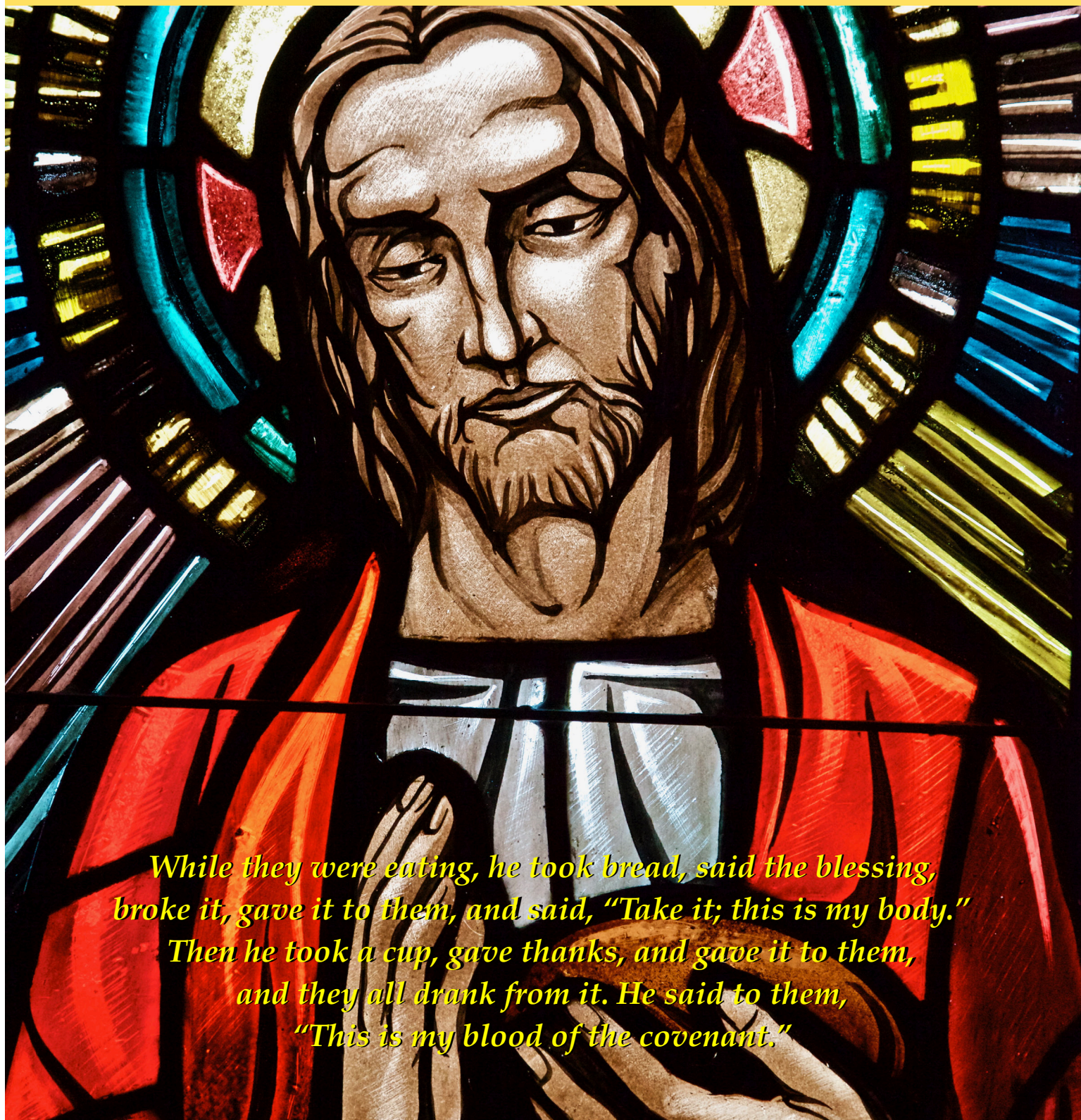




Sunday, June 3, 2018 * Corpus Christi * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*While they were eating, he took bread, said the blessing,
broke it, gave it to them, and said, "Take it; this is my body."
Then he took a cup, gave thanks, and gave it to them,
and they all drank from it. He said to them,
"This is my blood of the covenant."*

MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 3, 2018

**Homily This Week: Deacon Steve
Wodzanowski**

Homily Next Week: Julian Climiaco, S.J.

