



Sunday, June 18, 2017 * Corpus Christi * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



CORPUS CHRISTI

*Just as the living Father
sent me and I have life
because of the Father, so also
the one who feeds on me will
have life because of me.*

FATHERS' DAY



**THE MOST HOLY
BODY AND BLOOD OF CHRIST
JUNE 18, 2017**

**Reflection This Week: Gary Fallon
Homily Next Week: Julian Climaco, S.J.**

Weekend Mass Schedule
Saturday - 5 pm
Sunday - 9:30 am & 5:30 pm

Readings for June 25, 2017

FIRST READING: JEREMIAH 20:10-13

SECOND READING: ROMANS 5:12-15

GOSPEL: MATTHEW 10:26-33

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-Thursday - 8 am - 4:30 pm

Friday - 8 am - 3:00 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

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St. Joseph School

Main Office x210

Patrick Fennessy, Principal x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

The Gracious Presence

*The subject . . . of the eucharistic sacraments was treated at the thirteenth session of the Council of Trent in the year 1551. The council teaches that Christ is present not only **in signio** [symbolically], but **in veritate** [truly]. The council denied the theory of consubstantiation by insisting on the real conversion, and supported this denial by the use of the term transubstantiation.*

On the other hand, the council insisted that the making of the sacrament itself is not the primary goal of the eucharistic conversion. Rather, the primary goal is the making of the sacrament for "the reception of the faithful," and not to serve as an object of adoration.

-Edward Kilmartin, "The Eucharist in the West"-

Here, then, let the hungry Christ be fed; let the thirsty Christ be given a drink; let the naked Christ be clothed; let the stranger Christ be sheltered; let the sick Christ be visited.

-Augustine of Hippo-

When I think of Eucharist, I remember the many moments and places of grace: an afternoon, on the beach at Camp Gallagher, where a log served as an altar and the young people, tanned and joyful, sat on the dunes and driftwood. Or, that evening at the Women's Correctional Facility at Purdy, when women of all ages and backgrounds, many not Catholic but seeking a few moments out of their cell, looked up at the elevated host—some with tears in their eyes—as the small choir sang a country-western version of the Lamb of God. I recall that cramped morning at the Holy Sepulcher in Jerusalem, where only three of us could enter the inner chamber, to celebrate the Sacrament in the place Jesus was said to have been laid out, while the rest of our group listened just outside the small opening and waited to receive the Body and the Blood of the Lord. I remember one of my first Masses, celebrated at the Carmelite Monastery in California, when I looked through the grate at the ageless faces of those holy women. And I recall that afternoon, about a year ago, when we gathered in a cluttered living room, not far from St. Joseph, to pray the Mass with one holy woman, who lay on a couch, surrounded by children and grandchildren, and waited to receive that Sacrament she loved, before giving way to the sickness that would take her life. I remember them all: the extraordinary events and places—from the marble grandeur of St. Peter's to a refugee camp in Uganda—and all those "ordinary" Masses, celebrated at the altar of the Arrupe Room or in the beautiful nave of St. Joseph. Yet, despite the varied locales and circumstances, all these many moments had one thing in common: at the center of each was the real presence of Christ, manifest in the people who gathered, in the words of Sacred Scripture, and, most profoundly, in the miraculous gift of Holy Communion we shared with one another.

Since the very beginning, the Eucharist has been the distinguishing mark of the Christian people, the gathering point for all those called by the love of Christ and baptized into his death and resurrection. Outside the circle of believers, the language of Eucharist—"Eat my flesh and drink my blood"—seemed bizarre and cannibalistic (a charge often made against early communities of Christians). But for those within the community of faith, the Agapé meal—the love feast—offered in the Eucharist was a communion in the Lord himself, one given by him and commanded of those who sought to follow his Way. Paul saw it as the great sign of unity, one which should not be abused by selfishness and division, and other writers spoke of the reverence given to the poor in the midst of this rite, going so far as to command the bishop to rise from his seat and care for any poor person who entered during the celebration. At the table

of the Eucharist, all that Christ had taught and been was to be remembered, and in that remembering Christ himself was present: the bread on the table, the wine in the cup.

