

Sunday, June 10, 2018 * Tenth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



"Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God."



TENTH SUNDAY IN ORDINARY TIME

JUNE 10, 2018

Homily This Week: Julian Climaco, S.J.
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm
Sunday - 9:30 am & 5:30 pm

Readings for June 17, 2018

FIRST READING: EZEKIEL 17:22-24
SECOND READING: 2 CORINTHIANS 5:6-10
GOSPEL: MARK 4:26-34

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

Memory, Tradition, and Justice

Tradition is not wearing your father's hat; tradition is begetting a child.

-Pablo Picasso-

The self-engaging activity of our liturgy not only causes us to remember who we are; it invites us to commit ourselves to a life congruent with our identity. All liturgy is anamnesis.

-Mary Collins-

In one of the essays of his oddly titled but wonderful book, *The Man Who Mistook His Wife for a Hat*, the neurologist and essayist, Oliver Sacks, tells the story of Jimmie, a man who suffered a severe brain injury that left him incapable of forming new memories after a particular day in 1945. Minute to minute, things appear and then disappear to Jimmie. Aggravations, joys, people, places: all are experienced by Jimmie for a moment, but none are held in memory and so disappear virtually immediately. And though, unlike some Alzheimer patients, he is fully capable of the normal functions of life, Sacks discovers that his inability to ground and retain new memories has a powerful effect on Jimmie's sense of self. As he writes: "One day I asked him [Jimmie] not about his memory, or past, but about the simplest and most elemental feelings of all: 'How do you feel?' 'How do I feel,' he repeated, and scratched his head. 'I cannot say I feel ill. But I cannot say I feel well. I cannot say I feel anything at all.' 'Are you miserable?' I continued. 'Can't say I am.' 'Do you enjoy life?' 'I cannot say I do. . . ' 'You don't enjoy life,' I repeated, hesitating somewhat. 'How then do you feel about life?' 'I can't say I feel anything at all.' 'You feel alive though?' 'Feel alive? Not really. I haven't felt alive in a very long time.' His face wore a look of infinite sadness and resignation."

Without memory, how could Jimmie know if he were happy—how could any of us know—since joy and sorrow both exist in the flow of memory, as responses and recollections to events and people who enter our lives? Far from a thing of the past, memory is a present phenomenon, by which we hold and redeem all the moments of our life into a present self, who is moving into an as yet uncreated future. As the philosopher and theologian, Søren Kierkegaard says, we are "everything we have ever done, plus freedom." So it is, that memory is not some mere recollection of past events, it is a present reality, by which given moments transcend their own individual occurrence and continue to exist and shape the depths of our being. We are, to a very great extent, the memories which live through us. And though we often think of memory as some sort of day-planner in our brain, where we store facts for later access—e.g., "Where did I put my keys? What time is that class?"—what the story of Jimmie illustrates is that memory is something more, something constitutive of and foundational to our identity. Over time, as all the cells in our bodies change, as our hair gets grey, as we grow taller (and then maybe shorter again)—indeed, as even our eyes change color—we remain ourselves because we retain some sense of ourselves over time. Memory is the source of character and habit, the root

of knowledge and learning; it empowers our consciousness with a sense of duration and basic sensations such as cause and effect; and even when we have memory lapses (“Where did I put those keys?”), the very notion of lapse depends upon the experience of being oneself across time. Without such a living memory, who would any of us be?

This sense of living memory—which, in the Greek of the New Testament, is called *anamnesis*—is also at the heart of our experience as Christians, i.e., a constitutive element of the Church itself and an essential dimension of our Christian identity. When Jesus says to his disciples, on the eve of his passion and death, “Do this in memory of me,” he is not simply asking them to wax nostalgic about the good old days; rather, he is commanding them (i.e., commanding us) to make present again, to *re-member*, his life and his death and his resurrection through a living relationship with those events in the sacrifice of the Mass and in the life of the Church. The “real presence” of Christ in the Eucharist and in the Church emerges through the acts of remembrance by which what happens in Jesus’ life happens in every community that bears his name and in every person who recalls—by word and action—his sacrifice of love. Just as we are constituted by the memories we hold of our own lives, so too, as Christians, we become Christ by making the memory of him a part of ourselves. We *re-member* Christ in our own lives and in our community, and so become the Sacrament of Christ for the world. This relationship between identity and memory is why tradition—the *anamnesis* of Jesus in the history of the Church—holds such power in Catholic theology, and why the argument from tradition holds such sway in conversation about the exclusion of women from ministerial priesthood.

