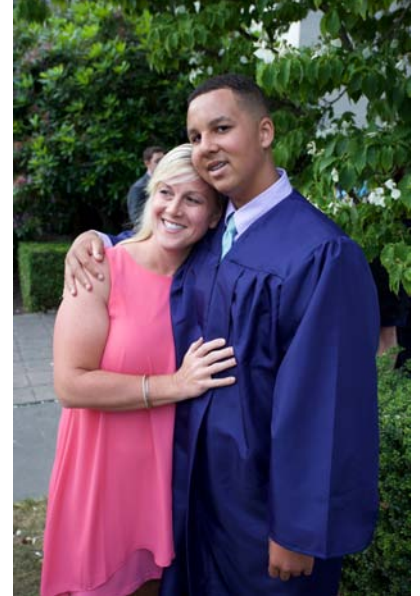


Sunday, 12 June 2016 \* Eleventh Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"Your faith has  
saved you;  
go in peace!"*



**ELEVENTH SUNDAY IN ORDINARY TIME**  
**JUNE 12, 2016**

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

**Readings for June 19, 2016**

FIRST READING: ZECHARIAH 12:10-11; 13:1

SECOND READING: GALATIANS 3:26-29

GOSPEL: LUKE 9:18-24

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

**Parish Receptionist (206) 324-2522**

**Pastor**

Rev. John D. Whitney, S.J. x107  
[jwhitney@stjosephparish.org](mailto:jwhitney@stjosephparish.org)

**Additional Priests**

Rev. Jim Harbaugh, S.J. x103  
[jharbaugh@nwjesuits.org](mailto:jharbaugh@nwjesuits.org)

Rev. Bob Grimm, S.J.

**Deacon/Pastoral Associate**

Steve Wodzanowski x106  
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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  
Chapter Five: Love Made Fruitful**

One of the principal maxims of Scholastic theology is "*Bonum est diffusivum sui*"—i.e., means, "*Goodness spreads itself around.*" Noted by Thomas Aquinas in the *Summa Theologica*, this precept tells how the pure goodness of the Father moves outward into the Son, and the goodness of the Son moves back to the Father. This cycle of goodness is the Holy Spirit. Likewise, the goodness at the heart of this trinitarian God spreads out into the void, creating the universe, filling it with love and order, with beauty and grace, with God's own divine energy and goodness. Poured forth from the heart of God, this goodness unfolds in the order of nature and the spiritual and physical evolution of human beings. Each of us holds within herself or himself an element of that divine goodness, poured out in the creation, and restored to us through the emanation of love present in the incarnation of Christ and the descent of the Holy Spirit. Further, this love we are given seeks to grow and deepen within us, and longs to spread out into the world, just as the Trinity spreads out into creation.

In *Amoris Laetitia*, this medieval axiom emerges as a central dimension of love, which always results in an outpouring of life. As Francis says: "*Love always gives life. Conjugal love 'does not end with the couple. . . The couple, in giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love'*" (§ 165). For Francis, the good within a person draws her beyond herself, to life-giving relationships, which include, for many people, conjugal relationships. A loving person is drawn to others—not in a determinative fashion, but in the sense of nature complimenting our own happiness. One who loves seeks to be loved and to have a partner for his loving; i.e., a lover seeks a beloved. Insofar as we are healthy and whole, this desire for love leads us to be life-givers (even if we are celibate). And for those who are not celibate, this desire for love often leads to a conjugal union, which itself may become the source of new life to love: i.e., the means by which children are brought into the world.

In saying this, it is important to note that Francis is not suggesting that conjugal love is only life-giving if a couple produces children; rather, he is saying that the connection between the bearing of children and the act of conjugal love is appropriate, since children manifest the love which should be present in the self-gift of sexual intimacy. Children ought to be a living reflection of the love of their parents, and not a means to some other end. Likewise, a couple's openness to new life in their sexual relationship is also an openness to a key dimension of love itself. Love gives life, always; therefore it makes sense that the physical act associated with love is also the act by which human life begins.

