

Sunday, May 27, 2018 * Trinity Sunday * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*For you did not receive a spirit of slavery
to fall back into fear, but you received a
Spirit of adoption, through whom we cry,
"Abba, Father!"*



THE MOST HOLY TRINITY

MAY 27, 2018

Homily This Week: John D. Whitney, S.J.

Homily Next Week: Deacon Steve
Wodzanowski

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for June 3, 2018

FIRST READING: EXODUS 24:3-8

SECOND READING: HEBREWS 9:11-15

GOSPEL: MARK 14:12-16, 22-26

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

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St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Middle School Dir x215

Lillian Zadra, Primary School Dir x219

Canon 1024

Since in our time women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various sectors of the Church's apostolate.

-Apostolicam Actuositatem, Second Vatican Council-

The equal dignity of men and women makes us rejoice to see old forms of discrimination disappear.

-Pope Francis, "Amoris Laetitia"-

Canon 1024: *Sacram ordinationem valide recipit solus vir baptizatus. (Only a baptized male validly receives sacred ordination.)*

-Code of Canon Law-

Recently, during an interview with the German magazine, *Die Zeit*, Annegret Kramp-Karrenbauer, the Catholic General Secretary of Germany's governing CDU party and likely successor to current Chancellor, Angela Merkel, noted her support of women's ordination in the Catholic Church, or, at least for now, "a more realistic goal, the female diaconate." In response to this, according to Britain's Catholic Herald, a German Cardinal—who was among those questioning Pope Francis' teachings in *Amoris Laetitia*—declared that anyone who insists on promoting women's ordination "fulfills the elements of heresy, which has, as its consequence, the exclusion from the Church—excommunication." Reading this report, I was overwhelmed with sadness and anger, not so much for the position it espoused (I am not surprised that a cardinal opposes women's ordination), but for the hostile and divisive tone it employs, a tone that only exacerbates the real suffering in our wounded (and too often wounding) Church. Such statements, which present threats in place of argument, power in place of dialogue, reveal the tragic division that remains in the Church and shows a sense of privilege that extends beyond the Church into all of civil society. The issue of the exclusion of women from the Sacrament of Ordination deserves more than the reductive stance of this threat, for the women and men who struggle with this exclusion are as beloved of Christ as any prelate or premiere, any pope or potentate.

On Holy Thursday of 1993, at the Mass of the Lord's Supper, I sat beside the Director of Liturgy at St. Perpetua Parish in Lafayette, California, where I ministered as a transitional deacon. Together we had processed up the aisle, together we had refilled pitchers and changed basins during the ritual of foot washing, and together we had set and decorated the table of celebration—all according to the careful plans composed by this gifted liturgist. Yet, as the table was set and the gifts were placed upon it, my partner in ministry returned to the pew where we had been sitting together for much of the Mass, while I was called forward to stand beside the presider and help prepare the gifts. Pouring the water into the chalice, I spoke the words of the prayer—"Through the mingling of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity"—and then handed the chalice to the priest, who raised it as he recited, quietly beneath the offertory hymn, the word of the *berakah*—"Blessed are you, Lord God of all creation. . ." A few moments later, at the conclusion of the Eucharistic prayer, I raised the chalice, while the doxology was sung by the presider. In all these ways, I was

able to assist at the table of the Eucharist in a manner my companion never could, simply because the liturgist with whom I worshipped that night was a woman.

That Mass—celebrated more than 25 years ago—changed me forever. At a visceral level, it took the issue of women's exclusion from ordained ministry out of the realm of theological theory, where I was already sympathetic, into a deeply personal place, a place of experience as well as idea. Although I had taught feminist philosophy and even a course in Introduction to Women's Studies while at Seattle University, and though I had been part of an ongoing dialogue around ordination with the women students at the Jesuit School of Theology, I realized on that night that I had always kept my heart a bit removed from the equation—as though it did not really pertain to me. Like many who live in privilege, I had a generalized sympathy for those who were excluded, but not much empathy; thus, I did little to explore the roots of this exclusion, and became defensive when confronted by the benefits given to me because of it. That night at St. Perpetua personalized and humanized the issue for me, helping me to realize that the exclusion of women from ordained ministry is not simply a matter for women in the Church: it is an issue for the Church.

Shortly after my time at St. Perpetua, Pope John Paul II published his apostolic letter, *Ordinatio Sacerdotalis* (i.e., *Priestly Ordination*), in which he taught that the exclusion of women from priestly ordination was to be “*definitively held*.” Although this letter did not have the form traditionally required of an infallible teaching—i.e., it was not an *ex cathedra* definition (a definition “*from the chair*” of Peter), nor even a papal encyclical—many saw it as an irrevocable closing of the issue of the ordination of women. Promoting such an interpretation, the letter introduced a new category into the lexicon of pontifical teaching: a “*non-revisable, ordinary teaching*,” which, according to the Congregation for the Doctrine of the Faith, had the force of infallible dogma, even though not the form. While not a few Catholics and Catholic theologians disputed that such an expansion of the doctrine of infallibility was legitimate, nevertheless, during the remaining years of Pope John Paul II, and even into the time of Benedict, this letter—and the subsequent instructions not to discuss the matter—prevented a deeper exploration of the issue of women's ordination. Yet, this call to silence and acceptance did not prevent many from leaving the Church over their conviction that both the teaching and the methodology were profoundly unjust. Nor did the notion of a “*non-revisable ordinary teaching*” ease the pain felt by the many women and men who cannot, in conscience, accept this exclusion, but still believe themselves to be faithful members of the Church.