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for June 10, 2018

FIRST READING: GENESIS 3:9-15

SECOND READING: 2 CORINTHIANS 4:13-5:1

GOSPEL: MARK 3:20-35

Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center

Reconciliation

**Saturday - 3:30-4:15 pm in the Church
or by appointment**

Parish Center

732 18th Ave E, Seattle, WA 98112

Monday- Friday - 8 am - 4:30 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

Parish Receptionist (206) 324-2522

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Parochial Vicar

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

Additional Priest

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

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
marti@stjosephparish.org

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

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

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

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

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

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

Lianne Nelson, Bookkeeper x113
liannen@stjosephparish.org

Yuri Kondratyuk, Facilities x110

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

The Intention of Jesus

Christ desired to give this sacrament [i.e., priestly ordination] to the twelve apostles, all men, who, in turn, communicated it to other men. The Church has always recognized herself bound by this decision of the Lord, which denies that the ministerial priesthood can be validly conferred on women.

-Archbishop Luis Ladaria, Prefect of the Congregation for the Doctrine of the Faith-

Let us listen once more to Jesus, with all the love and respect that the Master deserves. Let us allow his words to unsettle us, to challenge us, and to demand a real change in the way we live.

-Pope Francis-

In the years when I served as Provincial Superior of the Jesuits of the Northwest, it was not unusual for me to hear criticism of Jesuits or Jesuit institutions, or to be criticized myself for things that the Province was or was not doing. Especially during the painful days when revelations of past sexual abuse were much in the headlines, criticism was strong and frequent in both public and private venues: criticism that I was too precipitous or too slow to act, too reticent in my support of Jesuits or too slow to believe victims, that I was part of the cover-up or that I was giving away the Society's patrimony. Some of this criticism was simply reactive—part of a prejudice that neither facts nor reason could ever contradict. Yet, a great deal of it was thoughtful as well as pointed, coming from people who loved the Society and the Church and longed for both to be as good as possible. Such criticism was not disloyalty to the Church nor to the Jesuits; rather, it was the kind of loyalty the Society herself has so long practiced and encouraged: a loyalty built on discernment, that seeks to lead the individual to greater understanding of the good and the true, and not simply to acceptance of what others have found. This critical discernment, by which the truth of Christ becomes personal, relies on challenge and some level of conflict. It is a dangerous and often contentious method; yet, without it, loyalty is shallow, holding only so long as deference to authority can be maintained. For nearly 500 years, the Society of Jesus has been calling men and women to think critically in the Church, so why are we still so often surprised when these people are critical? Why do we still react as though it were disloyalty?

Today, in addressing the issue of the Church's prohibition of women from the Sacrament of Orders, some still find critical examination a form of disloyalty. For these, the issue is settled, and to critique the Magisterium's determination "*creates serious confusion among the faithful, not only regarding the Sacrament of Orders as part of the divine constitution of the Church, but also that the ordinary Magisterium can teach Catholic doctrine in an infallible way.*" Yet, even if one accepts that the issue of women's ordination is settled theologically, experience shows that it remains unsettled existentially—i.e., many loving and loyal Catholics, well-educated in their faith, remain doubtful of the teaching. For these people, trained in a critical appropriation of faith, an appeal to authority (even the Magisterium) is insufficient, unless supported by the reasons that underpin the conclusion. The institutional Church, then, must do more than merely repeat that the matter is settled—like a parent talking to a recalcitrant child. We are obliged to see in the criticism of the faithful both love and desire, and so present the reasons for this prohibition in a clear, coherent fashion, and to respond to objections with reasons that are understandable—not questioning the loyalty or Catholicity of those who are critical, but talking to them as sisters and brothers, equal-

ly engaged in the theological work of seeking understanding for their faith.

