

Sunday, June 24, 2018 * The Birth of John the Baptist * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*Painting:
In the Workshop in Nazareth*



"What, then, will this child be?"

For surely the hand of the Lord was with him.

THE NATIVITY OF ST. JOHN THE BAPTIST

JUNE 24, 2018

Homily This Week: Julian Climaco, S.J.

Homily Next Week: Julian Climaco, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Readings for July 1, 2018

FIRST READING: WISDOM 1:13-15; 2:23-24

SECOND READING: 2 CORINTHIANS 8:7,9,13-15

GOSPEL: MARK 5:21-43

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

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

Conclusions and Beginnings

*God created mankind in his own image
in the image of God he created them;
male and female he created them.*

-Genesis 1: 27-

Women mystics could see clearly that women as women were able to do what Christ did: bleed, feed, die, give life to others. The Christ of the sacrament in continuity with the incarnate Christ proclaimed a great mystery: in bodily events lie revelations of grace.

-Mary Collins, O.S.B.-

In the final analysis, it is the Church through the voice of the Magisterium, that, in these various domains, decides what can change and what must remain immutable. When she judges she cannot accept certain changes, it is because she knows she is bound by Christ's manner of acting. Her attitude, despite appearance, is therefore not one of archaism but of fidelity; it can be truly understood only in this light.

-Inter Insigniores-

In the first chapter of the book of *Genesis*, God creates humanity in his own image—though even the author of this text knew that the use of the pronoun “his” would be inadequate, as the text goes on to say: “in the image of God he created them; male and female he created them.” The image of God, from the dawn of the creation, was never reducible to “he” but becomes manifest only in the male and female together, only in the equal communion of these two dimensions of humanity. In a similar vein, the second chapter of *Genesis*, recorded at a different time from a different tradition, tells how the woman, Eve, was drawn from the side of the man, Adam, who was unhappy even in Eden, until God realized that only together could a fully realized humanity be possible. Centuries later, reflecting on this second story of human creation, Jewish scholars and mystics would note that the woman came, not from the head of man to rule, nor from the foot of man to serve, but from the side of man to be companion with him on the way. So it is that in both stories, the essential communion and the implicit equality of women and men marks the human condition—at least up until the fall.

It is through sin, the corrupting power of selfishness and fear, that the equality of Eden becomes something else. When the woman and man, who have hidden in the bushes for fear of being naked before God, are brought forth, the effects of their sin becomes clear: in their separation from God, with whom they had once walked in the garden; in their separation from the world, from which the man will now “by the sweat of your brow” have to eke out a living; and, finally, in their separation from one another, as seen in Adam’s blaming of Eve, “the woman whom you put here with me,” and as confirmed in the word’s of God to Eve herself, “To the woman he said: I will intensify your toil in childbearing; in pain you shall bring forth children. Yet your urge shall be for your husband, and he shall rule over you” (Gen. 3: 16). Thus, patriarchy and the oppression of

women comes, according to Genesis, not through the nature of women and men, but in curse laid upon us by our own sinfulness; i.e., it is not what God wants for us, but a sign that we ourselves have fallen from the grace given to us in the creation.

With the resurrection of Christ, however, the power of patriarchy and the brokenness born by the fall begins to become undone. As the metaphors that permeate the resurrection narrative in the *Gospel of John* note, Jesus' rising is the first day of the new week of creation, the return of God and humanity in the garden together (hence, Mary is correct when she thinks she sees the gardener when she sees the risen Christ), and the undoing of the various forms of separation begun by the sin. While this does not mean that the effects of sin are immediately eliminated, it indicates that the Church, the ongoing body of Christ in the world, will be the herald and the symbol of the restored reality, i.e., the Kingdom, in which God and humanity, humanity and the earth, and humanity in its dimensions as men and women will all overcome the separation and division caused by sin through the power of the Holy Spirit. Indeed, even the breathing forth of the Spirit upon the disciples (itself an evocation of *Genesis*), carries with it that call to heal and build up the community. This can be seen in *John* 20: 22-23—which, though often translated to make it accord with *Matthew* 16: 19 (where Jesus passes on “the keys of the kingdom”)—can also be translated to read: “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and those [people] you retain are retained,” a translation that emphasizes not so much the passing on of juridical power, as the passing on of Jesus' unifying mission.

