



Sunday, June 4, 2017 * The Solemnity of Pentecost * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*For in one Spirit we were all baptized
into one body, whether Jews or Greeks,
slaves or free persons, and we were all
given to drink of one Spirit.*

PENTECOST
JUNE 4, 2017

Reflection This Week: Jennifer Kelly
Homily Next Week: Fr. John D. Whitney SJ

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:00 am, 11:00 am & 5:30 pm

Readings for June 11, 2017

FIRST READING: EXODUS 34:4B-6, 8-9

SECOND READING: 2 CORINTHIANS 13:11-13

GOSPEL: JOHN 3:16-18

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

Parochial Vicar

Rev. Julian Climaco, S.J. x103
jclimaco@stjosephparish.org

Additional Priest

Rev. Bob Grimm, S.J. x101
bgrimm@stjosephparish.org

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Dottie Farewell, Dir. Religious Ed. x112
dfarewell@stjosephparish.org

Rebecca Frisino, Business Mgr x108
rebeccaf@stjosephparish.org

Tina O'Brien, Stewardship x114
tinao@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Theresa Lukasik, Asst. Dir. Religious Ed. x111
theresal@stjosephparish.org

Bob McCaffery-Lent, Liturgy & Music x109
rmclent@stjosephparish.org

Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

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 Spirit We Need

The achievement of communion (koinōnia) is the proper work of the Spirit of God, Spirit of Jesus Christ. The Spirit gathers together in Christ persons who would not otherwise gather, making possible a true union of hearts and minds, the ground of which resides not in individual differences—age, gender, opinions, abilities—but in the very being of God. The Spirit accomplishes unity-amid-diversity, a communion that abolishes solitariness but not individuality. . . It is impossible to think or speak of the Spirit except as the Spirit-of. The Holy Spirit is the Spirit of God, Spirit of Christ, Spirit of the Christian community. . . The Spirit is the principle of union and communion.

-Catherine Mowry LaCugna-

Many years after the Continental Congress had finished its work and the Constitution of the United States had replaced the Articles of Confederation, Benjamin Rush, a member of that early revolutionary Congress, wrote to John Adams, recalling a particularly rancorous debate that had occurred during the early days of the war. Some in the Congress had proposed a national day of fasting, as a form of atonement and prayer. Thomas Jefferson, representing the Commonwealth of Virginia, rose to oppose the motion, on the grounds that it was too religious. At this point Adams, though a close friend of Jefferson, rose to oppose him, and as Rush recalled, “*you said you were sorry to hear such sentiments from a gentleman you so highly respect and with whom you agreed upon so many subjects, and that it was the only instance you had ever known of a man of sound sense and real genius that was an enemy of Christianity.*” Rush remembered that after these comments, Adams suspected he had gone too far and had offended Jefferson; but then Jefferson, apparently aware of Adams’ suspicion, responded by crossing the room and “*taking a seat in the chair next to you.*” Though opinions and parties would often set them at odds in the years to come, such was the spirit of these two men—who would die within hours of each other on July 4, 1826—that no debate would divide them in the bond they shared.

In an age as marked by rancor and division as our own, where political disagreement so often turns to personal attack and venomous hatred—where suicide bombers and knife wielding nationalists no longer shock, seeming only the most extreme forms of political action—the notion that opponents might respect and even care for one another seems almost unimaginable. Not that the founders lacked an ability to be venomous; indeed, in the media barrages of the 18th and early 19th centuries one can find editorials whose viciousness would make the worst radio talk show host blush. Yet, somehow, in the midst of it all, a sense of community—i.e., of the nation beyond all the politics—seemed to persevere. A powerful example of this came when the election of 1824 was thrown into the House of Representatives because none of the three candidates had won a majority of the Electoral vote. The followers of Andrew Jackson, the winner of the popular vote, declared, “*If trickery and corruption make the pretensions of Adams prevail, well then, our bayonets will do justice!*” And yet, when John Quincy Adams did prevail in the House, in what has come down in history as “*the corrupt bargain,*” Jackson arrived at the Adams’ victory party and took his opponents hand, in a show