In the early Church, there was no question that Christ was really present in the Sacrament—that his body was there in the bread, his blood in the cup—but the sense of what that real presence meant was not defined, for Christ was also present in the community gathered, and in the Sacrament shared. All these were mysteries, which language could never encompass, and which called for analogy and poetry more than analysis. In these days, the priest who presided at the Eucharist was seen as a symbol of the Church herself—acting primarily “*in persona ecclesiae*” (*in the person of the Church*), and offering the gifts in the name of the People of God, so that the power of the Spirit might give to the People the gift of Christ’s Body and Blood. The Eucharist was a place of solace and healing in the days of persecution, and later, a gift of permanence and hope in the transformative time as the old Roman Empire began to disintegrate.

Although earlier writers delve into the mystery of the Eucharist, it is not until the philosophical revival of the Middle Ages—especially the 12th and 13th centuries—that the Church in the west seeks to develop a systematic vision of the subject. In Scholasticism, especially, there is a desire to understand the object of the Eucharist, to identify how it can be said to be the Body and Blood of Christ, and in what moment that transformation occurs. Seeking to avoid a sense of magical transformation and simplistic realism on the one hand, and merely subjective symbolism on the other, generations of theologians applied the methods of both pagan philosophers, especially Aristotle, and their own spiritual ancestors to better understand and explain the presence in which they believed. For some, the presence of Christ came into the bread and wine, through the Spirit, in a manner analogous to the Incarnation; i.e., two natures co-existing in the one substance. This theory became known as “*consubstantiation*”—and was later held by Luther and others during the Reformation. But the theory that was most persuasive, and eventually became the official teaching of the Catholic Church, was a different one, one that denied that the consecration of the bread and wine was analogous to the Incarnation, and held, instead, that when the priest—acting “*in persona Christi*” (*in the person of Christ*)—proclaims for the Church the words of institution (i.e., the words of Christ at the Last Supper), the very being of the bread and wine becomes the Body and Blood of Christ. This theory is known as “*transubstantiation*.”

In the Aristotelian model of reality, everything that exists is composed of two principles: form and matter. In this understanding, matter is not “stuff,” but is the ability to take on a form—thus, a piece of clay has the ability to take on the form of a coffee cup or the form of a statue, but cannot be made into a living dog. Some forms are called “*substantial forms*” because they make something the thing that it is (e.g., a coffee cup or a statue), while others are called “*accidental forms*” because they can be changed without changing the thing itself (i.e., the cup can be blue or green or red, thus the

color is an accidental form). Since everything that exists is a substance, it can undergo one substantial change—become something else—although it may undergo many accidental changes. For example, a human being is a combination of the form of human (what we call soul) that is realized in the matter of our body (flesh, blood, etc.). If your hair goes gray, you are still you—an accidental change—but if you die, you now have the form of corpse even though you have the same matter; hence, that is a “*substantial*” change.

For the theologians of the 13th century, and for the Church leaders gathered in Trent who sought to respond to the criticism of the Mass proposed by the Reformation, transubstantiation presented a rational understanding of God’s work, without denying the miraculous quality of the encounter. At the words of institution—i.e., the words of Christ—the matter of bread and wine, which does not naturally have the ability to become the body or blood of Christ, receives a new substantial form of the mystical presence of Christ himself. It is, thus, no longer bread and wine—it does not hold their substantial form—but it is, instead, the body and blood of Christ, given to us for our nourishment, our blessing, and our transformation. More than a mere symbol, this is a Sacrament—a symbol in which the reality is also present.

There is much to commend the notion of transubstantiation, when properly understood, but there is also a danger in believing that such a theory can truly encompass the breadth of the mystery of the God who comes to us in the full celebration of the Eucharistic feast. Transubstantiation can place too much emphasis on the *objects* of the consecrated bread and wine—to the detriment of the other sacred presences, i.e., the Scriptures and especially the People of God. Seeing only the host as the “*real presence*” meant that people might bow before the Blessed Sacrament, but never feel themselves worthy to eat it. This is why, at Trent, the Council noted that Christ came into the bread and wine not, primarily, to be adored, but to be consumed—a teaching not fully received until the early 20th century, when Pope Pius X encouraged frequent reception. Further, the metaphysical nature of the theory of transubstantiation tended to (and still tends to) leave ordinary believers feeling cut off from the depth of the Eucharist, as though it were a test and they had not studied the material.