A little over two years ago, the question of women's ordination came to the fore again, when Pope Francis was

questioned about its possibility during a press conference on his plane. Francis was returning from a groundbreaking trip to Sweden, in which the Roman Pontiff had joined in the celebration of the Reformation begun by Martin Luther—who, for centuries, was portrayed as a heretical enemy of the true Church. During the ecumenical prayer service, Francis stood with Rev. Martin Junge, General Secretary of the Lutheran World Federation, and with Archbishop Ante Jackelen, Primate of the Church of Sweden, a woman who is also the highest ranking bishop in the Church of Sweden. Noting this, a reporter later asked Francis if he could ever imagine women priests in the Catholic Church. To which Francis replied: “*As for the ordination of women in the Catholic Church, the last clear word was given by Saint John Paul II, and that holds.*” When the reporter followed up, saying (according to some reports), “*Never? Ever?*” Francis responded, “*If we read carefully the statement made by Saint John Paul II, it is along those lines. Yes.*”

For many Catholics, who have seen in Francis' appointment of a commission to study women deacons, this affirmation of the ban on priestly ordination seems particularly painful—although a closer reading reveals some odd phrasing on the part of the Pope: e.g., his expression “*the last clear word*” which could mean either “*most recent*” or “*eternally definitive*.” Further, his avoidance of saying the word “*never*” himself, and his choice to respond to the reporter's use of “*never*” with the more ambiguous, “*it is along those lines*” (or, in other translations, “*it goes along this line*”) also seems—especially to those hopeful for change—an invitation for continuing dialogue. In this matter, as in other issues such as intercommunion with other Christians or the situational reintegration of divorced and remarried Catholics into the life of the Sacraments, Francis seems to suggest that the Church need not fear reasonable and respectful conversation about this matter. One can be a faithful Catholic, even while raising questions about matters that seem to be definitively but not dogmatically settled.

Such a position of openness to dialogue seems essential in an age and culture so much aware of the damage done by gender inequity and the systemic oppression of women. For those who grew up believing that “*separate but equal*” is intrinsically unjust, and have come to see how profoundly the cultural double-standard has harmed not just women, but the entire community—leading to widespread human trafficking, sexual objectification, and physical abuse—the notion that women cannot be ordained by reason of their gender can be *prima facie* evidence that the Church is no better than any other institution by which women are oppressed. Thus, if the Church is to escape its own history of enabling abusers, as well as allegations of intrinsic oppression, we must enter this painful discussion and explore the rationale behind the Church's teaching. It is not enough to say we cannot talk about it, not enough to

threaten those with whom we disagree. If we are to follow faithfully the One who is Incarnate Truth and Love, we must lovingly engage—as Jesus always does—those for whom this structure causes such evident and searing pain.

To begin this discussion, however, we must first recognize that, on both sides of this teaching, are people of good will. While it may be tempting to mimic societal divisions and demonize our “opposition”—banishing them with accusations of being heretics or “cafeteria Catholics” on the one hand or “patriarchal clericalists” on the other—the example of Christ and the profound need to discern this matter well requires that we presuppose good will in one another. Those who believe that the Church should accept women’s ordination do so because they love the Church, because they sense that this restriction keeps the Church from living fully the mystery of the Incarnation, and acknowledging a call of Christ in half the population. On the other hand, many of those who oppose women’s ordination do so because they believe they are being faithful to the Church they love, and that they do not have the power to change what to them appears the clear teaching of Christ. As the Congregation for the Doctrine of the Faith of Paul VI noted, in a phrase later quoted by Pope John Paul II, “the Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination” (*Inter Insigniores, On the Question of Admitting Women to the Ministerial Priesthood*, 1976).

Yet, if good will exists on both sides, why are we at an impasse? In a time when great women are leaving the Church, we must ask ourselves: where is God’s will, and how can we know it? Since the fundamental principle of justice demands that persons who are alike in matters relevant to a decision should be treated similarly in that decision, the question may be restated this way: *Is there something about being a woman that makes one unable to receive Ordination?* Is the restriction simply a matter of history and patriarchal culture infusing itself into Church structures, or is it a matter of human nature and God’s ineffable design? Though we may never come to an indisputable answer to these questions, in order to understand the justice or injustice of the current restrictions on the Sacrament of Ordination (even to the diaconate), we must at least talk about them; rather than threatening those who raise them or dismissing those with whom we disagree.

In the coming weeks, I hope to examine the principal arguments of the Church regarding women’s ordination, as well as some of the problems attendant in these various positions. My hope, in this, is less to force a conclusion than to open the issues clearly, so that we—the living Church—might discern well together where we are called and why.

John SJ

A Note From Father John

It is with a mixture of sadness and great joy that I wish to announce that **Dorothy “Dottie” Farewell**, St. Joseph Director of Religious Education has accepted a position as Principal at St. Pius X Catholic Church. They are, indeed, a community blessed by this choice.

As many of you know, Dottie has been a member of the St. Joseph Parish Staff for 15 years, and in the official role of DRE for the last 9. In that time, she has done much to improve and expand the programs and the professionalism of our faith formation. Her work with Children’s Faith Formation has helped to develop the whole of our community, and her kindness, experience, and zeal have energized and attracted a body of teachers and volunteers second to none. Further, her work in preparing people for the Sacraments—parents for the Baptism of their child, first and second graders for the Sacraments of Reconciliation and Communion, and young adults for Confirmation—has enlivened and deepened the sacramental faith of this Parish.