The Argument from Tradition

While the gospels themselves are products of tradition—i.e., the memory of Jesus as experienced in the early apostolic communities—they have a special status because of the Church’s acceptance of their inspired origin (as declared in the Council of Nicaea in 325, which approved the canon of Scripture). So it is that, as discussed in last week’s column, the argument from Scripture is “in the mind of the Sacred Congregation, the decisive one,” when it comes to the inability of the Church to ordain women to the priesthood. Yet, if Scripture is, as the Congregation believes, decisive, it is not unquestionably clear, since—as the Congregation acknowledges—there is no direct teaching by Jesus against the ordination of women, only the interpretation by the Magisterium of the “example of the Lord.” Thus, to demonstrate that this understanding of Scripture remains consistent with the

living memory of the Church, the Congregation supplements the scriptural arguments for the ban with arguments it sees as drawn from the post-apostolic tradition, i.e., the living memory, of the Church.

Throughout *Inter Insigniores* and John Paul II’s later document *Ordinatio Sacerdotalis*, the argument is presented that, as John Paul II says, “Priestly ordination, which hands on the office entrusted by Christ to his Apostles of teaching, sanctifying, and governing the faithful, has in the Catholic Church from the beginning always been reserved to men alone” (*Ordinatio Sacerdotalis*). While acknowledging that “a few heretical sects in the first centuries, especially Gnostic ones, entrusted the exercise of priestly ministry to women,” *Inter Insigniores* emphasizes that the teaching of the early Fathers of the Church, as well as documents taken from both the Antiochean and Egyptian traditions condemned such practices and consistently held that only men could be called to priestly Ordination, saying that this stricture was “willed by the Lord Jesus Christ and carefully maintained by the Apostles.” Further, it is argued, the “same conviction animates medieval theology,” though, as *Inter Insigniores* notes, the question does not really come up directly after the approval of the Church by Constantine—when Christianity becomes integrally aligned with the civil structures in both the Eastern and Western empire (a point that some critics point to as an influence that may well have skewed the development of the tradition).

In the end, the argument from tradition relies primarily on the universal experience of the Church, i.e., on the consistency of the ban on women priests in both the ancient churches of the East and those of the West. Why did this memory of Jesus and the Apostles exist in multiple and diverse communities and churches when so many other innovations were introduced, unless that memory was rooted in the universal identity of the Church itself? Further, the reasoning goes, the absence of a specific dogmatic teaching on this ban only reinforces its traditional and unwavering history. As *Inter Insigniores* says: “The Church’s tradition in the matter has thus been so firm in the course of centuries that the Magisterium has not felt the need to intervene in order to formulate a principle which was not attacked, or to defend a law which was not challenged. . . . The same tradition has been faithfully safeguarded by the Churches of the East. Their unanimity on this point is all the more remarkable since in many other questions their discipline admits a great diversity.” Thus, argues the Magisterium, the ban on women’s ordination comes not only from Scripture, but from the shared memory of the Church, which affirms the current interpretation of Scripture. To advocate or accept the ordination of women, thus, changes a fea-

ture of the Church's very identity, and risks alienating us from other churches and our own history.

However, while tradition remains—of necessity—a fundamental feature of the Church, it relies, ultimately, on the argument from Scripture, since on its own tradition must always be conditioned by discernment and by an openness to other factors. *"We have always done it this way"* may provide a necessary part of any explanation for a practice, but it cannot be a sufficient rationale on its own, unless supported by something more. Otherwise, the Church risks making accidents of history absolutes of dogma, and risks missing the living Spirit by which memory remains alive. As Pope Francis says in his recent exhortation *"On the Call to Holiness in Today's World"*: *"Let us ask for the apostolic courage to share the Gospel with others and to stop trying to make our Christian life a museum of memories. In every situation, may the Holy Spirit cause us to contemplate history in the light of the risen Jesus. In this way the Church will not stand still, but constantly welcome the Lord's surprises."* So it is that we cannot accept that women should not be ordained simply because they have not been ordained in the past; rather, we must analyze and explore that data rigorously, both to see what we have missed and to

determine if what we presume is the will of God or our own eternalized inertia.