of respect—if not for the man himself, then for the nation of which they were both a part. And even those who had once threatened violence, respected the unity of the country more than their individual vision, noting, when confronted by their former threats: *“We will second Adams with the same zeal as if we had supported him; but at the same time we will hold a candle near his administration, and according to whether it will be good or bad, we will defend it or attack it.”* Such is the nature of a *“loyal opposition,”* who neither surrenders nor withdraws, but stands within the scope of an underlying unity as partner and counterweight.

So often, today, we can lose sight of the underlying unity upon which all our distinctions depend. Even in a community that theoretically celebrates differences, we are quick to condemn—and isolate from our presence—those whose political or social ideas differ from our own. Governed more by passion than by reason, we have often grown impatient with dialogue and the discipline of rational engagement: e.g., callings *“traitors”* those who doubt the supposed common sense of a post-9/11 Afghanistan attack, or *“haters”* those who question the self-assigning of gendered pronouns. We elect a President who names the media *“the enemy of the American People,”* and some even cheer the bullying of citizens who speak out. In parts of our nation, we pass laws to hinder peaceful protest or we shout down speakers with whom we disagree. We too often denigrate and demean one another, attacking not the ideas or the questions, but the persons who hold such ideas and those who have the audacity to ask such questions. We condemn as *“fake news”* that which doesn’t agree with our own biases, and we seek to impose *“safe spaces”* where ideas that make us uncomfortable do not have the chance to be spoken or heard. Questions or theories are equated with acts of violence, and so acts of violence arise in response. Thus, rather than civil debate we end up with civil war, where the idol of individualism calls us to separatism and conflict, and the crippling vision of ideology means that anyone whose words, or even whose identity, challenges us is not just wrong but evil—deserving to be silenced, one way or another. With such a narcissistic conviction of our singular rightness, we feed the beast that leads us to a deranged man, shouting at immigrants on a train and slashing out at those brave souls who would oppose him.

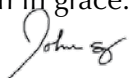
In the world that seems increasingly driven away from true community, towards isolated pockets of ideology and self-defined reality, it is more important than ever for the Church to proclaim the power of the Holy Spirit and the communion born at Pentecost.

“They were filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2: 4).

Too often, in the history of the Church, the Holy Spirit has been treated as an afterthought—an idea to which we may assent in faith, but which seems to have little to do with our day-to-day lives. Whereas our imaginations are engaged by the metaphor of God as Father, and by the historical reality of Jesus the Christ, the Holy Spirit seems more conceptual and therefore more amorphous. We come up with cute phrases like the *“bird with the Word,”* or the *“pigeon with religion,”* to try to make the third Person of the Blessed Trinity into an object of devotion, but this does little to draw us closer to the Spirit—because the Spirit is not a *“thing”* or even a *“person”* in the way the Father or Son is said to be. Rather, the Spirit is the personal *movement* of self-gift within the Trinity and the personal *movement* by which the Trinity is given to each one of us, and we give ourselves to the Trinity. The Spirit is the *loving* of God—God as verb, so to speak. In this loving, God doesn’t destroy the uniqueness and identity of the one who is beloved, but unites with the beloved in a communion by which both are enriched and realized. In the Spirit of God, Father and Son remain individual persons, fully alive in an eternal communion of love. Then, through the Incarnation of Jesus and the sending forth of that Spirit among us, we are called into the same Spirit, enlivened by the love that enters our midst like a blowing wind or a rising flame. The Spirit of God, the Spirit of Jesus becomes the Spirit of the Church—the beloved people of God—and in it each person remains uniquely herself, uniquely himself, and yet lives, simultaneously, in communion with one another and with the very being of God, who is, likewise in communion with each one of us.