Nevertheless, while the connection of sexual love to reproduction may be appropriate, Francis is not so naïve as to believe that it is universal. Just as many sexual encounters lack the spiritual qualities essential to love, so, too, many pregnancies occur not because the parents desire to "*spread goodness,*" but from other, often less noble motives. Thus, "*from the first moment of their lives many children are rejected, abandoned, and robbed of their childhood and future. There are those who*



dare to say, as if to justify themselves, that it was a mistake to bring children into the world. This is shameful!" (§ 166). Even while it is far too often true that a particular child may not be born of loving parents, each child—each human being—is a incarnation of love, and so cannot be a mistake, but must be loved and sustained, welcomed as a gift of God, "*entrusted by the Lord to a father and a mother*" (§ 166), who share in the mission of God, as illustrated by their power to "*choose the name by which [God] himself will call their child for eternity*" (§ 166).

Here, as in *Laudato Sí*, Francis opposes the egocentric mentality that would reduce persons—especially children—to mere objects for the fulfillment or rejection of a consumer-minded parent: "*He or she is not an accessory or a solution to some personal need. A child is a human being of immense worth and may never be used for one's own benefit*" (§ 170). The irreducible value of a child, in herself, means that she cannot be tossed out like last year's iPhone, but has the right to be nurture and care, by which she can grow into the person she is meant to be. As those who have participated with God in the engendering of a child, parents hold the first right—and the first duty—to help their child grow into his own freedom and identity, although others may accept this duty and right, when parents are incapable or unwilling to follow through.

In this context of the rights and responsibilities of parents and children, Francis seeks to clarify a number of the Church's teachings that often seem misunderstood. For example, while affirming that "*large families are a joy for the Church*" (§ 167), he also notes that a couple can and should be discerning in their decisions regarding parenting, "*taking into account social and demographic realities, as well as their own situation and legitimate desires*" (§ 167). Though the good seeks to spread, that good has multiple dimensions, and may not always include more children. Likewise, though he acknowledges that there may be times when families may not have both parents present (§ 172), he emphasizes the need for every child to experience the love of a father and a mother, since each provides different supports that are needed for "*a child's healthy growth to maturity*" (§ 172).

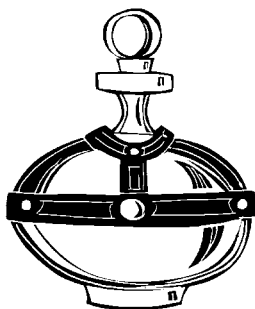
In this nod to the controversial vision of complementarity of the sexes, upon which St. John Paul's theology of the body rests, Francis walks a fine line: affirming the value of the feminist movement, while also asserting that such a movement "*does not demand uniformity or negate motherhood*" (§ 167); supporting the notion that women and men bring different gifts to parenting, while still noting "*a certain flexibility of roles and responsibilities, depending on the concrete circumstances of each particular family*" (§ 175). Here Francis seems to be speaking not so much as a systematic theologian, in search of clear categories, as he is a pastor, seeking to respond to concrete issues and circumstances. He wants to challenge Western culture, where "*the father figure is said to be symbolically absent, missing, or vanished*" (§ 176), and where "*some fathers feel they are use-*

*less or unnecessary, but the fact is that 'children need to find a father waiting for them when they return home with their problems'*" (§ 177). Further, he wants to affirm a vision of gender that is connected to sex, though not in a direct and unequivocal way. In this context, we might do well to recall the beginning of *Amoris Laetitia*, where the principle of progressive revelation accounts for general principles applied in diverse ways according to culture and situation (§ 3). Though we might still dispute Francis' conclusions (something acceptable in the model of discernment operative in *Amoris Laetitia*), it seems clear that his discussion has, as its primary end, not dogma but pastoral practice. For *Amoris Laetitia*, the goal is to articulate those real conditions which feed the well-being of parents, children, and the broader society; i.e., those conditions that might allow the good to spread itself around.

