

8 July 2018 * Fourteenth Sunday in Ordinary Time * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*I will rather boast most gladly of my weaknesses,
in order that the power of Christ may dwell with me.*



Taking Responsibility

Who stands fast? Only the one whose final standard is not his reason, his principles, his conscience, his freedom, or his virtue, but is ready to sacrifice all this when he is called to obedient and responsible action in faith and in exclusive allegiance to God—the responsible person, who tries to make his whole life an answer to the question and call of God. Where are these responsible people?

-Dietrich Bonhoeffer-

It is hard to say when we began to lose a sense of responsibility for the common good. Certainly the possibility was always there—erupting like a staph infection at various moments of our history: during the hysteria of Joe McCarthy and the lynchings of Jim Crow, the fear-fed racism of Japanese internment and the genocidal exploitation of westward expansion. And, of course, it was always present in the original sin that was slavery. Yet, in previous times, we seemed at least to have the decency to be ashamed of our sins, to seek to hide them from others and ourselves. Thus, we justified our obliteration of whole communities of Native Peoples as a matter of “civilizing” or “Christianizing” them. We spoke without irony of the “white man’s burden” or “Manifest Destiny” to justify acts of racism and cruelty. Acknowledging that there were occasional “excesses” by some individuals, we painted over our selfishness and our cooperation with systemic evil with a veneer of theology or theory—claiming that our actions were part of the natural order, ordained by God or by immutable laws of natural selection. It was as though we needed to hold onto our ideals of virtue even while seeking to satisfy our most base urges and our least attractive fears. Certainly, we always knew—at some deep level of our soul—that there was something evil in things like slavery or lynchings, in the wiping out of Native Americans or the abusive conditions of farm workers; we knew that such acts were rife with egoism and greed, with viciousness and sin—all things that made us ashamed. But, we also knew that to eliminate slavery or Jim Crow would be hard and long (as it has proven to be), and that we wanted the land and cheap food that genocide and oppression brought us. So we avoided taking responsibility by whitewashing our actions with moral and economic theories, abstractions that made our behavior not only necessary but even virtuous, all so that we could consider ourselves moral, while still enjoying the benefits of the exploitation of which we were a part.

Yet, at the same time, when we were led out of the comforting coma of theory, called by prophets or by circumstances to face the inconsistency between our actions and our principles, when truth-tellers arose to shine a light on what our behaviors and choices really meant for actual people, our sense of shame has often been ignited. And from this shame has come a sense of responsibility, empowering us to seek change. Though it may not always have been strong enough to prevent the sins committed in our name—may not have been strong enough to overcome all the fear and greed that pressed upon us—still, without shame and a sense of responsibility, it is unlikely that any reforms would ever have come. For it was, at last, not theory, but the articulate presentations of Frederick Douglas and the ante-bellum daguerreotypes of beaten slaves, the movies of Frank Capra and the photographs of Walker Evans, the televised viciousness of My Lai and the black-and-white images of an aged Dorothy Day facing down police in Solano or Robert Kennedy breaking bread with Caesar Chavez, that pierced our hearts and allowed us to see the human face of the inhumanity we had once avoided. We came to identify with those who suffered, and so were ashamed that such suffering could exist, and indeed, that we were its beneficiaries. And from that healthy sense of

FOURTEENTH SUNDAY IN ORDINARY TIME

JULY 8, 2018

Homily This Week:

Deacon Steve Wodzanowski

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

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Readings for July 15, 2018

FIRST READING: AMOS 7:12-15

SECOND READING: EPHESIANS 1:3-14

GOSPEL: MARK 6:7-13

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.
bgrimm@stjosephparish.org

Deacon

Steve Wodzanowski x106
steve@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
marti@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

shame arose our compassion and a sense of responsibility for those who suffered.