The great lie of our age, the great lie that draws us into darkness and despair, the lie that threatens our planet and all those who live upon it, the lie that is the sin against the Holy Spirit, is that life is meant to be a war of all against all. In this lie we find the excesses of capitalism and the subjugation of races and peoples, we find the domination of the earth and the politics of destruction. But in the upper room of Pentecost, where the many voices were ignited by one Spirit, we are given, at last, the truth: we are meant to be diverse and to differ, to question and to challenge, to seek together an understanding that no one of us can hold in its entirety—we are meant to be different and differing persons, yet always united in love and respect, in reverence and care, in the Spirit of Christ who is one with each of us in love.

Let us live in the life of the Spirit, creating unity not by becoming passive but by acting with respect and tenderness, by speaking out and by listening to; by challenging and by explaining; by fearlessly holding our candle up against the darkness of this world, even as we love those still entranced by that darkness. Let us speak in many voices, let us move our chairs closer to those who need to know that we share one Spirit, one life, one communion in grace.



PENTECOST

Introit (9)

*Come Holy Spirit, come. Fill the hearts of your faithful,
kindle in them the fire of your love, alleluia.*

Proulx

Entrance Songs

(5&11) Come Holy Ghost

Lambilotte



1. Come, Ho - ly Ghost, Cre - a - tor blest, And in our hearts take
2. O Com - fort - er, to thee we cry, Thou heav'n - ly gift of
3. Praise we the Lord, Fa - ther and Son, And Ho - ly Spir - it

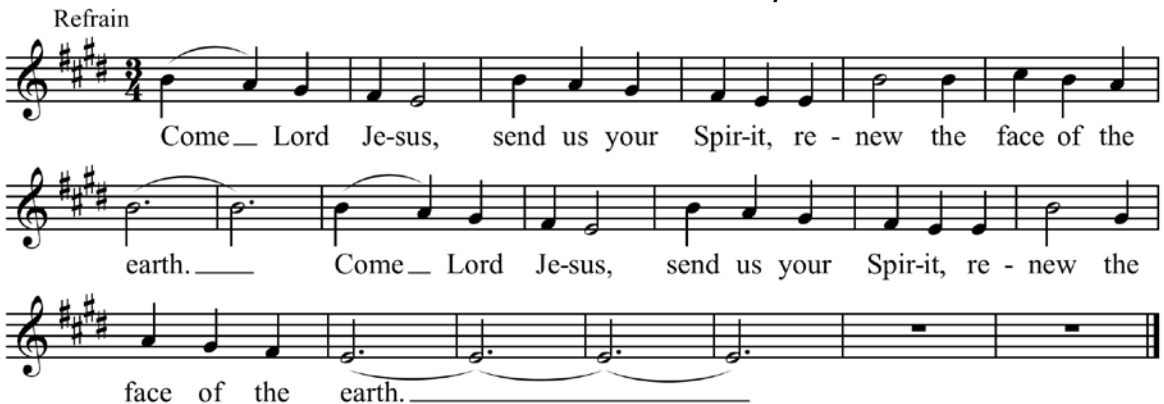
up thy rest; Come with thy grace and heav'n - ly aid To fill the
God most high, Thou fount of life, and fire of love, And sweet a -
with them one; And may the Son on us be - stow All gifts that

hearts which thou hast made, To fill the hearts which thou hast made.
noint - ing from a - bove, And sweet a - noint - ing from a - bove.
from the Spir - it flow, All gifts that from the Spir - it flow.

(9&5:30) Send Us Your Spirit

Haas

Refrain



Come_ Lord Je - sus, send us your Spir - it, re - new the face of the
earth.____ Come_ Lord Je - sus, send us your Spir - it, re - new the
face of the earth._____

Verses



1. Come to us, Spir - it of God, breathe in us now,____
2. Fill us with the fire of your love, burn in us now,____
3. Send us the wings of new birth, fill all the earth with the

we sing to - geth - er.____ Spir - it of hope and of light,
bring us to - geth - er.____ Come to us, dwell in us, change our
love you have taught us.____ Let all____ cre - a - tion now be

fill____ our lives,____ come to us, Spir - it of God.____
lives,____ O Lord,____ come to us, Spir - it of God.____
shak - en with love,____ come to us, Spir - it of God.____

To Refrain

First Reading

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.