Throughout the rest of Chapter Five, *Amoris Laetitia* argues that the expansive love at the heart of marriage emerges not only through the birth of children—though that may be a privileged expression—but through various dimensions of family and civil life. In adoption, where parents offer "*the gift of a family to someone who has none*" (§ 179), and in foster parenting; in all the ways in which couples, as couples, love and embrace the world, the fruitfulness of married love is made manifest. Indeed, even for those who cannot or do not have children, the love experienced in a family should be fruitful, leading those in the family "*to bind the wounds of the outcast, to foster a culture of encounter, and to fight for justice*" (§ 183). Inherently fruitful, married love does not set a couple apart from the world; rather, the love seeks to expand, drawing in parents and cousins, siblings and in-laws, the elderly and those in need of love. All of these enrich the loving family, and allow the good of the family to become that of society—and may act as an antidote to the current culture of consumption and despair: "*Our contemporary experience of being orphans as a result of cultural discontinuity, uprootedness, and the collapse of the certainties that shape our lives, challenges us to make our families places where children can sink roots in the rich soil of a collective history*" (§ 193). Goodness, which longs to spread itself around, needs the communion of family life, where ego and isolation can be overcome by practical and merciful love.



# ELEVENTH SUNDAY IN ORDINARY TIME



**Prelude**

*Instrumental*

**Entrance Songs**

*(5, 9, & 11) All Are Welcome*

1. Let us build a house where love can dwell And  
 2. Let us build a house where love is found In  
 3. Let us build a house where hands will reach Be -  
 4. Let us build a house where all are named, Their

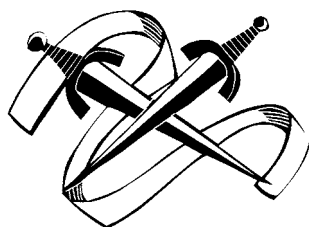
all can safe - ly live, A place where saints and  
 wa - ter, wine and wheat: A ban - quet hall on  
 yond the wood and stone To heal and strength - en,  
 songs and vi - sions heard And loved and treas - ured,

chil - dren tell How hearts learn to for - give. Built of  
 ho - ly ground, Where peace and jus - tice meet. Here the  
 serve and teach, And live the Word they've known. Here the  
 taught and claimed As words with - in the Word. Built of

hopes and dreams and vi - sions, Rock of faith and vault of  
 love of God, through Je - sus, Is re - vealed in time and  
 out - cast and the stran - ger Bear the im - gae of God's  
 tears and cries and laugh - ter, Prayers of faith and songs of

grace; Here the love of Christ shall end di - vi - sions:  
 space; As we share in Christ the feast that frees us:  
 face; Let us bring an end to fear and dan - ger:  
 grace, Let this house pro-claim from floor to raft - er:

All are wel-come, all are wel-come, all are wel-come in this place.



1. Come to me, come to us, you who are bur - dened.  
 2. Come to me, come to us pil - grim or stran - ger,  
 3. Come to me, come to us, bro - ken or build - ing.

5  
 Come to the word and come to the meal.  
 look - ing for change or chal - lenge or light.  
 9 Come with your children, your choi - ces, your chains.

13  
 Come with-out ques - tion or pre - ssure or price: —  
 We are the peo - ple whose call - ing is "care", —  
 All are in - vi - ted to friend - ship or rest, to

come be em - braced by the bo - dy of Christ.  
 bear - ers of mer - cy, — nou - rished in prayer.  
 share in our strug - gle, our call and our quest.