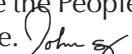
Today, however, moral responsibility and compassion seem besieged or even dismissed as elitist affectations—remnants of a naïveté that we cannot indulge when so many “other things” (e.g. the economy or national security) are at stake. Even when it becomes clear that what we profess is inconsistent with how we are acting, we dismiss the inconsistency, saying either the evidence in front of us is “fake news” or that “necessity” demands that we set aside the practice of our values, at least for now, in order to save ourselves. Like that famous story from the Vietnam War, where it is necessary to destroy the village in order to save the village, we engage in acts that destroy human lives, that destroy the very principles for which we claim to be fighting. And when the conflicts between principles and actions are presented to us, we become dismissive or cynical, filled with righteous fury or with personal invective; we proclaim that desperate times necessitate all that we do, that truth doesn’t matter, that only results count. We have no time for debate or reason, no time for due process or mutual respect, no time for compassion or shame: our only responsibility is survival, and that at all costs.

Perhaps this new age of shamelessness and self-destruction began when the towers fell in New York, and fear led us to rename torture as “enhanced interrogation.” Perhaps it began when we refused to object when the first inmates were detained at Guantanamo, where they had neither the rights of prisoners of war nor the due process of criminal defendants. Certainly, it has grown in the last 17 years through the invasion of Iraq and the drone strikes in Pakistan, through the use of “black sites” and “rendition,” through all the erosions of liberty for whole classes of people and the growing hostility against the poor. Living with the constant rumble of war in the background, we have grown more and more anxious and angry, less willing to take responsibility for the care of others and more likely to blame others for our problems—whether it is the poor or the displaced, the person of color or the bankers, the Muslims or the Jews. And in our hostility, we have become more immune to shame and more accepting of lies and liars. As in the philosophy of Ayn Rand, we have rechristened our sins as virtues and excuse our selfishness as our right.

In such a distressing moment, how should a Christian respond? How are we to stand fast as people concerned with the common good, in the midst of so much evil? As children are snatched from their parents and private prisons grow rich; as care of the poor and aged diminishes and secret wars are all about us; as factionalism and xenophobia grow and are fed, how can we stand fast as human beings and as followers of Jesus?

A few months before his execution, the great Christian teacher and martyr, Dietrich Bonhoeffer, addressed this issue for his own time—a time similar in many respects to ours (in manner if not yet in degree). Writing to his co-

conspirators in the plot against Hitler, Bonhoeffer notes that “*The great masquerade of evil has played havoc with all our ethical concepts,*” and then goes on to describe the many futile ways one might try to respond to this havoc, and the one sustainable way. Some, he notes, might depend on reason, as though “*with a little reason they can bend back into position the framework that has got out of joint.*” Yet, in a time where lying is so rampant and accepted, the ineffectiveness of reasoning wears a person down, leading him to step aside, at last, in resignation or despair. Others might resort to what Bonhoeffer calls “*moral fanaticism*” by which a person pits his or her single-minded principles against the powers of evil, only to grow, at last, exhausted. In a description eerily appropriate to our time, when the “*outrage of the day*” fills our in-boxes, Bonhoeffer describes the fanatic as “*like a bull, [rushing] at the red cloak instead of at the person who is holding it. . . he gets entangled in nonessentials and falls into the trap set by cleverer people.*” Next, Bonhoeffer describes the one who depends on individual conscience alone, and so becomes prey to the many small compromises that leave one with a “*salved instead of a clear conscience,*” an allusion that might also apply to many of us today. Bonhoeffer then considers the one who depends on a personal sense of duty (e.g., the party faithful, or the loyal appointee), only to realize too late that conflicts of duty can lead one to do “*his duty by the devil, too.*” He next speaks of the pragmatic person committed to act with freedom, who is always “*ready to sacrifice a barren principle for a fruitful compromise,*” but who ends up doing evil with the rationale that something worse is being prevented (and how many, one might wonder, of those who take children from their parents at the border have made just such a compromise?). Last among these failed ways to respond to evil, Bonhoeffer speaks of those whose goal is only personal virtue, and who seek the good by becoming disconnected from the world. Such a person, Bonhoeffer notes, “*must shut his mouth and his eyes to the injustice around him*” and will “*either go to pieces because of this disquiet, or become the most hypocritical of Pharisees.*”