Such healing and reconciliation is the promise of the resurrection and the mission of the Church, even in a world where the effects of sin—fear, hatred, war, poverty, racism, sexism, consumerism—continue to be seen and felt. Though the binding power of sin may be overcome by the resurrection, its effects remain in our history and our hearts, and, indeed, even in the Church. Clericalism, in particular, shows the lasting power of sin, which divides and diminishes the loving and universal communion offered in Christ. Existing even in the days when Jesus was among us, as suggested by the many passages in which the disciples argued about who was the greatest, this sin has often obscured or hindered the Church's ability to realize its mission of reconciliation (as seen most recently in the many tragic stories of sexual abuse and cover-up). Yet, because the Spirit continues to exist in the Church, the sin is never greater than the healing, and time and again the Church has overcome the draw of self-righteous authority, by listening to voices that hold the Spirit, voices often at first unheard.

This type of discernment is the origin of many of the great movements in the Church—from St. Paul speaking for the Gentiles at Jerusalem, to St. Francis calling the Church back to the poor; from St. Teresa of Avila's reform of the monasteries, to Matteo Ricci's inculturation of the faith for China. In each of these moments, what had seemed traditional and essential was challenged not by something outside the faith, but by a sense that the faith had a deeper source, a deeper truth than what was understood at the time. And so the Church grew in its understanding of itself and its mission in Christ—though not without conflict, and not without the worry that the growth was, in fact, a departure from tradition, i.e., divisive and not unifying.

In the last few weeks, through the previous four articles, I have tried to offer a brief and (I hope) fair portrayal of the current arguments against the ordination of women to priestly ministry—and the problems in each of them. Through this exploration, we have discovered that most of the current arguments rest on the interpretation of a few key passages in Scripture, in particular, the naming of the Twelve and the subsequent selection of the replacement for Judas from the men who followed Jesus. These crucial passages—in the understanding of the Magisterium—reveal the clear intention of Jesus to establish ordained priestly ministry with men only. Other, ancillary reasons, which argue for the “suitability” of this prohibition, seem to run into significant theological difficulties or practical problems, as seen in last week's essay; yet, those problems need not diminish the intent of Christ nor its authority for his followers. If Jesus has shown a clear intention that priestly ministry in the Church be limited to men, then, even if we might not understand why, we are still called to obey that command. Like Job, sometimes people of faith must simply accept the inability of the human mind or heart to comprehend fully the intentions of God, and simply accept the teachings of the Church, as best they can.


Yet, even while accepting that obedience and humility are foundational Christian virtues, a Catholic who seeks to understand—and even who questions the Magisterium's conclusion—is not, in virtue of that desire, disloyal nor heretical. Acceptance need not be passivity, nor humility the surrender of one's mind. On the contrary, a true desire to know and love the mind and heart of Christ, though it leads to questioning, may, in fact, be the greatest form of loyalty, one consistent with the deepest Tradition of the Church. Today, it is not enough for any official of the institutional Church to say simply that the question of women's ordination is closed, when, in the hearts of so many Catholics, it most decidedly is not. Instead, as I have tried to show, it is necessary for us to explore the question further, asking both why Jesus

names only men as part of the Twelve, and how that action fits into salvation history back to *Genesis*. Does the current interpretation of the appointment of the Twelve seem consistent with other dimensions of the gospels, i.e., with Jesus' teaching and lived example? And, if so, what are the passages that support this interpretation? What are the passages that seem to contradict it, or call it into question, or offer alternative views?

Such questioning also requires us to go beyond Scripture to the problematic theological and philosophical anthropologies that result in such heretical ideas as the claim that women cannot "*image*" Christ, even though *Genesis* maintains they are made in the image of God. It calls us to examine our presuppositions about what constitutes *masculine* and *feminine*: i.e., to what extent those are necessary and essential categories, and to what extent they may be characteristics that are not essential, but reside in all human beings, though perhaps are developed more often in one gender than the other. It calls us to explore, with a critical honesty, the extent to which Tradition has been obscured or even suppressed by cultural and historical circumstances of sexism and bias, such that the depth of Christ's radical gospel has not yet been realized. Since, for centuries, the Church accepted slavery as part of the natural order, such questioning is not impossible, but draws us back to a closer commitment to Scripture and to deeper discernment.