## First Reading

2 Samuel 12:7-10, 13

Nathan said to David: "Thus says the LORD God of Israel: 'I anointed you king of Israel. I rescued you from the hand of Saul. I gave you your lord's house and your lord's wives for your own. I gave you the house of Israel and of Judah. And if this were not enough, I could count up for you still more. Why have you rejected the LORD and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house, because you have looked down on me and have taken the wife of Uriah to be your wife.'"

Then David said to Nathan, "I have sinned against the LORD." Nathan answered David: "The LORD on his part has forgiven your sin: you shall not die."



## Responsorial Psalm

Psalm 32

Cooney

I turn to you in time of trou - ble,  
 and you fill me with the joy of sal - va - tion.

## Second Reading

*Galatians 2:16, 19-21*

Brothers and sisters: We who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

## Gospel Acclamation

*Celtic Alleluia*

O'Carroll /Walker



## Gospel

*Luke 7:36-50*

A Pharisee invited Jesus to dine with him, and he entered the Pharisee's house and reclined at table. Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner." Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said. "Two people were in debt to a certain creditor; one owed five hundred day's wages and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly."

Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. You did not anoint my head with oil, but she anointed my feet with ointment. So I tell you, her many sins have been forgiven because she has shown great love. But the one to whom little is forgiven, loves little." He said to her, "Your sins are forgiven." The others at table said to themselves, "Who is this who even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace."



## Homily

**Deacon Steve Wodzanowski**

## Baptismal Acclamation

*You Have Put on Christ*

*Hughes*



## Prayers of the Faithful

Lector: Lord, In your mercy...

Assembly Response: Hear our prayer.

# Offertory Songs

## *You Have Anointed Me*

Dameans

1. To bring glad tid - ings to the low - ly, to  
 heal the bro - ken heart, You have a - noint - ed  
 me. To pro - claim lib - er - ty to cap - tives, re -  
 lease to pris - on - ers, You have a - noint - ed me.

Refrain 

Your Spir - it, O God, is up - on me,  
 You have a - noint - ed me.

Verse 2

2. To an - nounce a year of fa - vor, to  
 com - fort those who mourn, You have a - noint - ed  
 me. To give to them the oil of glad - ness, and  
 share a man - tle of joy, You have a - noint - ed me. **D.S.**

## *(5:30) Loving and Forgiving*

Soper

Lov - ing and for - giv - ing are you, O Lord;  
 slow to an - ger, rich in kind - ness, lov - ing and for - giv - ing are you.

## Holy, Holy, Holy

## Mass of Wisdom

Janco

5 Ho - ly, Ho - ly, Ho - ly — Lord God of hosts.  
Heav-en and earth are full of your glo - ry. Ho - san - na!  
12 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.

## 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.

## Great Amen

## Mass of Wisdom

Janco

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

## Lamb of God

## Mass of Wisdom

Janco

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

### 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

### *Draw Near*

Janco



## 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.



## ***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.***



## Recessional

*(5 & 11) Instrumental*

*(9) This Little Light of Mine* African American Spiritual

This little light of mine, I'm gonna let it shine!  
This little light of mine, I'm gonna let it shine!  
This little light of mine, I'm gonna let it shine!  
Let it shine! Let it shine! Let it shine!

All around this world, I'm gonna let it shine!...

Everywhere I go, I'm gonna let it shine!...

This little light of mine, I'm gonna let it shine!...

*(5:30) You Have Anointed Me (refer to p. 7)*

Dameans

# 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 PM Sacred Silence  
7:00 PM Rosary Prayer Goup  
7:00 PM St. Vincent de Paul Meeting

## Tuesday

7:00 AM Daily Mass

## Wednesday

7:00 AM Daily Mass  
7:00 PM The VOICE Youth Group

## Thursday

7:00 AM Daily Mass

## Friday

7:00 AM Daily Mass

## Saturday

8:00 AM Centering Prayer Group  
9:00 AM Ten City Move In Day  
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 Rose who begins radiation treatment . . . For Joe's comfort and strength as he travels his final journey with hospice . . . For the sale of Terri's house in North Seattle . . . Thankful for the generous people who donated blood this past week . . . For our graduates as they commence the next stage of their lives . . . For Burke as he continues his education in medicine in southern California . . . For those who are preparing the way for Tent City 3, bless their efforts and bless this community who will call St. Joseph home during the summer.