What all of these failed approaches have in common is that they depend, ultimately, on a person’s own internal ideas. For Bonhoeffer, however, Christian responsibility depends not on our personal strength, but on our surrender to the God who has become one with us. The responsible person sees the world, as God sees it: honestly, without the lens of fear and theory. And in the face of the world, God sees, and we are called to see, the face of Christ, loving each person as Christ does. In this way, we can be shamed by suffering and take responsibility to relieve it, as Christ did on the cross: a responsibility that does not demand personal success, but demands only that we try. For our responsibility is to see evil honestly, to name it openly, and to resist it always—by our call to others and by our care for those who suffer. So let us resist, let us take responsibility in the face of evil, knowing that in seeing the world as it is, in loving the world as Christ loves it, we shall become the People of God: responsible and holy through God’s grace. 

FOURTEENTH SUNDAY IN ORDINARY TIME

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

Entrance Songs

All Are Welcome

Haugen

1. Let us build a house where love can dwell And
2. Let us build a house where proph - ets speak, And
3. Let us build a house where love is found In
all can safe - ly live, A place where saints and
words are strong and true, Where all God's chil - dren
wa - ter, wine and wheat: A ban - quet hall on
chil - dren tell How hearts learn to for - give. Built of
dare to seek To dream God's reign a - new. Here the
ho - ly ground, Where peace and jus - tice meet. Here the
hopes and dreams and vi - sions, Rock of faith and vault of
cross shall stand as wit - ness And as sym - bol of God's
love of God, through Je - sus, Is re - vealed in time and
grace; Here the love of Christ shall end di - vi - sions:
grace; Here as one we claim the faith of Je - sus:
space; As we share in Christ the feast that frees us:
All are wel-come, all are wel-come, all are wel-come in this place.

(5:30) Come To Me

Bell

Come to me, come to me; weak and hea - vy lad - en;
trust in me, lean on me. I will give you rest. give you rest.

First Reading

Ezekiel 2:2-5

As the LORD spoke to me, the spirit entered into me and set me on my feet, and I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their ancestors have revolted against me to this very day. Hard of face and obstinate of heart are they to whom I am sending you. But you shall say to them: Thus says the LORD God! And whether they heed or resist—for they are a rebellious house—they shall know that a prophet has been among them.

Responsorial Psalm

Psalm 123

Mayernik



To you I have lifted up my eyes, you who dwell in the heavens.
Behold, like the eyes of slaves on the hand of their lords. *Ref.*

Like the eyes of a servant on the hand of her mistress,
So our eyes are on the Lord our God till he show us his mercy. *Ref.*

Have mercy on us, Lord, have mercy. We are filled with contempt.
Indeed, all too full is our soul with the scorn of the arrogant, the disdain of the proud. *Ref.*

Second Reading

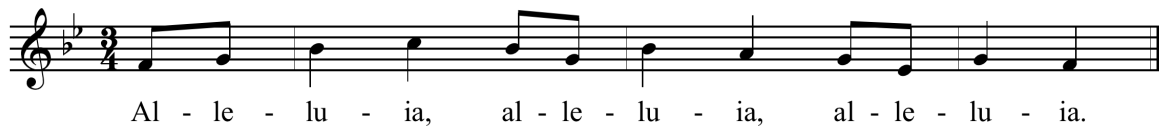
2 Corinthians 12:7-10

Brothers and sisters: That I, Paul, might not become too elated, because of the abundance of the revelations, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. Three times I begged the Lord about this, that it might leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions and constraints, for the sake of Christ; for when I am weak, then I am strong.

Gospel Acclamation

Alleluia

Murray



Gospel

Mark 6:1-6

Jesus departed from there and came to his native place, accompanied by his disciples. When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.