With this desire for understanding in mind, we must turn to the arguments that ground the current teaching of the Church about women's ordination as they are first presented in the 1976 document of the Congregation for the Doctrine of the Faith, *Inter Insigniores* (i.e., *On the Question of the Admission of Women to the Ministerial Priesthood*) and as they are later affirmed by Pope John Paul II in his apostolic letter, *Ordinatio Sacerdotalis* (i.e., *On Reserving Priestly Ordination to Men Alone*). In both of these documents, the three primary considerations are (1) the example and intention of Christ Jesus, as seen in Scripture; (2) the constant tradition of the Church; and (3) the nature of the vocations proper to women and men. Although later considerations and papal statements exist on this issue, all will rest on the arguments presented in these two documents. For it is *Inter Insigniores* which most clearly articulates the reasoning of the Magisterium regarding the inability of the Church to modify this teaching, and it is *Ordinatio Sacerdotalis* which moves the reasoning of the earlier document from the level of doctrinal understanding by the CDF to “definitively held” (and thus, some maintain, infallible) judgment of the Pope.

The Argument from Scripture

In arguing that the prohibition of women from ministerial priesthood is an essential part of the Sacrament, incapable of revision, *Inter Insigniores* begins with the teaching and example of Jesus himself, as recorded in the Scriptures and understood by the Apostles. For, although Catholicism is not a fundamentalist religion—seeing Scripture itself as a product of a living tradition—the “example of the Lord” and of the first communities, as recorded in the letters of St. Paul and the *Acts of the Apostles*, do have a normative force in Catholic teaching, which no later tradition can supersede. While any human rule, no matter how long established, is open to reassessment, the clear teaching of Jesus, as Son of God and Word made flesh, is not. Thus, in order to claim that any teaching is incapable of revision, one must first establish that Jesus intended it to be a part of the Church's nature, either through a specific teaching (e.g., the teaching on divorce in Matthew 19) or through his clear and direct example.

In making the argument that the prohibition on women's ordination is mandated by Christ, *Inter Insigniores* and the documents that follow from it rely primarily on Jesus' free and definitive choice of the twelve apostles, all of whom were men. As the document puts it: “Jesus Christ did not call any women to become part of the Twelve. If he acted in this way, it was not in order to conform to the customs of his time, for his attitude towards women was quite different from that of his milieu, and he deliberately and courageously broke with it.” Although Jesus affirms, in multiple places throughout Scripture, the essential equality of women—even breaking “from the Mosaic Law in order to affirm the equality of the rights and duties of men and women with regard to the marriage bond (Mk 10:2; Mt 19:3)”—these actions only highlight the distinction of vocation offered to men through the selection

of the Twelve, according to this document. Furthermore, this distinction is reinforced when, on the day of Pentecost, “the Holy Spirit filled them all, men and women (Acts 2:1, 1:14), yet the proclamation of the fulfillment of the prophecies in Jesus was made only by ‘Peter and the Eleven’ (Acts 2:14).” Finally, the prohibition implied by Jesus' choice shows its lasting character when, following the Ascension, the Apostles themselves, seeking to replace the betrayer, Judas, limit their choice only to men—a point reenforced in the Greek by the use of the word “andres” (i.e. “males”) as opposed to the more generic “anthropos” (i.e., “humans”). While all of these references, as *Inter Insigniores* notes, “do not make the matter immediately obvious,” in combination with the teachings of St. Paul in his letters to Timothy and Titus—where he, too, notes that the priests and bishops should be chosen from among the “andres”—the document concludes, and Pope John Paul II later affirms, that the call of men alone to ministerial priesthood was made “in accordance with God's eternal plan,” and so cannot be revised by the authority of the Church.

If one discerns in the naming of the Twelve Jesus' clear and definitive desire to establish the ministerial priesthood, then one might reasonably conclude that Jesus likewise intended that priesthood to be male: for Jesus showed in many places that he was not bound by the biases of patriarchy, and he had numerous women with whom he was close and who could have been chosen as Apostles. But he chose only men. And, indeed, this is the primary argument of those who would say that the question of women's ordination is definitively answered. However, the argument becomes more complex if one begins to question the fundamental motivation for the selection of the Twelve, a questioning that has arisen with greater strength in recent years.