If distinguished from the argument of Scripture, tradition becomes quite fragile. For if elements of the tradition have been suppressed, then our understanding of the tradition may be flawed, in much the same way that the recovery of a personal memory—suppressed by an injury—damages an individual's sense of him or her self. Thus, the mosaics found in Rome—which seem to show a vested woman, leading worship—are so important, since they may indicate that our understanding of our history is incomplete. If we are to rely on the tradition, we must also ensure that the tradition on which we rely is not, itself, distorted by prejudices contrary to the gospel or by influences that emerge from the biases of the cultures in which the early Church grew. Thus, while the tradition and the memory of the Church are important, these traditions themselves must be opened to dialogue, lest we trap the living Spirit in the amber of our misguided devotion.

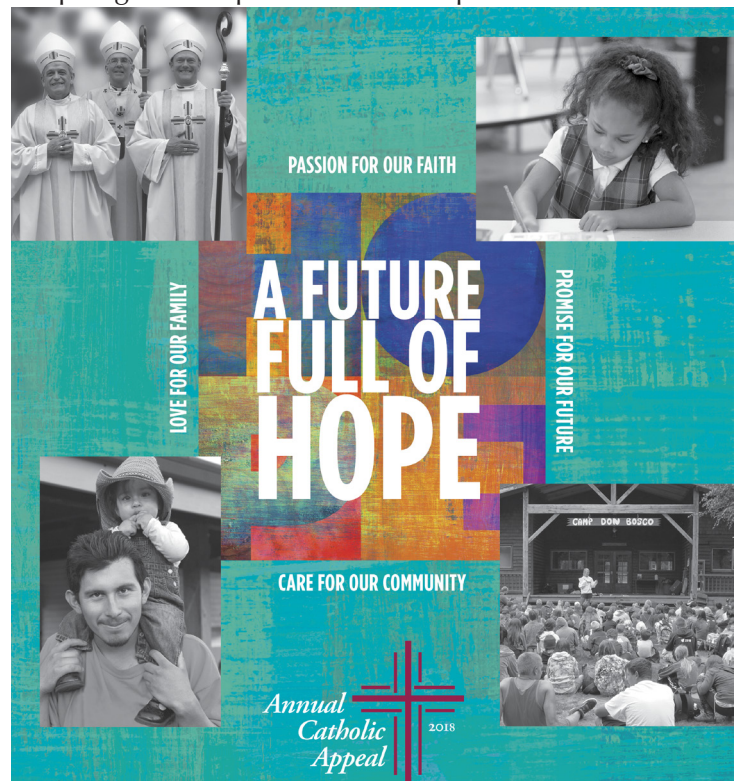
John S.

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, 235 parishioners have committed \$91,135 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. 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 Joe Anderton & Diane Lostrangio, Dave & Jennifer Aydelott, David & Dorothy Crean, Marguerite Crowley Weibel, Charles Steven & Sarah Cummings, Bob & Molly Davidson, Frisco & Lauren Divina, David & Diana Einmo, Gary Evans & Christy Higgins, Sonia Gilman, Kerry Hegedus & Kerrilyn Vander Heyden, Guy & Catherine Holliday, Jim & Kathie Hood, Teresa Johnson, Kurt & Kelly Keydel, Ana Martins, James & Brooke McCurdy, Patrick Mireur, Knut Nordness & Patricia Shanahan, Terence & Judy O'Keefe, Karen Okonkwo, Jennifer Paquette, Jane Perry, Pablo & Jennifer Proaño, David & Annette Raubvogel, Frank & Gail Reath, Willie & Conchita Reyes, Joan Robertson, Mai Russell & Chris Krejei, Thad & Tricia Scott, Bob Sepulveda & Mary Linden Sepulveda, David & Marti Spicer, Larry & Diane Stokke, Corinne Villa-Riese, Deacon Steve Wodzanowski & Cyndy Ferrell and Jeremy & Brigitte Yates.

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.



THE TENTH SUNDAY IN ORDINARY TIME

Please take a moment to silence your cell phones.