Homily

Deacon Steve Wodzanowski

Baptismal Acclamation

(5&9:30) You Have Put On Christ

Hughes



Offertory Song

Prayer Of St. Francis

Temple

1. Make me a chan - nel of your peace. Where
2. Make me a chan - nel of your peace. Where
4. Make me a chan - nel of your peace. It

there is ha - tred, let me bring your love. Where
there's de - spair in life, let me bring hope. Where
is in par - don - ing that we are par - doned, in

there is in - ju - ry, your par - don, Lord, And
there is dark - ness, on - ly light, And
giv - ing of our - selves that we re - ceive, and in

where there's doubt, true faith in you. —
where there's sad - ness, ev - er joy.
dy - ing that we're born to e - ter nal life. —

3. Oh, Mas - ter, grant that I may nev - er seek So much to be con -
soled as to con - sole. To be un - der - stood as to un - der -
stand. To be loved as to love with all my soul. D.C.

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.

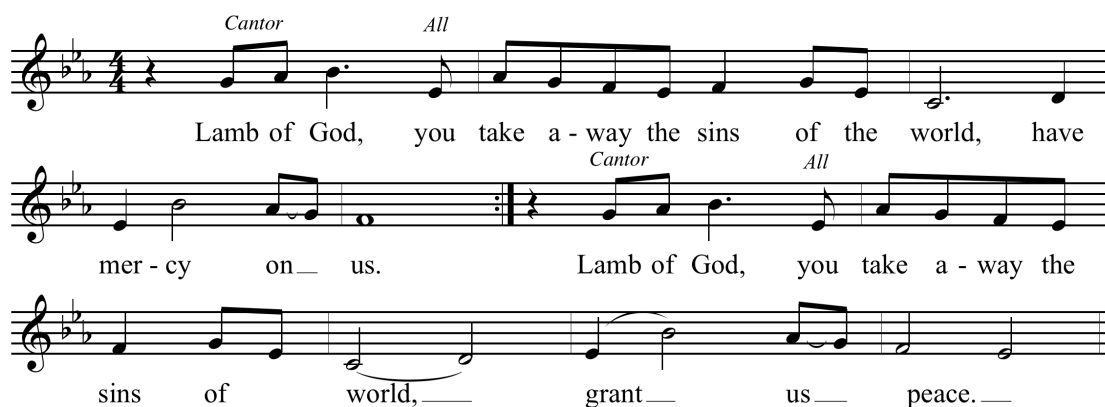
Mystery of Faith



Great Amen



Lamb of God



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.

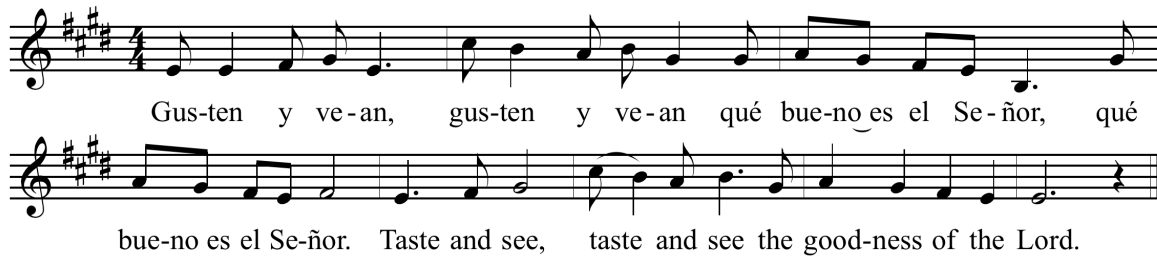
IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Song