And more personally, she has also been a great colleague and friend, the beating heart of the staff at St. Joseph, whose love and light continues to inspire in both the Parish Center and the School. I shall miss her profoundly, though I am grateful she will remain a member of the Parish, and her youngest son will remain a student at our School.

In the finest traditions of the Society of Jesus, Dottie is sent out by all of us to serve the Church, and so will bring grace to us, in return. As St. Francis Xavier wrote from Japan to St. Ignatius, we must trust in the God, “who in his love brought us together, and for his service separates us.”

We will be celebrating Dottie later in the Spring, and will let the community know when things are finalized. For now, let us keep her in our prayers and thanksgiving.

Blessings,
John, SJ



THE MOST HOLY TRINITY

Please take a moment to silence your cell phones.

Introit

(9) Trinity Introit

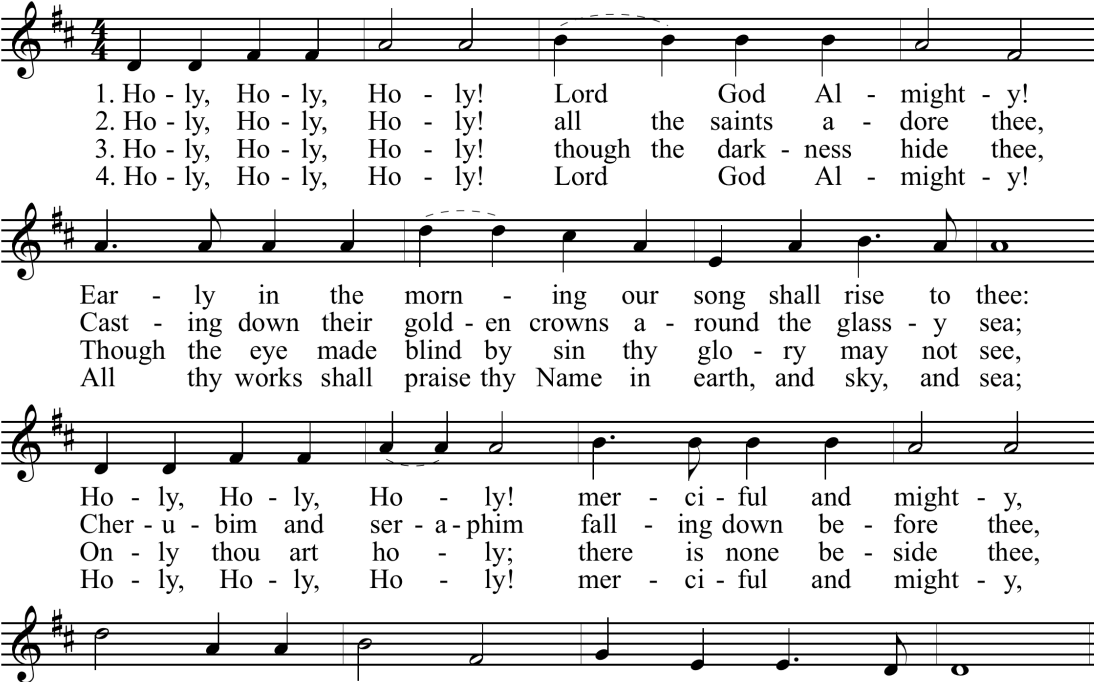
Proulx

Glory to the Father, to the Son. Glory to the Holy Spirit,
as it was on the beginning, is now, and ever shall be, world without end. Amen.

Entrance Songs

(5&11) Holy, Holy, Holy

GROSSER GOTT



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!

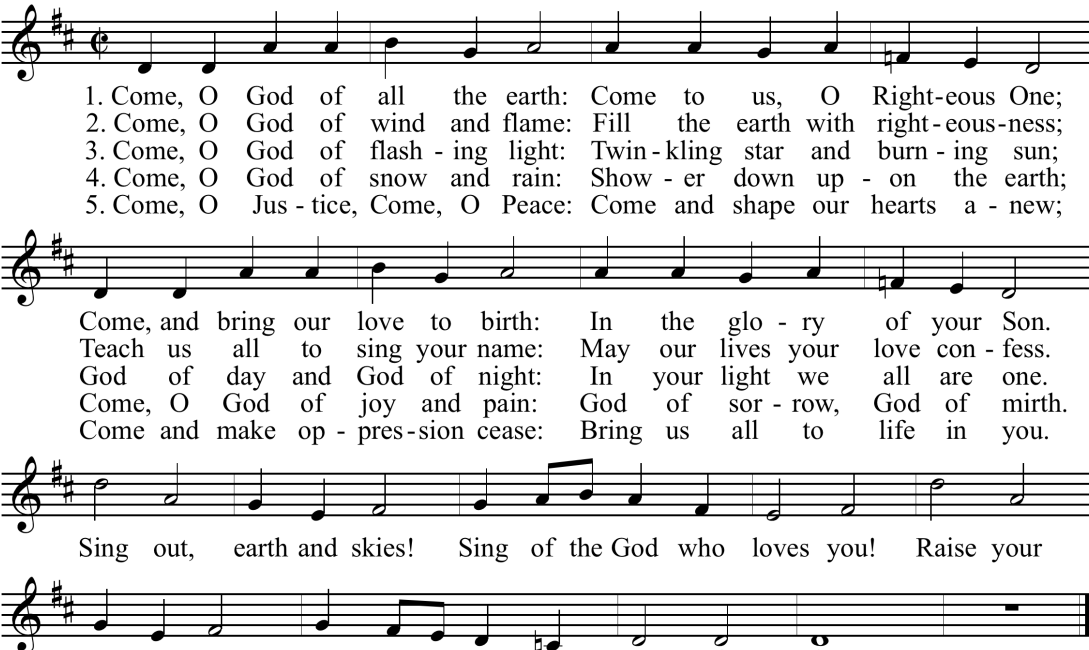
Ear - ly in the morn - ing our song shall rise to thee:
Cast - ing down their gold - en crowns a - round the glass - y sea;
Though the eye made blind by sin thy glo - ry may not see,
All thy works shall praise thy Name in earth, and sky, and sea;