Acts 2:1-11

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

Responsorial Psalm

Lord, Send Out Your Spirit

Lisicky



Bless the Lord, O my soul; O Lord, my God, you are great indeed!
How manifold are your works, O Lord! The earth is full of your creatures!

If you take away their breath, they die and they return to their dust.
When you send forth your Spirit of life, they are created in your sight!

May his glory last for all time; may the Lord be glad in his works.
Pleasing to him will be my theme; I will be glad in the Lord!

Pentecost Sequence

1. Holy Spirit, Lord divine, come, from heights of heav'n and shine, come with blessed radiance bright!
2. Come, O Father of the poor come, whose treasured gifts endure, come, our heart's unfailing light!
3. Of consolers, wisest, best, and our soul's most welcome guest, sweet refreshment, sweet repose.
4. In our labour rest most sweet, pleasant coolness in the heat, consolation in our woes.
5. Light most blessed, shine with grace in our heart's most secret place, fill your faithful through and through.
6. Left without your presence here, life itself would disappear, nothing thrives apart from you!
7. Cleanse our soiled hearts of sin, arid souls refresh within, wounded lives to health restore.
8. Bend the stubborn heart and will, melt the frozen, warm the chill, guide the wayward home once more!
9. On the faithful who are true and profess their faith in you, in your sev'nfold gift descend!
10. Give us virtue's sure reward, give us your salvation, Lord, give us joys that never end. Amen.

Second Reading

Brothers and sisters: No one can say, "Jesus is Lord," except by the Holy Spirit.

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

1 Corinthians 12:3b-7, 12-13

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

Gospel Acclamation

Haugen



Gospel

John 20:19-23

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."



Reflection

Jennifer Kelly

Offertory Song

Spirit Of God

Valenzi



To proclaim good news to the poor in spirit, bring joy to the lowly and the weak of heart, freedom to prisoners, strength to the weary, and liberty to the oppressed.

To anoint all who mourn with the oil of gladness, bring light of faith to the hopeless heart, life to the weary, sight to the blind; help me show them the splendor of God.

I rejoice in the Lord, the joy of my soul, for sending you, Spirit, to light the way.
Breathe in me, Spirit, the fire of your love, restore the face of the earth.

All Are Invited To Come Forward

During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

**IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST,
PLEASE COME TO THE PRESIDER & INDICATE THIS.**

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

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

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

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

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

The musical score for 'Holy, Holy, Holy' is written for a single melodic line in G major, 6/8 time. It consists of five staves. The first staff begins with a treble clef, a key signature of one flat (F), and a 6/8 time signature. The melody is simple and hymn-like, with lyrics 'Ho - ly, Ho - ly, Ho - ly' aligned under the notes. The second staff continues the melody with lyrics 'Lord God of hosts. Heav-en and earth are full of your'. The third staff has lyrics 'glo-ry. Ho - san-na in the high - est. Bless-ed is he who'. The fourth staff has lyrics 'comes in the name of the Lord. Ho - san-na, ho -'. The fifth staff concludes the phrase with 'san - na, ho - san - na in the high - est.' and ends with a double bar line.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written for a single melodic line in G major, 6/8 time. It consists of two staves. The first staff has lyrics 'Save us, Sav-ior of the world, for by your'. The second staff concludes the phrase with 'Cross and Res - ur - rec - tion you have set us free.' and ends with a double bar line.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written for a single melodic line in G major, 6/8 time. It consists of two staves. Both staves feature a simple, repetitive melody for the words 'A - men, a - men, a - men.' The first staff ends with a double bar line, and the second staff repeats the phrase and also ends with a double bar line.

Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer-cy on us. Lamb of God, you

take a-way the sins of the world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written for a single melodic line in G major, 4/4 time. It consists of three staves. The first staff has lyrics 'Lamb of God, you take a - way the sins of the world, have'. The second staff has lyrics 'mer-cy on us. Lamb of God, you'. The third staff concludes the phrase with 'take a-way the sins of the world, grant us peace, grant us peace.' and ends with a double bar line.

Communion Songs (9) Choral Anthem: Cantic To the Spirit Daley

Holy Spirit, giving life to all life, root of all things, washing them clean, wiping out their mistakes, healing all their wounds, you are our true life, luminous, wonderful, awak'ning the heart from its ancient sleep.

We Are Many Parts Haugen

We are man-y parts, we are all one bod-y, and the gifts we have
we are giv-en to share. May the Spir-it of love make us one in -
deed; one, the love that we share, one, our hope in de -
spair, one, the cross that we bear.

One Bread, One Body Foley

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

Recessional (9) Ev'ry Time I Feel the Spirit Dawson

Every time I feel the spirit moving in my heart, I will pray.

Upon the mountain my Lord spoke out of His mouth came fire and smoke.
Looked all around me, it looked so fine, till I asked my Lord if all was mine. *Refrain*

Jordan river, is chilly an' cold, It chills the body but not the soul
There ain't but one train, upon this track, It runs to heaven, an' right back. *Refrain*