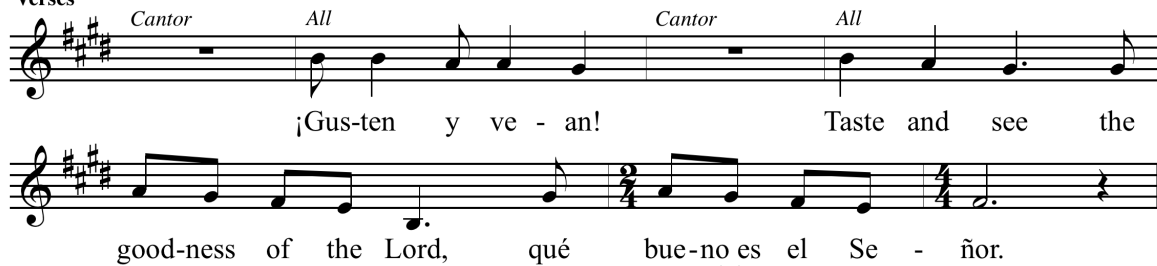
Taste and See/Gusten Y Vean

Alonso

Refrain



Verses



Closing Song

(5&9:30) Instrumental
(5:30) God Has Chosen Me

Farrell

Verses



1. God has cho - sen me, God has cho - sen me to bring good news to the
2. God is call - ing me, God is call - ing me in all whose cry is un -
poor. God has cho - sen me, God has cho - sen me to
heard. God is call - ing me, God is call - ing me to
bring new sight to those search - ing for light. God has
raise up the voice with no pow - er or choice. God is
cho - sen me, cho - sen me:
call - ing me, call - ing me:

Refrain



And to tell the world that God's king - dom is near, to re -
move op - pres - sion and break down fear, yes, God's
time is near, God's time is near, God's time is near.

All GIA Publications, OCP Publications and WLP Publications reprinted under OneLicense.net # A-712642. Antiphon texts and texts for Eucharistic Acclamations are excerpts from the English translation of the Roman Missal copyright © 2010 by ICEL. Mass of Wisdom music by Steven R. Janco © 2010 WLP Publications, Inc. Gusten Y Vean words and music by Tony Alonso © 2008 GIA Publications, Inc. All Are Welcome words and music by Marty Haugr © 1996 GIA Publications, Inc. Psalm 123 words and music by Luke Mayernik © 2017 Birnamwood Publications, a division of Morningstar Publications. You Have Put On Christ text by ICEL and music by Howard Hughes © 1977, ICEL. Prayer Of St. Francis words and music by Sebastian Temple © 196 OCP Publications, Inc. Go to the World words © 1991 GIA Publications, Inc. and music in the public domain.



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

OUR COMMUNITY



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

For more information contact Dn. Steve Wodzanowski
(206) 965-1646 or steve@stjosephparish.org or Vince
Herberholt (206) 491-4486 or vherberholt3@comcast.net

The Faith Justice Commission Presents

Immigration 102

A Conversation
On Immigrant Detention
With
Congresswoman Pramila Jayapal

Saturday, July 28, 2018

St. Joseph Parish Social Hall

732 18th Ave. East

9:30 – 11:30 am

Parking in the lot behind the Parish Center and School – enter on 19th

Moderator: Michael Ramos

Executive Director, Church Council of Greater Seattle

Conversation Panelists in addition to Representative Jayapal

- Malou Chavez, Dep. Dir., NW Immigrant Rights Project
- John McKay, Faculty, SU School of Law, & Former US Attorney for Western Washington, Parishioner
- Fr. John Whitney S.J., Pastor, St. Joseph Parish

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

Please Join Us In Prayer For The Families Having Children Baptized This Weekend

The Chambers Family
The Collins Family
The Haffey Family
The Loofburrow Family
The Meade McCord Family
The Miller Family
The Pratt Family
The Roach Family
The Shumway Family
The Tompkins Family
The Wright Family

OUR COMMUNITY

Come Pray With Us!

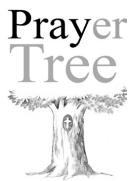
Monday Night Prayer Groups

Join us in prayer on **Monday, July 9th 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.

The Sacred Silence prayer group will gather in the church for an hour of silent prayer. Please arrive before 7 pm as the doors are locked right at 7. 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.

