

Sunday, June 11, 2017 \* The Solemnity of the Holy Trinity \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"Brothers and sisters, rejoice.*

*Encourage one another, agree with one another, live in peace, and  
the God of love and peace will be with you.*

*Greet one another with a holy kiss. All the holy ones greet you.  
The grace of the Lord Jesus Christ and the love of God and the  
fellowship of the Holy Spirit be with all of you."*



## THE MOST HOLY TRINITY

JUNE 11, 2017

**Homily This Week: Fr. John D. Whitney SJ**  
**Reflection Next Week: Gary Fallon**

### Weekend Mass Schedule

**Beginning June 18th - Saturday - 5 pm**  
**Sunday - 9:30 am & 5:30 pm**

### Readings for June 18, 2017

FIRST READING: DEUTERONOMY 8:2-3, 14B-16A

SECOND READING: 1 CORINTHIANS 10:16-17

GOSPEL: JOHN 6:51-58

### 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)**

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### St. Joseph School

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

## Trinity

*We erect our imposing buildings of thought, room upon room, towering majestically to the sky. We ourselves are living on the common-place ground-floor and all that soars above—love conceptions of the emanation of the three divine persons. . . —might just as well not exist for all it means to our daily life. . . But everything God has revealed is for living, is for use. If we seriously want God then we have to think out for ourselves what the various formulations of faith really mean to us.*

**-Ruth Burrows-**

We call it a “mystery”—and in so doing we relegate all considerations of the Trinity to the world of the professionals, to the systematic theologians who speak a language of their own and who spend their time creating theories and metaphysical systems for other theologians (and a few suffering students) to read. Meanwhile, the Trinity has little real meaning to us. Oh, we assent to it as an article of faith: we talk about the three persons and the one God, and nod along as though it meant something to us. But really, for most people, trying to think about the Trinity without falling into one heresy or another—either *tritheism*, in which there are three gods, or *modalism*, in which each of the so-called persons is just one personality of single divine person—just makes our head hurt. And so, in the oldest formula of our faith, we pray and baptize and consecrate, all in the name of the Father, Son, and Holy Spirit; and yet, it never goes deeper than that. The Trinity is a habit, a custom to which we assent, but whose effect in our lives seems negligible. It is an abstraction, too great for our minds to conceive. It is a mystery.

Yet, if we believe that God loves us, and we believe that God’s greatest gift to us is not this thing or that thing, but is God’s own self, then somehow the Trinity—if it is truly the revelation of God’s own inner life—should mean more to us. It should, in some way, effect our living, reveal to us something about the truth of our own being, something about our own inner life. It should change our sense of God and our sense of our selves as women and men made in God’s image and likeness. In relegating the mystery of the Trinity to the world of theologians, we may be robbing ourselves of a great gift, a gift revealed not so much in the rational understanding of our intellect, but in the depth of our being, where our lives find their course, where we discern our own purpose and identity. If God’s life is written on the heart of each one of us—as *Genesis* proclaims, as the Incarnation of Jesus attests, and as the coming of the Spirit makes manifest—then engaging the life of God should show us more completely who we are; and, conversely, looking at who we are should show us more profoundly who God is. Thus, while we may be accurate to say that the Trinity is a *mystery*, we must not suggest by such a statement that it is also a *secret*.

One of the legacies of the Enlightenment in Western culture is that we have collapsed the distinction between mysteries and secrets, i.e., we have lost the sense of mystery as an intrinsic quality of some things, believing that all that is real must give way to the movements of systematic scientific inquiry. Certainly, we are told, there are things that we do not yet know, but such knowledge is just a



matter of time: the universe has its secrets, but these secrets—like the murderer’s identity in an Agatha Christie novel—must give way to our search, as we gather our clues and sift through the facts. Thus, when we speak of the Trinity as an impenetrable mystery, we seem to be saying that its “facts” are somehow hidden from us, kept secret by a God who does not wish us to know them—who does not wish us to know God’s own being. Like Job, in the Old Testament, we are told that the inner life of God is none of our business, that we must accept the Trinity, but never understand it nor fully share it.

Such a vision of mystery as secret, distances God from us, suggesting that the very One who claims to love us fully, who created the world for our happiness, and sacrificed the life of Jesus for our redemption, still hides from us in a locked room to which we have no access. If “mystery” is just a synonym for “secret,” then our inability to encompass the Trinity comes, not from the nature of the Trinity nor from the nature of our being, but from the conscious will of God, who capriciously withholds from us secrets we might otherwise share. We are left with the question, “What’s God hiding?” And like the words of the serpent to Eve, such a question must suggest to us that God does not really love us enough to include us in the inner circle, choosing instead to withhold from us the knowledge that would make us more like God ourselves.