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.

(9) Sing Out Earth and Skies

Haugen



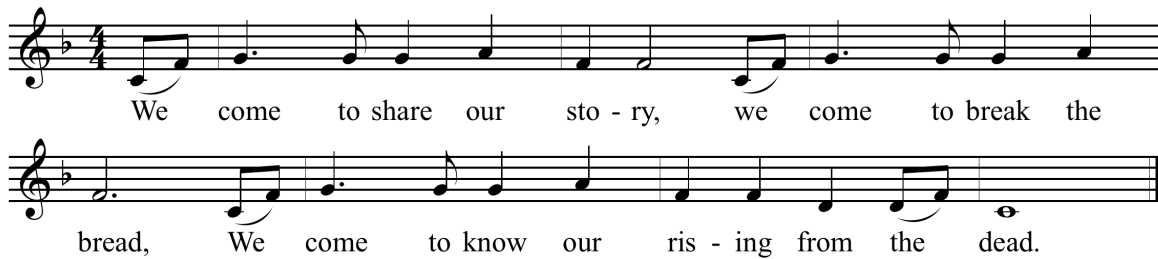
1. Come, O God of all the earth: Come to us, O Right-eous One;
2. Come, O God of wind and flame: Fill the earth with right-eous-ness;
3. Come, O God of flash - ing light: Twin - kling star and burn - ing sun;
4. Come, O God of snow and rain: Show - er down up - on the earth;
5. Come, O Jus - tice, Come, O Peace: Come and shape our hearts a - new;

Come, and bring our love to birth: In the glo - ry of your Son.
Teach us all to sing your name: May our lives your love con - fess.
God of day and God of night: In your light we all are one.
Come, O God of joy and pain: God of sor - row, God of mirth.
Come and make op - pres - sion cease: Bring us all to life in you.

Sing out, earth and skies! Sing of the God who loves you! Raise your
joy - ful cries! Dance to the life a - round you!

(5:30) Song Of the Body Of Christ

Haas



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.

Gloria See Cards In Pews

First Reading

Deuteronomy 4:32-34, 39-40

Moses said to the people: "Ask now of the days of old, before your time, ever since God created man upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of? Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live? Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders, by war, with strong hand and outstretched arm, and by great terrors, all of which the LORD, your God, did for you in Egypt before your very eyes? This is why you must now know, and fix in your heart, that the LORD is God in the heavens above and on earth below, and that there is no other. You must keep his statutes and commandments that I enjoin on you today, that you and your children after you may prosper, and that you may have long life on the land which the LORD, your God, is giving you forever."



Responsorial Psalm

Psalm 33

Kelly/Guimont



The word of the LORD is faithful, and all his works to be trusted.
The LORD loves justice and right, and his merciful love fills the earth.

By the word of the LORD the heavens were made, by the breath of his mouth all their host.
He spoke, and it came to be. He commanded; it stood in place.

Yes, the LORD'S eyes are on those who fear him, who hope in his merciful love,
to rescue their souls from death, to keep them alive in famine.

Our soul is waiting for the LORD. He is our help and our shield.
May your merciful love be upon us, as we hope in you, O LORD.

Second Reading

Romans 8:14-17

Brothers and sisters: Those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry, "Abba, Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

Gospel Acclamation

Festive Alleluia

Trapp/Mozart



Gospel

Matthew 28:16-20

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

Homily

John D. Whitney, S. J.

Offertory Songs

(5,11&5:30) *How Wonderful the Three In One*

Wren

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.



(9) Choral: O God We Kneel Before Your Throne

Hopp

O God we kneel before your throne to honor you whose name is known
To all your family, by your love on earth below and heaven above:

How wide, how long, how high, how deep is the love of Christ!

O Christ we bow in faith to pray: come live within our hearts today.
Come live within our hearts today and fill us
Till we overflow with love surpassing all we know. *Ref.*

O Spirit grace us with your pow'r so that our weakened faith may flow'r
Come breathe your sacred harmony that we with your saints may see: *Ref.*

Now to the One who can do more than we could dream of asking for,
Eternal Glory to our King as generations sing: *Ref.*

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.