In the end, the theory of transubstantiation should be seen as what it is: an attempt to find an analogy for what is beyond human comprehension. For, like the Trinity or the Incarnation, the Eucharist is, in the end, a mystery of God’s love for us given in Christ Jesus. While it is important that we not reduce this mystery to a mere symbol or inflate our own power by considering it a response to our magic words, we must also not think that our theories can contain it or solve it. In the fullness of the Eucharist, Christ encounters us, both personally and communally, spiritually and physically, so that we might become as Christ is: alive in the world, alive for the world, a sacred Sacrament of God in a community of sacred Sacraments.



THE MOST HOLY BODY & BLOOD OF CHRIST

Entrance Songs

(5) Alleluia, Sing To Jesus

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

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

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

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

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

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



(9:30) *Table Of Plenty*

Schutte

Refrain



Come to the feast of heav-en and earth! Come to the ta - ble of
plen - ty! God will pro - vide for all that we need,
here at the ta - ble of plen - ty.

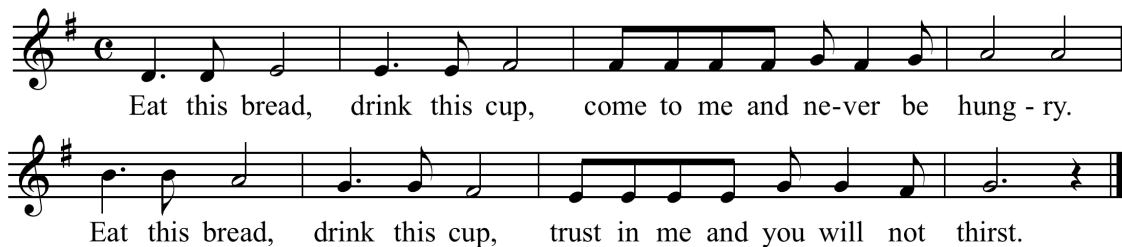
Verses



1. O come and sit at my ta - ble where saints and
2. O come and eat with-out mon - ey; come to
3. My bread will ev - er sus - tain you through days of
4. Your fields will flow - er in full - ness; your homes will
sin - ners are friends. I wait to wel - come the lost and
drink with - out price. My feast of glad - ness will feed your
sor - row and woe. My wine will flow like a sea of
flour - ish in peace. For I, the giv - er of home and
lone - ly to share the cup of my love.
spir - it with faith and full - ness of life.
glad - ness to flood the depths of your soul.
har - vest, will send my rain on the soil.

(5:30) *Eat This Bread #838*

Taize



Eat this bread, drink this cup, come to me and ne-ver be hung - ry.
Eat this bread, drink this cup, trust in me and you will not thirst.

Gloria See Cards In Pews

First Reading

Moses said to the people: "Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the LORD.

Deuteronomy 8:2-3, 14b-16a

"Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

Responsorial Psalm

Psalm 147

Haugen



Bless the Lord, my soul, who heals the broken heart-ed.

Praise the Lord, O Jerusalem, chant praises to your God.
The strength of God is your fortress sure, and blessed are your children.

All praise to you O gracious, God, your goodness fills the earth.
You raise anew Jerusalem and gather all your lost ones.

The peace of God shall be your hope, God's finest wheat, your food.
The word of God fills all the earth, as rapid as the whirlwind.

Second Reading

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.



1 Corinthians 10:16-17

Gospel Acclamation

Walker



Gospel

John 6:51-58

Jesus said to the Jewish crowds: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."



Reflection

Gary Fallon

Offertory Songs

(5) Solo: Panis Angelicus

Franck

Panis angelicus, Fit panis hominum; Dat panis coelicus Figuris terminum:
O res mirabilis! Manducat Dominum Pauper, servus et humilis.

The bread of the angels becomes the bread of man; the bread of heaven is given a bounded form.
O wondrous thing! The poor, the slave and the humble man feed on their Lord.



(9:30) Choir Anthem: Ave Verum

Mozart

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine
cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum in mortis examine.
O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae. Miserere mei. Amen.

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind,
from whose pierced side water and blood flowed:

Be for us a foretaste of the Heavenly banquet in the trial of death!

O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.