The truth, however, is that “mystery” is not synonymous with “secret,” and that, like the greatest truths of our life, the Trinity comes to us as mystery not because something is hidden from us or kept from us, but because the revelation it offers is infinitely unfolding before us. Whereas a secret is like a locked room, impenetrably secured by one who would keep us out, a mystery is like a forest that welcomes us and surrounds us in an ever-changing encounter of sound and light, of smell and feeling. Entering such a forest, we draw in its presence and understand some part of it in every moment, even while knowing that it would take the whole history of the world—and then some—to know it fully. For as the light changes, filtered through branch and twig; as the creatures move around us; as sound and smell and the feeling of the needles beneath our feet alters with each step, we change as well: deepening in the richness of the encounter, growing closer but never fully encompassing all that is there. We come into a relationship with the forest that is ever-changing, but real throughout. Such is the nature of all true mystery: unfolding and yet never encompassed; revealed, yet with more always to know. If our culture denigrates such mystery—casting it as mere subjectivity and emotion—it is because we have somehow lost the sense that knowledge is more than the end of an equation, more than solution to a problem: the highest form of human knowledge is not

an *end point*, but a process of knowing-in-relationship, a *process* of living, acting, feeling, choosing, loving. In other words, it is mystery.

The mysterious nature of the Trinity is a sign of our communion with God, not of our exclusion from God. And, thus, to know the Trinity is to know our own deepest being—and to know our own deepest being is to know the being of God in the Trinity. As in the forest, we are invited not to look for an answer to God, but to sense the relationship God has with us throughout our history, and in our own relationships. From the beginning, God’s self-revelation is as Creator—bestowing into the world love made flesh in unfathomable diversity. Then, in Christ Jesus, we see that relationship of love, emerging the core of the Trinity: the infinite bestowal of God’s very life upon the Son, who gives his life back to the Father through the process of living. Here is the inner-life of God made real in our midst: as Father pours out life upon the Son, in love, and receives the life of the Son returned in love on the cross. A cycle of love and loss, of death and resurrection, ever widening—as the Creation itself grows wider—to include more and more: to include, at last, even us. Who has not experienced this Trinity, written in the mystery of our own hearts? Who has not felt, in the intimacy of love—and sometimes loss—the grace of that mysterious cycle, when “I” and “you” are somehow more than just a combination of two, becoming a unity of “us” through the power of love, the spirit that changes us and deepens us in ways we cannot reduce to a problem or solution? Here is the mystery of the Trinity alive in each of us, a revelation that we are the image and likeness of God, mysterious in our deepest being, with depths and breadth that our lives may hold but never fully contain. We are made for each other—like the Father and the Son, held in communion by a Spirit that unites us. And though our knowledge is always incomplete, in the process of knowing, of seeking, of experiencing, and, especially, of loving we become ourselves, women and men, in communion with God and with each other. Women and men called into the mystery of the Trinity.

A handwritten signature in black ink, appearing to read "John" followed by a stylized flourish.

# THE MOST HOLY TRINITY

## Entrance Songs

(5&11) *Holy, Holy, Holy*

NICEA/Dykes

1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!  
 2. Ho - ly, Ho - ly, Ho - ly! all the saints a - dore thee,  
 3. Ho - ly, Ho - ly, Ho - ly! though the dark - ness hide thee,  
 4. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:  
 Cast - ing down their gold - en crowns a - round the glass - y sea;  
 Though the eye made blind by sin thy glo - ry may not see,  
 All thy works shall praise thy Name in earth, and sky, and sea;

Ho - ly, Ho - ly, Ho - ly! mer - ci - ful and might - y,  
 Cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
 On - ly thou art ho - ly; there is none be - side thee,  
 Ho - ly, Ho - ly, Ho - ly! mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.  
 God ev - er - last - ing through e - ter - ni - ty.  
 Per - fect in power, in love, and pu - ri - ty.  
 God in three Per - sons, bless - ed Trin - i - ty.

(5:30) *Song of the Body of Christ #847*

Haas

We come to share our sto - ry, we come to break the  
 bread, We come to know our ris - ing from the dead.