Entrance Songs

Sing, O Sing

Schutte



1. Sing, O sing, like the wind and sea; let mu - sic fill the skies!
2. Night and day we an - nounce your praise, O Lord of ev - 'ry land,
3. Make us shine like the stars of night; we bless your ho - ly_ name!



Lift your voice like the thun - d'ring waves: let songs of praise a - rise!
give you thanks for the sun and stars, all bless - ings of your hand.
Make our love like a blaz - ing light; O set our hearts a - flame!



Praise God with drums and danc - ing! Praise God with flute and horn!
Help - er of all who la - bor, Com - fort to all who mourn.
Mas - ter of dawn and dark - ness, Mak - er of shin - ing star.



Bless - ed be our God, Might - y Lord of all!
Praise to you, O God, Might - y Lord of all!
Praise to you, O God, Might - y Lord of all!

(5:30) Be Still

Walker



1. Be still and know that I am God. You are my cho - sen one, to
2. Be still and know that I am God. You are my cho - sen one, I
3. Be still and know that I am God. You are my cho - sen one, to



whom my love I give. My life is yours, in you I live.
came to set you free. Give me your cares and rest in me.
whom I show my ways. My love is with you all your days.



Be still, be still and know that I am



God.



Gloria

See Cards In Pews

First Reading

Genesis 3:9-15

After the man, Adam, had eaten of the tree, the LORD God called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me— she gave me fruit from the tree, and so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said to the serpent:

"Because you have done this, you shall be banned
from all the animals
and from all the wild creatures;
on your belly shall you crawl,
and dirt shall you eat
all the days of your life.

I will put enmity between you and the woman,
and between your offspring and hers;
he will strike at your head,
while you strike at his heel."

Responsorial Psalm

Psalm 130

Haugen



Gospel

Mark 3:20-35

Jesus came home with his disciples. Again the crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind." The scribes who had come from Jerusalem said, "He is possessed by Beelzebul," and "By the prince of demons he drives out demons."

Summoning them, he began to speak to them in parables, "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder the house. Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. But whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an everlasting sin." For they had said, "He has an unclean spirit." His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, "Your mother and your brothers and your sisters are outside asking for you." But he said to them in reply, "Who are my mother and my brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. For whoever does the will of God is my brother and sister and mother."

Homily

Julian Climaco, S.J.