In the end, when God chose to act in the world, we were not given a book of rules and a clear guideline of institutional organization. Rather, we were given God's own Son, and the love and mercy which lays down its life for our salvation. Today, only by remaining in the Son, through the Holy Spirit, can we come to know what the reign of God looks like, and what ministry and the ordering of the Church should be. That knowledge cannot be imposed by fiat, but requires discernment and humility, faith and friendship, to which the Magisterium must remain open, even if it is sometimes a long, messy process.

John SJ



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

Annual Catholic Appeal

Only \$40,000 left! Please give today if you haven't done so already. 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, 302 parishioners have committed \$112,035.00 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 Aida Canimo, James & Mary Helen Dean, James Farnsworth & Melati Baybars, Rob Gannon & Cathleen Collins, James & Kim Hanneman, El Marie Kam, Carey & Carol Kraft, Lisa Krogman, Richard & Laurie Padden, Daniel & Karen Quinn-Shea, Danielle Roland, John & Naria Santa Lucia, Richard & Cynthia Sonstelie, Stuart & Patty Spencer, George & Monica Stein, Donna Teevan, Ellen Villegas and Troy & Moya Zaboukos

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 NATIVITY OF ST. JOHN THE BAPTIST

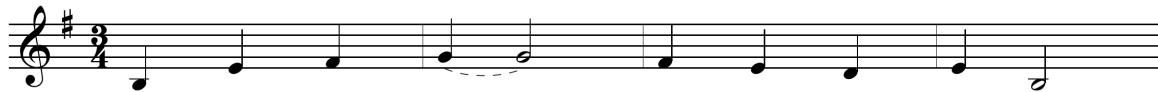
Welcome to St. Joseph. Please take a moment to silence your cell phones.

Entrance Songs

Christ Be Our Light

Farrell

Verses



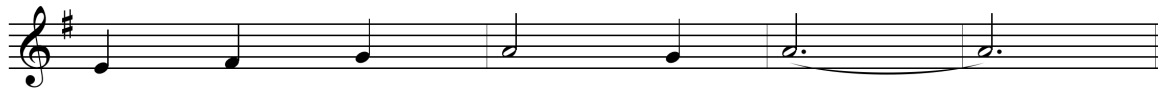
1. Long-ing for light, we wait in dark - ness.
2. Long-ing for peace, our world is trou - bled.
3. Long-ing for food, man - y are hun - gry.
4. Man - y the gifts, — man - y the peo - ple,



Long - ing for truth, we turn to you.
Long - ing for hope, man - y de - spair.
Long - ing for wa - ter, man - y still thirst.
Man - y the hearts that yearn to be - long.



Make us your own, your ho - ly peo - ple,
Your word a - lone has pow'r to save us.
Make us your bread, bro - ken for oth - ers,
Let us be ser - vants to one a - no - ther



Light for the world to see.
Make us your liv - ing voice.
Shared un - til all are fed.
mak - ing your King - dom come!

Refrain



Christ, be our light! Shine in our hearts. Shine through the dark - ness.



Christ, be our light! Shine in your Church gath-ered to - day.

(5:30) Lord, Jesus Christ

Taize



Lord Je - sus Christ, your light shines with - in us.



Let not my doubts nor my dark-ness speak to me.



Lord, Je - sus Christ, your light shines with - in us.



Let me heart al - ways wel - come your love.