**Rest in Peace**

**Liz Anderson's mother who passed away recently.**

## 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.



## Sacred Silence

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



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, June 13**. Newcomers always welcome. Open to all types of prayer practice.

For information on Sacred Silence and silent prayer contact Jim Hoover at [credsilence@stjosephparish.org](mailto:credsilence@stjosephparish.org) or 206-286-0313.

## Peter's Pence

The Peter's Pence Collection unites us in solidarity with Pope Francis and his works of charity toward those in need. In 2013, the Holy Father spoke of our responsibility before the world and creation. "There is much that we can do to benefit the poor, the needy and those who suffer, and to favor justice, promote reconciliation and build peace." Envelopes are in the vestibule of the church if you would like to contribute.



# FAITH JUSTICE

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## St. Joseph Welcomes Tent City 3 and Needs Your Help!

Next Saturday, **June 18th**, Tent City 3 will move onto our parking lot. Their move-out-date is Saturday, August 27th. We need volunteers to help with MOVING IN and our WELCOME DINNER. We need eight volunteers on Friday, June 17th, from 2–6:00 pm to help unload pallets and set-up. We need eight volunteers on Saturday, from 7:45am – 1:00pm, to help move Tent City from University Congregational Church to St. Joseph.

For the Welcome Dinner on Saturday June 18th at 6:30pm in our Parish Social Hall, we need eight large green salads with dressings, five desserts and an assortment of beverages (milk, ice tea, lemonade, orange juice etc.). You can drop these off beforehand.

Finally we are in need of Home Depot Gift cards to purchase moving supplies: Garbage Bags, Nails, Duct Tape, Zip Ties, Rope and Twine, etc. Estimated total cost: \$250.00. Tent City also will take any size Tents or Tarps.

To Help with any of the above, please contact Deacon Steve at [steve@stjosephparish.org](mailto:steve@stjosephparish.org) or 206-965-1646.

## Maternal/Child Health in Ethiopia

On **Thursday, June 16th**, from 7-8 pm, St. Joseph's Faith Justice Commission is sponsoring an information meeting for parishioners to learn about, get involved with and financially support SCOPE. SCOPE is a partnership between the UW Department Of Global Health, the University of Gondar, Ethiopia, and U.S. and Ethiopian faith communities. It targets HIV/AIDS and maternal health - specifically vertical transmission of HIV from mother to infant. Enter SCOPE, which uses techniques that are inexpensive and proven to be effective; they use American and Ethiopian global health grad students to bridge this gap in an incredibly unique way by training priests and holy women to be medical advocates, in addition to being spiritual ones, and to advocate for antiretroviral treatment, along with holy water, urging pregnant women to seek antenatal care. Come learn how you can get involved and support furthering this important work. Feel Free to contact Deacon Steve Wodzanowski at 206-965-1646 or [steve@srtjosephparish.org](mailto:steve@srtjosephparish.org) or Project Manager parishioner Barbara Clinton at [barbaralclinton@yahoo.com](mailto:barbaralclinton@yahoo.com)



# JESUIT SEATTLE

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## A Summer Ignatian Retreat" "A Pilgrimage of the Heart"

2pm, Friday, July 22nd - 2pm, Sunday, July 24

Archbishop Brunett Retreat Center at the Palisades, Federal Way, Marilyn Nash and Paul Cochran, S.J.