In choosing the Twelve, it is certainly possible that Jesus sought to establish ministerial priesthood—which would make the bishops and priests of today successors of this legacy. But what if the Twelve were separated from the body of disciples not primarily to establish a future hierarchy, but as part of Jesus' fulfillment of the eschatological vision of the Jewish world of his day? Could the naming of the Twelve be, first and foremost, a reference to the twelve sons of Jacob, aka Israel, and to the tribes of which they were the source? In such an interpretation, the Twelve becomes a symbolic manifestation of Jesus as the new Israel and the greater Jacob (an identity also suggested in John's gospel during his talk with the Samaritan woman at Jacob's Well)? And if this is the primary meaning of the choice of the twelve Apostles, could that not mitigate the interpretation that demands that all future ministerial priests be male? While I am not saying this is the case—nor proposing this as a definitive interpretation (I am no Scripture scholar)—it is worth noting that even the understanding of the Magisterium emerges from an interpretive and not a clear and unambiguous understanding. Thus, lacking a clear statement by Jesus himself, there remains a path to closer examination and exploration—a need for ongoing dialogue and study such that all members of the Church might grow closer to the call present at the root of the gospel.

John EJ

THE MOST HOLY BODY AND BLOOD OF CHRIST

Please take a moment to silence your cell phones.

Introit

(5&11) Ave Verum

Plainchant

Ave verum Corpus natum De Maria Virgine: Hail True Body, born of the Virgin Mary:
Vere passum, immolatum In cruce pro homine: Truly suffered, offered On the cross, for mankind.
Cujus latus perforatum Fluxit aqua et sanguine: From whose side, upon being torn, Flowed water and blood:
Esto nobis praegustatum Mortis in examine. Be to us a foretaste Of death in the balance.
O Jesu dulcis! O Jesu pie! O Jesu fili Mariae! O sweet Jesus! O loving Jesus! O Jesus, son of Mary!

(9) Eucharist Introit

Proulx

When we eat this bread and drink this cup
we proclaim the death of the Lord until he comes in glory.

Entrance Songs

All Who Hunger

Holy Manna

1. All who hun-ger, gath - er glad - ly; Ho - ly man - na
2. All who hun-ger, nev - er stran-gers; Seek - er, be a
3. All who hun-ger, sing to - geth - er; Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.
wel - come guest. Come from rest - less - ness and roam - ing.
liv - ing bread. Come from lone - li - ness and long - ing.

Here, in truth, we will be fed. You that yearn for
Here, in joy, we keep the feast. We that once were
Here, in peace, we have been led. Blest are those who

days of full-ness, All a - round us is our food.
lost and scat-tered In com - mun - ion's love have stood.
from this ta - ble Live their days in grat - i - tude.

Taste and see the grace e - ter-nal. Taste and see that God is good.



Refrain



We hold the death of the Lord deep in our hearts.



Liv-ing, now we re - main with Je-sus, the Christ.

Verses



1. Once we were peo - ple a - fraid, lost in the night.
2. Some-thing which we have known, some-thing we've touched,
3. He chose to give of him - self, be - came our bread.
4. We are the pres - ence of God; this is our call.



Then by your cross we were saved; Dead be-came liv - ing, Life from your
 What we have seen with our eyes: This we have heard; Life giv - ing
 Bro - ken, that we might live. Love be-yond love, Pain for our
 Now to be - come bread and wine: Food for the hun - gry, Life for the



giv - ing.
 word.
 pain.
 wea - ry,

for to live with the Lord, we must die with the Lord.

First Reading

Exodus 24:3-8

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the LORD has made with you in accordance with all these words of his."

Responsorial Psalm

Psalm 116

Haas



I will take the cup of life, I will call God's name all my days.

How can I make a return for the goodness of God?

This saving cup I will bless and sing, and call the name of God!