1. We come as your people, we come as your own, united with each other, love finds a home.
2. We are called to heal the broken, to be hope for the poor, we are called to feed the hungry at our door.
3. Bread of life and cup of promise, in this meal we all are one. In our dying and our rising, may your kingdom come.
4. You will lead and we shall follow, you will be the breath of life; living water, we are thirsting for your light.
5. We will live and sing your praises. Alleluia is our song. May we live in love and peace our whole life long.



# (9) *Blest Be the Lord*

Schutte

Blest be the Lord;                      blest be the Lord,                      the God of  
mer - cy,                      the God who saves.                      I shall not fear                      the dark of  
night,                      nor the ar - row                      that flies by day. Fine

1. He will re - lease me from the nets of all my foes.  
2. I need not shrink be - fore the ter - rors of the night  
3. Al - though a thou - sand strong have fall - en at my side,

He will pro - tect me from their wick - ed hands.  
nor stand a - lone be - fore the light of day.  
I'll not be shak - en with the Lord at hand.

Be - neath the shad - ow of his wings                      I will re - joice  
No harm shall come to me,                      no ar - row strike me down,  
His faith - ful love is all the ar - mor that I need

D.C. al Fine

to find a dwell - ing place se - cure.  
no e - vil set - tle in my soul.  
to wage my bat - tle with the foe.

**Gloria** See Cards In Pews

## First Reading

Exodus 34:4b-6, 8-9



Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD." Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity." Moses at once bowed down to the ground in worship. Then he said, "If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

## Responsorial Psalm

## Song of the Three Children

Gelineau



1. You are blest, Lord God of our fathers. *Refrain...*
2. Blest be your glorious holy name.
3. You are blest in the temple of your glory.
4. You are blest on the throne of your kingdom.

5. You are blest who gaze into the depths.
6. You are blest who sit above the cherubim.
7. You are blest in the firmament of heaven.
8. You are blest, Lord God, in all your works.

## Second Reading

2 Corinthians 13:11-13



Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

## Gospel Acclamation

Walker



## Gospel

John 3:16-18

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.



## Homily

John D. Whitney, S.J.

## Baptismal Acclamation (5,9&11)

*You Have Put On Christ*

Hughes



# Offertory Songs

## (5&11) O Dawn Of All Creation

Hurd



1. O Dawn of all cre - a - tion And Mys - ter - y un -  
 2. O Light of in - car - na - tion, The face of Love here  
 3. O Flame of trans - for - ma - tion And Pow - er yet un -  
 4. O Dawn of all the liv - ing, What is and what shall



known, Whose ways are not as our ways, Whose  
 known, Whose ways were not as our ways, Whose  
 known, Whose ways are not as our ways, Whose  
 be, O Light and Flame of lov - ing, Tran -



thoughts are not our own: In grace you made and  
 thoughts were not our own: In fol - ly was your  
 thoughts are not our own: In per - il you are  
 scen - dent Mys - ter - y: You dwell where none can



blessed us; In mer - cy you for - gave; In ten - der - ness and  
 wis - dom; Your wealth, in pov - er - ty; A cross, your ex - al -  
 fear - less; In hu - man weak - ness, strong; In bond - age you are  
 fol - low, In worlds be - yond our own, Yet all who seek may



long - ing, In faith - ful - ness you save.  
 ta - tion; De - feat, your vic - to - ry.  
 free - dom; In griev - ing hearts, a song.  
 find you In flesh and blood and bone.

## (9) God So Loved the World

Stainer

God so loved the world, that He gave His only begotten Son,  
 that whoso believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world,  
 But that the world through Him might be saved.

God so loved the world, that He gave His only begotten Son, that whoso believeth in Him  
 should not perish, but have everlasting life. God so loved the world.

(5:30) *How Wonderful the Three In One* Wren/PROSPECT

1. How won - der - ful the Three - in -  
2. Be - - fore the flow of dawn and  
3. The Lov - er's own Be - lov'd, in  
4. Their E - qual Friend all life sus -  
5. How won - der - ful the Liv - ing

One, Whose en - er - gies of danc - ing  
dark, Cre - - a - tion's Lov - er dreamed of  
time, Be - tween a cra - dle and a  
tain, With green - ing pow'r and lov - ing  
God: Di - vine Be - lov'd Em - pow'r - ing

light Are un - di - vid - - ed, pure and  
earth, And with a car - - ing deep and  
cross, At home in flesh, gave love and  
care, And calls us, born a - gain by  
Friend, E - ter - nal Lov - er, Three - in -

good, Com - mun - ing love in shared de - light.  
wise, All things con - ceived and brought to birth.  
life To heal our bro - ken - ness and loss.  
grace, In Love's com - mun - ing life to share.  
One, Our hope's be - gin - ning, way and end.