(5:30) Ave Verum

Chant

See Above

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 -

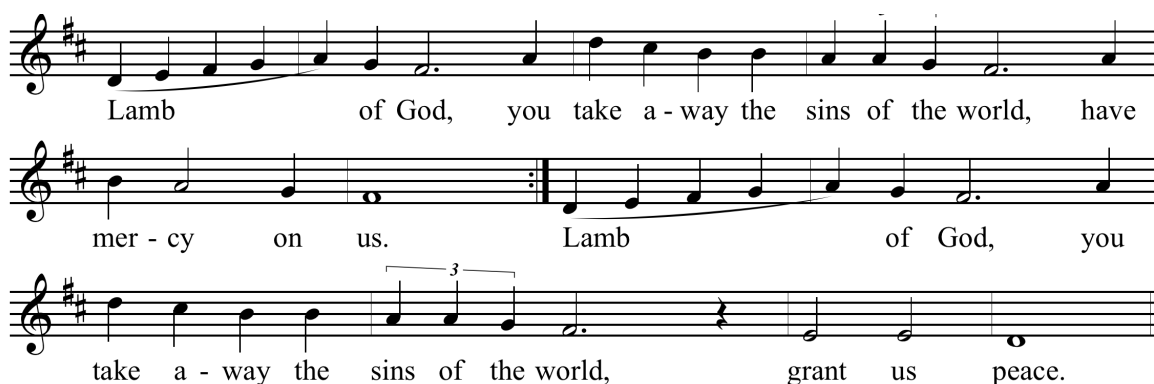
san - na, ho - san - na in the high - est.