Offertory Songs *Psalm 84: How Lovely Is Your Dwelling Place*

DeBruyn

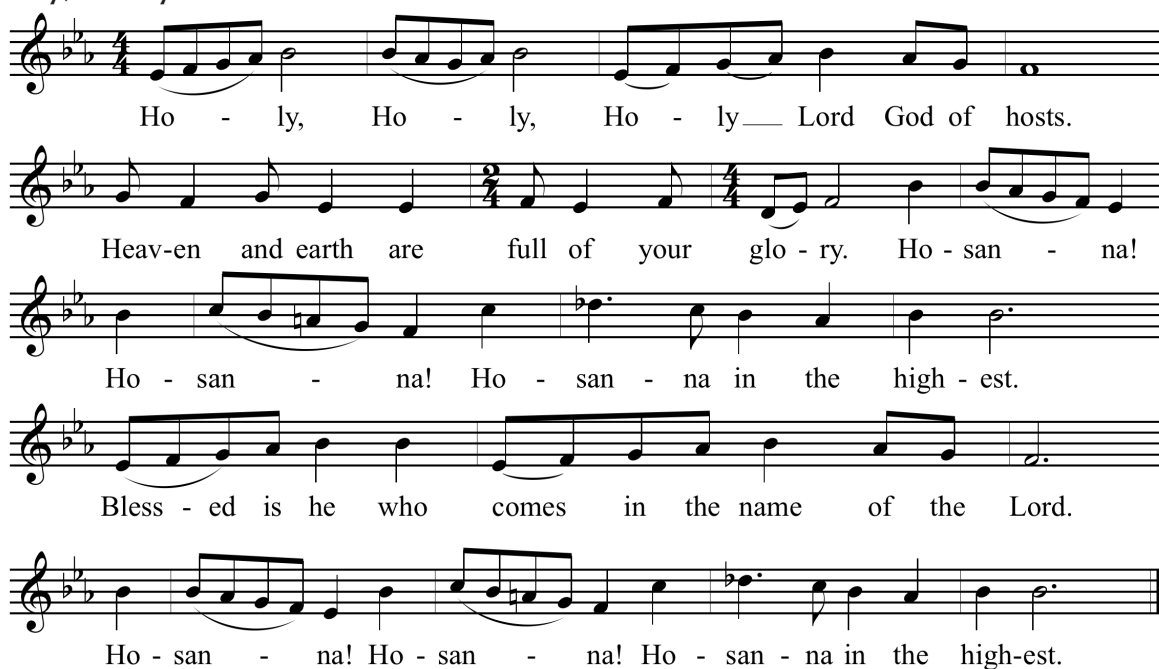


O how love - ly is your dwel-ling place, dwel-ling of the Lord of
Hosts! How we long___ for your house, o Lord,
sing-ing out a song of joy_____ to the liv - ing___ God.

Holy, Holy, Holy

Mass Of Wisdom

Janco



Ho - ly, Ho - ly, Ho - ly___ Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho - san - na!
Ho - san - na! 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

Two staves of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: We pro - claim your death, O Lord, and pro - fess your re - sur - rec - tion, un - til you come a - gain.

Great Amen

One staff of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: A - men. A - men. A - men.

Lamb of God

Three staves of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: 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 world, 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 PRSIDER & INDICATE THIS.

Communion Songs

Psalm 34/Gusten Y Vean

Alonso

Refrain

Two staves of music in G major, 4/4 time. The melody is simple and hymn-like. The lyrics are: Gus-ten y ve-an, gus-ten y ve-an qué bue-no es el Se-ñor, qué bue-no es el Se-ñor. Taste and see, taste and see the good-ness of the Lord.

Verses

Two staves of music in G major, 4/4 time. The melody is simple and hymn-like. The lyrics are: ¡Gus-ten y ve - an! Taste and see the good-ness of the Lord, qué bue-no es el Se - ñor.

(5:30) Without Seeing You #844

Haas

With - out see - ing you, we love you; with - out
touch - ing you, we em - brace; with - out know - ing you, we
fol - low; with - out see - ing you, we be - lieve.

Song Of Praise

God Sends Us Forth

Alonso

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.



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Recessional

(5:30) *If You Believe and I Believe*

South African

Four staves of music in G major (one sharp) and 8/8 time. The melody is simple and repetitive, with lyrics written below each staff.

If you be - lieve and I be-lieve And we to-geth - er pray, The
Ho - ly Spir - it must come down And set God's peo - ple free, And
set God's peo - ple free, And set God's peo - ple free; The
Ho - ly Spir - it must come down And set God's peo - ple free.

SUMMER MASS TIME CHANGE STARTING SUNDAY, JUNE 17



**SUMMER MASS TIMES ARE:
SATURDAY AT 5PM
SUNDAY AT 9:30AM AND 5:30 PM**

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.

OUR COMMUNITY

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.

FOLLOW ST. JOSEPH ON FACEBOOK

Did you know that St. Joseph has a Facebook page? Check out our posted pics and inspirational shares on our Jesuit identity. Additionally, information about events at the parish are updated regularly. And while you're at it, please "like" us.

Check us out at: www.facebook.com/stjosephseattle

Young Adults

June 16th - Hike to Teneriffe Falls

Whether you're a hiking pro or have never hiked before in your life, join us for fun and fellowship on this moderate trail! Please bring a brown bag lunch and water. Everyone is welcome! We'll meet at the St. Joseph Parking Lot at 8 am and carpool together. A Discover Pass is required for parking at the trailhead. Please contact Amy (amyynicak@gmail.com) with any questions!

June 17th - Social at Canterbury Ale House

New to St Joe's? Not new to St. Joe's? Looking to continue your fellowship outside of Mass? Join us for Third Sunday Socials at Canterbury Ale House (534 15th Ave E, Seattle, WA 98112) on each third Sunday of the month. This is a casual, no-obligation, social way to connect with fellow St Joe's Catholics. Open to all ages. Meet at the back of church the 5:30pm Sunday Mass or meet us there. Questions? Reach out to Patrick Mireur (pmireur@gmail.com)

June 23rd 10:30 am to 2:30 pm - Service Project

Join your fellow young adults for our early summer service project by supporting St. Vincent de Paul (SVdP) to benefit their Georgetown Food Bank. Your volunteer work would consist of bagging items and distributing food to our neighbors who visit the food bank for food and clothing.