**Holy, Holy, Holy**

*Storrington Mass*

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav - en and earth are full of your  
glo - ry. Ho - san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na, ho -  
san - na, ho - san - na in the high - est.

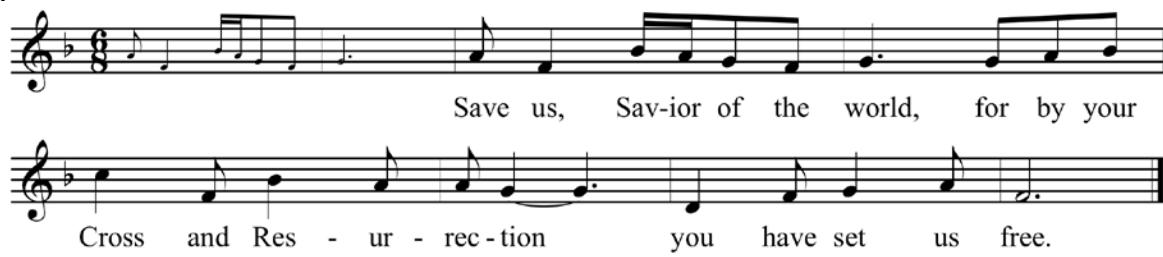
**All Are Invited To Come Forward**

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

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



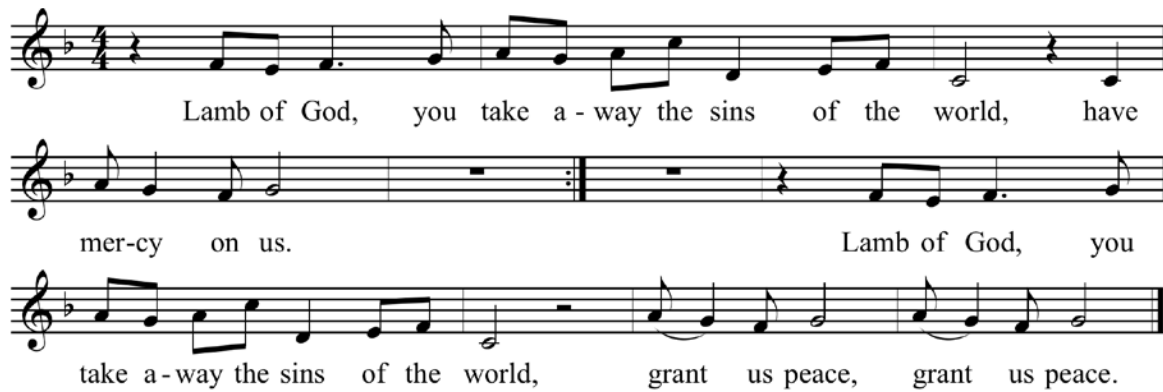
## Mystery of Faith



## Great Amen



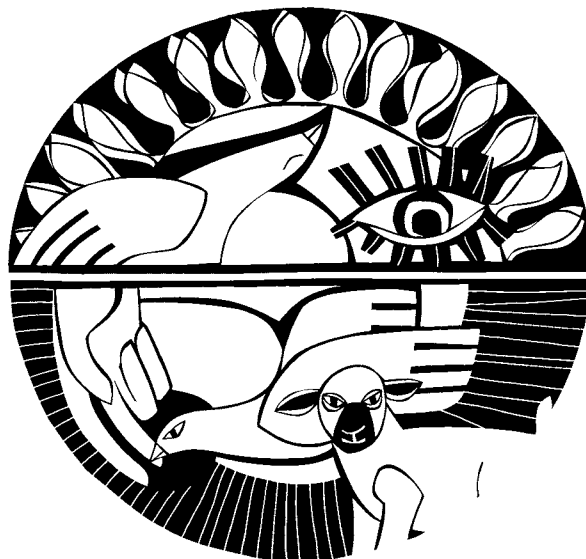
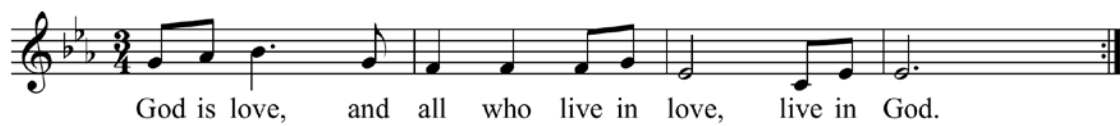
## Lamb of God



## Communion Songs

### *God Is Love*

*Haas*



## Draw Near

Janco

Draw near, draw near! Take the Bod - y of your Lord.