Mystery of Faith

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

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

Lamb of God



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.**

Communion Songs

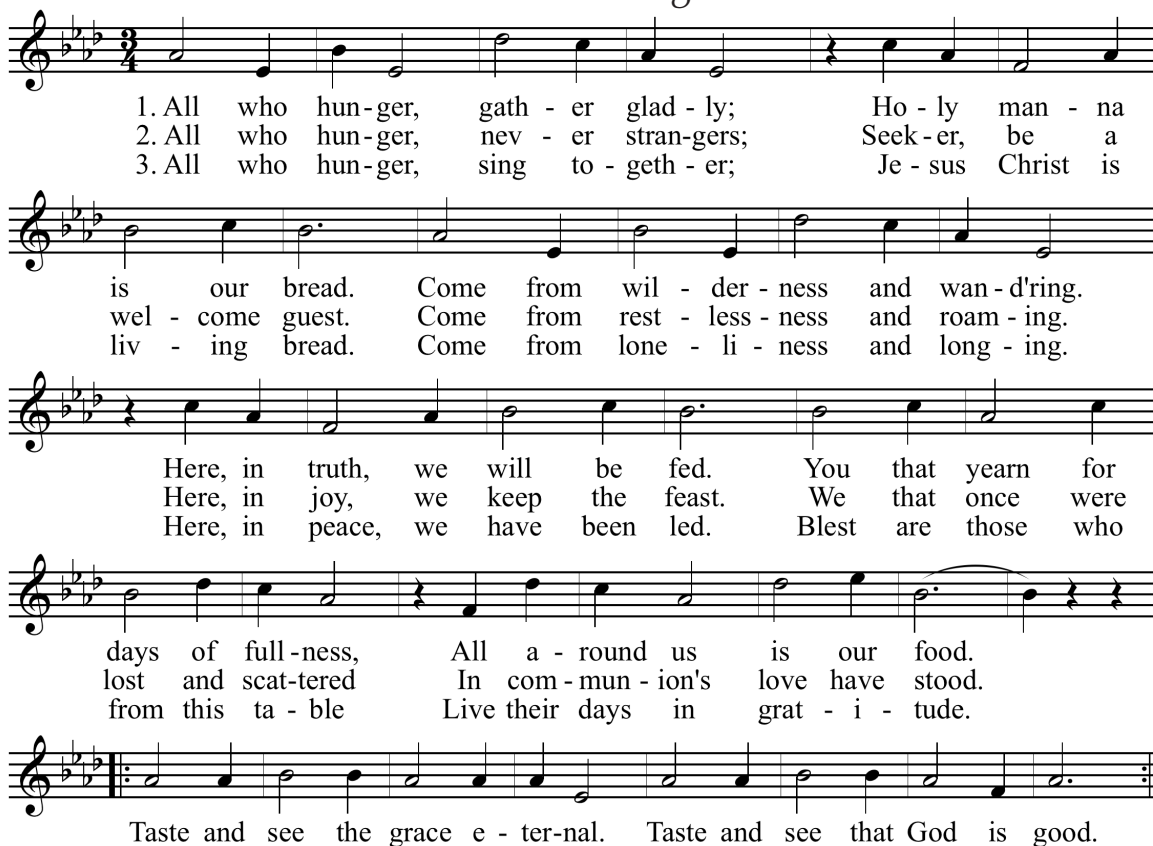
I Am the Bread Of Life #828

Toolan



All Who Hunger

Moore



Song of Praise

(5&9:30) How Can I Keep From Singing

Lowry

1. My life flows on in end - less song A -
 2. Through all the tu - mult and the strife, I
 3. What though the tem - pest 'round me roar, I
 4. The peace of Christ makes fresh my heart, A

bove earth's lam - en - ta - tion. I hear the real though
 hear that mu - sic ring - ing; It sounds and ech - oes
 hear the truth it liv - eth. What though the dark - ness
 foun - tain ev - er spring-ing. All things are mine since

far - off hymn That hails a new cre - a - tion.
 in my soul; How can I keep from sing - ing?
 'round me close, Songs in the night it giv - eth.
 I am his; How can I keep from sing - ing?

No storm can shake my in-most calm, While to that rock I'm cling-ing. Since

love is Lord of heav-en and earth, How can I keep from sing-ing?



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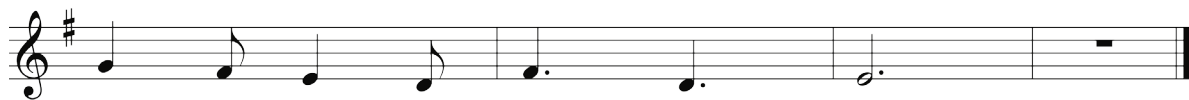
1. God sends us forth to love and serve,
 2. Nour - ished by Christ, our Word and Bread,
 3. Called to the ones the world ig - nores—
 4. So, with the cross to lead the way,



Make known God's name and live God's word,
 Burn - ing with love and Spir - it - led,
 Hun - gry and thirst - y, weak and poor—
 Let us go forth in peace to - day,



Mir - ror God's love, re - flect God's grace Till
 Sent to em - brace a world in need, To
 Let us bear Christ, who heals all pain And
 And to the ends of earth make known The



all have seen the Sav - ior's face.
 make God known in word and deed.
 com - forts those bowed down by shame.
 sav - ing love our God has shown.

THIS WEEK AT ST. JOSEPH

Sunday

9:30 AM Mass
 10:30 AM Coffee & Donuts - Join us!
 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

Thursday

7:00 AM Mass

Friday

7:00 AM Mass

Saturday

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

Mass Time Change

Remember for the summer we switch to one Mass on Sunday morning at 9:30 am.
 The evening Masses at 5 pm on Saturday and 5:30 pm on Sunday will stay the same.

TENT CITY AT ST. JOSEPH

Tent City Move In - Meals & Welcome Dinner

If you want to help with providing food for the move-in and/or provide food/volunteer at the Welcome Dinner, please sign-up by visiting one of the two links below. Or email Deacon Steve at steve@stjosephparish.org

To help out with providing sack lunches during both Move-In Days (Fri, June 23rd and Sat, June 24th) - <http://www.PerfectPotluck.com/meals.php?t=RCGY9654>

To help with the welcome dinner on Thursday, June 29th - <http://www.PerfectPotluck.com/meals.php?t=ETSS3384>

Calendar of Events

Here is our current Calendar of events while Tent City is here and who to contact if you want to volunteer. Our goal is to have at least one parish sponsored event each week. If you have ideas for additional events and/or want to take the lead on hosting a dinner or other type of gathering, let me know.

