

Sunday, June 17, 2018 \* Eleventh Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"I, too, will take from the crest  
of the cedar,  
from its topmost branches tear  
off a tender shoot,  
and plant it on a high and lofty  
mountain;  
on the mountain heights of  
Israel I will plant it."*



## ELEVENTH SUNDAY IN ORDINARY TIME

JUNE 17, 2018

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

Homily Next Week: Julian Climaco, S.J.

### Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

### Readings for June 24, 2018

FIRST READING: ISAIAH 49:1-6

SECOND READING: ACTS 13:22-26

GOSPEL: LUKE 1:57-66, 80

### Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center

#### Reconciliation

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

#### Parish Center

732 18th Ave E, Seattle, WA 98112

Monday- Thursday - 8 am - 4:30 pm

Friday - 8 am - 3 pm

Saturday - 9 am - 1 pm

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

Parish Receptionist (206) 324-2522

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#### Parochial Vicar

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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

## Separate But Equal?

### Complementarity and the Issues of Ordination

*Although the Blessed Virgin Mary surpassed in dignity and in excellence all the Apostles, nevertheless it was not to her but to them that the Lord entrusted the keys of the Kingdom of Heaven.*

**-Pope Innocent III-**

*Stereotyped perceptions of women's nature, and actions based upon them, count amongst the most intransigent of constructs that shape women's experiences and make it difficult for women to move "beyond domination."*

**-Lorraine Code-**

In composing this series on the prohibition of women from priestly ordination in the Catholic Church, I have sought to explore why the current teaching of the Magisterium states, in the words of Pope John Paul II, that *"the Church has no authority whatsoever to confer priestly ordination on women, and that this judgment is to be definitively held by all the Church's faithful."* Using the Scripture as the starting point—with particular emphasis on Jesus' selection of the Twelve and their ministry following Pentecost—the teaching of the Magisterium asserts that Jesus intended only men to be eligible for ministerial priesthood—since only men were named as Apostles and only the Apostles preached after the descent of the Spirit. Since the Twelve are held to be the source of all ministerial priesthood, it thus becomes clear that Jesus wanted that office reserved only to men.

Though some theologians question the Magisterium's interpretation of these Scriptures (noting, for example, that the direct line between the Twelve and the ministerial priesthood is not quite so easily determined), and though even *Inter Insigniores* acknowledges that none of the passages of Scripture used in this case *"make the matter immediately obvious,"* still the teaching is said to be considered as authoritative and unrevisable. Further, this Scriptural interpretation is supported by the *"constant and universal Tradition of the Church"* in both East and West, and also by other *"convergent indications"* which suggest that Jesus' choice of men alone was a free and intentional action, meant to create a norm for the nascent Christian community and for the Church into which it grew. Thus, this prohibition on women's priestly ordination is not a matter of Church discipline—as, for example, priestly celibacy clearly is—but of divine mandate; one that is unrevisable by any human being. Since the choice to name men alone was made by Jesus, while he was in the world, and since that choice was reinforced by the behavior of the Apostles after his ascension, it remains in effect until Jesus himself amends it. For this reason, the Church declares herself incapable of rescinding this prohibition, as it comes not from the Church's own structures, but from the direct authority of Christ.

While this argument from Scripture—bolstered by Tradition—is considered definitive by the Magisterium, it continues to trouble some faithful Catholics, in part because it is an argument grounded on authority alone, without a clear rationale behind it. In other words, while the argument from Scripture and Tradition, as present-

ed in both *Inter Insigniores* and *Ordinatio Sacerdotalis*, may prove **that** Jesus intends to prohibit women from priestly ordination, it does not, on its own, demonstrate **why** he makes this prohibition. Thus, even if we accept the Magisterium's interpretation of Scripture, and accept that Jesus' authority binds us, we may still feel frustrated and unsatisfied by these "proofs," because they lack a context, and seem to depend, ultimately, on the equivalent of a parent's "Because I said so," a phrase often employed only to end a discussion.

Especially in *Inter Insigniores*, the Magisterium seems to recognize that to attain not just obedience but acceptance of its teaching, it needs to go beyond mere authority, and "illustrate the appropriateness of the divine provision" by connecting the prohibition on women's ordination to a larger theological anthropology. In this anthropology, the difference between men and women must be established, such that the prohibition of women from ministerial priesthood makes sense. At the same time, the equal dignity of men and women before God must be maintained, since it is a fundamental teaching of the Church in Vatican II and elsewhere. In attempting to create such an anthropology, the Church comes up with two theories of difference, each of which requires examination.