Draw near, draw near! Drink the Blood for you out-poured.

Draw near and take the body of your Lord, and drink his holy blood for you outpoured:  
Saved by his body and his holy blood, with souls refreshed we give our thanks to God.

Christ, our Redeemer, God's eternal Son, has by his cross and blood the vict'ry won.  
He gave his life for greatest and for least, Himself the offering and himself the Priest.

Let us approach with faithful hearts sincere and take the pledges of salvation here.  
Christ, who in this life all the saints defend, gives all believers life that never ends.

With heav'nly bread makes those who hunger whole, gives living waters to the thirsty soul.  
Judge of the nations, to whom all must bow, in this the feast of love is with us now.

## Recessional

## You Are the Voice

Haas

Refrain

You are the voice of the liv - ing God,  
call - ing us now to live in your love, to be  
chil - dren of God once a - gain!

Verses

1. Praise for the light that shines through the night, from  
2. Praise for the wa - ter that springs from the sea, the  
3. Praise for the sing - ing and praise for the dance, with  
dark - ness to light, from death to new life, and praise to the  
seed that gives life to all who be - lieve, God's love o - ver -  
new heart and voice, all raise the song of praise to cre -  
morn - ing that brings forth the sun, to o - pen our eyes to the Lord!  
flow - ing, our hearts know the joy to be daugh - ters and sons of the Lord!  
a - tion; all heav - en and earth, come sing of the glo - ry of God!

D.C.

To o - pen our eyes to the Lord! For  
To be daugh - ters and sons of the Lord! For  
Come sing of the glo - ry of God! For

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## BAPTISM FAMILIES

Please join us in praying for our families who have children receiving the sacrament of baptism this weekend.

The Cawaling Family  
 The Divina Family  
 The Leber Family  
 The Leber Family  
 The Shaw Family  
 The Taylor Family  
 The Wallick Family



*We, by Baptism, are immersed in that inexhaustible source of life which is the death of Jesus, the greatest act of love in all of history; and thanks to this love we can live a new life, no longer at the mercy of evil, of sin and of death, but in communion with God and with our brothers and sisters.*

~Pope Francis

## 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	Yoga

### Wednesday

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

### Thursday

7:00 AM	Mass
7:00 PM	Tent City Meeting

### Friday

7:00 AM	Mass
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### 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.



# FAITH JUSTICE

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Proclamation on January 1, 1863 for enslaved African-Americans in Texas to get the news of their freedom.

Today *Juneteenth* celebrates African American freedom, culture, and achievement, while actively engaging the community in activism and education on issues facing African-Americans today. It is a state holiday in over 40 states. There is a local celebration of *Juneteenth* in Seattle on June 24 at the New Holly Community Center in southeast Seattle. More information about the event can be found here: <https://www.eventbrite.com/e/new-holly-2nd-annual-juneteenth-celebration-tickets-32820775824>.

## Faith Justice Happenings

Please join the St. Joseph's Racial Justice Book Group, High School Youth Group and Young Adult Ministry for a screening of the film, *Get Out* on Wednesday, June 21, 2017 at 7:00PM in the Arrupe Room in the Parish Center. *Get Out* is described as "a comedy-inflected horror story about what it means to be black in America." Its provocative themes may shock some white Americans, but for many African-Americans they depict a horrifying reflection of their daily experience. For more details contact Deacon Steve Wodzanowski at 206-965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org)

By coincidence we are screening this film two days after the historic celebration of Juneteenth. Juneteenth celebrates and commemorates the day of June 19, 1865, when Union soldiers arrived in Galveston, Texas to deliver the news that the Civil War had ended and that the slaves were free. It took over two and a half years from the issuance of President Lincoln's Emancipation



## PARISH LIFE

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### Francis House

St. Francis House is always grateful for the food items donated weekly, by St. Joseph. Frequently a special need arises for other items and right now there is an urgent need for bath towels and blankets of all sizes. Cash donations help us to purchase these items.

To donate please drop off items at St. Francis House, 169 Twelfth Avenue, Seattle, WA 98122 from 10 am to 2 pm.