- Tuesday, June 27th 7:00 - 8:30 pm – Parking lot. Meet our new neighbors at Tent City 3 Ice Cream Social. Elizabeth Rogers is taking the lead. If you want to help, email her at elizabeth@elizabethrogerspt.com. This is a great event to just attend.
- Thursday, June 29th 6:00 – 8:00 pm – Parish Social Hall. Welcome Dinner. Click on link above to volunteer. If you have ideas for entertainment after dinner, please email steve@stjosephparish.org
- Sunday, July 9th 6:30 – 8:30 pm – on the Plaza. Welcome Barbecue after the 5:30 pm Mass hosted by Young Adult Group and Welcoming Ministry. If you would like to help, please email steve@stjosephparish.org. Need side dishes, salads and desserts.
- Thursday, July 13th 7:00 – 8:30 pm – Parish Center. Panel Conversation on Homelessness with Residents of TC3 .. Need folks to bring desserts to share! To help contact Kate Wise at k.wise@outlook.com
- Friday, July 21st 7:00 – 10:30 pm – Parish Social Hall. Pizza and Movie Night.. Need volunteers to get pizza from Costco, buy salad, beverages, snacks and desserts. To help contact john.v.kew.ii@gmail.com
- Wednesday, August 2nd 6:30 – 8:30 pm – on the Plaza. Parish Barbecue to celebrate St. Peter Faber, S.J. Hosted by St. Joseph's Men's Ministry but we need help with set-up, cooking, serving and cleanup. Contact Deacon Steve at steve@stjosephparish.org

We will have a Tent City Hosting meeting in early July (tentatively Thursday July 6th) to finalize our Calendar of Events. If you have questions, suggestions, comments, concerns or feedback. Please contact me at 206-965-1646 or steve@stjosephparish.org If you are willing to take the special Tent City cell phone, in case of emergency calls on evenings and weekends for a week or two this summer, please call or email Deacon Steve at steve@stjosephparish.org or (206) 965 - 1646. (Last summer we received a total of six calls, half were questions about donations!)

Jesus teaches us another way: Go out. Go out and share your testimony, go out and interact with your brothers, go out and share, go out and ask. Become the Word in body as well as spirit.

~ Pope Francis



FAITH JUSTICE

Faith Justice

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



PARISH LIFE

Seniors On The Go

Wednesday, June 21st - Senior support group's monthly meeting. Being the first day of summer, what does summer bring to mind? Bring stories of past summers; bring ideas for ways to make it a memorable one! We meet in the **Arrupe Room of the Parish Center from 11:00 to 12:15.** There'll be treats and coffee, tea and lemonade. Contact us with questions: Eleanor McCall at 206-325-4615; Frances Chikahisa at 773-294-9424.

Thursday, July 6th - SENIORS OUTING to the Ballard Locks featuring a free afternoon concert with the Jazz Pearls. 11am – 4pm. Brown Bag Lunch. Transportation from St. Joseph provided. Free! To register call or email Renee at rleet@stjosephparish.org or 324-2522.

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

Life is a journey. When we stop, things don't go right.

~Pope Francis

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.

PSKS

Peace on the Streets by Kids on the Streets is looking for volunteers to serve meals from noon to 3 pm on Mon, Tues, Wed or Fridays. No experience necessary, just a friendly face and a willingness to serve. Please email info@psks.org if you are interested.

Pride Movie and Discussion

Come join the LGBTQ Ministry in celebrating the end of Pride Month with a screening of *Pride* (2014) and post-discussion from 7:00-9:30PM. All are welcome to the festivities!

Synopsis: *Pride* is inspired by an extraordinary true story. It's the summer of 1984, Margaret Thatcher is in power and the National Union of Mineworkers is on strike, prompting a London-based group of gay and lesbian activists to raise money to support the strikers' families.

Parish Center in the Brebuf Room
Tuesday, June 27th from 7:00-9:30 pm

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



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE
MEN'S MINISTRY



What We Do

The Men's Ministry at St. Joseph Parish is focused on bringing men of all ages together in a community of fellowship. We gather on a regular basis for a variety of informal events including retreats, volunteer, reflection, outdoor, and social activities.

The Men's Ministry at St. Joseph Parish helps create and enhance a full and meaningful life. Our activities provide opportunities to develop friendships that help define, discover, and make sense of our lives and roles as men.



Who We Are

We are professionals and teachers, fathers and grandfathers, some work in industry while others work in NGOs and in community services. Many of us live in Seattle, with some from the Eastside and others on the peninsula or the islands. Regardless of where we live, we come together to stay connected and share in our experience of life.