Mystery of Faith

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

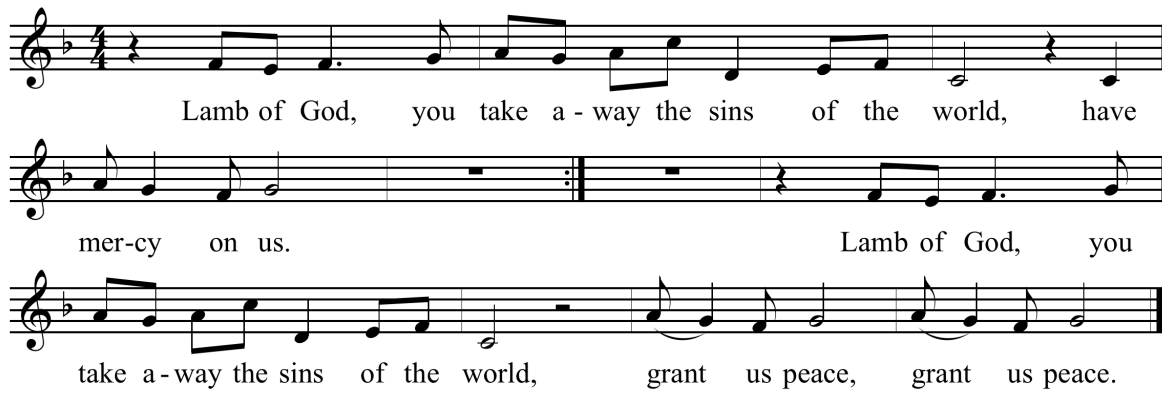
Cross and Res - ur - rec - tion you have set us free.

Great Amen

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

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

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.

All Are Invited To Come Forward

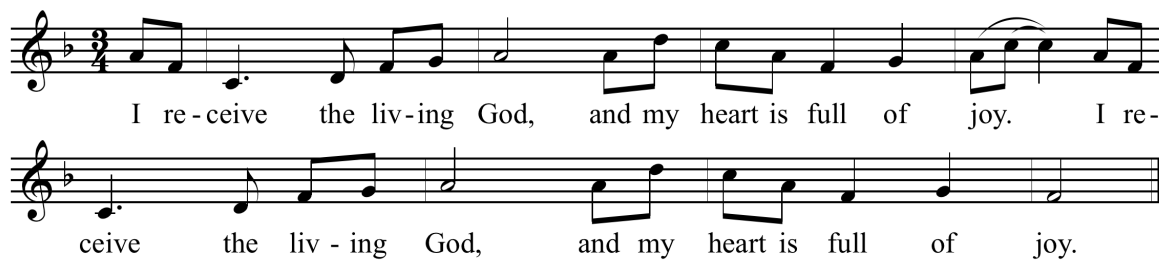
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

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

Communion Song

I Receive the Living God

Geoffrey/Clement

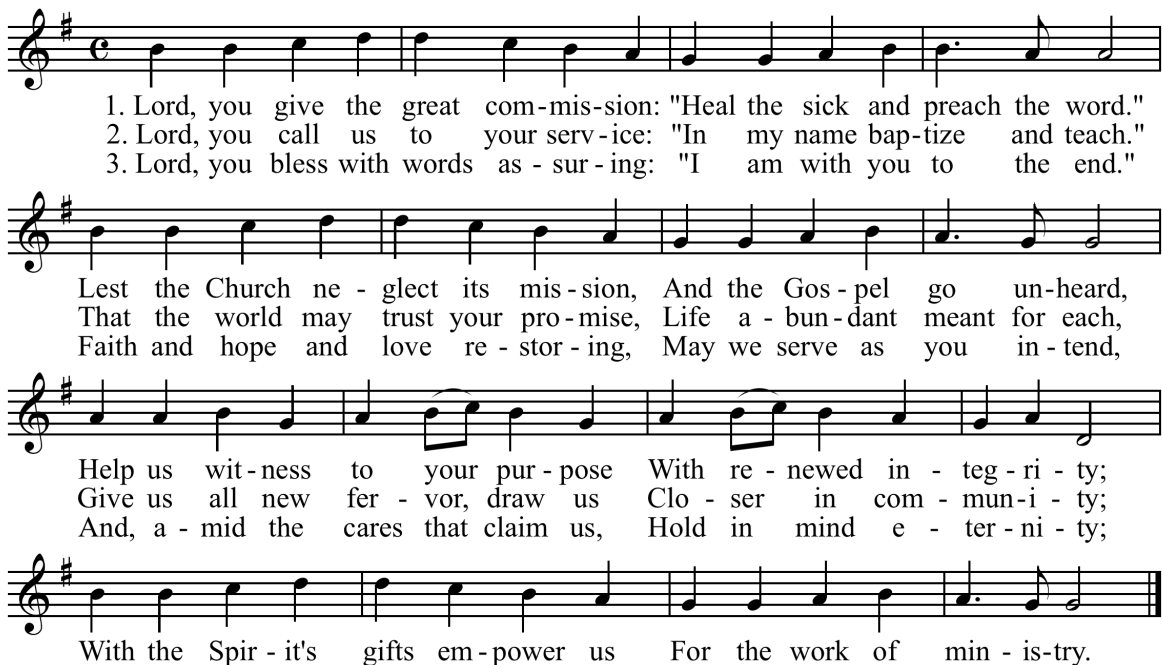


I re - ceive the liv - ing God, and my heart is full of joy. I re -
ceive the liv - ing God, and my heart is full of joy.