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

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

### Young Adult Bible Study

Join us for the Young Adult Bible Study as we walk through Romans this summer! **Meetings held every Thursday from 7-8:30 pm for 7 weeks starting on June 29th in the Parish Center.** The first meeting will be introductory, and there will be no need to have anything prepared. For information about the study and where to find the materials, please contact Sabrina at [sfordyce@spu.edu](mailto:sfordyce@spu.edu)

### Women's Ministry

Monthly Coffee Connect is **Saturday, June 17th from 10 am to 11am at Tully's on 19th.**

### Seniors On The Go

**Tuesday, June 13th** - Seniors planning meeting at 11:30 am in the Parish Center. Please bring a brown bag lunch. Come and help us plan some fun summer outings! For details contact Deacon Steve at 206 965-1646.

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

### LGBTQ Ministry

**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.**



# TENT CITY INFORMATION MEETING

Thursday, June 15th

7:00 – 8:30 pm

St. Joseph's Parish Center - Arrupe Room

*TENT CITY 3 is coming to the campus of St. Joseph,  
June 24th thru August 26th.*

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







# LITURGY AND WORSHIP

## Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, June 12th 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](mailto: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.

## Online Bible Study

Did you know that St. Joseph's 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/>

## WELCOME!

**New? Visiting? Interested?** Are you visiting for the first time? Interested in knowing more about the ministries and activities at St. Joseph Parish? Please join our weekly e-news blast at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the "Sign up for our eNewsletter" link in the upper right corner of the homepage. Thank you!

**Register!** Are you a Catholic attending Mass at St. Joseph Parish, yet haven't officially registered? Join us!

**Why register?** St. Joseph Church is a vibrant parish offering many avenues for ministry, connecting with other parishioners and spiritual development. We'd love to get to know you, connect with you, and inform you of our various activities, groups and events going on at the church. Please pick up a registration form in the back of the church or go online to register at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the "Join Our Parish" link.



St. Joseph Community extends its prayers and hopes for the following intentions: For Anthony who is in ICU . . . For Trisha's peace of mind as she deals with issues . . . For Kevin's wellbeing while working in Russia . . . For Virginia's continued strength . . . For Bill and Frank's travels in Italy . . . For Evonne who is midway through chemotherapy . . . For the precious ones being baptized this weekend . . . Thank you for giving blood for it does make a difference.

*"God's plan for your life far exceeds  
The circumstances of your day."  
~Louie Giglio*

*Rest in Peace  
Rudy Wenzel, father of Donna Thornes, who passed  
away this week.*

## Mass Time Change

Summer is here and  
the praying is easy...

**Don't forget that 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.**



# Get Behind Your Church

## Help Paint & Repair St. Joseph



**We are \$377,069  
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 283 pledges totaling \$1,227,931 (which includes a match of \$138,661) 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](http://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](mailto:tinao@stjosephparish.org) or (206) 965-1654.

We are endlessly grateful to: Reynaldo Adji & Paula Kosasih, Samuel Alworth & Roxanne Yeo, Mike Buckley, Philip & Deanne Calvert, Joseph & Teresa Cannon, Allison Chodl, Sr. Dorothy Dees, SNJM, Rita Dillon, Frisco & Lauren Divina, Terrence & Joan Earls, Gary Evans & Christy Higgins, Ismael Flores, Phillip & Erin Friedman, Margaret Gaffney, Marsha Green, Karen Harmes, Ranjiv & Nanette Hayre, Patrick Healey, Philomena Heringer, Bill Hood, Douglas & Merilee Hudson, Brian & Christina Ironside, Henry & Mary Ann James, Peter Keum & Julie Kim, Rich Lappenbusch & Denise Muyco, Marc & Maura Lentini, Renato & Ana Martins, Roger & Gayle McNulty, Aly Medina, Brad Moodie, Keith Orchard, Jennifer Paquette, Shawn & Ginger Plaster, James & Jama Rand, Philip & Martha Read, Gerry Scully & Jennifer Kelly, Jack & Denise Seaborn, Samuel & Julie Smith, Robert Starin & Bernadette Bulacan, Bret Taylor & Deborah Taylor-Hill, Fritz Taylor, Brian Werner & Kate Crisham, Joseph & Donna Whitford, Kenneth & Hope Wiljanen, Frank Woodruff & Dr. Jan Agosti, Peter Wurmbauer & Gary Zimmerman & Michelle Genthon.

#### Double your gift!

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