SVdP heavily relies on a volunteer workforce, so this is a great way for us to help SVdP better provide for those most in need. **** RSVP via the Facebook event.****

Interested in carpooling or have any questions? Contact Dan Popoff dan.popoff@gmail.com

YA Social: Pre-4th of July BBQ - July 1st

Join the Young Adult Ministry after 5:30 Mass for a celebration of summer with food, drinks, and picnic games on the lawn between the church and the Parish Center. Burgers, Dogs, Pop, Lemonade, Wine, Potato Salad, Chips provided. Bring a Salad, side dish or dessert to share. Contact Thomas Sutton if you would like to help with setup, cooking, or cleanup. Thomasutton@yahoo.com

OUR COMMUNITY

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 steve@stjosephparish.org or 206-965-1646. We look forward to you joining us!

Women's Ministry Coffee Connect

Join us Saturday, June 16, from 10 am-11 at Vios Cafe on 19th Ave E. and Aloha. Come sip and socialize, bring a friend! Any questions please contact Sheila Marie 206 251 7035 or smarie49@comcast.net



Seniors On The Go

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

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

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 on a breakfast for 75 people at Casa Latina. We need money to buy food items and volunteers to help clean-up. We still need items they can include in their raffle (good gardening gloves, Starbucks cards, baseball caps, rain jackets, etc).

To help please contact Kaitlyn O'Leary at kaitlyn.m.oleary@gmail.com

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

Farewell To Dottie Farewell

Sunday, June 24th at 11:30 am

**Join us for a picnic lunch and help us wish
Dottie well in her new endeavor
as Principal at St. Pius X.**

If you would like to help with the event, please contact Caprice Sauter at caprices@stjosephparish.org or 206-965-1642.

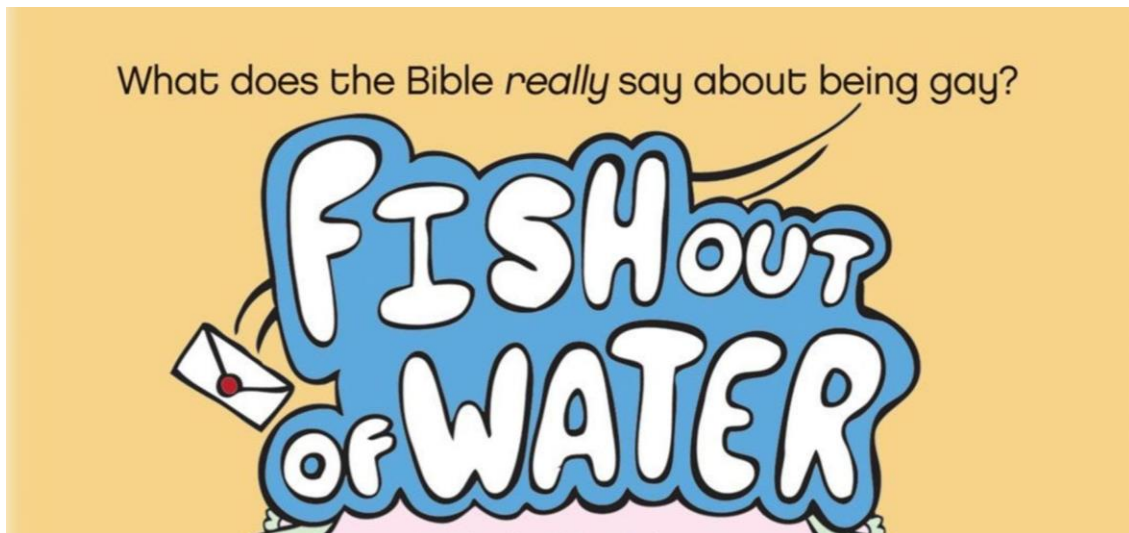




St. Joseph LGBTQ Ministry Presents

Come join the LGBTQ Ministry to celebrate Pride Month
with a screening of *Fish Out of Water* (2009)

All are welcome to the festivities!



