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</tbody>
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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

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Annual Catholic Appeal 2016

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St. Joseph is Headed Back to the Clink!
Saturday, September 17th, 1pm Kickoff

Check Our Website for Tickets & Join Us!