### The Arguments From Difference

Because Jesus is just, if he made a distinction between women and men as regards ordination it cannot be capricious, but must be grounded either in Nature, or in mission, or both. Reading the Scripture as the Magisterium does—i.e., that Jesus prohibits women's priestly ordination—thus leads to the conclusion that women and men are different in some significant way, a way we may not fully understand, but which we know is normative and not merely cultural. Therefore, as we seek to understand better that which we are called to believe, we must postulate a theory of human nature which explains this difference. In *Inter Insigniores*—and to a lesser extent in *Ordinatio Sacerdotalis*—we find, implicitly, two of these theories, which seek to show why Jesus might have taught that women cannot exercise ministerial priesthood.

The first of these theories, which I would dub the "strong difference" theory, arises most often when speaking about the role of the priest in the administration of the Sacraments. Though lacking the specificity of St. Thomas Aquinas—who derived from Aristotle that women's nature as receptive and emotional made her unsuited for ordination—those who hold to the strong difference theory believe that women, by the nature of their biological gender, are incapable of acting "*in persona Christi*" (i.e., "*in the person of Christ*"), and so are incapable of properly symbolizing Christ in the Mass and in the other

Sacraments. Since, as *Inter Insigniores* says, a priest is a sign, "taking the role of Christ, to the point of being his very image, when he pronounces the words of consecration," the priest must have a "natural resemblance" to Christ, which a woman can never have. Despite the fact that Christ "*is the firstborn of all humanity, of women as well as men,*" the historical reality that "*the incarnation of the Word took place according to the male sex,*" means that only a male can suitably signify Christ's presence in liturgy. As one theologian says, "*a priesthood of women would obscure at the symbolic level its [i.e., the Eucharist's] immediate and perceivable Christological reference and signification.*" Thus, says *Inter Insigniores*, it is "fitting" that women be excluded from ministerial priesthood.

The problem with this argument, however—besides the uniquely privileged position it gives to biological gender as determinative of resemblance—is that, while establishing the necessity for an all-male clergy, it seems to risk undermining a more fundamental doctrine of the Church: i.e., universal salvation in Jesus. What saves any of us is that the second Person of the Trinity becomes as we are, so as to allow us to become as he is. This taking-on of humanity in the Incarnation and the Cross—which theology dubs "*recapitulation*"—joins us to God in an absolute way, and so is the "*mechanism*" by which Christ saves us. To say that a woman cannot properly symbolize Christ in the Sacraments, suggests that she does not resemble Jesus in his salvific identity—i.e., he does not "*recapitulate*" her, because he comes in the form of a male, which is an irreducible dimension of his resemblance to us. If biological gender is so central that a woman cannot act "*in persona Christi*," then it would seem to follow, inversely, that Christ has not acted (or cannot act) "*in persona feminae*," in the person of a woman. Consequently, it would seem, given the traditional teaching on salvation, that Jesus Christ cannot be the savior of women—or at least not in the same way he is of men. Such a position would seem to lead to heresy; yet, also seems inevitable in a theory of "*strong difference*."

On the other hand, if women and men are not essentially different—in the way suggested by a "strong difference" theory—they may still be called differently, according to the design of Christ. In such a case, although a woman *could* image Christ in a sacramental role, she is not *called* to the ministry of sacramental priesthood because her role in the economy of salvation is different. In other words, women and men have complementary but distinct missions in the Church. As Albert Vanhoye, S.J., writing on women's ordination in 1993 described in the Vatican newspaper, *L'Osservatore Romano*: "*the basic equality of the baptized in no way requires that the functions entrusted to women in the Church should*

be identical with those entrusted to men.” Such a notion of separate vocations but equal dignity, shared in a complimentary way for the overall life of the Church, offers a model that is consistent with a Scriptural reading of divine prohibition, as taught by the Magisterium; yet avoids the theological pitfalls intrinsic in a theory of “strong difference.” In this model, the ministry of women in the Church is often described as “Marian”—since Mary of Nazareth is (at least) equivalent in dignity to the apostles, but never exercises their ministerial priesthood. The ministry of men, on the other hand, is seen as “Petrine,”—i.e., lived out in imitation of Peter, the keeper of the keys and the leader of the Twelve. Each biological gender brings to the Church a necessary element, but neither can be collapsed into the other; thus, women cannot be ordained to the priesthood because it removes them from their “natural” area of ministry.