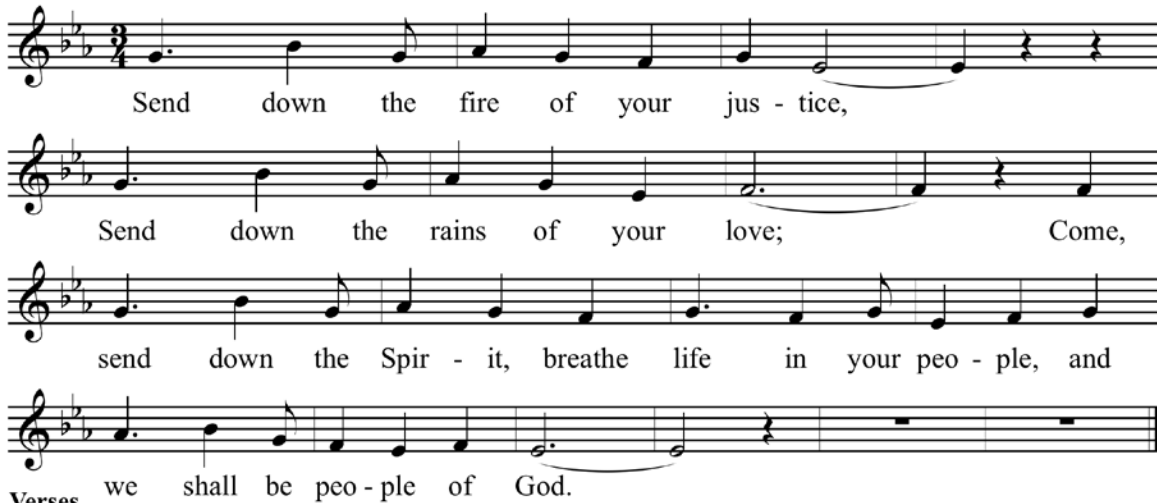


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(5:30) *Send Down the Fire*

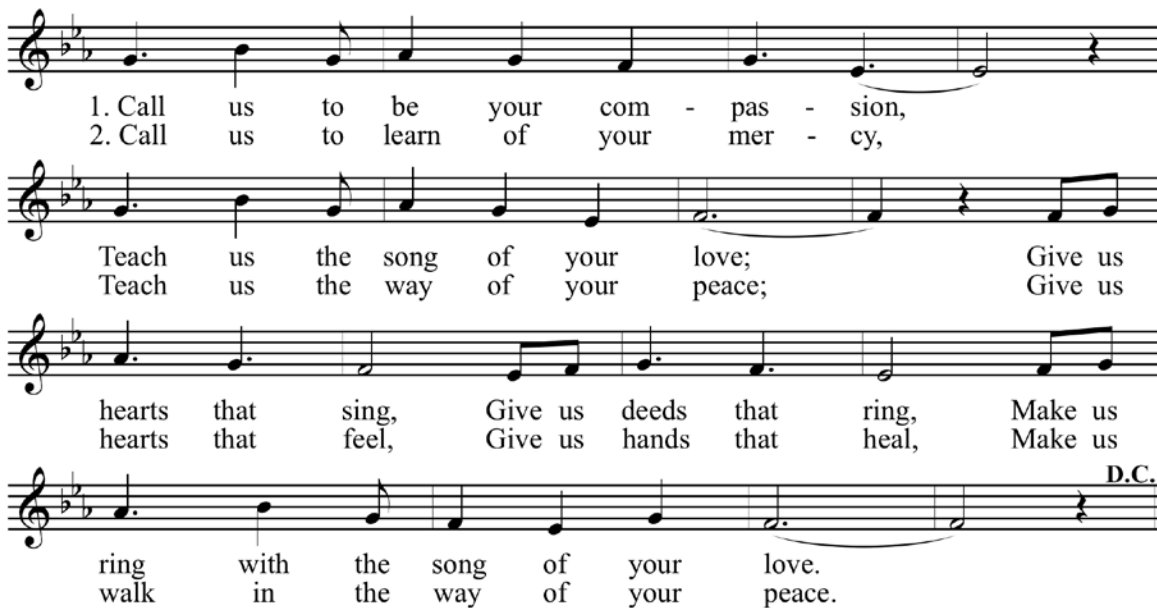
Haugen

Refrain



Send down the fire of your jus - tice,
Send down the rains of your love; Come,
send down the Spir - it, breathe life in your peo - ple, and
we shall be peo - ple of God.

Verses



1. Call us to be your com - pas - sion,
2. Call us to learn of your mer - cy,
Teach us the song of your love; Give us
Teach us the way of your peace; Give us
hearts that sing, Give us deeds that ring, Make us
hearts that feel, Give us hands that heal, Make us
ring walk with the song of of your love. D.C.
peace.

THIS WEEK AT ST. JOSEPH

Sunday

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

Monday

7:00 AM Mass
7:00 PM Holy Rosary Group
7:00 PM Sacred Silence

Tuesday

7:00 AM Mass
7:00 PM Prayer Shawl Ministry
7:00 PM Yoga

Wednesday

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

Thursday

7:00 AM Mass

Friday

7:00 AM Mass

Saturday

3:30 PM Weekly Reconciliation
5:00 PM Vigil Mass

Mass Time Change

Beginning on June 18th
we will switch to one
Mass on Sunday morning
at 9:30 am for the
summer.

The evening Masses at
5 pm on Saturday and
5:30 pm on Sunday will
stay the same.

OUR COMMUNITY



St. Joseph Community extends its prayers and hopes for the following intentions: For Joel to have peaceful sleep . . . For Michele's recovery and healing from recent surgery . . . For our St. Joseph School 8th graders who graduate this week.

*"Trust in the Lord with all your heart and
Lean not on your own understanding;
In all your ways submit to him, and
He will make your paths straight."
~Proverbs 3:5-6*

Tent City Community Info Night

Thursday, June 15th 7-8:30pm, Parish Center

Questions? Contact Deacon Steve at 206-965-1646 or steve@stjosephparish.org

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, June 5th at 7 pm**. There are two prayer groups meeting. Join our Sacred Silence prayer group in the church or come pray the Rosary in the Parish Center Chapel.