The dying of those who keep faith is precious to our God.

I am your servant called from your hands, you have set me free!

To you I will offer my thanks and call upon your name.

You are my promise for all to see, I love your name O God.

Second Reading

Hebrews 9:11-15

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

Gospel Acclamation

(5,9&11) *Festive Alleluia*

Mozart/Trapp



(5:30) *Chant Alleluia*

Plainchant



Gospel

Mark 14:12-16, 22-26

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

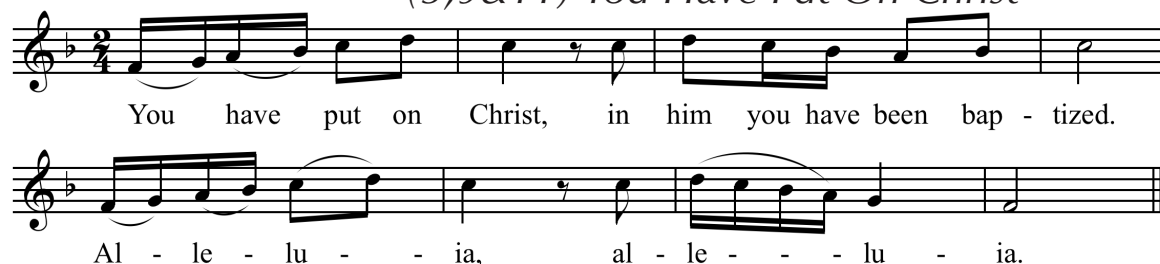
Homily

Deacon Steve Wodzanowski

Baptismal Acclamation

(5,9&11) *You Have Put On Christ*

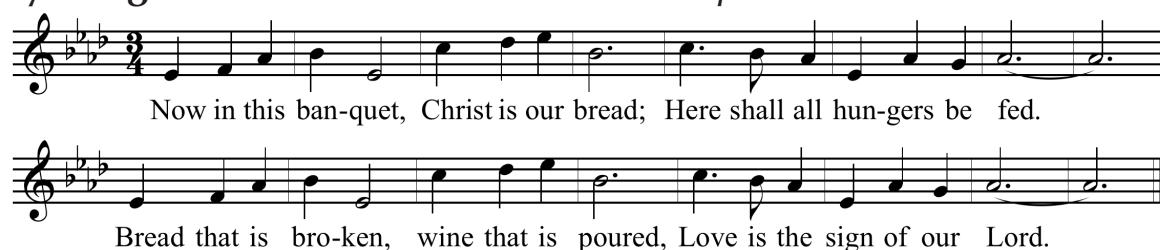
Hughes



Offertory Song

Now In This Banquet

Haugen



Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

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

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

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

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

The musical score for 'Holy, Holy, Holy' is written on five staves. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

Mystery of Faith

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

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

The musical score for 'Mystery of Faith' consists of two staves. It is in 6/8 time with a key signature of one flat. The melody is gentle and contemplative, with lyrics written below the notes. The piece ends with a double bar line.

Great Amen

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

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

The musical score for 'Great Amen' is written on two staves. It features a 6/8 time signature and a key signature of one flat. The melody is simple and repetitive, with lyrics written below the notes. The piece concludes with a double bar line.

Lamb of God

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

mer-cy on us. Lamb of God, you

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

The musical score for 'Lamb of God' is written on three staves. It is in 4/4 time with a key signature of one flat. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

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

(9) Choral: Holy Gifts

Owens

To Thy table now I come, like a little child at home.
There Thy body and Thy blood, are for me my spiritual food.
Through them thou bestowest grace, Jesus without time or space.
Thou descendest from above, in this sacrament of love.

Holy gifts too Thee are giv'n, they become the feast of heav'n.
How can I such love repay, love which follows day by day?
As Thy body and Thy blood Thou hast giv'n for holy food,
So I give myself to Thee, come, dear Christ, abide with me!

Holy sacrifice of love, filled with goodness from above,
We now offer to our Lord, feasting on the Living Word.
Blessings, praise and glory be now and ever unto Thee.
Stay with us throughout our days. Guide us in Thy holy ways.