In theory, this notion of complementarity explains well why Jesus may have honored women, while still prohibiting them from ordained ministry. However, though the theory may be appropriate, its historical practice exposes dangers not unrecognizable to those who have lived in other “separate but equal” environments. Historically, ministerial priesthood involves the exercise not only of spiritual authority but of some degree of temporal authority, as well. Hence, the exclusion of women from ministerial priesthood has also meant their exclusion from virtually all forms of leadership in the Church. Clericalism—the original sin of the Church—keeps the dignity of women from being exercised, even though it may be theoretically affirmed. As with blacks in the Jim Crow South, women—though professed to be equal, or even more beloved, in the eyes of God—remain tremendously restricted from the places of power in the

Church, even in areas that have nothing to do with sacramental leadership.

Further, even if one accepts that women and men have—by virtue of their biological gender—different vocations, one encounters other challenges, based on the historical life of the Church. For if men properly have a Petrine vocation—i.e., a vocation manifested through sacramental leadership and ministry—and women properly have a Marian one—i.e., a vocation manifested through nurture, prayer, and the contemplation of sacred things—then, it would seem, men should not exercise the Marian vocation any more than women should exercise the Petrine. Yet, is not the Marian style of ministry precisely the ministry exercised in monasteries for the last 1600 years? To be consistent, should men be restricted from this “Marian” ministry just as women are restricted from priesthood? Though the elimination of male monastic life seems absurd, given its deep roots in the history of the Church, the call for such an elimination seems rational and just, if we determine that ministerial options should emerge from the principle of complementarity. And, if there are exceptions to this principle, such that some men might be Marian in their vocation, why cannot some women similarly be Petrine in theirs? Thus, as in the “strong difference” theory, here too we find unresolvable difficulty, which leads us back to the argument from authority, and the Magisterium’s interpretation that Jesus prohibited women from the ministerial priesthood, though why remains unclear.

Next Week: Conclusions & Questions

*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, 281 parishioners have committed \$103,590.00 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 Calins Alphonse, Monica Alquist, Aaron & Dorothy Ambuske, Elizabeth Anderson, Fred & Sheri Andrews, Edward & Carolyn Baker, Andrew Becker, James & Patricia Brennan, Mark & Jane Burns, Jon and Jeanne Cantalini, Zach Carstensen & James Urton, Tyler & Maureen Caruso, Reed & Shaun Corry, Brian Cruess, Kevin & Dottie Farewell, Patrick Fennessy & Ann Alokolaro, Vivian Fuller, Rebecca Gonzales, John & Kate Goodwin, Mary Hartrich, Rob & Elizabeth Hendry, Sharon Hoglund, Geralanne Holstine, Paul & Mary Ann Huddleston, Nabil & Layla Jammal, Ryan & Laura Kelley, Erin Kittleman, Mimi Krsak, Larry Lacktrup & Barbara Marilley, Maxine Larson, Don Linde & Ximena Arbelaez, Sheila Marie, Greg & Mary Moga, Olga Naftali, Rosemary Nelson, Angela Nucci, Michele Nucci, Jane W Peterson, Sergio & Rowena Pineda, Inez Keiko Arlyne Pranoto, David & Michelle Rodriguez, Lauren Sheridan, Albert Smith & Kristine Brynildsen-Smith, Brian Smith & Peggy McShane

Thank you! If you have any questions, or need additional information, please contact Tina O’Brien, Director of Advancement at [tinao@stjosephparish.org](mailto:tinao@stjosephparish.org) or 206.965.1654.



# THE ELEVENTH SUNDAY IN ORDINARY TIME

*Welcome to St. Joseph. Please take a moment to silence your cell phones.*

**Prelude**

*(5:30) Like Cedars They Shall Stand*

*Schutte*

**Entrance Songs**

*Gather Us In*

*Haugen*



1. Here in this place new light is stream - ing,  
2. We are the young our lives are a mys - tery,  
3. Here we will take the wine and the wa - ter,  
4. Not in the dark of build - ings con - fi - ning,



now is the dark - ness van - ished a - way  
we are the old who yearn for your face,  
here we will take the bread of new birth,  
not in some hea - ven light years a - way.



see in this space our fears and our dream - ings,  
we have been sung through - out all of his - t'ry  
here you shall call your sons and your daugh - ters,  
Here in this place the new light is shin - ing,



brought here to you in the light of this day.  
called to be light to the whole hu - man race.  
call us a - new to be salt for the earth.  
now is the King - dom, now is the day.