The Sacred Silence prayer group will gather in the church for an hour of silent prayer. Participants need to enter the church before 7 PM as the church is locked in the evening. For information, contact Jim Hoover at sacred-silence@stjosephparish.org or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. People will help guide those who are just learning.

Seniors On The Go

Friday, July 7th - Healing Mass at 11:30 am. No luncheon.

Adult Faith Formation

Did you know that St. Joseph has an Online Bible Study with reflections written by Parishioners? This is the perfect opportunity to make a little space in your busy week to read and pray with the Scriptures for the upcoming Sunday. Join our online community and allow your fellow parishioners to help deepen your prayer life through their reflections.

<https://stjosephparishbiblestudy.wordpress.com/>

Welcoming Ministry Needs You!

The St. Joseph Welcoming Ministry is seeking two to 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 ministry.

Young Adult Mariner Game

Friday, June 23rd vs. Houston Astros 7:05 pm

Pre-function gathering TBD 5:30 pm. Fireworks show after the game. Tickets are only \$13.00. To purchase tickets go to www.stjosephparish.org

Deadline is Thursday, June 8th. For more information email youngadultcommunity@stjosephparish.org or contact Deacon Steve at 206-965-1646

School Openings

As happens from time to time, we still have a few spaces open in select grades for the coming 2017-18 school year. As we enter the season when many families are moving into Seattle, this is a good time to let people know who we are and what we represent. Specifically, if you know of or learn of families looking to place their children in kindergarten, first grade, third grade or sixth grade, please let them know about all that St. Joseph School offers. You are the best marketing tool we have. Please call 206.329.3260 for more information.

LGBTQ Ministry

Pride Skate Night

Co-Sponsored by the Young Adult Ministry

Join us! **June 7 from 8:00 - 11:00 pm**

\$8 admission includes skate rental

Southgate Roller Rink - 9646 17th Ave SW, Seattle

Cup of Joe: Grounded Theology: This is intended to be a casual evening of theological conversation facilitated by a guest speaker. June's topic is Spirituality and Sexuality an exploration how our sexuality impacts our relationship to our faith community and our spiritual life. All are welcome and encouraged to join us. St. Joseph's Parish Center in the Brebeuf Room. **Monday, June 12th from 7:00 - 8:30 pm.**



Get Behind Your Church

Help Paint & Repair St. Joseph



**We are \$402,153
away from our goal!**

Paint The Church Update

Many, many thanks to all who have made gifts and pledges to our "Paint & Repair St. Joseph" appeal. **To date, we have received 261 pledges totaling \$1,202,847 (which includes a match of \$124,370) toward our goal of \$1,605,000.** We are endlessly grateful for your commitment to St. Joseph Parish!

If you haven't yet given, please prayerfully consider what, if any, gift you are able to give to help paint & repair the church! To make your gift, please use the designated envelopes found in the pews, or go to our website www.stjosephparish.org and click on the "Paint & Repair St. Joseph" picture link. For more information please contact our Director of Advancement, Tina O'Brien at tinao@stjosephparish.org or (206) 965-1654.

We are endlessly grateful to: Samuel Alworth & Roxanne Yeo, Philip & Deanne Calvert, Sr. Dorothy Dees, SNJM, Rita Dillon, Frisco & Lauren Divina, Gary Evans & Christy Higgins, Ismael Flores, Phillip & Erin Friedman, Margaret Gaffney, Marsha Green, Patrick Healey, Bill Hood, Brian & Christina Ironside, Peter Keum & Julie Kim, Roger & Gayle McNulty, Aly Medina, Keith Orchard, Jennifer Paquette, Philip & Martha Read, Jack & Denise Seaborn, Robert Starin & Bernadette Bulacan, Brian Werner & Kate Crisham, Frank Woodruff & Dr. Jan Agosti, Gary Zimmerman & Michelle Genthon

Double your gift!

**Every gift of \$500+ will be matched by a
generous donor, up to \$200,000.**