**Please register by July 5th for the Early Bird rate!** Final Registration needs to be in by July 12th.

Take the time this summer to rest, renew your soul, and soak in silence on the shores of Puget Sound with this silent 3-day Ignatian retreat at the beautiful Archbishop Brunett Retreat Center at the Palisades in Federal Way. This silent retreat will offer stirring and relevant presentations based on the Spiritual Exercises of St. Ignatius, followed by abundant time for silent reflection and prayer; opportunities for individual spiritual direction; evening prayer and sharing in the Eucharist.

**COST:** Single Room, Resident-\$295 (early bird rate through July 5) | Shared Room, Resident -\$250 (through 7/5) | Commuter (meals only)-\$195 (through 7/5). Partial work scholarships are available.

**REGISTER:** By July 12 at [www.ignatiancenter.org](http://www.ignatiancenter.org). SPACE IS LIMITED! For info contact CAROLYN at [carolyn@ignatiancenter.org](mailto:carolyn@ignatiancenter.org) or call 206.329.4824.



# PARISH LIFE

## Senior Support Group

We have started our support group and met some very interesting and talented folks! So, if you're sitting in your home alone most of the time, come join us! You don't have to be an expert of any kind. In fact, if you've survived life beyond the 70's you're an expert at living and have much to share with us. We meet on the 3rd Wednesday of each month, this time **June 15th** from 11:00am to 12 noon. Coffee, tea and light refreshments are served. Call Eleanor McCall at 206- 325-4615 or franceschikahisa@me.com for comments or questions.

## Retirement Living

*What Are My Options? What Do They Cost?*

**Sunday, June 26th** 11:00am - 12 Noon

St. Joseph Parish

Do you know the difference between Retirement Living, Assisted Living, and Continuing Care Retirement Communities? How much do each of these options cost, and does Medicare pay for any of these expenses? Join us for coffee and donuts, and get answers to your questions at this free seminar. Please RSVP AT 206-325-1600, or Madison@aegisliving.com

## 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/>



## Women's Ministry

Please join our St. Joseph Women's Ministry Group **Coffee Connect** to sip and socialize **Saturday, June 18th** at Tulley's on 19th & Aloha, 10-11am. Call Sheila Marie at 206.251.7035 if you have any questions.

## Young Adult (21-35) Ministry

### Summer Yoga Series

Looking for a way to feel centered over the summer? Have you had the desire to be more flexible in life, or to just touch your toes? Yoga classes will be offered in the Parish Social Hall on Wednesday nights from 6:30- 7:30 pm throughout the summer. Classes will start June 1st and the series will end on Wednesday, August 31st. A suggested donation is \$5 per class. Participants are asked to provide their own yoga mat. A yoga block is recommended but not required. Please dress in comfortable clothing. This class is open to anyone who is interested in enjoying an hour of invigorating and relaxing yoga. Reach out to Kaitlyn O'Leary at [kaitlyn.m.oleary@gmail.com](mailto:kaitlyn.m.oleary@gmail.com) with any questions.

### Murder Mystery!

Sunday, June 12th from 6:30-8:30 pm

Parish Center

The night will be filled with merriment, mystery, and murder. RSVP encouraged at [youngadultcommunity@stjosephparish.org](mailto:youngadultcommunity@stjosephparish.org) to guarantee yourself an active participating character.

### Young Adult (21-35) Brunch

New to Seattle? Looking to meet other Catholic Young Adults? Join us for our monthly brunch after 9:30 am Mass .. Sundays, **July 10th and August 14th!**

Contact Amara Siemens at [siemens.am@gmail.com](mailto:siemens.am@gmail.com) to participate or with questions.



# 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](mailto: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](http://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.





# OUR COMMUNITY



## 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 7

St. Joseph Parish ACA Assessment.....	\$148,436
Raised to Date.....	\$ 91,893
Percent of Goal Reached.....	62%
Percent Participation (212 households).....	11.4%

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](http://www.seattlearchdiocese.org/donate)

# St. Joseph is Headed Back to the Clink!

Saturday, September 17th, 1pm Kickoff

Check Our Website for Tickets & Join Us!