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



ones being baptized this weekend . . . For Jack who is in ICU and for his family . . . For Bob who is discerning a job opportunity . . . Blessings be upon Tegenu and his amazing crew of caregivers . . . For a young man who is being released from prison and the next step on his life's journey.

*"Our Lord did not ask us to give up
The things of earth,
but to exchange them for better things."*

~ Fulton J. Sheen

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

Blood Drive

Monday, July 30th - St. Joseph Parish Center
1 pm to 7 pm - (closed 3 pm - 4 pm)

To make an appointment, please email Renee Leet at rleet@stjosephparish.org or call 206-324-2522 ext 100. For questions about eligibility, please call 800-398-7888.

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.

Resources For Jesuit Prayer

www.jesuitprayer.org - Jesuit Prayer is a collaborative online ministry of Jesuits Midwest and Jesuits West. May this prayer site anchor your day and strengthen your resolve to remember what truly matters.

www.sacredspace.ie - Sacred Space began in 1999 and has offered new content every day since then. This prayer site is a joint apostolate of the Irish Jesuits and Loyola Press.

www.loyolapress.com/3-minute-retreats-daily-online-prayer - Focus on what is truly important through a daily prayer experience with Scripture, music, and images, offered by Loyola Press.

www.prayerwindows.com - This site presents an internet gallery that uses paintings to display a way to pray in a creative manner. The artist, Bob Gilroy, S.J., uses creativity to express feelings and communicate with God. Directions are provided so viewers can learn how to see God reflected in their own lives through the arts.

OUR COMMUNITY

JV EnCorps

Intentional Service and Welcoming Spiritual Community. Jesuit Volunteer EnCorps (JV EnCorps) is now accepting applications for 2018-19! JV EnCorps, a program of JVC Northwest, facilitates transformative opportunities for service, community and spiritual formation for adults 50 and older who are committed to social and ecological justice. During their ten months of part-time volunteer service, participants meet regularly in community to deepen their spirituality and explore the values of community, simple living and social & ecological justice. Monthly meetings held at St. Joseph Parish. Priority application deadline: August 15th. For more information: JVESeattle@jvcnorthwest.org or www.jvencorps.org



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. **Our efforts to reach our goal of \$151,738 are still ongoing.** 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.



Summer Ignatian Retreat

3:30 pm Friday, July 27 - 2:00 pm Sunday, July 29
Archbishop Brunett Retreat Center at the Palisades
Fr. Eric Watson, SJ, Carla Orlando, and John Hickman,
Fr. Pat Kelly, SJ, and Fr. Natch Ohno, SJ
(*Please note: check-in time is 2:45 - 3:15 pm)

Take time this summer to renew your soul and soak in silence on the shores of Puget Sound with this 3-day guided silent Ignatian retreat. This silent retreat will offer stirring and relevant presentations based on the Spiritual Exercises of St. Ignatius, followed by suggestions for prayer and abundant time for reflection; opportunities for individual spiritual direction; morning and evening prayer; and sharing in the Eucharist. Give yourself the luxurious gift of time and space to rest, receive, and discern God's presence and direction in your life! We welcome adults of all ages and faith backgrounds who are open to deepening their relationship with God through the Ignatian spiritual tradition.

- **COST:** Early Bird rate through July 6. Final Week rate from July 7-13.
 - o Single Room, Resident: Early Bird rate \$320 | Final week rate \$345
 - o Shared Room, Resident: Early Bird rate \$275 (per person) | Final week rate \$300 (per person)
 - o Commuter (meals only): Early Bird rate \$220 | Final week rate \$245Resident Retreatants will have lodging (individual or **shared rooms, all with private bath) and meals in a beautifully renovated retreat center overlooking Puget Sound. Commuter Retreatants will have meals only. **Those sharing a room will either share one queen bed, or may request a roll-away. Partial work scholarships available.
- **QUESTIONS:** Email Andrea Fontana at andrea@ignatiancenter.org, or call (206) 329-4824.

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.