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.

Recessional

In Christ There Is No East Or West

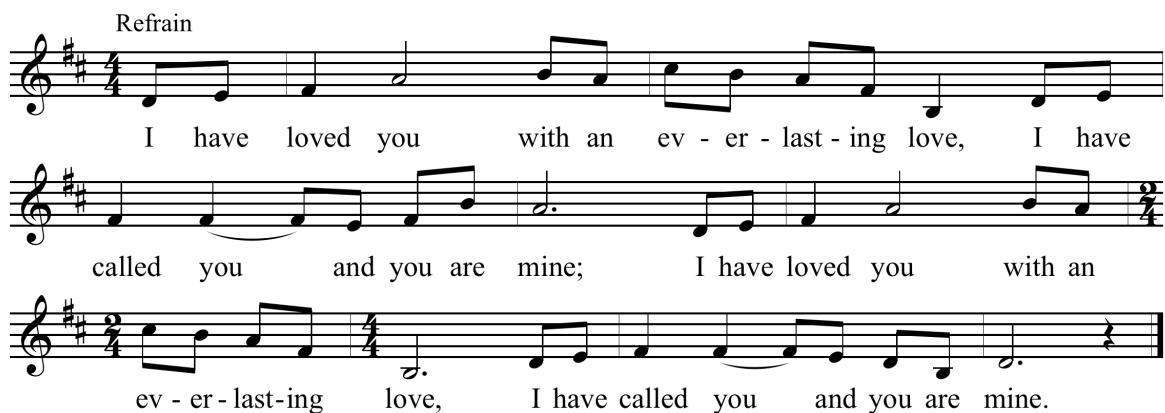
MCKEE/Dunkerly

1. In Christ there is no east or west, In
2. In him shall true hearts ev - 'ry - where Their
3. Join hands, dis - ci - ples in the faith, What -
4. In Christ now meet both east and west, In

him no south or north, But one great fam - 'ly
high com - mun - ion find; His serv - ice is the
e'er your race may be! Who serve each oth - er
him meet south and north, All Christ - ly souls are

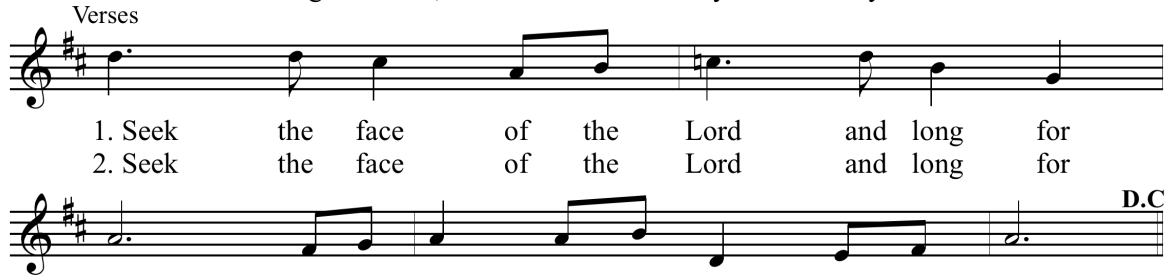
bound by love Through - out the whole wide earth.
gold - en cord Close - bind - ing hu - man - kind.
in Christ's love Are sure - ly kin to me.
one in him, Through - out the whole wide earth.

Refrain



I have loved you with an ev - er - last - ing love, I have
called you and you are mine; I have loved you with an
ev - er - last - ing love, I have called you and you are mine.

Verses



1. Seek the face of the Lord and long for
2. Seek the face of the Lord and long for

him: He will bring you his light and his peace.
him: He will bring you his care and his love.

D.C.