Song Of Praise

Lord, You Give the Great Commission

Rowthorn



1. Lord, you give the great com-mis-sion: "Heal the sick and preach the word."
2. Lord, you call us to your serv-ice: "In my name bap-tize and teach."
3. Lord, you bless with words as - sur - ing: "I am with you to the end."
Lest the Church ne - glect its mis-sion, And the Gos - pel go un - heard,
That the world may trust your pro-mise, Life a - bun-dant meant for each,
Faith and hope and love re - stor - ing, May we serve as you in - tend,
Help us wit-ness to your pur - pose With re - newed in - teg - ri - ty;
Give us all new fer - vor, draw us Clo - ser in com - mun-i - ty;
And, a - mid the cares that claim us, Hold in mind e - ter - ni - ty;
With the Spir - it's gifts em - power us For the work of min - is - try.

Recessional

(9&5:30) *Halleluya, We Sing Your Praises* SOUTH AFRICAN

Hal - le - lu - ya! We sing your prais-es, all our hearts are filled with glad -
ness. Hal-le - lu-ya! We sing your prais-es, all our hearts are filled with glad - ness.

1. Christ the Lord to us said: I am wine, I am bread, I am
2. Now he sends us all out, strong in faith, free of doubt, strong in
wine, I am bread, give to all who thirst and hun - ger.
faith, free of doubt, to pro - claim the joy - ful Gos - pel.



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THIS WEEK AT ST. JOSEPH

Sunday

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

Monday

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

Tuesday

7:00 AM Mass

Wednesday

7:00 AM Mass

Thursday

7:00 AM Mass

Friday

7:00 AM Mass
11:30 AM Anointing Mass & BBQ

Saturday

3:30 PM Reconciliation
5:00 PM Mass



OUR LOCAL CHURCH

Annual Catholic Appeal

Your gift to the Annual Catholic Appeal is still needed!

Thank you to all who have responded to the needs of our Church in Western Washington through the 2018 Annual Catholic Appeal. **Currently, 171 parishioners have committed \$72,385 of our \$151,738 goal.** Any amount received over our goal will be returned to St. Joseph and will be designated to improve, and hopefully expand, the restroom facilities in the Parish Social Hall. One person or parish could not possibly accomplish all that needs to be done for the 60+ ministries and services supported by the Annual Catholic Appeal. It is not too late to return your pledge envelope if you haven't already done so! Please fill out a pledge envelope today or donate online – the web address is on the pledge envelope located in the pews.

A million thanks to Reynaldo Adjí & Paula Kosasih, Calins Alphonse, Fred & Sheri Andrews, Jerrold & Cristina Bilet, Hugh Bangasser & Lucy Homans, Michael & Heather Battaglia, Jacob & Sara Bayless da Costa, Rodney & Mary Jo Bench, James & Frances Berry, Tom & Toi Borthwick, Nicholas Bowden, Jim & Patti Brennan, Rebecca Brown & Christine Galloway, Mike Buckley, Brian & Laurel Buckner, Frank & DeAnne Buono, Mark Busto & Maureen Lee, Philip & Deanne Calvert, Bridget Carr, L Patrick Carroll & Dee McQuesten, Tyler & Maureen Caruso, Oscar & Jennifer Cea, Christian & Angela Chabot, Ken Chapman & Denyse McFadden, Philip Chen & Grace Cinciripini, Arthur & Sharon Ciseri, Philip & Barbara Cutler, Hank & Megan Cyclopedia, Michael & Maggie De Laurentis, Martin & Cherlyn Dermody, Elizabeth Dohoney, John & Kimrick Dolson, Virginia Donley, Joan Duroe, Richard & Linda Ellis, Helena Eng, Richard Fagan, Russell & Carolyn Fairbanks, Vincent Fan & Sarah Rafton, Candace Frankinburger, Paul & Mary Freiburger, Joseph & Terri Gaffney, Kristine Garcia, Michelle Garrison, Richard & Mary Beth Gemperle, Susan Georgoulas, Patricia Geraghty, Siobhan Ginnane, John Goebel & Suzanne Long, Marsha Green, Lisa Griswold, Brian Hanson, Patrick Healey, Susan Heffernan & Craig Smith, Andy & Courtney Heily, Sandi Heller, Vince Herberholt & Catherine Murray, Robert & Lynn Hester, Bob & Sandy Hilton, Peter & Ann Holmes, Bill Hood, Jim & Debbie Hoover, Sue Horther, Kevin & Catherine Hylton, Henry & Mary Ann James, Jerry Johnsen & Stephanie Ragland, Peter & Adrianna Johnson, Vickie Johnson, Jay Johnston & Missy Ward, Matthew Kearney,