We welcome all men of all ages and at all places along the pathway of life to join us in our many gatherings and participate in our community.



When We Gather

Each year we organize a number of events that provide opportunities for fellowship, prayer, reflection, and supportive discussions. These gatherings will recharge the batteries of our faith and are always a lot of fun.

Here are some of the activities we have planned in the coming months.

We hope you will join us!



Men's Gathering and Discussion on Family Disaster/Emergency Preparedness for the Home,
Canterbury Ale House, 534 15th Ave E, **Thu. Jun. 29th, 6:00-9:00 p.m.**

Feast of St. Peter Faber, S.J. Celebration and Tent City BBQ at St. Joseph, **Wed. Aug 2nd, 5:30-8:00 p.m.**

Day Hike to Red Pass (~10 miles, ~2,500' vertical), **Sat. Aug. 19th, 7:00 a.m.** departure from St. Joseph's

Fall Mass and Pot Luck BBQ at the Parish Center, **Fri. Sep. 22nd, 6:00 p.m.**

Fall Weekend Retreat at Camp Casey, Whidbey Island, **Fri. Oct. 20th, 8:00 p.m. - Sun. Oct. 22nd, 11:00 a.m.**

For More Information

Contact Deacon Steve via email at stevew@stjosephparish.org

On the web: <https://www.stjosephparish.org/46/mens-ministry.html>



We're on Facebook! Search for
"St. Joseph Parish Men's Ministry"



LITURGY AND WORSHIP

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, June 19th 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.

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 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 and click on the "Join Our Parish" link.



Prayer Tree
St. Joseph Community extends its prayers and hopes for the following intentions: Happy Father's Day . . . Safe travels for family and friends this summer . . . Call or text someone to say you are thinking of them . . . For Jean, 93 years old, who fell and is not doing well . . . For doctors to be able to diagnose Barbara Jean's eye issues . . . For Mark's recovery from pneumonia.

*"The older I get,
The smarter my father seems to get."
~Tim Russert*

Welcome The Newly Baptized

Nohea Rose Cawaling
Geo Douglas Lor Divina
Katherine Elizabeth Leber
Samuel Patrick Leber
Annabelle Lucy Shaw
Callum Patrick Taylor
William John Wallick

Resources For Jesuit Prayer

www.jesuitprayer.org - Jesuit Prayer is a collaborative online ministry of Jesuits Midwest and Jesuits West. May this prayer site anchor your day and strengthen your resolve to remember what truly matters.

www.sacredspace.ie - Sacred Space began in 1999 and has offered new content every day since then. This prayer site is a joint apostolate of the Irish Jesuits and Loyola Press.

www.loyolapress.com/3-minute-retreats-daily-online-prayer - Focus on what is truly important through a daily prayer experience with Scripture, music, and images, offered by Loyola Press.

www.prayerwindows.com - This site presents an internet gallery that uses paintings to display a way to pray in a creative manner. The artist, Bob Gilroy, S.J., uses creativity to express feelings and communicate with God. Directions are provided so viewers can learn how to see God reflected in their own lives through the arts.



Get Behind Your Church

Help Paint & Repair St. Joseph



**We are \$350,297
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 313 pledges totaling \$1,254,703 (which includes a match of \$153,240) 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: Joe Anderton & Diane Lostrangio, James & Patricia Brennan, Dale Cameron, Bridget Carney, Oscar & Jennifer Cea, Monica Cyr Parent, Patrick & Roxanne Finney, Robert & Barbara Frayn Jr., Sonia Gilman, Henry & Mary Ann James, Rick & Dawn Kajimura, Patrick King, Carey & Carol Kraft, Lane LaRue & Mary Ann Matthew, John & Judy Lavelle, Steve & Lisa Manghi, Roger & Gayle McNulty, Robert Menghini, Jessica Murphy, Ifeoma Okoro, Shawn & Ginger Plaster, Joan Robertson, Robin Rosamond & Katherine Mitch, Richard & Cynthia Sonstelie, David & Marti Spicer, Felicity Wakefield, Janet Walsh, Kenneth & Hope Wiljanen, Paige Wilson & Peter Wurmbauer.

Double your gift!

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