Gloria

See Cards In Pews

First Reading

Isaiah 49:1-6

Hear me, O coastlands,
listen, O distant peoples.
The LORD called me from birth,
from my mother's womb he gave me my name
He made of me a sharp-edged sword
and concealed me in the shadow of his arm.
He made me a polished arrow,
in his quiver he hid me.
You are my servant, he said to me,
Israel, through whom I show my glory.
Though I thought I had toiled in vain,
and for nothing, uselessly, spent my
strength, yet my reward is with the LORD,
my recompense is with my God.
For now the LORD has spoken
who formed me as his servant from the womb,
that Jacob may be brought back to him
and Israel gathered to him;

and I am made glorious in the sight of the LORD,
and my God is now my strength!
It is too little, he says, for you to be my servant,
to raise up the tribes of Jacob,
and restore the survivors of Israel;
I will make you a light to the nations,
that my salvation may reach to the ends of the earth.



Responsorial Psalm

Psalm 139

Guimont



O LORD, you have probed me, you know me: you know when I sit and when I stand;
you understand my thoughts from afar.
My journeys and my rest you scrutinize, with all my ways you are familiar.

Truly you have formed my inmost being; you knit me in my mother's womb.
I give you thanks that I am fearfully, wonderfully made; wonderful are your works.

My soul also you knew full well; nor was my frame unknown to you
When I was made in secret, when I was fashioned in the depths of the earth.

Second Reading

Acts 13:22-26

In those days, Paul said: "God raised up David as king; of him God testified, *I have found David, son of Jesse, a man after my own heart; he will carry out my every wish.* From this man's descendants God, according to his promise, has brought to Israel a savior, Jesus. John heralded his coming by proclaiming a baptism of repentance to all the people of Israel; and as John was completing his course, he would say, 'What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.'

"My brothers, sons of the family of Abraham, and those others among you who are God-fearing, to us this word of salvation has been sent."

Gospel Acclamation

Alleluia

Murray



Gospel

Luke 1:57-66, 80

When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.



Homily

Julian Climaco, S.J.

Offertory Song

Oh God, You Search Me

Farrell

1. O God, you search me and you know me. All my
2. You know my rest - ing and my ris - ing. You dis -
3. Be - fore a word is on my tongue, Lord, You have
4. Al - though your Spir - it is up - on me, Still I
5. For you cre - at - ed me and shaped me, Gave me

thoughts lie o - pen to your gaze. When I
cern my pur - pose from a - far, And with
known its mean - ing through and through. You are
search for shel - ter from your light. There is
life with - in my moth - er's womb. For the

walk or lie down you are be - fore me: Ev - er the
love ev - er - last - ing you be - siege me: In ev - 'ry
with me be - yond my un - der - stand - ing: God of my
no - where on earth I can es - cape you: E - ven the
won - der of who I am, I praise you: Safe in your

mak - - - er and keep - er of my days.
mo - - - ment of life or death, you are.
pres - - - ent, my past and fu - ture, too.
dark - ness is ra - diant in your sight.
hands, all cre - a - tion is made new.

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 Songs

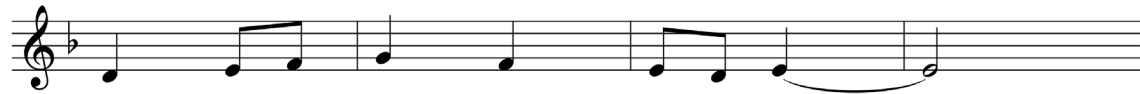
There Is A Longing

Quigley

Refrain



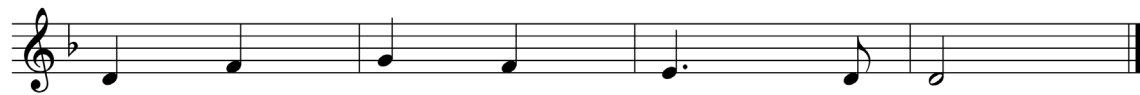
There is a long-ing in our hearts, O Lord, for



you to re - veal your - self to us.



There is a long-ing in our hearts for love we



on - ly find in you, our God.

Verses



1. For jus - tice,	for free - dom,	for mer - cy:
2. For wis - dom,	for cour - age,	for com - fort:
3. For heal - ing,	for whole - ness,	for new life:
4. Lord, save us,	take pit - y,	light in our



hear our prayer.	In sor - row,	in grief:
hear our prayer.	In weak - ness,	in fear:
hear our prayer.	In sick - ness,	in death:
dark - ness.	We call you,	we wait:



be near, hear our prayer, O God.