St. Joseph's Parish Center in the Arrupe Room
Thursday, June 21st from 7:00-8:30 PM

The film looks at the seven bible verse that are most often used to condemn homosexuality. After the film, we will explore what the Bible really says and discuss the implications this has for the life of LGBTQ people and their relationship to the church. Popcorn, movie snacks and beverages will be provided. We encourage all who are interested to attend and discuss please join us.

For more information please contact lgbt@stjosephparish.org

OUR COMMUNITY

St. Joseph Community extends its prayers and hopes for the following intentions: Congratulations to our St. Joseph School's 8th grade students who have graduated to high school, we wish them well.



*"Dear Past, Thank you for the lessons.
Dear Future, I'm now ready."*

Anonymous

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*

St. Leo's Parish Is Looking For A New Pastoral Associate

St. Leo Parish (www.stleoparish.org) is a Jesuit parish located in Tacoma, WA. The Pastoral Associate (PA) occupies the central lay leadership position on the parish Staff. The PA is the chief colleague of the Pastor, working to support him and all the staff. The PA is aware of and cares for the fundamental needs of the parish community. The Pastoral Associate collaborates with the Pastor and Staff in:

- promoting the vision/mission of the parish
- facilitating comprehensive ministerial planning
- implementation of the Five-Year Plan
- evaluation of parish activities, plans and programs

This is a full-time salaried position with benefits that include health, dental, vision and 403(b) savings plan.

Email resume and cover letter to Anne Tropeano at atropeano@stleoparish.org. Open until filled. Job starts late August.

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. . . More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat"

~Pope Francis

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer on **Monday, June 11th at 7 pm.** There are two prayer groups meeting. Join our Sacred Silence prayer group in the Parish Center Jogues room 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. For information, contact Jim Hoover at sacredsilence@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.

Welcome The Newly Baptized

Boden Ackley
Ella Ackley
Sonoma Campbell
Vivienne Duran
Catalina Fritz
Magnolia Knudson
Matthew Rogers
Campbell Zabriskie
Zoe Zabriskie



International Rescue Committee
1200 S. 192nd Street, Suite 101
SeaTac, WA 98148
TEL +1 206 623 2105
FAX +1 206 623 2289

Rescue.org

May 29, 2018

St. Joseph Church
732 18th Avenue East
Seattle, WA 98112

Dear Father John and the community of St. Joseph,

On behalf of everyone at the International Rescue Committee in Seattle, please accept my deep appreciation for your donation of \$2,894 dated May 15, 2018. We are so grateful for support from your community which sustains the resettlement work we started in the Seattle area in 1976 and allows us to implement new initiatives to better meet the needs of refugee families and survivors of trafficking.

Thanks to community support like yours, last year the IRC in Seattle achieved the following:

- We resettled 213 refugee families (619 individuals) from 14 countries, including Afghanistan, Iraq, Somalia, Ukraine, Iran, and Eritrea.
- We helped 170 newly-arrived refugee youth enroll in school and provided additional support to 250 young people through tutoring, career readiness, and community exploration activities.
- 150 families grew fresh, organic produce at our New Roots gardens.
- We helped 300 people become naturalized US citizens.
- We helped about 75 women and men find their first jobs in the US.
- 70 survivors of human trafficking achieved safety and accessed services.
- We provided intensive case management support to 100 refugees with additional needs and started a new program to better connect elderly refugees to their new communities.
- 673 dedicated Washingtonian community members contributed over 20,000 hours of volunteer service.

We are so grateful for the constant support and encouragement from your parish and the school! We hope to see some of you at our World Refugee Day celebrations on June 20!

Once again, thank you for continuing to welcome refugees and your gift!

With best regards,

A handwritten signature in black ink, appearing to read 'Nicky Smith', is written over a horizontal line.

Nicky Smith
Executive Director, IRC Seattle
Nicky.Smith@rescue.org

*PS THANKS FOR BEING SUCH AN
AMAZING SUPPORT.*

Please Note: The top portion of this letter will serve as the International Rescue Committee's receipts to you; please retain it for your records. The IRC confirms that we did not provide you with any goods or services in exchange for your generous gift. Your gift is tax deductible to the extent permitted by law. Please be advised that the Gift Date indicated on this letter represents the date IRC uses for internal recording purposes and may differ from the donation date you are required to use for tax purposes, if applicable.