Please Join Us In Praying For The Families That Are Having Children Baptized This Weekend

The Ackley Family
The Campbell Family
The Duran Family
The Fritz Family

The Knudson Family
The Rogers Family
The Zabriskie Family

All GIA Publications reprinted under OneLicense.net # A-712642. All OCP Publications reprinted with permission under Licensing.net #611705. All WLP Publications reprinted with permission under license #423980. Texts for Eucharistic Acclamations are excerpts from the English translation of the Roman Missal copyright © 2010 by ICEL. Storrington Mass music by Marty Haugen © 2010 GIA Publications, Inc. All Who Hunger words by Sylvia Dunstan and music by William Moore © 1991 GIA Publications, Inc. Psalm 116 words and music by David Haas © 1987 GIA Publications, Inc. Now We Remain words and music by David Haas © 1983 GIA Publications, Inc. Festive Alleluia music by Wolfgang A. Mozart in the public domain. You Have Out On Christ text: ICEL © 1991 and music by Howard Hughes, SM © 1977 by ICEL. Now In This Banquet music and words Marty Haugen © 1986 GIA Publications, Inc. Draw Near words and music Steven Janco © 1992 WLP Publications. I Have Loved You music and words Jan Michael Joncas © 1979 OCP Publications, Inc. In Christ There Is No East Or West words and music in the public domain. Holy Gifts, words by Charles Chapman Jr. © 1982 GIA Publications, Inc.

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

Saturday

3:30 PM Reconciliation
5:00 PM Mass

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 Deacon Steve (stevew@stjosephparish.org)

OUR COMMUNITY

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, 195 parishioners have committed \$79,295 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 David Budd & Christine Campbell, Robert Carroll & Anne Marie Saldajeno, Carolyn Conway, Terrence Cronin, Terrence & Joan Earls, Gil and Connie Edwards, Sean & Jamie Flynn, Patrick & Mollie Gemma, Kelly Gremban, Frank & Diana Heffernan, Douglas & Merilee Hudson, Lisa Krogman, Michaela Mansfield, John & Deborah Marchione, Patrick & Jenner Mathiasen, Anna Morzinski, Daniel O'Hearn & Aileen Chang, David & Michelle Rodriguez and Doug & Kathleen Sanford.

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.



St. Joseph Community extends its prayers and hopes
Prayer Tree for the following intentions: Wonderful support at recent blood drive here – every packet of blood donated benefits either three adults or six infants – it is a gift of life that is making a difference. . . . We joyfully welcome the little ones being baptized this weekend.



" . . . And this water symbolizes baptism that now saves you also – Not the removal of dirt from the body. But the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ."

~ 1 Peter 3:21

Information Night - (OPOP) One Parish, One Prisoner

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

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.

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 steve@stjosephparish.org or 206.965.1646.

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, June 4th, 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.

OUR COMMUNITY

Share The Journey Breakfast For Day Laborers At Casa Latina

Thursday, June 14th - 7:00 – 9:00am - 317 17th Ave S

As part of our parish efforts in support of our sisters and brothers who are refugees and immigrants we are putting a breakfast for 75 people at Casa Latina. We need money to buy food items and volunteers to help cook, serve and clean-up. We are also looking for items they can include in their raffle (good gardening gloves, Starbucks cards, baseball caps, rain jackets etc)

To help please contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org

To learn more about Casa Latina go to their website <http://casa-latina.org/>

Young Adult Board Game Night

Friday, June 9th - 6:00 - 10:00 pm - Parish Center

Back by popular demand! Join us for our monthly social where you'll be anything but bored. We'll have some classics like Settlers of Catan, Ticket to Ride, and card games as well as some newer games to knock your socks off! Competition not your thing? Come try out the cooperative game Pandemic. Did you stock up on any new games recently? Feel free to bring it along! We'll figure out food when everyone gets there but feel free to bring snacks or a drink to share. Please bring some money to pay for food. For details email youngadultcommunity@stjosephparish.org Newcomers always welcome

Seniors On The Go

Friday, July 6th - Anointing Mass at 11:30 am. (No luncheon's during the summer.)

Friday, August 3rd - Anointing Mass at 11:30 am.

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!

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!

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

SCOPE Project

June 3rd in the Arrupe Room, after the 9am and 5:30pm Masses. 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. Come and meet them and hear all about the project.

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.