D.C.

Taste and See

Moore



Taste and see, taste and see the good - ness of the Lord. O



taste and see, taste and see the good - ness of the Lord, of the Lord.

Closing Song

Diverse in Culture, Nation, Race

TALLs' Canon/Duck



1. Di - verse in cul - ture, na - tion, race, We
2. God, let us be a bridge of care Con -
3. When cha - sms wid - en, storms a - rise, O
4. God, let us be a ta - ble spread With



4.
come to - geth - er by your grace. God, let us be a
nect - ing peo - ple ev - 'ry - where. Help us con - front all
Ho - ly Spir - it, make us wise. Let our re - solve, like
gifts of love and bro - ken bread, Where all find wel - come,



meet - ing ground Where hope and heal - ing love are found.
fear and hate And lust for pow'r that sep - a - rate.
steel, be strong To stand with those who suf - fer wrong.
grace at - tends, And en - e - mies a - rise as friends.

OUR COMMUNITY

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 or 206-965-1646.

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, June 25th, 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.



St. Joseph Community extends its prayers and hopes for the following intentions:

Let us pray for comfort and strength for Jack who is recovering from major surgery . . . For Sharon who had a fall, may her injuries heal well . . . For a mother of young children who has been diagnosed with a rare form of cancer . . . For Peter and Dan who are very ill . . . For Patricia's upcoming medical evaluation. Also, let us remember with kindness those who are challenged daily to just be.

"I know that the Lord will maintain the cause of the afflicted AND justice for the poor."

~ Psalm 140:12

OUR COMMUNITY

SEEL Retreat Information

The Spiritual Exercises in Everyday Life (SEEL) is a 9 month retreat format of the Spiritual Exercises of St. Ignatius which has been a Jesuit Work hosted by St. Joseph Church for over 30 years. The SEEL retreat goes from September through May and is a powerful, life-changing program of prayer and spiritual direction that can be done by busy people in the midst of their daily lives. SEEL is accepting applications now for the retreat starting in September of 2018. Learn more at our website at www.seelpugetsound.org. There will be 2 brief information sessions to give more details and answer questions about SEEL on Sunday, June 24 after 5:30 mass and on July 1 after 9:30 mass in the Arrupe Room of the Parish Center. Please join us to learn about this transformational retreat!

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

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

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 or 206-965-1642.

Save The Date

ST. JOSEPH WOMEN'S MINISTRY RETREAT
SEPTEMBER 28-30, 2018

Archbishop Brunett Retreat Center - Federal Way, WA
For more details, contact Sheila Sifferman Marie
at smarie49@comcast.net

Young Adults

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

St. Vincent de Paul

St. Vincent de Paul volunteers often visit single moms struggling to keep hearth and home together. One recent visit left us walking away thoroughly impressed. She needed some help with food. Thanks to your support we could provide \$150 in Safeway cards—but that's not the half of it.

This young mother of three boys ages 2, 3 and 7 was an inspiration. A former nurse's aide who gave up her job to stay home and raise her sons, she had not seen a doctor since childbirth. Struggling to get by on state child support and food stamps, and living in a subsidized Capitol Hill Housing apartment, a tire blowout on her old car meant a new tire instead of food. (She drives her first-grader to school, where she parks the car to save gas, then walks the mile-plus home. In the afternoon she walks back to school to pick up her son and they drive home.) He wants to play soccer but there is no money for shoes, knee pads and the other items needed to participate. She was out of diapers for the younger two.

Our volunteers told her of WestSide Baby (now merged with the former St. Joseph Baby Corner) where clothes, soccer shoes, diapers, books and toys are available at no cost. They told her about Country Doctor Community Clinic where she could get regular high-quality health care. These and other services she had not known about. She was crying to think that such help was available to her. And she worried that the food cards we provided would take food away from someone else in need.

Out home visits are regularly more than about just paying a bill or providing food. Our volunteers also guide folks to other services that can really improve their lives. Your ongoing support makes these visits possible. It's the Lord's work.

St. Vincent de Paul Collection - June 30 & July 1