Paul Kelly & Cassandra Chinn, Patrick Kennedy & Melissa Ries, Walter & Hilda Kicinski, Victoria Kill, Patrick King, Angela Kleinsasser, Kelan & Elizabeth Koenig, Robin Krause & Dr. Julie Ann Lord, MaryKay Kreszenzia, Michael & Nancy Kuester, Justin Kuxhaus, Larry Lacktrup & Barbara Marilley, Andre & Jessica Lang, Duane & Laura Laun, Renee Leet, Don & Carla Lewis, Theresa Lukasik, Ryan & Cynthia Lysne, Annie MacDonald, Christina Machnik, Dale & Anne Martin, Ken & Robin Martin, Jim & Judy McAteer, Eileen McAuliffe, Robert & Eileen McCaffery-Lent, Donald McDonald, Helen McDuffie, Kit McGarry, Roger & LeeAnn McMillen, Roger & Gayle McNulty, Paul & Darlene McTaggart, Larry Meadows, Anusha Minnikanti, Bruce & Catherine Mirkin, Jeff & Sharon Montgomery, George Moore, Jeffrey Morneau & Jameson Reynolds, Vincent & Catherine Mullally, Don & Lynn Murphy, Angela Nucci, Matthew & Catherine O'Donnell, Marlene O'Neil, Joan O'Neill, Mary Ott, William Parks & Beth Struckhoff, John & Ann Patnaude, Joe Paton & Susan Safioles, Margaret Pepper, Andrew & Georgia Perez, Sr. Rosemary Perisich, SNJM, Tom & Beth Peterson, Nick & Marianne Pettijohn, Jo Plorde, Joseph & Sheila Prusa, David Rawlings & Kathryn McGonigle, Michael Requa & Dr. Anna Brostowitz, Mary Ries, Valerie Ritchie, Louise Robinson, Glen & Elizabeth Rogers, Dr. James Rogers & Dr. Pamela Kulin, Richard Schwaegler Jr, Richard Schwaegler, Rohan Sebastian, Sam & Connie Shepherd, Bette Sifferman, Ron & Erin Smith, Samuel & Julie Smith, Kyle & Jessica Smits, Mark & Jeanine Snowden, Bob & Peggy Stevens, Daniel Stoner & Anne Santee-Stoner, Freddie & Katherine Tate, Patricia Thenell, Matthew Thompson & Lisa Babinec, Matthew & Jennifer Tilghman-Havens, Lucy Tobin, Steve & Tricia Trainer, Doreen Twohy, Sean Walsh & Julie Tilghman, Dr. Stephen & Jan Waszak, Edward Welch, Brian Werner & Kate Crisham, Ray Wheeler & Barbara Clinton, Patricia Whitney, Jeff & Denise Whitten, Peter & Karen Wickstrand, James & Mary Lou Wickwire, Andrew & Theresa Wilkinson, Michael & Jennifer Wood, Frank Woodruff & Dr. Jan Agosti and Joseph & Marianne Zech.

Thank you! If you have any questions, or need additional information, please contact Tina O'Brien, Director of Advancement at tinao@stjosephparish.org or 206.965.1654.



PARISH LIFE



Seniors On The Go

Friday, June 1st - Anointing Mass at 11:30 am in the church. Followed by our celebratory BBQ with Deacon Steve. You will not want to miss this delicious luncheon!

Please Join Us

Meet our Contractors, immediately after the 11am Mass.

Adatto Construction will be on hand to discuss details of our project, introduce themselves, and answer your questions. We encourage you to stop by and get to know the good people who are working hard to restore our sacred space. No RSVP necessary.



Women's Ministry Book Club

We will be discussing *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a relationship of Respect, Compassion and Sensitivity*, by Fr. James Martin, SJ.

Long title, but a pretty short read! You still have time! We, at St. Joseph, are already pretty well "onto the bridge", but we can help spread the word. Come let us know what you think!

Wednesday, May 30th - 7:00-8:30 pm
The Xavier Room (upstairs in the parish center)
Bring a few goodies to share, and a friend!

St. Joseph Men's Ministry

Planning Meeting - Tuesday, June 5th
7:30 pm – 9:00 in the Parish Center

Newcomers Welcome! Questions or details contact Deacon Steve at stevew@stjosephparish.org or 206-965-1646.

Children's Faith Formation

Help Needed:

Children's Faith Formation is looking for two key teaching positions next year in the PreK and Kindergarten classrooms. Interested applicants should contact Dottie Farewell at dfarewell@stjosephparish.org or 206-965-1652 for the job description and application.

Online Bible Study

Did you know that St. Joseph has an Online Bible Study with reflections written by parishioners? If you don't already follow us, sign up. This is a 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 deepen your prayer life through their reflections. <https://stjosephparishbiblestudy.wordpress.com>

If you are interested in being one of our writers, please email theresaL@stjosephparish.org

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.



LITURGY AND WORSHIP

Easter Lay Reflections

If you have missed any of the wonderful reflections we have heard this Easter season, they are posted online, on the front page of our website. www.stjosephparish.org

Parish Holy Hour

Thursday, June 7th, 7-8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament in the Loyola Chapel of the Parish Center. Refreshments to follow. All are welcome!



St. Joseph Community extends its prayers and hopes for the following intentions: Congratulations to Jack and Maralyn Blume who celebrate their 70th wedding anniversary on May 30th . . . For Camille and Nick's new adventure in Texas . . . For Paul's wellbeing . . . Thankful for finding a place that will provide Dad the care he requires . . . This Memorial Day weekend let us be In remembrance of Americans who died while serving in our country's armed forces.

*"For love of country they accepted death."
~President James A. Garfield*

RIP

Funeral Mass for Virginia Elliot Solseng will be Tuesday, May 29th, 10 am at St. Joseph with reception to follow.



FAITH JUSTICE

A Hi-FIVE TO OUR FRIENDS
WHO CAME TO HELP SPRUCE UP OUR HOMES!



THANK YOU ST. JOE'S!