Gath - er us in the lost and for - sak - en, gath - er us in the  
Gath - er us in the rich and the haugh - ty, gath - er us in the  
Give us to drink the wine of com - pas - sion, give us to eat the  
Gat - her us in and hold us for - ev - er, Gat - her us in and



blind and the lame; call to us now and we shall a - wak - en,  
proud and the strong; give us a heart so meek and so low - ly,  
bread that is you; nour-ish us well, and teach us to fash - ion  
make us your own; Gat - her us in all peo - ples to - ge - ther,



we shall a - rise at the sound of our name.  
give us the cour - age to en - ter the song.  
lives that are ho - ly and hearts that are true.  
fire of love in our flesh and our bone.

## (5:30) The Kingdom Of God

Taize

Ostinato Refrain

The king - dom of God is jus - tice and peace and  
*El rei - no de Dios es rei - no de paz, jus -*

joy in the Ho - ly Spir - it. Come, Lord, and  
*ti - cia y a - le - grí - a. Ven, Dios, y*

o - pen in us the gates of your king - dom.  
*a - bre en mí las puer - tas del rei - no.*

*Last time*

## Gloria

See Cards In Pews

## First Reading

Ezekiel 17:22-24

Thus says the Lord GOD:

I, too, will take from the crest of the cedar,  
from its topmost branches tear off a tender shoot,  
and plant it on a high and lofty mountain;  
on the mountain heights of Israel I will plant it.  
It shall put forth branches and bear fruit,  
and become a majestic cedar.

Birds of every kind shall dwell beneath it,  
every winged thing in the shade of its boughs.  
And all the trees of the field shall know  
that I, the LORD,  
bring low the high tree,  
lift high the lowly tree,  
wither up the green tree,  
and make the withered tree bloom.  
As I, the LORD, have spoken, so will I do.

## Responsorial Psalm

Psalm 92

Guimont

Lord, it is good to give thanks to you.

It is good to give thanks to the LORD,  
to make music to your name, O Most High,  
to proclaim your loving mercy in the morning,  
and your truth in the watches of the night.

The just will flourish like the palm tree,  
and grow like a Lebanon cedar.

Planted in the house of the LORD,  
they will flourish in the courts of our God.

Still bearing fruit when they are old,  
still full of sap, still green,  
to proclaim that the LORD is upright.  
In him, my rock, there is no wrong.

## Second Reading

2 Corinthians 5:6-10

Brothers and sisters: We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

## Gospel Acclamation

*Alleluia*

*Murray*



## Gospel

Mark 4:26-34

Jesus said to the crowds: "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and through it all the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come."

He said, "To what shall we compare the kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private.



## Homily

**John D. Whitney, S.J.**

## Offertory Songs

*We Walk By Faith*

*Haugen*

Musical notation for the Offertory Song "We Walk By Faith". It consists of three staves of music in G major (one sharp) and 3/4 time. The lyrics are written below the staves, aligned with the notes. The first staff has four lines of lyrics, the second staff has three lines, and the third staff has three lines.

1., 5. We walk by faith, and not by sight; No  
2. We may not touch his hand and side, Nor  
3. Help then, O Lord, our un - be - lief; And  
4. That, when our life of faith is done, In

gra - cious words we hear From him who spoke as  
fol - low where he trod; But in his prom - ise  
may our faith a - bound To call on you when  
realms of clear - er light We may be - hold you

none e'er spoke; But we be - lieve him near.  
we re - joice, And cry, "My Lord and God!"  
you are near, And seek where you are found:  
as you are, With full and end - less sight.

## 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

We pro - claim your death, O Lord, and pro - fess your  
re - sur - rec - tion, un - til you come a - gain.

## Great Amen

A - men. A - men. A - men.

## Lamb of God

*Cantor* *All*  
Lamb of God, you take a - way the sins of the world, have  
*Cantor* *All*  
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 PRESIDER & INDICATE THIS.**

# Communion Song

## One Bread, One Body

Foley

One bread, one bod-y, one Lord of  
all, one cup of bless - ing which we bless.  
And we, though man-y, through-out the earth,  
we are one bod - y in this one Lord. *Fine*