FAITH JUSTICE



Information Night - (OPOP) One Parish, One Prisoner

Guest Speaker - Chris Hoke, Underground Ministries
Wednesday, June 13th - 7:00 pm to 8:30 - Parish Ctr

St. Joseph is joining two other churches of different faith traditions in Western Washington for an exciting pilot program called One Parish, One Prisoner. Born out of a collaboration of the Archdiocese of Seattle, Underground Ministries and the Department of Corrections, One Parish, One Prisoner matches up a faith community with an incarcerated man, while in prison, to help with their re-entry into society before and after their release.

Our parish has been matched up with Diego who is scheduled to be released in early 2019. Our stakeholder's team has started the process by exchanging letters and visiting him in prison. We just completed the first visitation a few weeks ago and will continue to do so on a monthly basis.

The hope is to involve our larger parish community in embracing Diego and being a resource and support for him for the remainder of his time in prison and after his release. We have already learned that he hopes to pursue a career in Graphic Design and are looking for parishioners with this professional background who can mentor and guide him. We will also need resources for housing, etc. when he is released. All of us benefit when someone in Diego's situation is able to successfully reenter society and make a positive contribution.

Over the past nine months we have formed a parish stakeholders team. The team has participated in several trainings and visited Monroe Corrections Complex. They are: Jill Heiney-Smith, Linda Ellis, Leslie Overland, Al O'Brien, Vince Herberholt, Paige Pratter and Deacon Steve Wodzanowski.

Come and hear the inspiring story of One Parish, One Prisoner from Chris Hoke and "Neaners" who lead the efforts for this pilot at Underground Ministries.

Learn how to get involved with this ministry at St. Joseph! For more information, www.undergroundministries.org or contact Deacon Steve at stevew@stjosephparish.org or 206.965.1646.

El Salvador Sister Parish Meeting

Tuesday, June 5th - 7:00 pm – 9:00 pm - Parish Center

Come and learn about our Sister Parish In El Salvador. Hear an update on our Water Project and stories from parishioners who visited there for Easter. We are looking for parishioners to help with strengthening our relationship. For more information, contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org

Racial Justice Book Group

"Why are the black kids sitting together in the Cafeteria and Other Conversations about Race"

Tuesday, June 12th - 7:00pm – 9:00pm - Parish Center

Please join the St. Joseph Racial Justice in America Book Group for study, reflection and opportunities for action and solidarity on issues of race in America. Our book read this month is *"Why Are All the Black Kids Sitting Together in the Cafeteria and Other Conversations about Race"* by Beverly Daniel Tatum, PhD. We will also be setting aside time to pick books for the fall and perhaps a summer read. Come with your selections! One possibility we're looking at is reading Dr. Robin DiAngelo's new book, *White Fragility*, perhaps over several months. We particularly encourage men in the parish to participate. This group provides a safe space for the exploration and discussion of difficult issues, with the ultimate goal of discovering for each of us how to live the Gospel message in light of the sin of racism so alive in our country today. Please RSVP to Mary de Rosas at mderosas@pnwimmigration.com or Deacon Steve at stevew@stjosephparish.org or 206-965-1646. We look forward to you joining us!

Help Needed

The Saadawi family's temporary housing is coming to an end on August 1st, and we are looking for a 3 to 4 bedroom home for them to rent, or possibly two 1-2 bedroom apartments. Their goal is to be within a 20 minute drive to Children's Hospital and/or St. Joseph. If anyone has any leads, please contact Steve Wodzanowski (stevew@stjosephparish.org)

SCOPE Project

Do you know anything about global health? About the HIV/AIDS world health crisis? Are you interested? Do you want to be involved?

This past year, a group of parishioners donated \$5,000 for St. Joseph's to fund two UW graduate students for the SCOPE project in Ethiopia: Sheldon Halsted and Elizabeth Karman. You can read their blog of their experiences at: <https://scopestories.wordpress.com>

Better yet, you can come to meet them on **June 3rd in the Arrupe Room, after the 9am and 5:30pm Masses.** Sheldon and Elizabeth will share their experiences and will introduce next year's fellow.



SCOPE is a partnership between the UW Dept. Of Global Health, the University of Gondar, Ethiopia, and various U.S. and Ethiopian faith communities. It is a unique Faith/Medicine partnership that targets HIV/AIDS and maternal health - specifically vertical transmission of HIV from mother to infant, in a country where the WHO says 1.2 million are living with HIV/AIDS, and over 90,000 pregnant women a year are infected. But it is a partnership not simply where people of faith send money to people of medicine. It is a partnership where people of faith, specifically Ethiopian priests and holy women, are trained by University of Washington and University of Gondar grad students to be medical advocates.

Ethiopia has a doctor shortage, one of the lowest doctor to patient ratios in the world, rated in 2010 as only about 2000 doctors for the whole country, and western medicine is often not trusted. At the same time, Ethiopia has about 500,000 Orthodox priests, who are revered and who are asked about physical health as well as spiritual. Until recently, priests have preached the use of holy water to combat HIV/AIDS, as the only treatment that could promise a real cure. We know that if a pregnant woman begins antiretroviral treatment by the sixth month of pregnancy, her baby will be born HIV free. The Ethiopian government provides antiretroviral drugs free.

The SCOPE project, however, uses a unique and inexpensive strategy that offers promise to many nations; they use American and Ethiopian global health grad students to train priests and holy women to be medical advocates, in addition to being spiritual ones, and to advocate for antiretroviral treatment, along with holy water, urging pregnant women to seek antenatal care.

Come on June 3 to see their pictures and hear their stories!