1. Gen - tile or Jew, ser - vant or free,  
2. Man - y the gifts, man - y the works,  
3. Grain for the fields, scat - tered and grown,  
4. Bro - ken and lost, find life in Him,  
5. Lead - ers of men, wom - en of strength,  
6. Touch - ing our hands, join - ing our hearts, *D.C. al Fine*

wom - an or man no more.  
one in the Lord of all.  
gath - ered to one for all.  
bo - dy of Christ \_\_\_\_\_ made whole. \_\_\_\_\_  
serv - ing the rest, \_\_\_\_\_ the least. \_\_\_\_\_  
sing - ing our songs \_\_\_\_\_ we go. \_\_\_\_\_



1. O Lord my God, when I in awe - some  
 2. When through the woods and for - est glades I  
 3. When Christ shall come with shout of ac - cla -

won - der Con - sid - er all the works thy hands have  
 wan - der And hear the birds sing sweet - ly in the  
 ma - tion And take me home, what joy shall fill my

made, I see the stars, I hear the roll - ing  
 trees, When I look down from loft - y moun - tain  
 heart! Then I shall bow in hum - ble ad - o -

thun - der, Thy pow'r through - out the u - ni - verse dis - played!  
 gran - deur And hear the brook and feel the gen - tle breeze,  
 ra - tion And there pro - claim, "My God, how great thou art!"

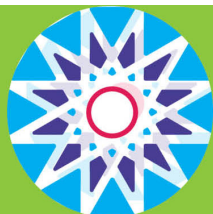
Then sings my soul, my Sav - ior God, to thee: How great thou  
 art, how great thou art! Then sings my soul, my Sav - ior God, to  
 thee: How great thou art, how great thou art!

## Recessional

(5:30) *Jubilâte, Sêrvite*

Taize

1. Ju - bi - la - te De - o, om - nis ter ra. ser - vi - te, do - mi - no in lae - ti - ti - a.  
 2. Al - le - lu - ia, al - le - lu - ia in lae - ti - ti - a. Al - le - lu - ia, al - le - lu - ia in lae - ti - ti - a.

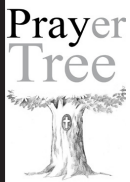


**SUMMER MASS TIMES ARE:  
 SATURDAY AT 5PM**

**SUNDAY AT 9:30AM AND 5:30 PM**

# OUR COMMUNITY

St. Joseph Community extends its prayers and hopes for the following intentions: Happy Father's Day . .



. Safe travels for families and friends this summer . . . For Cathy's upcoming surgery . . . Discernment by leaders in resolving the challenges facing our local, state and national government.

*"Grandchildren are the crown of old men,  
and the glory of sons is their father."*

*~Proverbs 17:6*

## LGBTQ Ministry

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

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.

## Justice Presentation

As part of our continuing work on Justice issues, you are invited to join in the Ignatian Solidarity Network (ISN) live from the Jesuit Parish Justice Summit in Denver on Sunday, June 17 1:30 PM PT. You will be joining for the keynote presentation, "Reconciliation in an Age of Rage" by Fr. Brian Christopher SJ.

You can watch this presentation live on the ISN Facebook Page - [igsol.net/FB](https://www.facebook.com/igsol.net/FB). For more information contact Vince Herberholt @ 206-491-4486 or [vherberholt3@comcast.net](mailto:vherberholt3@comcast.net)

## Seniors On The Go

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

**Thursday, July 12th** - Join us for Scenic Ferry Ride to Bainbridge Island. 10:00 am – 4:30pm. We'll have lunch at Suquamish Casino, it is \$10.95 for the all you can eat buffet. You can either stay and play or wander around the town of Winslow including the free Art Museum. To register, contact Renee at 206-324-2522 or [rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

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

## Young Adults

**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. *RSVP via the Facebook event.*

**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](mailto:Thomasutton@yahoo.com)

## St. Martin de Porres

Volunteers Needed - St. Joseph provides a meal to the men at St. Martin de Porres Shelter every Saturday night. We have four teams, one for each week. We are looking for parishioners to join the team.

Here's how you can help:

1. Serve at the shelter (5:45pm – 8:15pm)
2. Contribute Food Items: Milk, Ice Cream, Fruit, Hard-Boiled Eggs, Sandwiches, Hot Dogs, Lasagna etc. varies from team to team.

We usually serve between 150 and 220 men a night. The biggest need are servers on the 2nd Saturday and food contributors on the 1st Saturday. This is a great opportunity to serve as a family or with a group of friends. We have a special 5th Saturday team that also helps out whenever a 5th Saturday pops up on the calendar. If you would like to learn more or volunteer contact Deacon Steve at [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org) or 206-965-1646.

## 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 at [caprices@stjosephparish.org](mailto:caprices@stjosephparish.org) or 206-965-1642.